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Manas-Panchgani
Panchgani (Maharashtra)

II RAMKATHA II

MORARIBAPU

Nutana kisalaya anala samaana|Dehi agini jani karahi nidaana||
Biraha agini tanu tuula sameera|Swas jarai chhana maahi sareera||

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From 10/06/2017 to 18/06/2017, Morari Babu recited the 'Manas – Panchagni' at 'Panchaganni' in Maharashtra. It is believed that ages ago, some 'Rishi' had performed the 'Panchagni' penance here. It is quite likely that the corrupted form of 'Panchagni' became 'Panchagni' and from it, it became 'Panchaganni'. With this thought, 'Babu' based this 'Katha' on the 'Panchagni'.

In our different forms of spiritual practices, 'Panchagni' has a very exalted position because 'Agni' holds a very prominent position in the 'Vedas' and the 'Rigveda' begins with the word 'Agni'. Emphasizing this point, Babu introduced the merit of 'Agni' in our scriptures. 'Babu' said that 'Goswamiji' has used five words for 'Agni' in the 'Ramcharitmanas' namely; 'Agni, Anala, Paavaka, Angaara and Krisanu' and 'Agni' is present in each and every 'Kanda' of the 'Manas'. My 'Goswamiji' has installed the 'Agni' in each and every 'Kanda'. From my 'Talgajardi' viewpoint the 'Manas' begins with the 'Agnibeeja' and ends with it as well!

'Babu' spoke about the different types of 'Agni' indicated in the scriptures like 'Gaarhapattya, Aavhaaneeya, Dakhsinagni, Shishthagni, Sabbhnyagni, Vivekagni, Aavasathyagni, Krodhagni and Asabhyagni' and he also pointed out the different places in the 'Ramcharitmanas' where they are found. He also highlighted the fact that 'Yogagni, Viyogagni, Yaggyagni, Krodhagni and Vivekagni', these five forms of 'Agni' are distinctly seen in the 'Manas'. 'Babu' went on to say that according to the Vedic tradition, clouds, Sun, Earth, male and female are the five forms of 'Agni' and explained this with specific references of their presence in the 'Sunderkanda' of the 'Manas'.

'Babu' spoke about the twelve different tests and trials undergone by the characters of the 'Manas' and it is nothing but their 'Agni – Pareeksha'. In the 'Balkanda' there are four such tests out of which Mata Sati is the examinee in two of them and my 'Raghava' in the other two! In the 'Ayodhyakanda' there are two instances, one involving Maharaja Dasarath and the other Sri Rama. In the 'Arannyakanda', both Sri Rama and Sri Lakshmana have to undergo this test. In the 'Kishkindhakanda', the friendship is tested. In the 'Sunderkanda', Sri Hanuman undergoes this test. In the 'Lankakanda' there are two and in the 'Uttarkanda' there is a 'Prema –Pareeksha' in between Sri Lomas Rishi and 'Kaagbhusundiji Maharaj'. The 'Ramcharitmanas' has these many tests and in my opinion, they all are nothing but the 'Agni – Pareekshas'! Without undergoing the test by fire, the 'Ramrajya' cannot be established.

In this place of penance, 'Panchaganni', 'Babu' performed the 'Panchadooni – Tapasya' and gave us various 'Sutras' pertaining to the enrichment of our spiritual life!

-Nitin Vadgama.

The spiritual practices (Sadhana) of the 'Ramcharitmanas' is the 'Panchagni-Sadhana'!

Nutana kisalaya anala samaana|Dehi agini jani karahi nidaana||

Biraha agini tanu tuula sameera|Swas jarai chhana maahi sareera||

Baap! By the grace of God, we are having the 'Katha' at this place. I bow down and offer my 'Pranams' to you all! It has been a long time and I am not sure as to how many years have passed. Our dear 'Kishore Bhai Walia' and his family had organized a 'Katha' at 'Bithoor' quite some time back. After that, from time to time the family kept on reminding me that please give us a 'Katha' at 'Panchagani'. For some reason it did not materialize. And now, when it was destined to happen, it happened within just fifteen to twenty days! I was aware that it rains quite a lot here and this place is also located at a height. After all it is the monsoon season. In this situation without even bothering about the timing and the place I said that if you can organize the 'Katha' from the tenth then we can do it! Their immediate response was that yes 'Babu' we shall be able to arrange it. And the 'Katha' started! At times the decisions of the 'Vyaaspeetha' are very peculiar and mind you, please don't attribute them to me personally! Let the 'Vyaaspeetha' handle the decisions it takes! We all are just surrendered unto it! Maybe if the place of the 'Sharanaagati' is not proper but if our surrender is total and unconditional cent per cent then it is bound to succeed! Where we are surrendered, maybe that place is questionable! It might be weak or has a few shortcomings but if the surrender is total and unconditional then such a 'Sharanaagati' placed even at an inappropriate place will turn out to be fruitful! And if the place or point of our surrender is 'Shuddha-Buddha' but our surrender is not total or is not true then it is bound to fail! Here, the 'Vyaaspeetha' is cent per cent true and our surrender is even truer than it! By the grace of Shree Guru, I have left it on him. 'Kishore Bhai' did not say even once that what will happen? Or how will it be arranged so soon! I express my happiness for this firm belief of his! I have never come to 'Panchagani' before this; but now have come because of you! I have been to 'Mahabaleshwara' some time. Not for the 'Katha' though. I once again express my utmost pleasure!

For the past few days this thought has been going on in my mind that what topic should I choose to be taken up at 'Panchagani'? On what subject should we base our spiritual dialogue? A few days ago this thought came that since it is 'Kishore Bhai's' 'manoratha' so I should do 'Manas-Manoratha' but 'Nilesh' informed me that 'Manas-Manoratha' has already been done at Atlanta. Then I thought that why not do it once again? That 'Ganga' has already flown past! Then this thought came that as per the 'Bhagwaddgomandala' dictionary the first meaning of 'Panchagani' is the place where members of the princely states or royal families used to come to study. The Princes and other members of wealthy families would come. And it had its own prestige and name. So, the 'Bhagwaddgomandala' gives this interpretation. It is called 'Panchagini or Panchagani' and the local Marathis call it 'Panchagaanni'. There is another belief also which is that ages ago, an ascetic had performed the 'Panchagni' fire sacrifice and severe austerities here. It is quite likely that the corrupted form of the word has stuck on! 'Panchagni' = 'Pancha+Agni' which became 'Panchagani'. Then this thought came that at 'Panchagaani' I should speak of the 'Panchagni'. Therefore, we now have 'Manas-Panchagni'.

The austerities performed during the 'Panchagni' are indeed very glorious and meritorious in our scriptures and as such there is a great importance of 'Agni' or the fire God. We do not want to go into its history or how old or ancient it is in the number of years, etc. But the very first word of the 'Rigveda' is 'Agni', 'Agni milley purohittam....' The Vedic text starts with 'Agni'. Then the worship and practice of the spiritual practices related to it have been elucidated. We have very many practitioners of the fire worship and there is an 'Agni-Akhaadda' as well! You might be knowing that the spiritual practices of the 'Vaanni' are also considered to be related to 'Agni'

only! In the scriptures one name of Lord 'Shiva' is 'Agni'! The worshipper of fire in our spiritual traditions is for all practical purposes the worshipper of Lord Shiva only.

So, for nine days we shall do 'Tapas' on 'Manas-Panchagni'. We will be able to say that at 'Panchagani' we all practiced the 'Panchagni-Dhunni'! This 'Panchagni' is our nine days of austerities. You might be knowing there we have five glorious 'Agnis'. Three, five, seven flames, its peaks, teachings, origin, its sustenance etc. all this is a large comprehensive text. If you see the 'Ramcharitmanas' then 'Tulsiji' has only used five words. This is the 'Panchagni'. One is 'Agni'. The second is 'Anala'. Third is 'Paavaka'. Fourth is 'Angaar' and the fifth is 'Krisaanu'. Just these five! This is the 'Panchagni' of the 'Manas'. In the 'Sunderkanda' all the five are present.

Nisi na anala mila sunu sukumari|

'Trijatta' uses the word 'Anala' here. 'Anala' is a form of 'Agni' or fire. Saying just this, she left;

Kaha Sita Bidhi bha pratikoola|

Milihi na paavaka mitti na soola||

Nutana kisalaya anala samaana|

Dehi agini jani karahi nidaana||

Dekhiata pragata gagan angaara|

Avani na aavata ekau tara||

Nisichara nikara patanga sama Raghubara baan krisaanu|

My Hanuman has said. So five words 'Tulsi' has ascertained for the fire or 'Agni'. Yaar! I don't see any other scripture like the 'Manas'! 'Saara ansa sammata sabahi ki| Aarati Sri Ramayanaji ki||'

Please keep this in mind. The 'Panchagnis' are; 'Agni, Anala, Paavaka, Angaara and Krisaanu'. All the five are present in the 'Sunderkanda'. There is no 'Kanda' in the 'Manas' which does not have the presence of 'Agni'! In each and every 'Kanda' my 'Goswamiji' has installed the 'Agni'. In a way, if I see from my 'Talgajardi' viewpoint then the beginning of the 'Manas' is with an 'Agni-Beeja' and its conclusion is also in the 'Agni-Beeja'! 'Agni! Agni! Agni! Agni!' In the 'Shaastra-Panchanga' one name of 'Agni' is; first let me give the name and then I shall talk about it. As and when it keeps on coming to my memory, I shall keep on talking about it. The name of one 'Agni' is

'Gaarhapattya'! Just two words about it that the fire which burns in our stoves or burners or in the 'Choolah'. The ones who perform the 'Saamvedi-Yagna'. In the tradition of 'Bhagwan Vallabhacharya' there is a lot of importance of the 'Somayagna'. You all are witness to it and you also know it that once it was in my mind to perform the 'Somayagna' at 'Talgajarda'. It is the 'Yagya' of Sri 'Mahaprabhuji's' tradition. The Brahmins from Maharashtra had come who were all daily 'Agnihotris'. The 'Agni' or fire which is invoked has two meanings as per my understanding. One, the fire which burns in our burners at home, even though it is used to cook our food and we light or use it while cooking is known as the 'Grihagni'. Such Brahmins always worship the 'Soma-Agni'.

