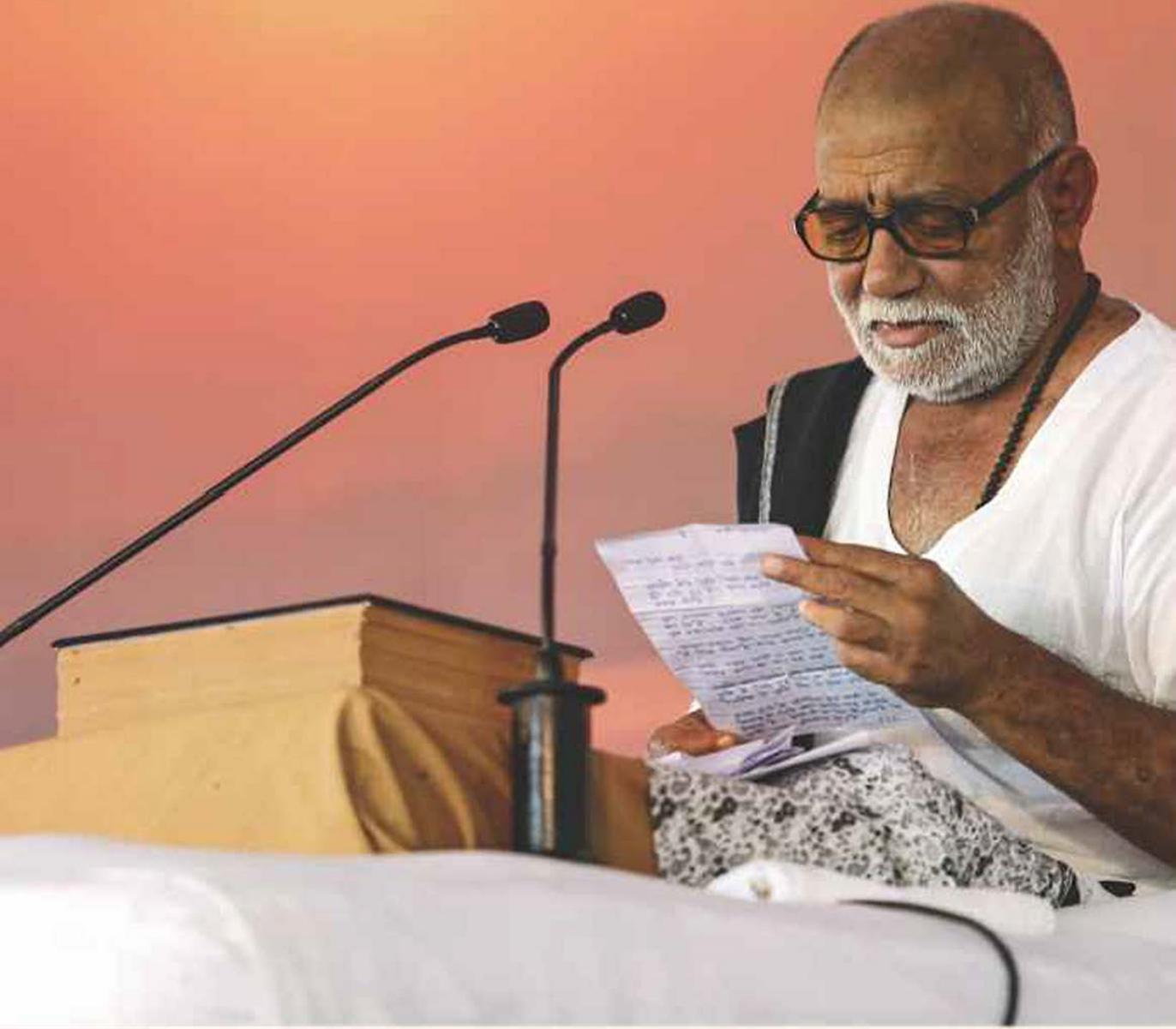


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II RAMKATHA II

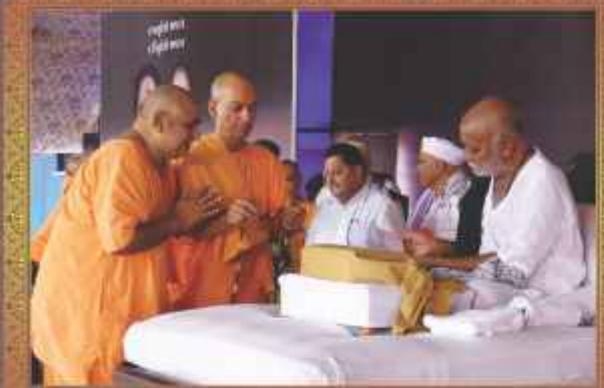
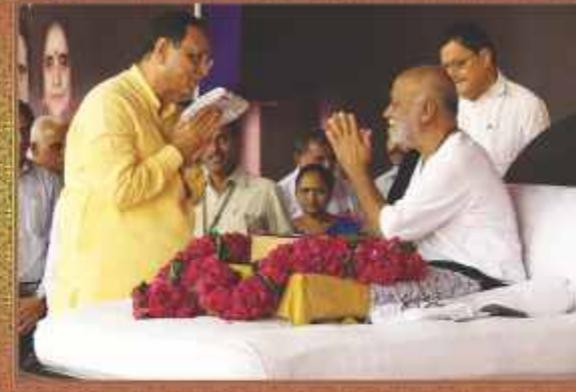
MORARIBAPU



Manas-Katha

Mahuva (Gujarat)

Kahtha jo sakala loka hitkaari|Soi poochhan chaha Sailakumari||
Poochhehu Raghupati katha prassanga|Sakala loka jaga paavani Ganga||



II RAM KATHA II

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From 28/04/2017 to 7/05/2017, 'Morari Bapu' recited the 'Ramkatha' at 'Mahuva (Gujarat) and the principal topic of discussion was chosen as 'Manas – Katha'.

There are how many types of 'Kathas' in the 'Ramcharitmanas'? What sort of material or ingredients of the 'Katha' are contained in it? How does the 'Katha' touch the different actions or tendencies of the mind? From ages or time immemorial, these 'Kathas' have been narrated, written, recited, read and its study and continuous practice in the day to day life is done! What is so great in the 'Katha'? Why does the 'Katha' implore or compel us to think about it or contemplate on it? And on many such relevant questions Bapu explained the different aspects of this 'Katha' in context of the 'Manas-Katha'!

'Katha' benefits us greatly and side by side also purifies us. In this way, Bapu put across the benevolence of the 'Katha' and in relation to Goswamiji, he even put across the glory of the 'Katha'. Bapu said that for the listener as well as the speaker the 'Katha' does these three things. Firstly, the 'Katha' destroys our doubts. It eradicates our misconceptions or confusions and removes our attachments or infatuations. The 'Bhagwadkatha' provides peaceful rest to the scholars and the common man derives entertainment and destroys the impurities of this age of 'Kali'! Bapu gave us the introduction of the 'Rajoguni, Tammoguni, Sattvaguni' and the 'Gunateeta-Katha', in this way he explained the four characteristics of the 'Katha'. Then he spoke about the 'Laya, Vikshepa, Apratipatti, Kashaaya and Svaadanubhooti' the five obstacles or impediments for the 'Katha'.

The 'Katha' alters or changes the chemicals in our body and Bapu said that by the end of the twenty first century, the science will be compelled to research on this subject of the changes in the chemical composition of the human anatomy as an effect of the 'Katha'! How do tears flow from the eyes of the listeners? Research on the 'Vyaaspeethas' of this land is still pending. This point will need to be examined that why do so many come and are physically present in the 'Katha'! Today, the entire world is getting the benefit of the 'Live Telecasts' but still the numbers in the 'Pandals' are going up!

The one, who has tirelessly worked in the field of education, the principal of the J.P. Parekh High school, Respected N.N. Mehta Sahib, and for the educational memorial foundation in his name, Bapu recited the 'Katha' in the aid of this charity. At the very outset, Bapu in the name of Sri Hanumanji Maharaj, seated at 'Chitrakkot Dham' Talgaajarda, Bapu offered a cheque for rupees one hundred and twenty five thousand as the 'Tulsi-Patra' Prasad of our Hanumanji Maharaj to begin with and by the time the 'Katha' concluded, five crores of rupees were collected. Through his 'Vyaaspeetha', Bapu has tried to perform the 'Tarpann' for his teacher and also the principal of this institution!

-Nitin Vadgama.

Manas-Katha - 1

The 'Katha' benefits us as well as purifies us!

Katha jo sakala loka hitakaari|Soi poochhan chhaha Sailakumaari||
Poochhehu Raghupati katha prasannga|Sakala loka jaga paavani Ganga||

Baap! After a gap of a few years, once again the nine day 'Ramkatha' is going to take place at 'Mahuva'. At the outset, before I start, on this auspicious occasion of the beginning of this 'Katha', all of you who are seated here and all those who are able to see or hear the broadcast of this 'Katha' with the help of science, all over the world, please accept the 'Pranams' of 'Morari Bapu' from the 'Vyaaspeetha'. 'Jai Siya-Rama'! Baap! This boy, 'Paresh' just expressed his feelings. Prior to that, the moderator who was narrating in short the details of the program, Sri 'Haddiya Sahib' God knows from where he got hold of the ascetics and sages from the 'Mahabharata' era! Generally, you catch the culprits but here we see that even the good and noble aren't spared! He exhibited his practice or if may add, his expertise in the field of conducting such programs. I was not aware that 'Paresh' would speak! Out of his long association with the 'Vyaaspeetha', this boy has hardly spoken! But 'Nilesh' indicated to me that, he might speak! Without taking any cue or reference, without reading out from a pre-written text, he spoke in short and very beautifully. He mentioned that before so many years at his birth place, the birth place of 'Dana-Bapa', their family had organized the 'Srimadbhagwadkatha' by 'Pujya Bhaishree'. I remember it and I too had attended the same and was blessed by hearing the 'Katha' (Shravana Laabh). Since then, they had this desire or the 'Manoratha' of organizing the 'Ramkatha' also. Whenever, he used to come to see me, he would remind me about it!

If my memory serves me right then, it was their wish that the 'Ramkatha' should be organized at their ancestral village 'Dungara'. I would like to clarify this very clearly Baap! That anyone can plan or think anything or even I may think or make some rough plans in my mind but for my 'Katha', i.e. the 'Talgajardi Katha' the time and place is decided by someone else! I am moving towards this very big and poignant (Teevra) belief or trust. I am purposely using the word 'Teevra' here! Somehow, it was not destined for the village 'Dungara'. Should I reply, though I feel a bit hesitant in saying! 'Dana Bhai' too speaks very little. He sits down for ten or fifteen minutes. Mind you, he is not sitting to talk about someone! Though, he is from the organizer family, I don't ask nor need anything from him.



Instead, when I went to his place for a meal, I gave five hundred rupees each to the children! This point needs to be carefully understood by one and all! Maybe that at that point in time, 'Chiman Bhai' might have taken out the money and given to me for giving it to them. But yes! Of course they know that. Babu! After all, what can we give you? One black shawl! Today, I have put on his black shawl and come here. This black shawl has been given by him. Today's 'Katha' is beginning with the 'Black Shawl' given by the 'Faafaddawala'! I have done the 'Katha' even for those who 'Hiss' or snort. I have done so many 'Kathas' for them that in this 'Saddyatra' of mine, you shall find very many people who snort! But, I must say that this is the first time that I have got a 'Faafaddawala Yajamaan'. By snorting I am trying to imply that they are out to bite you or snort at you to ask for the 'Katha'! How many more times do we have to come to beg for the 'Katha'? They snort like this! In fact, he must have thought about his birth place but the place of his work or the 'Karma-Bhoomi' is 'Mahuva'! He started his career with a shop selling 'Faafadda' at 'Mahuva'. His 'Faafaddas' became very popular and the business grew! First of all the grace of God, then 'Matrudevobhava' and 'Pitrudevobhava' and his elder brother's virtue and meritorious act all put together and this 'Katha' is being done in their memory.

'Danabhai', I shall not praise you, Babu! But the total financial service of the 'Katha' or in the words of 'Srimadd Vallabhacharya Bhagwan', the 'Vittajaa Seva' has been taken over by him. 'Srimadd Mahaprabhu' used to divide the service in three distinct parts. The 'Vittajaa' means pertaining to money or the finances. The second is 'Tanuja', physical service and the third is the 'Maansi Seva', done mentally! When he asked for the 'Katha' and a sentence used by him, appealed to me very much and i.e. 'Merrey samagra samaaj kee ore se, nimitta matra'! He has a clan or in other words a greater family and what he meant was that the 'Katha' is being arranged by his entire clan, whereas, he is just a mere instrument in facilitating the entire organisation. So, it did not happen at the 'Dungara' village. I don't know why, somehow, it would just not register in my head! But for sure, this is his place of work or 'Karma'. In this, what sort of a yoga is this Sahib!

Sri. N.N. Mehta Sahib! Respected and honourable N.N.Metha, who is the teacher of so many of us and on behalf of all those who have been his students, 'Acharyadevobhava', such revered 'Mehta' Sahib! I too have been his pupil. Under his principal-ship, with a lot of difficulty, I passed the 'Matriculation Exam' in four attempts. I shall not be able to say that I plucked three times! But in the fourth attempt, I could make it! 'Kaka' was the Principal. Like in our colleges, the Principal would not go and take very many classes, similarly in the high schools too, the Principal would take very few classes in a week. At times, when a particular teacher would be absent or ill then he would take that class deputising for the absentee teacher. I have noticed this in 'Puja N.N. Kaka's behaviour that in the 'J.P Parekh High

School' whenever any teacher was absent and of any particular subject, this Principal would substitute him and teach that very subject and I am a witness of this, myself! Because, I have been his student. Some prominent citizens of 'Mahuva' have got together to start a memorial foundation in his name with the objective of helping the deserving students by way of awarding them scholarships for higher education and motivating them to progress in life. Such a desire and idea has been under discussion for quite some time and to put it in place and for its proper management the proposal came to me. At that point I said that I am willing to give a 'Katha' for this noble cause. I have been taught by 'Kaka'! I am indebted to him and in order to be able to repay, at least partially, I decided to do this 'Katha' at 'Mahuva'. At that time, I had said that I shall arrange for a suitable 'Yajamaan' or organizer for the 'Katha'. I am not worried about this aspect of arranging the organizer, so far, by His Divine grace! All the elders and my dear brothers and sisters of 'Mahuva' were extremely delighted with this idea.

'Danabhai' keeps on coming to me, every now and then. I said that we have to do a 'Katha' to honour 'Kaka' and I have already said yes! And this being your 'Karma-Bhoomi', if you wish to become the 'Yajamaan' for this 'Katha' at 'Mahuva', it will be nice. On hearing this, he was overjoyed and he said, 'Babu! If I can get this opportunity for 'Mahuva' then for me, there is no difference between 'Dungara & Mahuva'! And he readily agreed to take up the total responsibility of organizing this 'Katha'. Of course, it is being done in the loving memory of his parents and we very respectfully remember them along with his elder brother! And for all of us, 'Acharyadevobhava' is also a part of this divine remembrance. Now, this was the background of this 'Katha' and today, that auspicious day is at hand. I was not aware but when 'Kireetbhai', 'Kaka's' son came down from America and our 'Bhaayaanni', and others came to see me yesterday then they were telling me that, 'Babu! Do you know that from the 'Tritiya' when the 'Katha' is scheduled to begin, by providence, it happens to be the death anniversary of Mehta Sahib! And when on the next Saturday, the 'Katha' shall conclude, it happens to be his birthday as per the 'Tithi' (Hindu calendar). Therefore, by the Divine grace, providentially, the two important dates connected with Mehta Sahib happen to fall in between this 'Katha' which is also being done in his memory. And by the Divine Grace, we are beginning the 'Katha' today!

It was just mentioned a little while ago that this is the eighteenth 'Katha' at 'Mahuva'. But please allow me to say that before I did my first 'Katha' at 'Mahuva', I had already done five 'Kathas' at my native village. Those who say that 'Morari Babu' did his first 'Katha' at our place are wrong in saying so and even their fathers were wrong, if they claimed it to be so! My very first 'Katha' that I did was at our old 'Ramji Mandir' at my village 'Talgajarda' at the age of fourteen and that too I had a very discreet instructions given by my 'Dada'. This followed the second as well as the third. Up to five

'Kathas', I did not leave my village. So, after this, the 'Kathas' went on but after that the first 'Katha' was at 'Mahuva' and today is the eighteenth 'Katha'. And that too by the humble efforts and noble desire of 'Danabhai, his wife, his full family or clan if I may say so and his son, have all joined in overwhelmingly for this 'Katha'. I don't agree that they harbour any desire or motive behind it. I am overjoyed with the fact that we are beginning this 'Katha' with such holy and sacred feelings or motives! Baap! All the three services, i.e. the Vittaja, Manasi and Tanuja Sevas' are all being done by 'Danabhai Faafaddawala's' entire family or clan!

In the memory of an 'Acharya', who lifelong continued to teach or was engaged in imparting knowledge. There would be very few 'Acharyas' like this in the society and in his memory, the deserving and meritorious students will be motivated to study further by giving them the scholarships and whatever has already been collected and shall be collected in 'Puja Kaka's' name shall be put into the foundation or the trust and out of the interest that will accrue, it shall be used in motivating and serving these needy students for their higher studies. Such a noble cause also forms an integral part of this 'Katha'. The committee is doing a lot of good work and all are participating and doing it jointly. All of you are also contributing in this noble cause in your own way. But, as per my individual nature, I follow this tradition or a rule that whenever I associate myself with any such noble endeavour or effort and funds are being collected towards it and expended for such noble causes, then during such auspicious occasions, 'Chitrakootdham-Talgajarda' as the 'Prasad' of my Hanuman, I give a small token as the 'Tulsi Patra' from my side. For 'Acharyadevobhava', and this trust in the memory of 'Mehta Sahib' in the form of a 'Tulsi-Patra', 'Chitrakootdham-Talgajarda' as Sri Hanumanji's Prasadi a cheque of Rupees one hundred and twenty five thousand, I shall personally hand it over to the committee! As such, the 'Shree Ganesha' or the auspicious beginning has already been done and quite a decent sum is being collected. Paresh is asking me, 'Babu! What should I do'? I said, 'Son! You are already doing all this expenditure! To organize the 'Katha' is no mean task, Sahib! But still, he was asking me that what should I do, Babu? Son! Say whatever is there on your mind! To which he said that you kindly tell me what should I do? You say whatever comes to your mind! I said that I have already said and shall again reiterate that the complete 'Seva' of the 'Katha' is yours! Whatever, it entails the way I have said it! But still, 'Danabhai's' family very heartily want to contribute a sum of rupees five hundred thousand for this noble cause.

How did this 'Katha' come, in the first place? How did everything fall into place? In the end, it is the Ultimate Supreme personality of Godhead who does everything, such is my firm belief! And being a mere instrument in this 'Triveni' of 'Matrudevobhava, Pitrudevobhava and Acharyadevobhava' in the sacred

memory of these three the 'Ramkatha' is about to begin. But as such, this boy has already begun by saying that if one is very tired and he feels totally drained out from within then even if he has a huge palatial mansion and big-big cars and all the other entrapments of luxury, the inner tiredness does not get reduced or decrease. And this tiredness will only be removed when you reverse the letters i.e. 'Thaak=Katha' (In Hindi vernacular). He has collected and arranged these things very systematically. I had even thought of it yesterday and was confirmed this morning that this time at 'Mahuva' the main topic for our discussion for this 'Katha' shall be 'Manas-Katha'. Because, the 'Ramcharitmanas' itself contains so many different 'Kathas', Sahib! The sphere or the span of the 'Katha' is very vast! You might be knowing that we used to get very small-small books in our times. 'Drishttaanta Kathayein or the Bodha Kathas, etc. and in the same way, the 'Ramayana' has a 'Virodha Katha' as well! Just like we have the 'Bodha-Katha', similarly, there is a 'Virodha-Katha' also. By the grace of the Guru, 'Talgajarda' is able to see the psychology of this great text, 'Ramcharitmanas' that it touches each and every tendency that arises in our mind in some way or the other. So, there are so many different 'Kathas' within this 'Ramkatha'! What is the main plot of the 'Ramcharitmanas'? Such wonderful and amazing material is contained in this 'Katha'! What values does the 'Ramkatha' talk about? So many ancient ideologies which are even acceptable in this day and time have been presented in a very practical way. We have been sitting here at 'Chitrakoot' for the last four/five days and 'Naginbapa' is also here. Bapa used a wonderful terminology, 'The living past'! But we also use this phrase, 'Let the past bury the dead' or the past is dead or gone! But this terminology is absolutely apt i.e. 'The living past', some such past which is not dead but still alive and can come to our help or guidance, such amazing and mysterious facets can be seen in the great text, the 'Ramcharitmanas'. My 'Goswamiji' has used the word 'Katha' so many times in this great text. You will find the usage of the word 'Katha' innumerable times in the 'Ramayana'. 'Katha, Katha, Katha, Katha...!' The 'Ramkatha' is not just the 'Katha' of Sri Ram, Sahib! When we all shall sit together for nine days and discuss, only then we will know.

Baab! We shall go on seeing the different topics and shall observe the story-line side by side. But the two lines which remain the principal focus of our attention during this 'Katha' have been taken from the 'Balkanda'. The daughter of King Himalaya, thought that I should ask such a question to my husband 'Mahadeva', that its answer shall emancipate the entire creation. And in both the lines the word 'Loka' comes, which please bear in mind because it is the 'Shloka-Katha', as well as the 'Loka-Katha'! That 'Katha' which shall redeem the entire creation! By experimentation, there can be many results or outcomes of the 'Katha'. I always keep on saying this that the 'Katha' is not a 'Dharmashala'. This is not a gathering or a

pavilion for just pronouncing the 'Jai-Jaikaar', Sahib! The two lines that I have sung and shall repeat them once again, clearly says that the 'Katha' is for the advantage or the benefit of one and all! It benefits the entire creation (Loka). We all try and help or benefit others, it is a very good thing and must be done. To help or benefit others is indeed a very great thing but even more commendable will be that along with helping others, we must try and purify them also! We many times try and help others but are unable to purify them. This purification is the most commendable thing to do! But the 'Katha' does both.

Katha jo sakala loka hitakaari|
Soi poochhan chhaha Sailakumaari||
Poochhehu Raghupati Katha prassangaa|
Sakala loka jaga paavani Ganga||

So, this 'Katha' which benefits the entire creation, this 'Katha' of our God or the 'Eeshwara' is nothing but a dialogue of the truth, love and compassion. All this discussion is nothing but the 'Katha'. It benefits everybody. Say, a person is a sinner and is very hungry. He has come to our doorstep and we have given him some food. He feels satisfied and by doing this act, we have helped him but we have not purified him. He can go and sin again or go and steal, etc. The 'Katha' does two things, Sahib! It benefits and side by side also purifies! To benefit or help is indeed good but the process of purification can change the entire life of a person, Sahib! It cleanses right up to the very roots. To grant this purity, is the second work of the 'Katha'.

Keeping the 'Manas-Katha' as our principal topic, what is the core essence of the 'Katha'? For what reason since ages these 'Kathas' are being said, written, sung, read and are being studied and learnt for so long? What is so great in the 'Katha'? Everyone is aware of the story but still, why does it appear new or fresh every day? This 'Katha' implores you and me to examine as to what is so special in it? Therefore, based on these two lines, we shall recite and hear the 'Ramkatha' for nine days. This is the time for doing the 'Anushthaan' (Practising religious austerities), Baap! From the viewpoint of 'Talgajarda', this is the period starting from 'Vaishaak Shukla Ekam to Vaishaak Shukla Navami' for doing the 'Paath' of the 'Valmiki Ramayana'. During this auspicious time, the 'Akshaya Tritiya' is considered to be very sacred! It is known as the 'Annabujha Muhurta'! So, on such an auspicious day the 'Katha' is beginning from today!

So, Baap! 'Manas-Katha' shall be our main focus. While discussing it, what are all the things that are advantageous for us and are especially beneficial in our purification, we shall discuss them as an experiment for these coming nine days. On the first day of the 'Katha' it has been our tradition and I call it a 'Pravaahi Parampara' or a flowing tradition that the speaker gives the introduction of the text like if he is going to speak on the 'Shiva-Purana', he will extoll its glories or if I may use a very literary language then it means to give the introduction of the text and explain its glories or virtues to the listeners. The great 'Kathakaars' or our ancestors

have termed it as the 'Mahatmaya-Gaan'! So, it has become a sort of an unwritten rule or practice that on the first day, the 'Mahatmaya' is described. If we see 'Srimadbhagwatji', therein we shall see an elaborate explanation of this 'Mahatmaya Prakarna' and the 'Moola-Katha' starts from the second day, such is the practice. Though, this text 'Ramcharitmanas' which is placed here and adorns the 'Vyaaspeetha', Goswamiji has not written a very elaborate introduction or 'Mahatmaya', per se! He straightway, begins the 'Katha'. When the four 'Acharyas' of the 'Manas' who are seated on the four separate 'Ghats' then we see that each one of them in a few lines, in their own way describe or recite the glories of this great text! Like, when Sri 'Yaagyavalkaji Maharaj' begins, he says, '*Ramkatha Sasikirana samaana*'. When Lord Shiva begins, He says, '*Ramkatha sundar kartaari*', etc. in this way each speaker sings the glory!

Tulsidasji begins his text! Sri 'Valmiki' has named the different chapters as 'Kanda' like the 'Balkanda, Ayodhyakanda' and so on. Tulsji has used the word 'Sopaa' in place of 'Kanda'. I very much like and appreciate this usage because, we use 'Kanda' in very many different contexts like, so and so has got involved in a very bad 'Kanda' etc. Tulsji, moving away from this tradition calls the different chapters to be the 'Sopaa' which means that he is giving us a ladder to climb up in life, moving up and blossoming in life. Tulsji just writes, 'Prathama sopaa samaapta'. In fact 'Balkanda' came in much later just to add the suffix 'Kanda' to it! I feel that this idea of altering the name of the chapter or the 'Prakarana' is a very revolutionary decision. We are able to get a glimpse of his mind or the thought process. Tulsji's 'Brahmmateja' had awakened! His asceticism had already ripened! That is why, he uses the word 'Sopaa'. Move ahead, step by step. From the childhood right up to the ripe old age which is called as the 'Uttaravastha' or the 'Uttarkanda' as per the terminology of the 'Ramayana'. We have such a 'Ramkatha' with us which can change our entire life right from the childhood up to the old age. Therefore, the 'Ramkatha' gives us the lesson of leading a very pure life. And Tulsji begins such a divine text. The very first 'Sopaa' in the words used by 'Valmikiji' is the 'Balkanda' and in the very beginning, Goswamiji has written seven 'Mantras' or 'Shlokas'. He had no reason to prove to anybody that he is a very erudite scholar and he knows Sanskrit. If that would have been his motive then he would have written the entire text in Sanskrit. But he might have thought that Sanskrit is the original language and is also known as the language of the Gods, he should offer his respects to it by beginning the text by writing the 'Shlokas' but ultimately he would move on to the 'Lokvaanni' or the very common local language used in those days. Seeking the blessings of the 'Shloka', he wanted to go up to the 'Loka'. That is why, Tulsji wrote seven 'Shlokas' at the very beginning. Many people make this foolish comment that he did so because his Sanskrit was very

weak! I have heard it from quite a few so called critiques or the extra learned class! Now, how to explain or reason with such people? Tulsji did not require to prove anything to anybody because it is a well-known fact that he has stayed at 'Kaashi' and has studied under his Guru, 'Narharidasji Maharaj'. He had learnt his Sanskrit from such an exalted Guru and a very well-known place like 'Kaashi' and that is why, he wrote seven mantras to begin his text.

Varnannaam arthasanghannam rasaannam chhanda saamapi|
Mangallannam chha kartaarau vanddey Vaanni Vinnayakkau||

Whenever any learned scholar will begin his text then mostly or say ninety nine percent will start with 'Sri Ganeshaya namaha'. But Tulsji is truly blessed and virtuous! He just upturned the entire sequence! I shall venerate 'Ganesh' first when I begin writing the first 'Sorttha' but in my 'Shloka', I will start with the veneration of 'Mata Saraswati'. I will first bow down to the Goddess of learning and then go on to venerate 'Ganesh'. '*Vanddey Vaanni Vinnayakkau*'! There are two or three such 'Chaupais' wherein apparently one may find that the woman has been criticized or say reprimanded. It is such a big text and whatever it might be, but just look at the very beginning! Leaving 'Gannapati', the Divine Mother has been venerated first. Hey, Ma! I, first of all, venerate you and bow down at your feet. You are the Goddess of knowledge, thought and you give birth to the creator. Therefore, the text begins with the veneration of the Mother. Nobody has bothered to see this aspect! The doer of all the virtues, Hey, 'Vaanni-Saraswati'! I first of all offer my 'Pranams' to you and then touch the feet of Lord Ganesha.

Bhawani-Shankarrau vanddey Shradha-Vishwas roopinnau|
Yaabhyam vinna na pashyyanti Siddhaha svaantaha Sthameeshwaram||

While venerating Lord Shiva, he bowed down to Mata Bhawani first. There also, 'Matrudevo bhava' came first! I.e. Ma Bhawani or Parvati was venerated first. When he goes on to the veneration of 'Sri Sita-Ramji' there again, he venerates Mata Sita first and also while individually venerating them, there also the first 'Stuti' is dedicated to 'Ma Jaanki' followed by Lord Ram! In this way, Tulsji begins this holy and sacred text with seven 'Mantras'. Moving towards the 'Loka' after seeking the blessings of the 'Shloka', Tulsji now embarks upon the most common local dialect and from thereon, wrote the entire text in the most simple local language. He has truly done a great unparalleled feat! The language which happens to be beyond the reach of the common man, he brought it to him in his language! And all the 'Buddha Purushas' have mostly done or followed a similar line of communication.

Then he writes five 'Sortthas' to begin with. Through them, he tries to establish the worship of the 'Five Deities' namely, 'Gannpati, Bhawani Jagdamba Durga, Lord Shiva, Lord Vishnu and the Sun God'. The worship of these five deities is our 'Sanatana Tradition'. If just for the sake of opposition if someone tries to negate

or refute them then there is no point in arguing with such a person but no one can escape from accepting their very existence or realm. Who will not accept the Sun? Who has this imprudence of calling the Sun to be sectorial? Can anybody say that this is a Hindu Sun or the Moslem Sun or a Buddhist Sun? Everyone gets the same light from it and one has to accept this very reality! There is faith in all the scriptures. What is 'Parvati'? She embodies faith! 'Ganesh' embodies wisdom or discrimination. Which scripture will negate wisdom? The common welfare or the general good is embodied in Lord Shiva. A broad thinking or an open mind is embodied in Lord Vishnu. No blind faith nor unfaithfulness. Be faithful! Keep a broad outlook, it represents Lord Vishnu. Maintaining a proper understanding or dealing wisely with one and all is the worship of 'Ganesh'. To undertake leading the life of enlightenment or to live in the light is the worship of the Sun. To be eager and always look out for the welfare of others is the 'Rudrabhisheka'! Such simple sutras are indoctrinated in these five 'Sortthas'. Then going on to venerate his Guru, Goswamiji says;

Banddaun Guru pada kanja kripa Sindhu Nara roopa Hari|
Maha moha tamma punja jaasu bachana Rabi kara nikara||

I venerate the Lotus Feet of my Guru. By cleansing the mirror of my mind with the sacred dust of my Guru's divine lotus feet, I am going to recite the pure and divine glory of Sri Raghuvvera. In this way, the 'Ramkatha' begins with the 'Guru-Vandana'. The very first topic of the 'Ramcharitmanas' is the 'Guru-Vandana'! The beginning is with the Guru. If someone says to you that be your own lamp! Lord Buddha had said, 'Appadeepo bhava'! You don't need a Guru. Baap! Speaking from my own personal viewpoint, i.e. if 'Morari Babu' is asked then with utmost humility I would say that I need a Guru! The place from where we get inspiration is the Guru. But we do need someone! Especially for people like me, it is a must! If anyone can attain it without a Guru, then I shall respectfully salute him. We don't need to unnecessarily engage into any sort of a criticism of anyone and waste our energy!

Please remember these five natural tendencies, Baap! I was saying just two days ago and I try my utmost to hold on to these five natural instincts by the grace of my Guru. 1. The natural truthfulness of Lord Rama. It is not an arranged truth but that which is inherent by nature because mostly, we all have to arrange and organise our truth thereby we pollute it or the truth gets contaminated in this process. 2. Lord Shiva's natural posture of sitting or His 'Sahaj-Aasana'. We should always sit naturally. 3. The natural Karma of Lord Krishna. '*Sahaja karma Kauntteya*'! 4. Kabir Sahib's natural Samadhi. 5. And saying it for me, I would like to add the natural or the very basic nature of our 'Sadguru' or the 'Buddha Purusha'. The one, who can imbibe these five elements within him then his body which too is made of the five basic elements becomes something else or divinely 'Divine'! So –

Guru taro paar na paayo,

Pritthvi na mallik tammey re taarro to ammey tarriyye jil

The unattached or totally independent lotus feet of the Guru are venerated. Tulsiji cleansed his vision by applying the kohl or mascara of the sacred dust of the Guru's divine lotus feet and the entire creation for him became venerable. Because, once the eyes become cleansed then whom to criticize? If you feel the urge to criticize or rile someone then whatever the person is or not forget it but it very clearly proves that your eyes are not clean and you need to get them checked. And it can only be corrected by the holy dust of the sacred lotus feet of the Guru or the 'Buddha Purusha'. After his vision was cleansed, Tulsiji first venerated the Brahmins or the 'Bhoodevas'. A new description given by Tulsiji for the 'Brahmins' seems to be very apt as well as incidental and very practical. Tulsiji said that I venerate the Brahmins. Now, who is a Brahmin? The one, who eradicates the superstitions, infatuation, idiocy, stupidity and so many useless and unnecessary dead beliefs or faith prevailing in the people. Tulsiji is venerating such a Brahmin! Those who remove the society from the clutches of superstitions and fallacy. Then he venerates the gentlemen. Then the 'Sadhus' or those endowed with the nature of an ascetic are venerated by him. He is not venerating the garb of the 'Sadhu' but his nature! Please pay attention to and remember the usage of Tulsiji's words. He uses an allegory of the cotton.

Jo sahi dukkha para chhidra duraava||

If the ear oozes the doctor will ask you to put some cotton wool in your ears. If your nose is bleeding then also it might be advisable to use some cotton to stop it. If you have a wound on your body then normally a cotton gauze is stuffed into it or applied on the wound to enable it to heal. Because the cotton wool does the job of covering or healing or hiding the holes or wounds or any ailments. Even the 'Sadguru' does the same thing of covering up that which is open or naked! Either by slowly and gradually explaining or reasoning out lovingly trying to explain the point to the other person. And not by advertising or publicizing the shortcomings or the ills of the individual. The person feels reassured that he has not been exposed but on the contrary, his faults have been hidden! Here, this allegorical reference to the cotton wool in conjunction with the character of an individual, is it not a very bold and a revolutionary step?

Sadhu charita subha charita kapaasu|

The one who applies the 'Tilak' on his entire forehead, puts a black dot in the centre and keeps a long 'Mala' in his hand, wears a lungi, a Kurta, wears a mala of the 'Rudraksha Beads' around his neck, anoints the right toe with the sandal paste and wears wooden slippers or the 'Khaddau', it is not about such an outward appearance! It is all about the virtuous Sadhu! And if the virtues are there then, the one wearing a half pant is also a Sadhu, a virtuous woman is also a Sadhu, the moot criterion being that of virtue! The caste or creed or anything else for that matter is immaterial here. Tulsiji

begins with the character! No one bothered to study this aspect and labelled Tulsiji to be a traditionalist! If he would have been one then he would be having a particular type of dressing. But he knows that he has to write the 'Ramcharitra' and because he has chosen to write about it, he chose to talk about the 'Charitra' or character. Then he venerates the entire consociation of the 'Sadhus'. Not the Hindu community or the Moslem community or the 'Jain community and if we go down into further sub classes or casts then the 'Kshatriya community', Brahmin community, the 'Vaishya community' and the 'Sevak community'. If you further go down into the race or clan then the 'Ahir community, Prajapati community, the goldsmith community (Soni), the 'Paatidaar community, so many different classifications and sub classifications exist! From the administrative point it may be fine but please pay attention to the fact that with none of these communities, Goswamiji has not joined or used the reference of 'Teertharaj Prayaag'! He has used the word 'Prayaag' only with the 'Sadhu-Samaaj' only. All the others are also communities or 'Samaajs' and they should be, why not? It is necessary for proper administration, or else it will get jumbled mumbled together! This classification is necessary for the purpose of administration and this union or unity is necessary amongst all the communities. Therefore, Goswamiji venerates the 'Sadhu-Samaaj' Prayaag! Here, the usage of the word 'Prayaag' is very important!

When I am addressing the 'Sadhu' community I say that how much of saintliness or the traits of the 'Sadhu' we all have that either we know or God only knows. But the 'Sadhus' shall enumerate them because they are born in the family of the Sadhu! But I would like to tell my community that Goswamiji has likened us to 'Prayaagraj'! At the 'Triveni Sangam' at the 'Teertharaj Prayaag' we see the Ganga and the Yamuna merging very clearly but the 'Saraswati' is invisible. Therefore, taking cue for this allegory, I tell my community that at the 'Prayaag' of our community, just reveal the Ganga and the Yamuna and keep the 'Saraswati' concealed or muted and do not unnecessarily go on lecturing the society or corrupting them by any false propaganda. It is not only meant for the Sadhu community but all the communities are like the flow of the Ganges. The community that has the Ganga of discrimination or discernment, the community that is not lazy, the Yamuna of Karma is flowing full throttle, but when the criticism or unnecessary vilification campaign in the form of the latent 'Saraswati' all of a sudden becomes visible then the society goes astray and gets spoilt! Tulsiji, calls the Sadhu community as 'Prayaaga'! In this way the 'Sadhu' community is venerated. This is followed by the veneration of the 'Asadhu' or the unholy, miscreants, malfeasants, demons etc. He goes on to venerate one and all because now the eyes have been purified and other than good or holy, nothing else is visible. The one, whose eyes have been cleansed by

applying the kohl of the dust of the divine lotus feet of the Guru, he begins to see everything as the embodiment of the Divine! Addressing the entire universe as the embodiment of 'Sri Sita-Ramji' he pays obeisance to the entire universe. In the same vein, he goes on to venerate 'Ayodhya'. Followed by the veneration of 'Maharaja Dasarathji, Mata Kaushallyaji and giving the introduction of Maharaja Janakraj, he venerates him too! Then Sri Bharat, Shatrughna, Lakshmana, all the brothers are venerated. In between the veneration of the Royal family, Goswamiji all of a sudden brings in the veneration of Sri Hanuman and it is a very important and intrinsic veneration. He writes –

Mahabeera binnavau Hanumaana|

Rama jaasu jasa aapu bakhaana||

Pranavahu Pawan Kumar khala bana paavaka gyaan ghanna|

Jaasu hridaya aagaara basahun Rama sara chhaap dhara||

In this way, Sri Hanumanta is venerated. You all are aware that it has been a sort of a tradition of 'Talgajarda' to recite the first day's 'Katha' up to the point of Sri Hanumant Vandana. I would like to move towards concluding today's discussion just by saying that you might be of any religion, or any sect or whatever be your belief, hold on to it steadfastly and I wish you well in your spiritual progress but this 'Hanumanta' consciousness is not at all religious or sectorial in nature. Because it is the air or the wind! The air cannot be a Hindu or a Moslem and none can survive without air! That is why Sri Hanuman is considered to be the life force. Sri Hanuman represents our life strength or the life power or source and you and me, all need it for our existence or living. This 'Hanumant' energy can take us up or can even pull us down. It can take us or say spin us in all the ten directions. Such is the glory of the 'Hanumant' consciousness. Such a universal consciousness or element which the 'Sanatanadharmis' call 'Hanuman' but for all the others it is the air, the wind, the life force or the life breath and so on. But if someone does not want to accept just out of his innateness or due to any obstinacy then who will go and argue with such a person?

First of all I would like to clarify that even the women can worship or venerate Sri Hanuman. They can even do the 'Paatth' of 'Hanuman-Chaalisa'! They can perform his 'Aarti', can light a lamp in front of his image or idol or in the temple or for that matter anywhere in his name! Those who have spread this canard that the women

folk are forbidden in worshipping Sri Hanuman, etc. etc. in my opinion it is incorrect and should not be done. It can never be so! For the past seventy years, I am trying to look for this person! If you have any feeling for 'Morari Bapu' then I would just like to say that the 'Hanumanta' consciousness is our life breath and how can it ever differentiate between man and woman, Baap! It is the 'Paramtattva' or the Supreme Being! Please do as much you can and seek his refuge! If you can't do anything else then doing the 'Hanumaan-Chaalisa' is the best or whatever you are comfortable in doing, please continue doing so! Goswamiji has written a 'Pada' for Sri Hanuman in the 'Vinayapatrika', so let us recite a few lines from it and move towards the conclusion of today's 'Katha'. Mangalmoorti Maarut-Nandana| Sakala amangala moola nikandana|| Pavantanaya Santana hitakaari| Hridaya birajata Avadhbihaari||

Before concluding today's 'Katha', my 'Vyaaspeetha' would like to say that in that incident which took place at 'Chattigarha', twenty five or twenty six of our 'Jawans' have been martyred. Further, yesterday or the day before, the incident that took place in Kashmir in which a few of our soldiers were martyred. Today, when we are starting this 'Katha' at the gates of 'Mahuva' then what can we all do, except trying to convey our deepest condolences to the bereaved families. I left 'Chattigarh' just last Sunday and Monday this dreadful incident took place. After that, today when my 'Vyaaspeetha' has again become vocal then I felt that it is my utmost duty and my inner feeling that if not anything else but at least I should convey my heartfelt feelings and empathy to these families. I feel that on this first day of the 'Katha' if we can send eleven thousand rupees to each of these bereaved family as a token of our homage and expressing our heartfelt condolences to each one of them. We don't want to hold any gathering to pay homage nor do I want you all to keep silent for a few minutes in the memory of our martyrs but just to convey our feelings that is why we shall try and do this little bit! As such, it is insignificant and is not of any value. For those who have lost their near and dear one, what to say about their pain and nothing is enough to be able to assuage their loss! But in reality, we are all one and inter-connected! Whenever and wherever whatever happens in this world, it certainly has a bearing on us, for sure!

We should help or benefit others, it is a very good thing. But, doing good to others or to helping them, in comparison if we can purify them while helping them is far more valuable than merely helping! We many a times try and help others but we can't purify them. But purifying is the greatest service that we can do! But the 'Katha' does both these things simultaneously. The 'Katha' does two things, Sahib! It benefits the listener and side by side goes on purifying him also! To help or benefit is indeed very good but by the purification, the entire life of the person changes, Sahib! It is like cleansing right up to the root! To grant this complete purity is the second task done by the 'Katha'!

Manas-Katha - 2

In the 'Katha' of the 'Ramcharitmanas' there are nine houses, nine planets and nine benignities!

Baap! Today is the day of the advent of 'Jagadguru Adi Shankaracharya Bhagwan'. Today is the birthday of the torch bearer of our 'Sanatana Vaidic Dharma', 'Bhagwan Adi Shankaracharya', so let us all remember Him reverentially.

Shankarram Shankaracharyam Keshavam Baadaraayannam|
Sutra bhaashya krittau vanddey Bhagwantau punaha punaha||

The second point of extreme delight is of the fact that today is also the birthday of 'Imam Hussain' who sacrificed his life to protect the Islam Dharma. From my 'Vyaaspeetha', I offer my 'Adaab' or 'Salaam' to his tomb or the sacred place connected with him. It is truly a great 'Yoga' today! In the field of 'Qurbala' seventy two or 'Bahattar' people were martyred and I have mentioned this many a times in our 'Hindu-Muslim' 'Taqreer' in 'Mahuva' that this is not just a number of seventy two but they must have been some very 'Behtar' special people who laid down their lives. Let us pay our homage remembering these honourable martyrs and proceed.

'Manas-Katha', Ma Bhawani is eager to ask Lord Mahadeva such a 'Katha' which will benefit the entire creation. She wishes to ask such a question to Lord Shiva and in reply, the Lord says, 'Devi! You have asked the topic or 'Prasannga' of Sri 'Raghupati Katha'. You have asked such a question that the 'Katha' in its reply shall benefit the 'Loka' or the entire human race. I would like to add something more to what Lord Shiva said. 'Bhawani! This 'Katha' shall benefit everybody and moreover will also purify them at the same time.

Poochheu Raghupati katha prasannga|
Sakala loka jaga paavani Ganga||

I had mentioned this even yesterday that to benefit someone is indeed a very good thing but more good will accrue when you cleanse or purify! Individual, nation, the society at large, the world will be purified when we dedicate ourselves in the service of others. Our lovely earth and such a beautiful world, everyone can work towards its purification or cleansing. How? When we have the feeling of service and dedicate ourselves completely unto it!

So, Baap! The text or the scripture I have got here and am sitting in front of you, in its 'Katha' there are nine houses or residences. Ma Bhawani asked Lord Shiva such a 'Katha' and He answered accordingly. There are nine planets in it as well. Just not this but the 'Katha' which Ma Parvati asked even contains nine benignities (Anugraha). Come, let us count them one by one! When we try to do the 'Darshan of the Ramayana' in this way then we feel that it is just not a

book, it seems to be the head of the 'Buddha Purusha'. It is not merely a book, Sahib! Like, we shall not refer to 'Quran' as a book but shall refer it to be a holy text! Similarly, the holy Bible, 'Dhammapada, Guru-Grantha-Sahib, Ramcharitmanas' these are all sacred texts. They are not just ordinary books, Sahib! They are all the head or the top portion of an awakened or an enlightened being who is seated very close to this holy text or who is totally absorbed in the Divine or has become one with Him! Such a best amongst all beings or the 'Buddha Purusha' is the creator whose name is Lord Shankar.

The literal meaning of 'Ramayana' shall be 'Ayana' means momentum so, Ram's momentum' or movement! Another meaning of 'Ayana' is the house or residence. This in itself has nine houses. Let us choose one house of these for ourselves, Sahib! We will be through, (Beda-Paar). The first house or the residence in the 'Ramkatha' is the house of the parents. I have said this many a times and I repeat that for the one who has experienced the 'Ramayana Katha' or has acquired or in other words appropriated the 'Ramayana' his/her parents never die! I mean that physically or materially the body does die but for that person this sacred text becomes the abode or the residence of the parents and provides peaceful rest and refuge! This 'Ramkatha' is the 'Matrugriha or the Pitrugraha'. The devotees of the 'Ramkatha' stay in it or in this house. The third house as mentioned by 'Tulsidasji' is 'Manogriha'! Or he says, '*Ram basahu tinha ke mann maahi*'. Lord Rama asked Sage Valmiki that please tell me, where should I stay? In reply, Sri Valmikiji indicates these fourteen places for the Lord to stay wherein he says that you can stay in the mind or the heart and so on.

