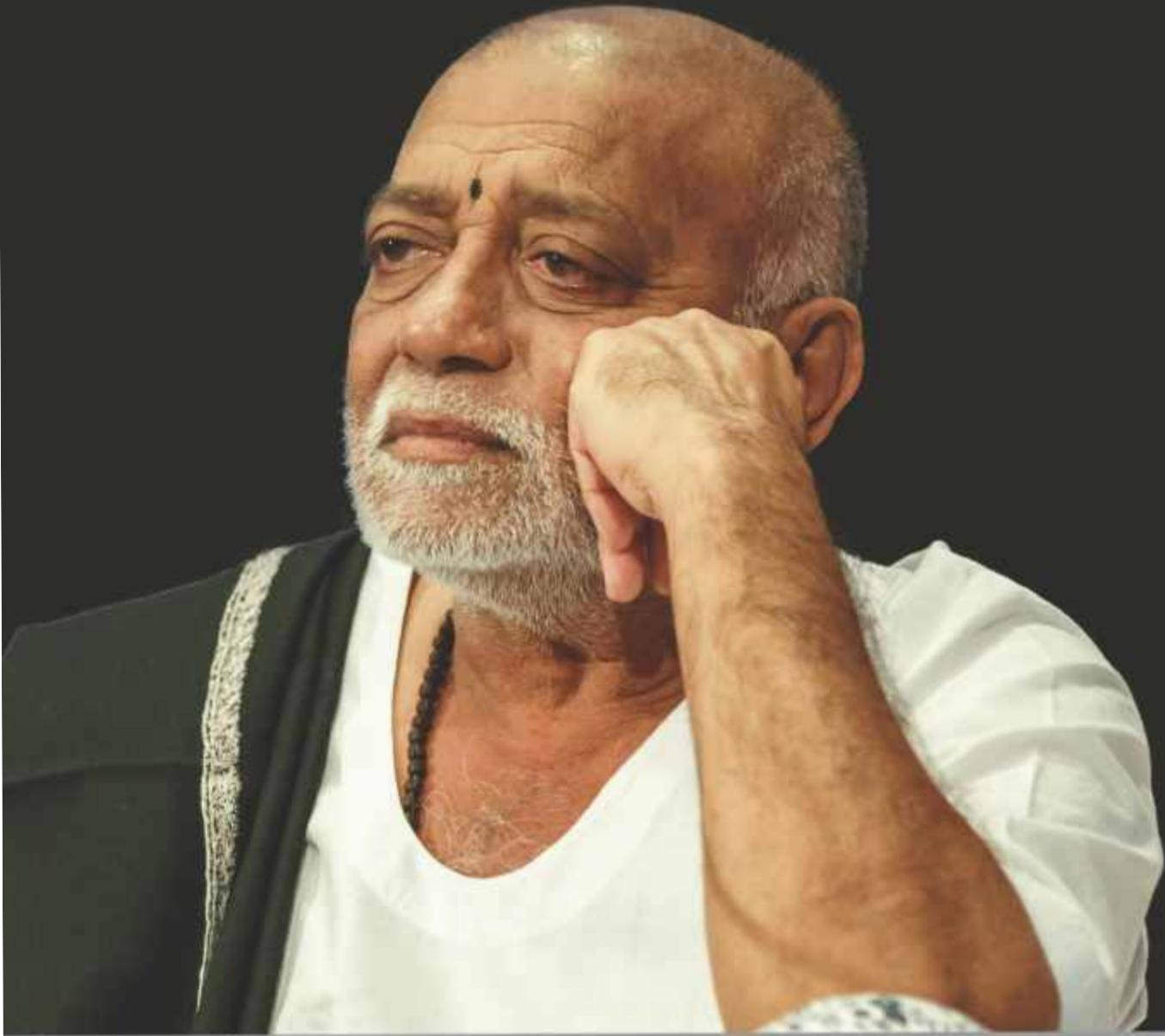


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Manas-Aparadha

Raipur (Chattisgarh)

# II RAMKATHA II

## MORARIBAPU

सुनु सुरेस रघुनाथ मुभाऊ। निज अपराध रिसाहिं न काऊ।।  
जो अपराधु भगत कर करई। राम रोष पावक सो जरई।।



## II RAM KATHA II

Manas-Aparadha

### MORARIBAPU

Raipur (Chattisgarh)

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## PREM PIYALA

At the capital city of 'Chattisgarh' Raipur, Morari Bapu recited the 'Ramkatha' from 15/04/2017 to 23/04/2017 on the topic, 'Manas – Aparadha'. In particular the discussion focussed on the different subjects or acts which have been considered as an offence by Tulsiji.

Bapu clarified in the very beginning and repeated it again and again that no listener should be scared that O'! I have committed this offence! Who does not err? Please don't be unduly afraid with it because this is the moment of awakening. We need to introspect! It is an opportunity to be more careful and vigilant! After all we are ordinary mortals. We can commit an offence or err! We don't even realize and we land up committing a mistake. But, at the same time, no need to be scared. We should become a bit careful and alert that is why I have chosen this topic of 'Manas – Aparadha'. And at some time and place I would like to take up 'Manas – Kshama'.

Segregating a sin and an offence, Bapu said that we sin out of our innate nature and an offence is committed due to extraneous reasons. Classifying the 'Jeeva' into three categories Bapu said that a 'Vishayi' or a lewd person commits a sin, an aspirant or the 'Saadhaka' offends and the 'Siddha' or an accomplished or a fulfilled soul may err!

Bapu said that we should not offend these six. One, please don't offend anyone's spiritual pursuits. Second, do not offend anyone's means. Third, one should not offend anybody's 'Mantra'. Fourth, we should not offend anyone's 'Sutra'. Fifth, we should not offend anyone's weapons and sixth is that any scripture should not be offended at any cost!

In the 'Ramcharitmanas' there is a lot of discussion about 'Aparadha' and Bapu talked about it with examples and illustrations. In the 'Aranyakanda', 'Kishkindhakanda' and in the 'Sunderkanda' of the 'Manas', 'Jayanta, Vaali, Sugreeva, Sampaati, the sea etc', Bapu quoted these examples and explained the offences like the pride of one's strength, extreme sense gratification, pride of one's youth and beauty, and the innateness due to the excess of prosperity etc. their occurrence and results of the same.

Through the 'Katha' of 'Manas – Aparadha', Bapu cautioned and alerted us of the offences that we commit out of sheer innateness of our nature and made us understand them so that we refrain from committing them.

-Nitin Vadgama.



Manas – Aparadha : 1

**Man commits sin by nature but transgresses due to a reason!**

Sunu Suresa Raghunath subhau|Nij aparadha risaahin na kahu||

Jo aparadhu bhagat kar karahi|Ram rosha paavaka so jarahi||

Baap! By the Divine grace from today for nine days we are beginning the 'Ramkatha' at Raipur, the capital of Chattisgarh and I express my heartfelt happiness for the same. I was not aware that such a long time has passed since we had a 'Ramkatha' here. However, it only happens when it is supposed to happen, 'Joga, Lagan, Griha, Baar and Tithi' have got to be conducive. When a favourable conjugation appears, it happens. Just know, the first citizen of the state, as the representative of the people of 'Chattisgarh' His Excellency the honourable Governor came here and expressed his respect and reverence towards the 'Vyaaspeetha'. I am grateful and express my sincere thanks to him. He also reminded me that quite some time ago, when we had the 'Katha' at 'Amritsar', we had met. You came and greeted the 'Vyaaspeetha' with such greatness and humility. This shows your noble virtues. I once again would like to express my happiness! Also the respected minister of the state and all the distinguished personalities of this place who are present here, I express my gratitude towards all of them. The people of 'Raipur' have been pressing for a 'Katha' from a very long time but somehow, it didn't materialise. Our revered 'Mahatmaji' kept on reminding me from time to time that please give us any time slot as per your convenience and ultimately, this date was fixed. I once again bow down to your loving respect and reverence.

I can recall that a long time ago when I had come here, then I saw that a particular region of this land has a great melioration with the 'Ramcharitmanas'. There is a centre of 'Ramkrishna Mission' here; the head of the institution at that time was 'Brahmmaleen Pujyapad Swami Atmanandji Maharaj' who every year regularly expressed his adulation and respects towards the 'Ramayana' and was a great scholar of the 'Ramcharitmanas' himself! And if I am not mistaken then a shining star in the firmament of the sky of 'Ramcharitmanas' sacred and most revered 'Pujya Sri Ramkinkarji Maharaj' used to have his discourses every year here and I am a witness of the same. A magazine, 'Vivekjiyoti' used to be published from here. What I am narrating is a very old memory. In it, in each publication, one or the other topic of the 'Ramcharitmanas' was covered. I too used to receive a copy of this magazine. I used to go through it. A great narrator and singer of the 'Ramkatha', respected 'Rajeshji Ramayani' too used to regularly pour the nectar out for the people of 'Raipur'. And this land has given us many speakers, all of whom I might not know personally. But this land has always been very devoted towards the 'Ramcharitmanas'. I am very happy for this tradition of the narration or the recitation of the 'Ramkatha' here.

I was wondering as to what 'Sutra' should I choose for this 'Katha'? Which character should I pick out? What topic should I discuss here? I was not able to arrive at any definite conclusion. Then after three O' clock or so, this thought came to my mind that why not we discuss a little about the different offences or transgressions pointed out by Tulsiji in the 'Ramcharitmanas'! I should discuss about these offences. I would like to clarify right in the very beginning that there is an extensive philosophy about the offences or transgressions discussed in the 'Manas'. That is why, my dear brothers and sisters please don't get scared that 'Arrrrrr! We have committed so and so offence! Because, it shall apply first to me that what are the offences in me? Baap! This is a process of self examination! It is an opportunity to become aware and cautious. After all we are ordinary mortals and knowingly or unknowingly we commit mistakes. I keep on repeating this couplet of a very famous 'Shair' of Delhi, 'Dikshit Dinkauri Sahib', which says;

Ya toh qubool kar meri kamzoriyon ke saath,

Ya phir chhoddey mujjhey meri tanhaayion ke saath|

Here, who is flawless, Baap? We are after all ordinary 'Jeeva' and I am speaking from my heart! I begin with myself first! Because, we all have some flaws or weaknesses! And who does not err? We are not even aware of the mistakes that we all do! But I would like to very humbly say that on the basis of the 'Manas' and the various characters therein, who had what weakness and have erred when and where? There is no need to be scared about it.

I would like to apprise my dear brothers and sisters of 'Chattisgarh' that in the 'Utterkanda' of the 'Ramcharitmanas', 'Goswamiji' has said that like in olden times there used to be princely states or kingdoms and if there was a draught or famine then the King used to declare that due to this, my citizens are exempted from paying any taxes to the exchequer. They used to give such relaxations. Baap! This age of 'Kali' is fraught with such a

draught in which you and I are so entrenched that our minds as well the times, both are sombre. But, on the other hand, my 'Tulsi' says that there is no other period better than the 'Kaliyuga'. It can be so for us as well provided we follow what 'Goswamiji' has said and most certainly so! The Almighty, the sages and seers, having known that we all shall be subjected to the vagaries of this age of 'Kali' have given us certain relaxations. Just listen to this 'Chaupaai';

Kali kar ek puneet pratapa|

There is one great glory of this 'Kaliyuga'. Particularly there is a great advantage of this age as if the Divine and the great sages and seers have granted us this relaxation. Therefore, please do not be afraid.

Yaha garaj parashto ka shahar hai,  
Yahaan, Zindagi ki na talaash kar|

You won't see life here! You and I have either duped someone or have been duped by someone! Let me say this on the very first day. All my listeners very well know that I am not interested in giving any sermon or instructions and neither am I capable of giving one! I am not instructing you but am speaking from my heart. Let us all try and introspect a little during this 'Katha' that where are we? Like our 'Maharishi Raman' throughout his life gave us this message, 'Who Am I? Who Am I? Who Am I?'

Yaha jab bhi dekha hai taareeq ki nazron ne,  
Lamhon ne khata ki thi aur sadiyon ne saza paai|

At times man or the society or the nation or the world or the so called great personalities err just in a moment or misjudge momentarily but its penalty or punishment is borne for centuries after that! We all are living in such circumstances. There is a couplet of 'Haapudi Dada';

Na jawan hun, na haseen hun,  
Na jameel hun, na Jamaal hun|  
Yahan raahbarron ka dosh nahi,  
Mera kaafila ghareeb hai|

Sahib! We are living in such a time! In this state, the 'Ramcharitmanas' comes to our rescue. 'Tulsiji' has given us such benevolent 'Chaupaais' which in itself is a 'Mantra' that mistakes happen, offence or transgression does take place and who does not err? Therefore, in this 'Kaliyuga' we all are in a very advantageous position. So let us not be afraid. Let us be aware and try and change our environment.

Sirf hungama khada karnaa mera maqsad nahi,  
Meri koshish hai ki yeh surat badalne chahiye|

'Dushyanta Kumar' had once said that the entire complexion must change. I would like to say it once again that the 'Ramkatha' is not a 'Dharmashala', instead it is a laboratory. Here, you and I are jointly doing some experiments. There is no discourse here. I am just talking with you all and shall be doing so for nine days. The 'Upanishads' can instruct. The Vedas can command. I go to the extent to say that my dear brothers and sisters, if you chant 'Ramnaam,' well and good but please don't try and instruct people to do it. Because

'Tulsiji' has not empowered us to instruct or initiate anyone into it and the sole right rests with Lord Shiva. We are not empowered to instruct. Some great realized Fakirs or a Sufi or a Saint or the 'Sadguru' alone can do it! It is in their jurisdiction to instruct. Out of sheer compassion they come out to instruct for our salvation.

So, some time or the other, we have offended or hurt someone. We might have cheated someone! Some or the other fault lies in us. Please don't be afraid that Babu shall talk only about mistakes or offences! We are sinners or have committed many mistakes in our life. What will happen to us? No! No! No! The 'Ramkatha' makes us fearless or grants us security. The Dharma which does not grant fearlessness, what good is it? 'Ramkatha' is the 'Param Dharma'. 'Tulsiji' has given us the 'Chaupaai' which is a 'Mantra' that like a just ruler the taxes are condoned or remitted or exempted, in the same way in this age of 'Kali' the sacred scriptures and saints have granted us this exemption.

Kali kar ek puneet prataapa|

Manas punnya hohin nahi papa||

Goswamiji says that the Almighty, out of His sheer benevolence has granted this benefit or exemption for the people living in this age. The sacred declaration has been made by the Almighty that in this age, if you think noble and divine thoughts, you shall be blessed and given the fruit accordingly but if for any reason or by mistake you do not think correctly or some ill thoughts do come then you shall be exempted from the evil or negative impact accruing out of it. This is a relief granted for the people living during this time. This does not mean that we are free to err of offend. You get or are given a mental result of it. If you think good or well of others, you too are blessed by goodness. Even if you couldn't physically feed the hungry but if you at that moment think that no one should remain hungry or without food, this noble thought shall bless you with a positive result.

Many youngsters come to me. A couple of days ago a young listener asked me that Babu! I have not sinned by my body, nor have I thought ill of others or have not harboured any hatred towards anyone but at times if a negative or a wrong thought does crop up then what? I said that 'Tulsiji' has helped us a great deal by declaring that in this age of 'Kali' if you have erred mentally or have had any negative thoughts then you shall be excused or shall not have to bear any grave punishment for it. But still, what should we do? Just that we become careful or cautious in our lives, I have chosen this subject of 'Manas – Aparadha'.

Today, I have taken up 'Manas – Aparadha' and at someplace else I shall take up 'Manas – Kshama' also. What is the place of pardon in the 'Manas'? You all are aware of this topic in the 'Balkanda' of the 'Ramcharitmanas'. When Sri Ram broke the famous bow of Lord Shiva, Sri Parashuramji came and was filled with rage! The entire 'Mithilapuri' was trembling

out of fear! Sri Lakhan engages in an argument with him. There, Sri Parashuramji speaks such wrong words or was so overwhelmed with rage that he did not know what he was talking. At that time who knows, how many offences did his anger commit! When the doors of his mind opened up, having cooled down and coming back to his senses he says 'Raghava';

Anuchita bahut kahehu agyaata|

Chhamahu chhama mandir dou bhraata||

Let me clear one point in the very beginning that I will be talking to you for nine days but an offence or a mistake is not a sin! Please note it! Transgression is not a sin. A man sins just out of his nature but the offence or transgression happens in a particular circumstance. That is why please don't go on saying that I am a sinner! I am a sinner! But if you have committed an offence and have realized your mistake then become careful for the future. And if you have erred mentally or in thought then please be sure about it that you will not be punished for it but please desist from doing it again and again. This exemption is given to us in this age of 'Kali'. Our lives can be filled with happiness and joy!

So, here I shall be talking to you about 'Manas – Aparadha' for nine days and whenever I get an opportunity, would like to talk about 'Manas – Kshama' as well! The creation or the divine is very merciful. The saints too are very merciful. The Gurus also are merciful and the mother is always merciful! A true friend is always filled with mercy. A just king will be merciful. At times the offender will give a long detailed explanation for the offence but the one who pardons or is merciful shall do it in just a few words.

Therefore, these nine days are the days of awakening. Our nation or for that matter the entire world just celebrated the 'Chaitra Navaratri'. The day of Lord Ram's advent or incarnation was also celebrated. Just a few days ago, we all celebrated the 'Hanuman Jayanti'. And immediately after that, we all are gathered here in 'Raipur'. Come, let us all move towards awakening! When Lord Ram was born, you all are aware of this 'Katha' in the 'Manas' that the day became as long a month! People did not sleep at all and were immersed in bliss on the advent of Lord! People felt that for a month the Sun did not set! After the 'Ramnavami' the month that follows is the period of awakening. And in between this period, this 'Katha' has come so let us pay attention to our awakening. We all should try to awaken within more and more during this period. This shall be our month long period of awakening. It should become a mass or our collective awakening. One is a personal or an individual awakening. The other is mass awakening. It is a mass experiment! We are all gathered here for a special awakening. People indulge so much in superstition or miracles or small-small things and day by day are going into deep slumber of ignorance and falsehood. Just

asleep in stupor! Our simple village folk, poor farmers, labourers, the neglected or backwards, suffering and the deprived section of our society! They all need to be awakened or made aware of the reality. This requires mass awakening. The Dharma Guru normally cautions a particular group of people. They talk about making groups. But the 'Sadguru' is the mass awakener or is a universal awakener! Like, Gandhi, Vinobha, Sri Raman, Sri Aurobindo, Thakur, Meera, Tulsi, Lallabai, Raabia, Mansoor and all the others like them. The veneration or 'Jaijikaar' is good but awaken! People have become very superstitious and lazy!

A youth from Kutch came to me a few days ago and said, 'Babu! I have come to 'Talgajarda' twice and gone back and people spread such rumours that go to 'Talgajarda' and meet Babu and he will make you speak to Sri Hanuman.' Now just see! Till date I have not been able to connect to Him! I am not even aware of Sri Hanuman's number till date! But people spread such canards! He is my flower. He gave a beautiful reply to that person that if you come to 'Talgajarda', I am sorry for I shall not be able to make you talk to Sri Hanuman but I can make you talk to Babu! Please come out from this make believe world of superstitions, miracles, tying of sacred threads or talismans. My dear brothers and sisters, it is necessary to be awake from within. And the 'Bhagwadkatha' is a mass spiritual austerities or 'Sadhana'. Mass awakening or a mass awareness! After the 'Ramnavami' people were awake for a month. I am sure that there must have been the cycle of night and day as per the laws of nature but 'Tulsiji' had to write that after the 'Ramjanma' the people were awakened in a manner that for them the period of a month was equal to one day. For them, there was no night or darkness. It has not been a month since the 'Ramnavami', just a few days have passed. This is an opportunity for us to be awake for a month so come, let us be awakened towards our mistakes or offences. And through this awakening, we shall not worry about our mistakes or faults and neither be scared as to what will happen? But, let us be cautious so that we are saved from the feeling of guilt. This guilt eats us up!

So, in this age of 'Kali', if you have wrong thoughts or negative feelings, you shall not suffer on that account, this exception has been given by the Almighty. And if you think good of others, surely, you shall get positive results. Please do not be scared that we have committed this offence so we are cursed! 'To err is human!' So please don't harbour any fear in your minds and this is an opportunity to awaken! The main focus of our discussion shall be based upon the various topics of the 'Manas' where some mistakes or trespasses are noticed. Who has committed the offence and where? Please remember, this has nothing to do with sin. Man commits a sin by his nature whereas the mistake or offence is committed due to some extraneous reasons. We should be careful and not commit any mistakes but say an offence has been

committed by you and the Almighty categorises you as an offender even then it is profitable bargain because even for this reason, at least we have been noticed by the Almighty! And to be noticed by Him opens the door of salvation!

Therefore, my dear brothers and sisters, during these days of awakening we shall discuss the salient points of mistakes or transgression on the basis of the 'Ramcharitmanas' for our awakening. I have picked up these two lines from the 'Ayodhyakanda' of the 'Manas' as a support to our discussion of 'Manas – Aparadha'. Let me just give you an outline of the topic. Let me depict the verbal scene in front of you! Lord Ram has been exiled for fourteen years and He is presently residing at 'Chitrakoot'. Sri Bharat after performing the last rites of Maharaja Dasrath, taking along the entire 'Ayodhya' leaves to meet the Lord. The people and the nobles of the land persuade Sri Bharat to accept the throne as his father had willed it to be so. Sri Bharat refused saying that he is not for power instead, he stands for the truth. I am not the representative of power or position; instead I represent or stand by the 'Padukaji'. If you are concerned about my good and the greater welfare then please take me to meet my Lord for I am solely responsible for this curse that has befallen upon us. I shall also take up that topic from the 'Ramcharitmanas' where Sri Bharat goes to meet Mata Kaushalya and enumerates a long list of offences or mistakes because we need to understand it also. Sri Bharat leaves for 'Chitrakoot' along with the entire 'Ayodhya'. Seeing the love and emotional fervour of Sri Bharat, 'Devraj Indra' gets worried that this seems to be an impediment in our path. Sri Ram has come to the forest and shall destroy the demonic forces which in turn shall guarantee our pleasure pastimes. And if Bharat goes, he has the power to get back Sri Ram with him. If this happens then for us it will be the same day and the same night of despair and worry! Therefore, we should lay out a plan to stop Bharat from reaching 'Chitrakoot'. My dear brothers and sisters, in our journey of God realisation, we do not encounter obstacles only on the ground or from negative forces but even the celestial beings come forward to thwart our march. The celestial beings began conspiring to stop the meeting of the Lord and Sri Bharat. We should do something to stop this meeting. Unable to arrive at any conclusion, they go to 'Dev Guru Brihaspati' to seek his counsel. I like this that even out of their selfish motive, but at least they went to the door step of their preceptor. The final destination or the ultimate place of succour for man is the refuge of his Guru!

This is the most simple and easiest path shown to us by the 'Manas' that when you don't get an answer from anywhere or you are directionless then just go to your preceptor for guidance. So, the 'Devas' go to Guru Brihaspati. 'Gurudeva! Please do something to stop Sri Ram and Bharat from meeting!'

They had gone to right place but with a mala-fide intention. Gandhi Babu used to say that one should have the purity of means (Saadhan Shuddhi). Approaching the preceptor was the right move but the intent was not pure! They impress upon Guru 'Brihaspati' to do something to stop Sri Bharat from meeting the Lord. If Bharat succeeds in getting Sri Ram back then who shall kill Ravana? Because of Ravana, we are all living in misery and pain. The Guru gave them a patient hearing and in reply, my Goswamiji has put these two lines in the mouth of the 'Devguru' and addressing 'Devraj Indra' and the entire 'Devas' that 'Hey Indra! Please note that the Lord does not mind at all if someone commits an offence of the Lord, He will never get angry but please remember that He cannot tolerate an offence committed towards His devotee or saint and you shall perish in the fire of His wrath!' These words were spoken by the Guru not to scare the 'Devas' but to caution them. So, keeping this as our principal topic of discussion, my 'Vyaaspeetha' shall discuss with you the 'Manas – Aparadha'. And our awakening should be total, for that reason we shall have this festival of mass awakening!

For our nine days 'Katha' it has become a rule though I like to call it a 'Pravaahi Parampara' or a vibrant and evolving tradition that on the first day the speaker should give an introduction of the scriptural text he is going to narrate. It is also known as the 'Mahatmya'! I too shall give you a brief introduction of this great text. Who is unaware of the 'Ramcharitmanas' today? And if one is not aware then there must be something wrong! I am again reminded of the world of most revered Gandhi Babu who had said that the one who is unaware of the 'Mahabharata' and the 'Ramayana' cannot call himself a 'Hindustani'! 'Manas' is a very popular text even in the masses. It flows in our veins. Even then, the 'Vyaaspeetha' following this noble trait, presents a brief introduction of the text. The original 'Ramkatha' has been written by 'Aadikavi Valmiki'. I think that before him the world did not have a 'Shloka'. His 'Ramkatha' is called the 'Ramayana', which has been composed in 'Shlokas,' and they too are recited but much before that, Lord Mahadeva created the 'Ramcharitmanas' and kept it in His mind. Pandit Ramkinkarji Maharaj used to say that Maharishi Valmiki is the 'Aadikavi' but Lord Shiva is the 'Anaadikavi'. This text has been created by the 'Anaadikavi'. Lord Shiva created it. Maharishi named his creation as the 'Ramayana' whereas; Lord Shiva named His as the 'Ramcharitmanas'. Both are principally the characterisation of Lord Ram only. Valmikiji wrote in 'Shlokas' whereas the 'Ramcharitmanas' is written in 'Chaupaais, Chhand, Sorthas' so that the 'Shloka' can reach up to the last person in the society or in other words was made accessible to one and all. The 'Shlokas' are not understood by the simple rural populace but nearly most of the people are aware of the 'Chaupaais' of

'Tulsi' in some form or the other. Please don't conclude that Goswamiji's knowledge of Sanskrit was any less. Many people allege that because his Sanskrit was very weak, he decided to write it in the commonly spoken dialect! Now who shall argue with such a person, Yaar? 'Tulsiji' could have written a great Sanskrit text but instead he chose to use the most common language spoken and understood by all. This was a bridge created by him between the 'Shloka' and the 'Loka'. 'Anaadikavi' Lord Shiva created the original 'Ramayana' and kept it in His mind. 'Valmikiji' named his text as 'Ramayana' whereas; Goswamiji termed it the 'Ramcharitmanas'. The Ganges is new every moment. Every day there is a new sunrise. A new flower blossoms daily. In the same way, the scriptural text also has to be new as per the need and suitable for the times and place.

'Valmiki' wrote seven 'Kandas' and 'Tulsi' named them 'Sopaan'. And the text was divided into seven 'Sopaans', namely 'Bal, Ayodhya, Arannya, Kishkindha, Sunder, Lanka and Uttar'. The usage of 'Kanda' became so popular and common that we all started calling the 'Sopaan' as 'Kanda'. The first 'Sopaan' is the 'Balkanda'. In the beginning, 'Tulsiji' wrote seven 'Shlokas' in Sanskrit and began his text by venerating Ma Saraswati first. I would like to submit in utmost humility especially to those who point a finger on 'Goswamiji' and blame him to be opposed to women! Such people just pick up any line out of the context and blame him as being opposed to women. People find it very easy to blame or pass an adverse comment without going into the details of the text. In our entire tradition, we begin with 'Swasti Sri Ganeshaaya Namaha'! But 'Tulsi' broke away from this tradition and created a revolution. 'Ganesha' is male. I would like to tell the world that start with the veneration of the 'Mother'. That is why; we see that 'Tulsiji' has started by venerating Mata Saraswati. This is 'Matru Vandana'!

Varnanaam arthasanghanaam rasaanaam  
chhandsaamapi|  
Mangalanaam chha kartaarau vanddey Vaani  
Vinayakau||

If we ponder deeply then we will understand that we all live by the benevolent grace of the 'Mother'. That is why the sages have declared 'Matru devo bhava'! The father is not first, it is the mother who comes first. So, my 'Goswamiji's' text begins with the veneration of the 'Mother'. 'Vanddey Vaani Vinaayakau'. First Mata Saraswati followed by Lord Ganesha. The second mantra is dedicated to Lord Shiva and Ma Parvati. In the third mantra, Lord Mahadeva is venerated as the 'Tribhuvana Guru'. This is followed by the veneration of very pure scientists Sri Valmiki and Sri Hanuman. Then Ma Jaanki is venerated. Even in the mantras, he first venerates Ma Jaanki and then goes on to venerate Lord Ram. Nowhere will you notice any degradation of the women power in the entire text but how can you overcome the natural difference between the two,

Yaar! A woman will be a woman and in the same way the man will be a man only. There is a natural difference between the two so who can help that? Then in conclusion of the 'Shlokas' he says that my text includes the 'Puranas, scriptures, the precepts (Aagam), and all the six auspicious things (Shaddanga), everything. I am going to put it in words principally for my own personal benefit or the happiness of my inner faculties. From this point onwards, 'Tulsiji' switches into a different mode and gets into a very simple local folk dialect. He writes five 'Sorthas' to start with. In the very first, he venerates Lord Ganesha, followed by the veneration of Lord Vishnu, then the Sun, Lord Shiva and Ma Bhawani. Jagadguru Adi Shankaracharya has instructed us about the worship of the 'Panchadevas'. 'Tulsiji' is a 'Vaishnava' and Jagadguru is a 'Shaiva', so here we see a bridge or a 'Setu' being created between these two ideologies. The 'Shaiva' thought is established right in the very beginning. Everybody should follow this practice of worshipping Lord Ganesha, Ma Durga, Lord Shiva, Lord Vishnu and the Sun God daily. We all do it or follow it some way or the other. I would to clarify especially for the benefit of my dear youngsters that to be careful about prudence or being prudent is the worship of 'Ganesha'. To think of the welfare of others or their benefit first is in a way the worship of Lord Shiva or the daily 'Rudrabhisheka'. If you perform the worship physically it is very good but even if you can't do that but are always eager to serve or help others, it shall be the worship of Lord Shiva. The next is the worship of the Divine Mother. 'Goswamiji' has termed Ma Bhawani as faith or 'Shraddha'. Our inherent or basic faith should always remain intact and

No one should be scared that we have committed this offence! Who does not commit mistake? No one should carry this fear in their minds please; this is an opportunity to be awake! Please remember, this is not about a sin. Man sins by nature but he commits a mistake or offence due to extraneous circumstances. Though, we should not commit any offence but say for any reason you have erred and the Almighty feels that so and so is an offender, even then it is in our favour because somehow or the other He has noticed us! If we can get His glance, we are liberated!

our faith should be pure and without any riders attached to it. This is the worship of Ma Durga. Lord Vishnu stands for all pervading. Our thoughts or viewpoint should be broad and all encompassing. We should not be narrow minded, this is the worship of Lord Vishnu. To always live in the light or illumination is the worship of the Sun God or in other words having a very positive outlook and lead an illumined life. 'Tamaso ma jyotirgamaya'. Finally, he says;

Bandau Guru pada kanja kripa sindhu nara roopa  
Hari|  
Maha moha ttama punja jaasu bachan rabi kara  
nikara||

After the veneration or the worship of the 'Panchdevas,' 'Goswamiji' is now proceeding with the very first topic of the 'Manas' and i.e. the 'Guru Vandana'. The beginning of the text per se is with the veneration of the Guru.

Bandau Guru pada paduma paraaga|  
Suruchi subaas sarasa anuraaga||

By equating the Guru with Sri Narayana in a human body, he worships the divine lotus feet of the Guru (Charan Kamal), the light emanating from the toe nails (Charan Kamal Jyoti) and cleanses his eyes with the holy dust of the Guru's Lotus feet and says that now he is beginning the narration of the 'Ramcharitmanas'. Before speaking, 'Tulsiji' cleanses his vision. The one whose eyes are pure, his words also are very pure. The one whose vision is tainted then the words too shall not be pure. Here, 'Tulsiji' first cleanses his eyes with the holy dust of his Guru's Lotus feet and goes on to narrate the 'Ramkatha'. Once the eyes are cleansed then this entire creation seems venerable. He first of all venerates the Lord of the earth, the 'Brahmins' or the 'Bhudevas'. Then he venerates the sages and ascetics. He calls the sages and the saints to be a mobile 'Teerthraj Prayaag'. Then he goes on to venerate the 'Devas, the demons, the evil minded as well because once the eyes are pure, we can't see any ill in anyone and everyone becomes worthy of veneration. Gandhi Babu has popularised this 'Pada' of Sri Narsihji universally –

Sakal lokma sahunney vanddey ninda na karrey keni  
re;

Vaach, kaach mann nischal raakhey, dhanya dhanya  
janani teni re,

Vaishnava jann toh tenney kahiyye je peed paraai  
jaanney re|

The famous 'Chaupaai' of 'Tulsiji';

Siya ram muya saba jaga jaani|

Karahun pranaam jori juga paani||

This entire world is nothing but a manifestation of the Divine or Sri Sita-Ramji and seeing the world in this light, he goes on and offers his obeisance. Then he venerates 'Ayodhya' followed by the

veneration of Mata Kaushallya. Here also the mother is venerated first. Then Sri Dasrathji Maharaj is venerated, followed by the veneration of 'Maharaja Janak, Sri Bharatlalji, Sri Lakhanlalji and Sri Shatrughnalalji and he goes on giving a brief description of the characters and venerating them also. In between, 'Goswaji' breaks the sequence and has included the veneration of Sri Hanuman. My dear brothers and sisters, you might be the followers of any religion or belief systems, fine! Hold on to your faith! But if you want to progress speedily on your path of spirituality then please worship Sri Hanuman. Sri Hanuman is a neutral, unattached, unalloyed and a universal personality or divinity! He is the son of the 'Vaayudeva' or embodies the air element and the air does not have separate religion. He is neither a Hindu nor a Muslim. He is neither a Buddhist nor a Jain. He does not belong to any one religion and on the other hand is common to all religions because He embodies the air element. He is our life breath, without Him, we are dead! He is our source of life and empowers us. That is why; 'Goswamiji' has included His veneration in between.

If there is a particular ritualistic worship of Sri Hanuman or any particular 'Anushthaan' is being performed or any particular ceremonial 'Pooja' is being performed then please follow the guidelines and the do's and don'ts prescribed therein but the 'Hanumant' worship is free for all irrespective of any distinction or classification. This wrong ideology is being propagated that the women folk are debarred from the worship of Sri Hanuman! Why? At 'Talgajarda' we get the vesper service of Sri Hanuman done by girls and they are especially from the 'Dalit' community! And this time, we even got the worship done by respected Sarita Bahen. The false notions or wrong ideologies being followed by the society should be broken. Do the women folk don't breathe? Even within the entire female race or species my Hanuman keeps on going in and out. So, all are free to worship Sri Hanuman. I repeat once again if there is a particular worship being done then please don't try to forcibly exert yourself but normally speaking, Sri Hanuman belongs to one and all. In this way, 'Goswamiji' venerates Sri Hanumanji Maharaj. We normally stop the first day's 'Katha' at this point of 'Hanumant Vandana'. There is a very important text penned by 'Goswamiji' known as the 'Vinaya Patrika'. Let us venerate Sri Hanuman with this verse from this text. Let us all do it together and they are very easy and simple wordings which you can follow very easily.

Sakal amangala moola nikandana|

Mangal moorti Maarut nandan||

Pavan tanaya Santana hitkaari|

Hridaya biraajata Avadh-Bihaari||



Manas – Aparadha : 2

**Please do not offend anyone's spiritual practices!**

Baap! 'Manas – Aparadh', is our focus for discussion during these nine days 'Prema – Yagna'. We are discussing the salient points of the subject for our awakening. I have been given this information subject to correction that in the 'Ramcharitmanas' the word 'Aparadha' is used thirty two times. 'Aparadha, Aparaadha, Aparadhu, Aparadhi, including all these words the principal word 'Aparadha' has been used thirty two times.

I would like to pray to you all Baap that because we are talking about 'Aparadha' please don't be petrified. As per the Vedic tradition of ritualistic worship, when any 'Yagna – Karma' is performed for a particular God or Goddess, or it is a scriptural 'Yagna' or a Vedic 'Yagna' then the person who is the main 'Yajmaan' has to take a 'Hemadri-Snaan' or a ritualistic purification. In this quite a few things are used like cow dung, cow urine, milk, etc. In this the one performing the 'Yagna', in order to make him worthy of performing the 'Yagna' a list of the various 'Aparadha' is brought before him so that he can seek pardon for the offences committed and be cleansed of the stains of any such offences or mistakes he might have committed. Only after doing this exercise does he become worthy to become the institutor of the sacrifice. For this 'Katha' we all are the 'Yajamaan' or the institutor of the sacrifice and the committee that was involved in the organisation of the 'Katha' are just the 'Nimitta' or the medium. Our respected Minister Sahib, at whose residence I am putting up and all those who are a part of his team of organizers are merely the medium. For that matter the entire 'Chattisgarh' is the 'Yajamaan'! And it is a 'Prema – Yagna'.