Tulsidasji has taken up a very intriguing sentence in the 'Ramayana'. Where ever Guru 'Vashishthaji' used to go, the fire used to go along with him. He was basically a great 'Agnihotri'. Because of this reason, he made the 'Agni' the father of Lord Rama. 'Pragathey agini charu kara leenhey'. In the spiritual context, Rama's father is 'Agni' but in the material or physical world, Sri Dasarathji Maharaj is indeed the father of His Lordship! Sri Rama is the son of fire and Ma Jaanki is also the daughter of 'Agni'. You will find this very surprising. You will argue that Sita is the daughter of Mother Earth. You might be aware of the past history. The demons caused a lot of bloodshed. The pot that was filled with the blood of the sages was in fact the deep anguish and anger of these sages. And that the very pot which came out when Maharaja Janaka was ploughing the field and Ma Jaanki came out from it. That is why, factually, she also happens to be the daughter of the fire. Or, in other words, she incarnated from the 'Krodhagni' of the sages. And in a way, Lord Ram incarnated out of the 'Yagna-Prasad'. 'Gaarhapattya'; the fire which has been invoked! Like we light the fire every morning and evening or at any other time to perform our personal 'Yagna'. Pour oblations into it. Whenever you have a particular inclination, sit down and perform a small 'Yagna'. When there 'Havanaashthami' then perform a 'Yagna'. Or at any particular time, we perform a 'Yagna'. 'Aavahaniya-Agni' is where the fire is invoked.

One 'Agni' is called the 'Dakshinagni'. This is also the 'Yoga-Agni'. If you see the Southward journey of the Lord. At 'Chitrakoota' Sri Ram turned towards the 'South', this is the first brush with the 'Dakshinagni' in the 'Manas' for its readers. The entering of Sri 'Sarabhangaji' into the fire is the 'Dakshinagni'. Then 'Shabariji'; then Hanumanji Maharaj solemnized the pact of friendship between the Lord and Sugreeva in the witness of the fire. All these are the 'Dakshinagnis'. 'Manas' is truly a very extraordinary text! From where all will it pick and we shall go, nobody knows!

One 'Agni' is 'Shishthagni'. This fire is called very courteous and understanding (Sabhya & Viveki). I sit close to the 'Yagna' quite a lot. Since I have some experience of the fire, I am empowered to speak a little bit about it. 'The 'Agni' smiles! 'Bhaangti raathey tamaari satthey vaato karrey'. The language is his! It starts with an imagination to begin with. Slowly and gradually, it becomes a reality. Whatever we speak is nothing but the 'Agni-Tattva'. The speech or the 'Vaani' is the fire element. **Please don't forget and keep this in mind!** If whatever is spoken is fire then why can't the fire have words? We are unable to hear, that is a different matter. The fire smiles! And when it smiles, the colour changes. The fire possesses seven colours. The great personalities who are continuously seated near the fire can experience it. They can see the seven colours distinctly! The fire is very colourful!

The 'Sabhyagni' is the 'Agni' of understanding or discrimination. Again, the 'Vivekagni' which is installed by Tulsiji in the 'Ramcharitmanas' is the 'Sabhyagni'! That fire is very courteous or humble. The 'Dakshinagni' is the 'Yogagni'. The fire that we use at home is our household fire. Or the 'Agnihotris' who keep the fire burning all the time 24x7. Then there is 'Aavasathya-Agni'. Another 'Agni' is 'Krodhagni'. It will be called the 'Asabhyagni' and not 'Vivekagni'! In the 'Ramcharitmanas' all the fires are present, Sahib!

Ramkatha kali pannaga Bharani|

Puni bibeka paavaka kahun arani||

So, 'Vivekagni, Viraha-agni'-

Biraha agini tanu tuul sameera|

Swaasa jarai chhana maahi sareera||

The 'Vivekagni' can also be called the 'Gyaanagni', I have no issues! In the 'Gita' the word 'Gyaanagni' has been used. In a way, knowledge and

wisdom can be deemed to be synonymous.

Suni Girija krodhaanala jaasu|

The 'Asabhya-Agni'. So, 'Virahagni, vivekagni, krodhagni, and yagnagni'.

Bhagati sahita Muni aahuti deenhey|

Pragathey Agini charru kara leenhey||

Asa kahi joga agini tanu jaara|

Bhayahu sakala makha hahakaara||

These are the different names of 'Agni' used in the 'Manas'. There are scriptural names of 'Agni'. The five names are namely; 'Paavaka, Krisaanu, Anala, Agini, and Angaar' are the different synonymous names. But you kindly keep these five in mind. In the 'Manas' there is 'Yogagni and Viyogagni, the third is the fire in the 'Yagna-Kunda', the fourth is 'Krodhagni' and the fifth is the 'Vivekagni'.

How are these five fires lit? In the scriptures, three things have been said about lighting the fire. One is 'Aavesha', the second is 'Pravesha' and the third is 'Swaagata'. The scriptures say that the fire enters (Pravesha) in a state of demonical frenzy (Aavesha). 'Aavesha' means 'Gharshana' (Embrogation) or struggle (Sangharsha). Like we see that in Sri Parashuramji Maharaj the 'Aaveshagni' is clearly visible! It is like that if one is possessed or in a state of demonical frenzy he/she start talking irrelevantly, something or the other. This is 'Aaveshagni'. One way of entering into the fire is through its mantras. In another, the fire is invoked (Aavaahan). So this is the 'Panchagni'. 'Panchagni' is also the five different forms of 'Tapas'.

I have got a beautiful subject to revel in! It is quite possible that you too enjoy it. But this fire of my 'Katha' shall illuminate you! 'Dajhhaddshey nahin, bharoso raakhjo!' In this wet weather, let us get some light and warmth! And out of the five elements, the fire element is considered to be of most important. Sahib! This earth exists only because of the fire element. Now, there will be a scientific analysis of this fact as well! In principle, everywhere there is the fire element. If I may ask you that from where did the earth come into existence? From the Sun! Now, what is this Sun? The earth element is the child of the fire element. From where did water come? What is H₂O? Or the heat from the Sun creates vapour from the sea and they form the clouds. Therefore, even in the water element, the

inherent source is fire. The principal fire of the solar system stays in the sky. It cannot exist without the sky! 'Agni' is a very great and a very vast or a huge element. One splinter is capable enough to burn down the entire world. Like a seed can turn the face of the earth as green in the same way a cinder can burn the entire world! The vastness is the attribute of the sky. That is why, Tulsidasji has written –

*Prannavau Pawan kumar khala bala paavaka gyaan ghanna|
Jaasu hridaya aagaara basahin Rama sara chaap dhara||*

Even the hunger is called fire! May the spiritual hunger pangs affect us! This is also known as the 'Kshudha-Agni'. In your and my spiritual journey, new hunger pangs develop. So, we all are sitting in this land of 'Tapas' or penance and let us all warm ourselves with the heat of the 'Panchagni'. Though the weather here is cold!

The principal topic of this nine days 'Ramkatha-Premayagna' shall be 'Manas-Panchagni'. We shall have a healthy dialogue on it. May the Almighty bless us all that we are able to perform this 'Panchagni-Tapas' and as a result of this 'Tapas' our life is illumined and for our inner direction I have chosen

this subject. You might be knowing that 'Agni-Purana' happens to be a 'Purana' out of the eighteen 'Puranas' available to us. When such topics are taken up then I get an opportunity to go through the entire text in order to brush up my own memory. Somewhere or the other, I am blessed with this opportunity to have the 'Darshana' of the sacred texts. Our Aryan civilisation was entirely the worshippers of 'Agni'. Leave aside the 'Aryans' and consider the Non-Aryans; those who resided in the jungles, they too worshipped the fire. In the ancient times if any element has had a universal respect or was worshipped then it is 'Agni'. Water was indeed there but it was very easily available and was not considered divine! Air was also taken very lightly. The earth was there. The sky was also there. People mostly used to eat raw in those times. They used to eat fruits, vegetables etc. but uncooked! All of a sudden some dried leaves and twigs caught fire and since then it was revered. 'Agni' is a very 'Aadi-Anaadi' Deva! That is why we have the 'Agni-Purana, Agni worship, Agni Deva'! This lighting of the lamp or doing the 'Aarti', what does it signify? It is basically the worship of the Fire God! That is why, when we sing 'Shreemann-Narayana-Narayana' we added 'Agni-Narayana-Narayana' to it! The 'Agni' is considered to be the

embodiment of 'Narayana'. Therefore my dear brothers and sisters, there is a very vast glory of 'Agni'!

Kindly remember this fact that the person who stays close to the fire, for him remaining awake becomes very easy! One reason is that the person has to be very careful lest a splinter can fly off and singe him. But, 'Agni' is the symbol of awakening! The individual is careful all the time. So, in a way the diligent practice (Saadhana) of the 'Ramcharitmanas' is the 'Panchagni' worship! It is not like the Guru who blows and the ash flies off and the fire resurfaces! On the basis of the text we have been doing so much of spiritual discussion and introspection which in turn has proved to be beneficial for our day to day life for the past so many years by taking up a topic for the discussion is the 'Dhunna' of my 'Manas' only. To create the fire of this discrimination or wisdom from the 'Ramcharitmanas' this is the exercise of 'Arranni-Manthan'!

Ramkatha kali pannaga Bharani|

Puni bibeka paavaka kahun arranni||

Giving the introduction of the 'Ramkatha' Tulsiji says that the 'Katha' of the 'Manas' is the sacrificial churning twigs from which the fire of wisdom is kindled! The 'Ramkatha' is the mother of 'Viveka' or wisdom! And this understanding is very important in our lives. The worldly or the profane understanding and the unworldly or ethereal understanding. But an understanding is very important. In fact, both types of understanding is essential for us! Even in our worldly relationships and behaviour, wisdom or discretion is essential. How to live, how to speak, how to eat, all this discrimination is taught by the 'Ramkatha'. And it goes from the mundane to the supernatural! Many people are born with this inborn gift of an uncanny understanding.