The fourth house in the 'Ramayana' is the 'Chittagriha'. In the 'Ramayan' there are four caves as indicated by Tulsidasji. I am blessed with the sacred memory of 'Pandit Ramkinkarji Maharaj' and he had said that our mind is a cave, our intellect is another cave, the 'Chitta' is also a cave and our ego too is a cave! The scholars and the learned speakers of the 'Ramcharitmanas' say that the cave in which Sri Ram and Lakhana stay on the 'Pravarshana Hill' is the cave of the 'Chitta'! The 'Chitta' is our house. We carry so many things of so many births in our 'Chitta', Sahib!

Today, someone has asked me this question, 'Bapu! When do we get the perception of our past birth?' Enjoy this moment which is with you! I would like to say that let us all enjoy these nine days of this 'Katha'. Rest, about the past life or the future life, I am sorry, I don't know! But if I have to answer your question then just to acquaint you a little bit. The less you try to gather or collect in your 'Chitta', the more you will be able to perceive your past births, thus states the 'Patanjali Yoga Sutras'! The person who has less possessions (Parigraha), that person shall be able to do the 'Katha' of his birth or will be able to say that in his last birth, he was so and so, etc. In my next birth I shall be XYZ! The 'Patanjali' gives a very clear sutra for this. Just introspect and see the

amount of furniture we all have stored in our minds? How much furniture we have stacked up at home? Every nook and corner of the house is filled with something or the other! I go to so many different houses. When I see a small little place of worship I feel good about it! **If the house itself is like a temple, I feel more delighted!** Please try to understand what I am saying! A place of worship in the house will of course make me happy but if the house itself is just like a temple, it will give me immense pleasure. In the temple I see so many Gods and Goddesses! I feel, what is the need to have so many Gods and Goddesses there? When I enquire, I am told that so and so 'Mahatma' had come to our place and he has given this idol or picture! Then fear sets in! Then what to do? Simple solution is that from now on whosoever Mahatma comes, keep on giving one-one idol or picture to him/her! You don't need to give him any envelope-shelvelope! Envelope is a fallacy whereas, 'Brahmma' is the truth! Take this 'Ganpati' with you! Take this 'Shiva-Linga' with you. If you have faith then I don't want to hurt it in any way and you can keep as many as you like! However, it all depends on the individual faith!

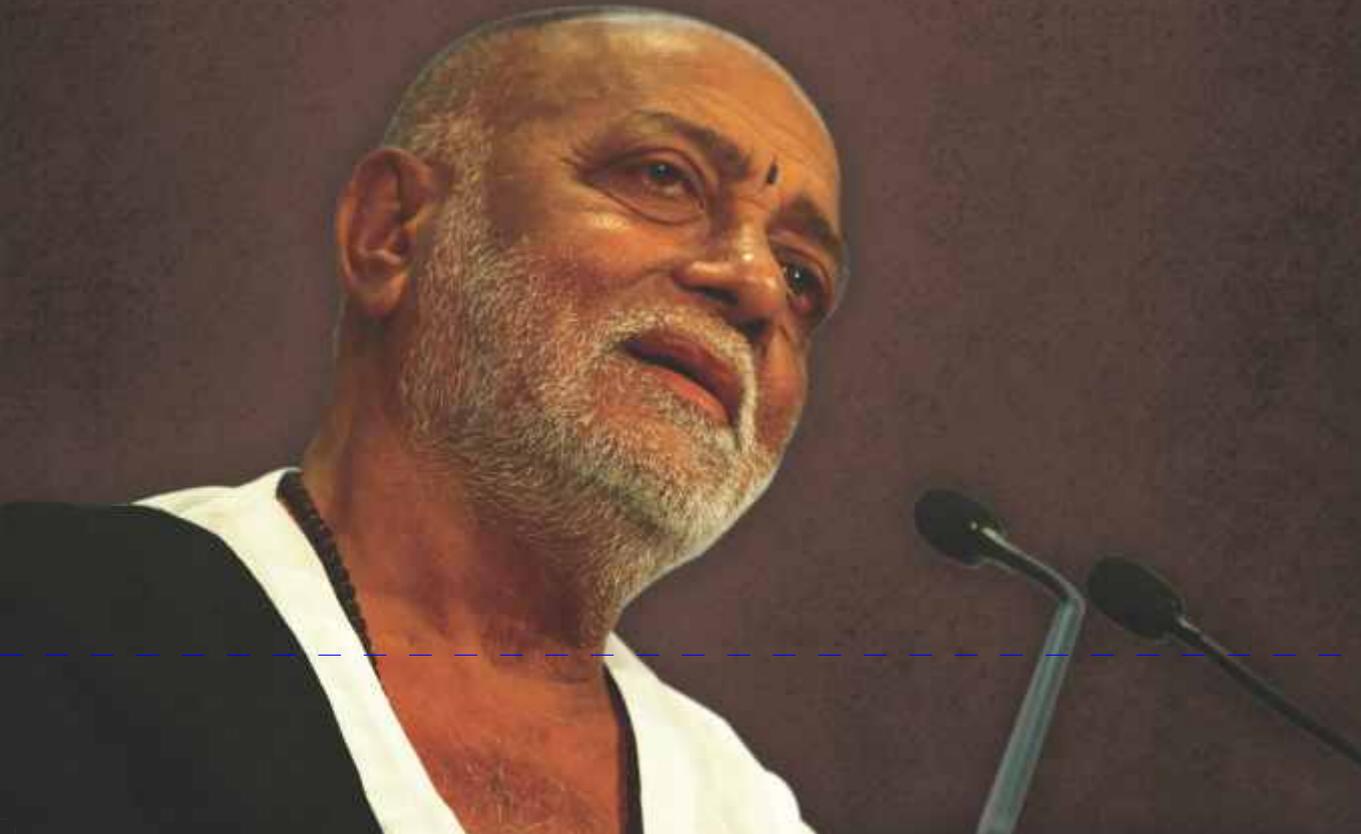
Iss shahar mein bey-chheharrey loga dikhaai dettein hain|
Kabhi-kabhi koi chhehera dikhaai deta hai|

-Jaanisaar Akhtar.

In this town, you very rarely come across any face, everyone is faceless here!

The one whose mind is all the time preoccupied with unnecessary thoughts, he will not be able to comprehend anything about his past or the future! The one who has decided that he must have so many disciples or n number of followers, their numbers should keep on increasing and list should become longer and longer! The one who is only interested in numbers then as per the sutras laid down by 'Patanjali' he cannot experience his past or future births. As such, there is no need even to know that what we were and what shall we be? Even if we know, what use or benefit will you derive out of it? But, it is a science, no doubt! This can be known? This also goes to prove that in the 'Sanatana' Dharma tradition, we have both past birth and rebirth. 'Morari Bapu' believes in this very fact and very firmly that there is a past birth! That is why, we want to come back again, isn't it? That one will go wherever is his own nest! He might not have been born in 'Mahuva'. Here, in 'Mahuva' the boys shall have to go to school and children are being taught here and shall teach there but the birth shall be in 'Talgajarda' only! Is there any other place, please tell me!

Another youngster asks, 'Bapu! I had heard this in one of the 'Katha's' that one should get a set of clothes made out of 'Khadi' in a year. Bapu! From my birthday, I have decided to wear 'Khadi'! My birthday is the 29th of April that was yesterday, and you started the 'Katha' also yesterday'. Now, just see! Everyone, feels that this 'Katha' is theirs-only. 'Danabhai' is just for namesake! Now, behold! This is for him to say that it is his 'Katha' and here that person says, 'Yeh maari Katha chhey'! Government



by the people, of the people and for the people! In the same way, 'Danabhai's Katha' is by the people, of the people and for the people. This youngster says that the 'Katha' started on his birthday. He has decided to wear 'Khadi' and now I have to give him 2.25 mts of Khadi fabric! Now, he has to wear and I have to give? He dreams and I have to fulfil his dream! Just see! What sort of a trust he must be reposing on the 'Vyaaspeetha'? Please come and collect it from me, my child! Today, come down to 'Talgajarda' between 4.45 to 5 PM. In the memory of Gandhi Babu, 2.25 meters of 'Khadi' shall be presented to you. 'After I met with an accident, I am unable to work. My wife has already got the fabric for me. She is doing a teacher's job. But, now I want to get the fabric from you. Till now, I have worn a trouser of eighteen hundred rupees and a shirt of eight hundred rupees. But from now on, I shall only wear 'Khadi'.' You must come in the evening, without fail! Jai Siya-Ram!

So, when you have a bad dream then consider it to be hell. Here, dream would also tend to mean a desire or a wish. This might have been a good desire in the mind of 'Danabhai' that where was I? God had been so kind to me that I am involved in this 'Sat-Karma'! This dream for him is heaven. Because of his dream, all of us are in this heaven at 'Mahuva'! What else do you need? Is this not heaven? What is our capacity to sin? And the Almighty is all 'Rahmaan' or benevolent! The entire Islam religion calls Him by the name of 'Rahmaan' and I address Him as 'Hanuman'! Can the Almighty be cruel? And if He is then I am sorry, we don't need such a God! He is 'Rahmaan' and He is merciful, compassionate or an embodiment of compassion. That ultimate reality or the Supreme personality of Godhead came to us either as Hindu or Moslem or Buddhist or Jain, all the great personalities that came they are not ordinary people! We paint such a dreadful picture of compassion even! But, we don't need to be so petrified. His mercies are far greater or much more powerful in comparison to our sins. Unfortunately, we lack that 'Khumaari' or sense of self-belief in us!

Na koi khallish na koi khumaari hai,
Yah shaqs tannha dikhai deta hai]

There is no 'Khumaari', no delight nor bliss! Just imagine, how lonely has one become? This is a 'Sher' of 'Akhtar' Sahib! Please keep this in mind that in this present age and time, the best possible means to get discernment or discrimination or wisdom is 'Bhagwadkatha'! It has created or helped in rekindling a proper understanding in innumerable people. The 'Katha' has given us five things. One, it has created a trust or a sense of belief in the society. In between brothers, husband and wife, father and son, between two communities, it has established mutual trust. Maybe, our expectations might have been much higher but it has indeed instilled a sense of belief! Second, the 'Katha' has encouraged mutual cessation or tranquillity (Vishram). Man has become a bit more relaxed than before! He has

now learnt to take life a bit easy and overcome stress. Third, the 'Katha' has created a little bit of humour or vehemence between men. Keep smiling and greet or meet the other person lovingly!

In between, let me take up one letter, 'Bapu! Please guide me! I am the daughter of an honest father who is devoted to the 'Ramkatha'. My father, as far as possible, tries to hear your 'Katha' either live or on the TV. Bapu! My marriage has been fixed for the month of December and I would like to present my father something before I leave for my in-laws house! So, being a daughter, what can I present my Dad?' Beta! Gift him these five things. Please spread peace and tranquillity in the house you go, spread an air of divine bliss, a little bit of humour and enjoyment, create proper discrimination or understanding in your in-laws house, wherever you go, if you get a bit less then don't fuss over it but gradually create this sort of unattached attitude that the other person should get more than you. You don't need to gift any materialistic thing to your father. And no father would take from his daughter?

The 'Katha' does create a sense or mature understanding but to what extent, it is a bit difficult to quantify. But, it does happen, for sure! After hearing the 'Katha', a little bit of 'Viveka, Vishram, Vishwas, Tyaaga or Vairaagya and Vinod'! Many times one gets this feeling that I have heard so many 'Kathas' or done so many 'Hanuman-Chaalisas' and still nothing has happened or no tangible benefit is visible. Please keep this in mind that the benefit or result is not directly connected with your effort. It shall accrue as per the plan of the Divine or as per His will! Can one know about the past or future births? Of course, provided you start accumulating less and less day by day!

So, Baap! In the 'Ramcharitmanas' or in this 'Katha', there are nine houses. 'Matrugraha, Pitrugraha, Mann, Chitta! The fifth house is the 'Parnagraha', the Lord stays in a hut made out of thatched leaves. In the forest, the Lord, mostly stayed in the huts or 'Kuteer' made out of leaves. This is the fifth house of the 'Ramcharitmanas'. The sixth house is the one where the Lord was born or incarnated, which Tulsiji and the other 'Acharyas' have called it the 'Kanak-Bhavan'! The house or the place where the Lord incarnated is called the 'Kanak-Bhavan' which my Tulsiji further goes on to say the 'Mangal-Bhavan'. The next house, for many people, their bloated egos are their residence or they stay put in this great edifice created out of their ego! 'Vaali, Ravana' are the characters who are the occupants or residents of this house. You and I too stay in our houses of ego, more and more! This is my bungalow, is also a statement made with a sense of pride or ego! This is my house, it also indicates a sense of attachment but saying that my house alone is the best is indeed a statement filled with egoistic pride!

The eighth abode is this text or the scripture. The text itself is an abode. 'Rama-ayana, Ramayana

aahi'! The scripture is my residence. A tired and listless person returns home in the same way a person tired in this mirth of the world and plagued with innumerable problems comes and seeks the shelter of the scriptures to get a way out or for guidance! The scripture is thus our abode or the place of rest! Tulsiji travelled for years at a stretch. He had an age span of nearly one hundred and twenty five years approx. He travelled and roamed around a lot! Ultimately, when he entered his hose of the 'Ramayana', he declared, '*Paayo param vishram*'. Now finally, I have got a peaceful rest! This is the eighth house. And the ninth house is very famous and its atoms and neurons will be very useful. Its invisibility is far more beneficial than its visibility. Its 'Maun' benefits us more and more. The 'Buddha Purusha' is such an abode or a domain which adapts itself according to the season or the requirement of the devotee! This ninth house is very famous. His energy field is very potent and helpful for the devotee. His invisibility or imperceptibility is far more beneficial than his apparentness or vivid appearance. His silence or 'Maun' is of immense benefit to his disciple or the devotee. The 'Buddha Purusha' is the most adaptable and the most comfortable of all abodes.

Therefore, wherever we see these nine places of dwellings, it is called a 'Katha'. Then the 'Katha' has nine planets. 'Soma, Mangal, Budha, Guru, Shukra, Shani, Surya, Rahu and Ketu'. We have these nine planets. In the 'Ramayana' we have the 'Soma' because there is a very vivid description of the moon. '*Siya mukha samta paav kimi Chandra baapuro ranka*'. The moon has been referred to at different places. Whether apparently or unapparently, discreet or indiscreet, the reference of the moon is there in the text. Lord Ram has added the 'Chandra' as a suffix to His name!

Saba bidhi saba pura loga sukhari|
Ramchandru mukha Chandra nihaari|]

Goswamiji says that moon is a planet. The next is mars; Mangal bhavana amangala haari|

Dravahun so Dasaratha ajira Bihaari|]

Tuesday or 'Mangalvaar', so Tulsiji has said that the Mars or the 'Mangal' is also a planet. And, '*Jimi bidhu...*', Wednesday or the 'Budhvaar' is the reference of Mercury and it is mentioned in the 'Manas'. Shukra or Venus means capability or valiant. In the 'Ramcharitmanas' the Lord is said to be very valiant and the most capable! 'Guruvaar' or Thursday, the entire 'Manas' is filled with 'Gurus'. There is 'Brihaspati, Guru Vashishtha, and the most important of all;

Tumha Tribhuvana Guru beda bakhaana|
Aan jeeva paamar ka jaana|]

'Shanivaar' or Saturday is for Hanuman. Majority of the people, consider Saturday or Saturn to be directly connected with Sri Hanuman. Tuesday and Saturday are considered to be the days of Sri Hanuman. In this text, Sri Hanuman is there all over or if I may say that he is intermingled in the entire text. 'Ravivaar' means Sunday and the Sun holds a very prominent place in this text.

Bharat hansa Rabibansa taddaga|
Janami keenha gunna dosha bibhaaga|]
Seven planets of the seven days of the week
and then comes 'Raahu'
Gayahu jahaan Ravana sasi rahu|]

It is truly an awesome line in the 'Arannyakanda'. Here, the Lord is said to be 'Rahu' and 'Ravana' is said to be the moon. Maybe, 'Rahu' might not have any goodness or nobility in it excepting this one quality and that is his thirst! His thirst is a good virtue. I appreciate 'Rahu' here because he is a 'Pipaasu' or a thirsty person. He is thirsty not for any ordinary drink but he is only thirsty of drinking the nectar or 'Amrit'. The Lord takes the form of 'Mohini' and the 'Suras and the Asuras' are divided into two separate lines. In comparison to the 'Sura' or the 'Devas', the 'Asuras' or the demons are much more powerful. They possess a lot of energy. The Lord took upon himself the responsibility to distribute the nectar correctly between the two parties and both the parties were mesmerized with His 'Mohini' form and verily agreed to His proposal. Somehow 'Rahu' comes to know of the plan and comes and squats in between the Sun and the Moon. But he is very thirsty to drink the 'Amrit'. Which nectar? I don't appreciate and talk of only the virtues of Tulsidasji just for nothing, Baap! Tulsiji is a very practical saint and at some places he appears to be a rationalist. He says, '*Sunniya sudha dekhiya garal*'. We have only heard about the 'Amrit' but the poison is visible and we all know about it! Has anyone seen the 'Amrit'? I am not aware of any other 'Amrit' but, 'Dhannyastey kratinaha pibannti satattam Sri Ram naamamrittam'!

'Danabhai' gives thirty two lakhs for the 'Ramji Mandir' every year and keeps on giving for other purposes also and will continue to give. But the biggest charity of this 'Faffdawala' is this 'Katha'. Giving or organizing a 'Katha' for the benefit of one and all is the biggest charity one can do. I don't just say it but the scriptures say so! There is nothing greater than the 'Katha'. And the singer or the speaker of the 'Katha' is the greatest charitable person. Please don't drag 'Morari Babu' in between here! This is relating to Shankar or 'Shukadeva'! We are just trying to tread slowly following their foot-prints. There cannot be a greater charity than the 'Katha'. And to perform the 'Aachmann' of the 'Katha' is undoubtedly a great act of charity. The true charity is the 'Bhagwadkatha'.

'Amrit' or nectar is not limited just for drinking, Baap! The 'Katha' is 'Amrit'. One has to drink this nectar of the 'Katha' through the ears and not from the mouth. So, 'Rahu' is thirsty for the 'Amrit' and that is why I appreciate it! He doesn't drink anything or everything but is thirsty to drink the nectar and that is why he is sitting in between. Lord as 'Mohini' is out to distribute the nectar and is carrying the pot filled with it. This is the 'Samudra-Manthan Katha'. The Sun takes his share of nectar and drinks it. 'Rahu' was sitting stealthily

in between and the Lord even gives him the nectar because 'Rahu' had come to know that this 'Mohini' is none other than the Almighty himself. And the one who comes to know becomes eligible to get a share of the sweet nectar. That is why, 'Rahu' is a good planet.

The ninth planet is 'Ketu'. 'Ketu' means a banner and is also a planet. This too has been explained in the 'Ramcharitmanas'. It has the description of all the nine planets. Astrology is a complete science. I surely accept it but somehow, I don't understand it and neither am I interested to know! It is based on mathematical calculations, for sure. But I would just like to say this much and proceed that if you feel that you are being troubled by any planet then at least try out the 'Ramcharitmanas', Yaar! If any planet is in opposition like Mars or Jupiter or any one for that matter or even if it is not in an unfavourable position but you are told so then please try doing the 'Paath' of the 'Ramcharitmanas' with devotion and all these 'Grahas' will turn into 'Anugraha'! I am not offering you any bait to tempt you, Sahib! It is my total trust that just do the 'Mangalcharana' with tear filled eyes Sahib, and everything is possible!

Therefore, the 'Bhagwadkatha' has nine houses, nine planets and now let us talk about the nine 'Anugrahas' or loving kindness! Sun, moon are planets, fine! I don't know anything about astrology so I can't elaborate on it. I have not studied it and neither was ever interested in it. I just took this vow or determination that I shall live by my faith or trust then where do these planets come in between? Whether the moon obstructs anyone or not, I am not aware. Say, if it does then it shall become favourable because my Tulsi says in the 'Manas'; Raaka Rajani bhagati tava Ram naam soi Som!

The planet 'Som' or the moon is the 'Ramnaam'. When the affected person will go on repeating the 'Ramnaam' then this planet (Graha) shall turn into 'Anugraha'. We will have to experiment. Once we take the medicine from the doctor, we need to consume it in order to get cured. That is why, I call the 'Katha' as a laboratory. We will need to use it or at least experiment and see the result. Therefore, the ill effect of the moon shall turn into 'Anugraha'. Next is 'Mangal' or Mars. They say that people are troubled by the negative impact of Mars! For this marriage to succeed, the biggest obstacle is the ill effect of 'Mangal' or the 'Mangalik Dosh' is commonly referred to! How strange that the 'Mangal Graha' tries to stop the 'Mangal Prasanga'! For the parents the most delightful event in the later part of life is to see their children married and well settled. But, astrologically, if any planet which comes in the way of its culmination is 'Mangal' so they say! The astrologer will say that you will have to do so many 'Japas' to appease 'Mars' and only then something may work-out! Could be! But this very 'Mars' shall become favourable and supportive if you and I seek the refuge of the 'Bhagwadkatha', 'Mangal karani kalimala harani'! This 'Mars' will turn into 'Anugraha' or loving kindness. All those who have got their horoscopes matched and taken

corrective steps to set the differently placed favourable, if I am not wrong then ninety percent of such matches have gone wrong! The village folk who got married fifty-sixty years ago did not even know at that time what this is all about?

The 'Graha' has turned into 'Anugraha' if the 'Katha' of the 'Mangalbhavana' is recited and it is brought into practice. 'Budh' or Jupiter, 'Seela ki milli binu Budh sevakaai'. 'Budh' means a learned scholar! Without serving the learned ones, one cannot imbibe humility or good manners. My dear young brothers and sisters, the 'Ramayana' says that by the company or asking a learned scholar or great personality or an intellectual or a very experienced or well educated person, or the one who is more experienced in age as well as knowledge, one learns humility and noble traits. The negative impact of the 'Budh' planet shall be eradicated. And the 'Guru' can never be bad for any one. If he is bad then he can't be a Guru! Nobody's Guru can ever be weak. If he is weak then he can't be the Guru. When we see the Guru as the 'Sadguru' then in no time the 'Graha' turns into an 'Anugraha'. If we are not so strong but by seeking the refuge of a very strong and a powerful person, the planet 'Shukra' or Venus too becomes favourable or 'Anugrahit'! He too stands by our side supporting us. 'Shani' or Saturn is indeed a very fearsome planet of 'Graha' so they say! But if it is indeed so then by seeking the refuge of Sri Hanuman, it also becomes favourable.

Sakala amangala moola nikandana|
Mangal murati Maarut nandana||

So, the refuge or 'Aashraya' of Sri Hanuman shall turn the ill effects if any of Saturn to be favourable. The Sun gives us light or is the source of energy. It has a very kind disposition towards us. And 'Rahu' as what I mentioned a while ago that if we can also develop that thirst of nectar then even this 'Rahu' who is supposed to be very troublesome will also be favourably disposed!

The 'Ramcharitmanas' is the 'Katha' comprising of nine 'Griha', nine 'Graha' and nine 'Anugraha' and that is why, we have chosen or are concentrating on the word 'Katha'. Nearly one hundred and seventy or there about, Goswamiji has used the word 'Katha' in the text. So many times, he has tried to get immersed or dived into the 'Katha'. In our tradition, the 'Katha' has been a very 'Sanatana' or an eternal tradition. I shall once again remember 'Tribhuvandas Dada' here! When you see the 'Ramcharitmanas' and study or examine it carefully, you shall see that the fruit or the benefit or the 'Phalashruti' at the end of each 'Kanda' is different. But 'Dada' would say, 'Son! You should not expect anything or should have no expectations. 'Vimal vairagya sampaadano naam'. That is why, at the end of the 'Balkanda' we say, 'Iti Shreemadd Ramcharitmanassey sakala kalikallusha viddhvanssinney vimal vairagya sampaadano naam Balkanda samapta. Sri Sita-Ramchandra arpannamastu'. At all the places, 'Vimal vairagya' has not been mentioned in the original text. But this is the 'Talgajardi Darshan'. If at all you want to ask anything then seek 'Vairagya' or total indifference and nothing

else! And that 'Vairagya' should be 'Vimal' or pure or stainless or untainted or not a put on or any hypocrisy in its name! The glory or importance of pure 'Vairagya' is something else, altogether!

So, Baap! In such a 'Katha' which forms the integral part of our discussion, after the veneration of Sri Hanuman, Goswamiji venerates their Lordships Mata Sita and Sri Rama. Here too you see that first the Divine Mother followed by the Lord. Tulsi has always given the Mother the prominence. This is followed by nine 'Dohas' or seventy two lines or 'Chaupaais' which denotes a whole number or the integer, wherein he has venerated the Divine Name of the Lord and recited its glories! Whether it is the 'Ramnaam' or Krishna or Allah or Buddha it doesn't matter. Tulsidasji has written the glory of the Divine name throughout the 'Ramayana'. When I am repeating 'Ram-Ram' then please do not derive a very narrowed or a shrivelled meaning. When I say the name of the Lord then it means any name that you may like. In this age of 'Kali', the Divine name has got immense importance and glory. Going further and trying to arrange a very rhythmic flow of the 'Katha', he says that Lord Shiva created or conceived the 'Ramcharitmanas' and kept it in His mind. At an opportune moment or time, He narrated it to Mata Parvati. Then Sri 'Kagbhusundiji' got it, followed by Sri Bharadwaji and in this way Tulsiji says that during my childhood I heard it from my Guru at the 'Varaaha-Kshetra' or 'Sookarkhet'! I was pretty small at that time and the kind and benevolent Guru narrated it to me again and again till I could comprehend a little bit. After understanding a little, I vowed that now I shall arrange it linguistically (Bhaashabaddha) or put it in my own words. On Vikram Samvat 1631, the day of the 'Ramanavami', it was published or revealed at Sri 'Ayodhya'. An allegory or a lake or a 'Sarovara' was made and the four sides or say the four banks of the lake were constructed allegorically! The first bank is the 'Gyaan-Ghat' where Lord Shiva is narrating the 'Katha' to Mata Bhawani. The next is the 'Karma-Ghat' where Sri Yagyavalkaji Maharaj is narrating it to Sri Bharadwaji. Seated on the third side, the 'Upaasana-Ghat', Sri Kaagbhusundiji is narrating it to Sri Garuda. And on the fourth bank, the 'Ghat' of total unconditional surrender (Prapatti, Sharanagati, Deenta), Goswamiji is narrating the 'Katha' to his own mind! At one 'Maha-Kumbha', Sri Yagyavalkaji stayed at Sri Bharadwaj Ashram for the

'Kalpa-Vaas'. After a month, at the culmination of the 'Kumbha' when Sri Yagyavalkaji got up to take leave of his host, Sri Bharadwaji Maharaj holding the lotus feet of the learned and enlightened sage Sri Yagyavalka stopped him from leaving. He said 'O Learned One! A doubt regarding the Rama consciousness has been plaguing my mind since long. What is the Ram-Tattva? Kindly contemplate and reveal to me its intricacies. On hearing these innocent words of a great sage, Sri Yagyavalkaji laughed! Though you are fully aware still you are asking me this question like an ignorant person but, it is a beautiful question and knowing fully well that you are already aware of it, still I shall narrate the 'Katha' to you.

I always mention while talking on this topic that Sri Yagyavalkaji laughed. The 'Dharma-Guru' must be laughing! If one does not laugh at all or is always very grumpy or filled with rage, please avoid him. As such, I am not in favour of this 'Kanthe-Baandhana' business but say it has become unavoidable then if the person does not laugh then avoid and run away! In my 'Talgajardi' language, smiling itself is liberation! One should be smiling! After hearing the 'Katha' you should smile. Laugh and smile! The 'Dharma-Guru' must be always smiling. Unfortunately the Dharma has made us so serious and forbidden us from laughing! The so called religions have contributed a lot in furthering this cause of seriousness or gloom or doom! You should not sing, you shouldn't play any music, you should not laugh! Tension and worries drain us out completely! Our 'Takhatdaan' has said -

Maujma rahevu, maujma rahevu, maujma rahevu re,
Agama agochara allakh dhannini khojma rahevu re|

When you want to enter into the 'Ramkatha' then the entrance is through the 'Shivkatha'. So, Sri Yagyavalkaji begins the narration of the 'Shiva-Katha'. Lord Shankar along with Mata Sati goes to sage Kumbhaja's ashram to hear the 'Katha'. Blessing the sage with 'Bhakti' or devotion they return. It was the period of a 'Treta-Yuga' and they were passing through the 'Dandakarrannya'. Lord Rama's divine play 'Leela' was on and Sri Rama was weeping like an ordinary householder as Mata Sita had been abducted and He along with Sri Lakhana was trying to look for her, here and there roaming in the forest. Seeing this, Sati was besieged with the doubt that how can he be the Almighty? Lord Shiva tried His level best to explain to her but she refused to understand. She goes to test the Lord assuming

'Mangal' or Mars creates obstacles for everyone! 'Mangal' is well known as the main obstacle for the 'Mangal-Vidhaan'! For any parents, the most eagerly awaited or desired wish is to see their children married and well settled. At that moment, this 'Mangal' comes and creates problems in their 'Mangalik-Prassanga'. If we seek the refuge of the 'Bhagwadkatha' this obstructive element shall become conducive and turn into an 'Anugraha'. All those who have shown and got their horoscopes before marriage, nearly ninety percent of them are unhappy! The villagers who had got married fifty or sixty years ago, did they get their horoscopes matched then? The 'Grahas' turn into 'Anugraha' the moment the 'Katha' of the 'Mangalbhavana' is recited and is put into practice, then just see your planets or horoscopes change!

the form of Mata Sita. Just as a sutra, please understand that the Divine is not a subject matter of examination. He still might be a subject of discussion or understanding. Whenever you try to unravel the truth or the ultimate reality, it can be perceived or understood. So the Divine is beyond 'Pareeksha', however you can do the 'Sameeksha' if you want to understand but the 'Bhakti-Marga' says that He is a matter of 'Prateeksha' or patience. Assuming the form of Mata Sita, Sati goes to test the Divine! Sri Ram instantly understood and He exhibited His Divine glory 'Aeshwarya'. Sati is caught and she runs back to Lord Shiva but lies to Him that she did not do any test! Lord Shiva sensed a foul-play and in a jiffy, saw all that had been enacted by Sati. Lord Shankar prayed to the Lord and said that Sita is my mother and since Sati took her form, now I cannot have any husband-wife relation with her and shall treat her also like the mother. He vowed to forsake Sati from that moment till she is in this body but did not say anything.

They reach 'Kailash' and Lord Shiva just spread out His mat outside under the shade and instantly went into Samadhi. Eighty seven thousand years passed and after that Lord Shiva opened His eyes or returned to the relative plane. He repeated 'Ram-Ram' and Sati realized that the father of the creation 'Jagatpati' has come out of Samadhi. She comes and bows down at His Lotus feet. Lord Shiva seated her right in front (Sanmukha). He began narrating very interesting and entertaining stories. At that time, Sati's father 'Daksha' was decorated with the title of 'Prajapati' and in lieu of that he performs an 'Yagna' and invites everyone excepting the 'Trideva', i.e. Brahma, Vishnu and Shiva. The Devas were all going in their respective 'Vimanas' and Sati enquires that where are they all going? Lord Shiva says that they all are headed to your father's place. We have not been invited on purpose. Sati insists on going without being invited. On-going there, she could not bear the insult of Lord Shiva and she immolates herself in the sacrificial fire. At that time she prays to Almighty that even in her next birth she would like to be born as a woman and marry Lord Shiva only! The 'Yagna' is destroyed and in her next birth she is born as 'Parvati' to 'Nagadhiraj Himalaya' and Maina. The Himalayan kingdom rejoiced on her birth and since then sages and ascetics started coming there without invitation. Once Sri Narada comes and Himalaya takes his daughter to the sage. On seeing her Divinity, Sri Narada named her and the parents asked him to foretell her future. Who shall be the husband of our beautiful daughter? To this, Narada says that her husband will be 'Aguna, Amaan, Matu-Pitu heena'. He shall be living like a mendicant and shall not be of a very pleasing appearance. On hearing this, the parents were crest fallen and began crying. But 'Parvati' was very happy, because she could relate all these characteristics with Lord Shiva. She went to the forest and performed severe penance. A celestial voice proclaimed that O' daughter of Himalaya! Your spiritual practice ends and you shall get Shiva as your husband!

On this side, after the immolation of Sati, Lord Shiva was roaming here and there and engaged into hearing the 'Bhagwadkatha'. He sat down to meditate and slipped into a Samadhi! The Lord appeared before Him and asked Him to accept Parvati as His wife! Lord Shiva very obediently accepted the instructions. At that time, a fierce demon, named 'Tarakasura' started tormenting the 'Devas'. They went to the grandsire Brahma for help. He said that there is only one option and that is only the son of Shiva can destroy this demon. The 'Devas' requested 'Kama-Deva' to go and disturb Lord Shiva's Samadhi. 'Kama-Deva' disturbs the Lord and creates a slight disturbance in the Samadhi. The Lord opens the third eye and instantly 'Kama-Deva' is burnt. The selfish 'Devas' came and began praying to the Lord. Sri 'Mahadeva' says that if you all are 'Devas' then I am 'Mahadeva' so stop praising me and clearly tell me what brings you all here? The grandsire Brahma is the giver of intellect and He comes forward and says that 'Maharaj! These 'Devas' are after my life that it has been so long and we have not attended any wedding. So Lord, if you consent for marriage then there shall be some fun and frolic! Lord Shiva gauged their selfish motive and said that you say and I shall sit on the horse and go and get married, I am sorry, but before you all, my Lord Hari has already instructed me to get married.

The groom is being readied for the wedding ceremony. The ghosts and spirits were invited from all over the world to come and participate in the Lord's wedding celebrations. The welcoming party of the 'Himachal-Pradesha' come to welcome the marriage party with garlands but seeing the frightening sight they were petrified and fainted. Mata Maina came to perform the 'Parichhana' ceremony of the groom with an 'Aarti' in hand. Seeing Shiva's 'Rudra-Svaroop' the 'Aarti' fell down from her hands and she fainted and fell down. The handmaids carry her into the inner quarters and in some time, she regains consciousness. Narada and the 'Sapta-Rishis' come and clear all doubts. Maina! The one whom you consider your daughter is leave alone you but she is the mother of the entire creation. The one at your doorstep is none other but the Lord, Shiva. Hearing these enlightening words, a new sense of respect and pride arose in their hearts and the marriage of Mata Parvati with Lord Shiva is solemnized as per the Vedic and the local traditions. Himalaya and Maina bid good-bye to their beloved daughter. Lord Shiva reaches 'Kailash'. The past-times of the Lord is going on and in time, Mata Parvati gives birth to a son. He is Lord 'Kartikaya'. Tulsidasji giving the spiritual interpretation calls him the embodiment of 'Purushartha' or human pursuits! He ultimately liberates the demon 'Tarakasura'. The 'Devas' were relieved and rejoiced to get back their merry-making and enjoyment. Once, Lord Shiva laid down His 'Aasana' under the famous 'Vatta-Vrikhsha' on Mount Kailash. Seeing an opportune moment, Mata Parvati comes and bows down at the Lord's divine lotus feet! She prays to the Lord to narrate the 'Ramkatha' and thereby, explain the 'Rama-Tattva' to her. On hearing this, the Lord begins His narration from the 'Gyaan-Peetha' of Kailash!

The 'Katha' does not bind anyone instead, it makes the person aware about one's duties!

Baap! There are quite a few questions with me and let me take up a few first. But before that, I would like to express my happiness on the announcement made from here about the amount being collected in the memory of Respected Mehta Kaka. A little above a crore of rupees have already been collected till this moment and still counting! I once again express my utmost happiness for the same.

There is a question, 'The Faffdawala is the Yajmaan but up till now we have not got 'Faffda and Jilebi' in our meal! I would like to request you all and the 'Vyaaspeetha' too is making this appeal that as far as possible, all of you must have the 'Prasad'. Please co-operate with the arrangements made and have the 'Prasad' is my wish and 'Paresh' wants me to mention once again that everyone should have the 'Prasad'. There is a lot of importance of the 'Prasad', Baap! Certain critiques comment that this expenditure on food is a waste. Unfortunately, the one who closes the doors of the kitchen and eats, he does not know or understand its value! Please have the 'Prasad' with love. I have to share with you the history of the 'Gaantthiya'. In the earlier days, there were very thin and small 'Gaantthiyas' which used to be eaten along with the 'Laddoos'. There was 'Sev' because she happens to be the sister of 'Gaantthiya'. 'Jilebi Devi' is the wife of 'Gaantthiya' and they should be eaten together because they are eternal husband and wife! The 'Gaantthiya' is straight whereas the 'Jilebi' is circular and zigzag! Though, it is very sweet and crisp. The fried chillies are their children and the 'Chutney' is the guest which comes sometimes. At times she comes wearing a green sari and at another a yellow sari. The 'Sambhaar' of the green papaya is 'Maanganhaar'! Originally, the 'Gaantthiya' was to be had along with the 'Laddoos' only. Then the process of evolution of the 'Gaantthiya' began and it assumed different forms and variations. It came as the small 'Faffdi', then the designer 'Faffda' came which has lines on all the four sides. Then the present 'Faffda' came. This very 'Faffdawala' has organized this 'Katha'. 'Danabhai' tells me that when the opportunity arises, he would like to make a 'Faffda-Gaantthiya' in gold and put some black coloured diamonds into it representing the black pepper that is used in making it and placing it on a beautiful gold encrusted platter, I will get it framed and install it as the family's 'Kuldevta'! May the Lord grant his wish! I shall do the installation of that 'Gaantthiya'. But that cannot be eaten! Whenever the history of this clan is written then there will be a special mention of this 'Katha'. He was telling me that he has about hundred bighas of land and whatever cattle feed grows he gives it to the 'Gaushala'. This indeed is a very big thing! If someone has such need then please do let me know.

There is letter which says, 'Bapu! As per your message, there is no need for the person to change but his nature should change. But our bad luck is that though we are sitting in the 'Katha' but wearing a mask! After the



'Katha' we decide that we shall change our nature but are unable to do so. What should we do? It is very difficult to change ones nature. It is very difficult to change our original nature but the acquired nature due to the bad company can be corrected. In Gujarati we say that the life and nature go together. Lord Krishna overpowered the 'Kaaliya Naag' and said that you poison the waters of the Yamuna, you should be ashamed of yourself. So many living beings are killed because of you. The birds flying over it fall dead because of the poisonous fumes that emanate from the water. You being an ornament of Lord Shiva are doing such evil acts? To this, 'Kaaliya' says, 'Vayyam khalaha'. By nature we are scoundrels. We are the ones who are always looking out to create mischief or take revenge. It is our nature. Please tell us a way by which we can change our nature! Meaning that it is difficult to change the intrinsic nature you will have to change its direction. If getting angry is your nature and you cannot but remain from getting angry then take out your anger on your shortcomings or weaknesses. Your anger will become useful!

The sheathing or coating that has come on due to bad company can be changed and the only way is 'Satsanga'. The person who has asked this question my answer is this that do as much 'Satsanga' as you can. My meaning of 'Satsanga' is not merely hearing 'Morari Bapu's Katha', read a good book. Today is the first of May and the state of Gujarat is completing fifty seven years and today is the 'Gujarat Diwas'. And this day has its literary importance. There are many programs that are held relating to the Gujarati language. Read the famous literature or poetry of your language. Be in the company of good and noble people. This too is 'Satsanga'. If you and I can understand then we can do 'Satsanga' with each and every thing. 'Kathas', discourses are all various forms of 'Satsanga'. Good music, a healthy discussion, good company or good habits are all a form of 'Satsanga'. By this, the taken on nature or the sheathing can be removed!

The next question is that in the 'Manas' we have so many 'Aakaashvaanis' or celestial proclamations which in certain cases were very fiery and in some a blessing. Kindly explain what is this phenomenon? As the word is 'Aakaashvaani', there must be a celestial voice which must be resonating in the skies but the 'Vedanta' tells us that all of us have our sky within us which is known as the 'Ghataakaash'. Here, the 'Ghata' means our heart or soul! When we hear this inner voice, I feel that it is the true 'Aakaashvaani'. And this inner voice is always in our interest. In the case of Sri 'Kagbhusundi', there was an 'Aakaashvaani' through which he was cursed but ultimately, even that turned out to be in his ultimate benefit or ultimate good! Therefore, I personally am of this opinion that our inner voice is for our ultimate good only!

The next question, 'Bapu! Everyone says Sri Ramchandra Bhagwan ki jai, but you say Ramchandra Bhagwan priya ho! Why?' I say it on the basis of the

'Ramcharitmanas'. To cheer or exult is very easy but to love everyone is rather difficult. That is why 'Ram ki jai ho' is not the only éclat we should use! Ram is the truth! And the form of the truth is that of victory or 'Jai'! At the conclusion of the 'Manas', Tulsiji says, '*Priya laagahu mohi Ram!*' I love Ram, holding on to this the 'Talgajardi Vyaaspeetha' says 'Ramchandra priya ho'! The divine is indeed endearing to all of us. It is not necessary that everybody needs to follow it or agree with it. My decisions are my own. When I say 'Priya ho' and if you feel uncomfortable to say it, you are free to say 'Jai' or whatever you may like.

Another question, 'Bapu! Is refuge or total surrender not an infringement of freedom or independence?' No, not at all! The total surrender or 'Sharanagati' can never be an impediment of freedom. One who is totally unconditionally surrendered then in my opinion, none is freer as compared to him. A little baby is surrendered to the mother. Because the baby has got complete freedom, it can pass urine or potty in the mother's lap without any restriction. It can also bite on the nipples while sucking milk! At times he pulls the hair or gestures to be hitting the mother with tiny hands. The one who says that the surrender is an impediment, I am sorry to say that he does not even know the 'S' of 'Sharanagati'! If you are surrendered to the 'Buddha Purusha' you will come to know, the independence he gives you! An example of this 'Sharanagati' is right here in front of you all and i.e. 'Morari Bapu'! I am a totally surrendered person at the divine feet of someone and that is why, I am totally free!

The Guru is of six types. In the 'Ramcharitmanas' there are six types of Gurus. The first is 'Ramcharitmanas', second is Shree-Guru, the third is Kul-Guru, fourth is Sadguru, the fifth is Jagad-Guru and the sixth is Tribhuvana -Guru. Guru; '*Mein puni nija Guru sann suni katha so sookerkhet*'. Tulsiji's Guru is Naraharidasji Maharaj. The Guru's job is to provide perception. Only the one who has perceived can provide perception. If any Guru says that only touch my feet and don't go anywhere else then he is not a Guru in the first place. But you need to take a conscious decision that since I am surrendered here, I don't need to go anywhere else. But the Guru will provide total freedom. I have been repeating this 'Sutra' from the last two three 'Kathas' that please do not disrespect or disregard any Guru or Dharma Guru or any saint or an ascetic. But never expect anything from anyone else other than your 'Sadguru'. If you want to understand the 'Sharanagati' then you need to come up to this level. To use the word 'Sharanagati' and 'Bhatakna' or going astray together seems like a mistake or an aberration. It does not need any adjective!

Shree Guru charana saroja ruja nija mann mukura sudhaari| Barnau Raghobar bimal jasa jo daayaku phala chaari||

At the very root, 'Shree' denotes the 'Shakti'. 'Shree-Guru' here does not mean any male. 'Shree-Guru'

here implies Ma Jaanki, Mata Parvati, Amba, Adishakti, Narayani, the 'Aallahdini Shakti' Shree Radheyju! When we say 'Shree-Guru' then the origin is the feminine power. The Guru gives us perception. Shree-Guru purifies the intellect. The people who say that women are not empowered to be Gurus or they cannot perform 'Anushtans' or are not authorized to perform the 'Havan', all these decadent ideologies will have to be amended or changed in the twenty first century. One needs courage to be able to do it! In my opinion the 'Matru-Shakti' is the Shree-Guru. Our mothers are our Shree-Gurus. She cleanses and purifies our intellect. In the field of 'Katha' this is a very important thing. The one who wants to practice spiritual austerities must keep the 'Pothiji' in the front and Sri Hanuman at the back. The one, who is not devoted or doesn't have full faith in the text, will he ever be able to go into its depth? The one who does not get the push from the back from a 'Sadguru' like Hanuman, he will not be able to progress much. One should have an 'Ishta-Grantha'. Like for some the 'Srimadbhagwaddgita' is the 'Ishta-Grantha' for another it could be the 'Srimadbhagwatji' but you can only be totally surrendered to one. By your blessings, if I want to do the 'Katha' of any other text, I can possibly do it. But my 'Ishta-Grantha' is the 'Ramayana'. I have not patented it but it has patented me!

I am reminded of this very old incident. I always have been telling people that please take out ten percent of your earnings for charity. When I used to do the 'Katha' in the very beginning stages of my life, please note this that till date, I have never said that I will take this amount for doing the 'Katha'. Whatever 'Dakshina' I was given on the ninth day, I would very gladly accept it. I used to get a hundred rupees as the 'Dakshina'. Out of which, seven or eight rupees had to be given to the 'Taballiya', seven-eight rupees to the harmonium player, two or three rupees to the percussionist. The primary school teaching committee of the 'Mahuva Nagarpaalika' would deduct the nine day wages due to my absence from duty! Or in other words it would mean that I had to make good approximately twenty five rupees on that score. I had to make use of a horse carriage to commute to and fro from the village, which would come to another seven or eight rupees. In this way, I would be left with about thirty odd rupees with me. Out of that I would give some to the Brahmin-Devta! There used to be a sack full of millet (Baajri) placed in the bullock cart. If I could get some wheat then on the way, if I would meet a hungry or a needy person then I would ask 'Bhikharam Kaka' to stop the bullock cart and give him some. We should not carry the whole thing home. On returning home, I would hand over the thirty rupees to my mother and she would say that the son of the 'Chowkidar' of our village, 'Atmaram' has nothing to eat, so please go and give him three rupees. Now, we were in our right to keep twenty seven for our own use. This one tenth or the 'Dashaansh' business started from there.

All of you should also take out one tenth of your income. We all should respect the President of our nation. But His Excellency the President, the first citizen of our country, the Prime Minister, the accountants or the bureaucrats, even the peons and for that matter each and every citizen starts keeping aside ten percent of the earnings to help others then just imagine, where will our country reach! This is quite possible to do. And I can do it because I have taken out three rupees out of the thirty. My mother is my Shree-Guru. Or the one who loves you or has filled you up with loving affection, who purifies our intellect is the Shree-Guru. The father has not been so much accepted as the Guru, he has remained as the 'Pitru devo Bhava'! He is 'Deva' no doubt but after all the mother is Ma! The one who can keep the 'Buddha Purusha' in her womb, how can we ever fully do justice in singing her glories?

'Kul-Guru'; '*Kulguru sama hita maai na bapu*'. Even our parents cannot do what our 'Kul-Guru' can do! He teaches us our duties or performs the 'Uparohita Karma' for us and our family. Like in the 'Ramayana', Sri Janakraj's 'Kul-Guru' is Sri Shatananda, the 'Kul-Guru' of the 'Devas' is Sri Brihaspati and that of the demons is Guru 'Shukracharya'. The one who can bring the 'Lota of Raanddel' for us is our 'Kul-Guru'. The one who conducts all the 'Aachaars' or the various ceremonies from birth till death is the 'Kul-Guru'. Jagadguru Shankaracharya says that 'Yadupati Krishna' is my 'Kul-Guru'. Even the last rites are performed under his guidance. 'Kabir' Sahib has taught us that become a 'Karma-Yogi' but not merely a 'Karmakandi'! But this 'Sanskaar' is important. After this comes the 'Jagadguru'!