My 'Vyaaspeetha' calls the 'Ramkatha' as the 'Prema – Yagna' and not 'Gyaan Yagna'. Because, we are not capable or equipped for 'Gyaan' or knowledge! I am aware of the fact that 'Brahmma' cannot eradicate our miseries because He is already within us yet we suffer. The miseries can be overcome only if we are blessed with 'Brahmma – Gyaan'. The 'Brahmma' is, 'Eeshwarahasarvabhootanaam'. The 'Bhagwadgita' declares that he is seated within one and all irrespective of anything! But in spite of His presence we are miserable or unhappy! What we need is 'Brahmma – Gyaan'. But for this knowledge there are so many different stages! That is why we decided that this is not a 'Gyaan – Yagna'. Though, the knowledge shall help us in overcoming our sorrows. But still, this is a 'Prema – Yagna'. Let us all recite it. By the recitation or singing such an atmosphere is created that all the miseries or sorrows seem to melt in it.

Jab hansi bhi kissi ki rullaye,  
Sabr layein toh phir kahaan se layein?  
Tumnney ga-ga ke jinko likha tha,  
Humney ro-ro ke wohi geet gaaye|

Lord Krishna played His flute smilingly but the 'Gopi – Geet' was sung with tears. The flute was played to spread happiness but the 'Gopis' of Vrindavana cried hearing the bewitching and heart wrenching melody.

Humney maanga tha saath do kadamka,  
Ussnney kya-kya bahanney banaye|

'Hey! Krishna! We just begged for your company to walk with us just a few steps but you made so many excuses to avoid us!'

Parritraanaya saadhunaam vinaashaaya cha dushkritaam|  
Dharma sansthaapnarthaaya smabhavaami yuggey yuggey||

If you would have wanted, you could have set right everything in just a moment.

Raaz abtak kissinney na poocha,  
Ek zamana ho gaya muskurraye!

- Jameel Haapudi.

So, sometimes a larger pain gives solace from minor miseries. There are the benefits of singing. 'Tulsi' must have written these 'Chaupaais' very happily because he even says that 'Swantahasukhaaya', 'Morrey mann prabodha jehi hoi'. His intention was to enlighten himself and he said that I am writing to purify my speech or words. So Baap! In this 'Prema – Yagna' everybody is the 'Yajmaan' including myself! The 'Yajmaan' has a lot to do. One person pours the ablutions in the sacred fire while the other is busy in the arrangements. In a universal 'Yagna' the 'Acharya' is the 'Yajmaan'. The one who can say that this is our 'Yagna' is the 'Yajmaan'. This is our 'Katha' or I may say that it is the 'Katha' of the entire 'Chattisgarh'.

So Baap! In order to become worthy to perform the 'Yagna' one has to undergo the 'Hemadri-Snaan'. One should not be afraid of all this. If there is dirt on our body and we are sweaty out of doing laborious tasks then there is no need to cry but we need to bathe and cleanse ourselves merrily. Whatever might be the mistakes committed by you and me, there is no need to lament, we are all having the ritualistic bath to cleanse ourselves. We are seated here to cleanse our minds, take it in this sense. Lest, this talk about our mistakes or transgression should not snatch away our smile and I seldom talk about sin.

There is a nice question, 'Yesterday, it was mentioned that we sin out of our nature or it happens naturally and the offence or mistake is committed out of a compulsion or certain weakness, but Lord Krishna says in the 'Gita' 'Sahajam karma Kaunteya'. Therefore, the sin is a natural thing then what is the need to give it up? Please bear this in mind that the 'Gita' talks about karma but not about 'Akarma' or 'Vikarma'. Sin is not karma but it is a 'Vikarma'. 'Vikarma' means that karma which is opposed to the society. Against the scriptures, the saints, the egotism or the world in general is what is called a 'Vikarma'. 'Kukarma' can also come under the meaning of 'Akarma' but factually 'Akarma' means beyond the realm of karma. 'Sarvaarambhaparityagi', the one who has given up all actions! In the 'Aranyakanda' at the time of 'Shabariji's Nirvana' 'Goswamiji' has written a 'Chhanda' and he says that 'Hey, Jeeva! Give up the various actions you do and become totally 'Akarma'.'

Nara bibidha karma adharma bahu matt sokaprada  
saba tyaagahu|

Biswas kari kaha daasTulsi Ram pada anuraagahu||

To totally give up karma is very difficult, because one cannot live even for a moment without any activity. I would just say this that the karma worth doing is Dharma and that which should not be done is 'Adharma'. The sin is supposed to be something which can be done instinctively but it does not fall under the classification of karma. It is something which should not be done and we are doing it! If you have studied the original text of the 'Mahabharata' then you must be aware that when they played the game of dice or gambled and even 'Draupadi' was lost, Sri Krishna arrives after that. At that time Sri Krishna was out on a pilgrimage and when He came back he tells 'Yudhishtira' that dear brother I did not get any information earlier or else I would have stopped you from doing this 'Vikarma'. What have you done? Here, four offences or transgressions are pointed out. The first is 'drinking'! The second is the wrong company of a woman. This applies to both, men or women. The third is gambling and the fourth is hunting. In the 'Raghuvansha' also these four are indicated for Maharaja Dasarath. Baap! Even during that period of

the 'Mahabharata' these four offences have been pointed out by Lord Krishna. There it is said very clearly that gambling is an offence. There, Sri Krishna also touches upon the story of 'Nala & Damayanti' wherein He says that 'Nala' engaged into gambling and the result is well known! Even if the greatest of all speakers is there, he will need to pick up a reference from somewhere or the other. To explain and amplify the statement, some reference has to be used.

For a speaker certain things are necessary. The first is the voice. The quality or the property of the voice should not change and the words must create an impact or in other words awaken. This is the attribute of the speaker who is blessed and speaks after getting the permission and necessary insight to speak. There is no place for any sort of ego or pride in this. The second attribute of a blessed speaker is his way of speaking. There are different ways of presentation. There should be no overreaction. Instead of the 'Shaantrasa', 'Beebhatsarasa' is created! If you try or think that you can do it, gone! And if you get it as a Prasad then you have become victorious. Third, he must be aware of the inception and its result. 'Aagaz' means the beginning or the inception. If I take up this issue then what shall be its effect or what result shall come out of it. Late Khumaar Barabanqui Sahib had said;

Aagaz toh achha hai, anjaam Khuda janney|

The singers need to be very careful about their voice. One whose presentation or speech is poetic or musical then for such a speaker it becomes all the more necessary. There are many speakers who are giving discourses but they sound very musical. Many great personalities were like that!

So, Baap! Four offences, not to be scared of them but to be careful and for our cleansing! The water is devotion or 'Bhakti' and the 'Chaupaai' is the soap. Let us bathe for these nine days and have an inner cleansing.

Lord Krishna says that these four things are not good. I was away! If I would have been there then I would have stopped you! My dear brothers and sisters, gambling is an offence. The consumption of alcohol is an offence. To kill an animal just for your fun or sport is an offence and an improper association of man and woman is an offence. If at all you want to gamble they play the game of dice with your preceptor.

Chaupad maandi mhein shoonyama,

Rammu mhaara Guruji ne saath|

Hhun haarrun toh aeni daasi bannu,

Anney hhun jeetun toh raakhun mhaari paas|

I shall play the game of dice with my Guru. If I lose then I shall be in his service and if I win then I will keep him with me forever! I will have 'Laddus' in both hands. In our Indian tradition, this game is played amongst the 'Buddha Purusha' and his devotee. Raj Kaushik says so! It is a divine play! But the game in

which the man loses his decency and moral traditional values, loses his familial traits and humility and that too the nobles, then it is a grave offence. We should protect ourselves from it. Consumption of alcohol or wine is an offence. I don't force or ask anybody to leave or give up what they are doing. Neither do I force people to take a vow or a promise. But I try to offer a more potent drink which intoxicates you in such a way that you forget to drink anything else. The Governments make plans and pass legislations and even the social service organisations try to work in this field. Prohibition is a good thing and is in the interest of the people. But I would like to say that drink something far superior so that you start disliking the taste of what you are drinking. It should become tasteless for you. But drinking is an offence. Improper company is an offence. Hunting expeditions are an offence also. We don't need to be scared of these things just wash them away with this branded soap of 'Tulsiji's Chaupaais and Sortthas'. The 'Katha' is for this purpose. The form of the 'Ramcharitmanas' presented to us; it will help our inner cleansing. There may be many mistakes or offences but please do not get scared by them. We need to be careful and cautious.

This shall be our 'Hemadri- Snaan' which shall purify or cleanse us so that we can become worthy of doing this 'Prema - Yagna'. During this sacred ritualistic bath they ask us to say that if I have overlooked anyone or avoided on purpose then O' Almighty! Kindly excuse me for the same. Because we do this most of times! Take bread for yourself and hide your hand from the other person who is hungry, sit close to the one you like and push away the person whom you don't like. This is trying to overlook or undermine someone. We all should follow and adhere by the arrangements done for a peaceful and orderly conduct of the 'Katha'. This is not differentiation. The intention is to maintain discipline. At times, this too becomes very rigid or harsh! Please do not offer wrong ablutions in the 'Prema - Yagna' please. Here, each and everyone must be respected. Please don't be rigid or insistent that I will only sit in the front. Let each and every person be welcomed with loving respect!

Since it is coming in my memory, I am going on speaking and to add a bit more to the ones above, please do not commit any offence of these six! One, please don't criticize or offend anybody's spiritual practices. If someone worships 'Khoddiyar Ma' or 'Melldi Ma' it is their faith. And if you follow the guidelines of 'Patanjali' and meditate according to those tenets, it is your choice. Someone is telling the beads of a 'Berkha' and the other is doing a 'Mala' of 'Ramnaam', it is their choice. If you don't do it and just meditate on the sound of 'Soham', it is your wish. But please do not offend the one who is chanting 'Ram-Ram'! If someone is offering the 'Namaaz' it is his faith!

Please do not undermine his devotion or belief. Many people say that this 'Katha-Batha' is useless! 'Go and ask your Dad'(Thara bapa ne pooch)! Therefore, be careful that you do not offend the spiritual practices of others. Many people comment that this recitation of the 'Katha' or listening to it for so long is nothing more than the repletion of a parrot. It goes in from one ear and is out the very next moment from the other side. But at least something has gone in which is very useful for our life! It is quite possible that if there too much flow of 'Katha' inwards then if there is no outflow, there will be a traffic jam so it is better this way! Something at least will remain inside so please give it a chance.

Second, please do not offend the means of the other person. If a person pursues the path of knowledge, fair enough, do not criticize or offend him just because your path is devotion. One could be following the path of 'Karma'. For some, pilgrimage is what they like! Please don't criticize them. Third, please do not offend the 'Mantra' of anybody! Some like 'Om Namo Bhagvattey Vaasudevaya, the other 'Sri Ram Jai Ram Jai Ram Ram, another person says Allah-hu-Akbar, the next Buddham sharannam gachhami, somebody says Om namo Arihantaanam' and so on. We should be extremely careful that we do not offend the 'Mantra' of other people. Many people boast that leave 'Ram or Krishna' aside; pick up a 'Beej Mantra' for your practice! Arrey! I am sorry to say but you don't know that 'Ram' is also the 'Beej Mantra'! In the 'Vinayapatrika' it is said, 'Beej mantra jappiye soi jo japat Mahesa'. One is forbidden from announcing the 'Beej Mantra'. You cannot speak it out loudly and give it to someone. Someone asked 'Tulsiji' that what is the 'Beej Mantra'? He replied, please go and ask Sri Shankar. Shiva said that go and ask Brahma. 'Raamnaam saba dharmamaya jaanat Tulsidas'. Sometimes to speak openly or clearly is my nature as well as my Dharma. I would like to impress on this point that there is nothing to compare with the 'Raamnaam'! This is not a comparison. I had also mentioned in the 'Naam Mahima' that, 'Aehi mah Raghupati naam udaara'. Those who are benevolent or charitable, there is always a big crowd thronging around them. Where you have to pay and buy 'Prasad' then how many will go there? There was always a big crowd outside the door of Maharaja Dasarathji because he is a very benevolent king. In the same way the 'Raamnaam' is most benevolent and everybody comes there. 'Raamnaam' gives equal respect to one and all. This is the ultimate Divine or in other words it is the 'Beej'!

Many people come to me and say that Bapu! You just simply say that 'Harinaam lo'. Then when we went to so and so, then he ridiculously asked that is the 'Harinaam' any mantra? You take initiation from me and I shall give you a proper mantra. Of course, by all means! Give 'Dakshina' and be initiated! Please do not break the society by creating differences. Why is the

freedom of man being taken away in the name of religion? I am unable to understand this! Dharma stands for total freedom or liberation and here people are being caught as a prey and caged.

Fourth, please don't offend any 'Sutra'. 'Patanjali' has given us the 'Yoga Sutra'. If you have it in you then you too create a 'Sutra' which becomes universally famous but please do not undermine or rile the 'Sutras' given by 'Patanjali'. If you have mastered the 'Sankhya' philosophy, then give the world some new ideologies without undermining the great Avatar who gave the 'Sankhya Philosophy' to the world. If you can give 'Brahma Sutra,' then please go ahead, without overlooking the great Sutras given by Veda Vyaasa. If you have the treatises of devotion then give the world some new ideas or theories of 'Bhakti' without undermining the 'Narada Bhakti Sutra'. If you are unable to understand any 'Sutra' then please step back. Without knowing, trying to take the credit of the 'Sutra' given by someone else is a 'Sutra Aparadha'. The society is very naive! How will they know that who is the creator of this Sutra?

Fifth, please do not offend anybody's weapon. We are people who worship the Gods and Goddesses whose hands are armed. We have worshipped the 'Saranga' Bow of Lord Ram, the trident of Lord Shiva and the sword of Ma Durga. We even accepted the power of Indra's 'Vajra'. Do you know that 'Bhusund' is a scriptural word and it denotes a scripture? What is the conjunction with 'Kagbhusundi', I shall speak to you about it some other time. I am in favour of non-violence. I have even got the weapons taken away from the hands of Sri Ram at our 'Ramji Mandir' at 'Talgajarda'. You may worship the weapons but please do not use it to kill someone! If you are worshipping it to kill someone then please don't do it. I say with the help from my 'Manas' that such an act shall be deemed to be a 'Shastra Aparadha'. Go and offer your weapons at the feet of the 'Buddha Purusha'. Guru Vishwamitra offered all his weapons and knowledge at the Lotus Feet of the Lord. Even Sri Parashuram Maharaj felt that this bow is not suitable for me and he offered it to Lord Ram. He had killed innumerable people all through but now he doesn't need it anymore and it belongs to the Lord so he gave it to Him! The 'Bhagwadgita' says that amongst all those who have weapons or hold them in their hands, I am Ram! The sword is the symbol of Ma Durga so apply vermilion etc but don't use it for any other purpose. I am not at all in favour of any weapons. I have even removed the mace from the hands of my 'Hanuman'. In its place there is a 'Veena' placed there because I learnt that the original instrument is the 'Rudraveena' and I got it installed on this 'Hanumanjayanti'. My Baba is very happy!

You may put forth this argument that we see atom bombs being used all around, what about that? This

must stop anyhow! When I talk about the weapons of our Gods and Goddesses then such items of mass destruction should be totally destroyed so that we do not have to see another 'Hiroshima'! These latest inventions of nuclear weapons are in the hands of evil people or if I may add the demonic forces. They need to be destroyed before they are used for the destruction of this world! That which kills is weapon. But if someone sings beautifully or plays a musical instrument magically or enchantingly, we also say, 'Maar dala'! These instruments must be preserved and the older ones must be revived. During a musical soiree we get mesmerized by the enchanting music then in a way the musical instrument becomes a weapon, allegorically speaking! Respect these instruments and worship them. Please remember that I am dead against weapons of any sort! To take away the weapons from the hands of Lord Ram was not easy for me at all. But I requested the Lord that it is enough, please give it up! Many people expressed their displeasure for the same. After a while, they all became silent and now those very people are asking the photos of my Ramji to keep with them and worship. The weapons must be surrendered and a new look should be given. At our Hanumanji Maharaj, outward shape is of a mace but there is a 'Rudraveena' placed inside. This is a musical mace!

Sixth, please do not offend anyone's scripture. The followers of other religions should not offend my Vedas and we should not disrespect their scriptures. Whatever is good from the Bible, take it! Accept the message of the Holy Quran. That which grants us growth and peace, please assimilate it from the 'Dhammapad'. The inspiration to move forward that you get from the 'Aagama' please take it. The second offence that is normally committed with reference to the scriptures is not presenting the true meaning of the text instead, trying to twist the meaning to suit your selfish interests. Say, in the 'Bhagwadgita' it says 'Sri Bhagwan uvaacha'; to which I put forth a question that which God said it? Was it Lord Krishna who spoke? Many believers of Dharma say 'Bhagwan uvaacha' and amplify it by saying that it was our God who spoke! This is the 'Shastra aparadha'. You do the 'Bhagwat Katha'. Even if you believe in any other religion, you shall have to do the 'Bhagwat Katha'. Because, there is no other alternative! In the 'Bhagwat', instead of saying the Lord Krishna spoke you say that any other God by any other name spoke then this will be an offence of the scripture. Whatever be the focus of your faith, fine! We should respect everyone's faith. In all there are twenty four principal Avatars but our 'Sanatana Dharma' proclaims only ten. In this too some say that the particular form worshipped by them is the greatest. This again is an offence towards the scripture. For all these ignorant or super intelligent people the statement of Jesus Christ is applicable when He says that they don't know what they are doing!

For me, my 'Tribhuvandas Dada' and I am devoted to my 'Sadguru Bhagwan', so in the 'Ramcharitmanas' whatever 'Chaupai' Lord Rama spoke, I will have to quote the name who has spoken those words. If I say that my Dada spoke then it will be a 'Shastra Aparadha'. Say, if I say so then how long or how far can I go? But surprisingly, this goes on in this day. Since we all are seated here and if we can undergo an inner bath or cleansing, our lives will be filled with joy. So, when we are talking about 'Aparadha', there is no need to be afraid but we need to be awakened to it!

Therefore, a sin is a natural misdeed or 'Kukarma' whereas, offence or 'Aparadha' is something that is committed out of certain extraneous circumstances or the time, place, nature and attribute (Guna). One another word that is commonly used is 'Bhool' or mistake. Suppose there is a traffic signal and it shows red, so instead of stopping you don't notice the red light and jump the signal. After going a bit further you are stopped by the policeman and he issues a challan to you. Here, this is not done intentionally but was an oversight so it is a mistake. Say, you are a bit late for the 'Katha' and you somehow want to make way through the crowd to reach fast and in the process someone in the crowd gets pushed my mistake, so again, this is not intentional but a mistake. At that very moment you say, 'I am sorry' and the matter ends. A mistake is that when we do something unintentionally without meaning to actually harm or indulge into wrong doing! There is a 'Katha' being held in your town and for some reason you can't go to attend it, this will be called a missed opportunity. Keeping the 'Aparadha' as our main focus, we are trying to discuss these points for our awakening.

In the 'Manas', we get the reference of the 'Guru Aparadha'. It is a very serious offence or transgression! The moon committed an offence towards his Guru. He harboured some passionate feelings for 'Gurupatni', i. e. the wife of Guru 'Brihaspati'. That resulted in his getting cursed and he got disgraced and cursed. In comparison, 'Goswamiji' brings forth the 'Bharat Chandra' who, 'Guru aparadha dosha nahi dooja'. Where there is no question of any blemish whatsoever. There is long list here like, 'Guru Aparadha, Bhagwad Aparadha, Sant Aparadha, Deva Aparadha', etc. Goswamiji talks about different offences in different contexts. If for any reason, we might have committed any out of those even then no need to worry. Be careful so as to we don't repeat them in future. In spite of all the care and caution, you still offend then also please don't worry or get disheartened, just go in for a cleansing bath!

Bas yahi aparadha mein har baar karta hun,  
Aadmi hun aadmi se pyaar karta hun|

If you have committed a mistake during the 'Katha', so no big deal! Here another 'Katha'! After the

'Aparadha Katha' hear the 'Kshama Katha'. I agree that even after having so much of a lee way you still offend then you are bound to feel a bit disheartened that Babu had forewarned me but still, I went and did it! All this discussion is being done so that you should not burn in this guilt. But if you are filled with remorse then also don't worry, 'Glaanirbhavati Bhaarata'. But please don't get embroiled into this vicious circle. If you have wronged then have this faith that if I pray with deep fervour, in some corner of my heart, the Lord shall incarnate.

Yesterday, during our discussion of the main text, we all venerated Sri Hanuman. After this, 'Goswamiji' venerates all the friends of the Lord who supported Him during His campaign on earth. There he venerates 'Sri Sita-Ramji Maharaj'. Yesterday, we were discussing that Goswamiji has venerated the feminine potency of the Divine first. So, here also he venerates Ma Jaanki first, followed by Sri Ram. 'Matrudevo bhava'. He says that he is especially venerating the divine lotus feet of the 'Mother' first by whose grace, his intellect shall be cleansed. Everyone has intellect but it can only be purified or cleansed if we appease the lotus feet of the 'Mother'. We all need a purified or cleansed intellect. Even the small children of this age are so intelligent! In this age of 'Kali' all the means are useless. There is just one and only option and that is 'Harinaam'! The lotus feet of the 'Mother' are the 'Yagna, charity and tapas'. The 'Gita' says that the intellect can only be cleansed by these three. Therefore, if the 'Mother's' divine lotus feet are Yagna' then only after pouring ablutions into it can our intellect be purified.

Please don't offend the spiritual practice of anyone. If someone worships the 'Khoddiyar Ma' or the 'Melldi Ma', it is his individual faith! If you practice the 'Dhyaan Yoga' as directed by 'Patanjali', so great, do it! Someone is telling the beads of a 'Berkha' and another is doing it on the 'Mala' and repeating 'Ram-Ram'! If you don't do the 'Naamjapa' but keep on repeating 'Soham-Soham', so please go ahead and do it, but if someone repeats 'Ram-Ram' then, please don't offend him/her. If somebody is offering the 'Namaz', don't offend him. And if you are praying then the others should not offend you.

My 'Vyaaspeetha's' understanding is that at the divine feet of the 'Mother' offer the ablutions of your head, not by cutting it but by just placing your head on her feet try and appease her. Offer all the knowledge and intelligence as ablutions at her divine feet. Ma's feet are charity, and tapas! Who can compare in 'Tapas' with her? Then offer your mind, words and actions at the Divine Lotus Feet of The Lord which are the eternal abode of this entire creation, He is lotus eyed, always ready or eager to eradicate the difficulties of His devotees, I venerate the Lord who is the store house of these virtues. Then he jointly venerates 'Sri Sita-Ramji Maharaj' who in the 'Leela' appears two but in reality is 'One'! The same 'Brahmma' in the female potency is Ma Jaanki and in the male potency is Lord Ram! Goswamiji says that the words and their meaning, the water body and the ripples or waves therein, they appear two but as such are one and the same or in other words, complement each other. Tulsiji holds on to this particular pattern all through! So he first venerates Ma Jaanki, followed by Lord Ram. Tulsiji's text provides due respect and honour to the female potency more and I am saying this with full responsibility. Those who have picked up some lines from here and there need to study the text in depth in order to fathom its intricacies. Who has spoken, in what context, why did he/she speak in this way, these points need to be looked into. Just to jump at his throat is not correct!

In the topic covering the veneration, Tulsiji venerates one and all. Then he feels that the most important and greatest of all is the 'Naamvandana'. There are in numerous sacred Divine names of the Lord and Goswamiji goes on to venerate them.

Bandahu naam Raam Raghubar ko|  
Hetu krisaanu bhaanu himkar ko||

There are in numerous names of the Lord like 'Raghava, Raghubansamani, Raghu, Raghuraj, Raghudev' and so on and out of these various names he has chosen the 'Ramnaam' and is venerating the same. 'Ram' is the causal element of fire, sun and the moon. It is the soul of the Vedas. Realizing the efficacy of the 'Ramnaam', Lord Shiva distributes it at 'Kashi' for the salvation of the mankind. There is great importance attached to just listening the Divine name. There is immense benefit of chanting the Divine name or the 'Naamjapa'. Only that much sound as you can hear or there is great value of doing a silent 'Naamjapa'. To repeat the name from right to left shall purify you 'Ultajapa'. By writing the Divine name, you shall attain superiority. Just doing the 'Naamdarshan' is also very beneficial. If you repeat 'Ram-Ram' as a mantra then you can achieve whatever you set out to. Lord Shiva drank the potent poison by mixing it with the 'Ramnaam' and it gave Him 'Param-vishraam'! 'Tulsiji' says that today 'Ram' is not present in His physical form but during His time all that He did, today all that and even more is being done by His Divine name. In the

'Tretayuga' Sri Ram liberated 'Ahilya' and today His name liberates innumerable 'Ahilya' present in all of us like 'Kumati, kubuddhi, jaddmati' etc. Even though Lord Ram is not present with us in the physical form but His Divine name eradicates all the wrong notions or evil tendencies that are there in us. In the 'Tretayuga', Sri Ram broke the famous 'Pinaak' bow of Lord Shiva in the 'Dhanushjagya' and today He breaks the fierce ego that resides within us. Every day our ego grows stronger and only the name of the Divine can destroy it and save us from destruction. In the 'Tretayuga' the Lord Grants refuge to 'Shabari, Geedha etc.' and today His name liberates or nourishes numerous poor souls in the world. In His time, Lord Rama liberated 'Ravana' and the other demonic forces and came back to 'Ayodhya' and established the 'Ramrajya'. Today His Divine name establishes the 'Ramrajya' or the 'Premarajya' in the heart of each aspirant. In the 'Satyuga' people used to engage themselves in 'Dhyaana' and attain self-realization. In the 'Tretayuga' people performed 'Yagna' and other austerities. In the 'Dwapar Yuga' it was the period of worship or 'Poojan-archan' and in this age of 'Kali', all that can be done in the 'Naamjapa, Naamsankirtana, Nammsmarana, Naamdarshan, etc.' 'Tulsiji' has given all of us the relaxation to the extent that you repeat the Divine name with feeling or without any feeling, or lazily or for that matter any which way one may like! Ultimately 'Goswamiji' says that to what extent shall I sing the glories of the Divine name? Even the Lord himself is not in a position to describe in full the glories of His Divine name!

So, my dear brothers and sisters, if you enjoy meditating, please do so. You are free to perform the 'Yagna' or worship as you may like. But, if you are not able to do anything then just repeat the 'Harinaam' as much as you can. By 'Harinaam' I do not mean that it should be only 'Hari', you are free to choose any name to your liking. The name of you 'Ishta'! Even 'Allah' for that matter! For any reason you are unable or can't do this much also then my earnest request is that one who is doing it, please don't disturb or criticize him. Whatever be your form of worship or spiritual practice, just go on pursuing that with devotion. But if you are unable to zero down on any particular form of worship then just repeating the 'Divine name of the Lord is more than sufficient. It is the simplest of all austerities, natural and most potent which shall fill you up with blessings! 'Goswamiji' says that his firm and foremost belief is in the 'Ramnaam'. 'Biswaas ek Ram naam ko'! I too recite or narrate the 'Katha', talk about different topics, sing but at the core of all this is the 'Harinaam'. When you perform the 'Mantrajapa' then you need to follow certain dos and don'ts but there is no such condition in the 'Naamjapa'. Even if you are adept in all the forms of worship, please chant the Divine name also! It is my humble prayer to you all that whenever you get time, please chant the name of the Lord. The Divine name shall help in the universal good. In this way, the Divine name is very glorious!



Manas – Aparadha : 3

Vituperation, envy and unnecessary hatred is an offence!

Baap! In the 'Ramkatha' expounded in the 'Ramcharitmanas', keeping the 'Manas – Aparadha' as our focus we all are engaged in a 'Sattvic & Tattvic' discussion of the same. In the 'Ayodhyakanda' we see Sri Bharat is going to meet and appease the Lord to return at 'Chitrakoot'. Both the brothers are predominantly the embodiment of unconditional love and in order to thwart their meeting 'Devraj Indra' and all the other 'Devas' are worried as to how to stop them! They approach the preceptor 'Guru Brihaspati' and abhor him to do something to stop this meeting between the Lord and the devotee or two divine lovers! At that moment, 'Guru Brihaspati' tells Indra-

Sunu Suresa Raghunath subhaau|  
Nija aparadha risaahin na kaahu||

The disciple is generally aware of the prowess whereas the Guru is aware of the inherent nature. 'Indra' is aware of the Lord's nature and he is also aware of the impact of Bharat on Sri Ram that he is capable of convincing the Lord to return and that would spoil the entire game-plan as was envisaged. But his Guru is aware of both, Sri Ram's nature and His prowess. Leaving aside the prowess or the influence when we go and seek the refuge of the 'Buddha-Purusha', only then do we get to learn the true inherent nature.

Here, 'Guru Brihaspati' tells 'Indra' that what Sri Ram's inherent nature is, listen! In the 'Ramcharitmanas' there is a detailed description of Sri Ram's nature all through the 'Ramkatha'. I feel that one who knows or understands the nature once is truly blessed. There is immense glory of the nature (Svabhaav). In the Buddhist tradition there is a word 'Buddha-Svabhaav'. Once, an European journalist asked His Holiness, the Nobel Laureate as well as the 'Bharat-Ratna' Dalai Lama that there is a lot of discussion about the 'Buddha's nature' in the Buddhist tradition, so what is it? There is small book and it is worth reading. Many people gift me or present me some books from time to time. As such, I am not an avid reader. Other than the 'Manas' and the 'Ramayana', MorariBapu has not read much. Now, I try and read a little bit. The mind always tries to run towards anything new. This nature of the mind makes it swerve or distracts it. Why does our mind leave one 'Dharma Guru' and gets attracted or influenced towards another? There can be many reasons for it. That is why the mind is always on the lookout for something new or different. Sometimes it would want to do 'Japa'. 'Osho' had said that 'Dhyana is Dharma'. So the mind then swerves towards meditation. 'Krishnamurthy' said, 'Awakening is enough, be careful'! The 'Vyaaspeetha' says that hear the 'Katha', then the mind asks that should we only hear the 'Katha' and nothing else? This is a very common nature of the human mind.

Because of its volatility the mind goes into different amplitudes. May 'Allah' bless us that the mind is dissolved? But it is a big thing to achieve! The bulb might break but the power still remains in it. We leave the body but our mind (Chitta) moves on its journey of different births. The spiritual aspirant should remain firm in his decision. I tell my flowers that please don't disregard anyone and if you have any expectations then expect only from your 'Buddha-Purusha'. There should be no expectations from anybody or anywhere! The 'Bhagwatji' says that only a non-expectant can truly be unattached or free of all the ties of the world. When Alexander came on his quest, he was asked to bring back a monk from India. He takes an ascetic along with him named 'Kalyanmuni'. He was a Jain monk. Though, Alexander died on the way back. Going to Greece, 'Kalyanmuni' did a lot of work for the people of Greece. I feel that this monk must have been a true ascetic or totally detached. He must not have argued or resisted with Alexander that he will not come along.

Hum fakiron se jo chaahhey dua le jaaye|  
Hum toh kuchh denney ke quabil hee nahin,  
Jisska jee chahhey jeenney ki ada le jaaye|

One person has asked, 'Bapu! I feel that I am running at a great speed. In between, I stop a bit in the 'Katha'. But I am always running. I am quite disturbed because of this, kindly help! My dear brother! Do you know that why does a man run? We all keep on having very many experiences but unfortunately, we don't pay attention. A person

is running either because he is being pulled in that direction or if he is pushed by someone. We are being pulled by our greed and the fear is chasing us. Just see, how fragmented we have become with ourselves! Till such time as you don't become focussed and are established please do not go on trying new things. 'Arjuna' finally reached and then said, 'Stithosmi'!

Kudrat ne toh bakshithi yahaan ek hee dharti|  
Tummney yahan Bharat, kahin Iran banaaya|

I believe in 'Vasudhaivakutumbhakam'. This entire world is mine. That is why, 'Krishnamurthy' must have said! The definition of an ascetic is a 'Non-expectant mind.' If you take some time in choosing or making up your mind then please move around looking but you must be firm and decisive.

The Dalai Lama is always smiling. He was asked that please say something about the nature of Buddha. He doesn't speak much nor does he go in for any lengthy explanation; he is a very simple and a straight forward 'Dharma Guru'. When we went to meet him at his place at 'Dharmashala' then he asked everybody to sit down three-four times. On this, a person who was with me said 'No problems! We are quite comfortable'. To which the Dalai Lama said that 'You might be but I am not'! In reply to that question he said, intrinsically, by nature everyone is peaceful. I don't know why unnecessarily we take on anxiety or restlessness. The peaceful nature has worn the garb of non-cessation. Has put on a make-up of restlessness. If this make-up is removed then the original nature of peace shall be visible or can be experienced. The 'Buddha's nature is peaceful! A person can be very violent but before that he is quiet and peaceful. Once the streak of violence passes over, he again gradually returns to a quiet peaceful state because he can't live without getting back to normalcy. Why are all of you so quiet and peaceful in this stadium? Whenever there are any sports or any other activity here, you shall notice so much of noise, shouting, and too much activity. Is there any sports going on now? How are we so quiet and peaceful? It is the normal tendency for anyone to go back to his natural state after some time. Say, if I am quiet for a few minutes now then it will appear as though there is no one here and there will be pin drop silence! This is not a miracle, it is our nature and in the Buddhist tradition it is known as the 'Buddha Nature'! We have all worn well-fitting or not so well fitting clothes because of which we are restless. Our intrinsic nature itself is our Dharma. Nature itself is spirituality. Our nature is our very own. Rest all is alien!

What is Sri Ram's nature? You shall find it mentioned all over the text. Guru 'Brihaspati' tells 'Devraj Indra' that please understand the nature of Sri Ram first. Yesterday, evening, there was a small program at the residence of the 'Minister Sahib' and in between the 'Padas of Saint Kabir' a little commentary was said. Kabir Sahib has done a lot of work on the individual nature. He has laid down a lot of stress on the original or inborn nature. Kabir Sahib is even opposed to efforts being done towards 'Samadhi'. He believes in a natural 'Samadhi' which is attained naturally without any external efforts to attain it. Our Baba from Vrindavana says 'Akriya Dhyana' or effortless meditation. Please give up unnecessary pressure or efforts. In spirituality, our unnecessary efforts trouble us. The one who is only doing efforts right, left or centre; he in turn extinguishes the lamp of our soul instead of lighting it. The Sun cannot be burnt but it rises on its own. It is said with the crowing of the rooster, the Sun rises. In fact, the rooster crows because of the sunrise. Unnecessary efforts extinguish what is already burning. In the 'Utterkanda' during the description of the 'Gyandeepti', Goswamiji says, 'Sohamasmi iti vritti akhanda'.

Charagey dil bujhaana chhahta tha,  
Woh mujhko bhool jana chhahta tha|  
Woh mujhko chhodd jana chhahta tha,  
Magar koi bahaana chhahta tha|  
Hotth hain zakhmi, laho luhaan lekin,  
Woh bachha muskuraana chhahta tha|

Yesterday, I was told that Bapu! While hearing the 'Katha' we have come to understand one thing that while we are listening, not to torture ourselves is 'Bhajan'. The entire world loves us then why do you hate yourself? If anyone loves you or not, this sky loves you, this earth loves you; these rivers love you and so on! 'Astittva' does not mean a single person but it means this entire creation. Because He loves us that is why we get this light!

'Sahaj' is one of Kabir Sahib's favourite words like he says, 'Sahaj Samadhi, Sahaj jeevan, everything should be natural, inborn, effortless and innate. This is called the Buddha nature. The 'Manas' would call it 'Sri Raghunath's nature or 'Svabhaav'. If anyone commits any offence of Lord Ram, He never gets angry. You can withdraw money from the bank provided you have a balance in your account. If Sri Ram has anger in Him, only then it will come out! He has no trace of any anger in Him. He is an embodiment of perception or 'Bodha'. That is why, in order to know the Almighty while discussing about the form, the 'Manas' says, 'Vanddey



bodhamayam'. You are undivided knowledge or perception. God's nature is such that He cannot see the suffering of anybody. If someone is unable to see anyone's suffering then I will not hesitate in calling him 'Ram'. Whether you understand it or not, is your problem. Your Ram is divinely beautiful, wearing a 'Peetamber' garment and His eyes are like the lotus flower. But go further than this understanding. Why am I singing the glories of Ram? Everyone should carry the 'Jaimala' of the 'Swayamvara' in their hands and must set out to find out the most suitable according to their nature!

I had said during the last 'Katha' as well that the 'Katha' is a 'Swayamvara'. You are free to choose what you like. Come to 'Katha' in a happy and a blissful state of mind. Come absolutely fresh for the 'Katha'. The 'Ramkatha' is the 'Swayamvara of the Astittva'. From this choose any sutra which according to your taste and liking is most suitable to you. Why do I sing Ram? Because, my Dada has narrated the nature of Ram to me in detail and I have chosen Him for 'Ram samaan Prabhu naahi kahun'!