Matu bibeka alaukika torrey|

Kabhun na mittihi anugraha morrey||

The Lord has issued a certificate that, 'Hey, Mata Kaushallya! You are about to become a mother but you have this uncanny power of discrimination. Both the understandings are necessary. Many people boast that we only believe in the supernatural discretion because our mundane understanding has now become redundant! We have nothing to do with this world! How do say this that you have nothing to do, Yaar! One has to maintain the basic profanities of

life! Defining a 'Sadhu', my 'Tulsidasji says –
Seela gahani saba ki sahani, kahanni hiya mukha Ram||

Tulsi rahiyye aehi rahanni, santa jannana ko kaam||

There are five types of 'Sadhus'. At 'Kedar', I had spoken about three types of 'Sadhus'. One, who leaves home is a 'Sadhu'. Like, 'Vibheeshana'! '*Sadhu avaggya turata Bhawani*'. But, when do we leave home? When we are kicked! So, 'Vibheeshana' was kicked and that was his turning point in becoming a 'Sadhu'. 'Ravana' kicked him out and immediately he left home leaving everything behind. So the 'Sadhu', who is a 'Sadhu' per se! The example for this is 'Vibheeshana'. Another 'Sadhu' is known as a 'Sutthi Sadhu'. I had explained this at 'Kedar'. 'Sutthi Sadhu' means a beautiful, pleasing to the mind, who is loving to talk, loving to meet and loving to eat with and so on. In Gujarati we shall say, '**Gammto Sadhu!**' 'Sutthi' means pleasing to the mind or loving! For Sri Rama, Goswamiji uses this adjective of 'Sutthi-Sadhu', whose nature even appeals to his enemies.

Jaasu subhaau arrihi anukoola|

So kimi karihi maatu pratikoola||

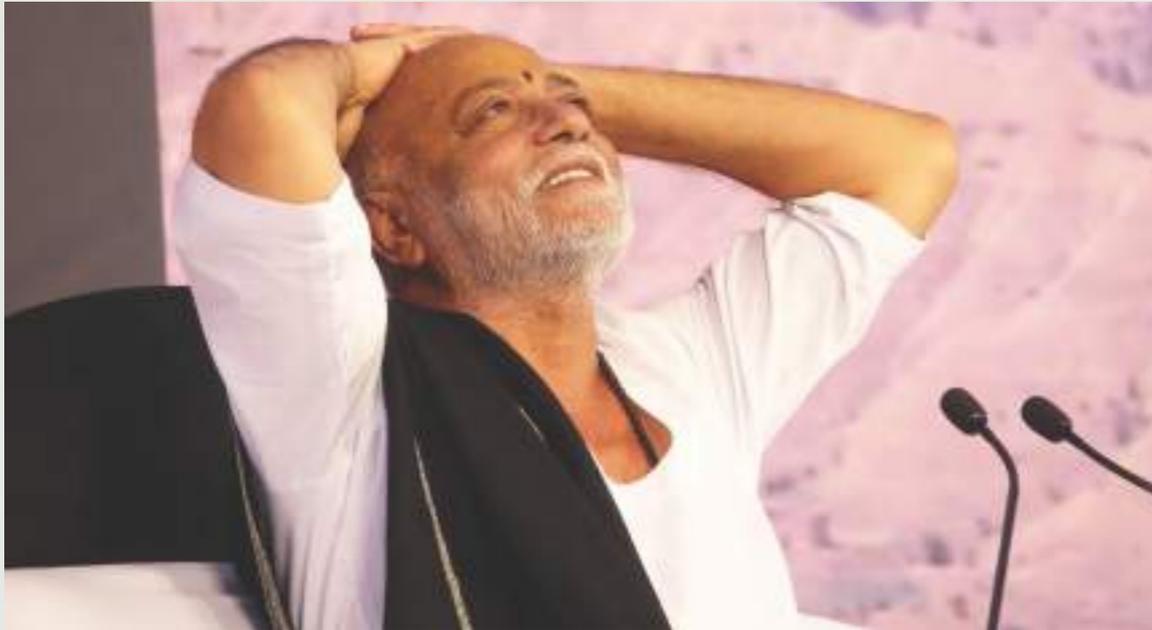
Hai neeko mero Devata Kausalpati Ram|

Subhaga saroruha lochana, sutthi sundar Shyam||

'Neeko' means loving and 'Sutthi' means beautiful!

Bali Pooja chaahata nahi, chaahata ek preeti|

Someone asked Goswamiji that you say that your Rama is beautiful, loving but kindly tell us the reason behind it? He never demands any sacrifices (Bali) or worship in this way or give up this thing or that thing. He doesn't ask for anything. One meaning of 'Bali-Pooja' is to sacrifice, to oblate or (Qurbana), or in other words a very strong and difficult form of worship is also called 'Bali-Pooja'. Why is Rama loving? Why is Krishna so loving? Why is my Mahadeva so dear? Because, they do not demand any 'Bali-Pooja'. They just want an iota of our love! Love God! This poor world ling, how can he offer his total love to the Almighty? You can love His eyes! You love His words or His hands! They are all very charming or lovely. The Lord is out and out lovely! '*Madhuraadhipatthey akhillam madhurram*'. You love Him. 'Venni Bhai Purohit' has written in Gujarati –



*Taari aankhno affinni taara bollno bandhaanni,
Taara roopnni poonamno paagal eklo|*

Just think or remember Him once. He will be very much obliged and be verily pleased. Who's every action or method is pure and unattached.

Sumirata hee manney bhalo, paavana saba reeti|

Who is so? Tulsiji says that my Lord Rama who is charming, lovely and pleasing to the mind in every which way!

*Nava kanja lochana kanja mukha kara kanja pada
kanjjaarrunnam|*

*Sri Ramchandra kripaalu bhaja mann haranna bhava
bhaya daarrunnam|*

Sri Rama is 'Sutthi-Sadhu' or the 'Gamto Sadhu'. One becomes a 'Sadhu' by the 'Laatt' (Kick), whereas the Sufi becomes a 'Sadhu' by a 'Baat' or just a word! Just a word is enough to attract him! 'Kaykayei Ma' just said, '*Chaudaha barisa Ramu bannbaasi*'. Just this much was enough! The mother has asked, 'PERIOD'! Sometimes, by hearing some words the saintliness or asceticism just dawns and this is what we call a 'Sutthi-Sadhu'. On hearing the words of one's mother the one who takes to asceticism is the 'Sutthi-Sadhu' or a charming, loving sage or Sadhu. Just on hearing the words of renunciation if one becomes a monk then he is a charming monk! The one who is hurt or in other words has been hurt emotionally very badly he becomes a total ascetic, complete in all respects. 'Because of me my Rama had to go into exile'! The one who is burning with this thunderbolt of a misery will become a complete ascetic! Some by 'Laatt', another by 'Baatt' and the third by 'Aaghaat'! 'Talgajarda' has added two more classifications. Irrespective of any cast or religion, one can become a 'Sadhu'. Saintliness is such a vast ocean which accommodates every one without any distinction. It has no patent reserved for anyone in particular. Thinking, pondering, experiencing and understanding this fourth category came to light which is that one can be a born 'Sadhu' or a 'Saint' from birth! Tulsiji is referring to this class of the 'Sadhu' when he says, '*Seela gahanni*'. From wherever one can get wisdom or discretion or humility, he instantly grasps it and takes hold of it. If he can live with such piety, why can't I? You and I should accept humility and gratitude from wherever we can get it! 'Paan Bai'

asks 'Gangasati' that should we salute or bow down to a 'Sadhu'? Her reply was that bow down again and again to a humble saint or Sadhu. Now, who is the 'Sheelvanta-Sadhu'?

Jeynna baddlley nahi vartamaan.....

Then again this situation arises that wherever you see morality or virtue, can you accept it? If only an inborn virtuous, this gives rise to another question! My Tulsiji answers, '*Sabbki sahanni*'. When you shall accept the 'Sheela' then you will have to accept or tolerate the entire world and will have to listen to everybody! **That is why 'Kabir Sahib' says that listen or hear everyone! Don't react! Be patient!**

Seela gahanni sabbki sahanni.....

One needs to tolerate everyone. You may try your utmost but if the other person is not willing to understand. **Tulsiji says, 'Saavadhaan! Beware! Rama not only in utterance but Rama from within or from the heart.** When you utter 'Rama' the other person will become careful or attentive. And when you say from within or from your heart then you shall embolden your consciousness. Both the words are enjoined together. This is the work of a Sadhu. Tulsiji says that such a 'Sadhu' who fulfils the profanities and moves forward in the journey of ethereal wisdom! What I want to say is that it is a sincere and pious effort to light the fire of wisdom by performing the exercise of the nine day 'Arranni-Manthana' by the 'Ramkatha'. Now, what is the 'Ramkatha'? It is not merely a 'Vaarta' or a story. It is the 'Katha' of the divine past times or 'Leela', it is the 'Rasamaya Katha' of the Lord, undoubtedly! It is an exercise of the 'Arranni-Manthana' to develop or ignite the 'Viveka' or discrimination!

Goswamiji has brought down this 'Katha' through the seven 'Sopaanas'. The original creator is 'Aadi Kavi Vaalmiki' and subsequently "Tulsiji". In this age of 'Kali' for the emancipation and salvation for the people like us, Goswamiji brought it down! The world of faith believes that 'Vaalmikiji' incarnated as 'Tulsiji' for the benefit of mankind! So, Tulsiji created the 'Ramcharitmanas'. The primordial creator of this great text is Lord Shiva. Goswamiji, created seven 'Sopaanas' or steps. 'Bhagat Babu' wrote a poem;

Ammey nissarrnni banninney duniyaama oobharrey.....

Chhadhnaara koi no mallyarrey.....