Jagadgurum chha shaashwattam|
Turreiya meva kevallam||
Namaami bhakta vatsallam|
Kripaalu Sheela komallam||

The 'Jagadguru' gives us the scriptures and the treatise. Even to this day, the one who is proclaimed as the 'Jagadguru' has to write the treatise on the 'Bhagwadgita, Beahmmasutra' and the Upanishads, he has to give us the treatise on this 'Prasthaantrayi'. The times have changed, that is a different matter but this is the rule! It is a permanent position that is given. But there can be many 'Jagadgurus'. Like 'Jagadguru Ramanuja, Nimbaarka, Shankaracharya, Sri Vallabha' and so on. Many people just add the prefix of 'Jagadguru' before their names just like that and how can we possibly stop them. One 'Jagadguru' who is universal and eternal and is revered by one and all and He is 'Vasudevasuttam'.

'Sadguru'; in my opinion, Sri Bharat, Kagbhusundi, Sri Hanuman, Tulsidasji, the Ramcharitmanas are all 'Sadgurus'. The mere utterance of the sacred word 'Sadguru' fills us up with purity. If we follow on their footsteps then generations get emancipation and the ancestors are pleased. The 'Sadguru' gives us truth. The word 'Sadd' stands for 'Satya'

or the truth. Maybe, he doesn't give us a scripture but shall essentially give us the essence of it, 'Sattiyam param dheemahi'. He gives us the 'Narada Bhakti-Sutra, he might not explain the 'Prema-Sutra' but shall acquaint us with 'Param-Prema' and fills us up with compassion.

The 'Tribhuvan-Guru' is one and unique who belongs to the entire creation.

Tumha Tribhuvana Guru beda bakhaana|

Aan jeeva paamar kya jaana||

When we seek the refuge of such a Guru then we get total independence. 'Soordas' was blind but within, he was filled with the Divine light! He writes for 'Vallabh Mahaprabhu' that, 'Bharoso driddha innha charananhi kero'; Lord Krishna is all powerful and all able! The entire universe is in His refuge! Yet, He gives the freedom up to a hundred abuses to 'Shishupal'. 'Gangasati' is telling 'Paanbai' who is her totally surrendered disciple, '*Maan re mookinney Paanbai aavo re maidan ma*'. I had to recite the 'Gopigeet'. These boys who have been with me, years ago during the 'Gitajayanti' we would recite the 'Bheeshma-Stuti' and a few 'Shlokas' of Gita and tears would flow from our eyes astounded by the sheer magnificence of this 'Gopigeet' recited by the Lord! Why should I not recite it once? That is why, I did the 'Gopigeet Katha'. But, I am a keen listener of the 'Bhagwat' 'Katha'; I also arrange to have them done but my 'Ishttha-Grantha' is 'Manas'.

The next question, 'Bapu! During the course of the 'Katha' there is a lot of discussion on Guru and I very much like it. Kindly tell me what do we mean by 'Guru-Pada'? There are four or five things that I would like to share about the 'Guru-Pada'. The first meaning is that if the Guru is physically present or alive, then his lotus feet is the 'Guru-Pada'. Please beware that here no madness or shallowness about worshipping an individual should creep in. The second is that if the Guru is not physically present then his 'Paadukaji' is the 'Guru-Pada'. Lord Ram was in the forest. Sri Bharat installs the 'Paadukaji' on the throne of 'Ayodhya' and under its guidance manages the affairs of 'Ayodhya'. Third, the birth place of the Guru is also considered to be the 'Guru-Pada'. Fourth, the sentence or any 'Sutra' or Mantra or any line becomes the 'Guru-Pada'. Fifth, the place where the Guru has performed his spiritual practices is also the 'Guru-Pada'. Like the 'Kabir vadda, the banyan tree of 'Shantiniketana' of Guruvara Ravindranath Tagore was his 'Guru-Pada', the Vaidic traditions of the 'Sanatana Dharma' is also the 'Guru-Pada'. The 'Akshaya-Vatt' where thousands of 'Kumbha' have taken place is also our Guru-Pada. Say and enlightened 'Buddha Purush' out of his sheer delight says that he wants to come and stay at your place and he stays with you for a month. The place in your house, where he has performed the austerities become the 'Guru-Pada'. Moving from the gross towards the subtle, we should try and understand the 'Guru-Pada' in that manner.

Eighteen 'Kathas' at 'Mahuva'! It has not got spoiled! The people of Mahuva, the 'Aguvas', the donors,

the well-wishers, right up to the smallest man of this town, the unity between different religions and people, the pride of the nobility of this place (Asmita), and that is the reason that we have not got spoiled. When the grand procession in the memory of Imam Hussain is taken out then people from both, Hindus as well as Moslem communities take part in it. This is our 'Ram-Sabha'. Narsih Mehta has sung;

Ramsabhaama ammey rammvanney gya'tha,

Passli bharrinney rasa peedho re|

'Ramsabha' means a gathering of truth, love and compassion.

'Manas - Katha' which is beneficial to the 'Lokas' and purifies the entire mankind or living beings. What is the core essence of the 'Katha' has been dealt with by Goswamiji in the 'Balkanda' in depth. He says that when I was small, I heard this 'Katha' from my Guru but due to my immaturity, I could not fathom its intricacies fully. The listener as well as the speaker are both filled with knowledge! The listener is great, and it is fact without an iota of any doubt. If someone is narrating it for his own inner joy or bliss then he shall be talking and explaining it to his mind. But the mind will have to become his own listener! There has to be another person or entity for the dialogue to take place. That is why the listener is indeed a store house of knowledge.

Today, there is a question that what are the characteristics of a good listener? One, when you come for the 'Katha' then come fresh and not lazily or filled with lethargy. In the 'Bhaagwatji's' 'Katha' there is this rule that the listener should keep a fast! He should sit on one 'Aasana' or one place. 'Talgajarda' has its own rules and regulations. You should sleep early at night and should not wake up very early in the morning so that you are fresh for the 'Katha'. If you are not interested in the 'Katha' nor derive any 'Rasa' from it then in spite of your being fresh, you will get bored and feel sleepy. Even if you hear the 'Katha' for half an hour, hear it with love. Second, come to hear the 'Katha' in a happy state of mind. Third, during the course of the 'Katha' when the 'Sankirtana' comes in between then take deep breaths. This is a type of 'Yoga'.

My Yoga, meditation, exercise are all done here on the 'Vyaaspeetha' itself! If due to other commitments you are unable to hear for all the nine days then no problem! Hear as much you can comfortably. The 'Katha' does not bind you, instead it awakens you towards your duties. If you hear the 'Katha' then you will be able to fulfil your duties properly and sincerely. Fourth, when you are sitting in the 'Katha' then sit in a very relaxed manner. Whether spread out your legs or fold them, sit on the floor or on the chairs or sofas, as you feel comfortable. You are absolutely free to sit comfortably. Fifth, keep a fast. By fast I mean that a fast for your eyes that you will concentrate on the 'Vyaaspeetha' only! Keep the fast of your ears that for nine days I won't let my ears hear anything else other than the 'Katha' or the Divine name of the Lord. Keep the fast of your tongue that you will not criticize or rile anybody!

So, the listeners come first. Tulsidasji has elaborated on the duties of the speaker (Vakta). The 'Katha' is done in three ways according to Tulsiji. One, by the grace of the 'Shree-Guru' the intellect is purified. Second, he should have the strength of proper understanding or 'Vivekabal'. If the 'Vaanibala' is a bit less, it will do but the 'Vivekabal' is very important. The third is that I will speak the way my 'Hari' makes me speak. These are the three main characteristics. So, unveiling or revealing the 'Katha' he says,

Bhaashabaddha karabi mein soi|

Morrey mann prabodha jehi hoi||

The glory or greatness and the review of the 'Katha' has been given and it has already manifested!

Jasa kachhu budhi bibeka bala morrey|

Tasa kahihahun hiya Hari ke prerrey||

Nija sandeha moha brahma harni|

Karahun Katha bhava sarita taranni||

The 'Katha' does three things for the listener and the speaker. It clears our doubts, misconceptions and infatuation or attachment. The doubt is always in the mind. Infatuation means ignorance or idiocy. The ego gives birth to one's infatuation. The misconception or delusion happens in the intellect. The 'Katha' eradicates the doubts of the mind, the delusion of the intellect and the ignorance arising out of the ego. Explaining or elaborating further he says, that the 'Katha' is a boat that shall carry you to the other shore in the ocean of life! The psychological picturisation here indicates that the rivers should be saved and protected at all costs. In our country, due to sheer negligence there has been a colossal waste of water. The sources or the origins of the rivers have got clogged due to various factors like global warming or climate change and deforestation. Since the time has now come so I am trying to place before you the issues of national importance that the safety and to stop the wastage of water is very much essential. Our rivers should be protected so that they don't dry up. They should not be destroyed. Tulsiji says that this world itself is like a river. According to Tulsiji view, even this river of this world should be protected at all costs. It is a very beautiful world and our beautiful life is worth living. In this world, if we take it as a river then we should take a small boat and do boating in it! Tulsiji says that the 'Bhagwadkatha' helps you cross over this ocean called the world! The society should always be flowing in this manner and it should not become stagnant. Tulsiji further says,

Budh bishraam sakala jana ranjini|

Ramkatha kali kalusha bibhanjani||

The 'Bhagwadkatha' gives peaceful rest 'Vishram' to the scholars. The scholars, if once they get tired of speaking and contemplating, after doing everything else at their command ultimately when they come and settle within the portals of the 'Ramcharitmanas', then slowly and gradually the 'Manas' shall become his 'Vishram-Griha'. This 'Katha' Maharani provides a sense of enjoyment to the people. It has been continually flowing for ages. We recite and hear the 'Katha' and in turn feel delighted. The

'Bhagwadkatha' burns or destroys all the rubbish dirt of the present age and time. When all of sudden you feel happy then understand that some of the dirt accumulated within has been cleansed. When you feel the divine bliss while hearing the 'Katha' then be sure that the dirt of 'Kaliyuga' has been burnt. Tulsiji further says;

Ramkatha kali pannaga Bharani|

Puni bibeka paavak kahun aranni||

'Pannaga' means snake and 'Bharani' means peacock. The 'Kaliyuga' is the snake and the 'Ramkatha' is the peacock who devours this sinful snake. For creating or revealing the wisdom the 'Ramkatha' is the 'Aranni-Manthan'. 'Viveka' means knowledge or wisdom which has been compared here with the fire. In the olden times the sacrificial fire was ignited by this process of 'Aranni-Manthan' in the same way the definition of the 'Ramkatha' creates the fire of knowledge and wisdom in the minds of the devotees. Its benefits have been explained in the 'Gita' and it helps to burn our 'Karmas' or their effects.

Ramkatha Kali Kaamada gaai|

Sujana sajeevani moori suhaai||

Goswamiji says that in this age of 'Kali', the 'Ramkatha' is 'Kaamdurga' cow or the sacred wish fulfilling cow. Regarding 'Amrit Kalpavriksha, Kaamdurga cow', we have read, heard and spoken but have not seen them. But this 'Ramkatha' is undoubtedly the wish fulfilling cow in today's age and times. I can say it out of my own personal experience that indeed it is the giver or it fulfils all the noble and pious desires that we may have. You might not have desired it but still it may grant it to you! Many a times when we get despondent or dejected and feel totally lost then at such times by seeking the refuge of the 'Katha', then it acts like the 'Sanjeevani' herb which shall reinvigorate us and shall empower us to go and serve the society. He further states;

Soi basudhatala sudha tarrangini|

Bhaya bhanjani brahma bheka bhuingini||

The 'Bhagwadkatha' is the flow of nectar or 'Amrit' on the earth. The 'Katha' of the Almighty shall eradicate the fear of the world and devours the toad of doubt like the snake!

Asura sena sama naraka nikandini|

Sadhu bibudha kula hita Girinandini||

Vinobhaji has said that the good dreams are heaven and the bad ones are hell. Tulsiji says that the groups of the evil minded people in itself is hell. The destroyer of this hell in the form of 'Paramba Ma Durga' is the 'Ramkatha'. Like we read in the 'Chandi' how Ma Durga destroys the army of demons. And for the welfare and the benefit of the 'Sadhu-Kula', the 'Ramkatha' is like the daughter of the Himalaya Mata Parvati.

Sant samaj payodhi Ramaa si|

Biswa bhaar bhara achala chhama si||

The 'Sadhu-Samaj' is like an ocean of milk. Like Ma Lakshmi incarnates from the 'Ksheer-Sindhu' in the same way from this sea of the 'Sadhus' the 'Ramkatha'

incarnates like Ma Lakshmi. Like the father who loves his daughter dearly, in the same way the 'Ramkatha' is dear to the Sadhu clan! To bear the load of the entire world, the 'Ramkatha' is the mother earth who is also known as 'Kshama' or forgiveness.

Jama gana muha masi jaga Jamuna si|
Jeevana mukuti hetu janu kaasi||

This 'Katha' like the Yamuna blackens the face of the 'Ganas' of 'Yama', the Lord of death. And it is likened to 'Kashi' which is known as the place of liberation.

Raamahi priya paavani tulsi si|
Tulsidas hita hiya Hulasi si||

The 'Ramkatha' is so dear to Lord Ram just like the 'Tulsi-Patra' or the basil-leaf! And 'Tulsidasji' loves the 'Ramkatha' as much as he loves his mother Mata Hulasi.

Siva priya mekala saila suta si|
Sakala siddhi sukha sampati raasi||

Lord Shiva loves the 'Ramkatha' just like he loves the holy Ganges and it is the giver of purity and happiness.

Saddguna surguna amba Aditi si|
Raghubara bhagati prema paramiti si||

This 'Ramkatha' is the giver of the 'Devas' in the form of noble virtues just like the mother of the 'Devas', Mata Aditi. And it is the ultimate form of the 'Bhakti' or devotion and divine love.

Ramkatha Mandakini Chitrakoot chitchaarau|
Tulsi subhaga saneha bana Siya Raghubera bihaarau||

These 'Chaupaais' that have been sung so far, if we do a 'Paatth' of them then just imagine how many holy dips we all would take in so many holy rivers!

Now, let us move a bit further in the 'Katha'. Yesterday, we had recited the 'Shiva-Vivaha, Katha'. Lord Shiva is seated on the Mount 'Kailash'. Mata Parvati seeing an opportunity goes to the Lord and says that, 'Maharaj! Somehow, this doubt still plagues my mind that whether Ram is the Divine or an ordinary human? Kindly eradicate my doubts by reciting the 'Ramkatha' for me! What is the 'Ram-Tattva'? Hearing these queries, Lord Shiva was verily pleased and He for a moment delved deep within and prayed to His 'Ishttha' Ram. You are indeed very blessed Devi and there is none more benevolent or charitable than you. You have asked me about the 'Ramkatha'. This 'Katha' is the purifier of the entire creation just like the holy Ganges. Here, we see that the one who is instrumental for the 'Katha' is truly blessed and deserves our utmost gratitude. All those who become instrumental for the organisation of the 'Katha', whether it is a 'Samaj' or a group or a family they all are indeed very blessed and we should be very thankful to them. Here, 'Danabhai's' family are truly very benevolent and charitable. I don't need any favour from 'Danabhai' which compels me to praise him. If he needs anything, he can very well take it from me! This is my Guru's benevolence upon me and no question of any pride!

Someone asked me that Bapu! Do you plan out or script whatever you speak? My reply to him is that it is not out of

any planning but of course I speak out of the grace upon me! Even till this day, that corner emits a lovely fragrance! Ghadi bhar ke liye tumh jahan baitthey they peidda ke neechhey,

Suna hai, aaj tak uss peidda ka saaya mahakta hai|

Here, the poet has heard but I have experienced that that corner is still fragrant! Lord Shiva says, 'Devi! Even after one birth you are still doubting that whether Ram is the Almighty or man? The 'Ram-Tattva' is the one who walks without legs, works without hands, touches without a body, speaks without the tongue and sees without eyes! Such is His unusual and supernatural behaviour. The formless and the one without any attributes out of sheer love and compassion towards His devotees or 'Bhaktas', for solving the difficulties and problems plaguing the creation from time to time incarnates on the earth. He is beyond the realm of cause and effect yet, I shall tell you five reasons which were instrumental in His descent or Avatar. The first reason is that at the entrance of the 'Vaikuntha' the two loyal doormen of the Lord, 'Jaya & Vijaya' were cursed by the 'Sanat Kumaras'. For their liberation, the Almighty had to take an Avatar. The second reason is the curse given by 'Sati Vrinda' who was tricked by the Lord for the emancipation of mankind and as a result He had to take an Avatar as a human. The third reason is that Naradji cursed the Lord and because of it He had to incarnate as man. The fourth reason is that 'Manu & Shataroopa' performed penance on the banks of the 'Gomati' river at 'Naimishaarannya' to appease the Lord and wanted a son like Him. The Lord said that there is none like me in this creation and therefore, I myself shall be born as your son. The fifth and the last reason was because of King Pratabhaanu. He was cursed by the Brahmins and as a result he became 'Ravana', his brother, 'Arimardana' became 'Kumbhakarana' and his minister became 'Vibheeshana' through another mother.

In the 'Ramkatha', before the birth of Lord Rama the birth of 'Ravana' has been discussed. 'Nishi' means night, i.e. the day follows the night. That is why the 'Nishichara Vansha Katha' comes before the 'Surya Vansha' wherein Lord Ram incarnates. 'Ravana, Kumbhakarana and Vibheeshana' performed severe penance and 'Tapas' to appease Lord Brahma and attained rare and unattainable boons. 'Ravana' began misusing the powers bestowed unto him and unleashed tyranny in the world. By this, the mother earth was very much overburdened and could not bear the load of these demonic exploits and taking the form of a cow she goes to the sages and the ascetics and cries for help. They expressed their helplessness saying that due to the treachery of 'Ravana' their austerities have stopped and they too are in distress. They proceed to the 'Devloka' and seek help but there also they did not get any relief because the 'Devas' were also running scared from here to there out of the fear of 'Ravana'. Collectively, they all go to the grandsire Brahma for some succour. Lord Brahma says that only the

Almighty can help us all so let us all pray to Him and all of them began praying to the Almighty for help! Moved by their utter distressful call, the celestial voice reassures them and asks them to be patient. As such there is no reason but still taking upon a few reasons as an excuse for my descent, I will incarnate on earth along with all my Divine potencies. And shall unburden the earth. Just wait a while. On this topic, my 'Vyaaspeetha' has repeated this many a times that in order to incarnate the eternally peaceful Ram in the 'Ayodhya' of our heart, there is a three point formula. I would like to stress upon my dear youngsters that first exert or work laboriously towards your goal, then call on whomsoever you are devoted to and finally wait patiently.

Now Tulsidasji takes us all to 'Ayodhya'. It is the rule of the 'Raghu' dynasty. The present ruler is Maharaja Dasarathji. He is the embodiment of Dharma. He is a 'Gyaan-Yogi, Karma-Yogi and a Bhakti-Yogi' all put into one. His queens are all very pious. The king showers them with love and the queens respect their husband. Together, they pray to the Divine! If you want to have a son like Ram in your family then you need to do these three things. The man should love his wife and the wife should respect the husband. Jointly, they should pray and they shall be blessed with a divine child. The 'Manas' tells us what an ideal family life should be like! Today, unfortunately, we see so many relationships going sour. You should travel, enjoy, give importance to the moral values and listen to at least one 'Katha' in a year. You give me nine days and I promise to give you a new life. The heavenly family life of Maharaja Dasarathji but only one sorrow that he had no progeny. When an ordinary citizen is in trouble, he goes to the king but when the king himself is distressed then where does he go? When you don't find or get an answer, go to your Guru or the 'Gurudwara'. The king goes to his preceptor and narrates his sorrows and joy. The Guru reassures him and says that please be patient, we need to perform the 'Putrakaameshthi' Yagna. 'Shringi' rishi was called and the 'Yagna' was performed. The ablutions were poured with devotion and when the last ablution was being offered, the 'Yagna-Purusha' the fire God appeared holding an urn filled with the Prasad. Handing it over to Sage Vashishtha, he says that give the Prasad to Maharaja Dasarath and ask him to distribute it amongst his queens.

The king gave half of it to Mata Kaushallya, one quarter to Mata Kaykayee and the remaining quarter was further sub-divided into two parts and through Mata Kaushallya and Kaykayee was given to Mata Sumitra. All the three ate the divine Prasad and began to feel the effects of pregnancy.

The 'Panchanga' or the almanac became conducive or favourable. The entire creation is filled with joy. It appeared as if the 'Sarayuji' was overjoyed and instead of water, nectar was flowing in it. The sacrificial fire in the 'Yagna-Kunda' burnt on its own. The entire nature was filled with a wave of eternal joy. The 'Tretayuga, the holy month of Chaitra, the ninth day of the Shukla-Paksha or the bright lunar fortnight, 'Abhijit' Muhurta, mid noon and the auspicious moment of the Divine incarnation was at hand. The 'Chaitra-Navaratri' was about to end or in other words the period of the worship of 'Shakti' were over and the moment of the appearance of the 'Shaktimaan' had arrived. The Brahmins on earth, the 'Naga Devta' of the nether worlds and the 'Devas' in the heavens all began venerating the Lord encapsulated in the Mother's womb. The one who abides the entire creation or the entire creation abides in Him, the Divine personality of Godhead appeared in the ante room in front of Mata Kaushallya. The Lord appeared in His four armed form. Seeing him, the mother said that I cannot find enough words to venerate you, my Lord! The Divine then appears in the lap of the mother and the wail of a new born reverberated in the entire creation. Hearing this, the other queens and the handmaids ran and saw the Divine baby crying in the laps of Mata Kaushallya. Amazed, the ladies ran to see the Divine baby! The descent of 'Brahmma' gave rise to a 'Brahma' or a doubt in their minds! The King was informed of the birth of the Divine child. Immediately on hearing this news, the King experienced 'Brahmmananda'. He requests the Guru to come and solve this riddle or confusion. It was proclaimed that the Divine has come in the form of the baby. The entire 'Ayodhya' was overjoyed and the congratulations and greetings of this auspicious event were exchanged. From this 'Vyaaspeetha' of 'Mahuva' I too extend my heartiest greetings of 'Ramjanma' to you!

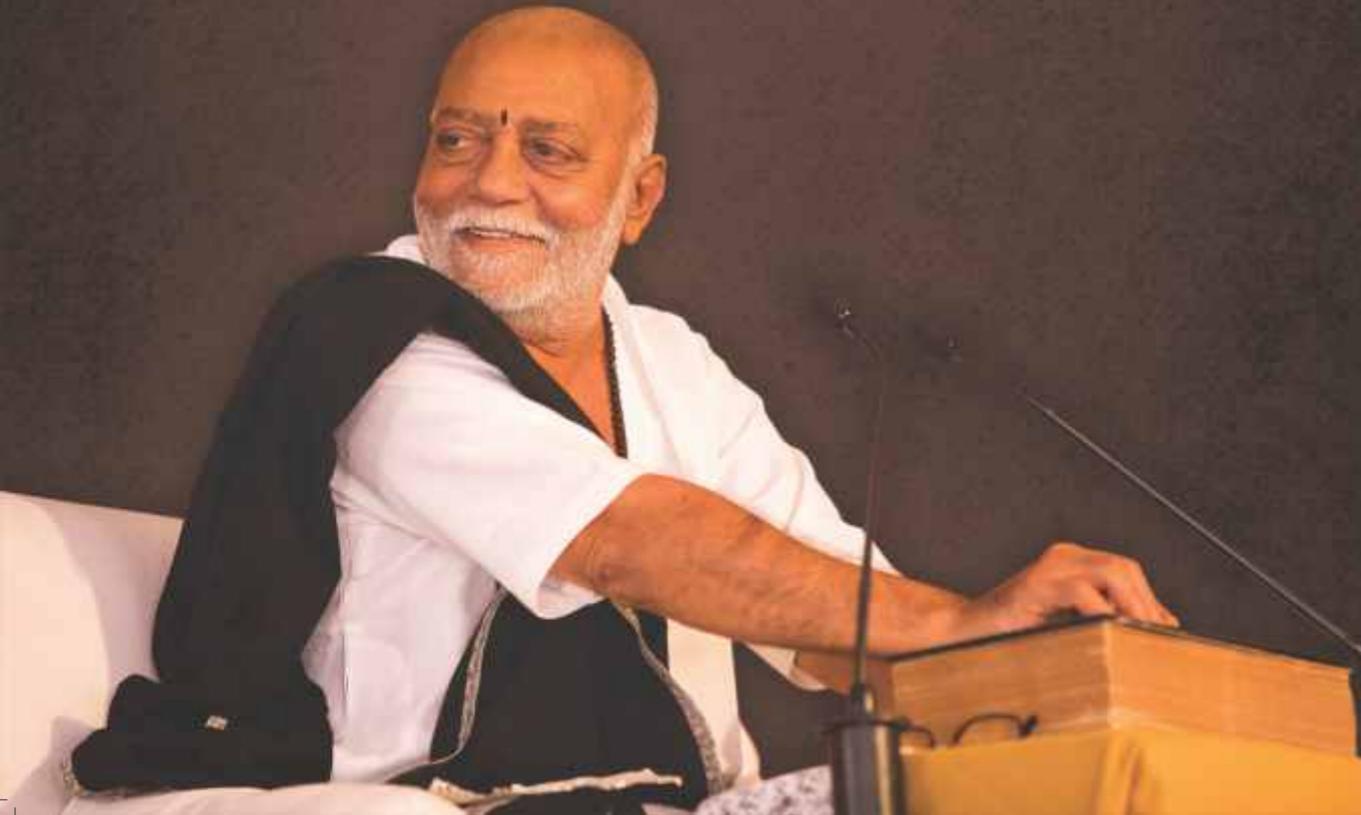
One, when you come to hear the 'Katha' please come absolutely fresh and not in lethargy or laziness. Second, come to hear the 'Katha' with a very happy state of mind. Third, when during the course of the 'Katha' whenever the 'Sankirtana' comes, take a few deep breaths. This is a yogic exercise! My yoga, meditation or 'Dhyana' and exercise all happen on the 'Vyaaspeetha'. If you can't hear for the entire nine days, no problems because I can understand that each one has his/her own responsibilities or compulsions. The 'Katha' doesn't bind anybody, instead it makes one aware of the duties. Fourth, when you sit in the 'Katha' sit in a very relaxed manner. Fifth, keep a fast during the period you are listening. By the 'Fast' I mean that stop your eyes from not seeing unwanted stuff and concentrate your vision towards the 'Vyaaspeetha'. Restrain your ears from hearing any useless stuff for the duration of the 'Katha' and withhold your tongue from criticizing or riling anyone!

The 'Katha' changes the chemicals of the listeners!

Baap! Before we enter into the discussion of our subject matter of the 'Katha', we have read in today's newspapers that two of our soldiers have been brutally killed and beheaded in the most inhuman manner by our neighbouring country! I pay homage to these brave soldiers of our army and salute their bravery and martyrdom. Along with this, five police personnel of Jammu & Kashmir have also been martyred. I also salute their martyrdom. Another two or three people have also died and maybe they are the people living there. We all, pray, salute and pay our respectful homage to all the brave martyrs and offer our heartfelt condolences to the members of their families. From the organizers of this 'Katha' an amount of one hundred and twenty five thousand rupees is being sent to each of these bereaved families.

Come, now let us proceed with our topic of discussion. A very large number of queries and questions are pouring in. You are absolutely free to ask me as many questions as you like but I will be able to answer only those of which I know the answers. Please don't expect that I know the answer to each and every question. Many questions are personal or family related and it would not be proper to discuss or answer them openly. The electricity pole in your lane has fallen, so this will be attended by the Municipality. If your questions are related to your spiritual austerities, or spirituality related or related to the various topics of the 'Manas' then I shall try to answer whatever I am able to understand by the grace of my Guru. If I don't reply then there could be three reasons for it, one, I might not know the answer. Two, I would not have had enough time to go through your question or letter and three, maybe the answer to your question might have already come in the course of our discussions in the last couple of days and it might have escaped your attention.

I shall take up the questions related to the 'Katha'. The 'Katha' which purifies or benefits the entire creation was narrated by Lord Shiva in reply to the question asked by Ma Bhawani. The text that forms the central focus of our discussion is the 'Ramcharitmanas' and in the words of Sri Valmiki is called the 'Ramayana'. Both are basically the 'Ramkatha' only. The 'Katha' is being analysed and defined through different angles in order to understand it in different perspectives. People who keep a 'Tikki' or the 'Chotti' or the 'Shikha', who are required to do so by the tenets of their sects or beliefs. In the 'Kumbha', the 'Jagadguru' told me; 'Morari Bapu! Keep a 'Shikha' and wear ochre robes'. I did not respond to this suggestion. I would have replied that I have removed it and not only that, I have even removed the 'Yaggyopaveeta'. Does a 'Sannyasin' need to wear the sacred thread? The tuft of hair at the back of the head (Shikha) has been tied in a particular manner and it relates to tying a knot or a 'Granthi'. When we talk about the 'Chotti' then I am reminded of 'Channakya'. Recently, I was telling 'Nagin Bapa' that there needs to be a discussion upon the 'Channakya



Neeti, Vidur Neeti and the three 'Shataks' written by 'Bhartuhari' with regards to its relevance in today's time and age and what amendments or reforms are needed to make it more acceptable and adaptable today! But, surely, we remember 'Channakya' in this regard and for not tying her hair, we are reminded of 'Yaagyaseni Draupadi'. There are many such references or topics in the scriptures.

The 'Shikha' has one knot. If for any reason it gets unknotted then please don't worry about it. The text is supposed to do it, i.e. untying the knots! The 'Katha' unties the knots which withhold you and me! The sacred thread has three knots. The three represent the three 'Vedas'. In Sufism, there is a reference of five knots. When any sick man would go to a Sufi then the Sufi would treat him. What can easily be done by a medicine, you don't need to use your spiritual abilities in it. But, in those days, it was so! We even have an example of the place of 'Parab'! It is possible. But now, science has taken it upon itself to remove or rid the society of superstitions. But, it was there prevalent then! Maybe not by the way of a miracle but on the strength of one's spiritual practices. Please remember this that no medicine in the world is more potent than the 'Ramnaam'! One who has this strength then he does not interfere with the Divine laws or accepts them as it is! The Almighty can still change or alter the destiny but a 'Sadhu' does not! In the religious practices, the 'Shikha' has a knot. The sacred thread has three. In Sufism there is a talk of five. When we have the marriage ceremony then there we have seven knots which represent the fact that you promise to be together for seven births. This is called the 'Saptapadi' or the 'Saat Ferrey'. In the 'Gatthjodda' there are seven knots.

Today also I have got a letter which says that 'Bapu! When the river was flooded and we could not cross over to our village then we used to come and take shelter at the 'Ramji Mandir' and Savitri Ma used to feed us! Why do I insist that I want to be born again and again in 'Talgajarda' and that too from the same mother? If there is a provision with my 'Hari' then let Him do it because, each life has its own glory and importance. So many people come to me with five/ten thousand rupees and say that Bapu! We would like you to kindly use this money for any 'Satkarma' as you may please! Then I tell him that if you see any needy person around you then please spend it with your own hands. The 'Ramayana' teaches us only this. I say this very openly to the people who come to me with one tenth of their income that first help a child by paying his fees who is unable to study for want of money, donate it to a temple or any 'Gaushala'. But whatever is coming during these nine days, I ask them to put it in 'Mehta Sahib's Hundi'!

So, Baap! In our 'Vedic' tradition also how many different types of marriage ceremonies are there? Like, 'The Gaandharva-Lagna, Maitreya-Lagna, Chhaya-Lagna, Vachan-Lagna', etc. But in the original tradition tying of the seven knots is a must. The Sufis tie such a knot that we get steeped into austerities. When the 'Prophet' started receiving the 'Aayats', He developed fever.

Uss ki aankhon mein hee Khuda dikhaai deta hai,
Hummnne ayattein paddnein ki bekaar mehnat ki|
'Raj Kaushik' says that –
Ussnein dekhttey hee mujjhey duaon se bhar diya,
Meinney toh abhi sajda bhi nahi kiya tha|

When the entire scripture was revealed to Prophet Mohammad then he started shivering and seeing this, His wife says that if you have seen or got something then just speak it out! The Prophet replied that Yes! I have received but I cannot reveal it! When His wife pressed him and cajoled him no end to say then He began saying and the very first listener of the Holy Quran is his wife.

Similarly, our 'Katha' tradition too has these seven knots. In the 'Srimadbhagwat Katha' a bamboo with seven knots is necessary. And it is said that on each day of the 'Katha', one-one knot opens up and on the seventh day, 'Parikshit' attains salvation. There must be a reformation of this as well! A plantain trunk is placed. The 'Kadli-Vana' represents desires. 'Chet-Machhandar' is stuck in the 'Kadli-Vana'. The juice of the banana or plantain rids the person from his desires. The spiritual meaning of this is that the two plantain trunks tied in the front of the 'Chowki' would indicate to the speaker that he is seated in between two plantain trunks so be very careful and don't get stuck in between! Like the banana fruit has the power to ebb your desires and you too exercise control on your desires. The 'Jau' or the 'Jowar' is sown in a mud filled pot. There is a meaning behind this too. Like you see the 'Jowar' sapling grow every day in the same way in the heart of the listener too, every day the 'Jowhara' should grow. In the ever flowing or evolving (Pravaahi) tradition, there needs to be a reform in this too! Don't just criticize! If I am at fault or if anything is wrong, I am open to corrections! In fact the speaker would get obscured by the plantain leaves covering him from both the sides! This also signifies that rather than seeing the speaker try and see or catch his words. Even the speaker should not indulge in unnecessary show off or exhibition. All these were the speakers who had come under a special arrangement to execute the Divine plan! They were invited by the Ultimate Reality or the Supreme for a definite purpose. In the field of arts or the 'Katha', you cannot become a speaker or an actor by force. There has to be something in him/her that is inborn! Then the nature of the 'Astittva' comes forward to support. Tulsidasji says that there is a 'Katha' of 'Bodha', similarly, there is a 'Katha' of 'Virodha' too! What I need to do, I have to see it carefully. By the end of the twenty first century, there will be a lot of study and experiments to detect the chemical changes that take place in the listeners. Why are there tears in their eyes? The 'Bhakti-Shastra' is not just a philosophy nor just a thought process or speech but it is a science which needs to be experimented!

There is a reformation required for the 'Vyaaspeethas' of my 'Bharat'. People have just accepted everything just as a tradition. All the litterateurs, please come forward to evaluate it correctly! Baap! This 'Katha' is

in the memory of three 'Devatas'. Come, let's pray that the 'Jhawara' sprouts or grows within us. I can even narrate the 'Katha' to a 'Babool' tree and do not need a crowd to speak! But this point will need to be looked into that why do so many people in such large numbers hear the 'Katha'? There is an arrangement of large screen TVs, plus it is telecast live in so many countries, yet people come out in such large numbers to attend the 'Katha'! Why do the canopies or the pavilion (Mandap) be overflowing with people? In all this the speaker needs to understand this very clearly that so many people don't come for him. There is certainly a chemical change taking place which brings them to the 'Katha'. I repeat once again that no one will even give me the job of a labourer! Once, I have done the labourers job of handling onions when I was eight or nine years old. I have even done the work or sorting and plucking peanuts. At the 'Ramji-Mandir' they were repairing the old drain pipes. I have even done the job of peeling the peanuts. In fact these are all my wealth at the root level and now some flowers have come out. In those days the shell of the peanuts used to be worn as earrings or made into adornments for the ears!

In those days, even the villages used to be beautiful! Whenever, there used to be misery piled upon the Sadhus or the Brahmins, then the people used to collectively pray, '*Vaheylerra padhaaro Hari, Santonni vahaarrey*'. Such 'Bhajans' used to be sung in those days. Such feeling was there in the people that whatever happens may happen to us and we are prepared for all eventualities but our 'Sadhu' should not come in distress. The small-small knots (Granthis) of the various sects and sub-sects have acted in the destruction of these values. If I talk about my village 'Talgajarda', even today when I move out in the car and any 'Bharwad' woman who is carrying her small child in her arms and carrying the food placed on her head, on seeing me, she will immediately tell her child that 'Bapu ne paga laago'. 'Bapu! Bhalo karjo! No one ever desires anything else excepting blessings for goodness! These are all mantras! Please leave your air-conditioned rooms, my dear educated people and come and see our villages! There needs to be social reforms. And give a valuable text to this twenty first century. When any one is in trouble, all the people come out to help. This is the feeling of 'Paraspara devo bhava'. 'You become a Deva and then do the bhajan of the Devata! This is a sutra.

Sri Hanuman returned from Lanka with the 'Chooddamani'. Met his friends and the beautiful and a very surprising history is created. They all ate the juicy and sweet fruits from the 'Madhu-Vana'. The group led by Angad came and reported to 'Sugreeva'. They all go to the 'Pravarshana Hill' to meet the Lord and Sri Jambuwanta narrated the 'Hanumant-Katha'. Hanumanji hands over the 'Chooddamani' to the Lord and narrated her distress. Then the Lord asks Hanuman, 'Did you reply to all whatever Jaanki asked you?' Sri Hanuman replied, 'Yes, my Lord!' Then the Lord says that please tell me all that I ask you! Hanuman said that

how did I go? And how I returned? All this was accomplished by only and only by your grace! But please don't ask me anything about the grief of my mother! This cannot be understood without the 'Guru-Mukhi' Prasad. You need to worship a corner to understand it.

Sita kai ati bipati bisaala|
Binahi kahhey bhall Deendayala|

Hanuman had only said half a sentence and the Lord stopped him and said that you know the grammar very well and all the four Vedas reside on the tip of your tongue and I have not seen any thinker like you. Ram himself is attracted to hear Hanuman speak. Why are you speaking in this way today? Just simply say that Sita is in distress! To which Sri Hanuman says that if I say that she is more than distressed then what is your problem, my Lord? Sri Ram says that if you want to say that that is more than miserable then just use the adjective 'Vishaal' or great! Once when you used the word 'Vipati' then you said, '*Kaha Hanumant bipati Prabhu soi*'. Sri Hanuman's eyes welled up with this fact that starting from the Sanskrit literature right up to the 'Tulsi-Darshan' or philosophy, everyone has called your eyes or vision to be enormous or colossal but my Lord, along with your vision, even your heart is colossal and great! Your hands are so big that they can reach up to the distress and pull her out of the misery. Like when the elephant king was in distress or 'Draupadi' was in trouble, your hands are so long that they reach out to the victim and extricate of pull them out of the mess but in the case of my mother, your hands have become short and can't reach up to her! The 'Devas' are a selfish lot! To catch anyone's word the clever people are very quick in doing so! And then, he uses it quoting it under his name! These very 'Devas' in the battle-field tell Sri Ram, '*Atisaya dukhitta dekhi Baidehi*'. Maharaj! Jaankiji is in deep sorrow! Only a 'Sadhu' can unveil or awaken the universal compassion of the Almighty. When the calf sucks the cow's udders only then the flow of the milk starts. Without the grace of the 'Sadhu', the Divine compassion cannot reach us. We need someone in between.

The Lord tells Hanuman that I have understood what you are trying to convey; now tell me more! Then Sri Hanuman says, 'I don't have the strength nor the courage to speak any further, my Lord'. Just on hearing these words from Hanuman tears began flowing from the lotus like eyes of the Lord.

Suni Sita dukkha Prabhu sukha ayana|
Bhari aayye jall Rajeev nayana|

When Lord Hari's hand falls short then the faith of the people grows or expands. This is the glory of the people. There needs to be a proper correction or an amendment done.

In the 'Ramayana' there are nine knots. This is the reformation or if I may say the rejuvenation of the 'Katha'. 'Granth' is the text which unties the 'Granthi' or the knots. We have one knot or 'Granthi' known as the 'Bhaya-Granthi' or the knot of fear. If you need to increase the space and your followers plus you are required to keep a

few people with you! Though it is not very clearly visible but somewhere or the other there is a fear lurking in the background. You shall not attain peace by counting how many followers you have or what all activities you have started but you shall get peace by;
Na karmanna na prajaya dhannena tyaaggey naike amrutattvamaanshuhu|
Parrenna naakkam nihittam guhaayam vibhraajattey yaddyatayo vishanti|

These words are from the Upanishads. If the number of followers grow, it isn't bad; your movable or immovable properties increase, great; your activities grow, even better but there is an underlying fear factor in it. Without 'Vairaggya' or total detachment, you will not attain knowledge. It is a sutra of Tulsiji! Like you cannot row a boat without water, similarly there can be no knowledge without detachment. I like this 'Pada' of 'Nishkulanandaji' very much, '*Tyaag na takkey vairaagya bina*'. The 'Sadhu' family in which I am born, we are all called 'Vairaagi Bawa! I like this way of address. 'Vairaggya' is our characteristic.

Many people ask me that 'Bapu! You say that you don't have any followers but you have many flowers. Then what is the difference between the followers and flowers? The thoughtless people who just run after are called the followers and those who blossom everyday like a flower are known as flowers. The followers get balked whereas the flowers spread fragrance!

Na koi Guru na koi chhela,
Akelley mein mela aur melley mein akella|

I am not saying anything new here, Jagadguru Shankaracharya has said, '*Gurornaiva shishyaha chiddananda roopaha Shivoham Shivoham*'. The followers are just imitative. It is just not that there are no good people there, but the majority are just like a herd of sheep who just follow thoughtlessly or are going with the crowd. The flowers blossom and are not in competition with one another and have their individual fragrance. You can't order a flower. A flower can be offered at the feet of the Lord, but can you offer it to a follower? I don't need any security because I have nothing to fear. But I do need a disciplined arrangement! There is one person in the 'Ramayana' who is troubled by this fear psychosis and that is 'Sugreeva'. Now who shall rid him out of his fear? If any 'Sadhu' can come in between then one can be of his fear. Here, Sri Hanuman comes as the 'Sadhu' who rids him of his fears. 'Sugreeva' is very afraid and keeps on running here and there. He climbs up hills and if sees anyone coming at a distance, he thinks that they are coming after him! Sri Rama has this 'Birut' or honorific of 'Ghareeb-Nawaz'. For 'Vaali' in the 'Dohavali' the word 'Balshaali' or powerful is used. The litterateurs explain 'Balshaali' as the one who possesses a big army. This is not the correct interpretation. Where did 'Vaali' move around with a big army following him? We don't come across any description that says that he had gone to battle with an army in tow. When he sets out in pursuit of the 'Mayavi', he asks 'Sugreeva' to wait out

and goes all alone to fight him. I am all enough alone to fight anyone! You wait for me here for fifteen days and if I don't return then place a huge boulder on the mouth of the cave and go back. You will never find a flock of lions and the lion does not need any coronation to be declared the king of the animal kingdom. He is born a king! We all need to be given a certificate of honour to become big or well-known. The Lord made His friend 'Sugreeva' the king, because His honorific is 'Ghareeb-Nawaz'. 'Sugreeva' is 'Ghareeb'. Please remember one thing that please don't remain poor but be 'Ghareeb' or humble or in other words 'Raank'! 'Daridra' means poor or pauper but 'Ghareeb' means 'Raank' but having self-respect. 'Gangasati' says; Bhakti re karvi aenney rank thayeinney rahevu, Paanbai, Mellvu antarnu abhimaan re|

The one who is a 'Bhajanandi' is not 'Daridra' or poor but is 'Raank' or very humble and the scarcity is his alacrity. The second knot or the 'Granthi' is the 'Paap-Granthi'. Many a times the person has this fixation that he is a sinner.

Sahaj paap priya tamas deha|
Jatha ulookahi tamm para neha|

'Vibheeshana' is suffering from this 'Paap-Granthi'. Like the owl likes the darkness in the same way we too like sin or sinning has become our nature. I would like to tell the youth specially that one should not commit a sin but after all we all are humans and if for any reason any wrong has been done then please don't get stuck on it, move forward to correct it so that it doesn't happen again. How big a sin can we commit? It can never be greater than the mercy of God. What is the stature of our sin in front of it? Tulsiji says that even if just like that one yawns and utters 'Ram-Ram', the big heap of his sins shall be destroyed. After all we are tiny humans! We all have some weaknesses but that does not mean that throughout our life time we will go on cursing ourselves that I am a sinner! Please be free from this 'Paap Granthi'. And in order to be free from this, only a 'Sadhu' can help. That is why we see that Sri Hanuman comes to 'Vibheeshana' and reassures him and motivates and inspires him to take the plunge! When 'Vibheeshana' began enumerating his sins or short comings then Sri Hanuman tells him that am I very noble or of any high descent! If anyone will take my name in the morning, he will go hungry the entire day, in this way he enables 'Vibheeshana' to untie the knot of sin. The Lord says, 'Paapvanta kar sahaj subhaau'.

The third is the 'Poorvagraha-Granthi'. Mata Sati was having this knot when she went to the 'Kumbhaja Ashram' along with Lord Shiva to hear the 'Ramkatha'. When in her next birth she became 'Parvati' then she had a very strong knot of trust or 'Vishwas' which no one could untie or break. The 'Poorvagraha-Granthi' can only be untied when an able and competent speaker like Lord Shiva narrates the 'Ramkatha'. Sometimes, the 'Sadhu-Purusha' can untie this knot! Or Shree Hari himself comes and unties it. Many people harbour an inborn hatred towards a person and because of that they continue to dislike him/her.

The fourth is the 'Laghuta-Granthi'. 'Angad' was a victim of this 'Granthi'. He always had this feeling that though I have been made the crown prince but at an opportune moment 'Sugreeva' will kill me and that is why, he was always doubtful about him all his life. Ultimately, Sri Ram broke this 'Granthi'. After the 'Rajtilak' at 'Ayodhya', when the Lord was bidding 'Good-Bye' to all His friends then He took out the 'Mala' He was wearing and gave it to 'Angad' in order to get him out of his 'Laghuta-Granthi'. When 'Sugreeva' was astonished to see it then the Lord reminded him that I had garlanded you too during your combat with 'Vaali' and only after the death of 'Vaali' you felt reassured. Now, since I have garlanded him, it is your duty to look after him! And, 'Angad' you be sure now that since I have given this 'Mala' to you, nobody can touch you! In this way, the Lord got him out of his 'Laghuta-Granthi'. So, the Lord himself can only extricate an individual out of this 'Laghuta-Granthi'.

The fifth is the 'Ahankaar-Granthi'. 'Vaali' and 'Ravana' were both the victims of this knot of ego. Many a people are so egoistic that they don't care about the other person and feel great about themselves. I means "I"! The Lord tells 'Vaali' that you are very egoistic. Your wife was trying to reason with you but you didn't pay any heed to what she was saying. And just before dying, 'Vaali' too agreed that he has this knot of ego. Even 'Ravana' had it. Hanumanji tried his level best to reason with him and said that give up your ego of the 'Tammoguna' and if you feel like, keep your 'Rajogunna' but he did not listen. You perform austerities, 'Yagna, Pooja, Paatth,' etc. but this ego can only be broken by the Lord himself. 'Vaali' was shot in the heart and 'Ravana' was shot in the navel and only then could this knot of ego could be broken.