Mo sama deen na deen hita tumha samaan  
Raghubeer|  
Asa bichaari Raghubsamani harahu bishama  
bhava bheer||

Kaamihi naari piyaari jimi lobhihi priya jimi daam|  
Timi Raghunath niranntara priya laagahu mohi Ram||

In spite of our family tradition being 'Nimbarki', we have had the worship of Sri Ram going on in the family. Lord Shiva is the jewel in our crown. Keep on roaming around with the 'Jai-Mala' in your hand. Maybe, you like a 'Raghuvara' or a 'Yaduvara'! Please don't make your choice by seeing the prowess, go by the nature!

Karunamaya mridu Ram subhaau|  
Prathama deekh dukhu suna na kaa||

Sri Sumant takes Sri Ram along with him to the mansion of Kaykayei. Seeing the state of Maharaja Dasarath, Goswamiji mentions some facts pertaining to the nature of the Lord. Ram's nature is full of compassion. The compassion is of two kinds. One is a bit harsh. When I was small then I remember having read the phrase, 'Kathora kripa'. There was a poor family and they did not have much work. There was an apple tree in the courtyard and they used to eat the fruit from this tree. One person felt that the root cause of their poverty is this apple tree. Therefore, one night, he cuts down the tree because the entire household was just satisfied with eating the fruits of the tree and had become too lazy to work. In the morning when the

family people woke up, they were crest fallen that our livelihood has been destroyed! However, with no other alternative, they went out for work and in a year's time, became rich. The next year when they met that person then they said that you were kind and compassionate but your compassion was a bit harsh, though for our good! Sri Ram is not having the compassion that is in any way harsh. Sometimes, you can see or feel that He is angry but it is not His nature, instead He has taken over the garb of anger so to say! His nature is very-very soft. He is not angry even with a culprit or an offender. Hey, Vibheeshana! If by hearing from others, you are not satisfied then I shall try to acquaint you with my nature.

So, Sri Bharat says that he knows the Lord's nature. He is never annoyed even on an offender. Sri Ram tells Vibheeshana that only three people know and understand my nature. Sri Lakhan says, 'Hey Raghav! Your nature kills us and you are unaware of this fact because, you are a friend, pure and kind hearted, humble and well natured and trust one and all. At 'Chitrakoot', Sri Lakhan is enraged and says that you should not trust or have so much faith on Bharat. Because, the person who can come with his entire army, you are out to believe even such a person? Only some rare species are the ones who believe or trust everyone!

Bahut mazboot rishttey tthey,

Bahut kamzor logon se|

But belief or trust or faith alone is 'Bhajan'. You should go on believing. Raghav loves every creature! The third nature of Ram is that He considers everyone to be like Himself! Sri Lakhan knew and had understood the Lord's nature very well. Lord, this nature of yours is not acceptable. It troubles us no end because Bharat has got the kingdom and it is quite natural for the person who gets enormous power all of a sudden to become swollen headed. A branch of poison cannot bear fruits of nectar or 'Amrit'! After all, he is 'Kaykayei's son! What more can you expect from him? If at all he wanted to come and seek your refuge then where is the need to bring the entire army along? When you and Ma Jaanki eat the seasonal fruits, I quietly go behind the hut because I cannot bear to see you both eating such frugal meals! What crime have we committed against 'Ayodhya'? What harm have we done of Bharat? Many a times you ask me to eat fruits with you. I say that I shall eat your left over's. This was a sort of drama done by me! Most essentially the moot issue is that I can't see you and Ma Jaanki undergoing so many hardships. And now, he has even come down to 'Chitrakoot' to disturb us. Bharat is coming and you

are just going on believing him because you consider everyone to be your very own. This is Sri Ram's nature. There are very few who have this nature. What seems improbable becomes possible with Him, though for us it seems a bit tough to follow.

After hearing the 'Bhawadkatha' try to analyse your own nature. I am being asked again and again that Babu! You impress a lot upon the maladies like, vituperation, envy and hatred and in the same breath extol the great values of truth, love and compassion which happen to be your, 'Mool Mantra'. It has been my experience and surprisingly so when I get overwhelmed by the fact that how can these people harbour vituperation? Can they ever be envious of others? I have tried to teach them 'Ram' and they are talking 'Haraam' or talk what is unlawful or inappropriate! Have I failed in my life in any way or where have I made a mistake? I don't harbour any guilt for it! But I do notice it! For me, they are the three negative and very notorious elements, vituperation, envy and hatred. Man has some latent jealousy or envy hidden within, which when it crosses its limits comes out in the form of vituperation or condemnation. This is a wrong path! The right path is truth, love and compassion. I would especially like to tell my dear young brothers and sisters that if you want to give up spirituality or 'Bhajan' because you want to progress in your intellectual and material life, fine! But as much as possible, hold on to truth, love and compassion and you shall grow or progress by leaps and bounds. I have seen that certain cunning people outwardly show truth; love and compassion but inwardly are filled with envy, hatred and vituperation!

In some nook or corner of our being there is hidden envy which makes us jealous and when we are not satisfied with jealousy or hatred it makes us condemn or vituperate the other person. This is a negative path of destruction. And in the world which is filled with these tendencies, to consider everyone as your very own! No one shall deceive us! Can someone cheat or dupe us? Can someone hurt another person? To live this life will become difficult. Sri Ram can live, Govinda can live, Narsih Mehta can live, Jesus Christ and the 'Buddha-Purushas' can live. Lakshmanji says that everybody is not like you 'Maharaj'! Both, Sri Lakhan as well as Sri Ram are right in their individual viewpoints!

The Lord says that only three people know His nature. One is 'Bhusundi'. 'Asa subhaau sunehu na dekha'. Hey, Garuda! I have not seen anyone else who has a similar nature like that of Lord Ram nor heard nor even felt! Whom shall I compare with Sri

Raghupati? The nature of the Lord could be known to a crow but the great swans or the 'Hansa' missed it! The so called 'Hansa' could not know. The second person who knows is 'Shambhu'. He is a 'Paramhansa'. 'Mahadeva' knows my nature. Lord Shiva must be aware because that could be the reason that He decided that the 'Katha' should be of Sri Ram only! Like, I set out with a garland in my hands wanting to find a suitable personality whom I can garland! And I garlanded Sri Ram or the 'Manas'. The third person is 'Girija'! Though, 'Sati' could not know but in the next birth as the daughter of Himalaya, Ma Parvati could know. On hearing the 'Ramkatha' she becomes aware of Sri Rama's nature. As 'Sati' she even could not understand the nature of Lord Shiva. If she would have known, she would not have entered into so many arguments with Him. The 'Narada Bhaktisutra' says that the wise never indulge into any unnecessary argument or justification. Only a weak will argue or try and justify his/her actions. If you want to become popular very fast then go and criticize others. So Baap! 'Girija, Shiva and Bhusundi' are aware of Sri Rama's nature.

While talking about the 'Naam-Mahima', 'Tulsiji' has written the word 'Aparadha' and subsequent to that, he has discussed about four or five 'Aparadha' while discussing the 'Shiva-Charitra'. Then, Ma Bhawani as 'Parvati' became very cautious. While discussing the different causes behind the incarnation of the Lord, Shiva said that one incarnation is attributed to the fact that 'Narada' had cursed the Lord. On hearing about this, 'Girija chakit bhayi suni baani'! Now she understood what an 'Aparadha' was. Therefore, Lord Shiva understood the nature of the Lord and then chose Him! 'Bhusundi' too understood the nature of the Lord and chose Him. 'Lomus Rishi' had chosen the 'Brahmma' but ultimately garlanded Sri Ram only and 'Bhawani' chose the 'Ramkatha'.

So, 'Guru Brihaspati' is cautioning 'Indra' about the nature of the Lord that He does not get angry if you offend Him. Now the question arises that who offends? In the 'Bhagwadgita' Arjuna asks Lord Krishna as to why does man sin? 'Kama esha krodha esha rajoguna samudbhavaha'. These, Kama, anger and greed are very hungry and never get satiated and they are great sinners. In the 'Manas', who is the character who has not sinned or committed any offence? When a person gets the pride of his having born in a great or a well-known family or when one attains a high position. Then he commits an offence. We can see an example of this in the 'Arannyakanda' and it fits the definition of the 'Manas - Aparadha'. Please don't be afraid because I feel

very concerned with this fact that my listeners should not get afraid. We all have these shortcomings in some way or the other. The saints have made an open declaration that 'Mo sama kaun kutill khala kaami'? So, the situation which is the progenitor of the offence is shown in the 'Arannyakanda' which forces one into committing an offence. The son of 'Indra', 'Jayanta' belongs to a great lineage or belongs to the 'Deva-kula'. 'Indra' is the father and the family too is great or hold a very high position. But Sri Ram is very kind or benign and he comes and commits treachery. This is the birth of an offence. 'Jayanta' feels that I am the son of such a big man or the King of the Devas. And he, 'Sita charan choncha hati bhaaga'. Here, he offends Ma Jagatjanani and Sri Ram. Sri Ram is very merciful and He is always lovingly inclined towards the abject and he offended such a compassionate Lord. Please don't get unduly perturbed by this but be careful that the Lord has blessed us with a birth in a great family, has gifted us great progress so all this should not give birth to any arrogance or high handedness. At times we get the birth in a great or a high family because of our good deeds or 'Prarabdha'. If undeservingly we get a high life then this gives rise to offence. 'Devarishi Narada' tells us a formula to be saved from committing an offence.

Narada dekha bikal Jayanta|

Laagi daya komal chitta santa||

Because of his pride of being the son of 'Indra' and having been born in a big or a high family in 'Chitrakoot' where Sri Ram & Ma Jaanki are sitting very happily, he unnecessarily hurts the feet of the Divine Mother with his beak and runs away, thereby committing an offence. At times a person who is very strong and well-built starts feeling proud about his physical strength. And because of this pride he goes and commits an offence. The proof lies in the 'Kishkindhakanda' and the character in question is 'Vaali'. Seeing 'Vaali's' offence the Lord says that you are committing a mistake here. You have started ill-treating 'Sugreeva' or you treat him as good as a blade of grass! When he began arguing with the Lord and then the Lord says, 'You fool! You have become very proud and this pride became the progenitor of his offence. We too commit such offences therefore, we must remain careful.

Excessive indulgence in sense pleasures forces the person into committing an offence. A balance is very much essential. Such a character too is there in the 'Kishkindhakanda' and that is 'Sugreeva'. The sense pleasures took away his power of rational thinking or sense of duty. He had promised the Lord

that after the 'Chaaturmaas' is over; he will begin the search of Ma Jaanki. But the four months of the rains were over. The Lord was waiting for him at the 'Pravarshan' hill. The Lord had done everything for him but this person forgot his commitment due to excessive sense pleasures which pushed him into offending the Lord. Because he got the kingdom, wealth and his wife, he forgot his promise! Forgetting the promise made to the Lord, is a grave offence.

The one, who is proud of his youth and thinks that because of his youthfulness, he can do whatever he likes. And at times in front of someone who is doing his work very congenially, he at times tries to boast and fly high, thereby committing a mistake or an offence. Again, the example of it too lies in the 'Kishkindhakanda' and the character is 'Sampaati'. They are two brothers, 'Jataayu' and him. It was our youth. We thought of meeting the Sun. We went there. The Sun didn't know who 'Jataayu' is and who is 'Sampaati'? 'Paropkaaraya vibhaati suryaha'. The Sun God is all the time busy giving life to the creation. My dear youngsters, if you are not in a good company then your youth might create or commit an offence. We should be awakened, that is all I want to say!

Say one is very rich or gets a lot of wealth from somewhere then this excessive wealth creates stupidity or idiocy which results into an offence. The example of this can be seen in the 'Sunderkanda'. The ones who are wealthy; I welcome them and congratulate them. If there is no money then how can the 'Katha' take place? People should earn more and more with honesty, with labour, by someone's grace or the blessings of one's ancestors. My 'Vyaaspeetha' always says that, earn with two hands but distribute with four hands. Earn as a 'Nara' and distribute as the 'Narayana'. Just imagine that with how many hands do we earn when many men or women in the family are working but while distributing, we become handicapped or without hands! My dear youngsters, study as much as you like, in this modern scientific age and with new technological advances happening every day you need to remain in step with these developments but please do not forget your roots.

Wealth or prosperity is not bad but it tends to make the person innate! This innateness blinds the person and forces him/her to act imprudently. And an imprudent or unwise behaviour creates offences. In the end of the 'Sunderkanda' we see an offence. 'Binaya na maanata jaladhi jadda gayye teen din beeti'. The extremely soft-spoken and kind hearted Ram is told by Sri Lakhana that humility or modesty with this person

is of no use! Even then, my 'Raghava' said we should not leave our nature. We shall fast for three days. If the Sea-Lord doesn't respond then we shall see but we shall not use any force. The Lord Himself spreads a mat made out of grass and sits down on it in prayer trying to appease the Sea-Lord. But the sea because of its vastness and it being full of jewels and other valuable resources became innate and didn't budge. The Lord tried to appease him in so many different ways but it didn't move. The innate Sea overlooked the humility of the Lord. The sea erred but later on became quiet. We too must learn from it.

All these characters though are offenders but subsequently they become absolutely quiet and thereby get over the guilt of their offence. 'Sugreeva' is a totally different person now! As though he has had a purification bath and comes and surrenders at the feet of the Lord. 'Vaali' too got absolved of his offence. 'Jayanta' following the instructions of the saint goes and surrenders at the Lotus feet of the Lord. 'Ek nayan kari taja Bhawani'. He too was excused or pardoned for his transgression. 'Sampati' gave the directions for the expedition and washed away his mistakes. Even the 'Sea-Lord' surrendered to the Lord and begged pardon and said that Lord! If you shoot an arrow towards us, we all will perish. Our inherent nature is innate. You showed us a little bit of fear which has been a boon. On hearing the submission, the Lord excused him and the mistake was condoned.

Therefore, in the 'Manas,' few birth places or the origins of offence or mistake have been indicated. Let me start from the point when the word 'Aparadha' comes for the first time in the 'Manas'. Even if you have made a mistake, please do not be afraid. Without knowing, blaming or reviling anyone is an offence. The one who has understood will not go out and criticize! To be jealous of the other person's progress or growth is an offence. To harbour envy for no rhyme or reason is an offence. So, please don't be afraid. The 'Manas' gives us an opportunity to correct ourselves. I shall do a full 'Katha' on 'Manas – Kshama'! When, I don't know! While expounding on the 'Naam-Mahima' Goswamiji raises a question that between the name and the form, who is greater? Whether the divine name of the Lord or His form, who is greater? Tulsiji says that the name and the form are just the virtuous reflection of the Almighty. He takes on a particular name or assumes particular form out of His own volition. We cannot define the name and the form of the Almighty. The one, whose intellect has been purified by the grace of the Guru, can

understand it to an extent. Like the servant following his master. The Jain monks walk in the front and the people carrying their belongings walk behind them. Or the husband is followed by his wife! What can be a greater glory of the divine name than this? The name is the Almighty and the person having that name is the servant. Wherever the name is there, the person of that name has to be there! Like, if you call out the name standing at the door then the person of that name shall come and open the door. 'Goswamiji' is truly great and we all are grateful to him for he has acquainted us with the 'Ramnaam' and the holder of the name as the master and servant. Wherever or whenever there is a discussion about the name and the form, it is not necessary that the name is according to the form! The name and the person have an inter-relation and are in love with each other! Some people give importance to the form. Some western scholar said that what's there in a name? And the 'Vedantis' go a step further and give prominence to the 'Swaroopa' over the 'Roopa'. They examine and try to understand the intrinsic nature. Therefore, whether the name is superior or the intrinsic nature is superior? This question has been raised by Tulsiji and he provides us with an apt answer to it as well, as-

Ko badda chhota kahat aparaadhu|  
Suni guna bhedu samujjihahi Sadhu||

If I say that knowing the intrinsic nature is greater and understanding or knowing the divine name is smaller then I shall be committing an offence. So, don't offend the name or the nature! Shankar is both!

Sankara sahaja saroopa samhaara|  
Laagi Samadhi akhanda apaara||

In case of Lord Shiva, His inner exploration and the deep faith in the Divine name both are absolute and total. Someone asked 'Goswamiji' that when there is a talk about the name and the form there has to be something to it? Who shall clarify that? To which he replied that it can only be understood by a 'Sadhu'. He will not expound on it because there is a possibility of an error there. But a 'Sadhu' will understand its true precept in his mind and will not speak. And once you understand then what is there to speak? My dear brothers and sisters please do not try and evaluate anybody to be greater or smaller because there remains a strong possibility of an error or 'Aparadha' in it. At times, one whom we think to be small, what he will turn out to be who knows! Similarly, the one whom we think is great, what he turns out to be who knows? Today, the

world is just engaged in finding or arguing that whether man is greater or the woman? Please understand both equally. To try and say that Lord Shiva is great or Ma Shakti is greater will be an offence. When the 'Sadhu' will understand it, his eyes will answer this question.

So, when we are talking about the 'Manas – Aparadha' then we see that the word 'Aparadha' comes for the first time in the text within the 'Naam Vandana'. A listener has asked, 'Bapu! I am a devotee of Lord Ram and sometimes I see a 'Shiva-Linga' in my dream. How do you see this, kindly explain! If you are a devotee of Lord Ram then it is essential and quite natural that you see Lord Shiva in your dream. It is a very good omen! Because, there is no difference between Sri Ram and Lord Shiva! They both are one and the same. Hari Hara ek swaroopa antara nava dharsho, Bholla Bhudharrnein bhajtaan bhava sagar tarrsho| Hara Hara Mahadeva!

Because of the 'Manas' they are connected in three ways. 'Sevaka Swami Sakha Siya pee ke'. Lord Shiva is the Lord or the Ishtha of Sri Ram; He is a friend as well as a servant! Similarly, Lord Ram is the master, friend and the servant of Sri Mahadeva!

I am being asked again and again that Bapu! You speak a lot about envy, jealousy and vituperation, these negatives as well as truth, love and compassion being the basic principle of life. For me, these three negatives are the notorious triumvirate that bothers everyone. A man has envy hidden in some nook or corner of the mind and because of which one starts hatred or jealousy and in order to satisfy this one indulges into unnecessary vituperation. This is the wrong path or 'Kumarga'. The right path or 'Sumarga' is truth, love and compassion. In whatever form you have truth, love and compassion, it shall multiply or quadruple in no time. But the dichotomy is that outwardly people show that they practice truth, love and compassion as their way of life but inside they harbour envy, jealousy and vituperation!



Manas – Aparadha : 4

### Having no interest in the company of a 'Sadhu' is an offence!

Baap! We are trying to study the various forms of offence or 'Aparadha' in the 'Ramkatha' which is expounded in the 'Ramcharitmanas'. We have named this 'Katha' as 'Manas – Aparadha'. Keeping this as our focal point of discussion let us do a 'Sattvic & a Tattvic' discussion about it. Let us proceed further! I chose this topic and began talking about it. I am receiving a lot of letters from many listeners wherein they are enquiring about mistake as against sin, etc. I shall keep on repeating here for the entire nine days that because we are talking about the mistakes or an offence so please don't be scared. There is a difference between a sin and an offence or a fault and an offence. There is difference between a fault and an error. Different words may appear to be synonymous or belonging to the same family but there is a slight difference in the meaning. Twins may appear identical but in fact are two separate beings. They both are born to the same mother, from the same womb, on the same day maybe within a few minutes of each other but still, in this creation there is no place for any duplicity. Every person is unique in some way or the other. In the same way, sin, offence, fault, mistake, error are synonymous in a way but yet there is a slight difference.

Yesterday, I had this question that 'Bapu! You said that the Almighty did not create this creation but He himself became the creation.' Yes, the Almighty is not the doer, though it is said, 'Jo paalak karta sanharta'. There is this sobriquet along with His name that He is the sustainers', creator and the destroyer. Like, the 'Gita' says;

Gatirbharta Prabhuhu saakshi nivaasaha sharannam suhrit|

Prabhavaha pralayaha sthaannam nidhaannam beejam avyayam||

He is all these! Even then, basically the Almighty is inactive. Vedanta has given a word saying He is a witness or the seer! And 'Jagadeesh has become the Jagat'! It is a very beautiful question of this listener that if He himself has become this world then why is this sin or offence or pardon attributed to us? The point is well taken and the argument put forth is also quite plausible! If the Almighty himself has become this creation then the sin too is committed by Him, He alone is virtuous, He is committing an offence and He himself pardons, it shall be deemed to be so! The Almighty has become the creation; one interpretation of it shall be that He has become water. When the water becomes God then the properties of water are applicable to God since He is water. Then the formula H<sub>2</sub>O applies to God as well. If He has become a mountain then the properties like stability, rocky, etc. shall also apply to Him. If He becomes a rock then to strike or the hardness automatically get attributed to Him. If He becomes the earth then the qualities like tolerance and pardon, such qualities become applicable to Him as well. If the Almighty becomes the Sun then the heat, its distance become applicable to Him. Similarly, if He alone has become the creation then by the same logic, we too become God and that is why the Vedanta says, 'Aham Brahmasmi', 'Sohamasmi'! When the Almighty becomes man or the 'Jeeva' then the attributes of man become His too! And, 'Jeeva dharma ahamiti adhikaai'. Man has ego or pride and when this ego strikes, man commits an offence. And the saints or ascetics amongst men are all tolerant and have absolute in them. When God becomes a 'Sadhu', He automatically practices patience and pardons. If He has become the rock, then how can the qualities of a flower come? Similarly, if He has become a flower then how can He be solid as a rock, instead He will become fragrant.

So, it is a very good question. What I would like to say is based on the 'Manas'. All this absolute, offence will be there but please don't be afraid. If you commit a sin, you have to practice atonement of the sin. But if you have committed an offence then there is no provision of any atonement there. If you have become dirty then go and have a bath! For any small or big offence, you don't have to go to 'Kashi' or 'Gaya' for its atonement. Though, in our faith, the seven towns mentioned in the scriptures are undoubtedly, liberators. But this is the matter of our faith! You attain liberation in a particular moment or just in a fraction of a moment! For liberation, you don't need a particular place; just a momentary connection of your breath with the Divine is needed. One attains liberation only at 'Kashi', many people have opposed this idea and one of the prominent

persons to oppose it has been 'Saint Kabir'. During his entire lifetime, this 'Fakkad-Baba' roamed around the streets of 'Kashi' carrying his stick. And in the beginning of the 'Kishkindhakanda' Tulsiji says-

Mukti janma mahi jaani gyaan khaani aggha haani  
kara|

To relate liberation with a particular place is fine and our faith has accepted this. All his life, he spent in 'Kashi' and just before his death he left for 'Maghara'. It is a well-known fact. Therefore, for liberation, the place is not so important but the momentary connection with the Divine is important. You are liberated by your understanding and not by the place. By understanding, I mean knowledge. 'Gyaan mochhaprada beda bakhaana'. But this in no way means that one shall not attain salvation at 'Kashi'. Just imagine that if the entire world converges into 'Kashi' to attain liberation, what will happen to poor 'Kashi'? One is that the Ganges has also not been properly cleaned! The liberation is hidden in ourselves or within us. There are many waves in the mind, out of those any one moment that what is explained by the exalted Gujarati saint Gangasati of 'Samadhiyala' thus;

Vijallina chamkaarey motidda pirovo Paanbai,  
Achaanak andhaara thaashey|

In the moment you see the illumination at the stroke of lightning, it is very difficult to string the pearls in that very moment. But if you can, you get instant release! That is why it is a precondition that you cannot see the lightning sitting inside the house. We are enclosed within the walls of differences. The doors are shut! In order to try and string the pearls at the stroke of the lightning, the aspirant will have to come out in the open.

Maan re mookinney tammeey aavo re maidanma|

Kabira khadda baazar mein|

Don't wait for the lightning to strike! Please string your pearls in the illumination of my torch and the liberation is in your grasp. Kabir Sahib said that those who are ready to erase or totally annihilate the self can come with me.

Badda dushvaar tha duniya ka ye hunar bhi,  
Tujhssey faasala rakhna aur tujhhey apnaana bhi|

Kabir Sahib is standing with this expertise. Just see with what calculation Ganga Sati moves! The lightning keeps on occurring every now and then. The grace of the Sadguru is flowing continuously. The grace or the blessing of the 'Buddha Purusha' is also like the lightning. But unfortunately, we are imprisoned within the four walls. 'Liberation' or 'Mukti' is not the daughter of a wealthy person; instead she belongs to the wise!

Ek ghadi aadhi ghadi, aadhi mein puni aadh|  
Tulsi sangat Sadhu ki kattey koti aparadha|

Even if you sit in the company of a Sadhu for a fraction of a second, you are liberated! You neither have to go to 'Kashi', nor to 'Gaya'. Nor do you need to perform any atonement or undertake any 'Hemadri Snaan' and you just don't need to listen to the 'Garuda Purana'.

Dharma ttey birati joga ttey gyaana|  
Gyaan mochhaprada beda bakhaana||

The saints are not hostile, in fact they are rebels! Kabir Sahib was never hostile but he was a rebel. Can a 'Sadhu' ever be hostile? If so the world shall be destroyed. The 'Sadhu' always is compassionate or filled with kindness. Daya gharibi bandagi....

Here, 'Gharibi' does not mean begging, it stands for the humility or the simplicity of one's nature! 'Sadho sahaja Samadhi bhali'.

Na bandagi pasand hai, na gandagi pasand hai|

Prema mein dhuli dhuli, phoolsi khili khili,

Doodh si dhuli-dhuli ek zindagi pasand hai|

-Majboor Sahib.

Let there be compassion, but no hostility! 'Sahib milley saburi mein'. If you are not patient then you can forget about 'Sahib' or God! This is a path or a step shown to us by Kabir Sahib. It is the step in the direction of saintliness, or towards holiness, or that which leads you to your goal! Please do 'Bhajan' according to your intrinsic nature. There is no discrimination with wealth here but what is needed is utmost humility. 'Mann laago mero yaar fakeeri mein'. 'Samaha sarveshu bhooteshu maddbhaktim labhattey paraam'. During the 'Hanuman Jayanti' I had said that we all have become 'Pakka'. By 'Pakka' I mean cunning, clever but please do not reach the stage of 'Pakka'! In fact, we become 'Pakka' in no time. Millions and billions of faults or offences can be excused. The only thing that is needed is the company of a 'Sadhu'! The company of that special one, who is even loved by the Divine! If one commits an offence, one earns a bad name or credit or appreciation how does it matter! One who has the wealth of the Divine name, that's all what matters. Just forget about appreciation or criticism! These days we all are doing 'Satsanga' because we are in the company of the 'Ramcharitmanas'. The 'Vyaaspeetha' is a 'Sadhu', the 'Ramcharitmanas' too is a 'Sadhu'. Even in the 'Ramcharitmanas' there are many 'Sadhus'. Sri Bharat, Mata Kaushallya and 'Vibheeshana' are all 'Sadhus'. The 'Ramcharitmanas' is an abode of saints. Be in its

company! What can be more useful than this? My dear brothers and sisters please don't be scared. If there has been a mistake, so what? After all, we are ordinary mortals or 'Jeeva'. Therefore, a sin or an offence or a fault or a mistake, are all different words. In this creation of the Divine, everyone is different. And the Divine himself has become the creation. He became human, man and woman, mountains, the earth and the characteristics of all these became applicable to Him and the 'Jeeva' commits an offence out of ego. A pardon or compassion the 'Buddha Svabhaav' is also the characteristic of the 'Jeeva'. That is why he will also pardon or condone. This by the grace of my Guru is the reply of the question which I was asked. There is no harm in sitting in the company of the 'Sadhu'. People may criticize or rile and that is why 'Meera' said – Sadhu sanga baitha-baitha lok laaj khoyi|

In the 'Ramcharitmanas' there is a list of sins or crimes. There is also a list of offences. In the list of both Saint Bharat is present. The meaning of 'Aparadha' is 'Upp-paatak' or in other words a smaller sin. In a sin, one is subjected to hell but please don't be afraid! We are in no capacity to sin! Even if we try, can

we sin? You can cut someone's pocket, will get someone to do your bidding, will cheat or be disloyal or lie. What more can the poor 'Jeeva' do? The sin was committed by 'Ravana or Kansa'. Please don't be afraid but be cautious.

When 'Maharaja Dasarath' passed away, then Goswamiji says in the 'Ayodhyakanda' that today, 'Ayodhya' is orphaned! The sun of the 'Raghuvansha' has set before time!

Ram Ram kahi Ram kahi Ram Ram kahi Ram|  
Tanu parihari Raghubara biraha rau gayye  
surdhaam||

Sumantji informed that Sri Ram won't return now. None out of the three have come back? At this point, Maharaja repeated 'Ram-Ram' six times and left the physical body. Bowing down to this death, Goswamiji writes-

Jeeyan maran phala Dasarath paava|  
Anda aneka amala jasu chhaava||  
'Awadhpati' attained the ultimate fruit of life and death. 'Ayodhya' became an orphan today. The mortal remains of the king were placed immersed into a boat filled with oil and the kingdom awaited the return



of Sri Bharat and Shatrughna. The messengers reach 'Kaikaye Pradesh' to get the brothers back and bring them back at the earliest. Sri Bharat weeps profusely with his face buried in the lap of Mata Kaushallya.

Soyye kahaan tthey, ankhon ne takkiye bhigoyye  
tthey,  
Hum bhee kisi ki yaad mein khoob royte tthey|  
-Bashir Badra.

When he was consoled by the mother and asked to stop weeping then at that time he talks about the 'Paatak and Upp-paatak'. As per the 'Talgajardi' viewpoint, the 'Upp-paatak' means offence or 'Aparadha'. Let us try and see the sins first so that we are able to understand the offences easily.

The first, Sri Bharat says that the hell one has to undergo on killing one's own mother may accrue to me if I have been privy to the fact that I have collaborated with 'Kaikayei' to demand the kingdom for me and exile for Sri Ram. At times we see that the person is fully innocent but still is blamed or censured for the crimes he has not committed. When he is blamed, he will keep quiet and when he speaks will sobbingly say that he is no way involved! That is why, Sri Bhardwaji Maharaj says, 'Bharat! In what the people are saying and even you are admitting but I know that you are totally innocent. The one who is stupid, ignorant or wicked will only accuse you of any misconduct'. The one, who is stupid or ignorant or wicked, will only make such baseless allegations. Second, the sin of killing one's father! Here, killing does not only mean murder but even to insult is as good as killing. Insult or disrespect is also killing in a way! To abuse an innocent person is as good as killing him. The third is the sin of killing one's Guru! Fourth is the sin of burning down a cow-shed! Fifth is the sin of burning down the settlement of Brahmins. The Brahmin or the Earth-God is the same as a temple. To burn down a temple is also a sin. 'Khumaar Baraabanqui' says –

Charaagon ke badlley makaan jall rahhey hain,  
Naya hai zamana nayi roshani hai|  
Na haara hai ishq na duniya thaki hai,  
Diya jall raha hai hawa chall rahi hai|

The lamp burns only at a few places just as love is also found in very few! Here, 'Hawa' means, the people who are out to undermine or rile you from all sides just like the blowing wind!

Merrey raahbar mujhko gumraah karddey,  
Suna hai ke manzil kareeb aa gayi hai|

The sixth sin is murdering a woman. Here, murder would also mean disrespect towards the

women. Tulsiji is not a critique or censorial, instead he is most humbly respectful towards the women folk. Tulsiji very well knew and understood the greatness of women. If the woman lives or works in your house like a maid doing all and sundry chores, it is her greatness and shows her lineage. This does not mean that you consider yourself a superior or more capable than her. Whether we are capable or not needs to be introspected and then judged! The respect of women is very important and most essential. There was a time when the woman was riled or disrespected but now the times are changing. The killing of a child is the seventh sin. One needs to be careful that a child should not be overlooked or disrespected anywhere or by anyone. Sri Bharat says that if he is a party to his mother's decision of exiling Sri Ram and making him the ruler then whatever is the punishment or hell that one will face by poisoning a friend or killing the ruler should be meted out to him. This is the eighth sin.

Nearly all the sins and the sub-sins or offences in the world Sri Bharat seems to have enumerated in this list! Like, 'Paatak-upp-paatak, Mantri-upamantri, Vaktaa-upavaktaa' and so on. Earlier, this used to happen in the 'Kathas' also. In the earlier times, people used to explain or elaborate in the 'Katha'. 'Matsyagandha', the daughter of a fisherman though dark complexioned was very delicate and beautiful. Sage 'Paraashar' gets attracted to her and he holds her hand. The girl was shocked at this behaviour of the sage. A natural bashfulness of a woman! She bears a child through the sage and she tells him that you shall go away but what about me and my son? Where do I hide or keep this child? Slowly, just idly floating in the river, the boat reaches a small island. The sage tells her that you bring up your child on this island. In the future, because he will be brought up on this island, he shall be called 'Dwaipaayan Vyasa'. She says that I accept what you say and I have borne a son is also great but who will treat me with respect? To this the sage says that I bless you with this boon that you shall remain forever youthful. The second boon is that from today you shall cease to be 'Matsyagandha', instead you shall be known as 'Yojangandha'. Your sweet fragrance shall permeate for a 'Yojana' (7.64 miles).

The second name is 'Satyavradi' the daughter of 'Daashraj' was rowing a boat and 'Shaantanu' sees her from a distance. He is mesmerised by her and falls in love with her. 'Shaantanu' asks the king of the fisherman folk 'Daashraj' for the hand of his daughter



in marriage and promises to make her the queen. The fisherman says that if my daughter can get a husband like you, it is my great fortune! But the world considers us to be backward and small people and being that we have certain inherent weaknesses in us. As, even the rich and famous too have their own weaknesses. I have this desire that the child that will be born to my daughter shall be your heir and sit on your throne after you and nobody else can claim this right! At that moment, 'Shaantanu' remembered 'Devavrata Bheeshma'! He started wondering that the heir to my throne is 'Devavrata' but here; he is asking me to promise his grandchild to be the heir! He was confused with this dilemma. In the first meeting, 'Shaantanu' refuses him. However, this matter was no longer a secret and the word spread from ear to ear! 'Devavrata' too learnt that his father has fallen in love with 'Satyavrati' but because of him, he is unable to marry her. I am blessed to have such a father! And the young 'Devavrata' manages to go and meet 'Satyavrati' and says that 'Devi! My father has asked for your hand in marriage. I would like to meet your father'. 'Daashraj', the king of the fishermen tribe comes. He accords a respectful welcome to the royal prince. 'Devavrata' says that I promise you on behalf of my father that your daughter should marry him and their son alone shall be the heir to the throne. Please agree to my father's proposal. I want to fulfil my father's wish.' To this 'Daashraj' says that you are relinquishing your right but if your children demand their right in future then? At that very moment 'Bheeshma' taking the sacred water of the Yamuna in his hands promises that he shall remain a celibate all his life. From that very moment his name became 'Bheeshma' because he took such a promise that no one else could do! The news

reached 'Shaantanu's' ears. He embraced his son and says that son, to fulfil my desire you have given such a great sacrifice? To which 'Devavrata' replies that because of this vow he shall be able to practice self-control and perform austerities. I will like to remember Respected Gunwantbhai Shah at this moment. In his commentary he says that if 'Devavrata' would have become the king then the 'Mahabharata' war would not have taken place. It is a good thought but after all we are all in the clutches of destiny. Here, whatever is willed by my 'Govinda' happens! We can keep our intentions but the destiny does not spare anyone!

So, 'Paap & Upp-paap'. 'Paap' is sin and 'Upp-paap' is an offence. 'Karama bachana mann bhava kavi kahahi'. The sin is born out of karma, speech and the mind. The 'Kama' is supposed to be the son of the mind. That is why it is even called 'Manoj or Mannsijja'. Sin takes birth in the mind of man. Then this sin that is born in the mind comes out in our speech. There is 'Sutra' from the 'Upanishad' that may my words be concentrated in my mind. My mind be concentrated in my words. The mind and the words are immersed into one another. My mind should be totally immersed in my words. And whatever is there in my mind should come out fully through my words. This is the meaning of the 'Sutra'. The sin in our words gets converted into our karma and whatever misfortune that befalls on a person by committing this sin, may the Creator punish me if I am in any way a party to this grave wrong that has been committed. These are the words spoken by Sri Bharat in front of Mata Kaushallya. Sri Bharat says that the hell that one goes through by overlooking the devotion towards 'Hari-Hara' and worshipping the ghosts and spirits should befall upon me if I have demanded the kingdom.

Tulsiji says that the result of worshipping the ghosts and the spirits means black magic or miracles or the rituals according to 'Tantra' are not good. And I have seen it with my own eyes that the end of such persons is not good. I have seen many of these 'Tantriks' lying in coma! Unfortunately, the leaders of our country were their followers! My dear brothers and sisters, Kabir Sahib in his time did a lot of work in eradicating superstitions. Tulsiji, Guru Nanak have done a lot to help the society in coming out of these superstitions. 'Sabhi sayannek ek matt'. The sun rises every morning, is this not a miracle? None of our deeds are such which may prompt the sunrise. Every morning the flowers bloom, if this is not a miracle then what is? We feel energized after a good night's rest, is this short of any miracle? Please do not go into the worship of ghosts and spirits. Seek the refuge of 'Hari-Hara' or Lord Shiva or Sri Ram or Sri Krishna or your 'Sadguru'! I have seen people in high posts also impersonating demonical frenzy! Unfortunately, this superstition has not spared the West also! Please don't go after tainted practices, instead follow the pure and clean spiritual austerities. If you want to consult an astrologer then go and ask him then when will I be able to perceive the Divine? When shall I have the 'Darshan' of my Krishna or my 'Raghava'? Our happiness is tiny like a sesame seed but our miseries are mountainous!