So, Baap! 'Baal, Ayodhya, Arannya, Kishkindha, Sundar, Lanka and Uttar'; these are the seven 'Sopaans'. In the beginning he wrote seven mantras;

*Varrannam artha sanghaannam rasaannam
chhandasaamapi|*

*Mangallannam chha karttarau vanddey Vaani
Vinayakau|*

*Bhawani Shankarrau vanddey Shradha vishvaas
rooppinmau|*

*Yaabhyyam vinna na pashyyantti siddhaha swaanthaha
sthameeshwarram|*

In seven 'Mantras' the 'Mangalacharana' was done then he brought down the text in the very common profane local dialect. Five 'Sortthas' comprising the veneration of Lord Ganesha, the Sun God, Lord Vishnu, Ma Bhawani and Lord Shankar are written. This is followed by the '*Bannddau Gurupada...*' he puts across the five forms of the Guru. This is a 'Pancha-Roopa' Guru! This is followed by the veneration. One form of Guru is 'Ganesha', i.e. the 'Vivekrupi-Guru'. Then the Sun is the Guru of Sri Hanuman, who is a Guru undoubtedly. The second form of the Guru is the Sun. The third form of the Guru is 'Vishnu'. '*Gururbrahma Gururvishnu*'. The Guru is 'Vishnu'. The fourth, 'Maheshwara Shankar' is the Guru or the 'Tribhuvana-Guru'. Thus, my Guru who has these five forms, I venerate him;

*Bannddau Gurupada kanja kripasindhu nara roopa
Hari|*

*Mahamoha tammapunja jaasu bachana Ravi kara
nikara|*

So, the very first topic of the 'Manas' is the 'Guru-Vandana'. The first topic of the first 'Sopaana'. Let us sing a few lines;

*Bannddau Gurupada paduma paraaga|
Suruchi subaasa sarasa anuraaga|*

*Ammiya moorrimaya choorranna chaaru|
Samana sakala bhava rruja parivaaru|*

Goswamiji venerates the divine lotus feet of

the Guru, the divine light emanating from the toe nails, the holy dust of the Guru's lotus feet is used as a kohl to cleanse the eyes and he begins writing the 'Ramcharitmanas', wherein he first of all venerates the Brahmins. They are the Devas of the Earth. In this way, ultimately venerating the entire world, Tulsiji says –

Siya Raammaya saba jaga jaani|

Karahun pranaam jori juga paanni|

Thus, Goswamiji venerates the entire world as the expansion or the embodiment of Sri Sita-Ramji. Then he goes on to venerate Maharaja Dasarathji, Mata Kaushallya, Maharaja Janaka, Sri Bharat, Sri Lakhana, Sri Shatrughna and in between –

Mahabeera binnavau Hanumaana|

Raama jaasu jassa aap bakhaana|

As you all know that the 'Vyaaspeetha' has been following this tradition that the first days 'Katha' should be up to the 'Hanumanta Vandana'. Let us all sing and venerate Sri Hanuman through these lines from the 'Vinayapatrika' –

*Mangala moorati Maarutnandana|Sakala amangala
moola nikandana|*

*Pawantannaya Santtana hitakaari|Hridaya birrajata
Avadha Bihaari|*

*Banddau Raam Lakhana Baidehi| Jey Tulsiki ke param
sannehi|*

In this way, Goswamiji venerated Sri Hanuman. After that, he venerates all the friends of the Lord one by one. Then he venerates Sri Sita-Ramji Maharaj. Then he venerates the 'Ramnaam Maharaj'! We shall talk about it tomorrow.

Please remember this that the one who lives next to the 'Agni' he is awake naturally! One, he has to be very careful that any splinter should not burn him. But 'Agni' is the symbol of awakening. The person remains very cautious! So in a way the spiritual practice of the 'Ramcharitmanas' is the 'Panchagni-Sadhana'. Any Guru can just blow the ash away and the fire and it comes alive instantly. For the past so many years we have been talking about this text taking up different topics for discussion each time for our up-liftment and development in life is in fact the 'Dhunna' of 'Manas' only! Such a 'Ramcharitmanas' is the 'Arranni-Manthana' exercise to invoke or bring forth the fire of discrimination.

'Gargi' is the proof of wisdom and 'Margi' is the symbol of trust!

Baap! There are few questions. One lady has asked, 'Bapu! What is the procedure of performing the 'Panchagni-Anushthaan'? Can women do it?' Sitting surrounded by the heat of the 'Panchagni' is a form of 'Tapasya'. In the 'Sadhukddi' language it is called the 'Panchatapa'. The methodology involved in its performance is that in an open space, as far as possible in a circle of three feet radius, at four places dried lumps of cow dung are burnt and the fifth is the heat of the Sun from above. This is what is the 'Panchagni' or the 'Panchatapa'. During the 'Kumbha' the sages and ascetics who do the 'Kalpavaas' at Sri Bharadwaj ashram, those 'Mahatmas' perform different 'Anushthans', which finds a mention in the 'Manas', the austerities performed in the ancient times was called the 'Kaplavaas-Sadhana' and this also was called the 'Panchadunni-Sadhana'. On the banks of the 'Triveni' wherever one used to get the place, even the householders used to perform these austerities. In the presence of the Sun the 'Panchadhunni' used to be performed.

The holy month of 'Ramadaan' is going on. In the Islam religion, 'Roza garmi ka, khairaat baarish ki aur namaz sardi ki' is deemed as 'Tapas'. The followers of Islam are performing the 'Roza' in the peak of summer. This year, it has come during the summer months otherwise it comes generally around the 'Shraavan-Maas'. As per their Lunar Almanac, this year it has come now. The importance of 'Roza' during the summer months is greater because the days are longer. Because the days are longer, you are fasting for a longer duration and that is the true test of endurance! That is why in Islam it is believed that the 'Ramadaan' during the summer is given a lot of importance. The Middle East, Mecca, Medina, Iran, Iraq where the majority religion is Islam. If we go by the geographical identification the 'Parsees' who originated from Persia which happens to be modern day Iran, have brought the fire of this land with them to India. For 'Parsees' their main worship is of fire and in their 'Agiyaaris' the fire is burning continuously. This community has intermingled with us like the sugar mixes in milk! In these Middle Eastern countries, the 'Roza' of summer carries a lot of importance because in the peak of summer one remains without food or water for a long period of time. Distribute the 'Khairaat' during the rainy season. During the rains, it becomes difficult to travel. Therefore, in Islam when travelling is tough, one who undertakes to go from place to place distributing 'Khairaat', it is given a lot of weightage. To offer 'Namaz' during the winter is very commendable because in extreme cold one has to get up very early and offer prayers. To tolerate the vagaries of nature and undertake to perform the austerities is given a lot of importance in Islam.

So in the 'Panchatapa-Sadhana' you surround yourself by lighting the dried cow dung (Kandda) and the Sun shines brightly from the top is what 'Panchagni' is! There are particular 'Mantras' for it. We shall not go into it. This is 'Kaliyuga' and performing the 'Panchagni' is not necessary. If anyone performs it then I offer my 'Pranams' to him from a distance! To live a worldly life and engaging in 'Bhajan' is undoubtedly a great 'Panchagni' tapas!

You have specifically asked that can women do it! No, not at all! I vehemently oppose it. The women of my land or the women in general also but especially the Indian woman is continuously doing the 'Panchatapa'. Even men are doing 'Panchatapa'. We, the worldly lot live amidst five types of 'Agni'.

The first is the 'Shokagni'. When there is separation in the family or there is a dispute or any untoward incident takes place then the maximum pain is felt by the mother. One pain or sorrow that why did this happen? This misery, keeps the lady burning or seething all the time. The second is the 'Chintagni'. I have to educate my children, have to get them married, husband is ill and the household has to be managed within very meagre earnings! Today, education is costly, medical treatment and medicines are expensive. So, the women are more concerned about the future and my 'Vyasaapeetha' would like to call it the 'Chintagni'. Third, 'Shankagni'. The mother who tirelessly and unselfishly works for her family, she is subjected to doubt or questioning by her daughter-in-law, at times an immature son, at times her brother-in-law or the sister-in-law, at another her daughter or son-in-law or even her husband who distrust her at every point. Every woman burns in this 'Shankagni'. Fourth, 'Nindagni'. The neighbours or a very crass set of people without knowing the facts or without any understanding indulge in unnecessary criticism or rile! Over and above all this, the burden of the entire household, in other words like the scorching heat of the Sun from above! Fifth, 'Santaapagni'. So, in my opinion this is the 'Panchagni' for the women!

Even the men have to burn in this 'Panchagni'. Because, in our 'Vedic' tradition, five forms of fire have been given. One form of the fire is male, the second is woman, third is the cloud, fourth is the earth and the fifth is the Sun. This is the 'Vedic Panchagni'. Let me do some balancing. The man also has to bear the heat of the 'Panchagni'. The poor man toils and works so hard in order to earn money and the wife very merrily just goes and spends it! So, even the man burns in this fire of worries. The head of the family or the elder most respected member or the family is pained by any wrongdoing on the part of his family and is singed by the fire of sorrow. Even the man is doubted,

mistrusted or is misunderstood by his family and more so by his wife so he burns in this fire of doubt! All these are a part of the 'Panchagni'. According to the place and times, reforms have to take place even in the field of spiritual practices. The Mahatmas, the renunciates or the ascetics all perform tapas. We all are already afflicted by the heat (Tapt).

In a sense, all women as well as men are doing the 'Panchagni' ritual. The women have absolutely no need to perform this form of tapas. You cook the food in time with love and reciting the 'Madhuraashtaka' while you cook and feed your family and any guest who comes to your door completes all the tapas that you need to perform. Smile and sing anything of your liking while cooking.

In our tradition it is given to believe that women are forbidden from performing 'Yagna'. I have always maintained that it is a misconception that the woman is not allowed to perform the 'Yagna' but in fact she doesn't need to because she already cooks the food, which is nothing but her 'Yagna'. In the 'Upanishads' for the 'Anna' it is said; '*Annam Brahmameti vyajaanaat*'. She cooks wholesome tasty food for her family and serves 'Brahma' in their plates. Cooking of the food on the fire is her 'Yagna'. She is pouring the oblations in the fire. After doing all this if you still find time and would like to do the 'Yagna', please go ahead and do it with all means! In certain things, reformation or an amendment is a must. And we should draw courage to go ahead with these amendments. The one who is trusted by millions of people such a respected figure should come forward and present a new amended or a reformed picture. There might be criticism or objections, so be it! Therefore, I once again repeat that the women don't need to perform the 'Panchagni' ritual. And if they have to do it then to me personally, it does not appear very appealing! 'Tapasya' is the domain of man so let him do it! And in the cool shade of his tapas, you take care of your family. This too is 'Tapasya'!

It is said that the women are forbidden from reciting the 'Veda-Mantras'. All these notions need to be rectified or amended. When the mother sings a lullaby while putting her little one to sleep is her recitation of the 'Veda-Mantra'. If you are busy doing the ritualistic 'Veda-Paath' and thereby neglect your children and don't shower them with love leaving them crying is not at all desirable and instead if while doing your duty you hum or sing anything, it will be your recitation of the 'Vedas'. If women were debarred from the 'Vedas' then 'Gaargi' would not have been there. There are only two streams of flow in the world. One is the 'Gaargi' stream and the other is the 'Maargi' stream. The 'Gaargi' stream is the flow of the 'Shloka' and the 'Maargi' stream is the flow of 'Loka'. You have a choice to choose any of the two! One is superior or cultured (Shishtha) whereas the other is revered or beloved (Ishtha). People call us as 'Maargi Bawas' and I like this way of addressing! On

hearing my 'Maargi' word, people in the country as well as abroad have begun naming their girl child as 'Maargi'. I welcome this! 'Gaargi' is the path of knowledge whereas 'Maargi' is the path of devotion or 'Bhajan'. 'Gaargi' portrays knowledge or intelligence whereas 'Maargi' stands for simplicity, innocence and trust.