The sixth is the 'Sampradaaya-Granthi'. Our sect, religion, path or beliefs, this knot is difficult to break. 'The word 'Sampradaaya' is very good. Just ask 'Vallabhacharya Bhagwan'! But when this knot is there then it results in bigotry or into zealots which is not right! The 'Vaishnava' will not even utter the name of Lord Shiva! The foolishness or stupidity to this extent that they will not even say, 'Kapdda Sivaana', because the word 'Siva' is pronounced while saying it. So they will say, 'Kapdda gaddhvana chhey'. Now these 'Granthis' have started to break off slowly and gradually. 'Vaishnava-Sampradaaya, Shaiva-Sampradaaya, Shaakt-Sampradaaya' are all different types of worship! But when the knot of rigidity comes in then it becomes a problem. Imaginary walls come up thereby shutting up the outlook completely. When the knots in the name of religion come up then it gives rise to fanaticism. These knots can only be untied by a saint like 'Kabir' Sahib. There was this belief that one gets liberated only if one dies in 'Kaashi'. 'Kabir' Sahib spent his entire life in 'Kaashi' and just before his death he thought that I have to break this knot so he went away to 'Magahara' and died there. It was believed that one who dies in 'Magahara' does not get liberated. He said that liberation has nothing to do with the place but it is a

matter of a mature understanding. So, please don't leave your 'Dharma'. Side by side, also don't criticize other religions or their deities or places of worship. What is 'Sanaatana' shall always be eternal! In the 'Ramayana' the 'Shaiva, Vaishnava and Shaakt' are all sitting together in perfect harmony. Lord Shiva is the 'Shaiva' and Mata Parvati is 'Shaakt' whereas the 'Katha' is of the 'Vaishnava' Ram! In this manner the knot is un-tied! In times to come, it is proved wrong by the society and it falls apart. When I forcefully say that my belief or my outlook, there is no question of any superiority or obstinacy in it but in future, no wrong message should go to the people, so I keep on saying it in this manner. Otherwise, I am afraid that in future, wrong beliefs would start in my name! We need to untie these knots. It is for the general good of the society. 'Kabir' Sahib talks about the 'Pandit & the Mullah' in the same breath for breaking this knot of differences. The one who can hear the sound of the bells tied on the feet of an ant, will not be able to hear your prayer? In this way, he has tried to untie this knots knotting the society.

Swami 'Sahajananda' came out seated on the elephant in the market place of 'Junagadha'. In between, a 'Devi-Poojak' came carrying a basket of melons. Swamiji did not say that he would not eat the melon being sold by a 'Devi-Poojak' but he wanted to untie the knot tying up the society. That is why, it becomes our responsibility to see the no newer knots are tied up. 'Swamiji' took up a melon and ate it. So, this is an act of a great man. Should the 'Vaishnavas' or the 'Shavaites' create new knots or 'Granthis'? Even if the knot is very small but it tends to reduce the length of the string by that much! The more the number of knots, the shorter is the string. No false beliefs or wrong message should go, that is why 'Talgajarda' prays to one and all. The great personalities have done truly great work whereas, we out of our selfishness went on tying knots after knots. Swami Dayananda Saraswati by writing the 'Satyarth Prakash' tried to untie so many knots of wrong notions. Our places of worship or the 'Dharmasthaanas' are just getting steeped under materialism and pomp and show of wealth and in the process are overlooking the service of the very last man standing in the society. Such knots need to be broken! In order to break loose from this rudimental and false notions, under the guidance from Sri Ramkrishna Paramhansa and Ma Sharda, Swami Vivekananda came out in the open and named his organisation the 'Ramkrishna Mission'. This word 'Mission' is a foreign word but still his idea was to untie the knot and he proved that gather truth from wherever you may get it. Our Swami 'Sachhidananda Maharaj' of 'Dantaali' is doing a great job of 'Granti-Bhedana'. We all too have to do our bit!

Seventh is the 'Vishwas-Granthi', 'Bharoso driddha innha charannani kero'! When Ma Parvati was Sati then she was tied up in the 'Poorvagraha-Granthi' but when she became 'Parvati', she says, *Narada bachana na mein pariharahun'*. Whatever my Guru has said, I have full faith on it and even if Shankar himself tells me, I can

overlook His words but cannot undermine my Guru! This is the 'Vishwas-Granthi'. Certain so called religions also have the audacity to say that your Rama too is going to go to hell! Krishna has already gone to hell! These are all the knots of false propaganda! Whom to put in hell and whom to send to heaven, is in your dirty hands or something in your pocket? By saying utter rubbish you cannot undermine what is 'Sanaatana' or eternal! You can never negate Ram, Krishna or Shiva! Certain wrong notions were pushed into the minds of the people that they stopped going to the 'Ram-Temples'. They stopped saying 'Jai-Siya-Ram'! Instead, some other 'Sutra' came in its place. 'Gadhdawalley Jadavji Bapa' used to say, '*Gaava na ubaara bharo*', don't go to unnecessary fill the 'Ubaaras' of other villages. Try and serve or protect the 'Sadhus & Saints' of your place first. I would like to tell this to the entire mankind that please try and understand their Lordships, Ram, Krishna and Shiva' correctly. They are the primordial 'Adi-Anaadi Tattva'! 'Danabhai' has given thirty two lakhs for the 'Ramji-Mandir' in 'Dungar'. The 'Ram-Mandir' of the villages must be looked after and they should remain. Similarly, the Krishna temple or the 'Shivalayas' should remain intact. New temples are being constructed, great. After all, this is a land of temples or places of worship. No one should be overlooked or undermined. But have expectations from your 'Sanaatana-Dharma' because it too has certain expectations from you. I even go to the mosques and attend the 'Hindu-Moslem Taqreers'. I welcome each and every one from the bottom of my heart but never given up my 'Sanaatanta'. And I never force any of my Moslem brethren to give up their religion. Hold on to your own and never ask anyone to abandon theirs!

The eighth is the 'Judd-Chetana-Granthi'. In reality, a knot of the animate and inanimate is an impossibility. Tulsiji says that factually, it is false but still people are bound by it. An actual knot can still be untied but what do you do of an imaginary one? Because, factually, there is no knot at all! Such an imaginary knot has been tied up between the 'Jeeva and the Maya'! This knot is tying two imaginary things i.e. the 'Chaitannya & the Jadda' and is so strong that it can't be opened because in reality, it does not exist. In order to untie this imaginary knot, Tulsiji tells us a very elaborate procedure. First of all we have to rear the cow of faith. Then she needs to be

milked in a pot of trust and this milk in the pot of trust will need to be set as curd. Then with the churner of thought churn it and extract the butter from it. From it the ghee and the 'Tallchatt' are separated and this ghee or the 'Narayana Swaroopa' is poured in the lamp of the 'Chitta' and the three states (Avastha) and the three 'Gunas' are inter-twined and made into a wick and light the lamp of knowledge or 'Gyaan' and seated in its light if you try and untie this imaginary knot, then you shall succeed in untying it. But the 'Devas' try their utmost to somehow extinguish it. That is the reason why this path of knowledge is considered to be very difficult. This description is given in the 'Uttarkanda'.

The ninth is the 'Granthi of Sankocha' or hesitation or shyness. As such, I would not call this to be wrong in any way but the people at large consider it to be a weakness. This knot can be untied by either the friends who are mostly of the same age. Hesitation, shyness, dignity are all good knots but when the aspirant is moving ahead on the path of salvation then even this is broken. The household wherein the householders live with dignity, that household looks very good and decent. In the 'Manas' it is written that when Ma Jaanki came to 'Ayodhya' after her marriage then there was a thread tied around her wrist which had many knots and the ceremony to open it was performed and Tulsiji says that there was a lot of joy in it. Sri Ram was trying to untie one knot after the other but was not able to do so then the handmaids who had accompanied Ma Jaanki from 'Janakpur' taunted that, 'Ramji! It is easy to break the bow but to open or untie this knot of love or 'Sneha' is very difficult. Please keep some such knots. Wherever you might be living in the world but please hold on to the knot of dignity and humility. This knot of dignity or humility is very important when you meet the 'Sadhus and saints, the elders, going to the temples or places of worship. If you want something then please don't ask giving up proper decency. This knot does not look bad. It is good like the knot of the sacred thread, or the knot tied in the 'Chhotti', or the 'Saptapadi' or the knot of spiritual practices tied by the Sufi. When you become very close to somebody then gradually your hesitation or shyness reduces. The closer you are, you will talk from the heart and the knots of fallacy break off. Come closer, Baap! The walls of 'Dharma' shouldn't enclose you so make a door. 'Saba nara karahin paraspapa preeti'.

By the end of the twenty first century there shall be a lot of research and experiments shall be conducted on the science of the 'Katha' to find out, what chemical changes the listeners undergo! Why at times the tears start flowing from their eyes? The 'Bhakti-Shastra' is not a matter of philosophy, not a subject to be thought nor debated or discussion, it is a science. The 'Vyaaspeethas' of India are yet to be understood or researched. All you litterateurs, kindly do a correct assessment and valuation of this field! This fact will need to be studied that why do so many people come to hear the 'Katha'? There is the facility of a TV at home through a live telecast, still they come here all the way! The entire world can see it on the TV but still the pavilions are getting filled up and the 'Shamianas' need to be made bigger and bigger! Amidst all this, the speaker (Kathakaar) should bear in mind that all this crowd or adulation is not because of him. The 'Katha' sets in a chemical reaction in the listeners!

Therefore, the definition or explaining the underlying truths of the 'Katha' is the process of untying these nine knots that binds us or tries to hold us back. Now what is the 'Katha-Tattva'? We are trying to study it from different angles and the deep rooted meaning hidden in between the lines. Yesterday, we had seen the 'Ramjanma-Katha'. At the time of the birth of the Lord, one day became as long as a month and as if there was no night! In fact, as per the natural phenomenon, the day and night must be coming and going in circles but 'Bhagat Bapu' says-

Aabhana thaambla roj ubha rahhey,
Vaayunno veenjhnno roj haalley,
Udaya anney astana ddoorda uparrey,
Natt bani roj Raviraj mhalley|
Bhaagti, bhaagti, paddijatti paddijatti,
Raat nava Suryanney haath aavvey,
Karmavaadi baddha karma karta rahhey,
Aehanney unghavu kaem phaavey?

Mata 'Kaykeyi' too delivered a son and Mata 'Sumitra' had twins. Lord Shiva while narrating the 'Katha' to Ma Bhawani on the peak of mount 'Kailash' says that, 'Devi! During the 'Ram-Praagattya' I did a bit of a cheating. Mata Bhawani says that during the birth ceremony, it is customary to give but here what you are saying is just the opposite. Lord Shiva says, nothing like that but when I was going to 'Ayodhya' for the 'Ram-Darshan' you asked me where was I going and I just said that I will be back in some time and went away without telling you where was I going. Because, if I would have told you the truth and if you would have insisted that even you will come along then once when I took you to hear the 'Katha', you had so many doubts and when you would have seen Him crying and now if again you would have had doubts seeing Him cry as a baby, a new issue would have cropped up so in order to avoid any controversy, I went without telling you. Like, when you want to go and watch 'Bahubali' from 3 to 6 and you make an excuse to go and watch the film, this is cheating. See good films! Listen to good music like classical, different dance forms, such motivating dialogues which steer you out of lethargy or are motivating, watch such films. See plays which exhibit our culture. See films that help you in your character building. But please stay away from films or company which would spoil or pollute your mind and thereby you indulge in wrong action. The 'Yajmaan' has requested, so come let us sing for his pleasure –

Agar mujjhssey mohabbat hai,
Toh mujjhey apnney sab gham dedo|

Maybe, these lines might have been used in a film but it is the 'Narada Bhakti Sutra' or the 'Prema-Sutra' that, 'Hey, Hari! We love you!' That is the reason the 'Vaishnavas' perform the 'Nazar Uttarna' for Sri Thakorji. (To remove the effect of the evil eye). We are devoted to you (Bhakti) and if you too are lovingly disposed towards us then please give us all your troubles. We the worldly lot, are adept or have become immune to the miseries of the world but you should not be miserable for any reason.

Our intentions must be good. That is why, I am singing this line from the film so that you understand my purport! Lord Buddha showed the moon to everybody. His intention was to show them the moon only but in time people thought his finger tip to be the moon! Many times, we are unable to get the hint or catch the indication and get stuck into a misunderstanding.

Today, I have got a poem about Gujarat. The state of Gujarat has given three Prime Ministers, Guljharilal Nanda, Morarji Bhai Desai and Narendra Modi. It is a poem by 'Vinod Doshi';
Hun aevo Gujarati,

Jenni hun Gujarati, ae vaatthi gajgaj phoolley chhaati|

This is a 'Sher' of 'Milind Gadhvi'-

Jeetwaallon ko pareshaan bahut kartaa hun|
Haar jaaun bhi toh hairaan bahut kartta hun|
Mein diya hun, mujjhey shaayad woh bujjhaddey lekin,
Aandhion ko mein parreshaan bahut kartta hun|

All the four sons are suitably given names by the Guru. 'Vashishthaji Maharaj' says, 'Rajan! This dark complexioned child, the son of Mata Kaushallya, the entire creation shall be blessed and feel a peaceful tranquillity within by taking His name, I name Him Ram! The other child, who in appearance is just like Rama, the son of Mata Kaykeyi, will be the nourisher and the fulfiller of the entire creation and will not exploit anyone, I name him Bharat. There are two sons of Mata Sumitra, the one whose name itself will be the eliminator of enmity, I name him 'Shatrughna' and who is the support of the holder of this earth, the Avatar of the 'Shesha-Narayana', who is very kind hearted and is very dear to Rama, I name him 'Lakshmana'. Rajan! Your sons are the 'Sutras' of the Vedas. The 'Vyaaspeetha' often says this that if you want to perform the 'Japa' of the 'Ram-Mahamantra' then the meaning of the other three names will have to be inculcated within us. When we do the 'Japa' of Ramnaam' then we should never exploit anyone, rather nourish them as much as possible. We should not harbour enmity in our heart for anyone. And try and support or help others as much as possible. In this way the 'Japa' of the 'Ram' Mantra will be fruitful and purifier. If there is a poor student then pay his fees, buy him books, get medicines for the sick and food to the hungry, this in its truest sense is the significance of the 'Ramnaam'! These three in a way are the rules for the 'Ramnaam Japa Yagna'. Then all the brothers were given the sacred thread (Yaggopavita). They go to the 'Gurukula' for studies. In a very short time, they grasped all the knowledge. In this way the brothers began to grow. Muni Vishwamitra comes and asks for Lord Ram to protect his 'Yagna'. The 'Rishi' does not ask for your wealth, instead he demands your progeny. Guru Vishwamitra returns with Sri Ram and Sri Lakhana in tow. On the way, 'Taaddka' is liberated. Mareecha is flung into Lanka and 'Subaahu' is liberated! Walking on foot, the Lord comes to the 'Ahillya Ashram'. Lord Ram uplifts and emancipates Ahillya. Then He bathes in the holy Ganges. At 'Janakpuri' Maharaja Janak welcomes them and offers them to stay at the 'Sundar-Sadana'. They have lunch and take rest!

The 'Sadhu' following the Shankar tradition has to be prepared to drink poison!

Baap! We all are discussing the subject 'Manas-Katha' as our principal topic for this 'Katha'. Yesterday, I was saying at 'Chitrakoot' that there has been a great amount of scriptural discussion about what is the 'Katha-Tattva'? It is called the scriptural examination or definition (Shastriya Niroopanna). But for doing this high flowing discussion in front of the people sitting here will not be in place for it might be a bit difficult to follow. A very capable and experienced speaker of the 'Bhagwat' Poojya Sharad Bapa is seated here. Many people have tried to write about the 'Raas-Panchaadhyai' of Srimadbhagwat'. I would like to respectfully remember 'Tapasvi Rishi Krishnashankar Dada' of 'Bhagwat Vidyapeetha' Sola, who has tried to assimilate the various commentaries and given us all and especially for us the people of the 'Katha' sphere a consolidated gist of the same. In one of the commentaries therein, he has defined the 'Katha Tattva' saying that the 'Katha' is 'Shaddha' or of six types. It is my reply especially to the so called learned people who say that what is there in this 'Katha-Vatha'? The 'Katha' is very 'Adi-Anaadi-Tattva', Baap! Its form changed, speakers changed, contexts changed but the 'Katha' is eternal and an immortal element. Those who are particularly interested in the Rasa of the 'Katha-Darshan' my humble request to them is to once study the special depiction and definition of the various aspects of the 'Katha' in the 'Manas'. I would like to particularly draw your attention on this line of Tulsiji;

Aurau katha aneka prasanna|

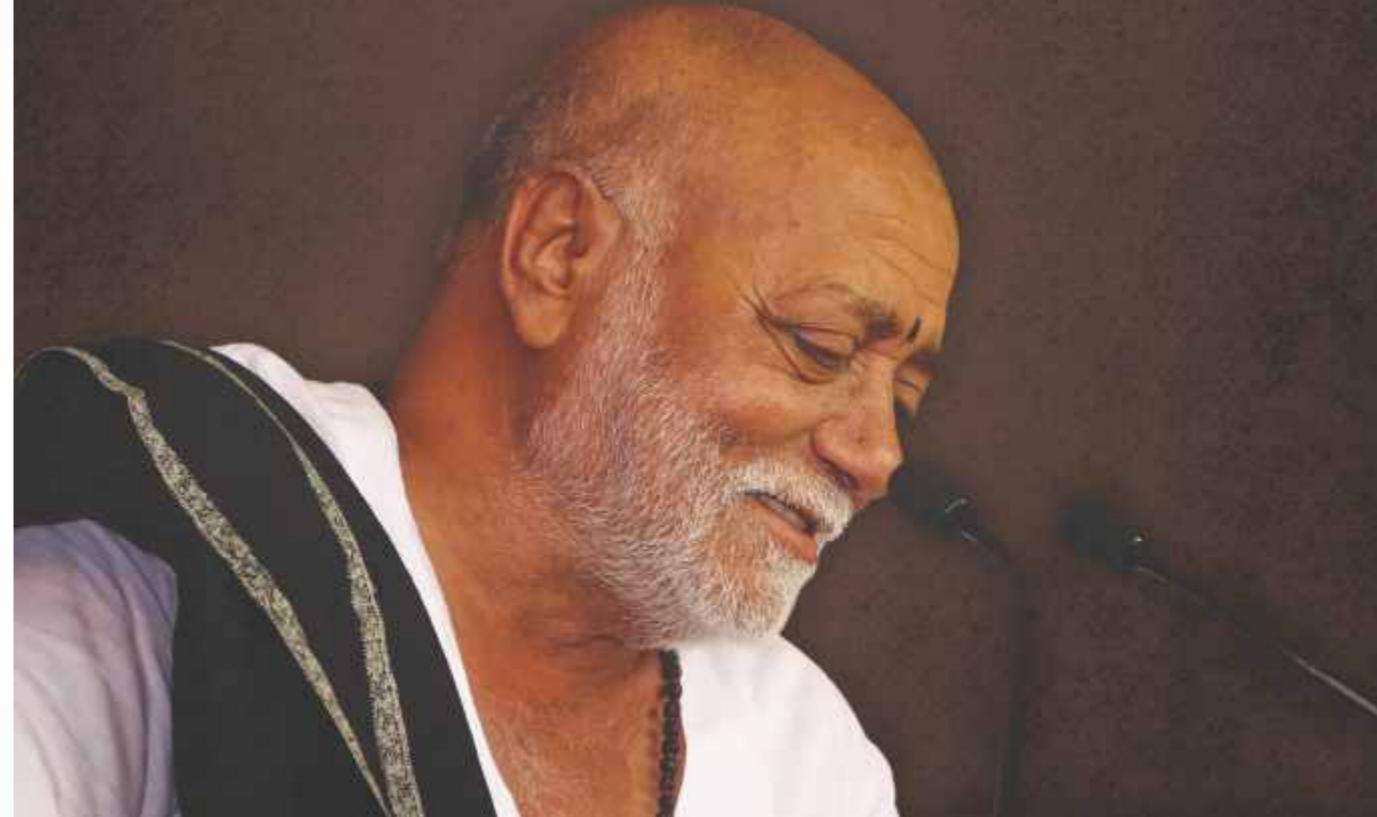
Tulsiji says that in the 'Ramkatha' Ram is the hero or the principal character. And it is the rule of the 'Katha' that the root or the principal character of the "katha" has to be explained or propounded in the beginning, in the middle as well as the end of the text.

Aehi mah aadi Madhya avasaana|

Prabhu pratipaaddya Ram Bhagwana||

Such discussions are the subject matter for our 'Kathakaar Sammellana' and to discuss it with the general public will prove to be a bit difficult. But by discussing just a little bit, I am trying to revise and trying to confirm or strengthen my own in front of so many Saints seated here by their grace. Tulsi says that there are many topics in the 'Ramkatha', but the main is the 'Charitra of Lord Rama, Ma Jaanki, Sri Bharat, Sri Lakhana, Maharaja Dasarathji and Mata Kaushallya, Maharaja Janak, Sri Shatrughna, all the characters who are connected to Sri Ram, Ravana and Vaali'. But over and above these there are many other topics. Goswamiji says that where there is a beautiful lake, many different birds come and flock together in the same way, these various topics in the text are like different varieties of birds assembled on this 'Manas-Sarovara'.

The 'Katha-Tattva' is a very deep and a difficult topic. Six types of 'Kathas' are there. 1. Khanda-Katha. 2. Drishtanta-Katha. 3. Aakhyaan-Katha. 4. Pari-Katha or the Danta-Katha. 5. Mool-Katha. 6. Gaddya-Kavita. When the speaker or the 'Vakta' is seated on the 'Vyaaspeetha' and speaks then in fact he is reciting a poem. But it is not a poem in verses but it is a poetry in prose form. The people who oppose the accompaniment of music with the 'Katha' are ignorant about the fact that the music



has been a part of the 'Katha' from ages! But those who don't know anything about the music, sit and criticize it. One should not try to do a false exhibition that he knows so much whereas the fact is that he knows nothing! When 'Osho' used to speak then it appeared as though he was reciting poetry. Our Ex PM Sri Atal Bihari Vajpayee, when he used to speak, his words would sound as if he is reciting a poem. Just imagine, when Sri Shukadevaji must be speaking then what sort of magic must have been created out of his Divine words! When my 'Bhusundi' must be speaking how wonderful would be his utterance! All of us sing, say the 'Uppkatha, Khanda-Katha, Bodha-Katha, keeping the original 'Katha' as our central focus we all are doing a 'Raasa' around it, but whatever is being spoken is nothing else but a 'Prose-Poetry'! The commentary of the 'Raasa Panchadhyai' says so, therefore it emboldens 'Talgajarda'. 'Katha' is just not limited to whatever we are speaking. Anyone narrating a good story, even if it is a 'Ddaayra', I have no problems! If two people are sitting and talking to each other then, that too is a 'Prose-poetry', Sahib!

Thousands of people are sitting in the 'Katha' because it is the 'Katha-Yuga' or the 'Katha' age. Even if you don't want to come, you still come. You cannot escape. This period or the times are such. One can't escape the effect of the times. In the month of 'Vaishaak' you are bound to feel hot. In the same way, this is the season of 'Katha'. That is why, you are compelled to come. Whether to criticize or find faults or out of envy, you will be forced to come! Many people feel that what's the point of going for the 'Katha'? Just thinking and pondering they enter the 'Katha-Mandap'! Because, one can't escape the effect of the season! Not because 'Morari Babu' is speaking. I am once again repeating my statement of yesterday that after a fifty or a hundred years when the research and analysis is done as to find out that what chemicals were altered or what sort of a reaction happened in men that they assembled or heard the 'Katha' in such great numbers. Please understand one thing very clearly that the number of people sitting here have all not come merely to eat. The ones who are jealous and cannot digest the fact say that the large numbers are because there is a running kitchen. I am sorry to say that it is not so! In one hundred and seventy countries people are watching the telecast for them the food comes out of the TV sets? It is certainly not so, Sahib! The 'Katha' is a poetry in prose. It is not a phraseology. It is a reciting discourse. It is a singing lecture. A prudent person must be singing, a lover is sure to sing and a truly wise person shall sing! A liar or a cheat will just make a face and sit! Meera loved, so she sang and danced, Narsihji loved, therefore he sang too, Nanakdev loved the Almighty and he would sing and Kabir Sahib was a lover of the Divine and couldn't resist singing. You cannot stop yourself, it becomes a helplessness. Therefore, the sixth characteristic is the prose in the form of poetry. When the speaker speaks, it seems like a recitation even though it might be a discourse. In this way, there are six characteristics of the 'Katha'.

To hear such a 'Katha' there are eight classical or orthodox methods. The speakers who have come by a special arrangement or purpose ordained by the Ultimate Reality, those who had already come, those are and those who will be, they all are in this situation. The listener of the 'Katha' has to catch each and every word of what is being spoken. Today, I have a few questions with me. On reading them, I feel that they have missed the word! Because, what I have already spoken yesterday, those very things have been asked! Maybe, at that time these people must have been in a meditative state! The speaker or the 'Vakta' who has been sent by the Divine for a specific purpose, I feel that he doesn't speak but Ma Saraswati's fingers play on his tongue and lips. Inside the poet's heart or the heart of the speaker, God resides. The speaker is also a poet. When you catch the word of the 'Katha' then please don't interpret it in your own way but try and understand the tenor in which that word has been spoken. Try and understand the true purport of the scriptures. The one who might have digested the scriptures or whom the scripture has blessed with all the four hands, try to catch the meaning as being spoken by him.

When there is a joke during the course of the 'Katha' then please understand it as a joke only. Even the joke made in the 'Katha' is having a subtle message to convey but is in no way said out of envy! If someone is speaking for you and me and trying to convey a message to us then we should be grateful to him but if one speaks with envy then there is nothing to be heard in it! So, please understand the irony expressed. It is the responsibility of the speaker. He might not be envious of anyone but the satire or innuendo must convey a social message.

The listener, along with the literal meaning should also try and understand the gist or the true purport of the word. Understand the meaning of the 'Katha' very lovingly. 'Krishnashankar Dada' used to say that the 'Katha' should be 'Snehatmak' or filled with affection, it should convey the 'Sutras' or 'Sutratmak', it should be 'Satyatmak' or filled with truth, it must be 'Smarannatmak' or should aid recollection and it must be 'Sevatmak' or filled with service. Your hearing should be such that you are ready to catch the Sutra within these three hours which shall be beneficial for your spiritual advancement. Maybe, all the 'Sutras' might not be suitable for all in equal measure. At least catch the one, which you feel is beneficial for you. My experience is that whenever I go to listen to any speaker or 'Kathakaar', I surely get something new and I am not saying this just to praise my sphere of 'Katha'! During the course of the 'Katha' you are bound to get something or the other that is useful for you. The condition is that your doors and windows should be open!

Wherever, if you are hearing without any prejudice or a bias then you are bound to get something new. The disciples of 'Jalaluddin Rumi' asked him that if we want to hear you and recognize you correctly then what knowledge or technique should we use? To which, 'Rumi' replied that pay attention to these four things. 1. Hear with humility and being very soft and without any sense of pride and as if

you don't know anything. 2. For how long the 'Katha' shall go on, don't hear impatiently. Have patience. If you are only interested to listen for half an hour then come at 12.30. 3. As much as possible try and maintain a proper balance of your body and mind. All these are psychological facts! Don't unnecessarily go on moving or shaking your body. But, I have already given all sorts of freedom to you all. But many people can't sit still for long! 4. Listen the 'Katha' of a speaker who is blessed with noble traits and is very auspicious. Because the place where this auspicious and pure person will sit then that corner shall emit his divine fragrance for quite some time even after he is gone! There is a 'Sher' of 'Kishan Bihaari' 'Noor'-

Yahaan koi ayaa bhi hai aur tthahara bhi hai|
Ghar ki dahleez pur ujaala bahut hai|

Someone has come here. And He has stayed here for a while. Therefore, the 'Katha' needs to be heard in these eight ways. Just one 'Katha' can do wonderful and great stuff, Sahib! This medium is not any claptrap (Jaisa-Taisa). I am not saying all this just because I am a speaker or a 'Vakta'. But from wherever you can get good and noble thoughts, is all 'Katha' only. The one who speak with unselfishness, without envy and tries to convey a very positive and a motivating message is nothing else but 'Hari-Katha'. Therefore, there are eight characteristics of a listener. And six characteristics of the 'Katha'. Such is the scriptural and very highly matured discussion about the 'Kathas'. Such a 'Katha' by the Divine grace we have begun in 'Mahuva'. When we try and examine of define the 'Katha' more minutely then I would just like to add that like for the physical body of the man, these five things are inseparable like, the word, touch, form, Rasa, and smell! Similarly, for the 'Bhagwadkatha' also these five namely, word, touch, form, Rasa and smell are connected. The word is connected with the 'Katha'. The 'Katha' is 'Shabdmayi' or based on the word or its expression. But the words of the 'Katha' are that which bless the speaker as well as the listener. Mangalaannam dha kartaarau vanddey Vaani Vinyakau!

When we talk about the touch of the 'Katha' then these four things take place. The physical activities reduce. When a person is carrying the 'Pothiji', then take his picture and after he keeps the 'Pothiji' then take another snap. Surely, the chemicals in his body change or there is a certain reaction. This is the science of the touch of the 'Katha'. That is why, I am repeating this again and again that there will be a scientific research done about 'Bhakti' and 'Katha' and after fifty or sixty years, it shall become very much essential to know more about these things. This is not a mere theory, it is a science. "The pure scientists of my land have begun the 'Katha'. 'Vanddey vishuddha vigyaannau'. Sri Valmiki is a scientist, Sri Hanuman is a scientist and the 'Kumbhaja Rishi' too is a great research scholar. They all have done their Masters and PhD's in science and have recited the 'Kathas'. Therefore, since there is a sense of touch it changes the activities of the body. Because, they say like this that after touching the 'Pothiji'! You get a lot from it, Yaar! You can experience its divine touch. The 'Katha' touches us physically

as well as mentally. When the mind is still and the intellect becomes firm in its decisions or decisive, only then can you say that the 'Katha' has touched your mind. You can say that the 'Katha' has touched your 'Chitta' when the ordination of the Karma begins to cease. All the images start getting deleted. When the 'Katha' touches the ego then the egoist starts to soften and bowing down.

The form of the 'Katha' is that which makes the speaker as well as the listener fully aware of their true form or self. The one who has been able to understand the form of the 'Katha' shall also move towards self-realization! Lord Shankar narrates the 'Katha', Sri Shukadeva too is narrating the 'Katha' or any great personality is narrating the 'Katha' then after a while they start having such realizations that, how does the 'Katha' takes them forward? Maybe, they have to stop at that point! It becomes very difficult to change tracks then.

The original Rasa of the 'Katha' is the 'Shaanta Rasa'. Then comes the 'Karunna, Bhibhatsa and Haasya'. All the nine principal Rasas do come in the context of the 'Katha' at some point or the other. I want to do one 'Katha' wherein, we have one Rasa every day! One day the 'Veera-Rasa, then the 'Karunna rasa, then the 'Shringaar rasa, then the 'Bhibhatsa rasa, and that too in limits. Then one day, the 'Bhayaanaka rasa'. On one day all the children fall asleep on the laps of their mothers. On another day the 'Adbhuta rasa'. Then on one day for three hours you are just laughing from within. One day the description of the 'Shringaar Rasa' in such a manner that the bachelors start thinking about getting married. They stop doing the 'Hanuman-Chaalisa' and start the 'Shiva-Chaalisa'. This is just a wish or a 'Manoratha'! At least the people should get to know that what the 'Katha-Tattva' is! The original Rasa of the 'Katha' is the 'Shaant-Rasa'. The 'Shaant-Rasa' can only be created by such a person whose desires have nearly ceased. Till such time there are desires plaguing the mind, it shall keep on creating waves and will not let us be calm or still!

What to say about the fragrance of the 'Katha'? Its fragrance spreads in all the directions. In the 'Swahili' language, 'Mahuva' means a flower. Another meaning is beloved! Wherever there is a garden and a flower bed then there is bound to be gardener. The 'Katha' is in 'Mahuva' but its fragrance has spread far and wide. When the people see and hear the live telecast then in a way, it is the spreading of the fragrance. The flower can't go everywhere but the fragrance can go everywhere. 'Parveen Shaakir' says –

Teri khushboo ka patta karti hai,
Mujhhppey ahsaan hawa karti hai|

You can't hide the 'Katha' or keep it under wraps because the fragrance spreads all around. In this way the 'Katha' has the word, rasa, touch, form and fragrance. Such a 'Katha' we have started in the memory of 'Matrudevo bhava, Pitru devo bhava and the Acharya devo bhava'!

Baap! There are many types of 'Anartha' or disadvantages or disasters. In the 'Srimaddbhagwatiji' there are fifteen disasters enumerated in lieu of 'Artha' or money. But the 'Bhagwadkatha' destroys these four anarthas completely. We all sing, hear, such great organisations are

done so that the ill-effect of the 'Anartha' can be destroyed. Let me first tell you, what these four disadvantages are. 'Paapjannya anartha, Punnyajannya anartha, Bhaktijannya Anartha and the Gyaanjannya anartha.'

'Paapjannya-Anartha', all the calamities that might have taken place because of sins. Since I am using the word 'Sin' here, no need to run scared I had even said this yesterday that even if we sin then for us, what will be the quantum? What or how much is our capacity to sin? We should not sin but on the other hand there is no need to be running scared. Because disasters coming due to sin keep on rising. There are three 'Anartha' that arise due to sin. One, the person will all the time be scared. The other person might not even be aware but this fear that he might be knowing then what? Say that he is not afraid of any individual but of course, he will be scared of his own inner soul! One can be fearless only by virtue and never by sin.

The second is that sometimes the sins result in indirect results. In the scriptures it is known as the 'Chhaya-Phala'. The one who is involved in the sin or is a contributing factor will also have to bear the brunt. If one member of the family sins, the entire family has to suffer because of it. Like, if you have a boil on your right hand the pain is suffered by the entire body. If one member of the family is seriously ill, the entire family is worried and for them the food or anything other than the sick person's care takes a back seat. In the principle of 'Karma' the doer bears the fruit is right but there are shadow Karmas also. One person's depression or despondency affects the entire household. The third effect of sin is that it makes us blind or our thinking gets blinded and we start behaving like a stupid fool. As if, one is unable to see the shining sun! Even if there is a bright lamp burning in front but 'Jattha ulookahi ttama per neha'. Tulsiji says that the owl fails to agree that the sun is rising. This is called a sinful disaster or 'Paap-Jannya-Anartha'.

By the 'Bhagwadkatha' we all can become fearless. 'Parikshit' became fearless that I am not worried of the snake bite because even if on the seventh day the 'Takshak' comes then in the presence of my 'Buddha Purusha' I am not worried because my 'Sadguru Shukadeva' will be there so I am not afraid of anybody! The 'Katha' destroys the fear arising out of sin. The family which has to bear the brunt of the sin committed by their family member, the 'Bhagwadkatha' eradicates this fear! The 'Bhagwadkatha' destroys the ignorance that shrouds our thinking due to the effect of sin.

The 'Punnyajannya-Anartha', even the virtues sometimes come as a disappointing occurrence. This feeling that I am so virtuous and have done this great act of virtue is in itself harmful. I have done so much charity or have performed such a great 'Yagna', this thought alone is disadvantageous for the individual. The 'Kalsariya' family performed such a big 'Yagna' and it is indeed an act of great virtue but if this feeling or even a momentary pride is a reversal of the virtue. It is the Divine grace that this thought doesn't come in their minds because 'Paresh' was telling me that my father goes to eat in the common kitchen! This means that if at all any pride that

might be there also out of this great act of charity has been nipped in the bud! This the grace of God!

The 'Ramayana' says that when our virtues increase only then can we get a Saint, '*Punnyaapunja binu milahi na santa*'. But if you get a Saint and slowly you start thinking that you are very close to the Saint in comparison to others then this thought is disadvantageous or 'Anartha'. Come with me, I shall get you the date! If you speak like this in front of me, the matter ends there! Come straight to me. The road to 'Talgajarda' is open. Tulsiji says that there are four signs of a saint! If we can get such a saint! One, in whose life this duality of mine or thine is non-existent and no one is alien to him. His darkness of attachment or 'Moha' has been destroyed and there is divine light of his Guru's grace. The one who is a self-realized soul then he is a 'Santra' or a 'Santshiromani'. If you get someone like this then don't worry about what he is wearing. If the person is wearing ochre clothes then we can say that he is a 'Sannyasin' or a 'Sadhu'. But the saint can be in any clothing or any state, such a saint one gets by the effect of great amount of virtuous deeds. If the Almighty is pleased with you and tells you to ask of Him then don't ask for anything else but just this that please make me meet the 'Sadhu' who has tears in his eyes remembering you or by just uttering your name.

Please remember this on the basis of the 'Ramayana' that the test of 'Bhakti' or devotion is only done by the Lord, himself! The 'Ramayana' has signed and sealed this fact that only Ram can or shall test the 'Bhakti' and only 'Ravana' can test a true devotee or a 'Bhakta'. Nobody else has the capability to test these! The biggest test to burn someone. Ma 'Jaanki' is 'Bhakti' or devotion so, the Lord in a way conducted a test for her. He instructs Hanumanji that please ask Mata Sita to undergo the test of fire. It means that our devotion or 'Bhakti' should be such that the Lord himself has to come to test! And 'Ravana' tests the devotee or the 'Bhakta'. Sri Hanuman is the devotee and 'Ravana' tested him by ordering his tail to be set ablaze. At both the points the medium of the test is the fire!

The 'Devas' and the 'Asuras' both jointly performed the 'Samudra-Manthana' exercise. A lot of things came out from the depths of the ocean. Lord Shankar was not very openly or explicitly involved in this exercise. Lord Shankar was also of the opinion that what purpose shall be served by unnecessarily churning the ocean? That is why, He was not an active participant in the event. Lord Vishnu was an active participant. But a bit less than the others. He became active because Mata Lakshmi came out of the ocean during the churning! Lord Brahma is not visible at all during this exercise. When the dreadful poison 'Halahala' came out of the ocean then the question arose that what to do now? At this juncture, the 'Devas' approached Lord Vishnu. He said that it appears to be a tough call! The only one who can save the day for us all is Lord Mahadeva! The selfish 'Devas' came to Lord Shiva to request Him to drink the poison and Ma Parvati got a hint. Any normal woman would also not tolerate if someone tries to put her husband into a precarious situation. In the 'Manas' the 'Vishama-Paristhiti' is what is

'Visha' or poison. Mata Parvati goes to Lord Mahadeva and tells Him not to accede to the request of the selfish 'Devas' and drink the poison. Lord Shiva tries to reason out with her and said, Devi! This is a matter of the welfare of others and one must come forward and do it! Lord Shiva did not listen to her and on the contrary told her that you are a very obedient and a devoted wife, so please listen to me! The wife should listen to her husband. Just try to do this experiment for a couple of years and see the result. If your husband is a scoundrel, he will become a 'Sadhu', for sure! The disciple should obey his Guru! At least he must obey his instructions for a year! Even if your Guru is a Babool, he will turn into a 'Kalpataru' I promise. '*Aagya sama na Susahib seva*'. Obey your father for a year, at least! I am saying all this because the 'Ramayana' is not a 'Dharmashala', instead it is a laboratory. But I would like to stress on the point that at least do this experiment and see the result yourself. It is the Indian Culture and not a Western Culture. This is the land of 'Bharat' and even the 'Devas' are on the lookout for an opportunity to be born here. This is the glory of this Land and we all are proud of it. Please raise your hands and repeat three times, 'Rashtradevo Bhava'!

For the past twenty four hours this tussle has been going on in my mind whether I should say it or not? But reading a sentence in today's newspaper I was a bit relieved which said that the Indian Army Chief has declared that now we will decide! Await the place and the time! I am thankful to the Indian Army for making this bold statement that they will take the call, when and where and shall not go to ask any minister, and there is no need also to ask! It is a very mature and a courageous statement. For such a long time the armed forces of our land did not have this freedom or liberty to exert themselves! People are dying on the borders whereas, the meetings are going on in Delhi. At least go and hold a meeting on the spot! I liked the statement made by the army! I am an out and out non-violent person. But, I don't lack in nationalism! At least when it is the question of national importance, please do not bowl any 'No-Balls', Yaar! Don't make irresponsible statements lacking in nationalism! When it is a question of the integrity and the sovereignty of India then let us all speak in one voice and don't oppose for the sake of opposition! Rise above the petty selfishness! If you are keener to fulfil your personal interests then resign! I am a bona-fide citizen of India and have the right of speaking from the 'Vyaaspeetha'. If the 'Sadhu-Bawas' don't speak then who will speak? It is the greatness of my motherland!

Please listen to one another. Maybe, start with a month then gradually go on increasing it to two, three, four and so on into years, decades up to life long. Whatever may be the case with the other person, the Almighty will make him realize and he will change. But the problem is that we lack patience. 'Bhawani' is an Indian woman! Her husband should drink the deadly poison was not somehow palatable to her and she caught of the Lord's hand to withhold Him from drinking it. Please do not drink it, I know that you are eternal and immortal but I am your wife and have the right to tell

you! This is a motely group of selfish brats! In this world, things go on in this fashion only. It hardly makes any difference. The characters may change, the incidents may be different, rest the situations may vary but it just goes on! Lord Shiva is trying to explain it to her that for the general good of the mankind, I have to drink it. As He picked up the bowl containing the deadly poison, it was fuming and fire was coming out from it and the Lord just drank it in one gulp! The reason behind all this is that He was doing the 'Japa' of 'Ram-Ram-Ram'! Tulsiji says that the 'Vish' mixed with the 'Ram' and it became 'Vishram'! I was saying this yesterday that to consume 'Amrit' and go on smiling is no big deal but to drink the poison and smile is the special or divine intoxication. 'Mahadeva' drinks the poison. Once, 'Megghanni' wrote;

Chhello kattoro jherno aa pi jajo Bapu,
Sagar pinnara Anjali nava dholljo Bapu|

At the time of the second 'Round Table conference', Gandhiji was already on the ship and 'Megghanni' got delayed that is why, he pens this note to him. Even if you don't succeed, Bapu! Don't worry, but you drink the poison and come back. From there if there is any agreement or not, doesn't matter! The country is behind you, Bapu! We all shall hug you tightly, my 'Baap'! Please go and come back!

As Lord Mahadeva picked up the cup, flames of fire were being emitted from all the directions! The eyes of the 'Devas' were wide open as if the eyelids will tear open! When he put the cup to the lip and drank half of it, Mata Parvati couldn't bear it any longer and takes away the cup from His hand. If the poison reaches the navel, this entire creation shall be finished. Lord Shiva says, 'Devi! Please hurry up and give me the cup so that I can drink the balance because the previous was such a small sip that it could not even reach up to the throat and the Lord's neckline turned blue. 'Baap! I would like to share with you this information about the balance half, as to what happened to that. That other half is what the 'Sadhus' of the 'Shankar' tradition drink when they join this order! Meera drank it, Socrates had to drink it, and my 'Narsih Mehta' drank it as well and 'Nanakdeva' too drank it. Those who are the members of this 'Shankar' tradition and must have taken birth for the emancipation of the suffering of mankind, will have to drink the poison and even after consuming the deadly poison they all are smiling. Even till this day that poison exists. 'Mooldas' had to drink it. The Sufis had to drink it, the Zen monks had to drink it. That residual poison still remains. In whose share it came, that person went on drinking it and attaining immortality. The Almighty sends the poison only to those who can drink it smilingly. 'Hey jee Rannaji ne kehjo ke paachha jher mokkley!' When Socrates was drinking the poison sip by sip, he was asked to drink it quickly, in this way, you will not die! To which Socrates replied, if I don't die then I shall drink more, at least let me enjoy my drink! 'Havvey Mitron! Baddha bhega malli vahecheenney pee naakho, Jagatna jher peevaanney havvey Shankar nahi aavvey|

- Jallan Maatri.

The 'Sadhu' must drink it because he knows that it is the leftover of Lord Shankar and drinking it also has its own

'Lijjat' or taste! This tradition was started in this way. So many had the poison and so many more may continue to have!

'Gyaanjannya-Anartha; I know so much or I have learnt so much, this is the birthplace of disaster! Socrates used to say that the one who doesn't know anything, knows everything. And the one who says, I know everything, in fact knows nothing. Now, it is good that our 'Kathaakars' and fellow speakers have popularised the 'Ramkatha, the Bhagwatkatha, the Shivkatha', otherwise the ones who would hardly remember one or two lines and when two people would meet in the village then one would say, 'Mhaara Samdhi toh Ramayana gholi-gholi pee gyaa'! It is my childhood experience. One of the elders of the village would say, 'O 'Boy! What will be the meaning of this 'Chaupai'? Even if I would know the meaning, I would not reply. He would then go to another person and boast that even Babu doesn't know as much as me! You were not fit to be replied, respected Sir! I know this much though in reality you only know this bit, but this pride is the 'Gyaanjannya-Anartha'!

'Bhaktijannya-Anartha; the knowledge or the realisation we get while doing the 'Bhakti' can also give rise to a certain pride, then this very pride becomes an obstacle. How many 'Malas' I do should be known to people, this again is the cause of the devastation arising out of the pride which we may develop after doing 'Bhakti'. The 'Bhagwadkatha' uproots these four 'Anarthas' or calamities! 'Punnyam paap haram Sada Shiva karam vigyaan bhakti praddam', that what is called the 'Vigyaan' or science where there is no deceit or hypocrisy. That is why since the last few 'Kathas' I am repeating that 'Bhakti' is a science. The 'Anartha' arisen out of virtues, the 'Anartha' arisen out of sin, knowledge is supposed to be beneficial or helpful and the pride which comes attached to this knowledge can only be overcome by devotion or 'Bhakti' and the hypocrisy can only be removed by the art or science of devotion. 'Maya moha mallapaham suvimalam premambupooram shubham', this is 'Tulsiji's' declaration in the 'Manas'.

Therefore, such is the glory of the 'Katha' of the Lord. Such a 'Katha' we have started in the courtyard of 'Mahuva. Going a bit further in the text, yesterday we saw that Guru Vishwamitraji reaches 'Janakpur' along with Sri Ram and Sri Lakhana! Before we move on further, let us do the 'Bhagwannam Sankirtana' for a few minutes. Those who fluff (Dhunn-na) alone then it is called 'Dhunn' and when you do it in a group then it is called the 'Dhun'! Tushar Bhai 'Shukla' has sent a poem on 'Dhunn-na'.

Mast Fakiri haal chhey mharo, aekla aekla dhunnu
Haji mehakkey andar andar haiyyanno ek khunno
Ek bharoso Ramaamno, laaggey nahi aenney lunno

Lord Ram, Lakhana, along with the group of sages and ascetics arrive at 'Janakpur' and is put up at the 'Sunder-Sadan'. The dusk fell. All the youth of 'Janakpur' who were of the same age as Sri Ram, wanted to meet Him. The 'Acharya' of the 'Jeeva-Dharma' Sri Lakhana understood the feelings of these people and instantly thought that they all shall not be able to come and meet Him personally so it will be best if He goes out! I love and

respect this thought. Our society has had many great personalities in different walks of life and it is a matter of great honour but the tragedy is that the last person of the society could not reach him and he did not leave his position and climbed down to meet him! This gap has always been there and still exists. They both should meet face to face! The design of 'Tulsiji's' 'Ramrajya' is this that Sri Ram should come out and meet the people. The Lord read the mind of Sri Lakhana and wanted to fulfil His younger brother's wishes. So He planned that the two of them should step out with an excuse of seeing the town and in this way the youth shall also be able to meet Him.