That which pushes us into the experience of hell, which are these sins? The sin of selling the Vedas or the scriptures! Advertising or talking about the sins of others or indulging in unnecessary slander. Sri Bharat says that may I bear the hellish experience of the person who indulges in these sins. Selling the Vedas or the scriptures means deciding a price or indulges in a barter of the Vedic knowledge. One, who is unconditionally devoted or surrendered to the scripture, gets everything even without asking from it. But one needs to have a total faith or trust! Tulsiji says that the mind of a wicked person is not straight. Here wicked means a crooked mind! The one who revels in quarrel or useless arguments, the one who is always seeped in anger and will oppose everything just for the sake of opposition, Tulsiji says that they all are moving on the path of hell. Greed is the path to hell. Tulsi says that the person whose nature is that of a Scaramouch is on the path of hell. The one who's 'Bhajan' will increase, his understanding matures he

will not say it but will immediately understand that the other person behaviour is improper. One who is always eyeing the wealth of others or on seeing any woman who is filled with passion signifies his destruction. All the punishment or the misery one has to undergo as a result of these sinful acts may accrue to me Ma if I am in any way involved in this unfortunate scheming done by my mother.

Now we shall see the list of offences or 'Aparadha'! I had even mentioned the other day that if love is an offence then please do it more and more. Please allow me to say that love is not the path to the Divine but love is God!

Ddhai aakhar prema ka paddhey so pandit hoyal

Jesus Christ declared that 'God is Love' but when he realised it He said that 'Love is God'! Gandhi Bapu said that God is truth but once he realized it, he declared that truth alone is God! In my journey of life what I have realised as the core essence and placed it before the world is truth, love and compassion. Truth for self, whether the other person speaks the truth or not! If others do not understand your truth or not, don't worry! Love is for others. Love is the giver and not a beggar. 'Khalil Gibran' says that I consider it to be

Not even half a second or not even a quarter of a second, even if you get the company of the 'Sadhu' for even less than that, your offences will go away. But an offence is that the life has ended without even wanting or seeking the company of a saint. If you meet the Almighty and He calls you and says that I have heard your prayers, now what shall I give you? Then please don't ask anything. Just tell Him this that Hey Prabhu! If you come to me then I do not have the capacity to digest you or assimilate you within. Please do this much for me that make me meet the one whom you love! If this does not happen then feel a bit disturbed that the entire life has gone a waste and you did not get holy company!

a true charity in which the giver gives him up! Love is mutual with one another!

Sab nara karahi paraspar preeti|  
Chalahin swadharna nirat shruti neeti||

The truth is singular; love is plural whereas the compassion is universal.

Ramahi keval prema piyaara|  
Jaani lehu jo jaanani hara||

That is why; I always call my 'Kathas' to be a 'Premayagya'. The world is blessed with love. I would like to add that even if the truth is a bit less in comparison please don't worry but love as much as you can.

Sri Bharat is now talking about the 'Upp-paatak,' which my 'Talgajardi' eyes see it as the description of offences or 'Aparadha'. I have mentioned this earlier that 'Kattey koti aparadha'. Not even half a second but even if for a quarter of a second we are able to sit in the company of a saint, the offences just take flight! An offence is that one spends the entire life time but has no interest in holy company! If you meet the Almighty and if He says that I have heard your prayers and ask whatever you want! Then please don't ask for anything. 'Jagadguru Shankar' said –

Na mokshasya kaanksha bhava vibhava  
vaanchhahapi cha na mmey|

Na vigyaan napeksha shashi mukhi sukheyehapi  
na punaha||

Sri Bharat says that I don't want anything except, 'Janam janam rati Ram pada'. Just say this much to the Divine that O' Lord! If you come to me then I may not be able to digest you or am incapable of seeing you properly. If you are indeed pleased with me then kindly give me the company of the one whom you love! If this does not happen then towards the end of your life feel this pain that my life is about to end and I have not been blessed with the holy company! 'Paai re jissney sadhu ki sangat paai'. A place worth sitting is only in the company of the saints. If you have to travel then travel with the saint. If you get an opportunity and if he permits you to accompany him! If you get an opportunity, eat with a 'Sadhu'. And if you want to drink the 'Prema Rasa' then drink it with a saint. A 'Sadhu' is himself a mobile bar.

Humarri bazm mein aakar baitth kar dekho,  
Patta laggeyga, zindagi kya cheez hai!

Kabhi rotti kabhi hansatti kabhi lagtti sharaabi si,  
Mohabbat karnney walon ki nigahhein kuchh aur  
hee hoti hain|

If you get an opportunity to speak then speak in the company of a saint and if you feel like being silent or 'Maun' then do that also in the company of a saint. And if you feel like sleeping then sleep in the 'Katha'! Tulsji has taught us that live in happiness. To smile is liberation!

Muskurattey raho, gunnunnatney raho|  
Jeevan sangeet hai, swar sajatney raho|

There are many people in the world who haven't smiled for ages! Please smile for you all are in the 'Ramkatha'. Tulsiji says that one who doesn't like holy company is very unfortunate. He has missed an opportunity. The company of the 'Sadhu' which eliminates your mistakes or offences, if one does not seek this company or is disinclined towards it, he is committing a grave offence. To be opposed to the general welfare of mankind is an offence. Most of the people are busy fulfilling their own selfish motives and if one is not concerned even a bit about the welfare of others, he is very unfortunate!

Having got a human birth if we don't repeat the Divine name, we are committing an offence. No need to worry, just start doing from this very moment. The ones who dislikes or criticizes the 'Hari-Katha' are good for nothing. Leaving the path of the 'Vedas', one goes into the leftist ideology! The Vedas are the original text of the 'Sanatana Dharma'. Veda means to know or to understand or to attain. Leaving such an auspicious path to go in a different direction! In our country there was a leftist path which had spread its roots in the society. To cheat the people out of deceit or guile and exploiting the people is an offence. The consequences of all these offences may Lord Shankar give me if I am a party to whatever has been done by my mother, is Sri Bharat's submission. Feeling the pain in Bharat's words, Mata Kaushallya moving her divine fingers on his head tries to pacify him and says that please don't utter such words! You are sinless my child! You are the devotee of Ram by your mind, words and actions. I would like to say that since we are discussing the 'Manas – Aparadha' please be careful and in case if any impurity has crept in, kindly wash it away and don't be unduly worried about the offences. They can be washed away with the holy company and you don't need to do anything else. The question is that who is a 'Sadhu'? There are many definitions of a 'Sadhu'. By the grace of the Guru, we discussed a bit about the 'Manas – Aparadha'.



Manas – Aparadha : 5 The twenty-first century is the period of the 'Bhagwadkatha'!

Baap! We have picked up the 'Shabdbrahma' 'Aparadha' from the 'Ramkatha' which is the intrinsic part of the 'Ramcharitmanas' for our discussion and understanding. Before I proceed with our discussion, a few brothers and sisters from amongst the listeners have complained that 'We send you so many questions on the 'Vyaaspeetha' but you only reply just two or three out of so many. Why don't you reply the rest?' You all must have been so engrossed in the 'Katha' that the reply to your questions might have already been given earlier during the course of our discussion of the 'Katha' and you might have missed it. I remember it distinctly! You might have missed it as you were so absorbed in the 'Katha'! My request is just this that kindly be more alert and fully awake! The second point that I have oft repeated that the 'Vyaaspeetha' does not reply, instead it awakens. The reply can be given by any learned scholar by explaining the point either by plausible answers or by putting forth certain arguments just to prove his point. To awaken is a very difficult exercise. There are a few familial questions relating to certain domestic issues like misunderstandings, quarrels etc, etc. Now if you say that there is no electricity pole in my lane! Before you leave please do something about it! Now what can I do about it? Should I stand there like a pole?

So today, first let me try and reply to as many questions as I can. Firstly, I have been given two 'Padas' of 'Gangasati'. At the 'Bankkey Bihari' temple in 'Vrindavana' the curtain is opened one moment and after a few moments it is pulled up. This goes on right through the period of the 'Darshan'. In the same way, we are seated in front of the 'Vyaaspeetha' so at times we feel that it is more open and at another we feel that it is closed behind a curtain. What is all this? All this 'Is' and yet it is 'Not'! Someone has sent a 'Sher' of 'Jameel Hapuddi Dada' -

Meri ankhon ne dekha hai, suna hai merrey kanon ne|

Ghairat ye kahati hai ki kissika raaz kyo khollun ?

'We listen to the discourses of many saints, our devotional fervour is aroused but it does not remain permanent. For it to become permanent, what do we do? We are 'Jeeva' and our knowledge, faith, trust, concentration does not remain undivided, but to whatever extent it increases just hold on to those moments. Do more and more 'Satsanga' and it shall develop more and more. Try to understand it through the characters of the 'Manas'. There is a character of 'Kumbhakarana' in the 'Manas'. When he was woken up, the war had already begun. On his waking up, 'Ravana' narrated to him all what had happened while he was asleep. I have abducted Ma Sita and because of that, the war is being fought. We are suffering huge casualties and heavy damage. On hearing all this, the awakened 'Kumbhakarana' says that 'Ravana', you have you have committed a grave mistake! Why did you not wake me up earlier, before all this? If you would have done so then whatever Sri Narada had taught me, I would have told you. First, 'Kumbhakarana' scolded 'Ravana' that O' fool! After abducting the Divine Mother you seek well-being? What have you done? At that time this awakened 'Kumbhakarana' appears to be very wise and trust worthy. After this sermon, 'Ravana' feeds him with loads of meat and barrels of wine and just after consuming all this, he changes totally. He assumes a gigantic form and under the influence of deep 'Tamas', he walks out for the battle. Now, where is all that knowledge? We too are sailing in the same boat! The devotional fervour rises but also ebbs in no time. Wisdom or discretion arise but goes away in no time.

'Ravana' sensed the ominous when he heard from 'Soorpanakha' the 'Khara, Dooshana and Trishira' have all been liberated by the 'Tapasvi Ram'. His mind started thinking that all of them are my equals in bravery and valour. They cannot be killed by anyone else but the Almighty. Does it mean that the Divine has incarnated? Under no circumstance will I be able to do 'Bhajan'. Should I oppose Him and become His enemy? On one hand we see his belief that He is the Divine and he cannot perform any austerities or 'Bhajan'. On the other hand, he plans the abduction. His thinking changes in no time. When 'Ravana' goes to abduct Ma Sita and is outside the hut at the 'Panchavati' then 'Tulsiji' says that he bows down to her in his mind and offers his obeisance. This means that because Ma Sita is the Divine Mother, he pays his respects and in the very next moment proceeds to abduct her. We all are also very fickle minded. Keep on listening to the saints and the sages. I will not say that only keep on hearing the 'Katha'. Read good books. Read inspiring and motivating stories, read good poetry. Good 'Sher-o-shaayari' which takes you towards the 'Ishq-Haqrrqui' is also 'Satsanga'. Watch good films which broaden the horizons of your mind, which helps you grow. Hear good music, good poetry which conveys deep meaning which does not arouse any passion but fills you up with the divine rasa, see such dance performances. They are not offences at all! Please don't constrict or narrow down the reach or the expanse of 'Satsanga'.

The 'Vyaaspeetha' is just not this much, Yaaron! 'Namostuttee Vyaas vishaal buddhey'. That which is greater than the entire world is what I call as the 'Vyaaspeetha'. The 'Vyaaspeetha' of my motherland 'Hindustan' is many times deeper than the depth of all the oceans, vaster or broader than the skies and higher than the highest of the mountains. Please don't restrict it an individual who has come, whose forehead is adorned with the 'Tilak' and has placed the 'Pothiji' in front of him. This indeed is great and wonderful. The twenty-first century is the period of the 'Bhagwadhkatha'. The twentieth century belonged to the scientists, industrialisation and knowledge. I can foresee that this century is the period of devotion or 'BHakti'. And the scientists will have to do research on 'Bhakti' and shall need to explore to find out that when 'Meera' consumed poison, what changes took place that she did not die? This experiment will not be done by the 'Vyaaspeetha' but shall have to be done by the scientists in their laboratories. The one who was nailed to the cross and left there for three days and after three days when He was brought down, Jesus was resurrected back to life. How can He be alive? The science should research on these points. 'Narsih Mehta' was imprisoned. The cell was totally sealed. Then from where did the divine garland appear? Science should explore this. Here, by the scientists I mean the sages and ascetics. You shall see it in future that as we are nearing the middle of this century, the scientists will all just pounce on the facts about emotion, devotion, love etc. as to what is all this? When a man looks and sees someone then his eyes well up in such a manner, how? When a person is touched by a divine touch, he is lost to the outer world and enters within, how? A person just asks you that how are you, son? Why do you feel uplifted and experience an upsurge of overwhelming emotion? How come you start flying? These are all the secrets which will have to be unravelled by the scientists. How can so many people at a time sit in front of the 'Vyaaspeetha' without battling and eyelid filled with concentration? You all have come here out of your own free will, not on hire! It is not a political rally; instead it is an upsurge or explosion of love! Why do you all come in such big numbers? Do you come to eat? No! This is the distribution of 'Prasad'. Say, if you come to eat then how many people eat? All those sitting and watching on their TV sets in one hundred and seventy countries, from where shall they get sweets or 'Gulab Jamuns'? This will need to be studied that what is all this? When the music is played during the course of the 'Katha', the people sway differently! This too will need to be studied that what was this 'Roohani' or soul stirring music? Here, the instruments are not being played; instead the soul is being played! Why do I sing lines from the film songs? These are all a part of a soul to soul connection and conversation. This too will have to be

understood. At least by the grace of the Guru, I must be having this much of an understanding that why should I sing the lines from the films here, seated on the 'Vyaaspeetha'. Do I want to appease you? No! There is 'Sher' of 'Sharaf Sahib' –

Shaayari toh sirf bahaana hai,

Asli maqsad toh tujhey rijhaana hai|

This singing, presentation, speaking are just excuses. Just to bring a smile on your faces is the true liberation! So, please do not enclose the 'Satsanga' in any frame. Sit close to a child and observe its movements, this is 'Satsanga'. How muddy have we made the pure and clean waters of the 'Satsanga'? We have imprisoned it with complexities! Just think, why do you limit the 'Katha'? 'Tulsidasji' says 'Sakal loka jaga paavani Ganga'. Enjoy a beautiful presentation of a dance on stage. That which helps us grow, or blossom and after blossoming leads us right up to total rest and tranquillity is 'Harikatha', it is 'Satsanga'.

The so called emotions have limited the 'Satsanga', have constricted the goodness or 'Sadhuta'. This 'Mahatma' does not sleep! So this became a characteristic of a sage. Many people don't sleep. Please, do not link this with saintliness or 'Sadhuta'. It is good that he doesn't sleep and does the 'Bhajan' in the quiet night. Please do not use it as a yardstick of asceticism. This 'Sadhu' eats just once. Arrey! Many people do not get one square meal a day! You don't go out calling them 'Sadhu'! Just go to the forests and see, so many people try to cover their bodies with, barks of trees or leaves etc. Some of them just roam around in their birthday clothing and will you call out and say, 'O! See a sage is going'! I am not being critical at all nor am I trying to be sarcastic. Of course, there is great importance of all this. So and so 'Mahatma' neither looks at a woman nor converses with any woman. This may be good but can you treat it as a qualification of the 'Sadhu'? To be a 'Digambar' in itself is a great thing and a sort of 'Tapas', I agree but not wearing any clothes cannot become a qualification of an ascetic. True asceticism comes by being sincere and totally honest (Nishkapat), not by merely changing the clothes or giving up wearing clothes. So and so Baba only eats in his hand! But does he eat? Eating in a wooden bowl, fine, it can become one's habit. You can be awakened a bit, is good! You live in very limited or few clothes, this simplicity in life is appreciable. 'Marhoom Shaayar, Bekal Uttsaahi Sahib's Sher' –

Saadgi shringaar bann gayi|

Aainon ki haar ho gayi|

For an ascetic, his simplicity alone becomes his make-up. Not to eat or fasting is good. I would not like to break anyone's vow or 'Vrata' but by remaining hungry himself, the 'Sadhu' will feed others. Not talking to the women folk or not touching them! Please remember that your mother is not a man, she is a

woman. The mothers or the women give birth to men and the so called sages have driven a wedge between man and woman! For a 'Sadhu' there remains no differentiation between men or women or they don't treat people differently.

Just imagine that in how many small-small fragments or compartments have we tried to enclose the ascetic or the 'Sadhu'! Why should an ascetic not eat tasty food? Don't they have any fate or destiny? Why should he not eat 'Gaanthia-Jalebi'? The moment you try to do anything that is different than the ordinary or negative, you get a lot of honour. This world is very strange! If someone does not sit in any vehicle and chooses to only walk on foot, such a person gains a lot of respect in the society. Neither be proud of what God has gifted you nor feel proud of your renunciation. If there is a gathering of only women, many people don't go there. I too encounter such situations. If at all we have to be present in a gathering of women then the 'Param Pujyas' present with me will say that the women should not come onto the stage! I said that I shall go and respect and honour her wherever she is sitting and you can be seated here comfortably! And I go, Sahib! The world is just running around blindly like a fool! At least wake up now, Yaaron! The twenty-first century is the test of devotion or 'Bhakti'. We have framed them up in tiny little frames. Being awake is good but it should not become a label or a moniker! I am not replying to the youth but trying to awaken them. My 'Katha' is not a 'Dharmashala', instead it is a laboratory for experimentation. After the nine days a fruitful result should come out.

Now the next question, 'How can we be empowered to accept our weaknesses'? You should at least try at one place to express yourself and i.e. in front of your 'Buddha Purusha'. If you can't say in front of your parents or siblings but there should be one place and the 'Sikhs' call it the 'Gurudwara'. Just go and confess it to your 'Buddha Purusha' and it shall reach everywhere. Even if you don't go and say, he might come to know because of his 'Bhajan'. You don't need to go and talk about here or there. Just call unto him and say that I am not able to express it in front of you but I am very disturbed by it! Rest assure, he will listen, 'Sunahi binu kaana'. We all have certain weakness but the sphere of the enlightened Fakirs is totally different. Please do not get into any comparison, Sahib! This is a group of the intoxicated! After the 'Buddha Purusha' leaves the physical plane, he lives with us in three forms. There are three stages of austerities. The 'Buddha Purush' doesn't seek liberation but as such he is always in a liberated state of mind. Liberation is in his grasp. The 'Buddha Purusha' who is an incarnation and has come for the earthly sojourn for a definite purpose, are liberated even while they are in the womb of the mother.

The 'Buddha Purusha' after giving up their physical bodies works in three ways. First, they work in the subtle plain. One can only experience it. If your devotion for your Guru increases then wherever you maybe, you will feel that someone is protecting you. I have experienced this quite a lot. When I am unable to understand anything then I just go into my old house in 'Talgajarda' and sit there in that sacred corner. For a while when I sit, sing, cry and pray then after sometime I get the feeling that someone is clarifying my doubts and giving a reply. This happens and it is quite possible. This is one stage. In it, there is no distance or separation at all. Even if you are millions of miles away! Or for that matter that physically you might be in a different plane altogether. The 'Buddha Purusha' does his work! The second stage is that when we are worthy then our soul becomes the Guru. Then our heart doesn't beat, instead the Guru beats within. The third is when the aspirant experiences the Guru as his consciousness. So, in reply to your question I would like to say that please open yourself in front of your 'Sadguru' or else go and tell the person whom you have wronged or hurt.

The next question is 'Bapu! We are the flowers of your garden. Since you are talking to all of us about 'Manas – Aparadha' then my question to you is that the elders in the family tell us that on Tuesdays, Thursdays and Saturdays we should neither cut our nails nor shave or have an hair cut because it is bad or to put it bluntly, sinful. Is there any truth in it? Kindly explain'. Whether it is a Tuesday or a Thursday or a Saturday, the moment anything that is unnecessary and if it has grown big, cut it instantly! The elders have become out of date! It is the twenty-first century so roam around in the free air! If you are afraid or harbour any doubts or worries regarding all this then it is a different matter. But, I don't agree to all this and neither do I want to break your belief. For that matter cut your hair and nails especially on these days and not on the other four days of the week! I had chopped off the hair of a boy on the 'Vyaaspeetha'! We were doing a 'Katha' at 'Bardoli'. The 'Dubla' tribe amongst the aborigines, they have this belief that when you take up a particular vow for the 'Devi', only then can your baby have the first hair cut. The poor child's hair had become so dirty and matted. I called him over and cut off a bit of the hair. If this might have been a custom being followed since generations, still don't be afraid and please go ahead and do the needful.

Another question is, 'I am a vegetarian. My husband is a non-vegetarian and I have to cook non-vegetarian food for him. Is it an offence on my part? I cannot refuse him for doing it also because even though he likes non-vegetarian food, he is very kind hearted. He doesn't think ill of others. I at times argue or become a bit stubborn, differentiate between own

and others but he never does anything of the sort. Should I ask him not to eat the non-vegetarian food? The way you have put forth your points it appears that he never thinks ill of others nor harm anyone. Now, if there is peace and mutual love and respect prevailing in the house, just understand for yourself! Such a nice person and whereas you yourself are saying that you try and differentiate! I appreciate your openness and courage to declare openly through a note and you say that your husband is a thorough gentleman and to me you too seem to be very nice when you are admitting it openly about your feelings. When there is so much of goodness and mutual understanding and love then slowly and gradually go on explaining it with sincerity and love. Slowly and gradually this non-vegetarian will also go away from your house. Feed him 'Chilli-Pakorras' and 'Jalebis. This in no way means that I am favouring eating non-vegetarian food. If there is peaceful atmosphere at home and you are allowed to come for the 'Katha' without any restrictions, this shows his greatness. If there is anyone at home, who is an alcoholic then kindly talk to him and try to explain the ill effects very patiently. You can correct everything with love and affection. Many things are not good but to try and eradicate them in haste is not advisable. Please do not misunderstand me that by saying this I support non-vegetarianism or drinking! Please don't

convert your stomach into a graveyard! The 'Vaishvanar Agni' is residing within!

There is question asked by ladies, 'We are ladies and our state is some time pure and at a particular time, impure. At such times, can we do the 'Paath' of 'Hanumanchalisa' or anything else or not?' Yes, you can do it with all means, there is no restriction whatsoever. Another question is that can we change the text of the 'Hanumanchalisa' and do the 'Paath'? What is the need to change anything? From when have we become so big or great that we can make changes in the original text? Please don't change anything and stop doing the 'Paath' of the 'Hanumanchalisa' if that be the case. Nobody is authorised to make any changes. The copyright for all these texts rests with 'Goswamiji'. Because he is writing in the local dialect, for ease of understanding and for the poetic justice to the text, he might use 'Manu' instead of 'Mann' or 'Jasu' in place of 'Jass'. There is no need to use your pen to correct anything. Lord 'Shankar' has created the original 'Ramcharitmanas' in 'Sanskrit'. Tulsiji placed his head on the Divine Lotus Feet of the Lord and said that, 'Baba! Whatever you have written in 'Sanskrit' can I rewrite it in the local common language? In order that this 'Kailashi Shloka' can reach up to the 'Loka' can I write it in my simple words? Lord Mahadeva placed His hand on 'Tulsi's' head. On this, he says that even in



my dream if their Lordships 'Hara-Girija' are pleased with me then let all my words become true! And because of this, the 'Ramcharitmanas' is the divine truth and is established in the hearts of each and everyone. Therefore, please leave the 'Hanumanchalisa' the way it is or stop reading it or if you so desire, create a new 'Chalisa'. With utmost humility I would like to say that I do not agree with it! 'Hanumanchalisa' is 'Tulsiji's' life. Many people have tried to change the original text of the 'Ramcharitmanas', many great personalities have attempted and done it but let it not become a general thing or it need not be advertised to be so!

Baap! There are three things related to the 'Manas - Aparadha'. Firstly, we are discussing the offences pointed out in the 'Ramcharitmanas'. Second, the 'Manas' means the heart or the mind. Tulsiji says, 'Rachi Mahesa nija manas raakha'. Lord Shankar created the 'Manas' and kept it in His heart or the mind. Therefore, the second interpretation of the 'Manas - Aparadha' is that the offences committed by the mind. The third meaning of the 'Manas' is 'Man' or a human. In the language spoken in 'Vraja' or by 'Rasakhan' and others, they have used the word 'Manusha'. Therefore, the offences that have been pointed out in the 'Manas' to awaken or caution us or after all we all are ordinary mortals and somehow or the other, either knowingly or unknowingly we may commit an offence. This discussion is being done to caution us! But, there is no need to be scared!

My 'Vyaaspeetha' has been able to observe six additional points where an offence can be committed. The first mistake or offence that has come to my notice is that when we are worshipped or we are served, we get respect and are honoured, we are given an honourable or an elevated position and if we misinterpret all this then we commit an offence. The other person genuinely is trying to show respect to us and we misunderstand or misconstrue his humility and thinking yourself to be superior and to think lowly or do not accord any importance or respect to the other person then this is an offence. Baap! Please save yourself from this! This clear cut example of this can be seen in the context of Mata Sati and Sri Kumbhaja Rishi. Lord Shiva along with Mata Sati goes to Sri Kumbhaja Ashram to hear the 'Katha' and seeing their Lordships at his door, the humble sage worshipped them. Lord Shiva saw this as the humility of the sage and thought that we have come to hear so we should worship the sage and request him to speak in front of us but it is his greatness that instead, he is worshipping the listeners. Mata Sati saw it in a different light that what can he speak? After all, he is born out of a pot and the 'Katha' is even deeper and greater than the ocean so what can he talk about? So, Sati took out a wrong meaning altogether. So, the one who accords you respect or honours you from his heart then please do

not consider him to be in any way smaller or insignificant and if at all you do so, it is an offence. Sati committed this offence.

The second offence is that if for any reason Sati was not keen to go or was not interested in the 'Katha' then she should have told Lord Shiva beforehand that I am not keen, you may please go and listen to the 'Katha' and I will rest here in 'Kailash'. On this, Lord Shankar would not have minded and might have agreed to go alone. But Sati went. If she was not the Mother of this creation and if any ignorant person would have disrespected the 'Katha', still it would have been understood and excused. But after all, she is the mother of the universe. If a small person or an illiterate person undermines the 'Katha' it can be condoned but instead if a knowledgeable person goes out to criticize then it is unpardonable. Tulsiji while offering himself at the Lotus Feet of the Lord says that those who are wise shall understand and comprehend the 'Katha' correctly and the rest shall merely indulge into useless arguments just to prove their point! Therefore, not to take the 'Rasa' of the 'Katha' is the second offence. 'Suni Mahesa param sukha maani'. Lord Shiva heard the 'Katha' with utmost joy and happiness but 'Bhawani' couldn't enjoy it, one bit! Maybe she was just sitting there as a decorative piece which is an offence. Even though I have given all sorts of liberties, yet, we need to be careful and cautious. 'Katha' is not merely a curiosity, though many people come just out of sheer curiosity! 'Katha' is a glorious 'Premayagya'.

The third offence that 'Sati' committed was that she raised doubts and questions regarding Lord Ram. When Lord Shiva and Mata Sati were returning after hearing the 'Katha', they crossed the 'Dandakaranya' and there Sri Ram and Sri Lakhan were both in grief and were trying to look for Ma Jaanki all around in the forest! Lord Ram was weeping for His beloved! Lord Shiva immediately recognized His Lord and from a distance exclaimed, 'Jai Sachhidananda' and mentally saluted the Lord but 'Sati' was in a state of a dilemma! To argue or enter into an unnecessary argument about the Divine is an offence. I would request you to kindly read Sri Aurobindo! He said, 'Due to my intelligence or ever questioning mind I found that these arguments or counter arguments were of some help initially but now I see that they are an impediment in the path of my growth or evolution. ! 'Sati' indulged in unnecessary arguments and this was an offence. The fourth offence is to disbelieve or overlook what is being said by the husband. 'Mahadeva' Said that 'Devi', He is 'Brahmma' and she should have accepted the statement. For a devotee, other than unflinching faith or total trust, there is no other stronger way! In the case of a wealthy, his central focus will be on wealth. For an intelligent one, it shall be the intelligence. For the courageous it will be his courage or valour. For the indulgent person it is sense

pleasure. In the same way for the devotee or the disciple, the central focus is just unflinching faith or total trust! 'Jagadguru Shankar' says, 'Guru vedant vaakyadishu vishwaasaha shraddha'. To have total faith and confidence on ones Guru and the words of the Vedanta! Superstition or blind-faith is not good at all, I agree! To abuse belief or trust (Vishwas) is akin to abusing Lord Shankar. This is my personal understanding. The life breath of the devotee is total faith! The so called intellectuals have abused trust or have riled the emotional beings.

The 'Guru' is of five types. The first is 'Yogaguru'. He shall teach you the 'Yoga'. 'Yoga' in itself is a very glorious state. My dear Ramdev Baba has taken out the scriptures and the 'Yoga' from the caves and placed it right in the front of the society. 'Yoga' has become very popular all over and there is a lot of talk going on about it and our Prime-Minister along with the saints who have been working tirelessly in its practice have ultimately succeeded in announcing the 21<sup>st</sup> of June as the 'International Yoga Day'. The UN too has accepted the same and declared it. It is truly a matter of great pride for us.

The second Guru is the 'Dhyana Guru'. He acquaints us or teaches the scriptures. Self-study (Swadhyaaya), Veda and grammar (Vyakarana) and the teacher of the 'Upanishads' is the 'Dhyana Guru'.

The third is the 'Tantra Guru' who imparts the knowledge of 'Tantra'. The fourth is the 'Brahmmanishtha Guru' who has understood and digested the 'Brahmma' completely. Kabir Sahib did not know the 'Vedas'. He used to say that he has never touched the paper and ink meaning that he never spoke about knowledge but 'Kabir Sahib' was a 'Gyaannishtha Guru' because he said, 'Kaha Kabir mein pooraa paaya'. The one who has attained the Divine and has established Him within, that is why he is a 'Brahmmanishtha Guru'. He even has the benevolent or conciliated 'Yoga' in him. Without reading it, he is even knowledgeable about 'Tantra'. The fifth is the 'Prema Guru'. If someone asks me that out of these whom I consider to be the greatest then my straight forward answer will be that I bow down to all but the fifth i.e. the 'Prema Guru'! The one who fills us with love, who establishes us in the 'Yoga' by love, imparts the 'Brahmagyaan' to us, explain the principles of 'Tantra' to us but side by side also tells us the difference. We need an ever-loving 'Murshid'.

Now since the topic has come up then please hear the characteristics of the disciple or the devotee. They are also of five types. The first disciple is the 'Sevak' who only knows and is involved in service. He doesn't seek knowledge nor does he want 'Bhajan'. The second type of disciple is the 'Saadhaka' or an aspirant who practices austerities under the guidance of his Guru. The third is the 'Bhaavuk' or an emotional type of the disciple. He will just keep on looking at his

Guru and crying. The moment there is a mention of the Guru and his eyes moisten or when he thinks of the Guru, tears trickle down his cheeks. The fourth type the one who is totally unconditionally surrendered disciple. Neither the mind is mine, nor the intellect is mine, nor the 'Chitta' belongs to me and there is no question of any ego or pride! I have offered all this as the ablutions in a very calm and a gentle 'Yagna'. And the fifth is the wicked disciple.

Now let us come into the main text a little. Lord Shankar repeatedly explained and implored Mata Sati that please have faith and believe my words that He is 'Brahmma'. By not listening to the sane counsel of the husband, the wife committed an offence. Many people ask this question that do women also need to have a Guru. If you have faith then the husband can be your Guru! There is no need to go here or there!

Laag na urr upadesa jadapi kahehu Siva baar bahu|  
Bolley bihansi Mahesu Hari Maya ati dustara||

This is the 'Vachan aparadha' or the offence of disobedience. That is why, our 'Gangasati' says;

Sadguru vachhnon na thaav adhikaari Paanbai|

The fifth offence she committed was that she assumed the form of Ma Jaanki and went in front of the Lord. Her sixth offence was that she lied in front of 'Mahadeva'.

Kripa sindhu Siva param agaadha|  
Pragat na kahehu more aparadha||

Bhawani says that my Lord is the ocean of mercy and one cannot measure the depth of His mercies. He did not even once confront me and said that you have committed such and such offence. This is the uppermost height of benevolence. 'Mata Sati' is standing in support of 'Manas – Aparadha' by teaching us the various offences.

Pati parityaaga hridaya dukha bhaari|  
Kahahi na nija aparadha bichaari||

'Sati' is unable to speak about the fact that she has been forsaken by her husband because there she is at fault. There are two types of offences. The first is the mistake or the offence committed by someone else and the other is when the offence is committed by self or towards the self. In the 'Chaupaai' that we have taken up is, 'Nija aparadha risaahi na kaahu'. This is the offence committed to the self! Two people don't speak, firstly the one who has committed the offence, how will he/she speak? In the second case Lord Shankar knows the mistake that has been done but due to His benevolence, does not say it. Further, in the topic of 'Sati';

Siya beshu Sati jo keenha tehi aparadha Sankar  
parihari|

Hara biraha jaai bahori pitu ke jaggya jogaanala  
jarri||

So, six offences we see here and when Ma Parvati was leaving for her husband's abode after the wedding, Maharaja Himachal says, 'Nath Uma

mumma praan sum griha kinkarri karehu'. Please forget the old incidents and kindly excuse her for all the offences. These offences were highlighted in this topic of 'Sati' in the 'Manas'. So whatever I found useful for our discussion I took it from there.

This is the 'Katha' of 'Manas – Aparadha' to awaken us. 'Tulsidasji' created the 'Manas', edited it, published it, and in the year 1631 (Vikram Samvat) on the day of 'Ramnavami' unveiled it to the world. He has created an allegory of the 'Mansarovar' with the 'Manas'. Tulsiji has created four 'Ghats' of this lake. 'Ramkinkarji Maharaj' has named these four 'Ghats' thus; the first is the 'Gyaan-Ghat' where Lord Shiva is narrating the 'Katha' to Mata Parvati. The second is the 'Upaasana Ghat' where Sri 'Kaagbhushundiji' is narrating the text to Sri Garuda. The third is the 'Karma Ghat' where on the banks of the 'Triveni' under the shade of the 'Akshaya Vata', at 'Teertharaj Prayag' the most wise, Sri Yagyavalkaji Maharaj is narrating to Sri Bharadwajji. And the fourth is the 'Ghat of Sharanaagati', where Goswamiji is narrating the text to his own mind. Tulsidasji begins the 'Katha' from the 'Ghat' of total unconditional surrender. Making his mind as the listener, he takes us all to 'Teertharaj Prayag' where Sri 'Yagyavalkaji Maharaj' is about to begin the narration of the 'Katha' to Sri Bharadwajji.