There are six forms of fire or 'Agni'. 'Dhoomagni, Deeptagni, Mandagni, Madhyamagni, Kharagni and Bhaddagni'. The first is 'Dhoomagni'. When you don't see the fire burning but there is smoke all around, this is known as 'Dhoomagni'. This is 'Dhoomavanni Nyaaya'. There can be no smoke without fire! Many people's anger is also like this 'Dhoomagni'. It is not evident but is very conspicuous! The second is 'Deeptagni'. Here, the fire is visible. The scriptures also specify the size saying that the piece of wood that can be held in your palm and just the front tip of it is burning, it is what is called 'Deeptagni'. The third is 'Mandagni'. You are holding the burning piece of wood in your hand but neither the fire is visible nor the smoke but it just burning very slowly. The fourth is 'Madhyamagni'. It is in between, neither a raging fire nor very mild. The fifth is 'Kharagni'. Fire in its truest sense! And the sixth is 'Bhaddagni'. When you burn a lamp and pour some ghee into it and all of a sudden the entire wick and the lamp begins to burn violently, this is 'Bhaddagni'.

Therefore, I will not say that the women do not have the right to the 'Vedas'. Even if it is written anywhere then I shall just keep it aside because I cannot agree or digest this fact! Kabir Sahib has his own beliefs or notions, Guru Nanak has his own judgement or assessment. Neither of them will say that the other person is wrong. Someone propagates the 'Advaita' philosophy, the other talks about 'Dvaita', another speaks about 'Shuddhadvait', some other emphasises on 'Dvaitadvaita' and 'Talgajarda' would like to add 'Premadvait'. We feel that what we speak is only true! All those who came in different traditions tried to propagate their own beliefs or philosophy but negated all the rest and opposing the other's viewpoint went on to shout kill, throw him out or outcast him and so on! Arrey! What sort of foolishness is this? Your 'Sadguru' or the 'Buddha-Purusha' will bow down in shame at what his disciple is doing? Respect divergent views! But such things go on in the world. Kabir Sahib had said –

Kabira kooan ek hai, pannihaari anek

Bartan sab nyaarrey bhayye, paani sab mein ek||

Has there been such a 'Buddha-Purusha', Sahib? You will not find one even if you go to search for him. I shall say it with total confidence and proof that 'Kabir' Sahib, all his life bore the heat of the 'Panchadhoonni'. Sometimes the 'Shokagni' or the 'Shankagni' or the 'Chintagni' or the 'Santaapagni' or the 'Nindagni'. Keeping 'Kabir' Sahib in mind, our 'Nitin Bhai' has written an entire 'Pada' on 'Sahib'. I remember one line from it;

*Sahib! Jaggrney khaatar jaaggey|
Chhek bhaangtti raathey jaathey oondu talliyun taaggey|*

Such a moment comes when all the departments of reality or the creation are asleep. Some people attribute that time to be 1.30 AM to 3.30 AM; some say it is 2 to 3 AM or 1 to 3 or 3.30 AM. It is said that during this hour even the flow of the rivers fall asleep, the wind ebbs and goes off to sleep, it is the depth of the night, the birds and animals are asleep and even the leaves of the plants and trees rest for two hours. At that hour, a 'Kabir' stays up or a 'Nanak' is awake or Saint 'Tukaaram' is awake or a 'Gyyandeva' or a 'Naamdeva' or a 'Sahajo Bai' or 'Maharishi Raman' any 'Aurobindo' or 'Thakur Paramhansa' stays up for the mankind or the entire creation. That is why, focussing on the 'Buddha-Purusha', Nitin Bhai has written the entire 'Paddavali' (Poem).

Why was 'Kabir' awake? For whom was he awake? The one who had declared, '*Kaha Kabir mein poora paaya*'. What else was remaining? What 'Panchadhoonni' had he to perform? Who was awake? But a very highly realized line comes, '*Chhek bhaangtti raathey, jaathey oondu talliyun taaggey*'. We have a saying, '**Sadhu toh chhaltta bhala**'. 'Talgajarda' feels that a little bit of improvement or reform is necessary. '**Sadhu chhaltta bhala**', this is fine that 'Chharraiveti' or the Sadhu must always be on the move (Paribhramann) or he should be the 'Parivraajakacharya'! He should not be sitting in one place. My 'Vyaaspeetha' feels that Sadhu must be on the move is not just sufficient but I would like to add, '**Sadhu toh jaagta bhala**'. Like Saint Kabir or Gyaaneshwara, or like Jagadguru Tukaaram he must have an 'Abhanga-Jaagarana'! 'Jagadguru Tukaaram' was awake for the world. When each and every limb or part of the nature is asleep, the Sadhu remains awake. That is why 'Talgajarda' feels that it is more apt and necessary that the Sadhu must be awake! Many people remain awake for long hours or walk a lot that does not make him/her a Sadhu. In the bar people are sitting up to the wee hours of the morning. In riling or gossiping people are up till 3 or 4 in the morning. To frame someone or to conspire they will not sleep at all! Is this being awake called awakening? My 'Manaskaar' writes a 'Chaupai' and says;

*Jaaniya tabbahi jeeva jaga jaaga|
Jaba saba bishaya bilaasa biraaga|*

Sri Lakhana is explaining to 'Gooharaj' that the entire world is asleep but consider that person to be awake who is not interested in enjoying the sense pleasures. **Renouncing the sense pleasures will not come very easily, please remember!** I have given up sense enjoyment is easy said than done. We all are very weak! It is a different matter for the 'Sahib' or the 'Siddha-Purushas'. What is our capacity or status that we talk of giving up sense pleasures? Tulsi is very practical when he says that give up the hankering or attachment to sense pleasures. Don't give up food. Eating too is a 'Bhoga'. But whatever rice, lentil, bread and vegetables

come into your plate to consume it with a feeling of 'Bhiksha'. But don't run after having a 'Chhappan Bhoga'! I need to preserve my body for 'Bhajan' and in order to do that I shall do 'Bhojan'. Whatever is essential, go ahead and do it! We are debauches! When we give up debauchery only then will be deemed to be awake!

So, 'Sadhu toh chhaltta bhala, Sadhu toh jaagta bhala and the third thing what I have realized by the grace of my Guru is that **Sadhu toh bhajtta bhala**! Walk a lot, travel far and wide and become the 'Parivraajaka' or the wandering minstrel. Travel to the remotest corners of the world so that no country should be deprived of the touch of his holy lotus feet. He might be awake for nights at a stretch but if he does not do any 'Bhajan' then? '*Binu Hari bhajan na jaai kalesa*'. The only solution for the five 'Kaleshas' or distress as pointed out by 'Patanjali' is 'Hari-Bhajan'. If you want your attachment and hatred to be eradicated then do the 'Hari-Bhajan'. If you want to overcome your egoism then worship 'Hari'. To overcome 'Avidya' or ignorance you have to do 'Hari-Bhajan'. 'Jijivisha' or the desire to live long, various other desires or wishes, if you want to be free of all then the one and only solution is 'Hari-Bhajan'. So the arduousness can only be overcome by 'Bhajan'. And there is no substitute of 'Bhajan'. Like the scriptures state that there is no substitute to truth, no substitute to love and no substitute to compassion, in the same way there is no substitute to 'Bhajan'. The one who prays or worships, his walking is meaningful and his being awake is purposeful. The one who performs 'Bhajan' is blessed in so many ways. There is a 'Pada' in Gujarati –

*Harinney bhajtta hajji koini laaj jatta natthi jaanni rey|
Jeni surta Shaamalliyanney saath vaddey Veda vaanni rey|
Whalley mhaarrey Meerabainu jher halaahall peendhu rey,*

Poorya Paanchhaallina cheer Pandava kaam keedhun rey|
The ones who have been awake for the world have all had to drink the poison. 'Kabir, Tukaaram, my Lakhana', all kept awake. The foolish people are unable to understand the meaning of the adversity of a 'Sadhu' is just this that his 'Bhajan' is reducing. The 'Manas' says;

*Kaha Hanumant bipatti Prabhu soi|
Jaba tava sumiranna bhajan na hoil|*

The time that you have to spend in 'Bhajan' or contemplation of the Divine if it is spent in mere worldly discussion or is spent in criticising or riling, is in its truest sense a calamity. Which is useless and nothing but unnecessary gossip. What 'Kabir' says, '*Kaha Kabir mein poora paaya*'. I have achieved all what had to be achieved. Why should he be awake? Will he not stretch out his legs and sleep? There is a couplet of 'Basheer Badr' –

*Soye kahaan tthey aankh nein takkiyye bhiggoyye tthey|
Hum bhi kabhi kissi ke lliye khoob royee tthey|*

There is a 'Ghazal' by 'Harsha Brahmabhatt'
Sahib –

*Ya merrey kaddmon ko koi safar toh milley|
Ya tthahar jaaun aissa koi ghar toh milley|
Dil ko dil se yakeennan milallenggey hum,
Pahalley unki nazar se nazar toh milley|*

So, we are discussing that who could remain untouched or unaffected by the heat of the 'Panchagni'? Who has been free from it? Man is 'Agni' and the woman too is 'Agni'. The earth is 'Agni' as well as the clouds are also 'Agni'. The Sun also is 'Agni'. The writers of the scriptures have spoken about these five forms of fire. Coming back to your question that should the women folk perform the ritual of the 'Panchadhoonni'? No, not at all! We all are continuously singed by it!

In the Vedic tradition, five forms of fire have been discussed namely, cloud, sun, earth, man and woman. I am discussing all this on the basis of the 'Manas'. In the 'Sunderkanda' of the 'Manas' there is such a topic. The amount of talk about 'Agni' is there in the 'Sunderkanda' is not there in any other 'Kanda'. Whatever shortcoming if any was there that Sri Hanuman completed it by burning down the Lanka! The fire element is the 'Beej-Tattva'. After all, fire is present everywhere.