The two brothers stepped out of the palace. All the youth of around the age of the Lord come in swarms and surround the Lord like a swarm of bees! The entire 'Janakpuri' became enthralled and mesmerized by seeing the Divine beauty of the Lord. 'Janakpuri' is the land of the 'Vedantis'. Here, the name and the form is supposed to be a fallacy! But they all wanted to see Him closely and wanted to know Him intimately! The elderly lot or the 'Gyaanis' of 'Mithila' stood on the two sides forming a straight line. In the middle, the two brothers surrounded by the youth were walking. The so called 'Gyaanis' speak less because they are burdened by the load of their knowledge. They were attracted towards Him but yet trying to resist it and negate it! Goswamiji has called the 'Gyaan & Vairaagya' to be male and 'Bhakti & Maya' to be females. The women of Mithila, following a certain decorum and decency, are watching the two brothers from the windows of their quarters.

Mesmerizing and drowning the people who did not believe in name and form, the Lord charmed one and all by His divine beauty and sheer humility. The brothers perform the 'Sandhya-Vandana'. The two of them perform the 'Charana-Seva' of the Guru and after he had gone off to sleep, they too retire. The next day morning, the two brothers go to the Royal Gardens and after seeking the permission of the gardeners, enter to gather the flowers for the 'Gurus' worship. At the same time, Mata Sunaina sends Ma Jaanki to the garden to perform the 'Gauri Poojan'! Ma Jaanki along with her handmaids enters. She goes to the 'Mata Bhawani's' temple and prays and seeks the boons which are commensurate to her tastes. One of her handmaids stays back to see the garden and just then sees the two brothers and is mesmerized by their Divine beauty! She runs to inform Ma Jaanki and says that we can perform the 'Gauri-poojan' a little later but first come and see the two Princes of 'Ayodhya' who have mesmerized the entire 'Mithila' with their Divine Beauty. She leads her to the point where she could see them clearly! Lord Rama and Ma Jaanki see each other and get united with their eternal Divine Love! When Ma Jannki was so deeply in tune with the Lord, seeing her state, the handmaid takes her back to the Gauri-Temple to complete the ritualistic worship. The in depth meaning of this topic is truly worth studying as described and analysed by 'Puja Ramkinkarji Maharaj'. One should openly declare who's thought or emotions are these! I mostly mention the name of the contributor and when we try and claim

someone else's thoughts are views to be ours then this is termed as the 'Pragya-Chori'! Ma Jaanki has the purifying bath in the pond and comes and does the 'Stuti' of Mata Gauri. On her way out, when she comes face to face with the Lord once again then the one who had shown her the first time around side-steps from there. Panditji says that if you want to meet the Lord then first you should go to the garden and have a bath and this implies that you can have the 'Ram-Darshan' provided you go and sit in the company of 'Sadhus & Saints'. The garden represents the 'Sant=Sabha' and in order to get a place in his heart is implied by the bath in the pond! Panditji says that the 'Bhawani-Stuti' is nothing but the worship of total faith (Shraddha). First do 'Satsanga' and only then will your faith will become firm. Then your Guru will catch your hand and make you meet the Lord one to one. The Guru is the one who already has seen and is speaking out of experience. Then keeping the Guru in the front, He will lead you to Godhead! Mata Sita is the 'Paramba' but the 'Sakhi' who has seen the Lord before her, becomes the Guru. Keeping the Guru in the front denotes the respect accorded to him. After the Darshan, the Guru side-steps and leaves you alone with the Divine to immerse in the Divine bliss! This also goes to prove that the 'Guru-Tattva' is not at all an impediment or 'Baadhak' on our spiritual journey!

Ma Jaanki goes into the temple of Mata Bhawani and performs her 'Stuti'. What is the benefit, I cannot quantify but I can assure you that it will not be a loss to you. If the young girls of my land can learn this Stuti and read it daily, then they shall attain greatness and will get a good house and good people! This experiment has been done by umpteen number of people. I neither show any fear nor hang any bait or temptation. The youth of my country should perform the 'Guru-Pooja' and if the daughter of my land does the 'Gauri-Pooja' then that day will not be far when we can see the establishment of the 'Ram-Rajya' in its truest form. Sri Ram and Lakhana perform the Guru-Pooja and Ma Jaanki does the Gauri Pooja. Still in our villages, the young girls keep the fast for 'Jaya-Parvati'. The daughters still have a divine glow in them. In the 'Lagna-Mandap' you will notice that the bride appears to be more 'Tejasvi'. In her veil (Ghoonghat) the flame of nobility or virtues shine. Kindly read these 'Chaupais' from the 'Manas';

Jai Jai Giribara Rakjkishori|

Jai Mahesha mukha chandda chakorri||

Hail to you, the daughter of the Himalayas, Jai Ho! You are the 'Chakori' of the moon like face of your

Lord! The Mother of 'Kartikeiya and Ganesha', Jai Ho! The creator, sustainer and the destroyer of the universe, O 'Mother, Jai Ho! The independent and the primordial energy of the universe, Jai Ho! The 'Manas-Katha' says that the idol began to shake, smiled, it moved from side to side and the garland adorning the idol fell off as the Divine Prasad! Ma Janki picks up the garland and touches it with her forehead with utmost love and respect towards the Divine Mother. Somehow, today's mind will not accept that any idol can speak! Or it moves or smiles! If we cannot understand or fathom certain things then it should not be a theoretical conclusion that it is false.

Shraddhano ho vishaya toh pooravani shee jaroor?

Qurranma toh kyanyayei Paiyambarni sahi nathi?

If it is a question of faith then everything is possible. My explanation is just this that if Ma Jaanki is doing the stuti and in reply to that if the idol of Ma Bhawani speaks or shakes, where is the question of any doubt? We have got historical evidences wherein the poets Kings or their people or the girls who are faced with difficulty have venerated Ma Jagdamba and the idol has replied in some way or the other. The idols will also speak if we can arouse that oneness or intimacy with them! Our problem is that our own family members don't speak to us! Then where is the question of the idol speaking to us? If we have humility and follow a disciplined life, the idol will not only speak but even laugh or smile!

Today, everything is going topsy-turvy! Here, the idol shakes, speaks and the garland falls off! Ma Jaanki is still in her devotion. The one who is established totally in faith, the idol will speak in front of that person. Today the idol is stationary or still and we all do the rest of the things like moving, speaking, laughing, garlanding etc. In those days the idols would speak and the devotees used to be absolutely still and today the idols have become quiet and stationary and we have and are mobile. Ma Bhawani blesses Ma Jaanki that the dark complexioned One, who has stolen your heart, you will most certainly get Him as your husband. Ma Jaanki is overjoyed and is unable to contain her joy within and her left arm quivered indicating a good omen. In our tradition if the left side of women and the right side of men quivers or pulsates then it is considered to be a good omen! By pulsating I mean that it pulsates for a moment and then stops. But if continues to pulsate then you need to consult a doctor. Ma Jaanki along with her friends returns back to her mother and narrates all that happened as it is! Here, the two brothers come and worship their Gurudeva and are blessed

All the 'Sadhus' in the 'Shankar' tradition have to drink poison. Sometimes, Meera had to drink, then Socrates had to drink, at another Narish Mehta had to drink and Nanakdeva too had to drink it! Those great personalities of the Shankar tradition, who have taken birth for the welfare of the world, have to consume poison and after doing so, they are very happy and smiling! Mooldas had to drink it, the Sufis had to drink it and the Zen fakirs too had to consume it. The remaining poison left over after Lord Shiva consumed is as it is. Those who got a share of it, went on drinking it and attained immortality! The Almighty sends it to only those who can drink it smilingly!



Katha – Darshan

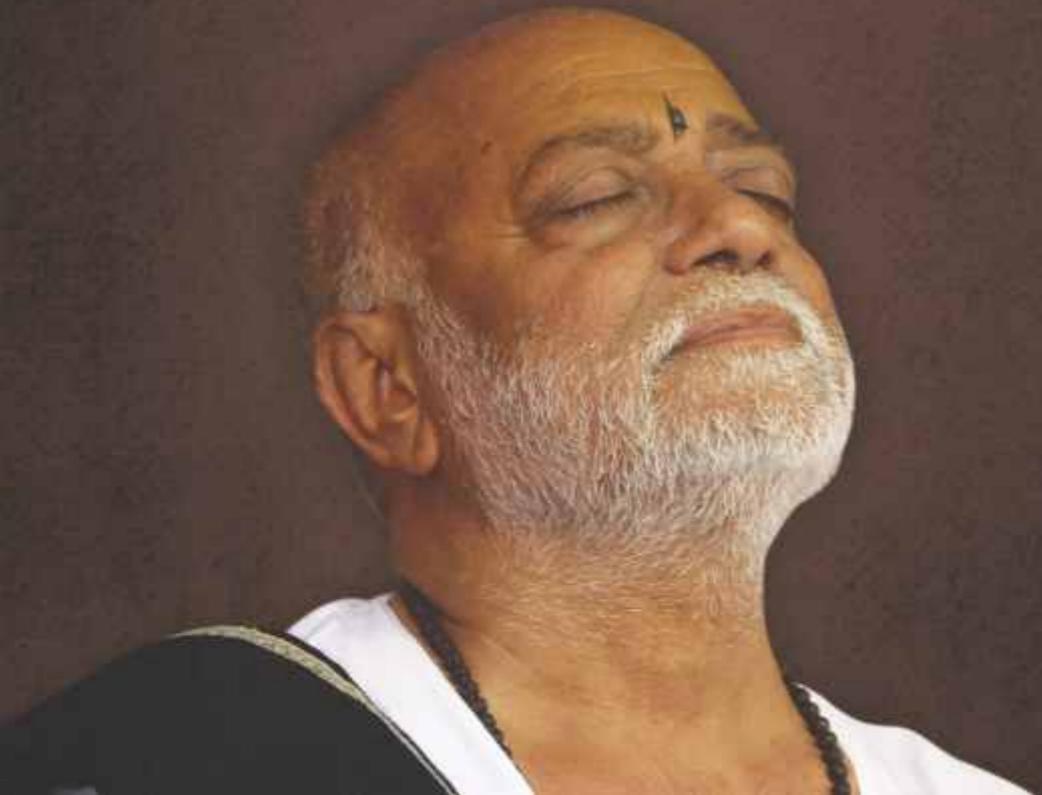
- ♦ Katha is 'Amrit' or nectar. This nectar is not drunk by the mouth but is taken in through the ears.
- ♦ There is no charity greater than the 'Katha' and there is no one who is a greater 'Daanveera' than the speaker of the 'Katha'.
- ♦ A story will put us to sleep whereas the 'Katha' awakens us.
- ♦ From the 'Katha' we are bound to get something which is conducive or convenient to us.
- ♦ The satire in the 'Katha' also carries a message, it is in no way filled with enmity.
- ♦ There is no other medicine which can compare in potency with the 'Ramnaam' !
- ♦ The sheath that has come over due to 'Kusanga' or bad company can change and the only way is 'Satsanga'.
- ♦ 'Bhakti' or devotion is not a subject matter of any 'Katha-Darshan' neither is it a subject of contemplation, but it is a science.
- ♦ There is no 'Manava-Dharma' like the 'Sanatana-Dharma'.
- ♦ There should be no walls of 'Dharma' to enclose you so please make doors.
- ♦ The work of the 'Sadguru' is to cover or clothe those who are naked or exposed !
- ♦ A Sadhu can manifest the universal compassion of the Almighty.
- ♦ A 'Sadhu Purusha' shall not criticize but he will diagnose !
- ♦ The one who has been born for the welfare of mankind, he has to be prepared to drink poison !
- ♦ Total unconditional surrender is never an impediment for total independence.
- ♦ To smile is salvation. Man should always be smiling.
- ♦ Your actions will not give you any results, you shall get the result only by providence !
- ♦ We many times try to help others but we are unable to purify them.
- ♦ If you feel like criticizing others then it clearly indicates that your eyes or vision is still not pure or clean.
- ♦ We live in the house of ego most of the time !
- ♦ The demonic forces are stronger in comparison with the 'Daivic' forces, for they have more energy in them.

Disparaging, jealousy and envy, all the three are the impurities cleaving the soul!

Baap! We all are discussing the topic, 'Manas-Katha'. There are many questions. 'Bapu! How many types of 'Kathas' are there. There are many types of 'Katha'. But, predominantly, the 'Katha' moves in three ways. There is also a fourth type over and above these three but that is used very seldom. The first type of the 'Katha' is the 'Rajoguni-Katha'. In this 'Katha' the 'Rajoguna' is predominant. The 'Vyaaspeetha' is very heavily decorated. I welcome it and shall not say that I am against it. All these things are being done so that they convey a message and in no way are envious in nature. Please keep this fact in mind. And in spite of so much clarification if someone still construes something else then it is that persons responsibility and not 'Morari Bapu's'. You decorate the 'Vyaaspeetha' very elaborately, make it very glitzy and create a very snazzy backdrop. Even the listeners ask questions which indicate that they are 'Rajoguni' by nature. The speaker or the 'Vakta' is also more 'Rajoguni' inclined and in his attire, way of dressing, movements and the gestures are all indicative of 'Rajoguna'. The organisation is based on a lot of temptations like if you organize and hear it, you shall have this benefit that benefit, blah, blah, blah! All these 'Kathas' are predominantly 'Rajoguni-Kathas' and there is a certain glory attributed to them as well.

Slowly and gradually, we need to move from one 'Guna' to the second and then to the third. We are all worldly people. I am sharing my experience that I have gained for the past so many years by the grace of my Guru, since you have asked this question. It is not bad at all! Please don't carry any contempt or disregard towards it. For me the most important thing is the 'Katha-Tattva'. If your 'Morari Bapu' wanted to say then he could have said so fearlessly now I have no need of doing any Karma. But I am still engaged in it and rather do it twenty four hours. The 'Gita' says that one cannot remain idle even for a second without doing anything. But now 'Morari Bapu' is no more inclined or insistent on doing 'Karma'. The Karma happens and goes on as a continuous process. And in that too I would like to say that as long as it continues, it shall go on! But, as such, I am no more interested or inclined in doing 'Karma'! Though, I agree that one has to do the 'Karma' and it is a must. Every day, I am present before you. I meet so many people in the evening. Whenever any proposal for the general good of the people is concerned I try and give 'Kathas' for such objectives also. I take on programs on my own. I am continuously on the move. All these are 'Karmas' only! It is not so, is not true but truly speaking I am a bit disinclined towards Karma and now think that I have done enough! This is the submission of 'Talgajarda' in front of you all. Because, by the 'Guru's grace, now it is becoming amply clear that the movement of the Karma is very deep and complex! We get entangled into it. A clever person either should not begin doing such 'Karmas' or if you have started then like what the 'Gita' says, '*Sarvarambha Parityaagi*'. Ultimately, pour the last 'Aahuti, Swaha' of what has been started!

Today, someone has even asked me this that, 'Bapu! In between you talk about the Gita' but we are unable to follow the 'Shlokas' of the 'Gita'. Since we live in the villages and have no knowledge of Sanskrit, so what to do? The 'Gita' has a 'Samashloki' translation. Whatever has been said in the 'Gita' in Sanskrit has been repeated as it is into your language also. You can read that. Whether the cow is black or white, both will give only white milk! Whether you read it in 'Sanskrit'



or you read it in 'Gujarati'. Though, there is a great importance or glory of the Sanskrit language. One should not disrespect it, after-all it is the 'Deva-Vaani' as well as the 'Divya-Vaani'! If we don't know Sanskrit, it does not give us the right to criticize it! It is our Mother, let's not forget! 'Dharma, Artha, Kama and Moksha', When I was speaking on 'Language', at that time, I had made this submission that the Gujarati language is our Dharma. We should try and converse in our language only as much as possible. You learn the English language, yes, with all means, it is necessary to grow or progress materially in today's world. But at home, talk in your own mother tongue. The language should remain alive because here, Gujarati is the Dharma. Hold on to it! Unfortunately, Hindi couldn't become the national language but there is a great importance of Hindi in the country. We cannot legally accept it as the national language but it is called the 'Rashtra-Bhaasha'!

Gujarati is our Dharma. Hindi is our 'Artha' or prosperity. Hindi makes us relevant. When we used to study in the Primary School, then there used to be tests held at 'Wardha' on Hindi, our national language. And I have appeared for those tests, Sahib! Not one, but I have given four tests. So, Gujarati is Dharma. My appeal to the parents that let your children study in the English medium schools but very gently, lovingly and affectionately, try to make them speak in your mother tongue at home. One should learn to read, write and speak Gujarati. Teach your children Gujarati songs, bhajans. We are not out to make anyone 'Bhagats' but they should not forget the roots. The 'Bhagwadgita' says, 'Svadharmmey nidhannam shreyaha'. While adhering to your own 'Svadharmma' even death is welcome. So, Gujarati is our Dharma. Hindi is our 'Artha'. English is our Kama. The English language is more useful for business or communicating with outsiders, etc. I don't know English so I have no right to criticize it. When I see young children speak in fluent English, I hear many people converse in it, many speakers give such eloquent discourses in English, Nagin Bapa speaks, when I see others talking or speaking in it fluently and very elegantly, I am very much pleased by it. Truly, I feel very happy. It is very useful and here, it represents Kama. For us, English is not Dharma. It represents Kama. We should have the same vision towards all (Samdrishthi). But Ma is MA and the one who is working in the household is a worker. In the same way, Gujarati is our mother and English is the maid-servant. We pay her salary. When she gets old, give her the respect due to a mother after all it is of immense use to us. Since we don't know it, we shouldn't criticize it and we should also not boast or pose as if we know a lot! But Suresh Bhai Dalal says that the speakers should intersperse their discourses with a few English words here and there so the listeners will get impressed that the speaker seems to be a learned chap! I was taught by 'Mehta Sahib', this much I know! When N.T. Seth Sahib used to teach us English at the J.P Parekh High School. Then after that at M.N. High School there were others. Long Kurta, Sahib! Mehta Kaka's long 'Kurta',

though the Moustache was not twirled but they all were 'Chhail-Chhabbello Gujarati'.
Laambo dagglo mooch vaankaddi,
Bol bollto tolli-tolli,
Chhail-Chhabbello Gujarati maaro.....

This is the language of 'Narsih Mehta' Sahib! The original poet or the creator of our Gujarati language is 'Aadi Kavi Mehta'! This language is our Dharma. Hindi is our 'Artha'. English is our Kama, useful or we have its utility! Let your children study it but at home, talk to them in your mother tongue. Wherever necessary, of course speak in English. So, Gujarati is Dharma. Our 'Artha' is our prosperity. Just see the Hindi poetry and literature, Sahib! It is truly a great and a very rich literary heritage. All the languages have their own glory. And just look at the Urdu language!

Jissko raas aa gayye hain terrey zulf ke andherrey,
Who kabhi kaheen na bhattkkey kisi roshani ke peechhey!
Hey Malik! Those who have experienced the dark thick hair of your compassion they will not run here or there for any flimsy light!
Tu ameer hai toh kya hai? Mein ghareeb hun toh kya hai?
Tera mahal bann raha hai meri jhoppaddi ke peechhey!

Therefore, English is the language of Kama or for getting our work done. Indeed, it is! When I hear other speak so beautifully, I get very much delighted. It can be used for our work but our Mother shall remain Ma! Respect her, honour her and make good use of it. But, Baap! Sanskrit is the language of 'Moksha' or salvation. So, 'Dharma, Artha, Kama and Moksha'. That is why, the Sanskrit 'Shlokas' are very glorious. But if you don't know Sanskrit then read the 'Sama-Shloka'. But, undoubtedly, there is glory of Sanskrit and the 'Shlokas' are so important. It is a wonderful language. And today, even the science agrees that Sanskrit is a very easy language. We seem to have forgotten it! The Western world is trying to do further research on it. So, Sanskrit is very glorious!

Therefore, in answer to the question that was put to me is that the movement of 'Karma' is very deep and complex. We cannot stay without doing 'Karma' and we are all the time doing something or the other. And Gita' also says, '*Sarvaarambha parityaagi*'! And 'Tulsiji' says 'Anarambha'. You just don't begin! Whatever happens, let it and move on with the flow! Keep your self-unattached to the maximum level possible and walk but when you start feeling that now the Karma is becoming a burden or it is trying to bind you or tie you down then just quit before you are ensnared by it! 'Talgajardu' does quite a few activities by the grace of God, the good wishes of the people and the blessings of the 'Sadhus & Saints'. But I am very clear in my mind that when all of it will stop, nothing can be said about that! Everything, only I have to do, is it written anywhere? Since it is happening, we continue to do it and when it doesn't we don't do! It is very simple and clear cut! All this is happening and going on. It can come to a stop! The society should be prepared for it. It shall not stop, my 'Nath' will take care of it but other than 'Bhajan' I shall not let

anything else happen. If the one who has come to me will give up the 'Bhajan' and will only be involved in doing the Karma, unfortunately, such an involvement in 'Karma' as far as I am concerned is done and dusted. Because, what is most important is 'Bhajan'. The one who chants the 'Harinaam' or has taken the refuge of the Divine name, then he is beyond the purview of Karma. But the movement of Karma is very deep and complex. I repeat once again that as much as one may try and do as much as grammar, even then, he has to do some Karma or the other, please remember. But the attachment of Karma should be given up!

In the 'Maitreya Upanishad' there is a Mantra. Since, all these are coming to my memory so I should go on saying as it comes in between.

Ahankaarsuttam vittabhraattam mohamandirram|
Ashapatnrim tyajeydd yavatta vanmukto na sanshayaha||

Do you need to give it up Baap? Not at all! No need to give up your mother, father, brother or sisters, anyone for that matter! Do you need to leave your son? The Upanishad says that you can give up the son! Which son? The ego or pride that has come as your son, you can and must give him up! The ego is the son because we are the creator of the ego. We have given birth to this child. The 'Upanishadkaar' says, leave your ego that is born as your son! There is no mention here of leaving your household or the world that has been created by you!

'Vittabhraatarram'; money is your brother. Just imagine, how deep and intricately the rishi has gone and studied everything. No need of giving up your brother i.e. money but you must give up your attachment or hankering of it. If at all you want to give up the brother then give him up for the welfare of others and that too gladly. The scriptures have indicated only three avenues of using money; Charity, enjoyment and destruction. Either it will be destroyed or it will destroy the entire family. Prosperity beyond necessity, cheap prosperity or easy money, money begotten by cheating, bribes, or by unlawful means or unethical means, income more than what should be, such easy money becomes the cause of the destruction of families.

So Baap! When there is money, its second avenue through which it flows is 'Naash' or destruction. Many a times if we see that if the children are not well bred and are morally corrupt, they spend or I would say that they waste the money in sense pleasures. Some big businessman says that since my father was of small means, I stay in an ordinary hotel. My sons are the progeny of a rich Dad so they stay at seven star properties! So its second flow is destruction and the third is 'Bhoga' or indulgence in sense pleasures. But it's most useful and valuable contribution is charity or 'Daan'. It doesn't mean to give up money because after all the money is our brother. You can take it out from your wallet and pay the rickshaw fare. It is our two arms! It is not about giving up money but if you are blessed with it then please use it to help others. The attachment of money is what needs to be given up. The 'Maitreya-Upanishad' says that please give up

your ego which is your son! Not the son in actual terms but give up your ego, your attachment of wealth or give up your greed but not money. If you are blessed with wealth by the Divine then please do spend it purposefully. Take out one tenth of your earnings sincerely. I had mentioned this two days ago that I receive letters at 'Chitrakoot' and people come and ask how and where to use this one tenth saving? I said that please kindly go and deposit at that counter in the memory of Mehta sahib.

Before the money is spent in wrong things, please let us make a proper use of it. 'Mohamandirram'; It does not say that leave the house and go away. But the 'Upanishad' says that in your house there is another tiny house which has been implanted in the way of your attachment or infatuation. We need to give up this house! Stay in a beautiful bungalow. Who stops you? I would like to ask you that if the son constructs a house then will the father not like it. If there are a few fathers who don't like it then they are the exceptions to this rule! Normally, the father will be delighted and feel proud that his son has got such a beautiful place of dwelling made. And my 'Hari' is the father of the father, even his father or the 'Aadi Father'! If we stay in a good house, He will not feel bad. There is no talk about leaving your wife and going away! Lord Buddha did it, after all He is an Avatar. There was a special reason behind all His actions. But the scriptures don't ask you to leave your house or wife. The scriptures here have compared the expectations or 'Aasha' to be the wife! They have just said that this desire or your ever growing expectations need to be given up.

So, Baap! In the 'Rajoguni-Katha' there is a lot of glitz and it is very snazzy! I don't mean to criticize it in any way. After all, 'Katha' is 'Katha'! But gradually transgressing from one to another and ultimately going beyond the realm of all the 'Gunas'. Many 'Kathas' are 'Rajoguni', some are 'Tamoguni' where the moment you step in you feel that the vibes are full of pride, fallacy, ignorance, revenge, showing off or the total influence of 'Tamas' is evident and felt! The 'Katha' is turned into such an unpleasant form! This feeling of revenge or I need to show the others that I am one up! Even the 'Yajmaan' or the organiser goes overboard in everything just to show off in front of the others that he is the best! This is the form of the 'Tamoguni-Katha'. You can copy the living or other things of others but where from will you get their nature? I would like to quote 'Tulsiji's Pada' here. I don't want to tell you anything taken out from my pocket. The meanings come out of my Guru's cassock. But the origin is the scripture. What does Tulsiji say in the 'Vinaya'?

Kabahunka haun yaha rahani rahaungo!

O' God! Hey, Raghava! I have this unfilled desire of living a life like this! What sort of a life do you want to live? The Lord asked. Tulsiji says that he wants to live like a 'Sadhu'! Just look at the preamble of this 'Pada'! The Lord says, live like a 'Sadhu'. To which 'Tulsiji' says that, No! Please wait, let me finish my 'Pada'! This is just the first line, my Lord! Please hear the next line;

Sri Raghunath Kripaalu kripathey santa subhau gahaungo|

I want to live like a Sadhu, the outward living or mannerisms I can do but how do I inculcate the 'Sadhu' nature? I can wear the 'Dhoti' like another person but what about the nature? I can keep a longer 'Mala' than the other person but where can I get that nature? The nature is most important! Living can be copied in no time but 'Tulsiji' says that the living has to match the nature, otherwise it's of no use! How do we get that nature? We can copy a lot but from where can we bring that 'Ghareebi' or humility? The original nature of the 'Sadhu' is his humility or the 'Raankpana'! This 'Ghareebi' is something totally out of the world! I think, I have tried to explain this a bit somewhere in some 'Katha'! The word 'Ghareeb' it truly wonderful! How do I get to imbibe or get the 'Raank' nature of the 'Sadhu'? One can live or try and copy the way the 'Sadhu' lives but the nature can't be got because it is not available in the open market! I shall never ask or beg! But, if I have to ask 'Hari', then I shall only ask that please bless me with the nature of a 'Sadhu'! Just forget about the influence! I am not bothered that the world will not fall at my feet but I just want to have the nature of the 'Sadhu'.

Kabahunka haun yaha rahani rahaungo|

Parihari deha janita chinta, dukkha-sukha sama buddhi sahaungo|

My Tulsiji is praying that all the body related worries, happiness or sorrow, O' Lord! Please bless me that I bear them with equanimity. But, I don't know how to be able to do that. I can get the clothes made like anyone else for that is in my control. I shall get the 'Mala' like the other person because that suits me or it is very conducive! I can apply the 'Tilak' like the 'Sadhu' walk and even talk like him because it is in my control but this is not in my control. That, I need from you! Only if you bless me with it, will my nature change! Rest all, I shall manage.

So, Baap! The 'Rajoguni-Katha' and the 'Tamoguni-Katha' where it is mostly a competition or trying to run someone down! A speaker or a 'Vakta' came to me. Whatever I am narrating is a fact and has happened with me, personally! He was a very big and a well-known speaker. From a different state, or whatever or from wherever, let it be! Meaning, that like I have pending dates running into years, he too had the similar or maybe even more, God only knows! He asked me that Baap! How many people were there in your 'Katha'? I understood that he has a problem! That is why I said that the pavilion was quite large and it used to be nearly half full! On hearing this, he was very much pleased, because I could sense that he is hungry! If I give him this bread only then will his hunger be satiated, or else, he will become sick! I try and live in this manner. What is to me? Then I added that the organizers unnecessarily made such a huge enclosure because just about forty percent people came and the rest remained empty! On hearing this, he was over-joyed to this extent that now, even if you don't give any 'Dakshina', it doesn't matter! He was filled with unseemly joy! If the other person is smaller than me or weaker in any way, what a high it produces and boosts our ego no end, Baap! This

then is not the spiritual path instead it has turned into a business or something else!

So, I was telling you that there are four types of 'Katha'. The 'Tamoguni-Katha' and the 'Rajoguni-Katha'. A few 'Kathas' are 'Sattvaguni'. I would like to say that the old 'Kathakaars' or speakers who used to do the 'Kathas' in small-small villages, were mostly 'Sattvaguni-Kathas'. Very simple and straight forward. Not an inking of anger or show in them! No frills attached! If a cold drink was served in between, the 'Vyaaspeetha' would allow it to be served. 'Maharaj' would remain quiet till the time, the service was over. He would not lose his 'Sattva'! In between, the listeners would have tea! No irritation or anger on the part of the speaker. And just in one manner, in one tenor, such a beautiful and a pleasing narration! This was the 'Sattvaguni-Katha'. But the best of all is the one, which is beyond the realm of the three 'Gunas'. We feel that it is impossible or just beyond any imagination that such a 'Katha' is possible! There is no trace of any 'Rajoguna' or 'Tamoguna' or the 'Sattvaguna', it is beyond the three! These are the few types of 'Kathas' and a few styles or their formats.

'Morari Bapu' is not devoted or centred in Karma! Even not in the time or 'Kaala'! Because the 'Kaala' follows a very bad or a sinful course. Tulsiji says that what is not in our hands, to have any false belief or faith in it is of no consequence. Whatever has to happen shall happen. If I am in a position to alter its course then still I may have some belief but it cannot be altered! After 11 o'clock it will be 12 and not 10! If the clock stops, it's a different matter! If you go from one country to another, the time zones change like we are four and a half hours ahead of London and nine or ten hours ahead of the US and a few hours behind Japan or Australia. But the time has an evil course, undoubtedly! We cannot overcome it. Then, what is there to be afraid of? What will come out of it? Whatever has to happen will happen! Therefore, why to have any belief in time? Neither the belief in Karma, nor 'Kaala' nor in the 'Gunas'! There are four things.

Kaala karma subhaav guna ghera|

The fourth is the 'Subhaav' or nature and in it there is 'Naam-Nishtha' or trust or firm belief in the Divine Name! Therefore, we should never ever give up our devotion or trust in the Divine Name because, this is our basic or true nature! We will have to go on doing Karma but we can give up the belief in Karma. What has been done already, can't be undone! Either you have done it then be prepared for the consequences, if not then there is nothing to worry about! We have begun, if it can be completed fine if not, so what? Why to worry about it, unnecessarily? I can only narrate my own personal experiences. If your nature is to believe in the Divine Name, this alone will take you across! So –

Naamvallanney nahi naddey,

Sukha-dukha aavvey Hari ni ichha vaddey|

I am very fond of this 'Pada'! 'Sava-Bapa' has blown away the entire 'Karma-Siddhanta' here! It is a cyclic trajectory which is controlled by the Almighty!

In this way, there are many different types of 'Katha'. The incarnation or the descent of the 'Katha' has been happening in very many different ways on the earth. But for the speaker and the listener, there are five things worth learning from it. I shall briefly talk about it and then move on further in our main 'Katha'. These five are the obstacles in the way of the 'Katha'. What are these five? They have scriptural names for them. I shall try to make it as simple for you as much I can! Because, I don't know obscurity at all! I shall continue to flow in my own language. But, side by side I will even tell you the scriptural names for your reference. There are five obstructive elements for the 'Katha'. One is 'Laya'! The second is 'Vikshepa'! The third is 'Apratipatti'! The fourth is 'Kashaaya' and the fifth is 'Svaadanubhuti'. These were their scriptural terms. They all are the impediments. As you and I begin to get deeply engrossed in the 'Katha' and are flowing in its flow then these five are the impediments or the speed-breakers which upset the rhythm. When, we have chosen the topic of 'Manas-Katha' as our central focus then 'Talgajarda', by the grace of the Guru is trying to study it from various angles.

'Laya' is the first impediment. Here, they are all the impediments for the 'Katha' but even if you go into any sphere of austerities, these five impediments shall come and stand in your way. The meaning of 'Laya' here is that if one is narrating the 'Katha' or if one is listening then in between a sense of carelessness or a sort of intoxication creeps in and clouds our mental faculties. I am not saying this from the point of any criticism at all. This is a finding! Like, if someone is ill then the doctor by different methods tries to diagnose our ailments. How is the kidney function, the condition of the heart, blood pressure, etc. How are the mental faculties working? Like the Doctor then in order to arrive at a correct decisive diagnosis asks us to undergo various tests, in the same way, what all you and me are discussing here is the general check-up of our entire life! There is nothing to fear or any mistake in this. We all are sitting in the 'Katha' and we feel drowsy or our attention gets diverted. This is the impediment of 'Laya'! It is also helpful like in the case of music we have 'Laya & Taal' and it is normally said after a good musical soiree that the entire program was in 'Laya' or in tune! But on the spiritual path, it is an impediment! A great personality of a particular religion sat down for his prayers and a very sweet music was being played at that very moment then this music becomes an impediment, therefore, the 'Laya' here proved to be an obstruction. You might feel sleepy or lethargic or start feeling a bit inebriated during the course of the 'Katha'. It may also happen that you might just doze off for a while in between. This is the impediment.

For the speaker or the 'Vakta' the biggest advantage is that the 'Laya' is never an impediment for him. The speaker shall never fall asleep, Sahib! Mostly, any speaker or a singer of any school of music we have not yet heard that while speaking or singing the person has dozed off! It is next to impossible. Never! But, here everything is

possible! Who knows, it may so happen that the speaker has just dozed off! The 'Lok-Sabha' is for the MPs to be awake and attentive and so many times we see in the live telecast of the proceedings of the house which the entire world might be watching and we see that some of the members are fast asleep, unaware of what is going on! 'Harindra Davey' such a renowned journalist, he once saw a few members asleep in the 'Parliament' then he wrote a stinging story titled, 'The sleeping Democracy'! Whenever, there is a discussion going on regarding the affairs of the state or concerning the progress and well-being of its citizens then this too is 'Rashtra-Sadhana' and if being the elected representative of the people, if one is asleep. It is not at all acceptable. But, you are not to blame. It is the effect of the 'Laya' element which causes such impediments! You were not suitable to occupy that seat but now you have got stuck to it! Because of a hundred rupees and a bottle, the vote has been purchased and cast in your name! And in spite of you lacking any credibility and capability come here to sleep in the air conditioned comforts. Even in the state legislative assemblies it is a common site or may be even more evident. It happens and even ministers are seen napping! While taking the benefits either directly or indirectly, they are wide awake! There is no criticism of anyone in particular here. These are all topics of social welfare! National welfare or say General welfare.

The second is 'Vikshepa'. Say, you and I are sitting in the 'Katha' I am seated on the 'Vyaaspeetha'. If, someone comes all of sudden, if it is a very important matter which cannot wait then it is a totally different matter but if just like that someone dashes onto the stage and in a hurry hands over a note and says that please read it and do accordingly then this is what is called the 'Vikshepa'. It was an absolutely unnecessary disturbance! If it is an emergency then we have to be very practical and due importance should be given to it and not become indifferent towards anything! If there is an emergency then for a moment even the 'Vyaaspeetha' can be paused. Again, if it is very urgent and unavoidable and you need to take the call and talk, you can, there is no bar to it but it is a 'Vikshepa'. By going on hammering upon it, I have nearly stopped this business of talking on the telephones in between. Or else, here I am doing the 'Katha' and there it is the 'Vyatha'! Have I come all the way just to waste my time? Please be aware of 'Vikshepa' and try to keep it at bay. The scripture forbids us from doing it. You are sitting in the 'Katha' and suppose the organizer has to attend to something urgent then the volunteer shall come and quietly say, 'Danabhai! Please come aside for a minute'! He should and will get up! But from the spiritual point of view, an impediment has come in the way and it is 'Vikshepa'.

The third obstructive element of the 'Katha' is 'Apratipatti'. It is a Sanskrit word and it means that you are strong and understanding! There is time at hand but still you give up something great is what is called 'Apratipatti'. At this moment, at 'Mahuva', you have the time as well as the sensibility. The 'Katha' is going on and that too in the

memory of 'Mehta Sahib'! You have the energy and whatever else that is required but still you say that what is there to listen in the 'Katha'? What do you mean by Katha? You have the capacity, you know Sanskrit! But yet, you say, 'What is there to read in the Gita? Instead, let us do some social-service! Without reading the 'Gita', your social service will become egoistic. First read the 'Gita'! Gandhiji's social service could reach the peak because the foundation was the 'Gita' or the 'Ramnaam'. He had taken out the 'Anasakti-Yoga' from it! But this is an impediment. There is the capability, you have the means, the knowledge, and then you should give it to the needy! But you keep on saying, 'No baba no! What is the need to give him? Because, even if I give, all the committee members will eat it away! All such thoughts are obstructions!

The fourth impediment in the field of the 'Katha' is 'Kashaya'! 'Kashaya' means sin, fault, shortcomings, mistakes, impurities, slush and inner dirtiness. This word has been extensively used in 'Jainism'. The 'Sanatana-Dharma' calls it the 'Shadd-Kashaya'! There are six types of 'Kashayas' like; 'Kama, anger, infatuation, greed, pride and envy or jealousy are the six enemies or the six drawbacks or faults. The 'Kashayas' are the big or small sins or our ignorance creates the impediments. We have gone right up to the banks of the Ganges, health is also fine but still you cannot take a dip. The 'Kashaya' comes and stands in the way. Since you have read it, you may think that if you bathe in the holy Ganga, your sins will be destroyed. Bhagat Babu says –

Bharossey rahevaaya, aema pandna dahaapunn na ddollaya,
Aenney bharoso rahevaaya|
Vaid gharma vaattella osadd na ollkhaaya,
Aenney bharoso rahevaaya|

You must believe in it and don't try to mix your cleverness into it. So the first impediment is 'Laya', second is 'Vikshepa', third is 'Apratipatti' when in spite of our capacity and even time at hand, it is the moment when you can chant the name of God but still you say, 'What to do Ram-Ram-Ram-Ram' uselessly? The fourth is 'Kashaya', our big or small sins! If we have cough and the phlegm is congested in the throat then the voice will be very hoarse and the throat will ache. Our voice is very deep baritone and sounds like the twang of the bow but what to do of the cough? This 'Kashaya' creates the obstruction. In my opinion there are three greatest sins and I keep on saying it in my own inimitable style. One is disparaging, jealousy

and envy. Disparaging creates distress for the Dharma represented as the truth. The disparager can never be truthful. He cannot sit quietly before creating debility for the Dharma in the form of truth. The truthful person will never indulge in disparaging. It is my oft repeated statement as you all know that the 'Sadhu' will never disparage (Ninda) but he will diagnose (Nidaan). It is in a medical language and without a proper diagnosis no treatment can be done. One might say that to diagnose is also a type of disparaging! It might not be the absolute truth! But the medical practitioner has to rely on it for the treatment. Say, it is the last stage of cancer and there are small-small children and the lady is earning the livelihood by doing manual labour, the diagnosis is what it is but the doctor has to hide the truth somewhat to soften the blow! He cannot state the fact straight away because hearing it, the family will get distraught and untimely death may occur! He will say that there is a slight problem and nothing to worry, I am giving medicines and all will be well. Therefore, this is the way the diagnosis is done. A seasoned doctor will never say that I am sorry! It is the end and nothing can be done! So, disparaging causes distress to the Dharma in the form of truth! The second is jealousy, which distresses the Dharma in the form of love. Where there is love, there can be no jealousy, but if there is jealousy then it does cause harm to the Dharma as love. And when there is envy then the Dharma in the form of compassion is distressed. Because this envy can take the individual right up to the point of committing violence. This is the greatest of all the obstacles that come in the way of our spiritual progress or in the 'Katha'.

The fifth and the last impediment for the 'Katha' and its scriptural name is 'Svaadanubhuti'; to experience the taste. Tasting is not bad at all but at times instead of the 'Ram-Rasa' we enjoy the 'Ninda-Rasa' more. This enjoying the taste of the 'Ninda-Rasa' shall become an impediment for the 'Katha-Rasa' for you and me. The 'Ninda-Rasa'! As such there are nine rasas. But this rasa is not something ordinary or run of the mill like dashing into the wall. 'Is it like this? It is like this only! It is impossible!' The enjoyment that one derives out of false make believe fallacies creates an impediment in the way of the 'Bhagwadkatha-Rasa'. We can slowly and gradually get out of it. Therefore, this was our today's discussion about the 'Manas-Katha'!

In my opinion there are three very big 'Kashaya' which I keep on saying in my own inimitable style. One is disparaging, second is jealousy and the third is envy. Disparaging causes distress to the Dharma in the form of truth. The disparager can never be truthful. It does cause severe pain to the Dharma of truth. Second, jealousy distresses the Dharma of love. There is no jealousy in love. But the moment jealousy creeps in, the Dharma of love gets pained. And when it is envy then it causes distress to the Dharma of compassion. Because, envy can even lead to violence. Therefore, these three in my opinion are the most devastating impediments in our 'Katha' journey!

There is no human Dharma like the 'Sanatana-Dharma'!

Baap! Kabir Sahib, spoke about the 'Brahmma Niroopanna'! Tulsidasji spoke about the 'Naam-Niroopanna' and 'Bhakti-Niroopanna'. You and I together are trying to discuss the 'Katha-Niroopanna' in the 'Manas-Katha'! 'Katha' in itself is such a vast subject that as much as I may say about it will be just a tiny fraction of its magnitude. Leaving today, just two days remain. I have a list of the different types of 'Kathas' in the 'Ramcharitmanas'. I shall not be able to go into it due to the paucity of time. But I will just read it out for you just to indicate the greatness and magnitude of the Katha. 'Katha' is not merely, there was a king and he had a queen, Baap! There was a hero, a heroine and a villain! This is generally the outline of the western storyline, but the Indian tradition is not like that.

Once, the Vice Chancellor of the 'Ahmedabad University' told me that they have organized a group discussion along with the students regarding the important facets of the 'Katha' and asked me if I could be a part of that discussion. I consented to attend and I went! The Vice Chancellor and many other scholars were present who put forth their views during the course of their discourses. The general consensus as such of all of them was that 'Katha' is a story. Though, in a way, there is a storyline in the 'Katha' and I don't deny that but it is just not that. 'Katha' is a bit different or if I may say so that it is such a peak which cannot be conquered! That is why, if someone will call the 'Katha' to be just a story, 'Talgajarda' will surely tolerate it because tolerance is a prerequisite of a 'Sadhu'! But it is not totally true! I have to put across my own views with utmost humility. So, I said that your Excellency called me for the discussion on 'Katha' and to discuss its core values, I am thankful for your invitation but you have called a person who flunked thrice in the Matriculation exam and that to talk in a University program and to talk on such a difficult topic! I am grateful to you! But please excuse me for saying that there is a lot of difference between a story and the 'Katha'. The story shall put you to sleep! If you move your hand gently on the child's back or pat him gently or slowly move your fingers in the hair of the baby and start that there was a king who had so many queens of so and so kingdom in far off lands and so on, just in a few minutes the child will go off to sleep! It is good because in the yoga tradition the 'Sushupti' is also one of the states. The major difference between the 'Katha' and the story is that one awakens whereas, the other puts you to sleep! Therefore, kindly don't talk of the two in the same vein!

Therefore, the 'Katha' happens to be a very vast sphere! It has been going on from 'Adi-Anaadi' period of time! So, this list enlists the various types of 'Kathas' that Goswamiji has tried to define. I will just quickly run through it. It is not possible to talk about each and every one of them. In the 'Ramayana' we have the 'Karma-Katha'. Now, on this topic alone, one can talk for nine days. The different principles of Karma and where do they originate from? What is the beginning

middle and the end of Karma? Whether Karma is the prime or sub-prime? So, in this way you can go on expounding on it and can discuss its journey from the 'Shloka to the Loka'. One needs self-study and the grace of the Guru. So, one 'Katha' within the 'Ramkatha' is the 'Karma-Katha'.

Karama katha Rabinandini barani

Goswamiji has named the 'Karma-Katha' as Sri Yamunaji! If I go on to define it then it shall become a very elaborate discussion! By the grace of the Guru, one can expound a lot on it! Then, there is another 'Katha' called the 'Samanvaya-Katha'.

Hari-Hara katha biraajati beni

Sunat sakal muda mangal deni

So, another 'Katha' is the 'Hari-Hara-Katha'; which describes both! 'Samanvaya, Setu, Jugapada', in short is the 'Katha' of 'Raghunath'. The 'Ramkatha' word has already come so many times! Nine times. At some places it is 'Sri Ram-Katha', Tulsiji uses the prefix of Sri! There has to be a particular reason behind it. How many times 'Ramkatha' has come in the 'Manas'?

Tulsi katha Raghunath ki

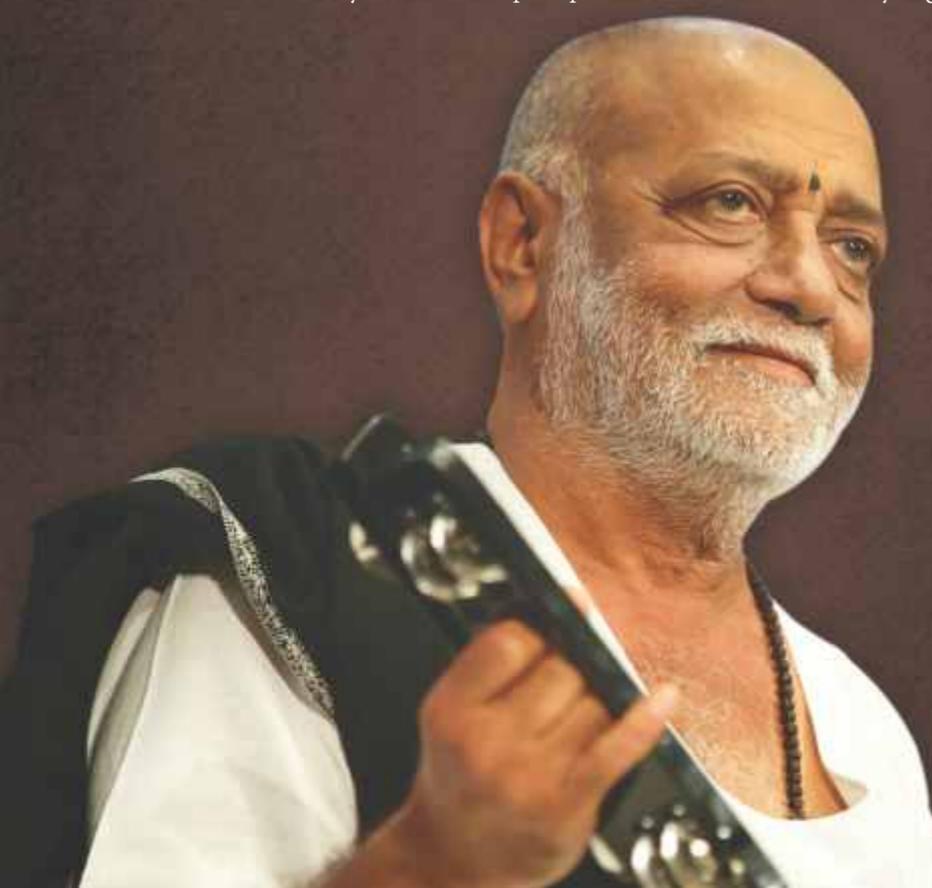
'Katha-Umakkey', Uma's Katha, Shiva Katha. Another is, 'Siya swayamvara katha suhaai'. The 'Katha' of 'Sita-Ramji's Swayamvara'. They are all such beautiful 'Kathas'. Picking up one-one topic an experienced and well-versed speaker or 'Vakta' can enlighten us all, Sahib!