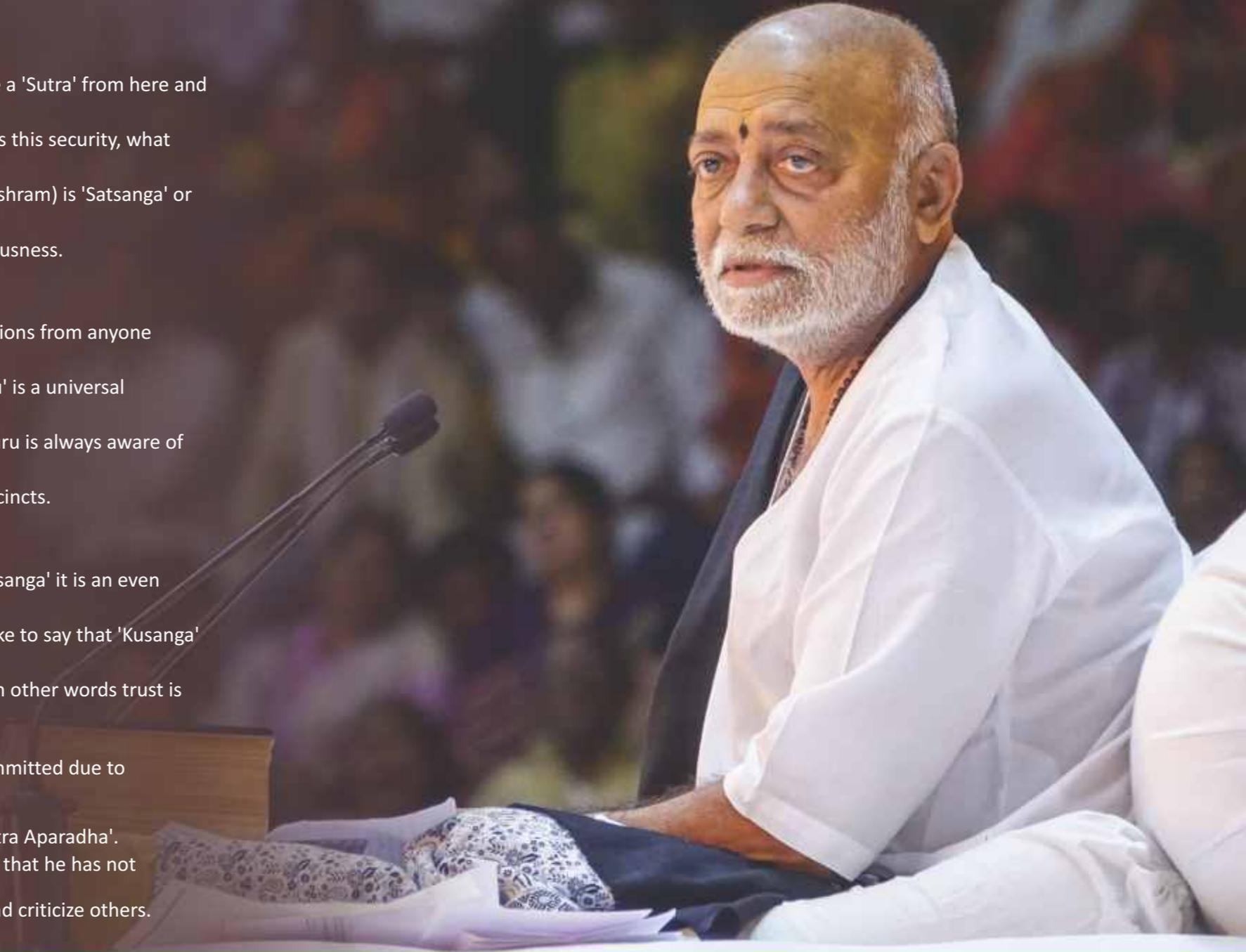
At the 'Teertharaj Prayag' all the sages, saints, ascetics etc. gather for the 'Kaplavaas' and bathe in the holy confluence of the three sacred rives during the 'Kumbha'. Once, there was a very big 'Mahakumbha'. Maharishi Yagyavalkaji also went for the same. He stayed at the ashram of Sri Bharadwajji. The 'Kalpavaas' concluded and all those who had assembled began leaving for their respective abodes. When Sri 'Yagyavalkaji Maharaj' begged to leave, Bharadwaj Muni falls down at his feet and says, 'Baba! Please don't go! My mind is in the clutches of a lot of confusion and doubts. Maharaj, please tell me about the 'Ram Tattva'.' 'Jaagbalik bolley musukaai'. The learned sage smiled. I keep on repeating this with the 'Manas' in support that the one who occupies the seat of Dharma should be smiling. It has been Sri Ram's trait that whenever He met someone, He first smiled and then spoke. Maharishi said that you are well aware of the greatness and the virtues of Lord Ram. You have put forth your query as if you are ignorant. I have understood your intention that you are eager to hear from me the deeper intrinsic virtues and the consciousness of Sri Ram. Sri 'Yagyavalkaji' began the narration of the 'Katha'. The questioner asked about Sri Ram but the narration began with the 'Shiva Katha'. This was the approach of creating a bridge taken by Goswamiji that right in the very beginning, let me try and bridge the web that existed between the 'Shaivaites and the Vaishnavaites'. The society should get united and should not get fragmented in the name of religion. Since Lord Shiva is

the original speaker as well as the creator of the 'Ramkatha', what a great message of unity has been established by this. Lord Shiva is narrating, Ma Bhawani is the listener and the text is of Lord Ram. Here, we see the 'Triveni Sangam' of the 'Shaivas, Shaktas and the Vaishnavas'. Whatever was propagated by the 'Vedas' is being done by the 'Ramkatha' in this age, 'Sangachhadhvam sanvaddadhvam'. This is the central thought of the 'Ramkatha'. The universal meaning of Dharma is to join or bridging the gaps in the society. Shiva is the entry point up to Lord Ram! Yagyavalkaji Maharaj said that by narrating the 'Shiva Charitra' first, I am gauging your quintessence as to how much are you keen in hearing the 'Shiva-Katha' so that you can get the entry into the 'Ram-Katha'. The speaker conducted a test in order to gauge his mind. We shall take up the 'Shiva Charitra' tomorrow.

The twenty first century is the period of the 'Bhagwadkatha'. The twentieth century was the age of the scientists, industrialisation and knowledge. I can foresee that the twenty-first century will be the period of devotion or 'Bhakti'. And the scientists will be compelled to examine the chemical changes that occurred in 'Meera' when she drank the poison and still did not die? The experiments will have to be done by the scientists in the laboratory and those seated on the 'Vyaaspeetha' will not do it! You will notice towards the middle of this century the scientific feelings that shall develop who shall jump on the 'Bhakti and Prema' that what is all this? When a person sees another person why do his eyes well up? If someone receives the Divine touch of another person how does he get lost in himself? The science will have to find out the answers to these mysteries.

## *Kathā-Darśana*

- ♦ The 'Ramkatha' is the 'Swayamvara' of existence (Astittva), choose a 'Sutra' from here and offer the 'Jaimala' to it.
- ♦ 'Ramkatha' gives us fearlessness. The religion that does not give us this security, what good is it?
- ♦ That which helps us grow and leads us unto total restful peace (Vishram) is 'Satsanga' or 'Hari Katha'.
- ♦ Sri Hanuman is an unconventional and a neutral source of consciousness.
- ♦ The saints are not hostile but they are revolutionary.
- ♦ Each and every word of the 'Buddha – Purusha' is a 'Mantra'.
- ♦ Please do not undermine (Upeksha) anyone and have no expectations from anyone excepting your 'Buddha – Purusha'.
- ♦ The 'Dharma Guru' generally cautions the groups but the 'Sadguru' is a universal awakener.
- ♦ Normally the devotee is acquainted with the greatness but the Guru is always aware of the nature.
- ♦ A 'Sadhu' can never sin because the sin cannot even reach his precincts.
- ♦ The truth is singular, love is dual and compassion is plural.
- ♦ Love is not the path to the Divine but Love is God!
- ♦ 'Satsanga' is a great fortune and if you are protected from any 'Kusanga' it is an even greater fortune.
- ♦ The 'Kusanga' pushes us into committing an offence but I would like to say that 'Kusanga' in itself is an offence.
- ♦ The focus of a totally surrendered (Aashrita) soul is total trust or in other words trust is the life source of the surrendered devotee.
- ♦ Our evening decides how our morning will be!
- ♦ The sin is committed out of our nature whereas the offence is committed due to extraneous sources or compulsions.
- ♦ To argue or conjecture about the Almighty is an offence.
- ♦ Without understanding to proclaim the 'Sutra' to be yours is a 'Sutra Aparadha'.
- ♦ The greatest offence is to blame an innocent person of an offence that he has not committed!
- ♦ If you want to become famous very fast then indulge in slander and criticize others.





Manas – Aparadha : 6 **Bad company in itself is an offence!**

Baap! We are discussing the salient points of the 'Manas – Aparadha' and there are quite a few queries I have received from you. Certain questions relate to politics and unfortunately, that is not my field. My jurisdiction or sphere is just truth, love and compassion. That is why, I am neither interested in politics nor do I have any understanding of it plus it is also totally out of context with our principal topic of discussion. Certain queries are personal which have been asked because of the faith that you all repose in me but I don't think it proper to be answered in public, so I have left them. And there are some questions regarding which I don't know the answers. I even have my limitations too. Though, the 'Vyaaspeetha' is unlimited. I have kept aside three or four which I shall present before you as I know the answers.

'Bapu! When I hear about 'Osho' from you, I feel very happy. The anti-publicity that has been done about 'Osho', a fearless person like you can possibly correct it. I humbly request you to speak a little more about 'Osho'. Please understand one thing clearly that I maintain a prudent distance from everybody using my discretion. I may talk freely with someone, another person walks or travels with me, I laugh with a few, if a politician comes, I accord him the due respect, I go and attend the various programs of so many saints and ascetics, it is a social sphere and I try and go to attend as many events or functions as I can but I would like to warn you that your 'Morari Bapu' maintains a respectable distance from everyone. This is my nature. In this the 'Bhajan' of the individual is well protected. This 'Sher' of 'Wasim Bareillavi' Sahib comes to mind;

Bahut dushvaar tha duniya se hunnar aana bhi,  
Tujhssey faasala rakhna aur tujhhey apnaana bhi|

This is a 'Saadhana' Sahib! If you and I can do it then this a truly a spiritual practice! Keep a proper distance with everyone. Not too far and nor too close! Goswamiji terms it as 'Udaaseenata' in the 'Manas'. It does not mean that one has to be indifferent or morose but maintain a proper distance with everyone. Therefore, please understand it in this way that I share joy and happiness with everyone and even enjoy it myself. Whatever is good and that I can understand from all that 'Osho' has spoken, and I find it useful for the inner growth and peace, I accept and gladly express it quoting his name. There are many things that I don't follow or can't accept, I just do not want to discuss about them!

Mujhko uss raaha pe challna hee nahi,  
Jo mujhhey tujhssey juda karti hai|  
-Parveen Shakeer.

A great scholar from Gujarat Sri Niranjan Bhagat Sahib tells Lord Krishna that you too be away from me. Say, that the Lord asks back that how far do you want me to be? To which 'Niranjan Bhagat Sahib' says; Saambhlu taro suur,

Sanwariya, etllo raheyjey duur!

I was asked that is there no 'Vrata' or restrictions or vows for the 'Katha'? To which I replied that as such there is no restriction or rules etc but if you allow me to say then when you come for the 'Katha' then please remember these five things. When you come for the 'Katha' then please leave your inadvertency aside and come with joy and happiness. During the course of the 'Katha' when any 'Sankirtana or any Chaupai' comes and is being sung in a very high note then take a deep breath. Though, this is an exercise of the 'Yoga' but in the 'Katha' the 'Yoga' happens automatically. Many people say that Bapu must be doing 'Yoga'! I don't do it. 'Ramdev Baba' performs 'Yoga'. My 'Yoga' is done on the 'Vyaaspeetha' itself. Why should I press you or tell you forcefully that do the 'Kirtana' or sing the 'Chaupais'. You and I both are performing a three hour 'Yoga camp'. There is a physical benefit for sure but even there is a mental benefit also!

Therefore, when I say 'Udaaseena', I don't mean to be indifferent or morose but please be happy and joyous. Take a very deep breath. If someone says that I want to fix up 'Bapu's program' then please say that we will pass on the message to him but go personally and meet him. Today, a youth has written saying that 'Bapu! We want to come and meet you. And also present a small program in front of you. Son! If you want to meet me then please do come. I am always available for the youngsters. I am easily accessible to all. I am inaccessible because of you, not

because of my own volition. I maintain adequate distance from all. So, if you come then please use your wisdom and then come!

Today, I am going to say that a bad company results in an offence but 'Kusanga' is an offence in itself! Today, there is also this question that 'Bapu! If, someone passes a snide remark for our Guru, what should we do? Should the disciple tell the Guru about it? If the disciple is not able to say then is it an offence? Such a person who is respected by our Guru also, then what should we do? The Guru must know it from before that who is the one talking like this and maybe he is the same person who was here yesterday. Today, he is a different person. If anyone criticizes or jokes about your Guru in your presence then please try and go away from that place at the earliest. This 'Kusanga' itself is a grave offence. If you are unable to go away from there then, if you are in position to say something then very politely try and stop them. If you are of a very quiet nature then please don't mind it or say just leave it! You too should try and maintain a proper distance from him like me! If you love my 'Vyaaspeetha' and you are devoted to it then maintain an adequate distance in your relationships. I have been moving around for the last fifty five years. I have not read as many books as I have read the heads of the people. I have studied each and every individual and have kept the proper distance. I am independent in my own right and give freedom to others as well. I try and remain egoless and free at all times. To keep a proper distance is a 'Sadhana' in my opinion. Kabir Sahib said, 'Na kaahu se dosti na kaahu se bair'. According to the 'Upanishads', the Almighty is farthest than the far and nearest than the near! If you try and observe through a pure consciousness, He is the closest and if you see from a selfish view point He is the farthest.

So, if someone talks ill of your 'Buddha Purusha' and if you can then politely rebut the argument. The 'Manas' is a bit aggressive on this issue and asks for the tongue to be chopped off but it is not suitable or relevant in today's times. Even if it is from the 'Manas', the requisite amendment is necessary. You can reply very suitably to the person that if this is your opinion then why do you roam around him? Do you want respect? You are looking for wealth? But in this way, you are losing the respect! Or just leave him to his own fate because bad company is an offence. This vacillation of the mind will not let us get to our goal.

One more question, 'Bapu! I am not able to concentrate during 'Pooja'. The mind keeps on roaming here and there. The mind is not free of thoughts. Because of this I feel as if I am committing a mistake, so what should I do? You are not the only person whose mind is unable to concentrate during the 'Pooja' but all those who claim to be doing it; even their

minds are not concentrated! You have showed some courage in accepting it whereas, the others are sitting quiet! Till such time as the mind exists, the thoughts too shall exist. If varied thoughts come during the course of the 'Pooja' then forget about the thoughts but do not discontinue your 'Pooja'. Meditate under the 'Peepal' (Sacred Fig) like Sri Kagbhhusundiji did. Bhusundiji Maharaj has indicated that outside you see the leaves and the root lies within. You concentrate on the root and leave whatever else you see outwardly. The 'Gita' says that when you try to do something then innumerable braches will come out in you! Till such time your concentration is not focussed on the root, the outward leaves shall keep moving. The mind moves like the leaves of the 'Peepal' tree but we need to concentrate on the root. You will only be able to concentrate when you shall become the root. Till such time we do not forget all that we did during the course of the day, we can't sleep. If you are desirous of going from the root into a state of 'Samadhi' then you will have to forget everything. If your mind vacillates then please do not worry about any mistake. Let it do what it wants to and you do what you are doing! During the 'Pooja' there is a torrent of thoughts attacking you then it means that they are scared of you? In order to attract your attention they are just jumping around or creating nuisance. At that moment, just overlook them and do not pay any attention.

So, Baap! Go for the 'Katha' filled with joy and happiness and take a deep breath. Even the physical ailments can get treated by the 'Katha' provided you believe in it firmly. When the 'Bhagwadkatha' takes place then the rate of crime comes down in that area. This is my personal experience out of this journey of the past so many years. In the 'Katha' at 'Rajkot', the Government even presented the findings of a survey which had indicated that the crime rate had fallen during that period. There is no glory to any individual but it is solely the glory of the 'Bhagwadkatha'. So many different varieties of food is offered to you as 'Prasad' during the 'Katha', do enjoy it but please eat a little less than your appetite. If you are keen to listen for nine days then have a light meal and eat less! The rule for good health states that eat up to half of your appetite, take water up to one fourth and keep the remaining one fourth empty for the free passage of air. The 'Gita' prescribes it as the 'Yuktaahaar'. Even Lord Buddha used to say 'Sammyak aahaar'. Please do not waste food. Because what has been given to you is 'Brahmma' in the form of food! The 'Upanishads' declare, 'Annam Brahmheti vyajanaat'.

The fourth 'Sutra', if you don't want to then don't fast but make your sense organs fast. After hearing the 'Katha' keep your ears 'Upawasi' or make

them fast. Not to lend your ears into unnecessary talk is the fast of the ears. After hearing the 'Katha' not seeing unnecessary things is the fast of the eyes. The most important fast during the 'Katha' is that of speech or words. If possible keep 'Maun'! 'Maun' is the fast of speech. I speak here for three/four hours and it is but natural that while speaking there can be mistakes or a slip-up. Since you are hearing in silence or maintaining 'Maun' then there is no possibility of any slippage or lapses at your end. There is a 'Sher' of 'Sharaf' Sahib-

Hazaar aafatton se bachhey rahathey hain woh,  
Jo suntney hai zyada aur kam bolttey hain|  
Phalley-phulley kaissey yeh goongi mohabbat,  
Na hum bolttey hain na woh bolttey hain|

The fifth and the last thing, come to the 'Katha' smiling, listen smilingly and when you go back after listening, go smiling! When you come to the 'Katha' then come with this feeling that you are going for the world's best event and are happy to go for the same. There is a 'Sher' of 'Kumaar Barabanqui' Sahib-

Yeh misra nahi hai, yeh wazifa hai mera,  
Khuda hai mohabbat aur mohabbat Khuda hai|  
Majboor Sahib says;  
Mazaaq zindagi mein ho toh yeh koi baat hai,  
Mazaaq zindagi se ho yeh dil ko napasand hai|

At times a joke with someone's life may turn out to be dangerous. Such a joke is an offence. The 'Ramcharitmanas' points out, that to joke about someone just for meaningless entertainment, is an offence! Ma 'Bhawani' asked Lord Shankar;

Kaaran kavan shraap muni deenha|  
Ka aparadha Ramapati keenha|

Lord Shiva says, 'Hey, Bhawani! Once upon a time, Narada cursed Lord Vishnu and that is why He had to take a human form. In this topic of Sri Narada, reference of an offence is seen twice.

Hara gana hum na bipra muniraaya|  
Budd aparadha keenha phala paaya|

The 'Ganas' of Lord Shiva joked about a 'Muni' like 'Narada', this is the second offence. Lord Shiva is narrating the 'Katha' to Mata Parvati in the 'Balkanda' and is explaining a few reasons behind the incarnation of the Divine. Once, 'Narada' won over Kama in the Himalayas and after that a pride set in and he thought that this message needs to go to Lord Shiva positively because He is supposed to be the vanquisher of Kama when Kama tried to disturb His 'Samadhi'. My 'Samadhi' was such that Kama couldn't do anything to disturb me. Shankar is my competitor and he goes to Lord Shiva's abode. Lord Vishnu understood that the ego has entered Narada's mind and I should uproot it right away because if it grows my devotee shall suffer. Lord Vishnu thought that I shall do the utmost benefit of Narada and in the process I shall also have some entertainment. Lord Vishnu out of His 'Maya' created

an enchanting town and such men and women who could outdo 'Rati & Kama' in beauty and looks. Seeing the mysterious place 'Naradji' asks that which town is it. He learnt that it is the town of Maharaja 'Sheelnidhi' and a 'Swayamvara' is taking place there for his daughter 'Vishwamohini'. 'Narada' goes to the palace of the king. 'Sheelnidhi' calls his daughter and asks her to touch the sage's feet. When she goes to touch the feet, Baba stepped back! Seeing her bewitching beauty he got attracted towards her. 'Naradji' thought that he should marry her. But in order to win her hand he needs handsome looks which he doesn't have. Now how to become handsome to match her looks? He called upon Lord Vishnu and asked Him to give him His beautiful out of the world looks. There is no other way to win over this maiden. The Lord said that 'Devarishi', you are looking for your benefit but my nature is that I look after the utmost good of my devotee! The Lord created a spectacle (Kautuk) and told Narada that go, it shall be for your ultimate good (Paramhita). The Lord then disappeared.

Naradji comes to arena where the 'Swayamvara' was taking place and thinking that he is as beautiful as Lord Vishnu. All the kings and emperors had already assembled. Naradji sits on the very first seat. This is the instance where the offence attributed to Lord Vishnu is seen. The second incident pertains to the two 'Ganas' of Lord Shiva. When Narada went to 'Kailash' to narrate his tale of victory over Kama to Lord Shiva and then said that I am now going to Lord Vishnu to apprise Him of my feat. Hearing this, Lord Shiva got worried that Narada is moving towards his downfall. From that moment, two 'Ganas' started following him in the guise of Brahmins. They sat behind Narada in the 'Swayamvara' and started joking about him. They were talking at a pitch that Narada could hear their conversation clearly that what a beautiful appearance he has got! The maiden will marry him only! Hearing this, Narada smiled within out of pleasure. Lord Vishnu's 'Maya' assuming the form of the beautiful maiden holding a garland in her hands enters the arena. The area was circular in shape and leaving the end where Narada was seated she starts from the other end. Naradji felt that she has not seen him! He became restless. At that moment Lord Vishnu taking the form of a prince sat at a little distance from Narada. She reaches the spot where Lord Vishnu was seated. At this point in time, Narada's mind is under the influence of Kama and that's why his thoughts too became laced with desire but 'Tulsiji' points out that whatever it maybe, after all Narada is a saint. Wherever the saint is present, the 'Maya' cannot even see in that direction. Those who are sitting in the same line as the saint also get protected. This is the greatness of the company of the 'Sadhu'.



'Vishwamohini' garlands Lord Vishnu who was there as a Prince. The Lord glances towards Narada and seeing this, Narada became furious. The Lord is smiling and taking 'Vishwamohini' with Him, leaves astride His chariot. Naradji thought that he has been fooled.

The Shiva 'Ganas' who were joking about Naradji were right in a sense but they crossed the line of decency and tauntingly said that Maharaj! How handsome you are! If you don't have a mirror kindly go out and see your face in the water of the pond! They should not have done such a joke with a 'Sadhu'. This was an offence. Firstly, as a Brahmin they should have maintained certain decorum and after all they were Shiva 'Ganas', whose lineage is very high! Narada was under the impression that he has got the 'Hari Roopa' but the moment he learnt that he was monkey faced he lost his temper! Firstly, he was called 'Markata Badan' and secondly, he was unsuccessful in fulfilling his desire. Instantly, he cursed them that you have the audacity to make fun of me, you shall become demons! Naradji got out in a fit of rage and as he came out of the precincts of the mysterious town his mind would have got a bit quietened and might have come to his senses but the moment he saw the monkey face, he seethed in rage and got angry over Lord

Vishnu that He has done this to me! When he looked for the second time in the water, he could see his original form. But because of his anger he became restless that either I have to curse Vishnu or perish! He ran to catch the Lord.

The Lord wanted to do His 'Leela' and at the same time wanted to play the prank, so He was seated in the chariot. Mata Lakshmi and 'Vishwamohini' were also with Him. He was moving at a very slow speed so that Narada could get Him. In his rage he did not notice the Lord's chariot and ran past it. When the man is in the grip of anger then even if the Almighty is right in front, the rage will overlook Him! When Narada crossed Him the Lord calls him and asks that 'Devarishi'! Where are you going? Come and sit on the chariot and I shall drop you off. Narada tells the Lord that no one can beat you in selfishness! You are a cheat! You are a rogue! At the time of the churning of the oceans all your actions were deceitful! You merrily took away Lakshmi and tricked Shiva into drinking the deadly poison. It is we who sing your glories and make you great! But if I want, I can expose you! You deceive everyone! I will not leave you! Since you tricked me into becoming human, you too will have to assume a human form. You turned me into a monkey and when

you become human, in the hour of distress no man will help you and you shall have to seek the help of the monkeys. Narada went on abusing and cursing the Lord! Now the Lord withdrew His bewitching 'Maya'. The moment the effect of the 'Maya' had gone, 'Naradji wept! Lord! I could not recognize you! Please excuse me! May all my curses or words come to naught? The Lord said that all what had happened was His will! 'Devarishi! You are a 'Sadhu'. You were ensnared by my 'Maya'. My devotee should not come under the influence of 'Maya'. You say that there is no one over me! Just see, I carry the words of saints like you right on my head. I will take a human form and shall follow your words to the hilt. Narada calmed down. His rage settled. The 'Ganas' came to him and said that we are not Brahmans but we are the 'Ganas' of Lord Shiva. Please excuse us. Hearing these words, Narada became compassionate but said that since I have uttered it, you will have to become demons but you shall be killed by the Lord and shall attain salvation. The Shiva 'Ganas' take on the curse on their heads and depart.

Because, here at two places the word 'Aparadha' has come, I narrated this 'Katha'. Firstly, Mata Parvati asks that what was offence of the Lord 'Ramapati' that the sage had to curse Him and secondly, the offence of the 'Ganas'. I shall move as per the list of 'Aparadha' sent by 'Harish Bhai' of Baroda.

Biprahu shraap bichaari na deenha|  
Nahi aparadha bhoop kachu keenha||

Explaining another reason behind the incarnation of the 'Almighty', Lord Shiva narrates the 'Katha' of king 'Pratapbhanu'. Therein, 'Pratapbhanu' comes in contact with a 'Kapatmuni' and invites the Brahmans for a meal. Though the king was faultless and the 'Kapatmuni' had without his knowledge mixed non-vegetarian food in the food made for the Brahmans with the objective of taking revenge of the king by getting him cursed by the Brahmans on seeing impure food. When the king offers that food then at that point the celestial voice warns them not to eat the food as it is non-vegetarian and if you eat it, you shall all lose your Dharma. On hearing these words, the Brahmans cursed the king that your entire clan will be destroyed, there will be no one left to offer you water and you shall be born as Ravana the demon in your next birth and thanked the almighty for saving their Dharma. At this point the celestial voice once again intercedes and says that you all have acted in haste in cursing the king whereas he is not at fault. Now, if the king is not an offender then how can he be punished? From this, I could draw this inference that there was no fault of the king but the bad company or the 'Kusanga' in itself is an offence. Tulsiji says that it is better to reside in hell but may the Lord save us from any 'Kusanga'.

Someone asked one of our youngsters' that has your 'Satsanga' increased? He replied that whether my 'Satsanga' increased or not I wouldn't know but by hearing the 'Katha' my 'Kusanga' has undoubtedly decreased! My dear youngsters, if you can do 'Satsanga' well and good, but please don't get into a bad company! Your youth is going astray because of bad company. I would like to tell the youth this much that do enjoy the world but in a year, give me nine days and I promise to give you a new life! The youth are coming forward in the 'Katha', it is a great omen! If you listen to the 'Katha' and are not benefitted from it then don't hear again. You try and experience so many different things so once try out the 'Bhagwadkatha' also! You shall be benefitted and I can see it happen. 'Satsanga' is a great fortune! If we are saved from any sort of 'Kusanga', it is an even greater fortune! Further-

Kausika kaha chhamiya aparadhu|

Baal dosha guna ganahi na kaahu||

The dialogue between Sri Lakhan and Sri Parashuramji Maharaj was going on and on seeing him enraged, Guru Vishwamitra says that, 'Maharaj! One does not try and look at the qualification or the disqualification of a child. An inspirational thought for all of us, that the child is worthy to be excused or pardoned and we can overlook his offence. Here also the word 'Aparadhu' has come in context.

Khara kuthaar mayei akaruna kohi|

Aaggey aparadhi Guru drohi||

Parashuramji Maharaj says that I am armed. I am a very cruel or rude and in front of me is a person who has offended the Guru! He has committed an offence of breaking the bow of my Guru Shiva. Here also the word 'Aparadhi' has been used. The Lord tells him;

Tehi naahi kachu kaaj bigaara|

Aparadhi mayei naath tumhaara||

'Bhagwann! Lakhan is not at fault, I am the offender. You are free to deal with me as you please! In the end;

Saba prakaar hum tumha sann harrey|

Chhamahu bipra aparadha humarrey||

The Lord finally confesses that in every which way we are defeated by you, so please excuse us. At times even a non-offender is blamed for the offence; here no offence should be ascribed to him. The accuser is not accusing but his anger, envy or his unfulfilled desires are making him do so. If any such person accuses you of an offence then in spite of not being the offender just say that we have lost in front of you, please excuse us.

So, in the 'Balkanda', there are these offences that have been mentioned. Now let us proceed with the 'Shiva-Vivaha Katha'. Sri Yagyavalkaji is narrating the 'Shiva Katha' to Sri Bharadwaji. Lord Shiva and Mata Sati went to the 'Kumbhaja Ashram' to hear the 'Katha'. On their way back, they see that Sri Rama is crying and enacting His human role to perfection. Seeing this, Sati is confused. Lord Shiva tries to explain it to her that He is the Almighty and all this is just the 'Leela'. Please do not harbour any doubts. But Sati is not convinced. She goes to test the Lord. Lord Shiva forsakes her. She could not bear the insult of her husband in her father's 'Yagna' and she immolates herself in the sacrificial fire. In her next birth, she is born as 'Parvati' to Himalaya and Maina. After the birth of the daughter the kingdom of Himalaya started to flourish. My dear brothers and sisters, when you are blessed with a girl child then celebrate it much more than you would celebrate the birth of a male child. Many sages and ascetics started coming to the Himalayas for their spiritual practices. One day, Sri Narada arrived at the Himalaya kingdom. 'Himachalraj' welcomed him and placed his daughter at his lotus feet. He said, 'Maharaj! By your grace, we have been blessed with a daughter, kindly give her a name and foretell her future. Narada said that you are extremely fortunate and your daughter will have innumerable names like, Uma, Ambika, Bhawani etc. Her temples will abound the face of the earth. She will be the frontrunner amongst the devoted wives in the world. By taking her name, the women folk shall be able to exercise the 'Pativrata Dharma'. You daughter will be very virtuous. Then Himalaya asked that how will be my daughter's husband? Narada said that He shall be 'Aguna, Amaana, and Mata Pitu heena' in other words He shall be above the realm of the 'Gunas', He will be beyond name or fame and He is ever existent so does not have any parents, in fact He is the primordial entity of Godhead! He shall be indifferent; he shall be beyond doubts or will not have any doubts, having matted locks, desire less, shall be in a 'Digamber' state and His appearance will be inauspicious. Hearing this the parents became upset that such a beautiful girl and such an inauspicious husband? Bhawani immediately understood the description given by the sage is of 'Mahadeva' and nobody else. The parents were unhappy but Parvati was overjoyed. The parents told Narada that, 'Baba! If you say we are willing to do any 'Japa or Tapa' so that our daughter can get a better groom.' To this Narada replied that whatever has been

written in her fate, no one can alter. The qualities of the groom given by me, if I am not mistaken are all belonging to Lord Shiva. If your daughter can get Shiva as her husband then what appears to you as disqualification will all become noble attributes. But getting Lord Shiva is not that easy. If she practices 'Tapas' then she can attain Him!

The parents thought that it is our age to go and do 'Tapas', how we ask such a young delicate child to go and perform 'Tapas'? In the morning, the daughter woke up and says that 'Ma! A fair complexioned Brahmin appeared to me in my dream and asked me to perform 'Tapas' in order to attain Lord Shiva. The parents send her with a heavy heart. Parvati performed severe penance and after a while the celestial voice blessed her and said, 'Hey, Bhawani! You will get Shiva as your husband.' Shiva was roaming all alone from place to place after Sati's immolation. At some place he sits and meditates and at another sits down to hear the 'Ramkatha'. Seeing the discipline, love and seeing the eternal unbroken thread of Bhakti in Shiva Lord Ram appears before Him. Shiva awoke out of His meditation. Sri Rama says that 'Mahadeva!

Someone asked one of our youngsters that has your 'Satsanga' increased? To which he replied that whether the 'Satsanga' has increased or not, I won't be able to say but most certainly by listening to the 'Katha' my 'Kusanga' has come down for sure! My dear youngsters! If you can do 'Satsanga', so far so good but please don't do any 'Kusanga'. Your youth is going astray because of bad company. I would like to tell the youth this that enjoy the world but please give me nine days and I promise to give you a new life! The youth are coming to the 'Katha', it is a very good omen! 'Satsanga' is a great fortune. If we are protected from 'Kusanga' it is an even greater fortune!

The Sati, whom you had forsaken, immolated in her father's Yagna and has now been born as Parvati at the Himalayas. On Narada's word and accepting him as her Guru, she has performed severe penance. I have already blessed her that she shall attain you as her husband. Now I am asking you to kindly marry her. Lord Shiva said that I shall obey your command my Lord! At that time, a demon named 'Tarakasura' was annihilating the 'Devas' and the mankind. Everybody was worried as to what to do to get over this curse of this demon? At that time Lord Brahma said that only Shiva's son can kill him. Go and wake up Lord Shiva and get Him married.

The selfish 'Devas' came to Lord Shiva. They started praising Him. To which Lord Shiva says that quickly come to the point. 'Pitamaha' Brahma said that there has been no wedding in the 'Deva' fraternity for quite some time. The 'Devas' have not gone in a marriage party for long so I suggested that let us all ask Shiva to get married and all of you can enjoy! Lord Shiva laughed and said that I am not such a fool that you all come and praise me and for you I will agree to marry! My Lord Ram has asked me so I am getting married! The moment Lord Shiva said 'Yes', all the 'Devas' went and began preparations for the grand wedding. The Shiva 'Ganas' came and said that the selfish 'Devas' came and praised you and you conceded! Lot of preparations need to be done for the wedding? Lord Shiva said that make my matted locks as the crown and place a small snake on top as the 'Maur'! Tie up the small snakes on the hands and the ears and make them the ear-rings and bangles. Make a longer snake the sacred thread. Powder by body with the ash from the cremation pyre and give me a deer skin to tie around the waist. Lord Shiva was holding a trident in one hand and a 'Dumroo' in the other hand. Ash smeared forehead, three eyes, and astride an old 'Nandi' Baba is ready to go for the marriage. The ghosts and spirits from all over the world gathered there as a part of His marriage party.

Lord Shiva's marriage party arrives at the 'Himachal Pradesh'. Everyone is dancing. Seeing the fierce form of Lord Shiva they fainted! Parvati's mother, Maharani Maina came to perform the 'Parichhana' with a golden 'Aarti'. As she went to perform the 'Aarti', the 'Thali' slipped and fell off and she fainted seeing the fierce form of Lord Shiva. The bridesmaid carried her into the personal inner quarters. When she regained consciousness, she said at under no cost will she get her daughter married with such a groom. Parvati sat on her mother's lap and

comforted her! Whatever is my fate, misery or happiness, I shall have to face it wherever I go! This is the wisdom of an Indian daughter. Himachalraj, Sri Narada, the Saptarishis, all got the news and were worried as to what now? Everyone was cursing Narada for making such a prophecy! Narada, very calmly started explaining the reality to the people. He said that I know, you all are upset with me but please know one thing for certain that your daughter is the mother of the entire creation. In her last birth she was the daughter of 'Daksha', Sati. She then doubted Sri Ram and took the form of Sita in order to test Him and due to this offence; she was forsaken by Shiva but after performing a lot of 'Tapas' now she has taken birth in your house. In order to get her husband back she again performed severe austerities but she is the eternal consort of Shiva and the mother of this universe! Once Narada explained the reality, everybody began touching Parvati's feet. My 'Vyaaspeetha' has been repeating this always that Lord Shiva is at our doorstep and the Shakti is right with us in our home but until the 'Sadguru' like Narada doesn't come and tell us, we remain ignorant! That is why, it is necessary that the 'Buddha Purusha' should guide us. Everyone was filled with a renewed respect and feeling. When Lord Shiva came the second time to the wedding venue, His beauty was unparalleled like that of 'Chandrashekhara'! The Brahmins recited the Veda Mantras. Lord Shiva was welcomed at the venue and the marriage of the Lord with Parvati was solemnized as per the Vedic customs and the local customs.

Shiva along with His consort arrives at 'Kailash'. The 'Devas', singing the glories of Shiva departed! Lord Shiva and Mata Parvati's conjugal life which was unseen and therefore unexplainable but they enjoyed conjugal bliss which was new every day. After a while, Mata Parvati gave birth to a son. His name is 'Swami Kartikeya'! He killed and liberated the demon 'Tarakasura' and thereby relieved the misery of the 'Devas'. Yagyavalkaji Maharaj did this recitation of the 'Shiva Katha'. Once, the Lord was seated very leisurely under the shade of the well known and most auspicious 'Vata Vriksha' at 'Kailash'. Sensing an opportunity, Mata Parvati comes to Him asks the Lord about the 'Ramkatha'. In reply to her query, Lord Shiva begins the narration of the 'Ramkatha' from the 'Gyaan-Ghat' of 'Kailash'; we shall proceed further into it tomorrow!



Manas – Aparadha : 7

The one who can make the society fearless is a 'Sadhu'!

Baap! The preceptor of the 'Devas', Guru 'Brihaspati' tells 'Devraj Indra' that Lord Ram's nature is such that if someone offends Him, He does not mind it at all and is neither pained nor annoyed. But, if someone offends His devotee then he has to burn in the fire of the Lord's wrath! Keeping these two lines as the object of our principal focus, you and I are engaged in a dialogue on the topic of 'Manas – Aparadha' for our awakening and special cautious attention! In this world, you too try and think and try to remember the history. Try and see the present and imagine the future. In this world, as much as I have seen, as per my 'Talgajardi' understanding, the maximum accusations of an offence whether in the past or present or even in the future if have been alleged then they are all pointing towards the 'Sadhu'. In the past all the accusations have been towards the 'Sadhu'. Open the pages of the history or say even start from Sri Ram. Where can we go beyond this? Even Ram was accused of offence! I don't have the time to go into the details but please go on understanding it as we go forward. Why did He kill 'Vali' in hiding? The finger of blame for the offence did rise! Why was Ma Jaanki asked to give the test of fire? He was accused of the offence! Why was 'Siyaju' exiled for the second time in the state of pregnancy? Again He was accused! And these are no small or ordinary accusations. Till today, He is beaten for it! The so called scholars or intellectuals try to accuse Him by their arguments and allegations! If we study the 'Avatar' tradition then Ram is also supposed to be an incarnation of Vishnu. So, even Vishnu stands accused. In this line go up to Lord Krishna! He has been accused of so many offences! Sometimes He was accused of being partial. At another instance He was accused of breaking His promise or vow! Then He was accused of running away from 'Mathura'! Also, He was accused of theft!