Ma Jaanki herself, in the 'Sunderkanda' is singed by the heat of the 'Panchagni'. The earth is a form of fire. And the daughter of the earth is sitting on the earth. She is digging the earth with her toenails. By the grace of my Guru I would like to say that Ma Jaanki undoubtedly has borne the heat of the 'Panchagni' in the 'Sunderkanda'. One, the earth is fire and the 'Agni' is 'Brahmma'! You all know this famous 'Mantra' of the Vedas –
Ekkam saddvippra bahudha vaddanti agnnim yammam maatarishvaan maahuhu|

The same 'Brahmman' is called by different names. He is sometimes addressed as 'Agni', at another as 'Yagna' and yet another as 'Vaayu'. The very same 'Brahmman' is called the 'Agni' or the 'Yagna' who is the controller, the one piloting or helming and holding everything in a very orderly or well organized fashion. The very same 'Brahmman' is also addressed as 'Vaayu'.

Therefore, the earth is 'Agni'. She sees the Divine Mother or Ma Jaanki going through some pain or languor. As per the geographical tenets, if you dig into the fire, you will only get fire out of it. The upper crust of the earth is calm and cold but deep underneath, there is lava! So, the earth is 'Agni'. One meaning of the earth or 'Prithvi' is patience or tolerance. Tolerance too is 'Agni'. Mata Sita is being singed by this fire of the earth.

The Vedas proclaim that the rain clouds too are 'Agni'. Though, one line forces us to think, '*Raakhesi jattana karaai*'. Mata Sita was kept at the 'Ashok-Vaatika'. There is no description of a shed or even a canopy given. The scriptures say that she was seated in the shade of the Ashok tree. Was there no rain? Of

course, it being the South, there ought to be rain. And Lanka has quite a decent amount of rain. That is why, in the message of Sri Rama to Mata Sita, there is a line;

Baaridda tappat tela janu barisa|

Therefore, the cloud is also the 'Agni'. That which we say is cold, in fact it symbolises fire. Everything that exists has the fire element embedded into it. '*Paavakmaya sasi sravata na aagi*'. But, on both the sides the fire of love rages on (Dono orre prema palltta hai). So, keeping Bhagwati Jaanki in the centre, this word has been used. Therefore, the earth is fire and Ma Jaanki is surrounded by the 'Panchagni' here. The Sun is 'Agni' as it is! The male too is fire. Here, there are two men, one is Lord Rama, '*Puraana prasiddha prakaash nidhi*'. The son of the fire, and she is bearing the heat of His separation. The second man is 'Ravana'. So, this fire in the form of 'Ravana' who is a male, is also singing her. He keeps on coming every now and then and says something which further adds fuel to the fire. The fiery she demons seated all around her are also increasing the heat by their scornful looks. My Mother is encircled by all the five 'Agni' from all directions. This is the 'Panchagni' of the 'Manas' where the fire is raging from the five sides. So, the entire text is filled with the 'Agni' element but out of all, the 'Sunderkanda' is truly amazing!

Therefore, the earth represents the 'Agni', the clouds, the males, the females and finally the Sun, all represent the fire element. Here, though the Sun is not clearly mentioned but the disciple of the Sun, Sri Hanuman is seated right above. Even then the grief is not abating! It means that the fraction or the 'Suryaansha' or the devotee of the Sun is seated above and she is seated in the shade of the Ashok tree but still she is burning! This is Ma Jaanki's 'Panchadhoonni'! At times, the place where we are in, that too burns us! Then one should understand that the earth is also emitting fire! At times people say that we are with you and our hand is on your head! Such people, when they cheat you then think it to be that the Sun is emitting fire. Third, when someone says that whenever you need anything please ask for it and if it doesn't pour then say! Such a rain filled cloud when turns dry then it is like the Sun spitting fire! The problems faced by man in the day to day life are all akin to this 'Panchagni'. At times the brother is turning out to be the fire for his own brother or the father for the son or vice versa! This alone is what we call the 'Panchadhoonni-Tapas'. By undergoing this 'Panchagni' ritual day in and day out, ultimately Ma Jaanki comes out of it as the daughter of 'Agni'. Ma Jaanki came out of the pot which was filled with the fire of the rage of the 'Rishis & Munis'. That is why, the 'Agni' becomes her father. And here in Lanka, when she comes out of the fire then 'Agni' himself hands her over to the Lord. In this way, she becomes the 'Agniputri' and Sri Rama becomes the 'Agniputra'.

In our tradition the fire is considered to be the witness. When Sri Rama and Sugreeva's friendship had to be sealed

then Sri Hanuman keeps the fire in between. In the marriage ceremony also the fire is kept in the centre. *'Sita Prathama anala mahu raakhi'*. Why was she kept in the custody of the fire? Because she was kept in the safe custody of fire as the witness and ultimately the fire would prove her purity and chastity. So, the 'Agni' is the 'Saakshideva' and that is why in all the ceremonies the fire element is present as the witness. We may not perform the 'Yagna' at home but help the poorest of the poor to burn a lamp in their place of dwelling then here the lamp representing the fire as a witness that we are saluting the person by lighting the lamp! In the 'Srimadbhaagwatji' it is given that so many elements of the nature stand as a witness of our actions out of this list, fire is one such element. Whatever we do, the Sun stands as the witness! The water element is also a witness. Our Guru is the greatest witness of our Karmas! He might not say it openly, that is his saintliness. But the 'Buddha-Purusha' keeps a track of our progress as well as regression. If you come and bow down to him and say something and behind his back you say something else then do you think that he will not know? He knows and is aware of everything but saintliness is totally a different sphere!

So, the fire is an amazing element. The very first word of the very first 'Mantra' of the Veda is, *'Agnimilley purohitaam'*. 'Agni' is a 'Deva' for this one reason that whatever ablutions we put into it, it accepts it! In the 'Manas', the 'Buddha-Purusha' is considered to be the embodiment of the fire. Sri Hanuman is a 'Buddha-Purusha', Lord Shiva is truly and surely the 'Buddha-Purusha'. 'Tulsiji' has used the word 'Agni' for Him. Sri Hanuman, you represent the fire element, *'Prannavahun Pawana Kumar khala bana paavaka gyaan ghanna'*. To sit in the company of the 'Buddha-Purusha' or near him is also a form of 'Tapasya' and we can feel the heat of his spiritual energy. To digest this energy is very difficult.

One form of 'Agni' is the 'Bhaumagni' and another is the 'Vyomagni'. Another is the 'Udderagni' which is also known as the 'Maddhyagni'. When you see the bolt of lightning in the sky then the scriptures have called it the 'Vyomagni'. Though, this fire does not remain fixed or stationary. But when it strikes at a place, it will burn it down. I request the scientists to read the 'Ramcharitmanas' at least once. Then, kindly try and study the comparative analysis of your principles with it!

So, the fire accepts everything. The 'Buddha-Purusha' is 'Agni'. Sri Hanuman is 'Agni'. The Guru is 'Agni'. When we say that the male is 'Agni' then please understand it as the 'Buddha-Purusha'. Similarly, when we say that the women too is an embodiment of 'Agni' then she represents the form of the 'Jagdamba' here. Which characteristics of man should be considered as denoting the fire? The first attribute is that the one who accepts the two fires. Whether you abuse or praise, he accepts both with equanimity. Recite the 'Stotra' or the

prayer of 'Agni'. Whether you pour ghee or you pour crude, both are acceptable. If you pour ablutions, it is acceptable and if at times you put certain impure things as well, it accepts and burns all! When you pour ghee, it just flares up! If you pour water then it might ebb a little. Even if you want to extinguish it, there is no problem! Acceptance or tolerance is the characteristic of the 'Buddha-Purusha'. The fire accepts everything. The 'Manas' gives us a proof of the same. Tulsiji takes the name of 'Agni' right in the beginning of the text. *'Bhanu Krusaanu sarba rasa khaahin'*. The fire is the consumer of all the 'Rasas'. The 'Ramcharitmanas' is a 'Tribhuvanniya-Shabdakosha'. 'Anala, Agini, Paavaka, Krushaanu and Angaar' are the five forms of 'Agni'. Many things don't drown or merge with the ocean. The sea just throws them back but the fire does not throw back anything. In the 'Srimadbhaagwat', 'Swaha' is the wife of 'Agni'. 'Swaha' nourishes her husband with the ablutions being poured into it with 'Swaha' as the suffix, *'Iddam Agnnaye na muma'*. Just look at the wisdom of the sages and the ascetics that they have made 'Swaha' the wife and 'Agni' the husband. What a wonderful situation! Therefore, the 'Buddha-Purusha' and 'Agni' are one and the same. In the same vein, if we go on to see, *'Ekkam saddvippra bahudha vaddanti Agnnim Yamnam maatrishvaanmaahuhu'*. If the air is 'Brahmman' then by that logic my Hanuman too is the 'Brahmman'. Therefore, the nature of the 'Agni' in the form of the 'Buddha-Purusha' is to accept one and all! 'Rajendra Shukla' says –

Nishedha koi no nahin vidaai koinney nahin|

Hoon shuddha aavkaar chhun, hoon sarvanno samaas chhun|

The fire is the greatest example of total unconditional acceptance!

Second, if someone pours ghee in the fire then it is a different matter but even if someone puts a dirty thing in it, according to its nature, it will go up only! You may abuse the 'Buddha-Purusha' as much as you may like but he will only rise up because his lineage is very exalted and high! If you take a burning candle and try to invert the flame as much as you want but it will only point upwards and the melted wax will fall down. The flame is bound to go upwards only. Similarly, the 'Buddha-Purusha' doesn't come down from his exalted position, in spite of any criticism or riling, on the contrary, the more you criticize, the higher he goes! The fire does not cross the boundary of the 'Yagnakunda', this is the third characteristic. So, the fire does not cross its limit. The 'Buddha-Purusha' lights the fire and spreads the illumination without burning anyone.