Panthkatha khara aatapa pavanu

One type of 'Katha' is the 'Panth-Katha' or the 'Katha' indicating the path or direction. Which direction to go, East, West, North or South? And who should be our guide accompanying us on the path? What sort of a food will we carry for this journey? Tulsiji says that we shall carry the faith as our food or refreshments for the journey. Which path to follow? My 'Raghava' is asking Sri Bharadwaji to give directions about what path should He take? So, this 'Panth-Katha' will become an independent and a very interesting topic to discuss! Then within its ambit all of these big or smaller sects will also come. This sect that group, etc. The small-small vestiges that have been created out of the principal and eternal 'Sanatana Dharma', uselessly! All the illegal vestiges that have been made shall all form a part and parcel of this broader topic. These are nothing but an exercise in creating shortcuts! From where will they get newer roads? That is why through somebody else's field or from any vacant barren land that is lying in that state for decades! All these people have just recently jumped in the fray and are just talking about the 'Maanava-Dharma, Maanava-Dharma'! But there is no other 'Maanava-Dharma' like the 'Sanatana-Dharma'! Why have all of you set out? To which their answer is that we have done a new amendment or have found out a new set of reforms! But in the womb of the 'Sanatana-Dharma', everything else resides and all emerge from there only. Has the 'Sanatana-Dharma' ever denied or failed to recognize the 'Maanava Dharma'? To which everyone says that we only believe in one 'Maanava-Dharma' and none other!

But my dear, why are you forgetting that the 'Sanatana-Dharma' is the father of your 'Maanava-Dharma'? This is a false propaganda that has started for some time! And the ones who are behind it take a lot of pride in it. From the womb of the 'Sanatana' have emerged the, 'Maanava-Dharma, Praanni-Dharma, Bhoot-Dharma, and Satya-Dharma and so on, all have originated from one single source! Many people out of cleverness go out and declare that the 'Maanava-Dharma' is the greatest and the best! But this 'Maanava-Dharma' too is its baby! Some facts need to be stated with utmost humility. So, these small-small vestiges have been found to serve their personal interests!

'Vinobhaji' spoke of the 'Vaidic-Dharma'. Does that mean that he was opposed to the 'Maanava-Dharma'? Nobody even dare to challenge him! Gandhi Bapu used to say that 'Gita' is my life breath! Please tell me that the one who is talking about 'Gita' will ever overlook the principles of the 'Maanava-Dharma'? 'Morari Bapu' the speaker of the 'Ramayana' has ever missed speaking about the moral values or the principles of the 'Maanava-Dharma'? Just give me an example! We cent per cent believe in the 'Maanava-Dharma'. Please think before you speak or make an allegation. When you speak about Dharma then please think about it and then speak and kindly study and practice before you speak! If for any reason you have not practiced the 'Dharma' then if you are blessed by a very capable and a great Guru, only then should you speak otherwise just keep quiet! It is very easy to just create new shortcuts but such paths are fraught with dangers. Because they are afraid to walk on the highway, which may be a bit longer, though! Many groups, which talk about their own beliefs or 'Dharma' come to me and ask for the 'Katha'. I just somehow try and avoid or postpone it by saying that you should not organize my 'Katha'! You shall come to a loss, if you do it. I stay away from all such groups, Sahib! I respect them as if I am pouring my heart out for them but they should at least have some knowledge or information beforehand. It includes the political class, the Sadhu class, the different 'Akhaadas', Dharmas, Paths, or any field of the world for that matter, I try to stay away from all of them! Because, they have formed a group and I avoid being a part of any group! Then, these very people talk behind our backs. Whatever they talk, even mentioning it will become a 'Kusanga'! Now, whether it is being done by the Sadhus, any political dispensation, any sect or the worshippers of any art forms or knowledge, all of it will be 'Kusanga'. The 'Narada Bhakti Sutra' says, that the 'Kusanga' is forever to be forsaken at all costs. Whether it is the ascetics or any other field in the world, I try and maintain a definite distance from all. The 'Panth-Katha' is truly a great subject matter for discussion. Because, it will include turpitude. 'Khara, Aatapa', it is very hot and uncomfortable. You shall feel the pain or vexation. There will be talks about storms and all this shall form the subject matter of the 'Pantha-Katha'. But I don't want to talk about it otherwise, I intend to do a good 'Katha' at 'Talgajarda'! It will happen when my 'Nath' wills it to happen! Whenever, my Lord will want it



to be done in a memory without giving any names! If it will happen, great but if for any reason it doesn't then it won't, we won't play, so what! 'Pantha-Katha' and then Hari-Katha'!

Jinnha Hari katha suni nahi kaana|

One compartment is the 'Hari-Katha'. An independent or a separate 'Hari-Katha'. The different subjects being chosen for the 'Kathas' are all the flowers plucked from this beautiful garden of 'Manas'. They shall never wilt or decay, they are such flowers.

Poorab janama katha chitt aai|

Then there is one 'Katha' which relates to the past birth or the 'Poorvajanma'. These are such beautiful independent topics which should be taken and plaited together to make a beautiful pontes or 'Veni'! A few will form the 'Veni', some more will become the 'Kangan' of the hands, and the rest can be made into a beautiful garland. There are so many good and such beautiful topics strewn all over the text. Even the sky shall be smaller for them in size, such is their magnitude, Sahib! These are just names that I am talking about. 'Poorab-Katha' means the 'Katha' related to the past life. Man has come so many times in different births. At times it is was the story related to the last birth and at another it could be related to the rebirth. This is a 'Chakra' or a circle which just moves on! This is the 'Chakra' of consciousness.

The 'Ramayana' talks about the descent of the Ganga! Sri Rama's question to the 'Gaadhisuta Vishwamitraji' about the holy Ganges and in reply, he narrates the complete 'Gangavatarana-Katha' which is also an independent topic for discussion. In nine days we can bring the Ganga down from the toe nails of the Lord or from Shiva's matted locks. This too is the subject matter for a separate 'Katha'.

Gautam naari shaap basa uppal deha dhari dheera|

Charan kamal ruja chhaahati kripa karahu Raghubeera||

This is the 'Katha' of the emancipation of 'Ahilyaji' done by Goswamiji. 'Talgajarda' has already done a 'Katha' on 'Ahilya-Uddhara'! It is an independent topic. In the 'Ramayan' there are so many 'Nija-Kathas'. The 'Katha' of 'Gaadhisuta Vishwamitraji' is an independent topic. There is a 'Katha' which will create 'Virodha' or opposition.

Kahisi katha satt savati kai jehi bidhi baadhi birodha|

'Manthara' is the 'Acharya' for this episode. The speaker or the 'Kathakaara' is 'Manthara'!

By talking about the fellow wives 'Savati', she creates an upheaval in the mind of Kaykayee! The name of this 'Katha' is the 'Virodha-Katha' or 'Fellow wives-Katha'.

Kadru binatahi deenha dukhu tumhahi Kausila deb|

'Kadru' and 'Vanita' gave pain and misery to each other in the same way Kaykayee, Kaushallya will also trouble or harass you because you being the fellow-wife! Who has escaped the wrath of her miseries? In this way, she narrated the 'Virodha-Katha'. Like the 'Virodha', in the same way, there is also a 'Bodha-Katha' in the 'Manas'.

'Pari-Katha'. One, is the 'Katha' about the 'Maarga' or the path and the other is of the 'Maargi', the person who is walking on that path! The one who has

already chosen and is astride on that path. He walks or follows the guided path. His 'Katha'. Then comes the 'Puraatana-Katha'.

Katha puraatana kahai so laaga|

This 'Puraatana-Katha' is also a topic. Then;

Taapas andha saap sudhi aai|

Kausallyahi saba katha sunaai||

The 'Andha Tapasvi-Katha'! 'Taapas', the parents of 'Shravana' Kumar. This again is an independent subject! 'Ramrajya-Rasabhanga-Katha', 'Ram-Vanvaas-Katha'!

Bharat katha bhavabandha bimochani|

The 'Katha' of Sri Bharat, which breaks the shackles of this material world!

Taat Sakrasuta katha sunayehu|

Baan prataap Prabhuhi samujhaayehu||

Sri Hanuman gave the message to Ma Jaanki and then she says, Baap! Kindly narrate the 'Katha' of the son of Indra. If, He has forgotten then just remind Him of the powers that He has! Three/four days ago I got this question from another state wherein I am asked, 'Bapu! What do we mean by this 'Katha' of the 'Sakrasuta'? 'Sakra' is Indra and the 'Suta' is for the son so the 'Katha' of the conversation between the son and the father. Ma Jaanki says that 'Jayanta' pricked me with his sharp and pointed beak and then the Lord just picked up some dry twigs lying around and formed a bow and arrow out of it. He shot the twig just like an arrow and it chased him right up to the 'Brahmaloka' and back! Kindly narrate this 'Katha' to Him. Just by his hurting me on my foot, He chased him through the entire creation and now, Ravana has abducted me and He is sitting quietly without doing anything! Just remind Him the power of His arrow!

Sira aru saila katha chitt rahii|

'Ravana' starts one 'Katha'. Whenever He feels like, the 'Katha' about his ten heads and his strength wherein he can lift the 'Kailash'. 'Ravana' is a very good speaker of his 'Ravana-Katha'. His subjects are just these. He chopped off his heads and offered them to the Lord and picked up the Mount Kailash! He had nothing else to talk about. The 'Katha' of Ma Jaanki's abduction, then comes the 'Danta-Katha'! In the 'Ramayana' there is the mention of the 'Danta-Katha' also!

Prabhu avatar katha puni gaai|

Taba sisu charita kahesi mann laai||

There is a 'Katha' or the Lord's Avatar. How was His childhood, this again is the subject matter of independent discussion. This shall be the 'Charitra-Kathana'!

Sagar nigraha katha sunaai|

The 'Katha' of taming of the Sea-Lord! The Lord just strings His bow and mounts an arrow on it thereby restraining or cautioning the sea towards the end of the 'Sunderkanda'. That again is an independent topic of detailed discussion. There are many unique and very peculiar 'Kathas'. We feel that the 'Adbhut' or the strange rasa is flowing. But there are very many peculiar 'Kathas' intertwined into the main text. The 'Manas' also has such 'Kathas' which are beyond the grasp or understanding of the human mind!

Kahana laggey kachhu katha rasaala|

I have this 'Manoratha' of doing this 'Katha' based on the nine rasas. The 'Navrasa-Katha'! It is a wish! If it happens, well and good! Starting from the 'Shaant-Rasa' on the first day and do the 'Pooranahuti' also in the 'Shaant-Rasa' only. The second day, 'Veera-Rasa, Adbhuta, Raudra, Bhayaanaka, Shringaar, Karunn and Haasya', in this way taking each rasa on each day one by one! This is my wish or 'Manoratha'! If my Master or my Sadguru Bhagwan wills it, it shall materialize. The place and time I shall decide. Wherever and whenever! It is my wish! All the wishes are fulfilled, it is a rarity! And to sit down tying a knot for it, it shall happen when it has to!

Saadvaadhaan mann kari puni Sankara|

Laaggey kahana katha ati sundera||

Only the beautiful (Sunder) 'Katha', just 'Sunder, Sunder and Sunder'! In the 'Sunderkanda Katha', Ma 'Jaanki' is beautiful, '*sindhu teera ek bhoodhar sunder*', a beautiful hill, then a beautiful and a very attractive ring! Everything here is beautiful, beautiful and more beautiful! The 'Sunder-Katha' is also one of the subjects here.

Bimal katha kar keenha arambha|

Firstly, this 'Katha' is 'Nirmal' or pure, as there is no slander or 'Apavaad' included here. A man named 'Shambuka' was performing 'Tapas' who was later killed. This 'Katha' contains a certain amount of discord. It cannot be called a pure or a 'Katha' devoid of any slander. 'Tulsidasji' removes all slanderous stuff from his 'Katha'. 'Morari Bapu' says that only the pure or spotlessly clean 'Katha' should be narrated or only the 'Katha' which serves the purpose of the overall welfare of the mankind should be narrated. The second exile of Mata Sita, the allegations or the aspersions cast by a washer man on Ma Jaanki were in fact defamatory and were not very healthy to discuss so were omitted by Goswamiji from his text. That is the reason why, I too don't talk about it. Mata 'Sita's' so called test by fire is also a bit controversial in nature and generally, fingers are raised for not knowing the truth or reality behind it and therefore, it has also not been included in the text. Rama himself has spoken ill but it is not acceptable to me! But Lord Ram is enacting His Divine play and 'Tulsiji' and 'Valmikiji' have put in such words in His mouth that one is forced to talk about it. But, it is in no way acceptable! My 'Raghava' of all the people, speaking ill about anything or anyone, somehow, I fail to understand and accept it!

Sunu subha katha Bhawani Ramcharitmanas bimal|

Kahaa Bhusundi bakhaani suna bihaga naayak Garuda||

We 'Kathakaars' or speakers get a lot of encouragement from this 'Sutra'. The primordial speaker of the 'Katha' is Lord Shankar. Still, when He is narrating the 'Katha' to Mata Bhawani, what does he say? This 'Katha' has been narrated by 'Bhusundi' to Garuda. Lord Shankar takes the name of 'Bhusundiji' here. Let us also learn to mention or remember or quote the names wherever, it is due and should be said! Like, I had heard this from such and such person or source. My 'Adi Deva Shankar Mahadeva', says like this. In fact, 'Bhusundi' got it from Him but still He says, 'Bhusundi Bakhaani'. What an honour has been accorded to the speaker

here! As opposed to this, we want to take the credit of everything! It is good that we do not claim the entire works of 'Kabir' Sahib in our name! I feel very much enthused and inspired by all this! 'Hey Parvati! This 'Katha' was narrated by 'Bhusundi' to the king of birds 'Garuda'. Now, I am narrating this very auspicious 'Katha' to you.

There are thirty three types of 'Katha' in the 'Manas'. If any reference is left out then kindly excuse me for the same. Now, how can one think of completing it in a short span of nine days? And Baap! I should say from the bottom of my heart and I am saying it with utmost happiness that the 'Katha' and the tongue that speaks the 'Katha' is undoubtedly purified but even the life too is purified. How good our time is spent goes without saying! But, whenever 'Goswamiji' speaks about the glories of the 'Katha', he always talks about the great fortune of the listeners. In fact, the 'Katha' is for the listeners! I have also been given a list of the listeners as well! I shall just mention a few and quickly proceed further but here only the listener is praised!

Ram Ananta ananta guna amit katha bistaar|

Ah, Ha-ha, ha-ha! Sri Rama is infinite. His virtues too are infinite. And His 'Katha' too is infinite or has no limits or 'Ananta'!

Suni aacharaju na maanhahi jinhakkey bimala bichhaar||

Sri Ram is infinite and His virtues and 'Katha' is also infinite. That is why, 'Tulsiji' is forewarning the listeners that please don't be unduly surprised when you hear it. Those, whose thoughts are pure, they are never surprised or taken aback! They will always believe! Or else, we shall always have this question that how it is possible? Because, our thoughts are impure. The one whose thoughts are pure shall never doubt! Our intellect can only comprehend very limited things. Certain animals can see much more than what the humans can do! It is a scientific truth! The power of smell of a dog is far more sharp or sensitive as compared to man! That is the reason why the dogs play a very important role in the investigative process. Our senses are very limited, Sahib! Therefore the infinite spread or vastness of 'Ramkatha' is not surprising at all. One, who is not clean or pure hearted will be filled with so many doubts or questions at every step! But a clever man is not surprised. The listener, whose mind is pure shall never doubt! The second art of listening; who hears the 'Katha'?

Jiwanmukta Brahmma para charita sunahi taji dhyaan|

Jo Hari katha na karahin rati tinha ke hiya paashaan||

The great soul who is already liberated before death, the one who has realized 'Brahmman'; who has become the 'Brahmmanda' and who leaves his meditation or 'Dhyaana' aside and sits down to hear the 'Katha'. In such a 'Katha' of the Almighty, the one who is not interested or he does not love it, such an individual as per Goswamiji has a heart of stone! The one who has attained the 'Brahmman' or has even surpassed Him and attained the 'Param Brhamman', such 'Paramhansas' put aside their meditation and sit down to hear the 'Katha', hearing such a 'Katha';

Binu satsanga na Hari katha tehi binu moha na bhaag|

Moha gayye binu Rampada hohi na dridha anuraaga||

Without 'Satsanga', one cannot be blessed with the 'Katha'. Any two 'Sadhus', two gentlemen, two good or noble persons or two human beings who value the humanitarian values meet. Some people, do not take the name of the 'Sanatana Dharma'! You praise the son and forget his father, how can it possibly work? If you praise the son and overlook the mother who bore him as a baby in her womb for nine months undergoing all sorts of pain, then you are only engaged in hypocrisy and are indulging in falsehood or just show-off! Your social service is just a façade or a mask! The core or the root is the 'Sanatana-Dharma'! Can there be any religion devoid of man or humanity? Man has to be in its centre! When two noble men meet then whatever they talk is nothing but the 'Hari-Katha'. When two farmers are sitting and just talking leisurely after a hard day's work then their discussion gives birth to the 'Ramkatha'! And when the so called sages who are jealous of the other person's greatness and just for the sake of talking pretend to narrate the 'Ramkatha' then ultimately, they are only narrating or just talking about disparaging the other person. Please examine it carefully. That is why kindly maintain a safe distance from the people so that there is no obstruction in your 'Bhajan'. Otherwise, all these things just pollute the mind, no end! We shall develop a jealousy or envy the other person. And the moment this happens, it will become an impediment on our path of 'Bhajan'. When two farmers are just sitting very leisurely and talking with each other then, with all sincerity they are actually doing 'Satsanga' and that what comes out of it is 'Hari-Katha'! And the so called great men just sit down and talk rubbish passing disparaging remarks about the other person then this is not 'Hari-Katha'! Those who shall hear the 'Katha' with a total unconditional belief, the Divine shall grant His 'Bhakti' or devotion, which is very difficult for even the ascetics to attain, that person attains it very easily just by His sheer grace! This is the Prasad of hearing the 'Hari-Katha'. Going further;

Ram charana rati jo chaha athavaa pada nirvana|

Bhaav sahita so yaha katha karahu shravana putt prana||

If you are seeking 'Rati' or total unconditional devotion at the feet of the Lord or by pursuing the path of knowledge you want to attain salvation then just drink the 'Katha' through your ear cups. By speaking or narrating the 'Katha' the speaker's words or speech get purified. The mind attains enlightenment, the time is well spent, you don't utter untruth, you do not indulge in abusing or riling anyone and you recite or narrate the Divine name of the Lord. These are all the benefits that accrue to the speaker. But, the listeners are immensely benefitted, Baap!

There are four biggest pain or miseries on the earth. That which eradicates these four pains, is what 'Katha' is! There are four troubles! As such there is an unending list of miseries. In this world, each and every individual has his/her own set of problems, difficulties, pains, miseries but since we are all humans, let us just talk what is limited to humans only! The animals and the birds have their own set of problems. They lack words, so after all where and how can they plead their case? But the

human being can at least make a plea or an appeal! All these four miseries come and strike us while we are dying or are just about to breathe our last, when we grow old! We ourselves are unable to handle or remedy these miseries. We need someone's help! And you and I will have to agree and accept the fact that the 'Katha' is the only solution or the medicine for our miseries.

The first misery, just when we are about to die, we are old, are surrounded with various ailment of diseases, we have become dependent on others, then the misery that strikes is the physical misery or the pain being suffered by the body! In the scriptural or its Sanskrit description is 'Deha-peeddaatmak-dukha'! BP, Diabetes, Renal failure, debility in the body muscles which hamper the movement of hands and feet, everything goes topsy-turvy! These are all physical miseries. According to the 'Gita', if one follows the proper guidelines to life like, 'Aahaar, Vihaar, Nidra, Jaagan, etc.' then at the very last moment, one will not have to suffer so much physical pain or misery. But, if the person has lived a life without any sort of a balance or control, just running after money has overlooked his eating habits and sleeping habits, just only trying to enforce the right by hook or by crook then, at the last moment the physical ailments cause immense misery and the only remedy that shall provide some solace is the 'Bhagwadkatha' and nothing else. If one is bed ridden then how can he go to the 'Katha'? The science has been very kind and there are CDs, pen-drives, Mp3s, live telecasts, recordings, etc. Or, the people who go to visit such a person should talk some encouraging and uplifting words to the person. The person is suffering from physical misery and he must be helped by talking to him sweetly and hearing his misery will also lessen his pain!

The second misery is 'Paap-Smarannatmak-Peedda'. All the sins committed throughout the life, come and haunt and prick during the last stage of life, 'Arrrrrrr.....what have I done?' When I was sinning or committing an offence or making a mistake, knowingly and now the result is unbearable! All this misery starts by the remembrance of the sins committed in the past. And it causes immense pain and agony! It happens to each and every one, Sahib! In the last stage, it does come to haunt! *"Taapas andha shraap sudhi aayi"*. Dasarathji Maharaj is suffering from this misery for quite some time now! He is the father of the Almighty but at his last few moments, he is asking Kaushallyaji, 'Devi! Can you see something on the wall in front of us? To which Mata 'Kaushallya says, 'Maharaj! You are not well! It is just your hallucination, I can't see anything, and it is just the plain wall! To which he replies, 'No! I have not become Mad, Devi!' After a lot of argument and counter argument, finally, Kaushallyaji asks, Mahipati! What are you able to see, please tell me?' To which he says, I am able to see the blind parents of 'Shravan Kumar'! He remembers his mistake and sins and how dreadful and painful their results are? There is just one medicine for the same and it is the 'Ramkatha'! Narrate the 'Katha' to him, if he can't follow the 'Katha' then give him the 'Harinaam'. If for any reason, He is not able to do it then he

should take the 'Berkha' and just go on saying 'Ram! Ram! Ram!' After completion of one 'Mala', just go on repeating it in front of your Guru to solidify it further. Therefore, the glory of the name or the 'Mantra' is tremendous!

The third misery is the pain of attachment towards the family, friends and relatives. If I die then what will happen to my son? What about my brothers, father and all others? Who will do all this? Who shall console them? This attachment towards our family, is extremely painful at the time of death. Only the 'Hari-Katha' can work in releasing us from this painful misery. The 'Ramayana' has the answers to all these problems. Towards the end, your attachment with your mother is an impediment? Or the attachment with your father? Brothers, children and the worry about everybody else bothers us! What will happen to them? Lord Rama says, that do one thing, please entwine all the threads of attachment and make out a long strong rope out of it and tie it to my feet and you can pull me towards you with this rope of attachment. Because of your attachment, I shall come and stand next to you and your attachment will not go waste!

So, the first is the misery of the physical ailments, the second is the pain of the memory of committed sins, the third is the pangs of separation from the kith and kin and the last is the worry about the future! When a person is about to die then the worry of the future is a cause of great pain. I had done so much but could not do enough! Now what will happen? How will everything pan out in the future? It is quite natural in a sense. My suggestion to him will be that, 'Yes Sahib! If you all listen to me then please do anything or whatever you can beforehand so that this worry about the future does not bother you in the end.

Yesterday, we were unable to take our flow of the 'Katha' forward! Let us try and move a bit forward, Baap! Lord Ram and Sri Lakhana spend the second night at 'Janakpuri'. The next day morning, both the brothers along with Guru Vishwamitra enter the grand arena of the 'Dhanush-Jagya'. Everyone viewed the Lord differently, depending upon their individual mental make-up! The courtiers of Mithila proclaim the vow taken by 'Maharaja Janaka' to the assembly. One after the other the kings and rulers gathered there stood up to try their might to break the bow or Lord Mahadeva but they could not even move it an inch! There was a pin drop silence in the entire gathering. 'Maharaja Janaka' was disappointed and crest fallen that no one out of the entire gathering could even move the bow,

leave alone breaking it! It seems that the earth has become deprived of any courageous and a strong being! On hearing these words, the son of Mata Sumitra, Sri Lakhana stood up and thundered in the assembly. He told Lord Rama that in your presence 'Janakraj' is making an improper statement! The Lord gestures that with the Guru being present, we cannot act without his permission! As if getting the cue from it, Guru Vishwamitra asks Lord Ram to get up and try and rid the Maharaja of his grief and dejection by breaking the bow. Bowing down to the Guru, the Lord gets up and walks up to the platform on which the bow was kept. When did the Lord hold the bow, when did He pick it up, when He lifted it, when did the bow break and how within a moment all this happened, no one knew. They just saw the two broken pieces of the bow lying on the ground.

Hearing the loud thunder of the breaking of Lord Shiva's famous 'Pinaak', Sri Parashuramji Maharaj comes. Seeing him, a wave of fear went past the entire gathering! Finally, venerating the Lord, he takes leave and by his departure, a great calamity was stalled. The messengers carry the note to 'Ayodhya'. Maharaja Dasarathji arrives along with the marriage party. The auspicious day i.e. the fifth day of the bright fortnight of the holy month of 'Maargsheersha' was fixed for the wedding to be solemnized. The entire 'Janakpuri' reverberated with the sound of the 'Jai-Jaikaar'! It is such an auspicious moment and the CM of my glorious and vibrant state Gujarat Sri Vijay Bhai Roopanni is amidst us. My 'Vyaaspeetha' by the logic of Maharishi Kannva and following our tradition, welcomes you! But, I have nothing to do with the government or the political field. When, King Dushyanta goes to the ashram of Rishi Kannva then the learned sage tells his disciples that 'Brahmakumars! The ruler of our land has come to our ashram. It is our duty to welcome him and bless him for the prosperity and the well-being of the kingdom.' The disciples welcome the king, What does the Rishi have to do with the king? For him, his hut and his tapas is good enough! What does 'Morari Bapu' have to do? Bapu's tapas is good enough as well his 'Talgajarda'! But this noble tradition laid down by this great ascetic must be followed by a 'Sadhu'. Our Chief Minister, Respected Vijay Bhai has come. My 'Vyaaspeetha' following the tradition of Maharishi Kannva, welcomes him. I pray at the feet of Lord Hanuman that may you and your team be blessed with enough strength to serve Gujarat and it reaches right up to the last person of this state! I extend my good wishes to you!

All these people have just woken up to the 'Manava-Dharma, Manava-Dharma'! But there is no other 'Manava-Dharma' like my 'Sanatana-Dharma'. They proclaim that they have done a new invention or discovery! But, in the womb of the 'Sanatana-Dharma' all the 'Manava-Dharma' of the world resides. When has the 'Sanatana-Dharma' refuted the 'Manava-Dharma'? They all say that we don't believe in other religions but we accept the 'Manava-Dharma'. But how can you forget or overlook the father of all the 'Manava-Dharmas' i.e. the 'Sanatana-Dharma'? This is a very wrong publicity which has started. And the one's doing it feel a sense of great pride in doing so! From the womb of the 'Sanatana' the 'Manava-Dharma, Praani-Dharma, Bhoot-Dharma, Satya-Dharma, etc.' have all come out! This it-self is the 'Manava-Dharma'! Certain things have to be said with utmost humility!

**For a sensual person, the 'Katha' is worldly, for a worshipper it is sacred
and for the 'Siddha' it is transcendental!**

Baap! The enunciation of the 'Bhagwadkatha' is going on! Even the history is called a 'Katha'. The 'Puraanas' are also supposed to be a 'Katha'. These are the different forms of the 'Katha'. But, Goswamiji has created three types of 'Jeevas' according to their different classes. They all have their independent 'Darshan' or way of looking at things. Some even classify them into four types. I offer my respects to one and all! But, the 'Kalipaavanaavatar Tulsi' whose text I am carrying and reciting, has classified the 'Jeevas' into three categories. And if we give up the knurl of our preconceptions, we will have to agree to this classification. If we carry these knurls, we will not be able to accept it! The largest and the most common classification of the life monad or 'Jeeva' in which even you and I will possibly fall are known as 'Vishayi' or sensual or a world-ling. We are a careless lot and cannot remain careful all the time. 'Nitin Bhai' pours in his ablutions in our 'Ramkatha-Prema-Yagna' in the form of the editing and along with his entire team are doing this merely out of their loving respect towards the 'Vyaaspeetha' and without any other motive whatsoever. And each and every time the booklets are released, it is especially mentioned that it is the 'Prasad' being offered by 'Talgajarda' and no one needs to pay anything! You can ask for it as per the guidelines fixed for obtaining it and it shall reach you directly! Each and every 'Ramkatha' is compiled and the edited gist of 'Manas-Saavadhaan' and 'Manas-Rajghat' have been released today. If my memory is not failing me then I had said at that time that a careful world-ling is a 'Sannyasin' and a careless 'Sannyasin' is a world-ling! The person who is careful 24x7, then in spite of being a world-ling, he is a 'Sannyasin' in plain clothes and if in spite of being a renunciate, one is not careful then he is a world-ling for all practical purposes. You and me, both of us are in this state only and fall in the category of a world-ling! We cannot be careful all the time without a break! For the people like us the 'Katha' is of a worldly nature (Laukik).

Vishayinna kaha puni Harigunna gahari|

This 'Katha' proves to be very beneficial even to ordinary world-lings like us. They too catch or see its worldly form. The second category of 'Jeeva' is a worshipper or an aspirant. Now, how many definitions of a 'Sadhak' can be derived, Sahib! I, i.e. 'Talgajarda' only likes this one bit and that is why, I keep on repeating it the one who is 'Jo kissi ko baadhaka na ho, woh saadhaka'! A very simple and a very straight forward definition. This is not a principle but it is my personal experience! For the aspirant or a worshipper, the 'Katha' is sacred.

Katha alaukika sunahi je gyaani|

Here, 'Gyaani' means an aspirant or the worshipper. The one, who is eager to attain knowledge, seated at the divine lotus feet of the Guru, is a 'Sadhaka' or an aspirant! For him, the 'Katha' is sacred!

Katha alaukika sunahi je gyaani|

Nahi aacharaju karahi asa jaani||

Thinking like this, kindly don't be unduly surprised because for the worshippers, the 'Katha' is sacred. You and I are all world-lings or sensual beings! For us, the 'Katha' too seems to be worldly in nature. Then, those who are sieved and come out from our midst are the aspirant class and for them, the 'Katha' is sacred. The third category is the

Siddhas! For this class of people, the 'Katha' is transcendental! This category or the 'Siddhas' are very few in number or you can count them on your fingertips. The aspirant class are a bit more in number and the world-lings abound and every other person passing by is a world-ling! So, for people like us the 'Katha' is worldly, for the worshippers it is sacred and for the Siddhas, it is transcendental! But a fourth category has been put across by 'Talgajarda', whom I address as the 'Shuddha' or ever pure! Not even a 'Siddha' but the 'Shuddha' or ever pure, for such an individual, the 'Katha' is neither worldly, nor sacred, nor transcendental but he himself is a 'Katha'!

Ram tumhaara charitra svayam ek kaavya hai,
Koi kavi banjaaye sahay sambhaavya hai|

- Maithili Sharan 'Gupt'.

A very capable and a great poet of the twentieth century who has written the great poetic text 'Saaketa'. He has presented the 'Ramkatha' in a new form to the world. He says that Lord Ram! Your life or your character in itself is a great work of poetry. You are the embodiment of the 'Katha'. The one who is a 'Shuddha', is the 'Katha' himself! If you are seated near such an ever-pure 'Buddha Purusha' and even if he doesn't utter a word the 'Katha' is going on! There is nothing done or seen in it. Therefore, since we are trying to see the different definitions and forms of the 'Katha' and in it, we should not miss out on this very important and an integral part of the 'Katha'. The prerequisite is purity!

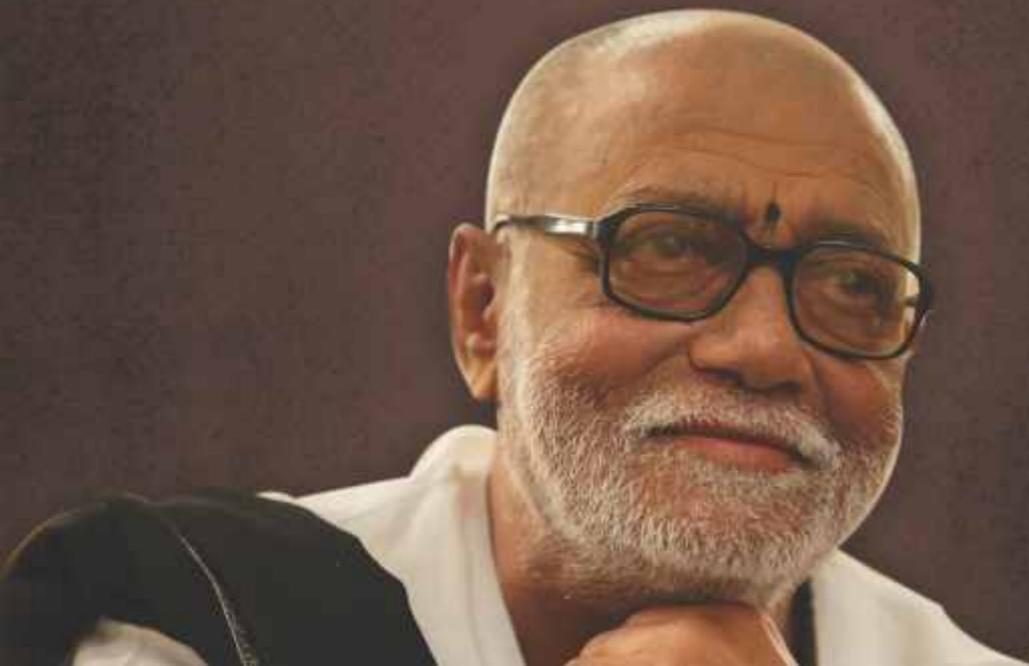
For a world-ling only a worldly 'Katha' will do. They look out for material gains like to get name & fame. Aaha! We have heard so many 'Kathas' of Babu! Many people say that we have heard fifty or hundred and so on. By saying like this, they feel that they get name-fame! Then the worldly minded even go to say that by hearing the 'Katha' they get a lot of 'Punya' or virtues. I am not aware whether one gets a lot of virtues or not! Please don't come to my 'Katha' if you are seeking virtues! If you have any accumulated, they too will be burnt to ashes! Because I have come here to cleanse or scour you (Maarjana) and not to tin-plate you or tin-coat you (Kalai). There are two things. Either you tin-coat your utensils which does not last long or you thoroughly clean or scour them. I am doing the work of a servant who cleans all your utensils, Sahib! I scour your utensils! The utensil of your 'Antahakarana' or the inner faculties. Just think about it! Many people just seek virtue! And my 'Ramcharitmanas' says that if you appropriate the entire 'Katha' within yourself then your virtues as well as sins are both destroyed. Your page will become blank! Because, at one stage, even the virtues are obstacles. Though, in comparison to sin, it is far-far better but ultimately, what difference does it make? Whether it is chain made out of gold or iron, after all both are fetters that bind us or pin us down! The iron one can be broken but the gold chain is very difficult to be broken even by

great seers or sages! Because, it creates a sense of attachment. The 'Katha' is not only for virtues. My 'Shankaracharya' has taught me that one should neither carry any load of virtues nor any sins.

*Na punnyam na paappam na saukhyam na dukkham
Na mantra na teerttham na veda na yagyaha|
Aham bhojannam naiva bhojyam na bhoktaa
Chiddananda roopaha Shivoham, Shivoham||*

Dharma is not a bargain! Dharma is not a deal that you can do undercovers or slyly! One has to come out of all these misconceptions. And the 'Aadi-Anaadi' tradition which has no beginning nor an end! Neither a Hindu, nor a Moslem, nor a Christian and nor a Sikh, it is not any of these commonly understood 'Dharmas' but it is the 'Sanatana-Dharma'! 'Sanatana' means eternal or permanent. It has no beginning nor an end! In the very old Dharmas, we have seen Christianity or Judaism. Judaism, Islam, Christianity have their own glory and there are sacred texts or scriptures, but they have all come out of the 'Sanatana-Dharma'! We all are the offshoots of this one eternal dharma! Gita has explained, this dharma? That which is eternal! We cannot negate or deny the truths extolled by the 'Gita'! Now, kindly refer to the history. Judaism, Islam, they are all very old religions but they have taken birth and all the religious practices or traditions practiced by them are already there in our scriptures and have emanated and developed from there. There should be no traffic-jam so that all of them have talked about mostly the same tenets but have explained their own interpretations and thereby spreading joy amongst the mankind but the womb or its birthplace is the 'Sanatana-Dharma'. 'Adi Jagadguru' says, 'Na punnyam na paappam' and my 'Ramcharitmanas' declares in the end - Punnyam paapharam sada Shivakaram viggyaan bhakti praddam| Maya moha mallapaham suvimallam premambupooram shubham||

Kindly pay attention, Tulsiji has used the word 'Suvimallam' whereas just 'Vimallam' is sufficient. 'Vimal' means nothing! Absolutely spotlessly clean! But my Tulsi says that supposing a tiny piece of stone or any impurity has come in and by the movement it is making a mark or making a sort of a line, even this tiniest particle is removed and it has been cleaned and polished, that is called 'Suvimallam'! Neither sins nor virtues! That is why, I would like to say this in particular to myself that we are world-lings. We hear worldly 'Kathas'. It does have some effect. It is virtuous so an accumulation of virtues. It is good! But now, empty yourself completely! For the world-ling the 'Katha' is to derive the worldly happiness out of it. In the 'Sunderkanda' of the 'Ramayana' towards the end, all the three 'Sutras' have come. It enumerates the benefits to all the three categories of the world-lings, worshippers as well as the 'Siddhas'.



What does the 'Sukha-Bhavan-Katha' give the world-ling? It gives happiness because we are all seeking worldly happiness. Hear it from this worldly angle and you shall be happy! Whether you get it later or not, but hearing the 'Katha' in itself is the greatest happiness. If you don't get any sort of a pleasure or happiness, then please tell me, why are you all sitting here in such large numbers in this heat? All of you, don't just come to eat! This is a proven fact and a very common refrain that people feel a great sense of inner joy and happiness in the 'Katha'! It is an experience shared by many! The 'Ramayana' writes; *'Sukha bhavana sansaya samana damana'*. The world-ling gets happiness from the 'Katha'. For the worshipper or an aspirant he might have a query or a doubt, this 'Brahmma-Tattva' is very difficult to understand, this 'Bhakti-Tattva' is beyond comprehension and so on! He will have question after every answer! The 'Katha' answers all the questions and clears all the doubts that plague his mind. And for the 'Siddha'? He has only one worry that lest I fall down from this exalted position of 'Siddhi'! Because, after having captured the peak, there is only one fear and that is of falling down! There is nothing beyond where he can go. The only chance or possibility is to fall down that is why this fear of falling creates a sort of worry or a sorrow in his mind. My Guru's words are not put to any shame or blame! This is the only worry or concern of all those who have attained or are perched at a high point! But the one who is 'Shuddha' has no fear for he is the embodiment of 'Katha', himself!

What is the definition of 'Bhagwan' or God? The one who has six types of 'Bhaga' is the 'Bhagwan'! 'Shree, Aishvarya, Gyaan, Vairaagya, Yash, Dharma, these are all six types of 'Bhagas' that constitute the 'Bhagwan'! Wherever you see these six virtues in a person then, you can call him 'Bhagwan' without any hesitation whatsoever! If there is poor farmer of a village and is endowed with these six virtues of 'Shree, fame, noble reputation, knowledge, renunciation and Dharma then 'Morari Babu' is ready to call him 'Bhagwan'! Because, these are the attributes applicable to 'Bhagwan'! These virtues create the 'Bhagwan' or Godhead! Or in other words, wherever you see these six virtues, then He is 'Bhagwan'! But the 'Ramayana' has described six different virtues. This is 'Tulsi's Bhagwan or Morari Babu's Bhagwan!

Gayi bahori ghareeb nevaaju|
SaraI sabala sahib Raghuraju||
Naam ghareeb anek nevaajjey|
Loka beda bara birada birajjey||

Please allow me to say that for 'Soordas', the 'Ghareeb Nawaz' is Lord Krishna. For 'Tulsidasji', his 'Ghareeb Nawaz' is Lord Rama! And, Kabir's 'Ghareeb Nawaz' is 'Sahib'! 'Amir Khurau's' 'Ghareeb Nawaz' is 'Hazrat Nizamuddin Auliya' and my 'Ghareeb Nawaz' is

my 'Hanuman'! In this line, Goswamiji has indicated the six attributes of 'Bhagwan' and the one who has them all is 'Bhagwan Rama'!

The first attribute of Lord Ram as the 'Ghareeb Nawaz' is that He brings back our 'Buddha Purusha' who might have left, 'Gayi bahori'. If the prestige is lost for any reason, He restores it! If the prosperity has ebbed may be that it was destined to be so in other words, he brings back the inner wealth or fills us up with spiritual prosperity, He is 'Ghareeb Nawaz'! Some such deficiency or scarcity has affected our lives and the despondency has set in that it is impossible to get out of this mess, at this moment of utter distress, the 'Buddha Purusha' just sitting quietly thinks about us and at that very instance the poverty or the deficiency plaguing our life is totally fulfilled then this is an attribute of the Almighty! 'Ahillya's' prestige or respect was lost! Everybody, overlooked her and she was trampled upon and when my Rama came, she was restored beyond her previous position and was hailed all around! Anything that has been lost and the one who can restore it back is the 'Buddha Purusha'. The 'Sadguru' gets back whatever is lost! He blesses us with knowledge and understanding. If we have gone on a wrong path, he helps us in taking a U-turn and brings us back on the path of righteousness, He then is our God! In mostly all the traditions and in the lives of all the great personalities you will see that they have proved to be the redeemers in the society. They get the people back on the right path and restore all that was lost!

So, this is the first characteristic of 'Tulsi's Bhagwan'. For the moment leave out the different characteristics of 'Bhagwan' given in the scriptures. The Almighty has to be very simple and natural (Sahaj). He should be in our hands. That is why the 'Vedas' have declared, *'Ayyam mey hasto Bhagwan, ayyam mey Bhagwataraha'*. The Vedas say that our hands are Divine! The 'Bharatiya Rishi' is making this proclamation. The 'Hari' of each person has to be congenital or original. The God in the temple is a mere spectator. But, we want Him in our hands! *'Apna haath Jagannath'*, 'Hari' in our grasp. The most simple or congenital 'Jagdamba', 'Sahaj Hanuman'. The one, who is just seated in the temple or the place of worship, how helpful will He be? He is just a witness! Undoubtedly, when we go there, we experience peace and tranquillity. Our 'Ishta' in the temple is our witness or a spectator. All the great personalities have their own 'Sahaj-Hari'! The scriptural definition of 'Bhagwan' is indeed very good but 'Tulsiji' says, 'Gayi bahori'! Whatever we have lost, is redeemed many times more, Sahib! And a very apt and straight forward example is 'Sugreeva', who had lost everything and ultimately, the Lord redeemed him fully and many times more!

Paava raaj kosha pura naari|

The second attribute of the Lord is 'Ghareeb Nawaz'! He enriches the 'Ghareeb or Raanks'! The one

who seeks His refuge unconditionally and totally, He bestows or favours him beyond measure! Prayers or 'Bandagi' is done by having the 'Raank' nature and not by twirling your moustache! Prayer is only possible with utmost humility as the garb. The third attribute –

SaraI sabala Sahib Raghuraju|

'SaraI', our God has to be very simple and upright. If He is very difficult then what good can He be to us? If Lord Mahadeva can only be attained if we go to 'Kailash' then this is not acceptable to us! We need our 'Vishwanath' at 'Talgajarda'. Our God has to be very simple or easily accessible! If we go to 'Chhotilla' or 'Gadhi' then 'Mataji' of course is seated there! Please repeat once, *'Sonalma aabh Kappalli'*, it should be that she should stand in our courtyard at our home! Our Mother is very simple! One who is very simple is God! The fourth attribute is 'Sabala'. If He is simple fine, but if He just like us then what good can He do for us? He has to be strong and powerful. Lord Shankar remains naked but *'Chaptti bhabhoot mein hai khajana Kuber ka'*! Our God has to be all powerful and fully capable! So, 'SaraI, Sabala, Sahib'; the fifth attribute is that our God has to be a Sahib. If we place our head on His Divine Lotus Feet, our fate is altered or destiny changes, Sahib! Prolivity or copiousness will disappear, Sahib! We need such a Sahib! And finally, the sixth attribute is that He should be the 'Raghuraj'. Here, it just does not mean that only He has to be born in the 'Raghukula', it has nothing to do with any clan or lineage. But *'Gyanney maunnam'*, 'Kavi Kalidasa' explaining the 'Raghuvansha' says that when one attains knowledge then the person becomes quiet or does not speak! If someone is praising him then without reacting, with an excuse of warding away the fly, he will just try and see the person very discreetly! Whereas, the moment someone praises He will go on looking in another direction! On the other hand, if the person is being riled, he will immediately try and change the topic! Such a person is a 'Raghuvanshi', which is the sixth attribute of the Divine!

My 'Ghareeb Nawaz' or my Lord Ram has been defined in the scriptures as having basically these six attributes. The 'Ramayana' has given us mostly all the practical 'Sutras' of the twenty first century. 'Bhaagwat' and 'Ramayan' have done wonders! Just see, these girls and our sisters who are sitting here so quietly and peacefully, I would like to tell them in particular. In fact, it is for all and please listen very carefully. 'Patanjali' has given us the 'Ashtanga-Yoga'. 'Yama, Niyama, Aasana, Praanayam, Prattyahaara, Dhyaan, Dhaaranna and Samadhi'! These are the 'Ashtaanga-Yoga'. For us, all this will be very difficult. How can we follow so many restrictions? If we feel like eating the 'Marcha-Bhajiyas' then? If we want to have 'Faafda' everyday, then? We want to drink tea, every now and then! Then how can we follow so many restrictions? I am sorry, I will just not be able to do it! Where am I and where are these 'Yam-Niyama'? To get up at a fixed hour every day, is very

difficult to follow! I shall touch the feet of all those who can follow it, but please excuse me, it is not my cup of tea! Then to sit is a particular posture 'Aasana' like 'Padmasana, Kurmasana, Darbhasana. There is no posture like the 'Sahaj-Aasana'. We even don't know, 'Praanayam'. If you all know and do it, please continue and don't leave it! Yoga is very good and very beneficial, no doubt! 'Yogya bannkar Yoga karo'! Somehow, I could never do it! I just repeat the 'Ramnaam' and for me, that is enough for it includes everything!