Proceed further! Let's go to 'Tathagata Buddha'. Even He was not spared and accusing fingers were pointed at Him. The very first accusation was that He left His wife and young child in the middle of the night and went away. The 'Pandits' of those times even argued that the Divine cannot be realized by such hard 'Tapas' and Buddha is foolish and ignorant! The blame game went up to that extent! They did not stop there and went on further to accuse Him and that too of a universal blame and accusing Him of the offence of negating God; Buddha negates the soul! Go to Lord Mahaveera. Even 'Mahaveera' negated the soul or 'Aatma'. He established the sceptical or the agnostic doctrines of the Jains (Syaadvaad). He was blamed for it! Now come to Jesus Christ. He was accused of corrupting the youth of that time. He is working against the tenets of Christianity. By declaring Himself to be the only son of God, He is insulting others. This was also an allegation against Him. And the severest punishment of His offences was that He was nailed to the cross!

Let's go to Socrates. He was accused of being an offender. As his punishment it was ordered that he be poisoned to death! He too was accused of misleading the youth and corrupting them. 'Mansoor' was accused of a grave offence because he declared, 'An-Al-Huq'! 'Aham Brahmmsmi', I am God! For this offence he was hanged. The offenders blamed him of offending! Go to Islam Dharma and see 'Sharmad'! He too was accused of offending. Six hundred years ago, in Gujarat, 'Narsih Mehta' was blamed for spreading fallacy! He has no knowledge of God or 'Bhakti'! He is misleading the people. The king himself put him into prison. 'Meera Bai' was accused of destroying the dignity of Mewar! Who has been spared? The entire history is a witness of this fact. It was their greatness that all the accusations levelled against these great souls; they did not take them to heart. They prayed even for their tormentors or accusers for mercy! Otherwise, this world could not have been able to atone!

So, this world appears somewhat like this. And when I am using the word 'Sadhu', please understand that it does not pertain to any specific caste or religion. He is neither a Brahmin, nor a Kshatriya, nor a Vaishya and not even a Shoodra. He has no caste. He is beyond all castes! Therefore, anybody can be a 'Sadhu'. He can be a Brahmin or he can be a Kshatriya or a Vaishya or whom we consider despicable! 'Sadhu' is far beyond the definition of any

caste. A little child can be a 'Sadhu'. Even a youngster can be a 'Sadhu'. He can be a Hindu, Muslim, Christian, Indian or a foreigner. There is no limitation of the country or the place or time, no barrier of any language, and of course no binding of any particular caste or creed.

For the past two three days I am being asked that, 'Bapu! What are the characteristics of a 'Sadhu'?' There are many! What is the identity of a 'Sadhu'? Especially the youngsters are asking this question. Whom should we consider a 'Sadhu'? A few indicators of the identity or the recognizance of the 'Sadhu'! First, the 'Sadhu' is a 'Taapas'. A 'Tapasvi' or a hermit is a 'Sadhu'. Even if he is wearing a trouser, I have no problem. Or, even if he is wearing a half pant, no problems! Whether he is wearing a dhoti, peetamber, shwetaamber or even a digambara, there is no problem. A hermit or an ascetic is a 'Sadhu'. You may ask that who is a 'Taapas'? Who is the 'Taapas' of this twenty first century? So, my 'Vyaaspeetha' would like to say this with total responsibility that the person who bears or tolerates the most is the 'Taapas'. What do you and I tolerate, Yaar? The 'Sadhus' bear the most. The 'Sadhus' of this present age tolerate the most. And I feel that this world shall go on like this only. Even in the

future, the 'Sadhus' will have to tolerate. The 'Sadhu' has to be a 'Tapasvi'! If the 'Sadhu' will not bear then who will, yaar?

My dear youngsters, you all are regularly asking about the definition of a 'Sadhu' or a Buddha Purusha or a saint or the Sadguru'. I would say that, please test or probe yourself, and see! Is there any greatness of the clothes? Yes, it has its own importance. It should not be overlooked. But the true test of a 'Sadhu' lies in his nature and not in the clothes he is wearing. What is 'Vritti' or attitude? There is a great Jain personality who at one point in time was very well known in the community, Acharya Chitrabhanuji –

Maitri bhaav nu nirmal jharnnu mujh haiyyama  
vahya karrey]

He used to have a lot of affection and respect. He was a Jain monk and subsequently he gave up the life of a monk and got married and went away to New York. Whatever it may be, I don't want to go into it but I loved his reply. When he was asked that you are Jain monk and had so much fame and respectability that people used to go crazy over you and you gave such a jolt to your followers and got married? To this 'Chitrabhanuji' replied that to be a monk in attitude or



nature is far better than being one of only a garb! That is why I am trying to imbibe the ascetic nature instead of just being one in a monk's clothing.

The second characteristic is that he understands that God is everywhere equally and has realized that the Divine is in everyone and everywhere in the same measure. 'Sarvam khalu iddam Brahmma'. 'Siya Ram mayya saba jaga jaani'. The one who knows these two things as per the 'Manas' please consider him to be a 'Sadhu'. One, who knows that God is omnipresent and how to reveal Him or to unveil Him? Meaning, he knows how to realize Him or unveil God! Other than love there is no other way by which the Almighty can be unveiled or realized. And after this unveiling, he works for the welfare of the mankind by His name, by His duties, by His 'Leela', by His abode (Dhaam) and by His form. These three things, that he knows or understands two of them and does the third is called a 'Sadhu' according to the 'Manaskaar'! He is Lord Shankar. He told the 'Devas' –

Hari vyaapak sarvatra samaana|  
Premtety pragat hohi mein jaana||

The Divine is omnipresent. This he knows and understands. The word 'Jaana' has been used in the 'Chaupaai'. And He shall be revealed by love. This fact is well known to him. God is omnipresent but only can be revealed by love! Also mere knowing will not suffice, in order to reveal Him one has to do something. And this act is for the welfare of one and all. Therefore, who strives for the universal welfare is a 'Sadhu'. I am sharing with you the different definitions of the 'Sadhu' based on the 'Manas' so that we can be saved from committing any offence. Goswamiji says, 'Taat Bharat tumha saba bidhi sadhu', Bharat, you are a 'Sadhu' from all angles. Sri Bharat is a 'Sadhu'. Bharat is the one who nourishes and fulfils the universe. The one who does not exploit the society but looks after or nurtures it is a 'Sadhu'. A 'Taapas' is a 'Sadhu'. The one who nourishes, he is an ascetic or a 'Tapasvi' and who understands that God is omnipresent and knows how to reveal Him is a 'Sadhu'. Hear this 'Sher' –

Jis diye mein ho tela khairaat ka,  
Uss diye ka ujaala nahi chhahiye|  
-Zahoor Alam.

The height from which the human being appears to be small, attaining such heights is of no use. Mahamuni Vinobhaji used to say that in our country there have been so many great and magniloquent personalities, but they lived at such heights that the

common man could not reach them and neither could they come down!

The 'Ramcharitmanas' calls Mata Kaushallya a 'Sadhu'. There is no difference of gender in the case of being a 'Sadhu'. So, Ma Kaushallya is a 'Sadhu' and this is her land. Kaushallya is the one who enfolds all the motherly love within herself and establishes equanimity in her behaviour. So, who is a 'Sadhu'? Whosoever it may be, there will be some amount of affection or endearment, Sahib! But, he who can keep the affection within that outwardly no one can know about it and shall be always unanimous and not envious. He or she will never allow the equanimity to be broken. In the 'Ayodhyakanda' what does Ma Kaushallya say when she heard that Ram has been exiled? Sri Raghava came to seek her blessings and permission after He was told about the exile by Kaykayei. She was filled with excitement before this moment that Ram is going to be coronated today. Sri Ram was a bit perplexed that how do I break the news to her that I have been exiled? If I tell her straight away then what shall be her state? So, He puts forth the idea that Ma! My father has given me the kingdom of the forests today but not of 'Ayodhya'! After all 'Ayodhya' is limited mother! It is tiny in comparison of the forests. I have been made the king of the vast forest lands. The Lord took the entire matter so lightly! I would like to say to all the high and mighty rulers of the world from the 'Vyaaspeetha' that the rule or your state is not limited to the capital of your respective countries but it extends even up to the forests. The tribes living in the forests and the people living in tiny hamlets or far flung settlements are also a part of the state. There is a certain set-up in the state capitals and from there the administration functions.

Pita deenha mohi kaanan rajul

I have been made the king of the forests! Ma could not understand immediately. Slowly and gradually Sri Raghendra told her that Ma the question of two promises or vows came up for my father and you know that how dear is 'Bharat' to me! So, 'Bharat' has been made the crown prince and I shall rule the forests for fourteen years. Now just imagine the shock Mata Kaushallya would have experienced at that time! But she crimps her attachment and reveals her equanimity at that point! If your mother and father both jointly have asked you to go to the forest then may the forest give you the happiness of a hundred 'Ayodhyas'. This equanimity is the characteristic of a 'Sadhu'. And that is

why Ma is a 'Sadhu'. A 'Sadhu' shall always maintain equanimity. Maybe, he/she may show a certain difference in the behaviour but internally the equanimity shall remain constant. Many people say that why does the speech of the 'Buddha Purusha' differ from time to time? Sometimes he says this at another he says that! Which society is in front of him? Which disciple has come to him? He shall at times instruct the 'Karma Yoga' at another he will explain the 'Gyaan Yoga'. Sometimes he might discuss 'Bhakti'. Depending upon the individual he will speak as per the need but his equanimity shall not change at any time. That is why Ma was called the 'Sadhu'. Sri Bharat and Lord Shiva are 'Sadhus'. Allow me to say that even 'Vibheeshana' is a 'Sadhu'.

My dear youngsters, this is the definition of a 'Sadhu' as experienced by my 'Vyaaspeetha'. The one who is not hostile or not savage is a 'Sadhu'. The person from whom you don't feel scared is a 'Sadhu'. The one who scares you might be a 'Dharmacharya' but he can't be a 'Sadhu', yes! If you do this you will go to hell! If you do that, you will go to heaven! As if this heaven & hell is in his pocket! If he scares the society, then he cannot be a 'Sadhu'. Hanumanji is in favour of such a 'Sadhu'. Sri Ram too is such a 'Sadhu'. Sri Hanuman requests the Lord to kindly make 'Sugreeva' fearless because you are a 'Sadhu'. The 'Sadhu' will make the society fearless. How much have we been scared in the name of 'Dharma'? Yes, cautioning is one thing but not by scaring them! Hostility cannot be taken as righteousness. Therefore, my dear brothers and sisters, one more definition of the 'Sadhu' shall be that one who is not hostile but is very humble and amiable.

In the 'Dohavali' Tulsiji writes a 'Doha' for the word 'Aparadha';

Samaratha ko na Ram so teeya harana aparadhu|  
Samayahi saddhey kaaj saba samaya saraaha|  
Sadhu||

Who is more capable than Sri Ram? And what can be a bigger offence than the abduction of Ma Jaanki? But my 'Raghava' took upon himself tranquillity or serenity. The one who fulfils at the opportune moment is a 'Sadhu'. Tulsiji says that He did not kill 'Ravana' straight away. He waited for the proper time. Let the time come and He waited patiently! If He wanted, He could have destroyed 'Ravana' in a fraction of a moment. In spite of the grave offence of the abduction of Ma Jaanki, He waited for the proper time. The one who in spite of

being capable tolerates! The 'Gharib or Raank' nature! So, 'Sadhu' is not hostile but he is very docile. Even if you abuse him, he will not react. He will sit in a corner at night and shed a few tears praying for your welfare. There is no place of any hostility here. Whether he is addressed as a 'Sadhu' or not, doesn't matter. Wherever you are in life, whether you are a student, or a shopkeeper you can be a 'Sadhu'. There is no need of any particular place to be one.

The point from which I started today was that in the world history, the 'Sadhu' has faced the maximum accusations. There are many 'Sadhus' at present and there shall be many in the future. It is our misfortune that we are unable to recognize them! There might be many 'Buddha Purushas' who might be present during our life time. So, he is blamed for committing an offence. It is a very common thing to blame a noble person. And the world shall continue to do so in the future as well. For Lord Ram, Tulsiji says;

Kahu taji Ram roshu aparadhu|  
Sabu kou kahahi Ram sutthi sadhu||

Whose words are these? They have been spoken by 'Maharaja Dasarathji'. In the 'Kopabhuvan' of 'Kaykayei, Manthara' has up turned the entire plan. She asked 'Kaykeyei' to do three things. First ask for 'Ram's' exile. Then demand the kingdom for Bharat and thirdly before you ask for the above two, make the king repeat that he promises in the name of Ram! This is 'Manthara'! My dear youngsters, if you cannot do 'Satsanga' don't worry but please shun bad or wrong company i.e. 'Kusanga'! Ma Kaykayei who is the mother of a saint like Bharat if her mind could be corrupted by the evil company then where are we? 'Savdhaan', be careful! Please do not entertain the company of shallow people or bad company. Be detached and you don't need to overlook or undermine anybody. If you are blessed with the wealth of 'Bhajan' then please pray for the other person's welfare. Then Maharaja Dasharath had to undergo all that misery and pain and at that moment he says;

Kahu taji roshu Ram aparadhu|

Please pay attention to the usage of the words in the 'Chaupai'. At times even if the other person is not a culprit, but our anger singles him/her to be one! He is not the culprit but the anger is! If on seeing somebody's fault if you scold the person, my 'Vyaaspeetha' still might accept it that you scolded because the person had made a mistake and that's why you got angry. Though, he was pardonable!

And anger in no circumstance is appreciable! Now, if there is mistake and because of that you are angry, might be accepted though not fully! But because you are angry on the person and you keep on finding or imagining new faults to prove your point is an offence. 'Dasharathji' says the 'Kaykayei' the entire world says that our Ram is a 'Sadhu'. Please for a moment put aside your anger and tell me a single fault of Ram. He is a 'Sadhu'!

Rau dheer guna uddadhi agaadh|  
Bha mohi ttey kachhu bad aparadhu||

Now an innocent or an infallible 'Sadhu', who has not committed any fault but because of the anger, he is being made the culprit for no fault of his then what will the 'Sadhu' do? What will this innocent 'Sadhu' do? He shall take it upon himself or own up the guilt in spite of being spotlessly clean. Now, this is Sri Ram's statement. When He sees Maharaja Dasarathji then He thinks that my father is an ocean of virtues, very patient and full of noble traits. In spite of all this, he is still in such a pitiable state! But a virtuous father cannot possibly commit a mistake. I feel Ma that I must have committed a great blunder that is making him so miserable.

Who is a 'Sadhu Purusha'? The one who takes on the blame knowing fully well that he is blemish less. Maybe, I might have made a mistake or I am the culprit. Now, 'Kaykayei's' own interpretation has been given in the 'Manas'. When Sri Ram said that Ma! I might have committed a grave blunder. My father is very virtuous and because of my fault, he is unable to say it and that is why he is so unhappy. Now look at 'Kaykayei', after all the truth does come out even if you try your utmost to suppress it. What does 'Kaykayei' say?

Tumha aparadha jogu nahi tatta|  
Janani janak bandhu sukhdaata||

'Raghav Beta'! You are the giver of happiness to mother, father, brother, everyone! You are not liable for any offence. The truth does come out sooner or later. One more submission on the same lines;

Karahu Ram pada sahaj sanehu|  
Kehi aparadha aaju bann gehu||

This the statement made by the wives of the 'Rishis'. They all came to the 'Kaykayei Bhavan'. When they heard that Ram has been exiled the wives of the 'Rishis' came down to explain to her and they say that you are naturally inclined and love Ram more than anybody else. Today, on what mistake are you taking such a stern step?

Karahu Ram par sahaj sanehu|  
Kehi aparadha aaju bann dehu||

See one more statement and that is made by Mata Kaushallya.

Raaju dena kahun subha din saadha|  
Kahehu jaan bann kehni aparadhaa||

'Beta! An auspicious day was chosen for the kingdom to be given to you; now where from this offence has come forth that you are being asked to go to the forest? The last statement –

Aurru karrey aparadhu kou aur paav phala bhogu|  
Ati bichitra Bhagwant gati ko jaga jaanney jogu||

This decision has been taken by the entire 'Sadhus' of the world. I have tried to prepare the ground or its introduction in today's 'Katha'. When an innocent is being blamed for no fault of his, then the 'Sadhu' knows that the mistake has been committed by someone else but another person is being persecuted or punished. Then what consolation will the 'Sadhu' take? Destiny or the movement of the Divine is very peculiar. Who can possibly understand or fathom it correctly? Now, this 'Sutra' and the others that we have seen stand in our support in understanding the subject matter of 'Manas – Aparadha'.

My 'Vyaaspeetha' has experienced this definition of a 'Sadhu'. 'Sadhu' means the one who is not hostile, who is not fierce or cruel. The one who is feared by none or in other words no one is scared of him; he is a 'Sadhu'. The one who scares can be a 'Dharmacharya' at the most, yes! If you do this, you'll go to hell! If you do that you shall go to heaven! As if he is carrying the hell & heaven in his pocket! If he scares the society then he is not a 'Sadhu'. On the contrary, he makes the mankind fearless. Sri Hanuman is in favour of such a 'Sadhu'. Ram is such a 'Sadhu'. The 'Sadhu' makes the society fearless! How much have we been scared in the name of Dharma? Yes, the society needs to be cautioned but in the process they have scared them! Hostility is not 'Sadhuta' at all!

Yesterday, I narrated the 'Katha' of the 'Shiva – Vivaha' to you all. Lord Shiva is seated under the well known 'Vatt-Vriksha' at 'Kailash'. Mata Parvati seeing an opportune moment goes to the Lord. She was accorded due respect and seated to the left of the Lord. She says that Lord! I have a question! One birth has gone by but still the doubt lingers that whether Ram is human or He is the Divine? Lord 'Mahadeva' smiled hearing the question put forth by Mata Parvati. He says, 'O daughter of the Himalayas, you are indeed blessed and sincere thanks are due to you for this and no one is more benevolent than you! Devi! You have asked me about the 'Katha of my Lord Raghupati' and it is going to purify and bless all the three 'Lokas' like the holy Ganges. He expressed His joy! He spoke about the Almighty! That very supreme consciousness that is formless how does He become human? How did the 'Nirguna become the Saguna'? That all pervading consciousness how did it become a person? Why did the father of the universe become a son of someone? How the universal become 'Avadhvaasi'? There are many reasons for it and as such there are no reasons also! Because the cause and effect theory doesn't apply to the Almighty! But still, the formless assumes a form and takes on a reason for doing so. Out of the many, Lord Shiva chose five principal causes for the Divine incarnation. The first reason was the curse given to 'Jai & Vijay' by the 'Sanatkumaras'. The second was the curse given by Sati Vrinda to Lord Vishnu. The third reason is that Narada had cursed Lord Vishnu. The fourth reason was the severe penance performed by 'Swayambhu Manu & Shaturupa' at 'Naimish' on the banks of the 'Gomti' river to appease the Lord. They were given the boon that the Divine will be born to them as their son. The fifth and the last reason attributed is the curse given to king 'Pratapbhanu'. The Brahmins cursed the king in spite of him not being the culprit but as what I had said yesterday that the 'Kusanga' itself became his offence. 'Pratapbhanu' becomes 'Ravana' in the next birth.

In the 'Manas', prior to Sri Ram's incarnation, 'Ravana's' 'Katha' is given! It means that first there is night followed by the day! That is why, 'Tulsiji' first talks about the 'Nishicharavansha', followed by the 'Suryavansham'. The three brothers, Ravana, Kumbhakarna and Vibheeshana perform severe penance and obtain very difficult, rare and unattainable boons and started abusing them. Wherever he saw prosperity, he looted! He saw beauty;

he hunted it down and imprisoned it. The entire universe was corrupted by his atrocities and the earth could not bear it anymore. It became restless and assuming the form of a cow, she goes to the sages and ascetics and pleads for protection. They express their own inability by saying that by the tyranny unleashed by 'Ravana' our austerities and meditation has stopped. Let us go to the 'Devas'. The 'Devas' too expressed their fears that seeing Ravana come they run and hide in the caves of the 'Meru' for safety. Our virtues are all coming to an end and we too are helpless. Jointly, they all go to the Grand sire Brahma and He says that there is only one option and that is to call upon the Divine for help. Let us all go to Him and pray at His Lotus Feet. A collective prayer rose up and the celestial voice reassured them please do not be scared. I shall incarnate with all my Divine potencies. Hearing this reassurance, all of them heaved a sigh of relief.

My dear brothers and sisters, this is a tiny formula to go up to the Divine incarnation. First the 'Devas' did 'Purushartha' so as to save themselves from the atrocities of 'Ravana'. But there is limit to the pursuit of human endeavour. Nothing great could be accomplished. Then the refuge of prayer was taken. Even there is a limitation of prayer and after this starts the patient wait for the arrival of the Divine. 'Purushartha, pukaar aur prateeksha'. After these three are accomplished then the Divine incarnation takes place. We perform endeavour but don't pray! Say, if we do both i.e. endeavour and prayer then we don't wait patiently! We get tired very soon. Please learn patience. Our Gujarati poet, 'Krishna Dave's' poem- Aavshhey, ae aavashhey, ae aavashhey, ae aavashhey| Tun prateekshama agar Shabari pannu jo laavshhey|

The patient wait like Ahillya or Mata Shabari. The patience shown by Ma Jaanki in the 'Ashok Vaatika' in Lanka! This patience is also an austerity or a 'Sadhana'. 'Pukaar' also is an austerity. The 'Purushartha' also is a 'Sadhana'. If all the three combine together then the incarnation is at hand! After that, we can experience Sri Ram! The 'Devas' waited patiently!

The rein of 'Raghuvansha' or the 'Sun Dynasty' was on. The present ruler is 'Maharaja Dasarath' who is the king of 'Ayodhya'. He is well known even in the Vedas. Maharaja is the 'Triveni Sangam' of the 'Gyaan Yoga, Karma Yoga and the Bhakti Yoga' all combined in equal measure in his personality. 'Kaushallyaji' and the other queens are

his consorts. And particularly for my young brothers and sisters, here we see a formula being indicated for a happy married life. These three 'Sutras' when they come into one's life then they can expect a child like Ram to come to their household. It is 'Trisutri' formula! What is it? The Maharaja loves his wives and the wives in turn respect their husband and lead a very pure and a holy life. Then together they pray and offer their love at the feet of the Divine. The man should love the wife. The woman should respect the husband. Because the man is a bit egoist and loves to be respected or likes his importance! So, respect him and lead the life conducive to the man's nature. Then both of them together, whatever be your Dharma or religion, your method of prayer or austerities, call on the Divine and chant the Divine name. The ones who do these three things in life are going to be blessed by Ram. The saddest part is that this much is proving difficult to achieve!

'Maharaja Dasarath' had such a holy life. But He did not have any progeny. He got worried that is the joy of having a son shall forever be missing in my life? Whoever has a problem, they come to me but where should I go with my problem? Maharaja teaches us by his noble actions that when you are mired with problems and are unable to get an answer from anywhere then knock at the door of your Guru! He goes and expresses his pains and happiness to the preceptor. 'Maharaj! I have come to you with this pain! In my fate, do I lack the joy of having a son? Will the 'Raghuvansha' end with me?' The Guru replied smiling; 'Rajan! Please be patient! Not one, you shall have four sons. But we need to perform the 'Putrakaameshthi-Yagna'. Shringi Rishi was called for performing the same. The 'Yagna' begins and the ablutions are poured with devotion. Carrying the urn of the Prasad, the 'Yagya Purusha' appears and hands over the urn to Guru Vashishtha to be distributed amongst the queens. The king distributed the Prasad to the queens accordingly as directed. Half portion was given to Mata Kaykaye and the remaining quarter was given to Mata Kaushallya. The balance quarter was given to Mata Kaykaye and the remaining quarter was divided equally and was given to Mata Sumitra by Mata Kaushallya and Mata Kaykaye equally. All the three queens ate the Prasad and began feeling pregnant with the divine spark placed within their wombs. Goswamiji says that the Lord came to Mata Kaushallya's womb! There was happiness and prosperity all around. The

auspicious moment of the Divine advent was nearing. The entire 'Panchaang' became favourable. 'Treta-Yuga, the holy month of Chaitra, the bright fortnight of the moon, the ninth day of this fortnight, Abhijit Muhurta and mid noon!' Mild and fragrant wind began blowing. The 'Devas' of the earth i.e. the Rishis, sages and ascetics, the Brahmins, the Nagas of the nether worlds, and the sun God in the sky began the veneration of the Lord from the sky. In Mata Kaushallya's 'Bhavan', the omnipresent and omniscient Lord appeared.

Ma was standing dumb struck with folded hands! She said that how can I venerate you? What words do I use? The Lord smiled. I have heard from the saints that after this conversation, she turns away from the Lord. The Divine says that I have come to you and you are turning away? The mother says that you have come, welcome! But you have forgotten your promise! You had said that you shall assume a human form and come! But you have come as the 'Narayana'! I want the 'Narayana' as the 'Nara'! This is a very revolutionary thought in my opinion! I seek the Almighty as a human! Ma says that a new born baby is not so big so please become small. The Divine became as big as the new born baby. Then Ma says that you have become a child but you talk like elders, therefore please cry like the baby. On hearing these words the Divine began crying like a new born baby in the lap of Mata Kaushallya. Hearing the wail of a new born dazed and amazed the other queens and handmaids came running to the quarters of the mother to see what has happened! 'Brahmma' came but the queens were filled with 'Bhrama'! The handmaids rushed to congratulate the King and informed him that Mata Kaushallya has given birth to a son. 'Badhai ho! Maharaj! Badhai ho!' On hearing the words of the birth of a son the king was overjoyed and experienced 'Brammananda'. Just hearing His sacred name is virtuous, has that Divine come to my home? Who shall agree? Guru Vashishtha came and said that 'Maharaj! You are very fortunate! The Almighty Himself has come for the delight of His devotees as a son to you! The entire kingdom of 'Ayodhya' or for that matter the entire universe was filled with congratulatory festivities. From my 'Vyaaspeetha' of Raipur in the state of 'Chattisgarh' I offer the blessings of the 'Ramjanma'! Badhai Ho! Badhai Ho! Badhai Ho!



Manas – Aparadha : 8

**A voluptuous person commits a sin;  
a spiritual aspirant commits an offence whereas a 'Siddha' commits an error!**

Baap! In this land of Mata Kaushallya, at the capital of 'Chattisgarh', 'Raipur', the 'Ramkatha' which is going on for our internal pleasure and growth, in the beginning of the eighth day I offer my 'Pranams' to you all from the 'Vyaaspeetha'. Today is the manifestation or the 'Pragatya' day of 'Jagadguru Srimann Mahaprabhu Vallabhacharyaji'. My greetings to all of you on this auspicious day and 'Jai Sri Krishna'! We are seated in his land. The 'Champananya' is close by. Just for a couple of minutes;

Sri Vallabh Vitthala Giridhari|  
Sri Yamunajiki balihaari|  
Dridha innha charananhi kero bharoso|  
Sri Vallabha nakha Chandra chhatta binu,  
Sab jaga maahi andherro| Bharoso.....

The second thing, yesterday evening we had a 'Kavi-Sammellana' program at this venue. I express my happiness for the same. The poets added glory to the entire program. But I am happier to note that the people of 'Chattisgarh' take so much of interest in the poetry and literature.

In the 'Ramcharitmanas' we see the description of three evenings. One, the evening in Lanka, the second is the evening in 'Janakpur' and the third is in 'Ayodhya'. How should be the evening is in our hands. The evening just doesn't mean the time of sun-set. The meaning of evening or 'Sandhya' is the meeting point of the light and the darkness. Normally, whenever the topic of the evening comes we instantly connect it with the setting sun. Where the light of the day is just about to end and the darkness of the night is welcoming the light to embrace it and the thin line dividing the night from the day is the evening. Whenever there is the thin meeting point of the light or daylight with the darkness whether it is morning or evening, it is called as 'Sandhya'. The meeting point of the morning with the afternoon at noon because pre noon it is the domain of the morning and post noon comes the reign of the afternoon because the light begins to ebb slowly. So, even this is called the 'Sandhya'. In our Vedic tradition we have 'Trikaal Sandhya' morning, afternoon and evening. Since the topic has come up then I would like to say that in the 'Manas' also there is a description of three types of 'Sandhyas'. How do we interpret them will indicate our state or level that where are we coming from and how we are!

Come; let us start with the evening of Lanka. What an evening! One evening of Lanka will feature Ravana going to the am phi theatre where he entertains himself with dance and music by the 'Apsaras' and the 'Gandharvas'. On the other side we have the description of the Lord's first evening in Lanka. The Lord is lying down with His head resting in the lap of 'Sugreeva' and the moon is rising on the horizon. This too is the 'Sandhibela'. Therefore, one is the 'Rajoguni' evening filled with entertainment by dance and music by the 'Sur, Gandharva, Kinnara' and the 'Apsaras' are dancing. 'Ravana & Mandodari' are sitting on a golden swing and the gathering is steeped in enjoyment! So, my 'Vyaaspeetha' would like to say that 'Ravana's' evening is 'Rajoguni'. On the other hand, the Lord's evening is 'Sattvaguni' in nature. How sweet and a pure discussion is going on! There, in Ravana's case there was entertainment and here in the Lord's case, He is so relaxed and lying down and talking with his friends. There is also a 'Tamoguni Sandhya' in the middle.

Sandhya samaya jaani Dasaseesa|  
Bhavan chalehu nirkhat bhuj beesa||

The ten headed and twenty armed 'Ravan' is returning to his quarters. What is he doing? He is looking at his twenty arms as if trying to say that by these twenty arms of mine, the sun will set for each and every one. No one shall be spared! He is carrying with him this bloated ego. My 'Vyaaspeetha' would like to term it the 'Tamoguni Sandhya'. My dear brothers and sisters, during the evening time, even if you are capable, please don't be proud of your capabilities! The one who is filled with a false pride in the evening, for him it will be difficult to have a pleasant morning. A good morning will become difficult for him. The evening conveys this all important message to us all that even your strength shall diminish. Your intellect will also set like this setting sun. Your wealth, your fame all this will also move towards the evening like the setting sun. That is why join both your hands in prayer. Don't spread

your twenty arms. Your morning depends upon your evening. How we spend our evening will pave the way or shall be precursor of the next morning. Please, during the evening hour don't be proud of your wealth, intelligence, fame, and strength or family. The evening is the time of folding hands and bowing down in prayer.

Yaar! Today, I feel the 'Katha' has somewhat reached the point of coherence and tomorrow, I have to leave! But will very soon come back to 'Buxar'. When there is the 'Katha' at 'Buxar', I would request our Minister Sahib that he should look after the arrangements from the government's side. And please keep the location such that I can go very easily to meet out 'Tribals'. Make my hut close to their settlements. I shall stay there and if possible shall give my 'Gangajal' to our 'Tribal brethren' to make some rotis and vegetables for the Prasad at night. Yesterday, I was saying this while coming in the car also that the ever compassionate Lord gives another chance then I will surely like and visit our 'Adivaasi Tribes' living in these stretches. If it is possible without any problem! The one who fears of the problem may stay back and no need to come with me. We are now moving around with the shroud tied to my head! If the terrorists are not scared of anything then the 'Aatmavaadi' is fearless too! I don't want any security to go with me. The man should test his non-violence and the faith from time to time!

Please understand this point very clearly that if we have established non-violence completely in our life then it will be very difficult for the other person to perpetrate violence against us. There is an exception to this and that is destiny or fate. There was no doubt about Gandhi Babu's non-violence. A man came close to him carrying a loaded revolver then why didn't his non-violence stop him? Godse came and shot him. I repeat once again that there were no shortcomings in Gandhi Babu's non-violence. Here, his killing was an act of fate! The 'Buddha Purusha' gives a lot of importance to 'Niyati' or fate. Was Jesus in any way violent? He was crucified on the cross. This again was an act of fate! The 'Buddha Purusha' gives a lot of respect and accepts the fate.

I am getting these feelings that at the time of that 'Katha' I would surely like to go and meet them. If it is destined then so be it! If they want to meet me then we shall meet! We are all the children of the mother earth! Whatever happened, I would not like to go into that diversion. But this is 'Vyaaspeetha', you are welcome! If you call me or allow me, I shall come! I will go without any security. I will request them to make some tea for this 'Sadhu'! You too take a sip and I shall also take one! My 'Katha' is not a 'Dharmashala', instead it is a laboratory.

So, Baap! There is one evening or 'Sandhya' of Lanka. There is one of 'Ayodhya'. When Lord Ram appeared, it was the hour of the 'Maddhyaanha Sandhya'. The bright light of noon time! Yesterday, all of us performed the 'Noon-Sandhya' of 'Ayodhya'. 'Avadha mein anand bhayo jai Raghuvar Lal ki!' Goswamiji talks about the 'Sandhya' in the 'Kavitavali' Ramayana.

Dekhi bhaanu manu sakuchaani|  
Tadapi bani sandhya anumaani||

When Lord Ram was born then Goswamiji says, what happened? The entire atmosphere was filled with 'Abeer-Gulal' and it was mid afternoon. The night wanted to meet the Lord and she thinks that this is the only time that I can go and meet. It gathered courage. Now the night managed to enter 'Ayodhya' but the moment it saw the Sun smiling in all its glory she stopped and said, 'Arrrrr! This is the Sun of the noon! Where have I managed to enter? She didn't return but maybe not in the form of the night, it managed to just stay on the sidelines. 'Tadapi bani sandhya anumaani'. The evening of 'Ayodhya' is the incarnation of Lord Ram! The evening of Lanka is the incarnation of ego. I am twenty armed, I am strong and powerful! But the importance is of the 'Sandhya' of 'Ayodhya'. At 'Janakpur', it is the second evening of the Lord. The 'Pushpavaatika' episode had concluded in the morning. In the evening, seeking the permission of the Guru, the two brothers proceed to perform the 'Sandhya'. There are certain precepts pertaining to the 'Sandhya'. The morning 'Sandhya' is performed facing the East. The evening 'Sandhya' is performed facing the direction in which the Sun sets, i.e. the West. My Lord lost the sense of perception for a while and He sat to perform the 'Sandhya' facing the East! Sri Lakhan pointed out that this is against the precepts laid down by the scriptures and Sri Ram does not do anything against the guidelines laid down by the scriptures. Since the time Sri Ram had seen Ma Jaanki in the morning He was mesmerized by her and was only thinking about her. When He had His lunch then within He was only thinking about 'Siyaju-Siyaju, Jaanki-Jaanki'! When the 'Satsanga' was on and Baba was talking about Vedanta but the Lord kept on doing 'Siyaju-Siyaju'! The Lord became immersed in the colours of 'Bhakti'. The Lord is doing the 'Sandhya' facing the East and the moon rose in the direction of 'Praachi'. But the Lord is seeing the face of Ma Jaanki even in the moon. The Lord is seeing the face of the 'Aallhaadini Shakti'! The Lord was merrily pleased! The very next moment the Lord thought, No! No! No! I cannot compare the moon with the face of 'Jaanki'. It waxes and wanes. And during the

eclipse, 'Rahu' swallows it and it bears the dishonour of the 'Guru-Aparadha'. Therefore, the Lord says that the two are incomparable. The moon is a pauper and looks pale in comparison to 'Siyaju's' radiant face. This is the 'Sandhya' of 'Janakpur' which is laced with devotion or 'Bhakti'.

One more thing! Sri Ram and 'Ravana' are co-disciples (Guru Bhai). Lord Mahadeva is the Guru of both. They both meditate on Ma Jaanki's face. Sri Ram here and see 'Ravana' in the battle-field of Lanka! Today, Sri Ram's 'Sandhya' is 'Siyamaya'! Sri Lakhan is aware of it. And my 'Tulsi' is standing at a distance where even Sri Lakhan may not come to know. And a bit further from him, Morari Babu is standing. We are all the toys of your very stage! We shall place the characters in any which way! Sri Ram is meditating on 'Siyaju'. Whenever the Lord meditates, He meditates on Ma Jaanki only! When we meditate, we focus our attention on Sri Ram. From where did the meditation begin? In the 'Pushpavatika', the Lord had used the soft and tender pen and ink of 'Param Prema' to draw the sketch of Ma Jaanki on the clean and pure wall of his mind (Chitta). So my 'Raghava' meditates on 'Siyaju'! Every man should meditate on his 'Sita' or for that matter on his wife. Every woman to meditate on her 'Thakur'! Ma Jaanki asks 'Trijata', 'Hey, Matu! Hey, Vipatsangini! Please tell me that why is Ravana not getting killed? I feel very miserable. I shall die! I am waiting for my 'Raghava' who has killed Kumbhakarna, shall kill Ravana in a second. Will he not get killed?' Trijata replied, 'He shall be killed!'

'When Ravana stops meditating on you, he will be killed'. 'Ravana' was all the time steeped into the meditation of the Divine Mother! The moment his concentration breaks, the Lord shall shoot the arrow!