The first thing is to accept one and all. The second is to always rise up. The third is to remain within the limits or the boundary and never to beseech the humility and decency. Though, it is not necessary but in order to set an example by his own conduct, he follows a

proper discipline. *'Praatkaal utthi kai Raghunatha'*, so had Sri Rama gone off to sleep that he woke up? After all, He is the Almighty. The day and night are also not as long as His wink! At times the world might see and feel that the fire in the 'Yagnakunda' has now become more or less quiet but the moment the ash from the top is blown away, it reappears. Similarly, you may feel on seeing the 'Buddha-Purusha' that he is asleep but factually speaking, just his eyelids are either closed or half open but he is not asleep! Without the inflammable material the fire seems to be quiet or still, the same is the position of the 'Buddha-Purusha'. And this form of the 'Agni' is the fifth attribute of the 'Buddha-Purusha' and he doesn't demand anything, whatsoever! The scriptures may say that offer ghee or 'Jou-Til' in it. This is the demand or the decision taken by the 'Karmakandi' Acharyas. The fire has no demands, whatsoever!

So, we all are discussing the topic of 'Manas-Panchagni'. Let me take up a little bit of the text in continuation. Yesterday, we were talking about the 'Guru-Vandana'. The Guru is Gauri, he is Ganesha and also the Gauri-Shankar. He is also the sun as well as Vishnu! Sri Hanumanji Maharaj is a Guru or a 'Buddha-Purusha'. He too is all in all! The Sun God is also a Guru and is very radiant.

At times 'Dada' used to say that 'Banddau Gurupada kanja kripaasindhu Nara roopa Hari' embodies all the five deities in it. Guru is Gauri, Guru is Vishnu, Ganesha, Lord Shiva and the Sun. Therefore, just in one 'Doha' all the five are present. *'Gurupada Kanja'* has 'Kanja' in it which is the seat of Mother Lakshmi. That is why, there is the fond remembrance of the Divine Mother there. Guru is Gauri, *'Matrudevo Bhava'*. *'Krippasindhu karunna ayanna'*, here the 'Krippasindhu' is Lord Shankar. *'Nara roopa Hari'* is Vishnu. Therefore, 'Krippa' embodies Lord Shiva and the one who is reclining in the sea is Lord Vishnu. *'Mahamoha ttama'*, the darkness of attachment or infatuation, here 'Dada' indicated that it represents Lord Ganapati because the attachment can only be overcome by a proper understanding or 'Viveka'. When there is a pitch darkness then at that time, the right understanding is very much essential. The Sun is the Guru. Therefore, we see that in one 'Doha' alone all the five deities are present, similarly, in Sri Hanuman all the five elements of

the Divinity are present. Then he venerates Sri Sita-Ramaji Maharaj. This is followed by a very exhaustive veneration and the description of the 'Ramnaam-Maharaj' by Goswamiji.

*Banddau naam Rama Raghubar ko|
Hetu Krusaanu Bhaanu Himkkara ko||*

The 'Rama' consciousness which represents the Supreme Reality is the core of the Sun, Agni and the Moon. If it is not there, then nothing exists! Elaborating on the greatness of the 'Ramnaam', he says that it is synonymous to the 'Prannava'! 'Omkaar' is represented by the 'Ramnaam'! It is the king of all the 'Mantras'. In the 'Katha' I say that the name of 'Rama' is what finally matters! The 'Ramnaam' is the 'Param-Mantra, Mahamantra and the Goppya-Mantra'. The form or beauty of Krishna is most adorable. This in no way means that Sri Rama was in any way less beautiful! But, the beauty of Krishna is something else! The abode of Lord Mahadeva, 'Kailash'! There is no other 'Dhaam' like 'Kailash'. Though, 'Vrindavana, Ayodhya, Chitrakoot, all have their own unique glories but especially 'Kailash' is 'Kailash'. And the 'Leela' or the divine past-times of the 'Buddha-Purushas' which are beyond our comprehension.

Aenny bharroso rahheyvaaijee....

Bharroso rahheyvaai pandannu ddahaapunn no dollaaya....

*'Kaag' sagglla roga naasey, keenddhu aem khavaaijee;
Vaiddya gharnna vaattella ttey, aosadd kaem aollkhaaya?*

Goswamiji says, how much can I praise the 'Ramnaam'? Even if Rama Himself is asked to sing the glories of the 'Ramnaam', even He will not be able to do so! Whether you repeat the Divine name with feeling or emotional fervour or without any feeling, with anger or even out of laziness or while yawning, just the mere utterance of the 'Ramnaam' shall spread divine joy in all the ten directions. Whatever be your way of worship or prayer, please continue to follow it. Move forward with the guidance of your Guru but if anything is not up to your liking or is upsetting you then kindly take the refuge of the Divine name. I am not at all insistent that you should only take the 'Ramnaam'. Either the 'Krishnanaam or Shivanaam or Durganaam or Vitthalanaam or Allah', take any name of your choice. All are one and the same!

One is the 'Gaargi' stream and the other is the 'Maargi' stream. The 'Gaargi' stream is the 'Shloka-Dhaara' whereas the 'Maargi' stream is the 'Loka-Dhaara'. Either choose the 'Gaargi' or the 'Maargi'. One is a disciplined or 'Shishttha' and the other is the 'Ishttha'. When we are called the 'Maargi Sadhu' then it feels good. Hearing the usage of 'Maargi' by me, in our country as well as abroad, many people have named their daughters 'Maargi'. I welcome this! 'Gaargi' is the path of knowledge and 'Maargi' is the path of devotion or 'Bhajan'. 'Gaargi' is the certificate or proof of intelligence whereas the 'Maargi' stands for innocence and trust!

The 'Panchagni' tapas cleanses the body but agitates the 'Chitta'!

Baap! We are discussing the 'Manas-Panchagni'. There are quite a few questions and queries. I shall try to take them up in due course. There are many 'Upanishads' in our Vedic literature. Some say that they are 108 in number, some say a different figure. In the Shankar tradition twelve important texts have been given importance. Out of these twelve, two of the Upanishads are a bit voluminous and are deep in meaning. The first is the 'Chhandogya Upanishad' and the second is 'Brihadaranyaka Upanishad'. Our 'Kailash Asram' of Rishikesh, has published them. An anthology of all the twelve together has been done by 'Mahamandaleshwara Vidyānanda Giriji Maharaj' along with the commentary. If you lay your hands on it by chance then please go through it. For me, in particular it holds a great importance because in the independent Upanishads, 'Mahamandaleshwara Vishnudevānanda Giriji' my grandfather has under his pen and signature has given his notes on the side of the principal text of the Upanishads. In the 'Chhandogya' as well as the 'Brihadaranyaka' Upanishad, the description of the 'Panchagni-Vidya' is given. The 'Mantras' are also similar in nature. The sequence differs slightly because of different Rishis being their creators. Dadaji's commentaries are available on both the Upanishads. On all these Upanishads, there are commentaries of Adi Jagadguru Shankaracharya.

The 'Shankar-Bhaashya' is a bit tough to follow. 'Dadaji's' Sanskrit is also very difficult to understand. Whereas, 'Talgajarda' is the toughest among the tough and easiest amongst the easy! Obscure and complicated greatness and the glorious sublimity of Sanskrit one could learn from 'Dadaji'. And the simplest and easiest of explanations of the 'Manas-Upanishad' could be learnt from my 'Tribhuvana Dada'! As if the mixture of formidable and tender! I am proud of having been brought up in his shelter and I am very happy about it. So the 'Chhandogya' and the 'Brihadaranyaka' treatise is a bit difficult to understand but I shall try and present it before you in a very simple fashion in the inimical style of 'Tribhuvana Dada' and not 'Vishnu Dada'. 'Talgajarda' has worked both in the field of 'Shloka' as well as 'Loka'. I am very glad that we have tried to follow the concurrent middle path between wisdom and asceticism. Like, I was saying yesterday that one is 'Gaargi' while the other is 'Maargi'. 'Gaargi' represents wisdom and the 'Maargi' represents asceticism. So, there the 'Panchagni' is 'Vidya' or knowledge and we have the 'Shaankar' commentary available with us. But that too is also very difficult. Please hear in a happy state of mind (Prasanna-Chitta). There are five questions and the Upanishadic answer to them is tough to understand. By the grace of my Guru, I have to look for the answers in the 'Manas' and share it with you. This is the 'Manas – Panchagni'.

Yesterday, I was talking about the 'Panchagni-Tapas', in it there is one explanation that in the winter, early morning at five O'Clock, stand in neck deep water from sunrise to sunset, this is also a type of a 'Panchagni-Tapas'. Not just the fire but wherever the austerities are very difficult to practice, it is called the 'Panchagni-Tapas'. This 'Panchagni-Tapas' purifies the body but the mind or the 'Chitta' gets agitated or fierce!

Therefore, the person practicing the 'Panchagni-Sadhana', his/her mind is very violent. My dear brothers and sisters, whatever I have experienced or heard, I am trying to make you aware about it that when the body gets distorted by certain practices then your spiritual practice is not going in the right direction. The body should not get deformed or damaged while practicing spiritual austerities. On the contrary, it should change our complexion. In this age of 'Kali', I notice such mutilated bodies and distorted or ugly methods of 'Sadhana's' that many people get deformed by them. That which keeps us energetic all the time is what is called 'Sadhana'. I salute those practices from a distance which deforms the aspirant. That is why I keep on coming back to it again and again that chant the 'Hari-Naam'. Your aura will radiate and it shall keep you energised. The positive affect of 'Bhajan' is that your complexion changes and gradually the sweat is no longer smelly. Even the urine and excreta becomes odourless. There are many characteristics about the effect of 'Sadhana'. People who practice a particular type of 'Sadhana' and keep awake at night doing it, in the morning his eyes will be blood-shot red and swollen, this in itself is the proof of his practicing certain unaccomplished or hostile type of 'Sadhana'. When the 'Bhajanandi' person wakes up in the morning and on seeing his eyes you will be filled with a divine joy! As if a beautiful flower has just blossomed in the morning! Now 'Chaaturmaas' is about to begin and many fasts will be done continuously. Some may become very fat! Some will become lean & thin! What is all this? The 'Bhajan' regulates the 'Dhammani-Shira'. And if you sing in a proper tune with love then a transformation takes place in the body! Each and every pore of the body radiates happiness and joy.