Where will we do 'Aasana and Praanayam'? Whatever, you are doing, please continue! But I don't do any such thing! According to 'Patanjali' in the 'Prattyahaara' who need to call back your sense organs or alliterations have transgressed, then pull them back from the point where all they had gone, but how to do it? Say, the cows have gone to the field in the morning to graze and at dusk the cowherd boy gets them back into the cow-shed, this is 'Prattyahaara'. It is a very good example for explanation but to get back the cows is easy in comparison to tuning back the sense organs. Our experience is something totally different as compared to the descriptions! What is our experience? Somehow, we have not accomplished any of these! To do the 'Prattyahaara' of our tendencies. Then 'Dhyaan' followed by 'Dhaaranna'. If one can concentrate on an important aspect while doing the 'Dhyaan' then this results in to the eighth state and that is 'Samadhi'! In the 'Bhaagwat' Sri Uddhava asks the Gopis of Vrindavana that have you ever practiced the 'Ashtaanga-Yoga'. There were tears in their eyes and they said that we only know 'Prema' and nothing else! This 'Ashtaanga-Yoga' is not for us! They say, 'Hey 'Uddhava', early morning when we milk our cows, that is our first Yoga. If you have cows in your courtyard and early morning milking them as per the scriptures is the 'Yoga'. Everything has been twisted and made so difficult to follow that the society just disintegrated by its burdens and intricacies. These are not my words but they are spoken by the maidens of 'Vrindavana'. Milking of the cows is our yoga! And mostly you shall see that for those who know the art of milking! My mother, 'Savitri Ma' used to milk the cow early morning. We used to rear cows at home! And the one who can milk the cow, he will gradually go into a 'Nirvikalpa' state of mind. His thoughts reduce because the flow of the milk from the udders of the cow, has to fall straight in the milk-pot! It should not go this way or that way! He might not realize it but the number of thoughts will surely come down. Because, the entire act or practice is such. The Gopis term it as the first step of their 'Ashtaanga-Yoga'.

Second, churning of the curd or 'Dadhi-Manthana'. Just see, how simple our practices are Sahib! But it has been made so difficult and complicated. Churning of the curd is undoubtedly a Yoga! To churn the buttermilk is also a 'Yoga'. If you would have done this then you would not need to get on the 'Treadmill'! Many people have passed away, just worrying about their health! You should follow the instructions of the doctors. Get your periodic check-up done but don't be running scared! It is the fear that kills us! 'Yama,

Niyama, Aasana, Praannayam, Prattyahaara, Dhyaan, Dhaaranna and Samadhi!

Mudita matthey vichar mathaani|

The churning done by Goswamiji in the 'Uttarkanda'! Ahahaaaa! He has especially mentioned by name, 'Aheer's son'!

Nirmal mann aheera nija dasa|

Because the mind is beautiful that is why this allegory of 'Aheera'. You can call him 'Ayyar' or 'Aaheera' but we need to understand its explanation, Sahib! The untainted or pure mind is compared with 'Aheera' here. Also, the mind on which no other impression can stay is called 'Aheera' by Goswamiji.

Noi nivritti paatra biswaasa|

Before milking the cow its feet are tied so that it may not kick the cowherd boy or the vessel in the same way in life when we attain perdition or abstinence from excessive action then the feet of our sense organs are tied in the same way! The vessel in which the milk will be milked is trust and the 'Sattvic-Shraddha' or total and pure faith is the cow and the milk that flows from the udders is 'Param-Dharma' or the ultimate dharma! Then the churning of the curd is the second yoga of the 'Gopis'.

The third yoga is pounding the grain. The one who pounds the grain regularly with the 'Musal' or flail does not need to do any other exercise. The pounding in the mortar is truly wonderful! Earlier, even the red-chillies had to be pounded at home only. Now-a-days you get everything readymade but in olden days the spices and condiments were all pounded or grind at home only. For the 'Gopis' their love or 'Prema' itself was their 'Ashtaanga' yoga. The milking of the cow, churning the curd, pounding the grain and the fourth was sweeping and swapping of the house. The fifth yoga is to send the cow gathered together in a herd for grazing. When the cows would return at dusk then to pat them and tie them up to their respective keels is the fifth yoga for the 'Gopis'. The sixth is to feed the old mother and give her water or in other words to look after her. Caring or looking after the old parents forms the sixth form of yoga for them. But as such how can it be yoga? To make the bed for the elderly and the children, to keep a jug of water close to the bed and to ensure their comfort is all the part of this sixth form of yoga. And this 'Ashtaanga' yoga is the limit! To put the little toddlers to sleep or to rock them to sleep is also a part of this 'Ashtaanga' yoga! Here, even the singing of the lullaby is considered to be a yoga! I just love this yoga! The mother of the household who is busy from morning till night will hardly get time to sit down quietly and practice austerities or for 'Hari-Bhajan'. The singing of the lullaby is her 'Bhajan' or yoga! She need not do anything extra or special other than her daily routine. After the entire household has gone off to sleep and just before retiring to bed, she with the 'Berkha' in hand and tears in her eyes is her eighth form of yoga out of the 'Ashtaanga' yoga!

So, we all fall in the category of the 'Vishayi' or

materialist and therefore are empowered for the 'Laukik' or worldly mundane 'Katha'. The aspirants or the 'Sadhakas' are empowered to get the heavenly or the 'Alaukik-Katha' or the supernatural 'Katha'. In our special study or review or the 'Niroopanna' of the 'Katha', Tulsidasji writes –

Mantra mahamanni bishaya byaal ke|

Mettat kathina kuanka bhaal ke||

Tulsiji says that the 'Ramkatha' is a 'Maha-Mantra' or a great precious jewel. Like what we have heard that a particular 'Manni' is on the head of the snake and in an event of a snake bite, if this 'Manni' is rubbed on the wound then it extricates the poison in the same way, the 'Ramkatha' acts as the 'Manni' for all those who have been bitten by the snake of sensuality and it eradicates the misfortune or any bad luck of an individual and alters the destiny of the person, Sahib! I try and examine my own life! When the strap of the slippers would break then with the help of nails or pins we used to somehow manage with the broken slippers! Today, this 'Katha' has done such a great deed! It changes the entire picture or the complexion! Furthermore, expounding on the 'Katha' Goswamiji writes –

Sadguru gyaan biraag joga ke|

Bibudha baid bhava bheem roga ke||

The 'Ramkatha' itself is the 'Sadguru'! The teacher of knowledge and detachment the 'Ramkatha' is the 'Sadguru'! It is the 'Vaidyaraj' or a doctor who cures us of all the ills of the world. And I personally, like this explanation very much! What is the 'Katha'?

Sadhu sumati tiya subhaga singaru|

The intellect which is the 'Sadhvi', the 'Ramkatha' is her make-up or adornments. When Goswamiji started defining the 'Ramcharitmanas' then he compares the 'Katha' with the intellect of the 'Sadhu' which happens to be the 'Sadhvi' and the 'Katha' is the adornment or 'Shringaar'! So, such a beautiful ornamental 'Katha' we have started in the memory of 'Matrudevo-Bhava, Pitru devo-Bhava and Acharyadevo-Bhava' and are trying to review the various forms of the 'Katha'. The wedding party from 'Ayodhya' has arrived at 'Janakpuri'. 'Margasheersha Shukla Panchami' was decided to be the auspicious day of the Divine wedding! The 'Muhurat' was fixed to be the 'Godhuli-Bela' or the early evening time that coincides with the time of the return of the cows after grazing. The 'Kamadeva' became the horse and Sri Rama is astride on it and He enters the 'Lagna-Mandap'! The Lord is trying to give this message to all of us that I too have entered in to a marriage. You too should marry but please keep this in mind that you will hold the reins of the horse in the form of 'Kama' in your hands. The Lord enters the pavilion and the ceremonial welcome is accorded to Him. Eight bridesmaids accompany Mata Sita to the wedding enclosure. The Lord accepts her as His bride! Guru Vashishtha tells 'Maharaja Janaka' that you have one more daughter, 'Urmila' and your younger brother

'Maharaja Kushadhwaaj' too has two daughters, 'Mandavi' and 'Shrutikeerti'. Why don't you marry these daughters to our three Princes, Lakshmana, Bharat and Shatrughna, now itself! 'Urmilaji' weds Sri Lakhanlalji Maharaj, 'Mandviji' weds Sri Bharatlalji Maharaj and 'Shrutikeertiji' weds Sri Shatrughnalalji Maharaj'. One by one, all the ceremonial rituals are performed. Their hearts were bound together with the thread of love! Now, 'Maharaja Dasarathji' requests Guru Vishwamitra that lets us take leave of 'Maharaja Janakraj' now! Four palanquins were readied for the four brides and after taking the blessings of their parents and meeting their friends and relations, the four sisters sit in the palanquins and the marriage party leaves for 'Ayodhya'. The entire 'Janakpur' went up to the outskirts to bid good-bye to their beloved daughters. The daughters have been given the gift of noble teachings by their parents. All the girls and daughters of my land should learn from this that certain values are sacrosanct and should be adhered to at all times. What do I say?

Saas Sasura Guru seva karehu|

Serve your in-laws and the 'Kul-Guru'! Conduct yourself in accordance with the wishes of your husband which shall give you happiness in return. The dowry given is of the noble traits. They all reach the outskirts. 'Janakraj' meets everyone personally. One by one, all the 'Dolis' are lifted and begin to move. At this moment Mata Sita lifts the curtain and calls out to her mother 'Sunainaji'. This is a daughter in the real sense! When an Indian daughter leaves her parents' house and goes to her in-laws house, she is most worried about her father. She is worried about her brother, mother and all the other members of her family but she is most worried about her father. Mata Sita tells her mother that, 'Ma! Please don't worry about us because we all the four sisters are together and are going to the same household. We shall live by the values you have imbibed in us. But as she was speaking, her eyes well-up and the voice gets choked! Pointing to her father she says that, 'Mother! Our Dad has now become old. Please don't worry about us but kindly look after him. When the daughter goes, she is very much worried about her father. 'Janakraj' overheard this conversation and a rivulet of tears burst out of his eyes and he sobbed like a little child! I have mentioned this

many a times, Sahib! If there is just one son and the entire family might be dependent on him. In his ripe young age if he commits suicide or dies in an accident, there will be so many fathers who shall be shattered and crest-fallen but not a tear shall roll down and they will turn into a stone! But it will be a very rare occasion that the strongest and most composed father who has a lot of tolerance and mental strength but at the time of his daughter's departure, he will wipe his tears! And our 'Dadall' says –

Lootai gayun mharo laad khajano, Daad hun jotto rahyyo|
Jaan gayi mhaari jaan layeinney hun toh soono maanddavddo|
Kaallja kero kattko mhaaro haath thi chhooti gayo|

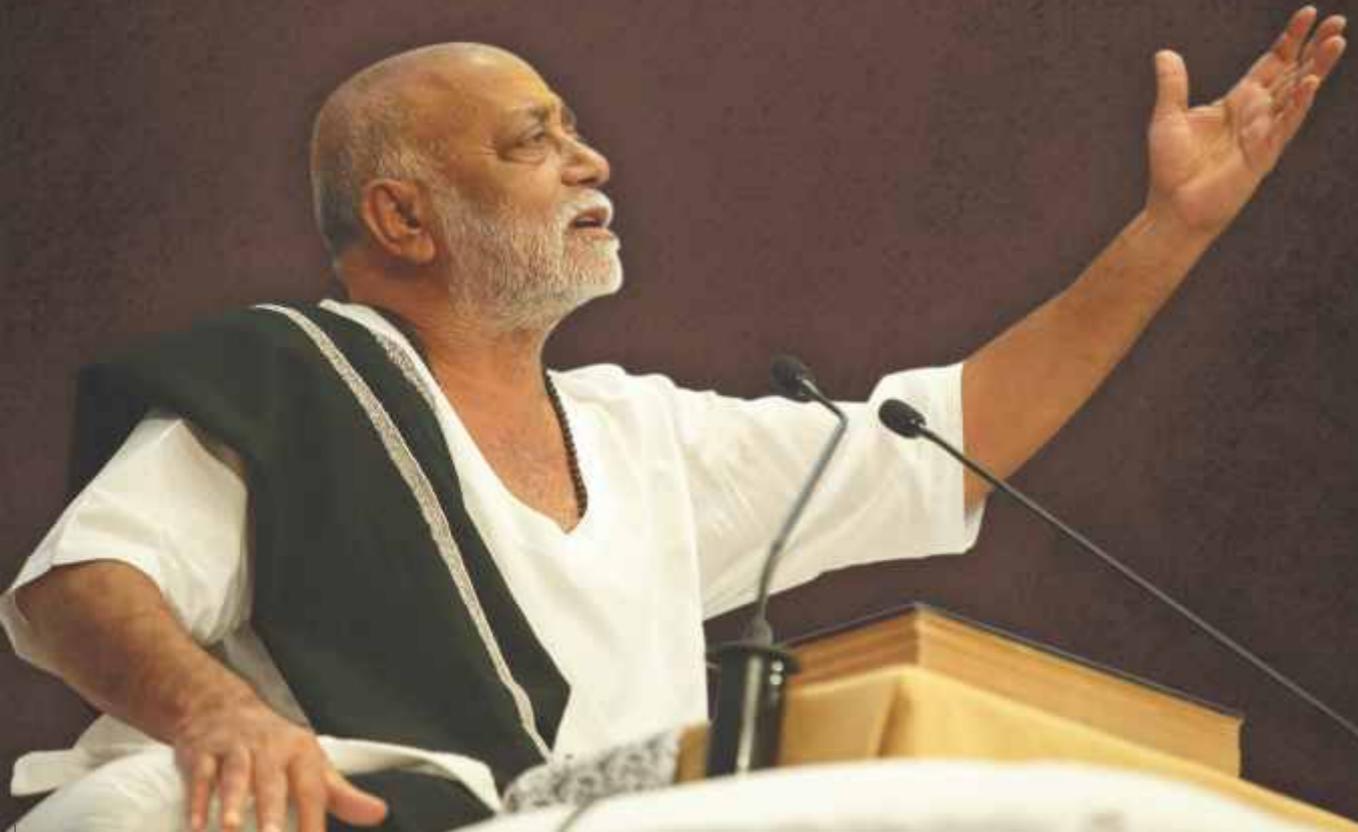
The 'Paalkis' slowly became obscure and the marriage party reached 'Ayodhya'. Mata 'Kaushallya' has arranged for four 'Singhasanas' for the four couples and she makes them sit on them and all the mothers perform the 'Aarti' of the newly married couples.

Days passed by! The guest departed one by one. Guru Vishwamitra is the last one to leave. He begs to leave and says that 'Maharaja! I am an ascetic. I came to your place and now the functions are all over. Now I would like to go back to my hermitage and engage in my 'Bhajan'! A 'Sadhu' when invited for any function should visit for a very small duration of time. And that too in this twenty first century we need to be a bit practical. The moment the function is over, he should go or return back to his roots of austerities. We all are not here to attend receptions, we are here for introspection and inner growth, Sahib! We should return back to our 'Bhajan'. Sahib! The world will try and stop you. Today, sage Vishwamitra has begged to leave! The entire royal family, fell at the feet of the great sage. Maharaja says that this entire wealth belongs to you, O' Great one! I, along with my entire family am your devoted servant. Today, the great emperor is begging from a great Master! On this point, I always say to the society that a renunciate ascetic sage has come to your place and has graced the occasion by his divine presence and when he takes leave, we should learn from Maharaja Dasarathji how and what to ask! What does he say? He asks for two things. Kindly keep on blessing my children. And if or whenever you tend to think of us, we may not remember you engrossed in this materialistic world but whenever you have the time and the inclination then kindly come and bless the worldly lot of ours! Guru Vishwamitra takes leave!

We are all 'Vishayi-Jeevas' or materialistic people. We cannot be careful 24x7. For the people who cannot be cautious or careful all the time, for such people the 'Katha' is 'Laukik' or worldly or earthly. For a spiritual aspirant or a 'Sadhaka', the 'Katha' will be supernatural or 'Alaukik'. For the 'Siddhas' the 'Katha' become 'Paarlaukik' or transcendental. This category of people are very few in number. The aspirants are a bit more and the worldly lot like us are present at every nook or corner! So, the 'Katha' is worldly for people like us. It is supernatural for the aspirant and is transcendental or heavenly for the 'Siddhas'! But, 'Talgajarda' has created a fourth category and I call them as 'Shuddha' or pure kind! For this category of a pure soul, the 'Katha' is none of the above but this person himself becomes the 'Katha'!

A detached 'Sadhu' has no expectation of any fruits or result!

Baap! We are doing a discussion to review and understand the 'Manas-Katha'. There was no instructions (Upadesha) nor any order or command (Adesha) but a simple request that if it can be so then it will be good. There was no instructions, please! We were just talking. Sri Veda Vyasa has used four words for 'Katha' in the 'Mahabharata' and he has declared that all the four ultimately mean the 'Katha' only. Bhagwan Veda Vyasa says that one word is 'Aakhyana' which is very commonly used in the literary field, educational institutions, in the 'Premanandi' traditions, in the lanes and by lanes of the villages and at the four point crossings very commonly. So, 'Aakhyana' means a ballad or a legend and it is also known as 'Katha'. The second word used in the 'Mahabharata' is 'Upaakhyana' or an episode or a short story. In the 'Mahabharata' we can see many such 'Upaakhyanas'. That too has the same 'Gotra' as that of the 'Katha'. The third is 'Puranas' or the 'Pauranic-Kathas'. When you try to study the 'Mahabharata' you will see many references of the 'Puranas' because the creator of both is Veda Vyasa only. That is why the 'Pauranic topics' are also considered as the 'Katha' only. And the fourth is 'History' or 'Itihaasa'. All these four though being different are all described as the 'Katha' only. Perhaps, even we have taken the reference of the 'Puranas' at times. We have even spoken about the history. One faithfulness and uprightness was expressed by this boy here on behalf of his family and I accept it heartily! Otherwise, I have to do only this with all the people of the world! Someone's hands are compared with a lotus flower. The Almighty's, 'Mukha-Kamal, Netra-Kamal, Hridaya-Kamal, Charana-Kamal' all is 'Kamal, Kamal and Kamal' only! Because the lotus is totally detached. 'Kamal' is a very beautiful and a very important flower but it is detached or 'Asanga'! We need to study and focus on this detachment of the lotus flower. The greatest quality of this flower is that it has no expectation of any fruit! The lotus flower bears no fruit. A detached 'Sadhu' is the one who lives like the 'Kamal'. Wherever he is, he has no expectations from anyone! It just remains and blossoms as a flower and that is the lotus. That is why the hand, feet, face etc. of the Divine are all compared with the 'Kamal' because He is totally detached and has no expectations of any fruits. All the others, bear fruits.



Do you know the definition of 'Satan' in Islam? I don't want to scare you in any way because we are not the ones to get scared but we nearly are close to it! So, the definition of 'Satan' in Islam is that either he does no good of anyone or even if by chance he does a wee bit of any good, in return he expects the moon! If we can't be a 'Sadhu', no worries but at least we should not become a 'Satan'! Without doing anything or just doing a little bit to expect the world in return! He never does any good! There are so many institutions in the world who don't do anything but take away a big slice of the cake! Not doing anything is the trait of the 'Satan', Sahib! There is no differentiation of any religion here. Any class of a man can be labelled so as per Islam! The second definition of 'Satan' done by Islam is that the one who does no noble act or any good deeds is equated to 'Satan'. If we can't do any good then at least let us not stand as an obstacle to any good being done by others. Predominantly, the people gathered here are from villages. My appeal to all of you is that out of your puny selfishness please don't create any problems in any developmental work being done in your village. Don't be swayed by the false propaganda of the political parties and stand in the way of growth! It is principally about staying away from anything good! There are so many institutions in 'Mahuva' and I maintain a very cordial and respectful relation with most of them. The world thinks that all these institutions are of 'Morari Babu' only! And if there is any mistake in doing good work or acts of welfare then the blame is also 'Morari Babu's'! People talk like that. That is why please be concerned about doing good deeds, or else we shall also be counted as 'Satan'. Wherever in the society or the village, or towns or in different communities acts of welfare or charity are being done, kindly don't stand in the way to obstruct it, please!

The third definition of 'Satan' given by Islam is very beautiful wherein it says that the one who does these four things is a 'Satan'. One; stealing, two; transgression (Vyabhichaar), three; violence and four; consuming intoxicating substances. Today, I would like to pray to the entire society at large that after completion when you all return back home, please stay away or at least gradually reduce your vices. To give it up in one stroke might be slightly difficult, I understand! The Sanskrit meaning of 'Vyasana' is sorrow! It is nothing but misery. It is our self-invited trouble or misery! So, the vices should gradually reduce and whatever you drink or smoke should be

given up. If all these things are made or are made available in the villages then those who indulge in it, kindly stop doing it! The village or the society should serve the cows. If there is any widowed mother in the village, we should become her son and start looking after her. These are all acts of humanity. Consuming intoxicants, stealing, adultery and violence according to Islam are the acts of the 'Satan'. And the fourth definition of the 'Satan' is that the person who engages in absolutely useless or worthless actions. As a matter of fact the result of such actions is naught and nothing is going to come out of it! Such worthless actions are that of a 'Satan' as per Islam. If you can't become a 'Sadhu' no problems but at least don't become a 'Satan'. For this, you and I have a great responsibility to shoulder.

Today, when the 'Manas-Katha' is moving towards its conclusion then, we all were engaged in doing an experiment for these past nine days. 'Morari Babu' knows everything and is a great personality, it is nothing of the sort! We all need to examine our short comings and weaknesses and must try to fill up the hole in our self. If that happens then even one 'Katha' can do wonders. Reason? In one 'Katha' how much of wealth is expended! How much labour is put in, so many departments work in tandem and only then such a huge task can be accomplished. This flow or a tidal wave should not go in vain that is why, it is necessary for us to stay away from the traits of the 'Satan'.

So, if a 'Sadhu' will hold your hand, he will not let it go! But we on our own at times get the grip loosened and try and run away! We do it for name or fame, or to get a photograph clicked! Whereas, the 'Sadhu' does two things. He enshrines and uproots! Both the things are done by the 'Sadhu'. At times he will establish an institution and another he will dismantle it! And my 'Gangasati' supports it –

*Vachanney thaapvun anney vachanney uthaapvun,
Vachnney karvaa Guruna kaam]*

This is 'Sadhuta' or goodness or uprightness. That is why Baap! Once he holds the hand, he doesn't let go! Therefore, 'Danabhai' and his family have done a great service. It is the blessings of their ancestors. I can say it most certainly that their ancestors must all be dancing in joy, today! 'Paresh' was telling me that the photograph of his parents at home is not so luminous but here, they are glowing! And I agree, it is a fact! The 'Narada Bhaktisutra' says that in a family when there is

any good deed done or undertaken with 'Bhakti' and faultless uprightness then the ancestors of that family wherever they are must be rejoicing. Such a beautiful organisation has been accomplished with the grace of God. A decent amount of fund has been collected for such a noble cause! The target of the organisers was ten but whatever has been collected is very good, in my opinion. And 'Umesh Bhai' was saying that the figure has crossed four already. And it is an ongoing process, it shall keep on coming. It is the natural trait of water to fill up the hole and only once it overflows, does it move forward. And if our innocence and honesty is there then whatever flow will come will fulfil the fund and only then move ahead! Along with that, you and I have a duty to fulfil. And all this has been done in the fond memory of 'Mehta Kaka'. I too was blessed with this opportunity. He was my teacher as well as the 'Acharya'! And that is why, we could somewhat repay the debt! That is why the 'Yoga' of this 'Katha' is so good and noble!

So, Baap! By the grace of God, our 'Prema-Yagna' is moving towards the conclusion and whatever topics of the 'Katha' are left, I shall try to present a birds eye view step by step and then move towards the concluding remarks of the 'Katha'. Yesterday, we had concluded the 'Balkanda'. In the 'Ayodhyakanda' after the Lord returned back with Ma Jaanki the prosperity and happiness of 'Ayodhya' grew manifold. There are many such pure and clean feet that the moment they step in, the prosperity grows and some are such that they dry up the greenery of prosperity and happiness completely! Everyday new festivities and celebrations would take place and bliss, prosperity, health & wealth all progressed as if the rivers were overflowing with joy! Prosperity is good but excessive prosperity gives birth to the exile of the Sri Ram! The growth too has to be well-balanced. Or, if the prosperity grows the understanding should remain well-balanced!

Maharaja Dasarathji had this thought that it is time that he hands over the reins of the kingdom to Sri Rama and as he was going to share his decision with Mata Kaykayei, 'Manthara' lost her mind. The selfishness of the 'Devas' played spoil-sport. I just mentioned a while ago that our tiny selfishness can put brakes to the progress of the village. So, 'Manthara' poisoned Mata 'Kaykayei's' mind and that turned the entire plan on its head! Only when it can be understood the regret or apology should be expressed. There has to be remorse for it! 'Kavi Kalaapi' has said –

Ha pasttaavo vipull jharnnu Swarga thi ootryun chhey,
Paapi temma dubbki dayeinney punnyashaali banney
chhey]

The 'Devas' went and pleaded with Mata Saraswati and she in turn went and upturned 'Manthara's' mind. 'Manthara' poisoned 'Mata Kaykayei's' mind and she asks for such boons from Maharaja Dasarathji which turned the entire episode on its head and you all are well aware of the story. If you can do 'Satsanga', it is very good, but for any reason you are unable to do it then at least be careful of not falling a trap of wrong company and if this understanding can come to us after hearing the 'Katha' then we shall indeed be very blessed. As per the promise made by 'Maharaja' instead of Sri Ram ascending the throne of 'Ayodhya', Sri Ram, Ma Jaanki and Sri Lakhana sat on the chariot and along with Sri Sumant left for the forests. The entire kingdom wept inconsolably on the banks of the 'Tamasra' river realizing that they are now orphaned! 'Shringaberpur' is the village inhabited by the 'Nishaads' and the 'Bheel' community. The backward, deprived and neglected 'Dalit' community, the Lord spends a night with them. He prays to Sri Sumant to return and look after His father! Lord Ram collects some milk from the sap of the 'Banyan Tree' and applies it on His hair and ties up his beautiful locks. The one, who was supposed to wear the crown of 'Ayodhya' today is wearing the crown of His matted locks! Why should you and I cry in this? In the lives of so many great men, their life changed within moments so where are we? That is why my 'Naagar', 'Narsih Mehta' sang –

*Sukha-dukha mann ma na aanniye ghatt satthey re
ghaddiya]*

Ttallya ttey koina nava talley Raghunath na jaddiya]

At 'Shringaberpur' the trio cross the river Ganges by taking a boat of the 'Kewat'. There, He makes a 'Parthiva-Shiva-Linga' and worships it. From this point the Lord's journey on foot proceeds. They arrive at Sri 'Bharadwaj ashram' and ask for the route from there. The 'Rishi' deposes his disciples to guide the Lord. On the way they meet 'Maharishi Valmikiji' and enquire about a suitable place to stay. The great sage indicated a few spiritually important places of residence to the Lord and finally indicates 'Chitrakoot' for Him to stay. They arrive at 'Chitrakoot' and build a 'Parna Kooteera' and stay there.

Here, Sri Sumantaji returns back to 'Ayodhya' empty handed. When Maharaja was convinced that none of the three are going to return then uttering 'Ram-Ram' six times, he gives up his physical body. The 'Sun-sets' of the Sun Dynasty! Sri Bharat was sent for and on return after having learnt all that had happened in his absence, expresses deep anguish and resentment. He performs the last-rites of his father. The first assembly of the court after the demise of 'Maharaja' takes place and Sri Bharat expresses his inability to accept the kingdom and the throne of 'Ayodhya'. He is told about the word given by his late father that he be made the king and Sri Rama be exiled! The preceptor and Mata Kaushallya implore him to at least accept the responsibility temporarily till such time as the Lord returns! In reply to this, Sri Bharat pleaded that 'Gurudeva! I am not cut out for governance, instead I am a man of truth or 'Satt', I am not for the 'Pada' but I opt for the 'Padukaji'! If you are so concerned about my welfare then all of us should go to the Lord and implore Him to return! After that, whatever my Lord says, I shall readily do! The entire kingdom goes to 'Chitrakoot'. Even Maharaja 'Janakraj' with his clan arrives there.

At 'Chitrakoot' a huge town of love or the 'Prema-Nagar' was established. Tributes were paid in the memory of the departed soul. Meetings, discussions, confabulations went on for days but no outcome or conclusion was visible. If I have to calculate and enumerate the outcome of these meetings then two things came out of them! They are applicable for the mankind, for those who are in the government, for the political class as well as those holding power to rule! Two things came out! One, we should not postpone any decision. If say, it is wrong, it can be corrected. If you remain indecisive then it shall create problems. You should take a decision after giving it a proper thought and wisely! Please remember my words correctly. If the decision is wrong then it should be rectified immediately without any delay but what to do if we don't take any decision! The second thing that came out is that say you have taken a correct and immediate decision. Guru Vashishtha, the mothers, Maharaja Janaka, and others do not make any false commitment to the Lord or Sri Bharat! Make no false promises! In the same way, please do not give any false commitment or undue hope for what cannot be accomplished. If we get elected, we will do this, that and what not! In this way, people lose face in front of the people and lose their confidence! Decide



with a proper thought and wisely! If it turns out to be wrong then please correct it immediately. Never try to nourish the ego or the pride! Second, don't make any false promises and if you do then fulfil it at any cost! These two things have come out of this exercise of churning. The competition of renunciation is seen! Finally, it was decided that Sri Bharat will return back. On this, Sri Bharat made just one request that Lord! I shall return back to 'Ayodhya' but I need some support. And –

Prabhu kari kripa paavari deenhi|
Saadara Bharat seesa dhari leenhi||

The Lord gives His 'Paadukaji' and Sri Bharat places them on his head and carries them to 'Ayodhya'. Here, the Lord, Ma Jaanki and Sri Lakhanlalji are shedding tears quietly! Today, Bharat is leaving. The Saint is departing. Both the groups took leave of the Lord. They reach 'Ayodhya' and 'Maharaja Janaka' stayed for a few days to help in overseeing the matters of the state and in support of Sri Bharat and the mothers. On an auspicious day and time, the 'Paadukaji' were installed on the throne by Sri Bharat! The principle of trusteeship, advocated by Gandhi Babu originates from here. The 'Paadukaji' are the de-facto rulers of the kingdom and Sri Bharat just executes whatever he is instructed! Not an individual but the noble qualities or traits of the person are established. Sri Bharat too puts on the garb of an ascetic and goes to stay at 'Nandigram' in a tiny little hut, Because of the severe penance and the sorrow of the separation of the Lord, he started losing weight and day by day became very thin. The glow of 'Bhajan' was visible on his face. Seeing his 'Yama-Niyama' great sages and ascetics were put to shame. Goswamiji considers Sri Bharat to be his 'Sadguru'. Here, the 'Bharat-Charitra' concludes and the 'Ayodhyakanda' ends.

In the 'Arannyakanda', the Lord decides to change his place of residence and moves forward to 'Anusuya-Ashram'! Muni Atri and Mata Anusuya welcome the trio! Muni venerates the Lord thus –

Namami bhakta vatsallam|
Kripaalu sheel komallam||
Bhajaami te padambujjam|
Akaaminaam svadhaamadham||

He prays to the Lord. Mata Anusuya tells Ma Jaanki about the important facets of the 'Naari-Dharma'! From there they proceed further. They come to Sri Sharbhanga ashram and Sri Suteekshna ashram. They then come to the 'Kumbhaja-Ashram'. He has a

long discussion with the learned sage and learnt the Mantras and technique to destroy the evil forces and establish the noble and virtuous 'Prema-Tattva'! From there they came to the banks of 'Godaavari' river. On the way, they meet 'Jattayu' and they befriend him. The Lord rests at the 'Panchavati'. One day, sensing an opportunity, Sri Lakhana asks the Lord spiritually very important questions and the Lord elucidates on them. Then, 'Shoorpanakha' comes and attacks Ma Jaanki. Till such time, the Lord had not replied all his queries, 'Shoorpanakha' was not on the scene and the moment Sri Lakhana was enlightened and she came as a disturbance. This means that when we are wide awake or enlightened a bit then the 'Soorpanakha' in any form will come and disturb us! In 'Kaathiwad' they say, 'Samajh utna dukha'. When you grow in understanding then the obstacles come to disturb our concentration! The one who is a stupid fool then what trouble will he have? When Sri Lakhana attained enlightenment, 'Soorpanakha' came as a major obstruction! She was punished and sent away!

She goes and instigates 'Khara & Dooshana'. Fourteen thousand demons appeared in the front of the Lord in the form of attachment and envy! The Lord overcomes the attachment as well as the envy. Infuriated and seething in rage, she goes to Ravana and accuses him or cowardice and says, 'Shame to you!' In spite of a brother like you, I had to suffer this fate? She provokes 'Ravana' to take revenge! He goes and prepares 'Mareecha' to become his partner in crime. 'Mareecha' turned into an illusory golden deer and the Lord liberates him. In the absence of the Lord, 'Ravana' abducts Ma Jaanki and flies away. 'Jattaayu' tries to stop him but is hurt in combat. He flies over 'Kishkindha' and on reaching Lanka, 'Ravana' keeps her at the 'Ashok-Vaatika' under arrest. After killing the illusory deer the Lord returns and sees the empty hut without Mata Sita. Enacting His human role to perfection, the Lord began weeping in her absence and sets out in search of her! Seeing the injured 'Jattaayu' the Lord nurses him and just before breathing his last, he narrates the entire incident as it had panned out! The Lord honoured 'Jattaayu' as he breathes his last in the lap of the Lord. Sri Rama performs his last rites and then liberates the demon 'Kabandha'. From there, the two brothers come to the 'Shabari Ashram'. The Lord explains the nine forms of 'Bhakti' to Mata Shabari and after that she instructs the Lord to go to the 'Pampa-Sarovara' and she immolates herself in the 'Yogagni'

and attained salvation. The duo arrive at the 'Pampa-Sarovara'. Sri Narada comes and has a beautiful discussion with the Lord about the characteristics of the saint. Sri Rama enumerates a few characteristics but ultimately says that He finds himself incapable to describe all the attributes of a saint and even if the 'Sesha and Saraswati' try to do it, they too will fail!

At this point the third 'Sopaan' of the 'Ramcharitmanas' concludes. The fourth 'Sopaan' is the 'Kishkindhakanda'. Here, the Lord and Sri Lakhana move forward. Sri Hanuman establishes the friendship between Sri Rama and Sugreeva! If we have the 'Sadguru' like Sri Hanuman then in spite of being sensually preoccupied and being filled with ineptitude, he will ensure that the Lord accepts us the way we are! But, we need the Guru like the 'Pawan-Putra'! Sri Hanuman is 'Pawan-Putra'! Who is the Guru like the 'Vaayu'? The air is our life breath but we cannot catch it or see it! The Guru works towards our emancipation but we cannot bind him or hold him back! The air cannot be bound or held in any way. If someone says that our Guru is in our control then he is a liar. The Guru can never be controlled and shall never try to control. He, on the contrary, provides total freedom. Yesterday, I was narrating the very straight forward thing about 'Majboor Sahib'. He has used small-small poetic lines to convey deep meaning.

Maanana bandagi hai,
Manvaana gandagi hai|
Sabssey badda rog,
Kya kahenggay loga?
What will the people say is our greatest fear!

By the grace of Sri Hanuman, Sugreeva and Sri Rama's friendship was established. Then 'Vaali' is liberated. 'Sugreeva' was installed on the throne of 'Kishkindha'. 'Angad' the son of 'Vaali' was made the crown Prince. The Lord and Sri Lakhana perform the 'Chaaturmaas' atop the 'Pravarshana Hill' following

Someone's hand is compared with a lotus flower. In the case of the Almighty, 'Mukh-Kamal, Netra-Kamal, Hridaya-Kamal, Charan-Kamal, all is Kamal, Kamal, Kamal! Why? Because the lotus flower is a symbol of detachment. But out of all its properties the greatest of all is that the lotus flower does not bear any fruit and neither does it have any expectations of any fruit! A 'Sadhu' is the one who is detached like a lotus and does not expect anything from anyone! That is why, all the various limbs of the Lord are compared to the lotus because it has no expectations of any fruit whatsoever! Rest all, bear fruits!

Jaamwanta ke bachana suhaaye|
Suni Hanumant hridaya ati bhaaye||

'Hanumanji Maharaj' darts like an arrow and crossing the various obstacles that come in the way, finally enters Lanka. He tries to look for Mata Sita everywhere but could not find her. Finally, he sees a beautiful house which belonged to 'Vibheeshana'. Sri Hanuman, befriends 'Vibheeshana' and understands from him the way he could meet Ma Jaanki. He enters the 'Ashok-Vaatika' and hides behind the leaves. At that time, 'Ravana' come to entice Ma Jaanki that if you look towards me even once momentarily, 'Mandodari' and all the others in my court shall be made your maid servants to serve you! She picks up a blade of grass and indicates his limitations. Giving a time limit of one month he goes away infuriated! Ma Janki is very despondent and distraught with grief. At that very moment, Sri Hanuman drops the 'Mudrika' down. He appears before the Divine Mother and began narrating beautiful 'Kathas'. The Mother and son meet! She blesses him profusely like, '*Ajar amara gunnanidhi suta hou!*' Being blessed thus, he says that Mother! I am very hungry! He eats sweet fruits and kills many demons. 'Indrajeet', ultimately captures him and brings him to 'Ravana's' court! The entire 'Lanka' is burnt down by him as his tail was set on fire! Taking the purification dip in the ocean, he collects the hair-pin or the 'Chooddamani' and returns back to the Lord and narrates everything in absolute details.

The Lord's army departs for Lanka. They reach the seashore! Since the time, Sri Hanuman set the entire Lanka on fire, 'Ravana' began feeling scared. 'Vibheeshana' comes to court and tries to explain and gives a very sane advice. Please give back Ma Jaanki honourably and respectfully. 'Ravana' does not listen and kicks him out. He along with his trusted lieutenants, flies across and seeks the refuge of the Lord! The Lord accepts Him and grants him asylum! Then, he was asked by the Lord that how do we cross over? 'Vibheeshana' says that the 'Sea-Lord' is worshipped by your family therefore, appease him by fasting and praying unto him. The Lord accepted the proposal gladly and sat down quietly fasting and praying! All this exercise was in vain. The Lord asks for the bow and mounts an arrow to teach the 'Sea-Lord' a lesson. Taking the form of a 'Brahmin' the 'Sea-Lord' comes out with a lot of gifts to be presented to the Lord and begs His pardon. He suggests that a bridge should

be constructed for the army to cross over! The fifth 'Paydaan' the 'Sunderkanda' concludes.

The sixth is known as the 'Lankakanda'. The 'Setu' or the bridge was constructed and Sri Rama says that it is a very sacred and a heavenly place. I would like to install a 'Shivalinga' of Lord Rameshwara at this spot! The Lord's army crossed over and they pitched their camp atop the 'Subela' hill! The dusk struck. Just across, 'Ravana' came to the 'Akhaada' for some entertainment and the Lord destroys his merrymaking. The next day morning, the son of 'Vaali' is sent as the messenger of peace! The Lord tries to avoid conflict! The Lord says that let us try one last time. However, Ravana did not listen and the war becomes inevitable. A fierce battle rages on and Sri Lakhana is felled by 'Indrajeet'. Sri Hanuman gets the 'Sanjeevani' and saves his life. 'Kumbhakarana' is killed and even 'Meghnaad' is killed. Finally the Lord mounts thirty one arrows and

liberates 'Ravana'. His divine spark merges with the Lord. Mandodari comes and prays to the Lord. Vibheeshana is made the king of Lanka.

The seventh 'Sopaana' is the 'Uttarkanda'. One day is left. The entire 'Ayodhya' is weeping due to the pangs of separation from the Lord. At that very moment the Lord's 'Vimaana' lands on the banks of the holy 'Sarayu'. Lord Ram, Ma Jaanki and Sri Lakhana alight. On the battle field the Lord's army comprised of the bears, monkeys and 'Vibheeshana' was a demon but when they all alighted at 'Ayodhya' they all turned into noble humans! This means that 'Ramkatha' is the formula of making us good human beings. The fickleness of the monkey was replaced by human traits and the demonic tendencies were turned into nobility. The objective of the 'Ramkatha' is to recreate humanness out of demonic and fickle behaviour. The Lord first bows down to His motherland. When Sri Ram and Bharat embraced each other then, for the bystanders it became difficult to differentiate as to who was exiled. Such was their oneness or were so congruent. He bowed down to His preceptor. Keeping aside His 'Manav-Leela' for a while, He created the 'Aishwarya' and took infinite forms to meet each and every one individually. Then the Lord enters 'Ayodhya'.

What Tulsiji has written is worth learning, Baap! In about half an hour, the 'Katha' shall conclude. But we should firmly engrain it in our minds. Lord Ram enters 'Ayodhya'. At that point, the Lord felt that everyone is rejoicing excepting my mother 'Kaykaye' who is filled

with guilt and remorse that she was instrumental in all what had happened. That is why, the Lord first of all went to meet her. Baap! When you go back after the 'Katha' then if there is anybody with whom you have not been on talking terms, please go to his/her place and greet the other person lovingly and respectfully and have a cup of tea to break the ice! I am returning after hearing 'Bapu's' Katha. After hearing the 'Katha' if there are court cases against brothers or other family or friends then please withdraw and settle it out of court! This is the result of the 'Katha'. So, Sri Ram first went to Mata 'Kaykaye'. Seeing the Lord, Ma burst out in tears! The Lord consoled her and said that you have turned me into a 'Maha-Manav' from just being a 'Manav'. If you would not have exiled me, I would not have known what animosity is! I would not have been able to appreciate the virtues of a chaste wife, devoted brother and a dear friend! And pointing towards Sri Hanuman he says that I would not have known what is selfless service! All this has been possible only by your blessings. He uplifted her from doom and gloom into a new hope and love! Then, He goes to meet Mata Sumitra and finally comes to meet Mata Kaushallya. Seeing the pitiable state of Ma Jaanki, the mothers were in tears. Then everybody goes to have the ceremonial bath and were dressed in the royal finery. Guru Vashishthaji Maharaj calls for the divine throne and declares that without any further delay, let us perform the coronation of Sri Ram right now! Lord Rama and Ma Jaanki, first of all bow down to the mother earth, the Gurus, Mothers, citizens, all the directions, 'Acharyas' and Brahmins and the 'Devas' in the heavens, and with utmost humility ascend the throne of 'Ayodhya' and Guru Vashishtha anoints the Lord with the first 'Rajtilak', thereby, establishing the reign of love or the 'Ramrajya'.

The 'Ramrajya' is the reign of love, the reign of truth and compassion! The Mothers perform the 'Aarti' of 'Raja Rama'. All the four Vedas come down from the 'Brahma Bhavan' for the veneration of the Lord. Then Lord Shiva came down from Mount Kailash to have the 'Darshan' and pray to the Lord. He prays and seeks the boon of 'Bhakti' or devotion returns back. Six months pass and the Lord now bids adieu to His friends. Excepting Sri Hanuman, everyone else leaves for their respective homes. Sri Hanuman always remained in the service of the Lord. Ultimately, the Lord too left for His eternal abode but Sri Hanuman remained on earth. Sri Hanuman seemed to

have asked the Lord that since you are taking everyone with you then what will I do here all alone? To this, the Lord replied that you are immortal and are beyond the realm of time or the limitations of physical conditions don't apply to you, so you must stay here. At that point, it is said that Sri Hanuman had put in a condition that as long as your name and the 'Katha' is recited, I will remain but the day it stops, I too shall return!

The journalists ask me that why do I recite the 'Katha'? Then my reply to them is just this that 'My Hanuman should remain here in our midst, that is why, I recite the 'Katha'. Because, He had made it very clear that the moment the 'Katha' stops, I will leave! Therefore, I want him to stay! Everyone else left! The description of the 'Ram-Rajya' is done in detail. Going further in describing the human play of the Lord, Ma Jaanki gives birth to two sons and Goswamiji gives the names of the heirs of 'Ayodhya'. Similarly, all the three brothers too are blessed with two-two sons each. At this point the 'Ramkatha' is concluded by Goswamiji. All the controversial and debatable issues like the second exile of Ma Jaanki in her pregnant stage etc. have been omitted by Tulsiji. He has only included the pertinent dialogues and the 'Kathas' of universal integration. Once the 'Ramkatha' is over then comes the 'Bhusundi-Charitra'. Sri Garuda asks seven very important and essential question to 'Sadguru Bhusundi' and after giving a suitable answers to all the queries, even he concludes the 'Katha' at this point. At Mount Kailash, Lord Mahadeva too concludes His discussion. Sri Yagyavalkaji was narrating the 'Katha' to Sri Bharadwaji and whether he concluded or not is not very clear. Perhaps till such time the 'Triveni' continues to flow at 'Prayaag', the 'Katha' will continue to flow as well! If only our ears could hear! And the fourth 'Peetha' is that of 'Sharanagati' or total unconditional surrender! Tulsidasji was talking to his own mind, and as he too moves towards the conclusion and says that in this age of 'Kali' it will be very difficult to perform 'Yagna or Homa. Neither we could perform difficult practice of Yoga, nor can we perform 'Japa-Tapa'. People like us can do these three things very conveniently. Do the 'Sumirana' of Rama, sing His glories and hear His 'Katha'. At the time of concluding his text, Tulsiji gives us these three pronged Sutra! In this age and time, for us there is no other easier means or practice!

At the 'Gyaanpeetha' of 'Kailash', Lord Shiva concludes His narration. On the 'Neelgiri' mountain, Baba Bhusundi also concludes in front of Sri Garuda. Seated at the 'Triveni Sangam' at 'Teertharaj Prayaag', Sri Yagyavalkaji continues his narration along with the holy and the sacred flow of the 'Sangam'! And, 'Kalipaavanavatar Pujiyapada Goswamiji' who was trying to awaken himself also concluded his self-talk! Seated under the benevolent grace of these great Masters, my 'Vyaaspeetha' too was singing the 'Ramkatha' for the last nine days at 'Mahuva'! As I too now proceed to conclude my discussion kindly pay attention to just a few concluding remarks, Baap!

This was a bob (Jhumka) of five 'Kathas'. 'Hanuman, Ram, Shiva, Bharat and Bhusundi' together as this 'Panchamrita'. This 'Ramkatha' does our overall good (Mangal) or welfare. The 'Bharat-Katha' breaks the shackles of this world. The 'Ramkatha' does our welfare. The 'Sita-Katha' gives us patience and tolerance. The 'Katha' of a saint or Baba Bhusundi removes the astringencies (Kashayas) or the darkness plaguing our hearts by enlightening us and illuminating our minds. And Sri Hanumant Katha makes us chant the Divine name continuously. So, such beautiful and lovely 'Kathas'. The 'Katha' provides us all with instant results or fruit and for the overall welfare its recital was done here at 'Mahuva'. 'Danabhai' and his family and this noble wish of theirs that they thought of this 'Katha' in the loving memory of their parents and a fatherly elder brother and they agreed and accepted it as well that 'Acharyadevo Bhava', in the memory of 'Mehta Sahib' this nine day organisation was arranged.