The evening of Lanka is 'Tammoguni'. 'Ayodhya's evening or 'Sandhya' is 'Sattvaguni' and of 'Mithila' it is 'Bhaktiguni'. Where there is no 'Rajoguna, nor Sattvaguna and nor Tammoguna'. So, yesterday's evening was great. I wanted to express my utmost joy for yesterday! Where did Morari Babu reach Lanka? He flew from there and landed at 'Janakpur' and from there to 'Ayodhya'! Now he has landed back in 'Raipur'! You all are mine and I am yours, Yaaron! I am talking to you from my heart! I don't drive the 'Katha'. Someone is driving me from behind. We have not placed him (Sri Hanuman) behind just like that! Who has the capacity to do the 'Bhagwadkatha' on his own?

'Manas - Aparadha'! Many of you have asked about 'Aparadha'. 'Babu! Whether it is our good fortune or the Divine grace that we are blessed with the opportunity of hearing the 'Ramkatha' for a while! Here, we have heard the different thoughts about 'Aparadha' and the nectar (Amrit) of the 'Ramkatha' is being distributed. Our doubts are getting cleared. The Prasad that we get in the end of the day's 'Katha' the reward accrues to the organizer (Yajmaan). So, we are thoroughly enjoying the 'Katha' but you say that please have the 'Bhojan Prasad'! But we have heard from our elders that the reward accrues in the account of the organizer! I have said earlier that all of you are

the 'Yajmaans' or the organizers. And if you have the Prasad and if the reward or virtue accrues to someone else then what is the problem? Please come out of this perplexity that someone else will derive the benefit of the 'Bhagwad Prasad'! And if the other person is rewarded then what can be more propitious than that? At times people have this misconception that why should we eat the food of 'Dharma'? You don't think twice before eating the food of 'Adharma'! So, during these nine days, eat the 'Dharma' food for a change! Please come out of these puny unnecessary worries or doubts.

'Babu! How can we know the offence in the world? And how can we protect ourselves from it?' Don't take any decision beforehand. First hear the 'Katha'. By listening to the 'Katha', the right understanding or wisdom will come. This wisdom shall separate the milk from the water on its own. This is 'Kusanga' and this is 'Susanga'. If you go out to look for it straight away, you might get confused. What is needed is the disposition of separating the milk from the water like that of the 'Hansa'. And Tulsiji says, 'Binu satsanga bibeka na hoi'. The 'Katha' shall give you wisdom. The 'Satsanga' gives us understanding. Whose company should we keep; we shall know about it by practice. It cannot be done just like that! This is my thinking!

Baap! The last thing! Yesterday, we were talking about 'Sadhu'. What is the characteristic of the 'Sadhu'? The 'Tapasvi' is a 'Sadhu'. Another question

on similar lines; 'Babu! Can a 'Sadhu' commit a sin?' It is a beautiful question! It is necessary to talk about it. There are three types of 'Jeevas' in the world, 'Vishayi, saadhaka and siddha'. The fourth type according to my 'Talgajardi Vyaaspeetha' is the 'Shuddha'. We all are worldly or materialistic in nature i.e. 'Vishayi'. I think that this category of the 'Vishayi' commits a sin. Because, he is affected by 'Kama, krodha, lobha' etc! All these 'Rajoguni' elements push us into committing a sin. When this 'Vishayi' gets any importance, he becomes proud. The moment he sees anything that attracts him or is of his liking or taste, he gets entrapped by Kama. He feels that at least let me accumulate this much and out of the selfishness, greed crops up. If there is any obstacle in the fulfilment of his desires then because of his selfish nature, he gets very angry. Please pay attention, we all are 'Vishayi'! And the actions of this type of a person are sinful. It is a sin because he fails to admit or understand that he has committed a mistake or a sin for a very long time! If he can admit it immediately then it shall become an offence and shall not be a sin.

We keep on creating a tradition of sins! A lewd can commit a sin. If he doesn't it is good. A spiritual aspirant (Saadhak) does not sin but can commit an offence. The 'Siddha' or a realized soul can at the most commit a mistake. Many 'Siddhas' have committed mistakes in the world. Therefore, a materialist minded like us can commit sins. The worshipper or an aspirant commits an offence and the



realized person can commit a mistake. In the last moment they err! Now the fourth as per the 'Talgajardi' classification is a 'Shuddha' or a pure 'Jeeva'. The one who is pure or 'Shuddha', according to 'Tulsiji', he is a 'Sadhu'. There can be debauchee 'Sadhus' also. The 'Sadhus' who are in the influence of the 'Rajoguna' are considered to be the worldly minded 'Sadhu'. There can also be the 'Saadhak Sadhu'. There can be a realized (Siddha) 'Sadhu'. But the ultimate or the best 'Sadhu' is the one who is pure or 'Shuddha'. If you want to know the ultimate test of the 'Sadhu' or an ascetic is that he must be pure. At times while steeped in the bliss he derives out of the spiritual practices, he might miss out on the 'Bhajan'. It is a mistake or an error but it is not a fault. This slip-up can happen due to the 'Bhajananda'. Like, 'Daksha Prajapati' came and Lord Shankar just kept on sitting. He was steeped in meditation. He was not aware that His father-in-law had come and the father-in-law got offended!

I would like to mention this point blank in the market place of this world that a 'Sadhu' cannot sin. Because, the sin cannot even go near the 'Sadhu'! It is next to impossible. Say, we call Kama as a sin, though it is not but to stop us from getting perverted, the sages or our writers of the scriptures just to caution us that Kama, anger and greed are the doorway to hell. But I am not in agreement with this! Say, if the path is not in order then kindly set it right. Take out the one tenth part (Dashaansa), Do collective labour and repair the road a little bit, please! Or else, it has been said straight away that it is the path or the doorway to hell. If you know it is the doorway then don't enter, simple! Why do you force your way in? If it is the path leading to hell then don't walk it! The sin has no power to enter the precincts of the 'Sadhu'. There is no such possibility! Impossible! You are listening to my words with faith. You might say that Babu has said so it is fine but I too understand my responsibilities.

Please keep this in mind that a 'Sadhu' cannot sin! He can love! He shall speak the truth; he shall think what is true and shall accept the truth of others but shall not trouble others with his truth. The third 'Sutra' of the 'Vyaaspeetha' is compassion. The 'Sadhu' will be compassionate and can never be harsh. Therefore, I feel that those with whom we have been blessed as 'Sadhus' they cannot sin. There is no power in sin to go even near the 'Sadhu'. The one who leads an absolutely pure life is a 'Sadhu'.

In the 'Ramcharitmanas' to reply back on the face of the elders is an offence. Say, whatever the elders are saying and for some reason it might not be correct or undoable, in that my humble request to you all my dear brothers and sisters, please don't reply on the

face! This is an offence. Let some time pass. After the death of Maharaja Dasarathi there was a gathering of all the people in 'Ayodhya'. Guru 'Vashishtha' says that Bharat should be made the king. At that moment, after a while, when Sri Bharat got up to speak, he said that "I know, that all my elders are seated here like Gurudeva, Ma, all the ministers and respected people of 'Ayodhya'. I am standing to reply or say something in the midst of you all is an offence. If you have to reply then let some time pass. If you shall wait for sometime then you shall not have to suffer the guilt of committing an offence. The 'Katha' of the 'Manas' teaches us 'Sadhana' or spiritual practice. The 'Manas' teaches us how to proceed on this path of spirituality and shall teach us each and every step. The 'Manaskaar' in this list of 'Aparadha' says-

Uttaru dehu chhamab aparadhu|  
Dukhit dosha gunna ganahi na Sadhu||

Kaagbhusundiji entered into a lot of argument in front of his Guru. As a result, he was cursed. So this too is an offence. Bharat is a 'Sadhu'. He cannot commit any offence or a sin! There can be slip up or a mistake! This is the 'Talgajardi Darshan'! It is my responsibility and that is why, I am speaking. By the grace of God you all should remain healthy but in case you fall ill then everyone will give their own suggestions. The one who has had the experience of 'Bhakti' shall talk about it; the experience in the field of 'Gyaan' shall talk only on it the Karmic shall talk on Karma! It is quite possible that it might not be suitable to you. For some time, even Sri Bharat had to face a lot of accusations and blame that he must be involved in all this in some way or the other! The path that I like, I shall talk about it. At such a moment please don't be rigid or stubborn. Just say, 'Fine! I take all the blame and I am the culprit'. The matter ends!

Jaddyapi mein anabhal aparadhi|  
Bhaye mohi kaaran sakal upaadhi||

'Anabhala' means that I am not well or right! All this has happened because of me. The future will reveal what is the truth. When a 'Sadhu' says that I am the culprit but I am also sad; then the fault of the sorrowful should not be taken into account. Sri Bharat got one 'Sadhu' of this type! And the name of this sage is Sri Bharadwaji Maharaj. When Sri Bharat reached 'Teertharaj Prayag' and met Sri Bharadwaji and said that I am like this, I am like that and how can I possibly show my face then as a reply to this, Sri Bharadwaji Maharaj says –

Tahahun tumhaara alap aparadhu|  
Kahai so adhama ayaan asadhu||

You are absolutely innocent or cherub! Bharatji, you are a 'Sadhu' or a saint from all angles.

Even then, if someone blames you even for a smallest of an offence then such a person is the vilest of the lot, and he is stupid or an idiot. He is temperamental, an idiot fool, and the third word used is 'Asadhu' or wicked. Only a wicked or an unrighteous person will only talk like this. Then again in the 'Ayodhyakanda' with reference to Sri Bharat another incident;

Mein jaanahu nija naath subhaau|  
Aparadhin per koha na kaahu||

I am aware of the nature of my Lord. He does not angry on the offender also. The one who has this understanding is a 'Sadhu'. Sri Narada says that the one who does 'Bhakti' he 'Siddho bhavati'. Undoubtedly, Sri Narada is a 'Siddha' but he just spoke out! The topic of 'Aparadha' is for our awakening. Even Ma Jaanki says it as a complaint-

Ha jaga ek beera Raghuraya|  
Kehi aparadha bisarehu daaya||

Should I keep one 'Aparadha' left for tomorrow? I shall talk about this tomorrow. But sin, offence, mistake, fault or an error please, Morari Babu is saying this from the 'Vyaaspeetha' that so much immense love is there, so please don't carry any weight on your chest! It can be eradicated. And the method of eradication is one & only 'Harinaam'. If you light a lamp then in an instant the darkness of ages shall vanish just in a jiffy! Similarly, just by lighting just one lamp of 'Harinaam' then all the sins, offences, everything can be removed. So, please don't be scared. I was seeing this 'Sher' of Wasim Bareillavi Sahib Today morning-

Ussney kya laaj rakkhi hai meri gumrahi ki|  
Mein bhattkun toh bhatak karbhi phir ussi tak  
pahunchu|

Our entire wealth of sins have been collected over so many different births, offences, mistakes and faults will all get burnt just by lighting the lamp of 'Harinaam'. Please don't be unduly worried over your sins and offences. Those who yawn while taking the Divine Name of the Lord their sins are destroyed or uprooted completely and thrown away.

Now, let me take up a little bit of the Katha in the remaining time in hand. All the four brothers were born in 'Ayodhya'. They all were named as per their intrinsic nature by Guru Vashishtha. The one who gives complete rest is none other My Ram. The one who only nourishes and does not exploit anyone is Bharat. By taking his name, our envy or enmity is destroyed is Sri Shatrughana. And the one who is the store house of virtues and is the follower of Sri Ram is Sri Lakshmana. Guru Vashishtha said, 'Rajann, these four are just not your sons but they form the core essence of the Vedas. In a very short time, they could grasp all that was being taught at Guru Vashishtha's

Ashram. One day, Sage Vishwamitraji came and asked the King to give him his progeny for the protection of my 'Yagna' and kindly give me Sri Ram along with the younger brother. The Rishi of my land does not seek wealth or 'Sampatti', instead they seek our 'Santati'. He never demands anything from the kings or great emperors. He asks the house holders to provide their male child under his training and it will surely open up newer vistas of learning to them. Baba leaves along with Ram and Lakhan. On the way, the mother of demons 'Taarka' comes and she attains liberation at the hands of the Lord. They reach Guru Vishwamitra's ashram at Buxar. The next day, both the brothers stood up for the protection of the 'Yagna'. 'Mareecha' was flung far away into Lanka and 'Subaahu' was burnt with the fire bolt. The brothers stayed there for a few days. Sage Vishwamitra proposed that 'Raghava! Your mission is for the protection of 'Yagna' and two more 'Yagnas' remain to be fulfilled. The first one is 'Ahillya's Yagna' and the second is the 'Dhanusha Jagya' at Janakpur'. The Lord consented and happily set out along with the sage on foot to accomplish these remaining tasks! They arrive at Sri Gautama's ashram and liberate 'Ahillya'. She was re-established in the society.

Sri Ram and Lakhan proceeded along with Guru Vishwamitra. They come to the banks of the holy Ganges. The learned sage narrated the 'Katha' of the descent of Ma Ganga from the heavens. They bathe

There are three types of 'Jeeva' in this world, 'Vishayi, Saadhak and the Siddha'. The fourth type of 'Jeeva' as per the 'Talgajardi' view point and my 'Vyaaspeetha' would like to term it as 'Shuddha'. All of us are worldly people and 'Vishayi' or lewd. I think that the lewd sins. Because the Kama, anger and greed all are there in the lewd! All these 'Rajogunni' elements push us into committing a sin! The 'Saadhak' will not sin but he may commit an offence. The 'Siddha' can commit a mistake. Many a 'Siddhas' have made mistakes in the world. Therefore, lewd people like us, commit a sin. The 'Saadhak' can commit an offence and the 'Siddha' can commit a mistake!

in the holy waters. Then the trio arrive at 'Janakpuri'. Maharaja Janak comes to welcome them. Janakraj is a 'Brahmmagyaani', who considered the name and form to be illusory but on seeing Sri Ram, he was stupefied! He asks Guru Vishwamitra that who are these two Princes? Baba! My mind is naturally unattached (Bairaagi). Seeing this youngster, my mind has stopped reflecting on the 'Brahmma'! Who is he? Vishwamitra was delighted to hear this and said that He is Ram! He is endearing to one and all! They were accommodated at the 'Sunder-Sadan' and after having lunch, they rested for a while. In the evening, the two brothers go for sightseeing in the town.

Next day, early morning 'Siya-Ramji' see each other and internally their auspicious unity is established in the 'Pushpavaatika'. Ma Jaanki lost her heart to the Lord and 'Raghava' lost his mind (Chitta) to her! Ma Jaanki comes to the temple of Ma Bhawani to pray. She venerates Ma Jagdamba and being pleased with the veneration she blesses Siyaju by saying that the dark complexioned Prince who has charmed you, you shall be united with Him. Siyaju is over joyed and returns to her mother along with the bridesmaids. Here, Sri Ram and Lakhan come and handover the flowers to the Guru for the worship and are blessed by him. The next day the Lord picks up and breaks the famous bow of Lord Shiva the 'Pinaak'. Ma Jaanki offers the 'Jaimala' to the Lord, in the next moment. And in the third moment Sri Parashuramji Maharaj takes leave for the forests. The fourth moment, the messengers are sent to 'Ayodhya'. The fifth moment, Maharaja Dasarathji comes with the marriage party. Mind you, I am not leaving even a single moment and delivering the moment to moment commentary for you all! The sixth moment was the auspicious day of 'Margasheersh Shukla Panchami'. The seventh moment, Sri Ram astride the Kama in the form of a horse leaves for the marriage ceremony. The eighth moment the welcome takes place and in the ninth moment the marriage of Sri Ram and Ma Sita is solemnized. In the tenth moment the three brothers also get married. In the eleventh moment the daughters are bid adieu and in the twelfth moment, they arrive at 'Ayodhya'. In the thirteenth moment Guru Vishwamitra takes leave and the fourteenth moment the 'Balkanda' concludes.

After this, the 'Ayodhyakanda' begins. Sri Ram was supposed to be coroneted but was exiled for fourteen years. Lord Ram, Ma Jaanki and Sri Lakhan are residing at 'Chitrakoot'. In the pain of separation from Sri Ram, 'Mahipati' gives up his life. Sri Bharat arrives and performs the last rites. The entire 'Ayodhya' leaves for 'Chitrakoot'. Maharaja Janak also

comes and many meetings, discussions and confabulations take place but all remain elusive. In the end, Sri Bharat is set to return and he takes the 'Sri Paadukaji' as the sole symbol of refuge and returns back. He establishes the 'Sri Paadukaji' on the throne of 'Ayodhya' and started living at 'Nandigram' as an ascetic and managed the affairs of the state under the guidance of the Lord's 'Paaduka'. Tulsiji concludes the 'Ayodhyakanda' at this point.

In the 'Arannyakanda' the Lord leaves 'Chitrakoot'. The trio go to Sri Atri ashram. From there meeting Sri Suteekshnaji and Sharbhngaji, comes to Agastya Muni ashram. Getting directions for their onward journey, they befriend 'Jataayu' and come to the banks of the 'Godaavari'. They stay at the 'Panchawati' during the final stages of the exile. Sri Lakhan asks five very important questions of the spiritual quest and the Lord gives an enlightening reply. After this, 'Soorpanakha' comes and is suitably punished. 'Khara & Dooshana' are liberated. 'Soorpanakha' goes and instigates 'Ravana' and with the help of 'Mareecha', he abducts Ma Jaanki. Setting out in search of Ma Jaanki, the two brothers bless 'Jataayu' with the liberation and proceed further. Liberating 'Kabandha' they come to the 'Shabari' ashram. Having the rare glimpse of Mata Shabari's salvation they come to the 'Pampa Sarovara'. Sri Narada comes and the Lord explains a few important characteristics of a saint. At this point the 'Arannyakanda' concludes.

In the 'Kishkindhakanda' Sri Hanumanji and Sri Ram meet! The Lord befriends 'Sugreeva' and 'Bali' attains salvation. 'Sugreeva' is coroneted as the king and 'Angad' is made the crown prince. Sri Ram and Lakhan perform the 'Chaaturmaas' on the 'Pravarshana Hill'. 'Sugreeva' forgets the promise made to the Lord. The Lord just asks Sri Lakhan to scare him a bit and remind him of his word! He comes and seeks the Lord's refuge. The plan is made and various groups of monkeys and bears are sent in different directions to look for Ma Jaanki. The main group goes in the Southern direction under the leadership of 'Angad' and guidance of Sri 'Jambuwantji'. They all offer 'Pranams' to the Lord and Sri Hanuman bows down in the end. Sri Ram knew that he will fulfil the task therefore, calls him closer and hands over the 'Divine ring' to him as a symbol for Ma Jaanki. He gave him the message for Mata Sita. The expedition begins. The group first meet 'Swayamprabha' and then encounter 'Sampaati'. They reach the sea shore. Mata Sita is seated in the 'Ashok Vaatika' in Lanka. Now, who will go, was the question? All of them talked about their

strengths and weaknesses. Sri Hanuman was quiet. Sri 'Jambuwant' prods him that why are you sitting quietly? Your incarnation has taken place just to serve Sri Ram and instantly 'Baba' assumed a gigantic form. He gets ready to leave for Lanka. At this point the 'Sunderkanda' begins.

Jaamvanta ke bachan suhaaye|  
Sunī Hanumant hridaya ati bhaaye||

Overcoming the obstacles one by one, Sri Hanuman reaches Lanka. He meets 'Vibheeshana' and as per his guidance goes to the 'Ashok Vaatika' and assuming a tiny form hides behind the leaf of the Ashok tree. In between 'Ravana' comes and different-different 'Kathas' are there. Sri Hanuman appears before Mata Sita and is blessed profusely by the Mother. He eats sweet fruits and the demons, who came to disturb him in his feasting, were all killed. The 'Akshaya Kumar' is liberated. 'Indrajeet' ties him and brings him to 'Ravana's' court. Lot of discussion takes place and Sri Hanuman's tail is set on fire. The entire Lanka was set ablaze by him excepting two, one the 'Ashok Vaatika' and the second is 'Vibheeshana's' home. After taking a purification dip in the sea, Sri Hanuman comes to Mata Sita and accepts her 'Hairpin' (Choodamani) to be handed over to Sri Ram. He

offers his 'Pranams' to the Mother and leaves. The friends rejoice on seeing Him and hail his efforts. They all come to the Lord and pass on the Mother's message. Hearing it, the Lord's eyes moisten. Now let us not delay any more and taking His army, they all come to the sea shore. There, 'Vibheeshana' gives his opinion in 'Ravana's' court and that infuriates 'Ravana' and he kicks out his brother. 'Vibheeshana' seeks the refuge of the Lord and he is accepted by Sri Ram. Sri Ram fasts to appease the Sea-Lord. The sea does not respond and the Lord had to show him, His power. Taking the form of a 'Brahmin', the sea comes and surrenders at the feet of the Lord. The proposal of the 'Setubandha' is made and is accepted by the Lord. The 'Sunderkanda' concludes here.

In the beginning of the 'Lankakanda' the bridge is constructed and Lord 'Rameshwara' is established on the spot. The Lord's army crosses over. At Lanka, the Lord pitches the camp atop the 'Subela' hill. Today's 'Katha' started with that description of the first evening of the Lord in Lanka. The 'Dashasheesha' is staring at his twenty hands and his ego is bloating in the evening. At this point, we shall stop today's discussion. We shall let 'Ravana' enjoy this evening. Tomorrow, at about 11 AM I shall see Ravana!





**The biggest offence is to  
accuse an innocent person of committing an offence!**

Baap! There are quite a few questions with me but I shall not be able to take them up due to the paucity of time. There are a few things. I shall take them up as my epilogue or the concluding remarks. First of all I would like to express that I will be leaving with an indelible mark of happiness for the entire organisation, all the arrangements, the feeling of service behind all the efforts and your humility. In my experience of the past so many years, in such a large 'Premayagna' there may be some slip-ups by someone or the other. But it is your glory that neither on the 'Vyaaspeetha' nor whenever we met twice or thrice, neither openly nor in a perceptible manner I did not receive any complaints of any sort! This in itself is not just a sign of a successful organisation but a very fruitful organisation. Our dear Rajesh Guptaji, his family, the entire 'Ramkatha' organisation committee, each and every member of this body and their helpers or volunteers, what a service you all have provided! People were keen to hear the 'Katha' and of course, you must listen! But all those people who have put in their services by remaining in the background, their sacrifice and dedication are of a very high calibre. Overall, the entire organisation was done beautifully. I extend my 'Sadhuvaad' to you all! The Chief Minister, Sri Raman Singhji, his entire cabinet, all the social organisations of Raipur, people of the various departments, I have nothing to do with any political party but all the 'Dharmic' people irrespective of their political leanings, social workers and all the citizens of 'Chattisgarh' considered it to be their own 'Katha'. Like, we have this slogan of democracy, 'The Government by the people, of the people and for the people'; this has come to fruition here. So, starting from the Government right up to my last tribal person, I express my sincere gratitude.

I was asked that 'Bapu! Yesterday you were saying that during the 'Buxar Katha', if the tribal are not inconvenienced, you would like to go and meet them and I have a letter given to me today which says that Bapu! For years there have been efforts but somehow nothing tangible is happening. Is this wish of yours very laudable? Will you be able to correct all the people?' Sahib! You have not been able to understand my mission at all! I am out to accept each and everyone. For years I am out to accept people. Those who have gone to correct or improve, were they successful? At times, they themselves got corrupted in the bargain. Yesterday, I had recited a 'Sher of Paarsa Jaipuri' Sahib and am repeating it once more;

Ulljhannon mein khud ullajh kar rah gayye woh baddnaseeb,  
Jo teri ulljhi hui julfon ko sulljhanney gayye|

People, who have gone to solve a complex issue, have got entangled into it. This is not my job! My work is to accept! Because my Ram has accepted one and all; He accepted 'Ahallya', the boatmen, Mata Shabari, the monkeys and bears, the down trodden, the pundits, the trees, lakes, sea, earth and even the stones. This scripture teaches us how to accept. So, I have consented 90 0/0. May the Lord bless us with this opportunity! I would come again and we all can meet, may we get this opportunity again. I am not out to correct anyone. I shall talk and have a cup of tea if all this materialises. I shall go to discuss about the mainstream of our nation, our Dharma, and our truth, love and compassion. I shall go out not to correct anyone but to accept people. We did not accept a person in our religious establishments that's why the people of these far flung areas people of other religions went into conversions! It is our fault, we did not reach them! Learn to accept. There is a 'Sher' in Gujarati by 'Rajendra Shukla;

Nishedha koi no nahi, vidaai koinney nahi,  
Hun shuddha aavkaar chhun, hun sarvanno samaas  
chhun|

So Baap! I have not taken a contract of correcting people! If I get an opportunity, I will positively go. Here, in these far-flung tribal areas, many people do 'Kathas'. They are taught to do so. They do the 'Manas paath', 'Sunderkanda paath'. I met a committee and they said that 'Bapu! We go to each and every village and do the 'Ramayana Paath'. A lot of work has been done in this land. Many people of this region have written on the 'Ramkatha'. Books have been written and the 'Kathas' have been done. It is a very prosperous land. If I get an opportunity, I will surely go. If the Divine will's it, I will surely come. I have spoken in front of you for these nine days. I will recite these four lines of 'Basheer Badr' Sahib and proceed in the 'Katha';

Sittaron ko aankhon mein mahfooz rakhna,  
Bahut duur tak raat hee raat hogi|  
Musaafir hain hum bhi, musaafir ho tum bhi,  
Kisi modd par phir mulaqaat hogi|

There are some questions and I shall quickly take up a few and proceed further. The 'Ramnaam' has been classified as both, the name as well as the 'Mantra' and it is said that a 'Mantra' without a Guru does not bear results. So, please tell us whether you need initiation both for the 'Ramnaam' as well as the 'Mantra'? And without the initiation, if we repeat the 'Ramnaam' then will it be effective?' There is this tradition that the 'Mantra' should be taken from the 'Guru'. There is this tradition of the 'Naamdaan' in provinces like Punjab and others. You need to take it from someone! But what is the problem today? You may get a Guru or you may not! Even if we get one, maybe we might not be able to recognize him. Or maybe that we are not a fit subject for initiation! I would like to tell you that 'Ram' is a 'Mantra' as well as the name. Now, when the question of initiation crops up then the 'Ramcharitmanas' in itself is the 'Sadguru' and the 'Ramnaam' is the very soul of this text. Kindly place a piece of paper on this holy book of the 'Ramcharitmanas' and write down the 'Ram' on it.

Place your 'Mala' on it and start chanting or doing your 'Japa' with it! If you are fortunate enough to get a 'Buddha Purusha' then it is a different matter altogether. Each and every word of the 'Buddha Purusha' becomes a 'Mantra'. You don't need any particular 'Mantra' there. Whatever is uttered by him becomes a 'Mantra'.

Come; let's go along with Sri Bharat on the journey to 'Chitrakoot'. Seeing the 'Param Prema' of Sri Bharat, 'Devraj Indra' is getting worried that if the two brothers shall meet then all that which is going on so far as planned shall come to naught. That is why, Indra along with the other 'Devas' go to 'Devguru Brihaspati' and falling at his feet urges him to do something that this meeting does not take place. If they meet then our plans will fail. The selfish lot, are all the time worried about the fulfilment of their selfish objectives. The 'Sur' are very selfish, Goswamiji says so! So when Indra began prodding and pleading him to do something then the Guru says;

Sunu Suresa Raghunath subhaau|

Hey, Indra! Raghunath's nature is such that he does not mind or get angry if someone offends Him or commits His 'Aparadha'. But if someone offends His devotee then He can't bear that and the offender is burnt in the fire of His wrath.

Jaai joga jaga chhema binu Tulsi ke hita raakhi|  
Binu aparadha Bhrgupati Nahusha Benu Brikaasura  
saakhi||

- Dohavali Ramayana.

'Jaai joga jaga chhema binu'. What good is that meeting that does not support our progress or growth? It does not nourish us? In Sanskrit we use the word 'Yoga-Kshema'! 'Yogakshema vahammyaham'- the Bhagwad Gita. 'Yoga' means to meet and 'Kshema' means to keep the meeting going. There should be an increase, nourishment and protection. This is what 'Yoga-Kshema' is together! Tulsiji says in the 'Dohavali Ramayana' that that such a meeting is useless in after which the love doesn't grow, does not move forward and there is no protection. That which is not nourishing, what use is such 'Yoga'? Four people are witness of the fact that an innocent person was

being pushed into trouble for no fault of his. Therefore, the person who is loved by God, the Lord used to look after his 'Yoga-Kshema' and the four were riled because of it. Goswamiji says that 'Bhrigupati, Nahusha, Benu and Bakkasura are the examples or illustrations of it!

While going, I would like to talk about the biggest offence today. The greatest offence is to accuse an innocent person of committing an offence. Just try and tie a knot about this in your hanky or within. I am saying all this just for our awakening. Before going, I don't want to scare you all. I have tried my utmost to ensure that you remain comfortable. But there is no offence greater than to falsely implicate an innocent being for no fault of his. He is protected by 'Raghupati' who stands by him and protects him. The person who is loved by the Divine, he is also protected by Him. Such innocent people who are accused and the ones who have accused are a witness to it. 'Bhrigupati' killed many innocent kings because twenty one times he made the earth without any 'Kshattriya'. In this the culprits as well as the innocents all would have come. It was a mass killing! Many a 'Sadhu' kings too must have been killed. Such a cruel and burning was his wrath. He said that this is my 'Yagna' and keep on pouring the ablutions of humans from time to time. I have destroyed all! When he said that he had dealt the same fate to many then at that time Sri Ram protected the innocent. That is why; he begged to be pardoned by Sri Ram and goes to the forest for penance.

Nahusha; he got the position of Indra. The one who performs the 'Yagna' is given the position of 'Indra'. He became so proud of his position that he ordered the Brahmins and the Rishis & Munis to carry his palanquin. When the sages and ascetics picked him up, instantly he fell down from the heavens. King Benu also did the same thing. And 'Bakkasura' who is also called the 'Bhasmasura'. Lord Shankar blessed him with a boon and after receiving it, he ran after Shankar. So, my dear brothers and sisters, we should just understand this that please do not accuse an innocent person or implicate anyone falsely.

Today, in the series of 'Manas – Aparadha' I had kept back one 'Chaupaai' to be spoken on the last

day so let me talk about it first and then I shall proceed towards the conclusion of our discussion. Till yesterday in our 'Katha Yatra' Sri Ram has reached Lanka with His army. It was the first evening in Lanka and the Lord watched the moon rise. After that, the Lord spoils 'Ravana's' merry making and obstructs his enjoyment. The next day, the Lord sends 'Angad' as a messenger of peace to make a last ditch effort to avert the war. 'Angad' is an ambassador or the 'Rajdoot' whereas Sri Hanuman is the 'Ramdoot', the messenger of Sri Ram. There is a difference between the two. Sri Hanuman says, 'Ramdoot mein Maatu Jaanki'. In the 'Hanuman Chalisa' Tulsiji says, 'Ramdoot atulit baladhaama|Anjani putra Pawansutta naama||' so, 'Angad' is an ambassador and he is the crown prince of 'Kishkindha'. He is sent as an ambassador of peace. 'Angad' asks Sri Ram that on what subject do I need to talk? Sri Ram replies that you have to talk on two issues. What are they?

Kaaj hummaar taasu hita hoi|

I shall accomplish my purpose of this human birth and 'Ravana's' ultimate benefit! Nothing more needs to be spoken. These are the thoughts of the Lord and thus tutored; 'Angad' goes to the court of 'Ravana' as an ambassador of peace. Then 'Tulsiji' says;

Jatha matta gaja juttha maha panchaatat jaahi|

Thousands of elephants are drunk and in the midst of so many drunken elephants just like a young cub of a lion enters boldly, in the same way the son of 'Vaali' and the servant of Sri Ram enters the court of 'Ravana'.

Ram prataap sumiri mann baitthey sabha siru naai|

Remembering and recounting the dignity and prowess of Sri Ram, the one who knows this is bold and courageous like the lion cub entering into a herd of drunken elephants. Just see his humility! In spite of having such great capability, he goes into the court and offering respects to one and all he sits down in the court of 'Ravana'. 'Ravana' asks him;

Kaha Daskandha kavan ttey bandara|

Mein Raghuvveer doot Daskandhara||

Just see that 'Angad's' humility is intact but 'Ravana' missed out on a proper understanding and wisdom! Here, this person has come to his court as an ambassador. 'Ravana' has seen his courage that he

walked in fearlessly amidst so many huge demons. The entire court stood up on seeing 'Angad' excepting 'Ravana'. Here 'Ravana's' imprudence is evident. 'Ravana' addresses him as 'Aye monkey! Where have you come from?' Now to address the ambassador as a monkey! This shows that he has lost all sanity! 'Angad' felt that he needs to spoken in the language that befits him! He replied in short;

Mein Raghuvveer doot Daskandhara||

Hey! You were asking me that where from is this monkey? Now just listen, 'Daskandhara'! If I am a monkey then what are you? At least the monkey has one mouth but you have ten! I am a monkey but how beautiful are you? The ones with one mouth are good to look at but the ones with ten faces are ugly!

Hey, monkey! Who are you? I am the ambassador or Sri Ram. You were friends with my father. That is the reason that I have come for your welfare because of the old friendship. 'Ravana' says that my friendship and that too with monkeys? Who is your father? 'Angad' says that we shall talk about my father later on. I have just hinted that my father and you were good friends. Whether you agree or not is entirely up to you! Because, when a person becomes big and has name and fame then he on purpose acts as if he has forgotten. But should I tell you something about my father?

Uttam kula Pulasti kar naati|

Shiva Biranchi poojehu bahu bhaanti||

You are born in a good family. You are related to Rishi 'Pullastya'. See, even if you criticize someone then please don't overlook the good in him/her. I have heard this about you that you are devotee of Lord Shankar and you have prayed to Him quite a lot. You have got many a boons from Lord Shiva and Grandsire Brahma. You have accomplished impossible feats. You have even won over the 'Lokpals'. What have you not done? Now just listen very carefully;

Nripa abhimaan moha bas kimba|

Hari aanehu Sita Jagdamba||

You have committed twin offences. Just see the psychology my Tulsi presents here! Man forgets for two reasons. One is due to attachment and another is due to ego. You have attachment for Ma Jaanki but who she is you don't know? And you dared to abduct

her! You are big! You are a great worshipper, a spiritual aspirant but due to your attachment and ego you have abducted her. Now listen to me carefully;

Ab subha kaha sunahu tumha mora|

Saba aparadha chhamihi Prabhu tora||

Hey, Ravana! Now kindly listen to my beneficial 'Katha'. The Lord shall pardon all your trespasses. Please listen to my propitious 'Katha'. As if 'Tulsiji' is talking to us. My dear listener, you might have committed many offences in your life but please hear the Lord's auspicious 'Katha'. Sri Ram shall pardon all your offences. But while uttering the very first sentence 'Angad' felt that this person is not going to listen! He is imprudent. He is addressing me as a monkey. He felt that in politics one needs to speak in the same language as the opponent. He is an ambassador and not a 'Ramdoot'. Now what does he say? Your trespasses shall be excused. This is a political way of speaking.

Dasan gahahu trina kantha kuthaari|

The Lord shall pardon all your trespasses, when? Take a tooth pick and place an axe on your

Tulsiji says in the 'Dohavali Ramayana' that the meeting becomes futile after which the love does not grow, it does not move forward and is not protected. Four people stand witness to the fact of accusing an innocent person. Goswamiji says, the first is 'Bhrigupati, Nahusha, Benu and Bakkasura' are the examples for it. It is the greatest offence to falsely implicate an innocent person. No other offence compares in gravity as compared to this. It is protected only when the Lord Raghupati stands by him or favours his good! My dear brothers and sisters, let us just understand this much that we should not falsely accuse any innocent person!

neck. Now, just imagine, talking to 'Ravana' like that! But sometimes, a monkey can kick even a greatest of rulers! Because, he is a monkey from Sri Ram's side! He says that take a straw to pick your tooth. Now, he has ten mouths and he will have to take up straws in all the ten! 'Ravana' has committed ten offences of Sri Ram. So, one hand each is picking the tooth and another holding the axe on the neck. Why? This implies that you are working for your own downfall. Take your family and relatives and also your wife along with you and come and seek refuge of the Lord. And with respect and honour keep my Mother, Ma Jaanki in the front. Come in this way and surrender to Sri Ram! My Lord shall heed to your pleas of pardon and shall excuse you.