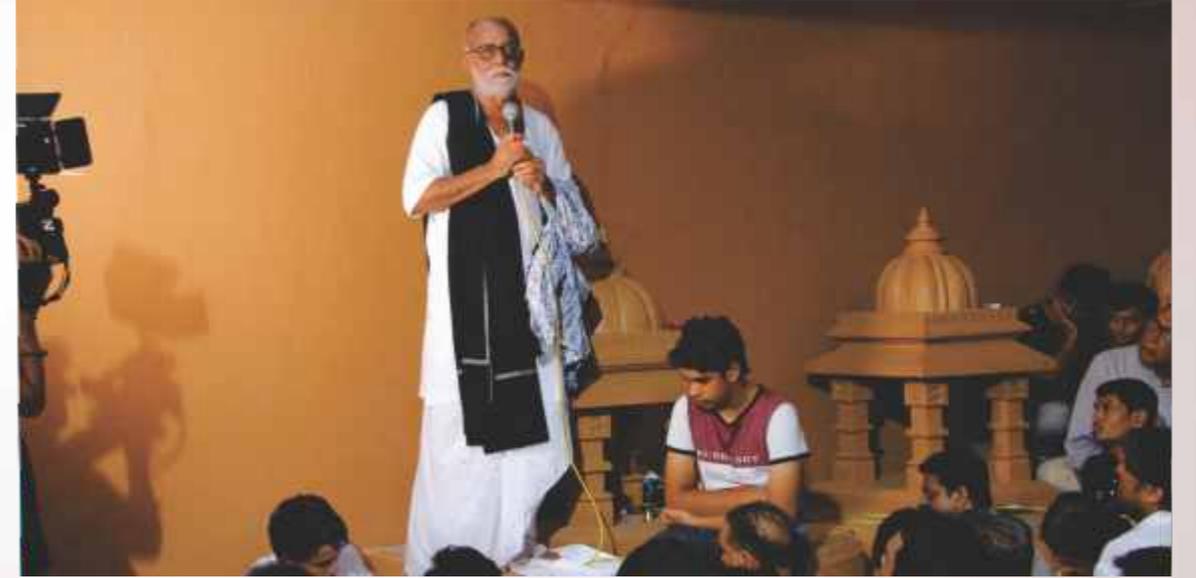
Baap! In this world, there are four types of people! Though, it has been said about devotees or 'Bhaktas' but after all the man is ultimately a 'Bhakta' only and from within, everyone is a 'Sadhu'. Unfortunately, this sheath or covering has come over! So the four types of 'Bhaktas' or men are, 'Aarta, Jigyaaasu, Artharthi and Gyaani'! For the 'Gyaani-Bhakta' the 'Katha' grants liberation or salvation. But the last or the eighteenth chapter of the 'Gita' is known as the 'Moksha-Sannyasa-Yoga'. It would mean that a true 'Bhakta' is one who has also given up salvation! So, the one who can throw away the liberation also is a truly liberated or free! After giving up everything he then declares that now I even give up giving up or take 'Sannyas' also from 'Moksha'! How is 'Moksha'? Lo,

behold and take it! I hereby even give up salvation! Even if the 'Gyaani' hears the 'Katha' in this manner, his 'Moksha' too shall seek 'Sannyasa'. If an 'Aarta' hears the 'Katha' then he is relieved of his miseries and feels very much comfortable. We have to bear the fruit or the result of all our 'Karmas' but still you get motivated a bit and feel encouraged. And when the 'Artharthi' will hear the 'Katha' then even at times his worldly or materialistic desires also get fulfilled! And when a 'Jigyaaasu' or a curious person hears the 'Katha' then the toughest and deepest interpretations are put forth just like Lord Mahadeva Himself is clearing up all doubts and answering all the queries. So, such a universal 'Katha' for which even this sky or the universe too will prove to be very small, such a 'Manas-Katha' was recited here for these nine days.

So, Baap! While I proceed to conclude then what blessings do I give? If the blessings were not there, such a 'Katha' would not have even been done. After all, what is my status or capacity? But since I am seated next to the 'Manas', deriving some strength from it, I shall surely and certainly pray for you all! 'Danabapa! To you as well your entire family the Lord has given so much that use it judiciously! You grow, progress, may you be healthy and may all your desires be fulfilled and of course they will be, your good and noble thoughts and ideals shall remain intact but my only prayer is that in your 'Kalsariya' clan or in your 'Faafdda' family, 'Vanshhey sadaiva bhavattam Hari Bhaktirastu'. In your family, such noble thoughts should remain intact! The 'Bhakti' in the family should grow all the time and may the Lord bless you with true happiness! And for all my listeners, 'Khush raho Baap! Khusha raho! Khusha raho'! May the Lord grant happiness and joy! I take your leave and once again express my happiness for the entire organisation! And in the end, Baap! I had perhaps mentioned this earlier also that 'Danabhai' has got so many hoardings, posters, and leaflets or booklets which were being distributed and all that he has done for the publicity in which it was clearly said the main organiser is my entire clan, my entire cast! And as their representative, 'Danabhai Faafddawala Family'! Since this is a collective effort I would like to say that 'Danabhai', the fruit of this 'Katha' kindly offer it to your parents and your elder brother! And your entire clan, who you have kept them with you here, please offer the fruits to your individual ancestors! And jointly, let us all offer the fruit of this 'Satkarma' to 'Mehta Sahib', 'Acharyadevo Bhava'!

कवचिदन्यतोऽपि

There should be no bereavement when the 'Sadhu' departs!



Morari Bapu's message given at the 'Samadhi-Utsava' of 'Jankidas Bapu' (Tika-Kaka)

My 'Pranams' to the 'Samadhi' of 'Dhyanswami Bapa'. After that, the one who was ordained by the totally detached soul (Virakti) and 'Jeevandas Bapu' became a householder, my 'Pranamas' to the 'Samadhi' of 'Jeevandas Bapa'. After that, my 'Pranams' to the 'Samadhi' of 'Tribhuvandas Dada & Amrit Ma'. My 'Pranams' at the feet of 'Ma Savitri Ma & Prabhudas Bapa'. We have two elder sisters in our family and my second sister, 'Nirmala Bahen', my 'Pranams' to her 'Samadhi'. My immediate younger brother, 'Kishore Kaka', my 'Pranams' to his 'Samadhi'. Another younger brother 'Jagu', my pranams to the 'Samadhi' of 'Jaga Kaka'. And today, the one who just threw away all the problems of the world my 'Tiko', my 'Pranams' to the 'Samadhi' of 'Tika Kaka'.

Today, on this solemn occasion of the 'Samadhi-Utsava' I will not be able to take the names of all those who have come individually but so many saints and 'Mahants' who have come from different holy places, the litterateurs, the 'Viraktas' of our 'Maargi Sadhu' families, many saints, 'Mahants' and the elders, youngsters and elder brothers and sisters, who have come here in connection with this 'Samadhi', our 'Tribhuvan' family expresses our gratitude and 'Pranams'. The days of the 'Shakti Puja' are over. The 'Ashthami' in our tradition is known as the

'Havanashthami' and on this auspicious day from this 'Tribhuvan' family a flower has been offered. Today, the 'Chaitra Navaratri' or the days of 'Shakti Puja' have ended. Today is the day of the incarnation of Almighty Lord Rama. Personally for me, more importantly, today is the 'Manas' day as well. So, on this auspicious trinity of the 'Ramnavami' the day of the creation of 'Manasji' and the last day of the worship of 'Ma Durga', 'Tika' has taken 'Samadhi'. This is only and only the Divine grace, Divine grace, Divine grace and Ma Jagdamba's mercy! The 'Bhagwadgita' states;

Janma mrityu jaraa vyaadhi dukha doshaanu darshanam|
Birth, death, old age and diseases! I would like to clarify it at the very outset than in our tradition of 'Maargi Bawas' there is no other ceremony. We just bury the mortal remains in the lap of mother earth! After that, no other ceremony or ritual is performed. If it is convenient and possible then on the third day the 'Samadhi' feast is done and everything culminates with that! If convenient the 'Bhandara' is done. At times, even after years, if the 'Sadhu' has the means then a canopy or a shade is constructed over the spot. Other than this, nothing is done. What ceremony will be greater than the 'Samadhi'? Can anyone point out to me from any scripture or sect where anything greater than the 'Samadhi' is explained! Therefore, this is also not a

gathering to offer tributes nor to pay any homage! I remember it very well that at 'Kailash' when 'Jagakaka' attained salvation, then 'Harish Bhai' had said and instead of having the 'Katha' as per its scheduled time of the morning, we had the 'Katha' in the afternoon, that was the only change. Because, there we did not have the facility of the 'Samadhi'. One should always be very practical. And I am a firm believer in the 'Pravaahi Parampara' therefore I said that I shall perform the last rites of 'Kaka'! There, we did the cremation in the morning. Because of that the 'Kailash-Katha' was done in the evening on that particular day. If I am not mistaken then 'Harish Bhai' had suggested that 'Bapu' we shall not have the 'Katha' and offer our tributes to the departed soul! At that time I had said that the 'Katha' cannot be stopped, Baap! And in our tradition there is no 'Shraddhanjali' or paying tributes. Who's 'Shraddhanjali'? Therefore, these four things, 'Janma mrityu jaraa vyaadhi', I am saying for 'Tika'! Or, I say it for all these 'Samadhis'!

'Tika's' life has been very meaningful. I don't know, what shall happen to me? But I can say that 'Tika's' birth has been truly meaningful. Birth is not a pain! The mother of course undergoes pain. But there is a great joyful proclamation of the advent of the divine spark in the house! We celebrate such births. Therefore, for the 'Tribhuvan' family, today is a day of celebration. This is birth! Yesterday, on the day of 'Ashthami' he attained salvation. For us, that too is a matter of celebration. There is pain for sure and after all I too am human! Here, there are four things, birth, death, old age and disease. But it is also possible that if we are suffering then even this too can be turned into a celebration of penance by tolerance and patience. We should all learn to do it. But one thing for certain in that whatever is our destiny we should learn to accept it. The scriptures have taught us that Bapu, accept both happiness and sorrow without any protest. We should accept it as it comes. Yes, it does create ripples but feeling is also momentary and passes over. And that too when the phone call came from Ahmedabad that 'Kaka' is more, then for a moment this feeling did crop up that he suffered so long? In fact he was doing a penance for all this period. Maybe, he was lying down on a bed of arrows. It is not necessary that only 'Bheeshma' is the only one who was lying on a bed of arrows for such a long time! It can also be staid or benign, but after all we are the worldly minded people. He had not become very old or the old age had not caught up with him. At night, at around four, my mind felt a jolt that why did it happen? The very next moment I felt the grace of 'Tribhuvan Dada' and he said, 'No Baap! He had become old. Age is not just related to the body or years. 'Jara' or old age also

means ripening or maturity. It means a very seasoned understanding. At this moment, I am not speaking for my younger brother, instead for the 'Samadhi'. He had become old! In what way? All those who have left, never ever complained to me. This is what I mean by 'Jara' or maturity. 'Bhalley badda Bhai, bhalley mota bhai'! This is known to all the 'Devas' and even all the 'Jagat-Devis'. All the 'Dikpalas' are aware of it and the supreme reality knows it!

In the evening my 'Madan Bhaiya' was very much upset and weebegone. I said, no please don't! There was a program of a play in the 'Mandap'. We had to go for it. I had not told anyone anything. I knew about it and 'Santram' knew about it. We went for the program. But as I was getting ready, Dr Milind called. 'Shreyas' and Milind always stayed together. Milind called saying that 'Tika-Kaka' would like to speak to you. His voice was a bit hoarse and he put aside the artificial respiration that was being given so that he could speak audibly. 'Tika! How are you Baap? Yes! Elder brother, I am good. Please don't worry about me and accept my Jai Siya-Ram!' This was my last conversation with him. Such was his maturity! His understanding or the 'Jara' in the real sense! And that is why, we are celebrating this mature understanding or the celebration of his birth, or the celebration of his 'Samadhi'. And all of you have come to take part in such a divine celebration. I don't cancel or postpone any of the scheduled programs and if I do so then my singing of the 'Chaupaais' is in vain! Our 'Narsih Mehta' has explained;

Sukh-Dukh mann maa na aanniye.....

But, I felt and called up 'Harish Bhai'. So many people prepare and perform so much 'Tapas' for the 'Hanuman Jayanti' celebrations but in this case, so many things have taken place together. If I have to do the 'Bhandara' and for me 'Lokaabhiramam....' Is a continuous process. That is why with utmost pain, we are forced to cancel the program of the 'Asmita-Parva' this time. The three day program for the 'Hanuman-Jayanti' also stands cancelled. So many people had been invited for the same and for this last minute cancellations, I regretfully beg to be pardoned! All those who were to be felicitated and honoured on this occasion, we shall organize to have the same delivered respectfully at their respective addresses shortly. And, just by trying to do that much, maybe we might be able to continue this tradition of celebrations. All of you, who have come in such large numbers with your loving respect towards 'Talgajarda', I and my entire 'Tribhuvan' family, if I express my gratitude, you might not like it but I must say that we shall be indebted to you all! All of you came!

Nav karrsho koi shoka rassikdda,
Nav karrsho koi shoka!

There should be no bereavement on the departing of the 'Sadhu'. We all are ordinary mortals and for a moment do experience it. In sorrow, one might have inculcated as much saintliness, but an insensitive 'Sadhu' is unacceptable! The sensitivity has to be live or vibrant! If the tears are less or dried up then it is the worst draught! Who is there to cry, not the society! And if on the 'Vyaaspeetha' if you see tears in my eyes then just think that I am not crying but I am sitting in my corner at 'Talgajarda' and weeping! The tears should not become shallow or less and we need to be even more sensitive! But, this no doubt, is a celebration, it is a celebration, IT IS A CELEBRATION!

By coming here, according to the worldly custom and even out of normal courtesy, you have provided us strength and moral support. Whom all should I name individually? People from all the walks of life, elders, young and old have all come because, I am a 'Bawa', maintaining adequate distance, a cordial and friendly approach with one and all. And that is why, you all have come! I express my heartfelt joy for your love and affection. At the end, we utter this 'Mantra' three times. Respected 'Shastriji' has already repeated his part but still! In our tradition, there are special 'Mantras' for the 'Samadhi' in particular, Sahib! Our elders used to say that there are special 'Mantras' for 'Samadhi'. There

is a separate 'Gaayatri' of 'Samadhi'. There are special procedures laid down for 'Samadhi'. But they are all a bit difficult! And for a believer, these difficulties somehow don't suit! We want it straight and simple! That is why I told my people that if you know the 'Mantras', then kindly keep them in safe custody and if you don't know then recite the 'Hanumanchalisa' and perform the 'Samadhi' ritual! If you have time then recite the 'Bhusundi Ramayana'. Recite the 'Ramayana' or the 'Hanumanchalisa' for the 'Sadhu'. And this 'Mantra' was chosen during the 'Kailash-Mansarovar Katha' and from then on it has just caught on and is by heart to a very vast majority. Let us recite it three times; Yaatney Rudra Shiva stanuraghora paap kaashini| Tayaa na stanava shantmayaa girishantaa bhichaaksheehi| Hari Om! Poornamadaha poornamidam poornaat poornamudachhyatney| Poornnassya poornamaaddaya poornamevaavshishyatney|| Om Shantihi! Shantihi! Shantihi| Our 'Sadhus' sing this line. I am unable to sing however, I shall make an effort and by reciting it I am bidding farewell to 'Tika';

Amaari chhelli re vellanna Siya-Ram,
Vhallanney Santnney Jai Jai Siya-Ram!

(The feelings expressed on 14/04/2019 during the 'Samadhi-Utsava' of 'Jankidas Bapu' (Tika-Kaka) at 'Talgajarda', Gujarat)



The 'Sadhu-Samadhi' is a Divine & a sublime 'Samadhi'!



Morari Bapu's discourse given during Jakidas Bapu's (Tika-Kaka) 'Bhandaara'.

First of all, my humble 'Pranams' to 'Dhyanswami Bapa's' Samadhi. Then, my 'Pranams' to 'Jeevandasji Bapu's' Samadhi. Further, my 'Pranams' to 'Tribhuvandas Dada's' Samadhi. Subsequently, my 'Pranams' to 'Prabhudasji Bapu'. And finally my 'Pranams' to my brother 'Tika's' Samadhi. This 'Samadhi-Utsava' was celebrated over the past two days. Today, on the occasion of the 'Bhandaara' or the divine feast we are celebrating a 'Param-Utsava'. And on this auspicious occasion, to bless us with immense joy, the 'Mahant-Shree' of 'Akkheygaddha-Mandal' 1008 'Mahamandaleshwara Vasantdasji Bapu', Pujya 'Durgadas Bapu' of 'Sailla', Pujya Shree 'Sitaram Bapu' of 'Gondal', 'Sahib-Bandagi, Dalpat Bapu' from 'Gandhinagar' and if I continue to mention each and every name then there exists a possibility of omission. I offer my 'Pranams' to 'Pujya Ba, Nirmala Ma' who was present during the 'Samadhi', much before I came and is even present amongst us today coming all the way from 'Palliyaad'. To all our saints and the 'Mahant-Shrees' of all the 'Mandals', I offer my 'Pranams'. On the day of the 'Samadhi' too, so many Saints were present to bless us and were coming and going in between and have even graced us with their presence today! If my eyes are wet then they are not out of any pain but out of inner joy and gratitude that all of you have come to grace this occasion.

Mein khush hoon merrey aansuwon pen a jaana,
Mein toh deewana deewana deewana|
I am not singing a filmi song here.
'Tribhuvan Dada's' child is speaking. If you consider it to be my introduction then so be it! '*Mein toh deewana, deewana, deewana*'. So, maybe this joy may moisten my eyes. My entire 'Tribhuvan' family is a universal family. Please don't take it otherwise. 'Bapu' said a very beautiful thing. 'Dalpat Sahib' spoke about himself and 'Vasant Bapu' said that I was keen to call each and every one. But, I was also afraid that during the 'Samadhi-Utsava' everyone shall express their feelings and it should not become an event for appreciation. When a person goes away, the amount of praise is done behind his back, even if half of it is done while he is there then it might help him to be alive! Say, even if it is half or three fourths! Unfortunately, the society has got into this peculiar habit!
In our 'Sadhu' tradition we neither have a condolence meet nor any homage meet. There is no 'Utthavana' nor any 'Baithak'! There is no 'Uttar-Kriya'! Nothing at all! This is merely the grace of God and the blessings of 'Dhyanswami Bapa' that we are able to perform the 'Bhandaara' on the third day. Otherwise, even three of more years pass and nothing can be done! You all could make it convenient to

come, I express my gratefulness and happiness for the same. Bapu! The love that all these 'Sadhus' shower upon 'Talgajarda' gives me immense joy. So many litterateurs, scholars, so many people from different professions and artists have been coming continuously during the past couple of days. Though we had cancelled the 'Asmita-Parva' this time but I feel that in a different way, it is going on! All of you have come is indeed a matter of great joy for me! 'Bapu' spoke about two streams. Sahib by saying, '*Mool re vinnannu kaya chhadvu*', reminded us of such a great tradition! 'Vasant Bapu' is a poet, no doubt! If we hear a few of his creations and if his name is not mentioned then it will seem as though they have been written by a 'Rajasthani Poet'. But, he tends to forget at the particular moment! He needs to look for it, then!

What do I say on this occasion? In our 'Ramcharitmanas' there is the description of six types of 'Samadhi'. I would like to start from my scripture which is my central peg or fulcrum! You may call it my 'Dhunna', my corner, my fulcrum, my foundation or in short it is everything, my existence, my being is the 'Ramcharitmanas'! Once during the 'Dhyanswami Bapa's' award ceremony, I had discussed about the different form of 'Samadhis' but that was in another context. But the 'Manas' talks about six 'Samadhis' and one 'Samadhi' took place just a couple of days ago on the day of 'Ramnavami'. Today, is the grand celebration (Paramotsava) of that 'Samadhi'. In lieu of that there is this humming or the reverberation of these 'Samadhis' which is quite natural. Baap! One Samadhi is;

Sankar sahaj saroopa samhaara|

Laagi Samadhi akhanda apaara||

If 'Talgajarda' has to name it then it would be named as the 'Akhanda Samadhi' or the eternal Samadhi. The second Samadhi is –

Siva Samadhi baitthey sabu tyaagi|

On the separation with Parvati, Lord Shiva went into a very deep and an infinite state of Samadhi. 'Talgajarda' would like to call it the 'Shiva-Samadhi'. The third Samadhi is the 'Achhala-Samadhi'. This is the Samadhi of Muni Narada. Tulsiji writes;

Sahaja bimal mann laagi Samadhi|

This is the Samadhi of a Muni. The fourth Samadhi is-

Sithila sahaja saneha Samadhi|

In the 'Ramcharitmanas' there is a 'Sneha-Samadhi'. Then there is a 'Jeeva-Samadhi' –
Ek byaadhi basa nara marahin ye asaadhi bahu byaadhi|
Peeddahin santata jeeva kahun so kimi lahhai Samadhi||

Bapu! There is the description of six 'Samadhis' in the 'Ramcharitmanas'. But even better than these six 'Samadhis' is the 'Sadhu-Samadhi'. I am born in this family! My entire family is seated here. And if I appreciate or respect a 'Sadhu' from here and if it is construed differently, it may be but;

Bidhi Hari Hara kabi kobida baani|

Kahat Sadhu mahima sakuchaani||

Even if Brahma, Vishnu and Mahesha, together try to describe the 'Sadhu', even then the words of the 'Sadhu' or his entire life cannot be described. That is why when I see the Samadhi in the Sadhu family or the 'Samadhi' of our Sadhus then I can smell and see a seventh Samadhi. Such a Samadhi!

Today, I just don't think about 'Tika's' Samadhi. Standing here, today I bow down to all the different 'Samadhis' or our Sadhu lineage or clan, wherever they are. If I talk about myself then it may not seem very proper but whenever I am going in the car and I see a Samadhi of a Sadhu on the plateau of the village, I stop the car for a few minutes because here, someone from our clan is sitting! Whether it be with feeling or ill-feeling or respect or out of sloth but he is a devotee of Lord Ram! Samadhi is not something very cheap, Baap! Whether is it gross or subtle; in either case one has to pay the price! This is a gross Samadhi and I am fully aware of it. A body is placed or buried in mud but the journey can be from the gross to the subtle. To go and enter straight into the minute or subtle is not the method of following austerities or 'Sadhana'. If someone, by the grace of his Guru can take this giant leap straight into the subtle realm then it is a different matter. But in the system one moves on from the gross into the subtle. For 'Tika-Kaka's' Samadhi I would particularly like to say that, '*Aa chhokrraye koi diwas mollo saad na aappyo*'! They are all the witnesses to it, Bapu! So much illness! I am always busy with my 'Kathas' as you all know! '*Charraiveti! Charraiveti!*' And whenever I would call and ask, 'How are you?' 'Mota Bhai! I am good! Dear brother I am doing well'! Apart from this, he never uttered a word! That is why this 'Samadhi' is gross. I know it! But you and I, bow down to this gross Samadhi as well. But the one who is seated in this Samadhi posture has already entered into the realm of the subtle! Because, this is the way! We can go in this way.

A while ago or to be precise an hour ago I was telling 'Ankit' that Lord Buddha had uttered three truths. The one who has to awaken, his nights are long. It does not mean that the night doesn't pass but one has to remain awake for long hours. An awakening process has set in. That is why it seems that if this night doesn't

get over, it will be good. If it is long then so far so good. For an awakened soul, the nights are long. And for the one who is tired, the path seems to be very long or arduous. For a tired person, a span of a kilometre appears to be as long as a hundred kilometres, because he is tired or exhausted! For the one who is devoid of any nobility or saintliness this journey of life seems to be a very long and an uphill one. Otherwise, 'Gopada Sindhu', my 'Tulsi' says that like a small hole made from the hoofs of a cow, even a little kid can jump over it in the same way, for a 'Bhajanandani' person it becomes so very easy to jump across the sea of the world. What does it mean? The one who is not belonging to any cast or creed or cognate (Gyati). Such an exalted position, where a 'Baawalia' is sitting with a lighted lamp and he has no cast or creed, Baap! He will have no distinctions whatsoever! And in spite of all this when people are unable to define or explain the saintliness then they indulge in unnecessary criticism!

A Sadhu named 'Atul' goes for the 'Darshan' of Lord Buddha. And in the 'Buddha' tradition, it was a rule that if any new curious enquirer would come, he had to pass through three people or was screened by three 'Bhikkhus' so that Buddha's time was not wasted. First he had to go to a 'Bhikkhu' named 'Revat'. Then the next one was named 'Saaripoota' and at the third stage, the enquirer had to pass through 'Ananda' who was one of the most trusted disciple. And while passing through these three, nearly most of the matter was clarified and it would not be necessary to even go unto the Lord. Or, the enquirer would attain 'Buddhahood'! But, the present age is of 'Instant'! No one is interested in performing any austerities or practice any 'Bhajan'. This world is living in miracles, when will this society that is only looking for miracles or fallacies come out of it?

Nathi maffatma mallta, aenna mool chookavava paddta|
Sadhunney santpanna nathi maffatma mallta!

The sphere of grace is totally separate. Grace is akin to a lottery. No laws of karma or anything else bind it. One does not go into it step by step! Many people ask me, 'Bapu! Doing the 'Katha' for so long, whatever you are at this stage please tell us what is the mystery behind it?' My reply to them was exactly quoting this example of a lottery and I said that Dear friend! If I would have opened a stall for selling 'Paan, Beedi, Cigarettes, betel nuts, etc. and if I would have made a good profit, then I would have thought that now let me start a shop to sell clothes and textiles or maybe just sell the loin cloth worn by the 'Sadhus'. Sadhu does not sell a 'Saree'. He does not sell but he

distributes. Then having made money in it, he would like to go to 'Surat' and open a diamond workshop on 'Varacha Road', because these days it is a roaring business! Now after this, when you make a lot of money and profit then you think of starting your own company. Grow big! Will become a builder, do this and do that! I said that if it would have happened gradually in this manner, I too would have explained it to you systematically but how do I explain the winning of a lottery? For me, this is my 'Tribhuvana Lottery' Sahib!

At one point in time, I too used to buy a lottery ticket. It was a dire necessity of money, my Baap! Somehow, with a lot of difficulty I would buy one with a hope that if I can get a Lakh then nothing like it and the problem would be solved! But a 'Bawa' will only win the lottery of the Guru's grace and that is what happened in my case. It applies for all the 'Sadhus' alike that they all have won the lotteries of their 'Guru's grace! 'Bharatuhari' was the ruler of ninety two lakh 'Maalwas', but he won the biggest single lottery of his life when the 'Nath' or his preceptor placed his hand over his head. 'Gopichand' was not any ordinary person. But the hand of 'Gorakh', belonging to the 'Nath Sect' blessed him or 'Machhander' blessed him! This is the lottery that a 'Sadhu' wins in his lifetime. Which other lottery can possibly be won by him? What I want to say is that in this manner, one needs to pass through different stages. If one wins a lottery, it is entirely a different matter.

'Atul' comes! He first goes to 'Revat'. He puts forth his query. He sat for fifteen minutes. The 'Bhikkhu' of Buddha was quiet and did not utter a word. He had understood that he will have to cross these three stages. Then he goes to 'Saaripoota'. 'Saaripoota' used to speak just in a very few words and whatever he spoke was mostly in the form of small-small 'Sutras'. Then he crosses over to 'Ananda'. He was very indrawn. He was connected by blood, by the 'Naad' or the sound and even was a part of the same family and a close disciple. With 'Ananda' he has a very lengthy discussion and finally he comes to Lord Buddha. He chastises Buddha that what sort of disciples do you have? The first is dumb! The second just talks in bits and pieces and then keeps quiet. He did not clarify nor did he try to explain so that I could follow. And 'Ananda' is the one who is close to you and he went on talking. Then Buddha said that if a monk here remained silent, he shall be criticized, the one who talks in 'Sutras' he too shall be riled and if the one who revelled in the beauty of the word then he too shall not be spared. I have now come to this conclusion that rile

or criticism is no longer a disorder or a disease, instead it has become the part of one's nature. Earlier, vilification used to a disease and people used to be cautious and careful of not getting bitten by it. It is quite a dreadful disease which can even prove fatal. But today, the world in which you and I live, it is no more a disease. If it is considered to be a disease then one will try and find a cure for it or develop immunity towards it and after all we are humans and come in the lineage of the sugarcane. The lower portion remains attached to the ground but the middle stem is his!

Our sugarcane is 'Dhyanswami Bapa'. If I try to analyse him then I can only say that 'Dhyana' is our origin and from it we all have sprung into life! 'Dhyana' itself is life! It is just that we don't sit in meditation like the others do. To inhale the life force within and then to exhale is undoubtedly an exercise or method of stilling or quietening the mind but I personally am not into it and neither can I do it! Suppose that I inhale and after that if it gets stuck and doesn't come out then? I have to do so many 'Kathas' Yaar! How many commitments have already been done and the 'Muhurats' have been fixed! Who else will do it for me? That is why, I am not into it. But there is a method of living in this tradition of 'Dhyana'. To learn this art of living is the second step. And the one who knows or has understood how to live life, he can get 'Narayana'! Our third Samadhi is 'Narayana'. And if we get 'Narayana' then we can understand the greatness or glory of love. If we can get love, then –

Prema ttey pragat hoyi main jaana|
'Raghuveera' will start dancing, Sahib! We will attain 'Raghuveera' and if we attain 'Raghuveera' then we will attain 'Tribhuvana'. That is why, I describe this holy tradition with a great sense of pride as well as humility!

So, this riling is no more a disease, it has become a habit or the nature! Many people say that you must criticise! They take out or spare a lot of time just for this! In our scriptures, 'Garuda' asks this question that which is the greatest sin? To which, Sri Kaagbhushundiji has given us this teaching. Even all of us are not spared by this disease or if I may say so that it has reached epidemic proportions. A crow went ahead and taught us, Sahib! This great 'Kaagrishi' says –
Param dharma shruti bidita ahinsa|

Hey, Garuda! Please stop this business of catching and killing the snakes. It is just a mere hint! The snake is the food for the eagle. The 'Buddha-Purusha, Kaagbhushundi' states that first of all inculcate the values of non-violence. 'Garuda' is declared to be the 'Vibhooti' of the Lord in the 'Bhagvadgita'. We are

nothing in front of him. Then, he further adds;

Para ninda sama aggh na Gareesa||
Hey, Garuda! There is no greater sin than vilifying another person. I am seeing that now a days, vilification is becoming a part of one's nature!

The gathering or meeting of us 'Sadhus' is something totally different. Everyone has their own ways and methods for discussions but if the individual is not present then five people should not sit and talk about him/her. By doing so, one's life is shortened and even the spiritual wealth gets dissipated. We all need to get out of it. That is why, I call the 'Samadhi' of the Sadhu as the seventh Samadhi.

The Samadhi of my Sadhu is not 'Akhanda'. 'Lord Shiva, your Samadhi suits you best!' On one side He was seated in the 'Akhanda-Samadhi' and on the other side Mata Parvati was weeping! What use is such a 'Samadhi' in which the daughter of 'Daksha' becomes stick like! You are unaware of her pain and maybe are unable to understand her suffering! May such a 'Samadhi' be buried in mud! After all, there has to be a certain sense of empathy!

One man was beating another with a stick. And this poor fellow was going on suffering blows after blows! How is this scene like? One is beating the other very violently and on the other hand the fellow is taking on blows after blows! If we were in this situation then what would have happened? The one who is beating, we would get angry with him and the one who is being beaten up, we would feel sorry and empathically inclined towards him that why are you beating him? But if a 'Sadhu' comes in between then? He will feel compassionate towards both of them. This is the test of his saintliness. On the violent person, he shall feel compassionate that when will he come out of this doorway to hell? And for the one who is being tormented too he will be compassionate thinking that when will his self-respect grow and he becomes strong enough to protect himself and why should he take on the blows? After all, he too is the child of the Almighty! '*Mammaivaansho jeevalokkey jeevabhootaha sanatanaha*'. You are in no way weak and neither are you poor! His compassion will overflow. Therefore, the 'Akhanda and Apar Samadhi' of Lord Shiva is best suited for Him and we wish Him well for it!

The Samadhi of 'Muni Narada'. The 'Samadhis' of the sages and ascetics are best suited for them. 'Sneha-Samadhi, Prema-Samadhi is a very good word. We were sitting yesterday and someone just said that during this time while we are sitting and talking it seems like that the 'Kaliyuga' does not exist! As though, we are in the 'Satyuga'. To which I said that please don't

talk about 'Satyuga' because that too was also not so great. Yes, in comparison it might be a bit better, for sure! But, all what happened then? They were not all appreciable or worthy of praise or emulation. If the 'Satyuga' was indeed very good then 'Hari' would not have gone to trick 'Sati-Vrinda'! When someone says that it feels like we are living in the 'Satyuga', it doesn't make me happy at all! I said that it is neither of these four 'Yugas' but most certainly it is the 'Prema-Yuga'. It is a time when one can love each other! Each person should live in peace and harmony. It is an age to sacrifice for the sake of the other person. Who says, it is bad? My 'Tulsi' has said –

Kalijuga sama juga aan nahi jau nara kar Biswas|
Gaai Rama gunna ganna bimala bhava tarra binahin
prayaas||

For our Sadhu clan, the 'Kuldeva' is firm belief or total trust (Bharosa) and non-violence (Ahinsa) is our 'Kul-Devi'! I very strongly advocate that 'Talgajarda's' 'Kuldevi' is 'Ahinsa' or non-violence. And our 'Kuldeva' where we need to perform any of the rituals like 'Chedda-Cheddi Chhoddna' etc. is only and only 'Trust'!

Bhai aenney bharoso rahevaaya|

At the most what will happen? Just think that what all can happen? The life is over or the life span is shortened, death strikes or one faces rebuke or insults, this will happen, that shall happen and so on! What more can happen?

Tammey pun dushmanno chaalo aa mhaara sneehio
saatthey,

Ae kabristhaanthi aagall manney kyaan lai javaana
chhey?

Come, you also accompany me because further than this point you cannot take me! Samajhdaarithi alga thayie javaana sau bahaana chhey, Manney shanka paddey chhey ke dewaana shun deewana chhey?

On today's occasion please remember three things because, I am experiencing them. I am not very intelligent. I am a bit loony! Please take hold of me for, 'Mein toh deewana, deewana, deewana'. A week before the 'Katha' I was sitting at 'Chitrakoot'. Someone would ask for this date and another would ask for that date. Please come here! I should continue to give everybody all the time?

Mein khud ko baant na daallun kahin daaman daaman,
Kar diya tunney agar mujjhey mujjh ke hawalley|

But I am happy about one thing.

Waada phir waada hai mein zahar bhee pee jaun'|
Shart ittni ki koi baahon se utthalley|

If 'Dwarikadheesha' comes and stands in front then I am prepared to drink much more than what

Lord Shankar might have drunk. I am saying this with utmost certainty, Babu! I am running seventy four! And have to live longer. Yes, I am waiting to have many more 'Bhandaras', Sahib! We are not born to die, Sahib! There is wrong notion being circulated. After all we are born to live!

Gammey na sau kavan toh maaf karrjo ek baabat par,
Khuda jeva Khuddana kyaan baddhan sarjan majjana
chhey?

So, congratulations be to Lord Shiva for the 'Akhand-Samadhi'. Good luck to Maharishi Narada for the 'Achhala-Samadhi'. 'Shannaihi-Samadhi' is a beautiful word. And, 'Jeeva-Samadhi'. Where does the 'Jeeva' experience any Samadhi? I feel that even if the Samadhi of the 'Sadhu' is not 'Akhand' or 'Achala' and his Samadhi is not akin to the 'Jeeva-Samadhi'. I shall not agree with this! Till the time even the very last breath is remaining, he lives only till then. When he says 'Jai-Siya-Ram' and goes then he no longer remains a 'Jeeva'. His 'Samadhi' assumes a totally different form. It is priceless and unique! Because three types of muds are collected and mixed. One the mud that is excavated. The second is that whatever be the form of the second mud, to seat it inside and then cover it with mud and press it. He is seated in between these three-three different types of mud. Now the 'Kaliyuga' is there, Sahib! Our lives might have changed. After all, we are ordinary mortals. We are the dolls made out of weaknesses. We should not hesitate to accept this reality! I have experienced that on 'Jeevandas Babu's' Samadhi there used to be 'Dhoop'! It used to be there, it used to be there and it used to be there! I am talking of those days 'Babu' when the 'Sadhu' did not even have the luxury of having a little 'Guggul'! He did not have enough money to buy 'Guggul' even! I agree that scientifically speaking, the quality of earth is smell or fragrance. If so then why is it not everywhere? Why is it only at a particular place? Babu! There used to be 'Dhoop'!

Because I am saying you must be believing me because I believe in you all! Even if there is any infidelity, I have total faith on this beautiful earth. I will only believe in God, I am not such a weak 'Bawa', please! I have faith on the entire mankind. In faith there is no choice. Trust or faith is universal! I will not be able to express a few words. I know that on my 'Vyaaspeetha', people have very strange beliefs or faith! That is why, I shall not say anything that will upset or dislodge this trust. The nose of your Morari Babu is intact till date! I can smell even the faintest of fragrance! What to talk of dogs? In the 'Upanishads' one trait of a 'Sannyasin' is that of a dog! And that is

why, 'Ravana' was not a fool. When he went to abduct Ma Jaanki he took the form of a fake 'Sannyasin' and went. And it is written, 'So Dasaseesa svaan ki naai'. This nature of a dog fits in with that of a 'Sannyasin'. He knows how to talk! Who is there? Who is there? Who is there? He gets a particular smell. I have faith on my nose and you have faith on me, so I believe! You may not say it but I believe it to be so! After all, where will you go? This 'Bawa' will not leave you. Please remember this much, Sahib! Many people tell me, 'Babu! Some say like this and some others talk like that! When we come to you then why do you just take it in jest or just laugh it away? This is your definition. But it is not my introduction! That is your outlook! I have smelt it myself! When the fragrance would emanate from 'Jeevandas Bapa's Samadhi, we used to run! First, I used to go to my mother and say, Ma! There is 'Dhoop' on 'Jeevandas Bapa's Samadhi'! And she would immediately pull over the veil of shyness! Ohohoho! Just look at the propriety of conduct! 'Savitri Ma after pulling the veil over her face out of sheer respect would say, 'Dada has come alive! He has awakened! How can I show my face to him?' She used to be at home whereas the Samadhi is at our 'Ramji-Mandir'. Our house used to be in the side lane but still she would pull over the veil! Then she would say to all the children that now let us all go and take the 'Dhoop'. This 'Dhoop' is there at so many places! This is my personal experience of 'Talgajarda'. There are so many places where there is 'Dhoop' most of the time! Hey, Babu! At 'Bhaannsaheb', there will be no 'Dhoop'? It has to be there. Will there be no 'Dhoop' at 'Ravi Saheb'? It is there! At 'Kabir', the 'Dhoop' has to be there!

There is a 'Panchadhunni' next to the 'Sadhus'. Some don't have it. Close to the 'Sadhu' you will see his fire, the second is the fire of his 'Dhuunni', third is the fire of his wrath. When he finds the others to be smaller than him then this fire of superiority or inferiority. There is a 'Panchdhunni'! A 'Kathakaar' or an artist, or a scholar will have five 'Dhyanas'. I had said this at 'Majadar'. But the 'Panchdhunni' of the 'Sadhu' is the 'Pancha-Dhvani'. One is a basket, one is 'Ghanti', the third is a 'Nagara', the fourth is 'Jhaallar' and the fifth is the conch! The 'Sadhu's' form is different. It has a connection with the five elements. The conch is connected with water because it is found in the seas. The 'Jhaallar' is metal and therefore is connected with the earth. The bell or the 'Ghanti' is connected with the sky and the 'Aarti' has a burning lamp or camphor which is the fire element. When the bell rings the movement of the fire takes place. All the five elements are there with the 'Sadhu'. During the entire day the

village might have sinned but in the evening the 'Sadhu' performs the 'Aarti' in the village temple and blows the conch, this destroys the sins of the entire village! The next day he is criticised, that is a different matter! But a 'Bawa' is sitting there. If the 'Aarti' performed by the 'Sadhu' does not eradicate the sins then it is of no use at all! This is my inference of the 'Aarti' of my temple! The 'Sandhya' performed by the 'Sadhu' eradicates sins.

While the 'Sadhu' is walking, that too is his Samadhi. In the 'Patanjali' the eighth stage of the 'Samadhi' is this. There is no doubt about that! 'Yama, Niyama, Pratyahaara, Dhyaan, Dhaarana and Samadhi'. This is the full course. One needs to pass through it. Though, it is not very easy! Even if the 'Sadhu' is walking, it is a type of 'Samadhi' only. If the 'Sadhu' is sitting then that too is a 'Samadhi'. When the 'Sadhu' speaks, that too is a 'Samadhi'. He is quiet and in 'Mauna', that too is 'Samadhi'. If his eyes are open then also he is in 'Samadhi' and if he is looking all around, then also he is in 'Samadhi'.

In the 'Katha' I like to see all around. To this the people say that now he will hypnotise us so that we remain still for a few hours! Nobody will be able to stand! It is not so! So many people just doze off! In between they get up to take some refreshments or to answer the nature's call. This entire arrangement or show has been done by the 'Sadhu'. 'Hun re jeettun toh aenney mhaari paasey raakhun'. What I mean to say that when I look all around then the people infer that Babu is adept in 'Tantra'! Just let it be, Sahib! Just repeat 'Ramnaam'! In any spiritual practice, one must have a 'Beeja-Mantra'. And there can be none other to compare with the 'Ramnaam'! I don't say this and what sort of an influence I shall have? My 'Tulsi' says;

Beeja Mahamantra jappiye soi jo japata Mahesa|
Prema baari tarpann bhalo, ghrita sahaj sanehu|

When I speak in the 'Islam-Taqreer' at 'Mahuva' then there also as a matter of habit I look all around. Then even the 'Maulanas' must be thinking that why does 'Babu' look all around? Because the Lord has given them for me to see, that's why! You have not given me the eyes, sorry! Please remember this much at least that I have not borrowed them from you! The Almighty has given them to me and my 'Dada' cleansed them. Who are you to come in between? They are my eyes and I shall turn them as I please! If someone can come forward and say that 'Babu' looked at me menacingly then please tell me! Should I take 'Samadhi'? Sri Ram saw 'Mata Jaanki' in the 'Pushpavaatika'. I request and pray to my fellow speakers that at least once, please explain the entire topic once to the listeners! Being with the younger



brother, the elder brother will not act irresponsibly or indecently! And after all, this is the matter of the 'Raghuvansha'! It is not any ordinary clan! But the moment Ma Jaanki entered the 'Pushpavaatika' accompanied by her handmaids, Sri Ram and Ma Jaanki meet for the first time in the text! Sri Rama catches hold of Sri Lakhan's hand and Tulsiji writes this 'Chaupai' –

Taat Janak tanaya yaha soyi|
Dhanushjaggya jehi kaarana hoyi||
Jaasu biloki alaukika sobha|
Sahaj puneet more manu moha||

We need to be careful that our eyes are not cheviots instead they should be worshippers. When the eyes become hunters then the problems arise.

*Yeh haseen chhehrrey merrey tasbeeh ke daanney hain,
Nigaahon se dekh leta hun aur ibaadat ho hee jaati hai!*

It is a day of celebration and not of grief or sadness. Yesterday, 'Pankaj' a lad of 'Mahua' came to see me. I told him to sing one or two filmi songs. He sings 'Rafi's songs' very well. 'Waqt kartta jo wafa aap hummarrey hottey'. And at that very moment 'Hanumanji's Aarti' began. At that time I said that on this entire globe, this one place is such that during the 'Sandhya-Aarti' filmy songs are sung! Just show me any other example like this! Show me just a square foot of land where this is happening! But, how is our outlook? What is our feeling behind it, all depends on that.

So, when a 'Sadhu' walks, talks, keeps quiet or goes off to sleep, all are different forms of 'Samadhi'.

Aadi Shankaracharya says, '*Nidra Samadhi stithihi*'. You will not find a more benevolent and generous 'Jagadguru' in the world who will say that your sleep is also a form of 'Samadhi'. When the 'Sadhu' speaks, that too is 'Samadhi'. Even if he is in a 'Vyaadhi', he is in 'Samadhi' only! Even if he is disturbed or distressed about something then that too is 'Samadhi'. For whom the 'Samadhi' has become his nature or 'Sahaj' or very simple then each and every action shall be deemed to be a 'Samadhi' only.

All of you have come to participate in this 'Param-Utsava', and my 'Tika' became instrumental for this grand celebration that, 'Big brother! I am fine! Elder brother! I am doing well. Mota Bhai! As you say or wish, it will be so!' On this occasion, so many saints have assembled and all of you have come from far and wide! Now, it is my humble prayer or request that please take 'Prasad'. Those of you who would like to stay are most welcome and the ones who would like to leave can do so but only after taking the 'Prasad'. We need to be practical. And it is quite natural Sahib! That on the 'Vyaaspeetha' a particular topic is going on and if his memory comes like, '*Lo aa gayee unki yaad*'! And if my eyes well up then think –

Mein khush hoon merrey aansuon pe na jaana,
Mein toh deewana! Dewaana! Dewaana!

(On the occasion of the 'Bhandaara' for 'Jaankidas Bapu (Tika-Kaka), the discourse given at 'Talgajarda, Gujarat' on 17/04/2019)



There are a certain rules and regulations like, fasting, to sit on one 'Aasana' etc. for the listeners of the 'Bhagwat'. 'Talgajarda' has its own set of rules. One, when you come to hear the 'Katha' then you should fresh-n-up and then come and not lazily or filled with lethargy. You should sleep early at night but you don't need to wake up very early to come for the 'Katha' so that you are fresh and energetic when you come. If you are not very keenly interested in the 'Katha' then in spite of your being fresh, you might get bored and be drowsy. Hear for just half an hour, but hear with love! Second, hear the 'Katha' in a very happy state of mind. Third, during the course of the 'Katha' when the 'Sankirtana' comes in between then take deep breaths. This is a 'Yogic' exercise. My yoga, meditation and exercise, everything is done here on the 'Vyaaspeetha' itself. If you are unable to hear for the full nine days, no problems because everyone has their own duties and responsibilities to fulfil. The 'Katha' does not bind anyone, instead it makes the individual conscious of one's duties and responsibilities. Fourth, when you sit in the 'Katha' then please be relaxed and sit. You can spread your legs or fold them or can sit on the floor or on the sofa or chair, it's your choice. You are free from my side! Fifth, keep a fast! By fast I mean that keep the fast of your eyes, meaning concentrate on the 'Vyaaspeetha' as much as possible. Keep a fast of ears that for nine days, you don't want to hear any useless or rubbish talk. Keep the fast of your tongue that you shall not criticize or rile anyone!

-Morari Babu