So, this was the last of the different offences I wanted to talk to you! After this as you know that the deliberations failed. The war became inevitable. A tumultuous battle rages in the battlefield of Lanka! Indrajeet strikes Sri Lakhan and he becomes unconscious. Sri Hanuman gets the 'Sanjeevani' herb and Sri Lakhan is cured. After this, 'Kumbhakarana' is liberated. Then, Indrajeet too is liberated. One after the other all the chieftains of the demonic army are eliminated. The Lord mounts thirty one arrows and strikes 'Ravana' cutting his ten heads and twenty arms. The last arrow strikes him in the navel and as he was falling, for the first and the last time utters, 'Where is Rama?' The divine spark of 'Ravana' merges with that of the Lord and he attains liberation. Mandodari comes to the battle field. The last rites of 'Ravana' are performed. The demon king is liberated. Sri Hanuman comes to the 'Ashok Vaatika' and gets Ma Jaanki. The Lord asks the Fire God to return the original form of Ma Jaanki and the illusory form merges in the fire. Seeing the Divine couple, Sri Ram and Ma Jaanki all the people were blessed. The 'Pushpaka Vimaana' is readied and the Lord along with His friends gets on it for the onward journey towards 'Ayodhya'. The Lord on the way showed the battlefield to Ma Jaanki. Moving on from the ashrams of sages and ascetics the 'Vimaana' reached 'Prayagraj'. From there they went to 'Shringaberpur'. Sri Hanuman is sent to 'Ayodhya' in advance to inform Sri Bharat about the Lord's safe return. Sri Bharat is steeped in the sorrow of the

separation from Sri Ram. The Lord meets 'Nishaadraj Guha' and the 'Kewat'. All the tribal people come running to meet the Lord. He has come back to fulfil the promise made fourteen years ago. At this juncture the 'Lankakanda' concludes.

In the beginning of the 'Uttarkanda' the entire 'Ayodhya' is steeped in sorrow. Just one day remains in the period of exile to be over. At that moment Sri Hanuman comes as if he is the lifeboat for the drowning people of 'Ayodhya' to extricate them from their misery by giving them the news of the Lord's return. Sri Bharat is consoled by Sri Hanuman and he introduces himself as the son of 'Pawan', the God of air! Sri Bharat asks that what is your name! My name is Hanuman and I am the servant of Sri Ram. The Lord has liberated 'Ravana' and is coming back to 'Ayodhya'. After giving this message, he returns back to the Lord. The 'Vimaana' lands on the banks of 'Sarayu' river. The Lord alights and first of all bows down to His motherland. The 'Ramcharitmanas' gives us the formula of how to become human. Mata Kaushallya teaches the Divine how to become a human after He incarnated from her womb. Like, during the 'Ramjanma Katha' I had said that Mata Kaushallya asks the Lord to become a new born and start crying. Make two hands, etc. etc. She made the 'Chaturbhuj Parmaatma' into a two armed human. Today, my Lord has taught the bears and monkeys who came to 'Ayodhya' how to become human. When they alighted from the 'Vimaana', they all were humans. What is the 'Ramkatha'? It is the formula of being human. It is the process of creating humans. So, they all alighted assuming very beautiful human bodies. When Sri Ram and Bharat embraced each other, the onlookers could not make out as to who was exiled? Everyone had tears in their eyes. Sri Lakhan and Ma Jaanki met everyone. The Lord felt that my people have been singed in the fire of separation for fourteen long years and till such time I meet everyone individually, they will not be satisfied therefore, He assumed innumerable forms and met everyone individually. The Lord created His super human prowess.

In front of Mata Kaushallya only the 'Kaushallya hitkaari' incarnated but after the exile, He assumed infinite forms. For the benefit of the world Sri Rama

assumed infinite forms. Whomsoever the Lord met, he/she felt that the Divine loves him/her the most. Everyone had the similar experience and led by Guru Vashishtha they all enter the town. Sri Ram says that Gurudeva! I first of all want to meet my mother 'Kaykaye'. This is the Ram consciousness. The Lord knew that the mother is feeling awkward and absolutely dejected and rejected because she now holds herself responsible for all the mess that has been created. He reassures her and showers her with Divine love. Then He goes to meet Mata Sumitra. When He came to meet Mata Kaushallya, everyone was quiet and no word was spoken. Tears did all the talking. Seeing the matted locks of all the three, the mother burst out in tears! Guru Vashishtha suggests that the coronation should be performed right away without any delay. The Brahmins came. The Divine throne was asked for! Guru Vashishtha asked the Lord to ascend the throne. The Lord bowed down to mother earth, all the directions, the Sun God in the sky, the sages and ascetics, saints and 'Sadhus', all the mothers and the people of 'Ayodhya' Sri 'Sita-Ramji' ascend the throne of 'Ayodhya' and Guru Vashishtha anoints the Lord's forehead with the 'Rajtilak'. Seeing this, my Goswamiji writes;

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

The mothers perform the 'Aarti' of their Lordships. The four Vedas assumed the Form of Brahmins and came to venerate the Lord. After venerating 'Rajadhiraj' Sri Rambhadra the 'Veda Purusha' returned back to 'Brahma Bhavana'. After that, my Goswamiji says that the 'Anaadi' creator of the 'Ramcharitmanas' Bhagwan Mahadeva came from 'Kailash' for the 'Darshan' of the Lord and His veneration. And in the full court of 'Ayodhya' Lord Shiva venerates Lord Ram and asks for the boon of 'Bhakti and Satsanga' and returns back to His eternal abode. The Lord arranged for His friends to be accommodated.

The Divine 'Ramrajya' is established. The Lord's human sojourn is on and after the adequate time span, Ma Jaanki gave birth to two sons. All the brothers had two-two sons each. In the 'Ramcharitmanas', Goswamiji declares the names of the heirs to the throne of 'Ayodhya' and concludes the narration of the 'Ramkatha' at this point. His idea is to just talk about a healthy dialogue. The second exile of Mata Sita, all the topics of any malediction, argument or slander, he has not included in his text. He does not want to separate



Sri Sita-Ramji Maharaj who are established in the hearts of the people. Six months pass by. The friends are bid goodbye by the Lord. Here the 'Ramrajya' description concludes. Baba Bhusundiji's 'Charitra' follows it. This is a truly wonderful and an enlightening description. In the end Sri Garuda asks the famous seven questions and Baba replies to all. At this point, 'Kaagbhusundiji' concludes his narration of the 'Ramkatha'. Whether Sri Yagyavalkaji Maharaj concluded the 'Katha' at 'Prayaag' is not clear. Maybe, it is still flowing like the flow of the 'Triveni' because this is the 'Karma Ghat' and the 'Karma' cycle goes on unabated. Lord Mahadeva who was narrating the 'Katha' to Mata Bhawani at 'Kailash' also concludes the narration. 'Kalipaavanavatar Goswamiji Tulsidasji' who was narrating to his mind and the 'Sadhus and Saints', giving us the essence of all the scriptures says that my dear brothers and sisters, this is the age 'Kali'. We shall not be able to practice any other austerities. Just do these three things. 'Japa, yoga, pilgrimage, fasting, charity and virtues', if you can, surely do it but it will be difficult to do.

My dear brothers and sisters, while taking leave of you I would like to say this that in this age of 'Kali' we all shall not be able to do too many things. After all, we all are 'Jeevas' or ordinary mortals. We live in small villages, hamlets and forests. We all are very busy with our own lives. What should we do? 'Tulsiji' says that do these three things. Do the 'Sumirana' or pray or remember the Lord. Sing His Divine name or His glories and wherever the 'Katha' takes place, hear the 'Katha'. And these three 'Sutras', have been noticed by my 'Talgajardi' eyes, in the form of truth, love and compassion! The name of the Lord is truth. We even say in our simple local dialect that 'Ram ka naam satya hai'. The 'Sumirana' of Ram is truth. To sing His glories is love. Because the one who shall love will sing! And hear the glories of the Lord because listening is compassion. See, the compassion of the scripture, the benevolence of the Lord and when the time or 'Kaal' is favourable only then do we get an opportunity to hear the 'Ramkatha'. So, this is compassion. The remembrance of the Lord is truth, the singing of His glories is love and hearing His name is compassion. Therefore, the core essence of the text is truth, love and compassion is what my 'Vyaaspeetha' talks about. My Goswamiji says, that by an iota of His divine grace a fool like me is experiencing total restful peace.

So, Baap! Lord Shiva concluded His narration in front of Ma Bhawani. Whether 'Yagyavalkaji Maharaj' concluded or not is not clear. Baba Bhusundi concludes in front of Sri Garuda. Goswamiji also stopped the narration to his mind. Today, for nine days at Ma Kaushallya's land, 'Chattisgarh', at its capital 'Raipur', the 'Ramkatha, Manas – Aparadha' was on at this stadium here. When I am nearing the conclusion of my narration then as always, I get this feeling that I have said all that had to be spoken and yet, everything remains unsaid! By the grace of the Guru this has been my constant experience that when seated on the 'Vyaaspeetha' I feel that I have spoken all that had to be spoken and as I step down from the 'Vyaaspeetha' I feel that there is so much that remains unspoken! This is the peculiarity and the infinite glory of the 'Katha' of 'Hari'.

My dear youngsters, if during these nine days, any 'Sutra' has touched your heart or it has been as per your natural inclination then please hold on to it. I have this firm belief that if any 'Chaupai' is accepted by your heart and soul then it will come handy to you at some point in your journey of life. It shall guide you in the right direction and enlighten your path. By the grace of my 'Sadguru', whatever I have learnt, understood, heard from various saints, read or have got it from you all in the course of my discussions, I have distributed it as Prasad to you all. What blessings can I give before leaving? We all were already blessed that is why this 'Katha' took place. The 'Katha' always happens in the shade of the Divine blessings. It could materialise by the grace of Lord Shiva. Since I am seated next to the 'Manas', I pray at the feet of my Hanuman for the growth and progress of the entire population of 'Chattisgarh'. Along with the growth, each and every person should be blessed with a peaceful rest (Vishraam), is my prayer at the feet of Sri Hanuman. You all should remain happy and joyful is my good wishes.

Before I conclude, at the conclusion of the 'Bhagwadkatha' a good propitious virtue is collected. All those who were instrumental in this nine day 'Ramkatha' from the listeners, speaker, organiser and all those connected, a certain good virtue gets accumulated. I offer this entire virtue to the people of 'Chattisgarh'. I offer my 'Ramkatha' to you all! May this accrue to each and every person of this land of Mata Kaushallya. Please accept it!

## क्वचिदन्यतोऽपि

Please do not instruct or give a sermon but share a message of peace.



### MorariBapu's discourse delivered during the 'Ekta-Jashn'.

Baap! In the very beginning I would like to offer my 'Aadaab' to our honourable and eldest Maulana Zaheer Abbas Sahib. Our 'Santji' who has come from 'Lukhnow', the Maulana Sahib from 'Aurangabad', the respected personalities present on the dais and you all my dear brothers and sisters. First of all I beg to be pardoned for this mistake that happened in the organisation that 'Zaheer Sahib's' name got omitted from the list! Your name might not be there in the list but it certainly is there in our 'Lakeer'! Your presence has been there regularly for the past so many years. Your benevolence is always there upon us!

Yeh aur baat hai ke woh khaamosh khaddey rahathey hain,  
Lekin jo baddey hottey hain woh kaayam baddey hee rahathey hain!

My 'Salaams' to you all! This time this program is in the memory of 'Abu Taalib'. Where, should I begin and where do I conclude, I have no idea! All the speakers have given us very good directions. Firstly, I would like to offer my respects from this land of 'Mahuva' to our dear, greatly respected and elderly 'Kalbbey Sahib' who has not been keeping well for some time and I send my good wishes for your speedy

recovery so that we can have your kind presence in this mission of unity. The 'Yaad-e-Hussain' committee has honoured you with the 'Yaad-e-Hussain' award. You could not come but I heartily welcome your representatives who are present here and you have very graciously accepted our respects for which I express my sincere gratitude. I always keep on saying that these are all excuses to have you in our midst. But an amount of fifty one thousand is insignificant. These mementos and these shawls etc. we who use them are aware as to what is their worth! All this is just ok! There is a 'Sher'-

Shayari toh sirf ek bahaana hai,  
Asli maqsad toh tujhey rijhaana hai!

These are all mere excuses. On this pretext we all meet and try and give a message of unity and love to the world. Second, my very dear and most respected, who showers a lot of love and affection upon me, 'Mehboob Sahib', also has been honoured with an award. I express my heartfelt joy for the same! Congratulations to 'Mehndi Bapu', who every year organises this program and on this pretext we all gather here. You have filled us up with the 'Mantras' of the 'Upanishads' and the 'Richas' of the 'Vedas'. There are three words, Sahib! First is

order or instructions (Aadesha). The second is teaching (Upadesha) and the third is a message (Sandesha). All the spoken words come within these three. Instructions, teachings and message! What I am able to understand 'Maulana Sahib' is this that an order can only, only and only be given by the Holy Quran! An order can only be given by 'Bhagwan' Veda! No one else is authorized to do so. These days what has happened that those who are the messengers have started giving orders! Who was 'Mohammed Sahib'? He is the messenger. He is the Prophet. He had come as the messenger of God and throughout His life, He never gave any orders nor any restrictions, whatever were the instructions of the Holy Quran, He passed on the same as messages to all of us but these middlemen when they start giving orders then the empire of 'Fatwas' is created. This creates a lot of disturbance. Who are we to give any orders? The Quran may ordain that do this or do that. What instructions can we possibly give? The greatest learning from Mohammed Sahib is that no orders, no instructions, just convey the message of love (Mohabbat ka paigham). That is why we call Him the 'Prophet'. But in between the Pandits started giving orders or instructions instead of giving the messages where the Vedas were only authorized to do so! This created a lot of confusion. If we walked on the orders or instructions then there would be no need of celebrating this 'Jashn'. And when I get to hear the word unity, unity, my ears feel very unhappy! We all are one! All this talk about unity means that we are separate. Let's just leave all this! People say that see 'Rahim' in Ram or see Ram in 'Rahim'. Why can't we learn to see 'Rahim in Rahim'! See Ram in Ram! It shall be a great favour. Lets us see Hanuman in Hanuman. See 'Khoddiyar in Khoddiyar'! 'Allah in Allah'! What is the harm? But we have become such instructors that do this, do that and what not! 'Mohammed Sahib' had done a great service to mankind!

In 'Maharashtra' we had a saint 'Meher Baba'. He had given a very beautiful message that from the entire Islamic philosophy and from 'Mohammed Sahib' if I have learnt anything then it is this that our life itself should become the 'Bhajan' or an act of reverence. The life and 'Bhajan' should not be separate. And the Prophet is also telling the world that 'Bandagi hee Zindagi hai aur Zindagi hee Bandagi hai'. But in between, a lot of disturbance takes place. When I try and do the explanation in my own way then though I don't know the language but at times I feel that it is possible to have a clear cut and authentic translation of the Holy Quran? Is the authentic translation of the Vedas possible? 'Nako'! We can only get to know a little bit when we can hear the 'Noorani' voice! Otherwise, it is just not possible. I asked the 'Pandits' who recite the 'Richas' of the Vedas that can you tell me the meaning of these 'Mantras'? To which they said

that we are sorry, we are just doing the 'Paath' or reading it. There have been quite a few commentaries of the Holy Quran. It is not so that it has not been done, I agree but the original text of this Divine voice either in the medieval period, either of the Vedas or the Quran, the commentators did some mischief as a result the scripture began to be used as a weapon by the zealots! To make the scripture a weapon the ones who have been responsible for this are the preachers and teachers who instead of giving the message of love, they got busy in teaching and instructing the people. That is why we see that the scripture is now being used as a tool or a weapon. During such a time, 'Mahuva' has come forward and is giving an example to the world. Dr. Abdul Kalaam Azad wrote the commentary of the Quran. Many philanthropists went to him and asked that would you like to dedicate or offer this treatise which you have done in your own way? Whether to your 'Walid' or father? Or a 'Dharma Guru'! Whom? Anybody can say what they want but I am not going to dedicate it to anyone. But the need was there! Some learned Fakir in the Arabian countries learnt that there is someone in India has written an authentic commentary on the 'Quran-e-Sharif' in the manner it is said to have been spoken. Otherwise, even in the Quran also, one has to say 'Neti-Neti' only! No one can say in the manner in which it has been written! But, he has tried his utmost to be as close to the truth as possible. This Fakir left the Middle East and after months knocks at Kalaam Sahib's door. He was cordially welcomed inside a very simple dwelling. He said that I have heard about your commentary and I find it to be very close to the truth. I was given to understand that you take Rs. 40/= for a copy and I have collected that amount somehow for a copy. I am offering these forty rupees at your feet and beg you to initiate me into Quran. Tears rolled down 'Kalaam Sahib's' cheeks and he said that I neither order nor do I instruct, following the tradition of 'Mohammed Sahib' I only share his message. Because you have come from such a distance, I dedicate this commentary in your name. What I mean to say that all these pure tributaries which were flowing in our country had to face very many obstacles and hardships. 'Anwar Bhai' put it very correctly that instead of mere talking let us put in practice in our day to day lives. We should practice these tenets of the scriptures and try and live by them. We cannot possibly say that there is no effort in the direction of inculcating them in our day to day lives. It is being done! If it was not practiced then believe me, we would not have had so much peace or a friendly disposition. So many people are sitting so quietly for hours together. This proves that it is being put into practice little or more, whatever it may be! Every year this beautiful environment recharges us for a year. I welcome this function or program!

Sufi Saint 'Sheikh Saadi' had once said; I sometimes feel that this religion of Islam, which is so pure and it talks about the universal peace, but then why did they keep the Sufis at an arm's length? They never liked the 'Sufis'! Because, the 'Sufi' is not a 'Pandit', he is not a 'Maulana' and neither a 'Maulavi', but he is 'Fakir, Baul, Nomad or a 'Sadhu' that is why somehow you can't gel with him or to put it bluntly, he cannot become the shopkeeper for you! One of our poets 'Devraj' was telling me; and I heard for the first time from him that in the world why do people cut the hen? What harm has the poor cock done to you? Why are these fowls butchered? I was dumb struck that what is it that 'Devraj' is trying to convey? He presented a beautiful analogy that the cock is butchered because it crows early in the morning and wakes up or disturbs the sleep of the people. Please remember this that the one who awakens everybody, his head is chopped off! Who has been left alone? The 'Prophet' had to perform the 'Hijrat' or in other words had to migrate to a different land. In 'Karbala', 'Bahattar' or seventy two, I don't say seventy two; instead I say they were 'Behtar' people! Please don't go by the numbers but they were such good and noble souls that their remembrance even in this day and time brings tears not only in the eyes of Moslems but every individual, every human being will shed tears of sorrow at this gores massacre. They were such noble or kind hearted people. What I mean to say that all those who had tried to awaken the mankind, either they were hanged, or they had to face the firing squads, or they had to do 'Hijrat' or had to migrate to another place, or Socrates was given poison and in the same way 'Meera' too had to take poison. They were all subjected to torture and excessive hardships because they tried to awaken the people out from their deep slumber! And one person even told me this that the Cock's head is chopped off because he had now got this assumption that the sun rises only because he crows! That is why, he is butchered! Many people too unfortunately are of this belief that they are instrumental for the light! If we couldn't be there then there would be no light! Please let it be, Pyarrey! Don't make such futile claims! The truth of the matter is that seeing the sun rise, the cock crows! It is not the other way around! Sahib! When Mohammed Sahib enters our being then we only utter 'Kalmas', and the 'Aayaats' come out from within. When our inner organs are cleansed or purified then the 'Mantras' or the 'Richas' of the 'Upanishads' begin to flow! We need to understand this. This killing, butchering, slaughtering, breaking, shall go on till when? And that too in the name of religion!

Tu nishaanney benishaan hai|  
Our Vedas say that you are both, with form and also formless. The Islam says that you are,

'Nishaanney benishaan hai'!  
Tu nishaanney benishaan hai, tu baharrey sharmadi hai|  
Tujhhey dekhana meri ibaadat aur teri yaad bandagi hai|

Mera sar wahin jhuka jahaan khatma bandagi hai!  
Place your head on the doorstep of the Fakir, Sahib! 'Sheikh Saadi' says, now who will listen and he did not speak much otherwise he too would have got the same fate! He and 'Raabia' had condemned the usage of the word 'Kaafir' and wanted that this word itself should be removed. Who is a 'Kaafir'? If this is the creation made by 'Allah' or 'Khuda' then even the 'Kaafir' is His creation, keep him locked in a cage!

Akhil biswa yaha more upaaya|  
Saba par mori barabari daaya||  
By the grace of the 'Maulanas' I only understand this much by their kindnesses that, 'Jo Khallaq ki khidmat karrey woh hee Khuda Hai'! He is involved in the service of the entire 'Khalq'! Starting from education, feeding, clothing, and reassuring the others! The true 'Khuda ka banda' is one who is engaged in the service of the 'Khalq'.

So he said that this should happen. The one who is a messenger shall agree or accept it but the one who orders or instructs will not! At such time, the Holy Quran and the Holy 'Aayaats' come to our aid and I have seen the Holy Quran twice with my 'Talgajardi eyes'. I have tried to understand it to the maximum I could so that with its aid, I can speak a few lines related to it to the world. We find wonderful and marvellous things in it! There is a talk on simplicity and humility, and there is a talk of non-violence. I even have to say this to the people of our religion that the country which has the Vedas but do not have the 'Samvedana' or sympathy or feeling, then this will be an insult of the Vedas. Quran is there and there is no compassion! Then on whose reputation or dignity are we seated? Take the word 'Aan' from Quran! Whose dignity are we dependent on either cruelty or compassion.

Like we say that 'By the Aan of my father or my Guru's Aan, the reputation of my tradition and so on', such a 'Jashn' and that too in such an environment? Here, it was well said that the 'Jashn' is not to be seen or not to be read but just celebration! And it is being celebrated! Whether it is the Hindu religion or Islam or Christianity or any religion for that matter! There is this talk going on that 'Bapu'! Says 'Ali-Maula' in the 'Kathas'! If you have been listening then I say this just like that, naturally my 'Vyaaspeetha' says, Allah knows! Our dear 'Mohandas Bapu' was telling me once that 'Bapu'! It is very difficult to tell you something. You are younger to me but still, I can't tell you anything! But when you say 'Allah jaanney' in that time, you can say 'Ram, Ram, Ram' eight times. I replied that when I say 'Allah jaanney' once, then eight

repetitions of 'Ram-Ram' come into it. Now you are growing old and why do you unnecessarily try to become obstinate? Leave all this! 'Mazhab nahi sikhaata aapas mein bair rakhana', take this message from it! Therefore, I utter it very naturally without any practice or extra efforts. You understand that I make you recite 'Ali-Maula' from the 'Vyaaspeetha' and I request the 'Maulanas' also that you also from your seat ask the people to recite 'Raghupati Raghava Raja Ram'. If you are ready for the unity then please come out in the open leaving aside all inhibitions! Come to the open field of 'Talgajarda'! But we tell others and when our turn comes, we become weak kneed! What is the truth? Please be honest and reply! Our 'Mehraan Bhai' says, 'Jai Mataji-Jai Mataji'. Now the Ma is of everyone but how many say it is the problem! Even to talk about 'Bharat Mata' there is a hesitation! Just think! Where are we? There is unity amongst us, no doubt. All this confusion or misinformation has got into it unnecessarily! Therefore, I say that you think that I don't feel the pain? If the Cock crows! Such a condition comes up! I don't feel the pain! There is this benevolent grace of so many elders, their blessings, that is why no one confronts me but still there are many who are left! The 'Dharma Guru' does not get angry but say that 'Aa Babaey shun maandyu chhey? Pann Baba aevun maanddey chhey aenney koi utthapi no sakkey! The Fakir does not give you any supernatural powers instead he purifies you! To be a 'Siddha' or to make one is no great achievement but to be cleansed or pure is indeed a great achievement.

'Mehboob Sahib' went for the 'Hajj' and got me 'Zam-Zam'. From my 'Mahuva' all those who go for 'Hajj' they bring for me dates, Zam-Zam, and Ittr. They bring back some Prasad for me from there. And I tell them that please sit here. I get everything made in my 'Gangajal'. Today, I shall use the 'Zam-Zam' to make my 'Roti' in your presence. 'Mehboob Sahib' is a witness! Sometimes, I have the 'Laapsi' made with 'Gangajal'! I am not asking you to drink poison, I am just asking you to have laapsi. 'Mehndi Babu' takes it! He eats in the Shiva temple. To find such a 'Miyan' is very difficult! My 'Anwar Bhai' was saying, the unity of this place, the unity here and so on! In our 'Talgajarda' we have a 'Daatar'. When we were children, we used to say that there is cave in there. This cave opens out on the other side at Girnar in 'Junaagadh'. But he does not try nor has the courage to try! But I would like to say that in our 'Talgajarda' we have the 'Dargah of the Peer' 'Daatar', it is not miserly but it is very charitable and 'Daatar'. If there is cave under the 'Dargah' then why will I go to 'Junaagadh'? We will go to 'Rameshwaram' because this 'Rameshwara' is very charitable or 'Daatar'! The 'Dataar' can take you anywhere.

Shabb bhar raha khayaal mein takkiya Fakir ka,  
Din bhar sunnaunga mein kissa Fakir ka|  
Hillney laggey hein taqt, uchhallnein laggey hein taj,  
Shaahon ne jab suna kissa Fakir ka|  
- 'Parwaz' Sahib.

Come, while paying our respects to the different religions and holding our sacred and Holy Scriptures close to our hearts, dancing joyfully, hear its explanation from the 'Fakirs and Saints'. By doing this a great peace and harmony shall be established in the world.

I had gone to Jerusalem; there is a wall of 'Mohammad Sahib' there and people pray there and ask for the 'Dua'! So I was told that Babu, you are a Hindu. I said, 'Khabardaar'! Please don't label me of one particular religion. This is a very small introduction of mine! Though, I am proud to be a Hindu and you must be proud to be a Moslem! Why not? It must be there. But I said if I am Hindu, so what? 'Shoonya Palanpuri' says in Gujarati;

Chhun shoonya yeh na bhool ae astittva na Khuda,  
Tun toh hashhey ke kame, pun hoon toh zaroor  
chhun!

Then he said that are you a Moslem? I said that why are you asking this question? He said that please don't mind Babu, we have heard about you. I said that I am not a Moslem but I am a human being from 'Talgajarda'. He became very happy. I have just been to 'Rwanda'. The Government of Rwanda has declared that we all the citizens or the people living here shall be called 'Rwandians' and we shall not be discriminated by any caste or creed. Because, twenty five years ago ten lakh people were massacred! I offered floral tributes at the tomb of 2.5 lakh! Just at one place there were the tombs of two and a half lakh people. And this is being the topic of discussion everywhere. I cannot believe and understand that how can a religion do such a thing! Come; let us walk on this path. I always remember 'Dushyanta Kumar' in some context that -

Sirf hungaama khada karna mera maqsad nahi,  
Meri koshish hai ke ye surat baddallnein chhahiye|  
Peer parvat si hui abb pighalni chhahiye,  
Abb Himalaya se koi Ganga nikallni chhahiye|  
Therefore, the 'Zam-Zam' is equally revered by me. If anyone will disrespect 'Zam-Zam', he can't be called a Hindu; he cannot be called a 'Sanatani'. Similarly the one who disrespects the 'Gangajal' cannot be called a Moslem. The water element is universal; it cannot be divided into Hindu or Moslem!

Na Hindu bannega na Musallmaan bannega,  
Insaan ki aulad hai tu insaan bannega|  
Kudrat ne toh bakshi thi hummein ek hee dharti,  
Hummnein kahin Bharat kahin Iran bannaya|

We have forgotten the sacred teachings and instructions given to us by the Holy Quran. Many a Moslem brothers come to me and express that Babu,

we all are one! When I enter the 'Shivalaya' then one goes left and the other goes right! They were walking with me and they claim that we are all together and the moment they see me entering the temple, they say that Babu! We have some work, you kindly go and come, and we shall see you later! These differences should be eradicated. Which 'Miyan' and which 'Mahadeva'?

Kabbey se butkaddey se kabhi bazmeien-jaam se,  
Aawaz de raha hun tumhein har maqaam se|

A true 'Fakir' does not give any instructions; instead he evokes or calls upon the people. He invites! 'Osho' had said this that I don't give any lecture; instead I invite you to come to my gathering or my banquet! And at least taste a sip then you will come to know that how beautiful is this life! So, the 'Yaad-e-Hussain' is the eyes of the Divine. You all don't believe in form and you should not, because we too are the devotees of the formless God! But we respect our faith and at times according to this faith we get the idols made. This is no crime! And no one has the right to destroy or damage them. In the past those who have tried to trample upon the faith of the Hindus, could not remain in peace! The time changes for all! The Islam believes in the formless and even the Hindus believe in it but the faith assumes a form and that too is worshipped. If you don't take a form but does the Mosque not have a particular form or design? Is it not there? There should be no mention of the charitable person on the Mosque. At the doors of the 'Khuda' or 'Malik' there is no one bigger in charity than Him! What is the need to put up a plaque there? People even don't spare the places of worship! It is fine that someone has come forward and donated money for it, and let the wealth be used fruitfully! And if someone wants the plaque, so be it! People donate a fan to a temple and on each of the blades his name, father's name and grandfather's name are written! The moment the priest switches on the fan, all the three generations start rotating! What a show is it?

Jo Khuda hai kharaadi akla ussmein jaadi,  
Woh aadi anaadi ka karta kahaaya|

What the Almighty has given us, in comparison to that what do we have? Yes, if we can imbibe a few words of love in us! We develop a little bit of 'Hussain's' 'Hussaineeyat' in us! I say that whenever or wherever I see anything beautiful, for me it is the 'Hussain' of 'Quarala'! If I see a beautiful sister or daughter anywhere, not through any declinable eyes or not from any poaching view point but from the eyes of a worshipper! Any divine face, beautiful scenery, an elegant idol, a wonderful temple or a building then they all for me are the replication of 'Hussain'. People ask me that 'Babu'! When you sit in the 'Katha' then why do you look all around? My answer is that I look at the divine faces all around! Sahib! What beautiful faces are

sitting here! In such a gathering even an ugly person becomes handsome. His mind and heart (Antahakarana) undergo a change and also the outward appearance changes. Because, we all are sitting in a 'Noorani' gathering! Just see how beautiful they are!

Yeh hassen chhehrey teri tasbih ke daanney hain,  
Nigaahon se dekh leta hun, ibaadat ho hee jati hai|

Just think, you need such an eye! We all believe in the formless but why should we destroy the form? Even the ones who believe in the formless have to live in a house which has a definite shape. If not then go and live in the open field! You cannot live without a form, where will you go? Even the 'Dargah' has a form, we offer the 'Chaader' on it! We will have to think loftily and will have to put it in practice. And it is the grace of 'Allah' that in 'Mahuva' because of such programs being held here, it is being implemented. The spark is ignited but it just goes off within an hour! Who sprinkles the water? Does the Divine sprinkle the water? So, the spark is ignited and it extinguishes also but yet, this 'Sarzammen' of 'Mahuva' is still saved from such onslaughts. It is so because of the love we all share with each other. Please don't hurt anyone! When 'Maulana Sahib' came to meet me then I was telling him;

Ek aisa zakhm chaahiye apnney mijaaz ka,  
Gahara bhi bahut ho aur hara bhi bahut ho|

When such a pain comes into our lives! 'Deen' even means pain or misery! 'Deen' means religion and another meaning of 'Deen' is pain, sympathy, humility, simplicity, goodness, allegiance. In the Hindu scriptures 'Deen' means true knowledge and divine knowledge or purity of understanding. When I am using the word 'Vivek-Shuddhi' then please don't be under this impression that knowledge or understanding is always pure! Unfortunately, even the discerning knowledge of people is not always pure or clean! 'Ram-Ram' outside and from within?

Ooparthei ujalla aewa dekhata sajjano jewa,  
Punn swaarthei mann tanna maila malley tayarrey  
bhayankar chhey!

Whenever we have been in this state then this dais has always helped us. 'Mahuva' indeed is doing a lot of good work! This stage is a topic of discussion the world over! Not because of Morari Babu but because of the unity between the Hindus and Moslems of this region. Many Morari Bapus will come and go, many shall be and many are already there! Who is Morari Babu? A leaf fallen from the tree is flowing in the Ganges, when it will get to the shore who knows! But this continuous flow of love that has incarnated here like the Ganges is all that matters. This is the glory of this flow! That is why all of you come here. And even this magnanimity needs to be marked 'Mehndi Babu',

that when we gather here, the Hindus are ones to come first and the Moslems come later! 'Jashnney jannabbey abu taalib', that is the reason the responsibility increases. Here, 'Jashnney Jannabbey' is written, no other name is written except 'Abu Taalib', please respect its honour! This is the reason why we all gather and shall keep on doing so!

There was a Guru. He had two disciples. One was his senior disciple and the other the junior. When the Guru used to sleep at night both of them used to press the Guru's feet. The senior disciple used to exert his supremacy and because of that used to press the right foot and the junior used to press the left foot. Gradually the idiocy grew to this extent that if the one who used to press the left foot was not there and the Guru said that please press this leg because it is aching then the disciple would say that sorry, this is not my job! When he will come back, he will press, not me! But the Guru said that the legs are mine! To which he flatly refused saying No! No! So what! The one pressing the left would not touch the right and vice-versa! Once it so happened that the senior disciple had gone out to collect some donations for the construction of the temple/mosque, whatever and the Guru was sleeping and the junior was only pressing the left foot. The Guru went off to sleep. The Guru turned sides and the right foot fell on the left! Seeing this, the junior got infuriated that how can the right fall on my foot? Sahib, Guru's 'Chipiya' was lying in the 'Dhuni' and he went and picked it up. He came back and struck the right leg so hard that the Guru suffered a fracture and the leg had to be put in a cast. Maulana Sahib! When my Moslem brothers come to meet me they say that Babu! We had come to see you earlier but learnt that you had gone for 'Katha paddhnein gaye tthey' and that is why we have come again. This is the unity! There is a lot of glory in the usage of the word! So, the right foot was put into a cast for a month. He was admitted to our 'Hanumant Hospital'! After a month the senior returned and saw the Guru lying with the right leg plastered. The junior disciple had gone to the river for washing clothes and the senior came and he went to touch the right foot of the Guru and he yelled, 'Kabardaar!' Don't touch my legs. By dividing my legs between the two of you, you people have put me in this condition! He saw the state and yelled! Who did this to my foot? On this the Baba narrated the entire incident as it had occurred. On hearing this, the senior got furious that what the hell! He, being junior mustered courage to this to my leg in my absence! Now that I am back, I'll show him! He went and got the 'Guru's 'Chipiya' and struck on the Guru's left leg and broke it. In this manner, both the legs were damaged! The disciples have nothing to do! In their stupidity they rendered the Guru crippled! The Hindus and Moslems are the two legs, Sahib! We are doing exactly this to 'Khuda' the Almighty! We are breaking the legs of our creator!

Tu agar mandir mein hai toh masjid mein kaun?  
Tu agar basti mein basata hai toh veeranney mein kaun?

Tu agar tasbih mein hai toh danney danney mein kaun?

Tu agar shamma mein jalta hai toh batta, parwaaneien mein kaun?

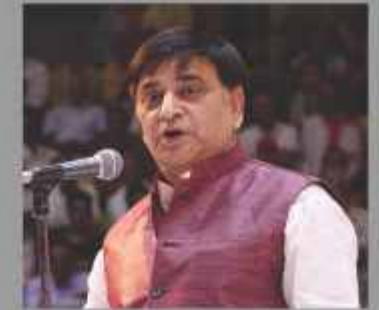
It is the 'Noor' that is present in all! Why don't we understand this principal truth? Whether this 'Neem' tree is Hindu or Moslem? No one beats it! People on the contrary break its branches and use it to brush their teeth. The pigeon is neither a Hindu nor a Moslem. Similarly, the crows too are not divided in the name of religion. That is why; we the residents of 'Mahuva' should give such a message of love and unity to the world that here we all are joined at the heart and are one! This 'Chedda-Cheddi' that we have is the joining of the two pieces of a cloth but not the unity or amalgamation of two hearts. We tie a knot with the two pieces of garment worn by the bride and the groom. It is not the knot or the unity of hearts. If there is a unity of hearts then what not can be achieved? What all can be done!

My dear brothers and sisters, 'Mahuva' is doing a great job. Once when I could not make it then 'Maulana Sahib' came to Ahmadabad and said Babu! Because you couldn't attend, we would like to come and meet you! This is Love, 'Mohabbat'! I pray that this bond remains intact. So many people gather here and they come slowly at their own pace. But they are all at their respective seats till such time as the honours are done. What is commendable is that you are hearing all that is being said in silence and so much alleviation. This truly gladdens my heart! We all should go on celebrating this 'Jashn' for posterity. We should neither take up the instructions in our hands nor the orders! Following the tradition of the 'Prophet' we should all be the messenger or the envoy (Qasid) or the postmen deliver the letter or the message to the right person at the right address. This is what we all need to do and is being done here. I am grateful of all the people who assemble here and listen to these elders with much respect and regard. I am young as compared to them so out of their affection they pick me up on their shoulders and put me in the front. I too look forward to this function. How beautifully 'Zaheer Sahib' spoke! He speaks for fifteen twenty minutes and there would be pin drop silence! He gave up his right (Haq). Today, no one is willing to give up his/her right! The sound people weren't there then! This is what we call nobility. I express my heartfelt happiness for this and in the end the 'Fakirs' come! If they are not then they should be from their hearts. 'Fakiraana aaye sada de challey!' These 'Fakirs' called out to us; they invited us with their messages!

Fakiraana aaye sada de challey,  
Miyan khush raho hum dua de challey|

(The discourse delivered during the 'Ekta-Jashn'-2019 at 'Mahuva' Gujarat, dated: 3/5/2019)

## EVENING PERFORMANCE





II JAI SIYARAM II