The physique of Sri 'Ramkrishna Paramahansa' was absolutely in the right proportion. The body of Sri Chaitanya Mahaprabhu too was very proportionate. Sri Raman and Sri Aurobindo too had a well sculpted physique though Sri Aurobindo did a lot of 'Sadhana' and carried out different experiments. The Mother was well balanced. Just look at 'Narsih Mehta'! If you practice hostile forms of worship and thereby you become very fat then will you be able to dance? 'Meera' danced because she was immersed in the 'Bhakti-Rasa'. Just look at Saint 'Gyaaneshwara, Tukaram, Baba Tulsi'! On seeing the eyes of the person you will be able to make out that what sort of spiritual practices he/she follows! That which deforms us, what good is such a 'Sadhana'? Because the body is the tool to perform the austerities and there should be no deformity in it. That is why, while practicing the spiritual austerities, a well-balanced diet and a disciplined lifestyle is prescribed. There is no 'Bhajan' like the 'Naam-Sankirtana'. But somehow, the people love to practice very difficult and tedious austerities. What is the use of doing such a 'Sadhana' where we are not able to get any 'Rasa' from it! The 'Panchagni-Tapas' no doubt does purify the body but side by side it makes the mind very agitated or hostile! At such a time, the 'Chhandogya' and 'Brihadaranyaka' Upanishads proclaim the practice of the 'Panchagni-Sadhana'.

The story goes that 'Shwetaketu' goes to meet the 'Panchaal-Naresha'. He is a 'Rishi-Kumar', the son of 'Uddalaka'. 'Uddalaka' is also known as 'Gautama'. You will find 'Shwetaketu' referred to as the son of 'Gautama' as well as 'Uddalaka'. So, he goes and asks that he be taught the 'Panchagni-Vidya'. At that time 'Panchaal-Naresha' asks five questions. **1. Where does one go after death? 2. How does the 'Jeeva' return after death? 3. Since so many people die then why doesn't the 'Pitru-loka' get cramped? 4. From which point do the 'Devyaan-Maarg' and the 'Pitruyaan-Maarg' separate? And the 5th, Hey, 'Shwetketu'! After how many ablutions the ablutions turned into water incarnate in the form of man?**

So, these are the five questions. 'Shwetaketu' says that I am sorry, I don't know the answers to your questions. To which 'Panchaal-Naresha' says that until you don't answer these questions you are not authorized or are eligible to attain this knowledge. First reply! He was tested! The word that we use for the test, therein also the word 'Agni' is applicable like the 'Agni-Pareeksha'! 'Shwetaketu' returns back disheartened. He bows down to his father 'Uddalaka' and says that he had gone to see 'Panchaal-Naresha'. He asked me five questions. I had gone as a keen learner to learn the 'Panchagni-Vidya'. I fulfilled all the conditions but since I didn't know the answer to the five

questions, I was sent back. Please tell me the answer O' Respected one! So that I can go and answer the questions and learn the 'Panchagni-Vidya'. To which 'Uddalaka' replied that he too does not know the answer to the five questions. At that time the people were very honest or pure. And nowadays, even if we know a wee bit, we become filled with the 'Rajoguna'. In order to say that I don't know anything about it, one has to know quite a bit! I don't know this, just to admit it one must know quite a bit by the grace of the Guru only then can one say openly that he doesn't know the answer! 'Shivmangal Singh' "Suman", the great poet of 'Mahakaal', Ujjain says;

*Mein Kshippra sa saral-taral bahata hun,
Mein 'Kalidas' ki shesh katha kahata hun|
Mujhko toh maut bhi darra nahin sakti,
Mein 'Mahakaal' ki nagri mein rahta hun|*

'Uddalaka' proposes to his son that the both of them should go to 'Panchaal-Naresha' and seek his refuge. Under his tutelage, we should serve him and learn or study for six months the answer to these questions. To this the son became adamant that he will not go! He felt that since he admitted that he doesn't know, the 'Mahatma' should have shown mercy and explained it to him. He was sulking! Therefore, he tells his father that you kindly go and learn it! Then, you can teach me and only once I have learnt it, shall I go and bow down to 'Panchaal-Naresha'.

Even 'Uddalaka' was not knowing the answers to the five questions but he wasn't turned back. 'Shwetaketu' was sent back because he might have thought that 'Uddalaka' is mature and will be able to digest the teaching whereas, 'Shwetaketu' was still a child and might not be able to comprehend it completely. Because, this is the 'Agni-Vidya'. This could also be the reason! The 'Samidha' was accepted and the 'Bhasma-Tilak' was put on his forehead. As if, he has been initiated! He accepted the discipleship in words! Then what is said by 'Panchaal-Naresha', let us all repeat that 'Mantra' –

*Assau vai loko Agni Gautam tasya Aditya eva
Samiddrashmmayo dhoomo aharchirdissho angaara
avaantaradisho|*

*Visfulingaha tasminney tasminnagnnau Devaha
shradddham juvhati*

Tasya aahuttyei somo raja sambhavati||

The fruit of this 'Agni' is; '**Somo raja sambhavati**'.

There is a lot of glory of these 'Mantras', they purify or cleanse the environment. Many people ask that if the 'Mantras' are in any other language then is it acceptable? Yes, why not but Sanskrit after all is SANSKRIT! The 'Shaankar-Bhaashya' is so tough and difficult to understand! If I try then maybe I will be able to

explain it but it shall become burdensome for you. The answer to this question that where does the 'Jeeva' stay after death? Then how does he return back either as a result of his 'Karma' or for any other reason? With so many people dying, why doesn't the 'Pitruloka' get over crowded? From which point do the 'Devayaan' and 'Pitrukaan' maarga separate? After how many ablutions of the 'Samidha' turn into water and subsequently does it turn into the male form? I am trying to make it as simple as possible. It is better than all this to just chant 'Rama-Rama'! As such the 'Ramnaam' too is a great 'Agni'. Let us also try and sing the glories of our scriptures to study the vision and thinking of the learned 'Rishis' of my land. The fire of all fires is the 'Ramnaam'. Just go on seeing the proof side by side. *'Jaasu naam paavaka agha toola'*. The Divine name is also 'Agni', the divine form of my Lord is also 'Agni' but it is 'Sheetal-Agni'. Here, this 'Agni' is not the one that burns or sings! When you do the 'Darshan' of Lord Krishna or Shreenathji Baba then a certain warmth of the Divine glow is felt. During the winter months, next to Shreenathji Baba or Sri Thakur, a small 'Angeethi' is placed and merely seeing it gives us warmth because there is fire in it and His form itself is the embodiment of 'Agni'. The Divine pastimes or the 'Leela' of the Lord also embodies 'Agni' because it destroys darkness and spreads illumination all around. The abode of the Lord is also a source of an effulgent light.

Today, someone has asked me that the truth, love and compassion that you say is the gist of Dharma is it also Agni? It is a beautiful question!

*Shivroopi dharmna netro trann chhey,
Sattya, prema ne karuna poorna chhey|
Sattney maraggaddey je koi haalley'
Guru ne Govind aenni baawalli jhaalley|*

It is like when the parents take their child to the garden and the father holds one hand while the mother holds the other and swing the child. In the same way, the one who walks on the path of truth his one hand will be held by his Guru and the other by Govinda and by swinging him will make him a 'Maargi' and take him to his goal! Just like a decent and a careful couple hold the bag with both hands securely! We have come to 'Panchagani' for a holiday! Without any objective! Our Niranjana Bhagat says –

Hun toh bus farwa aavyo chhun!

Hun kyaan ekkey kaam tammarrun ke maarrun karva aavyo chhun?

Just go out for a stroll! Like Sri Rama and Sri Lakhana came out on the streets of 'Janakpur' for sightseeing, just come out with such a detached attitude

merely to enjoy a walk! Rama asked Guru Vishwamitra that if you permit then can I take out Lakhana with me for seeing the 'Janakpur' town with a totally detached attitude. But the most amazing thing was that instead of Sri Rama showing around, the youngsters of 'Janakpur' were showing them around town. Small children can point our attention to small-small things which though appearing insignificant carry a lot of importance! This is the mystery or the secret of the 'Manas'. The one who creates the entire Cosmos in a fraction of a second He is seeing the arrangements of the 'Dhanusha-Jagya' with dismay, this is His 'Leela' or the Divine play! This 'Leela' also is 'Agni'. It gives us warmth, ecstasy, purity and wisdom. We all have come to see 'Panchagani', to do 'Bhajan', to eat, to hear the 'Katha' and to take rest! Just listen to two poets and it will be deemed as though you have done the 'Panchadhooni-Tapas'. Listen to any great personality, it shall be as good as performing the 'Panchadhooni-Tapas'!

The Dharma in the form of Lord Shiva has three eyes, 'Trinayanam'. *'Vanddey Sooryashashaank Vahanni nayannam'*. Lord Shiva is 'Trilochana', having three eyes. Therefore, the Dharma in the form of Shiva has three eyes namely, truth, love and compassion. There it is said that the moon, fire and Sun are the three eyes of Lord Shiva then, this goes to prove that truth is the Sun or 'Agni'. 'Prema' or love is undoubtedly 'Agni'. 'Premagni, Virahagni, Viyogagni'. When you love, please be very careful because you are playing with fire.

Premapantha paavakni jwalla|

Why are we unable to face up to truth? Because, it is like putting your hand in fire. Why are we unable to accept other people's truth? Because, we are touched by the fire. People know that this person is truthful but will stand at a distance and watch because they fear the blazing fire. There is a 'Sher' of 'Nawaz Deobandi' Sahib –

Mazaa dekha miyan sachh bollnneyka?

Jidhar tu hai uddhar koi nahin!

I think that I have spoken about these three 'Sutras' at 'Kedar'. I am repeating them once again. How should you behave with the truth, love and compassion! My experience says that walk with the truth, not behind! At times we try and interpret the truth to suit us. Or we try to put up an act that we are compatible with truth. My dear listeners, please walk along with the truth. The danger lies there. To walk along with the truth is very difficult. Therefore, to walk with truth requires courage and it is akin to walking with fire! Sri Lakhana was not very happy with many decisions taken by Lord Rama. When the Lord decided to fast for three days on the sea shore in the appeasement of the 'Sea-Lord', this was somehow not

compatible with Sri Lakhana. He sometimes stood on his left and at another to his right but he never left His side and walked with Him. If it appeals to you then walk behind love. Lord Krishna is the embodiment of love and the 'Brijwasis' walked behind Him. Lord Krishna loved 'Arjuna', therefore saying *'Preeti prarthena shaswati'* He walked behind 'Arjuna'. Keep the compassion behind you and walk in the front so that the compassion can keep on patting our back and motivate us to move forward. These three walks of life I have been able to understand. Therefore, the truth, love and compassion represent fire and are the 'Trinetra' of Lord Shiva.

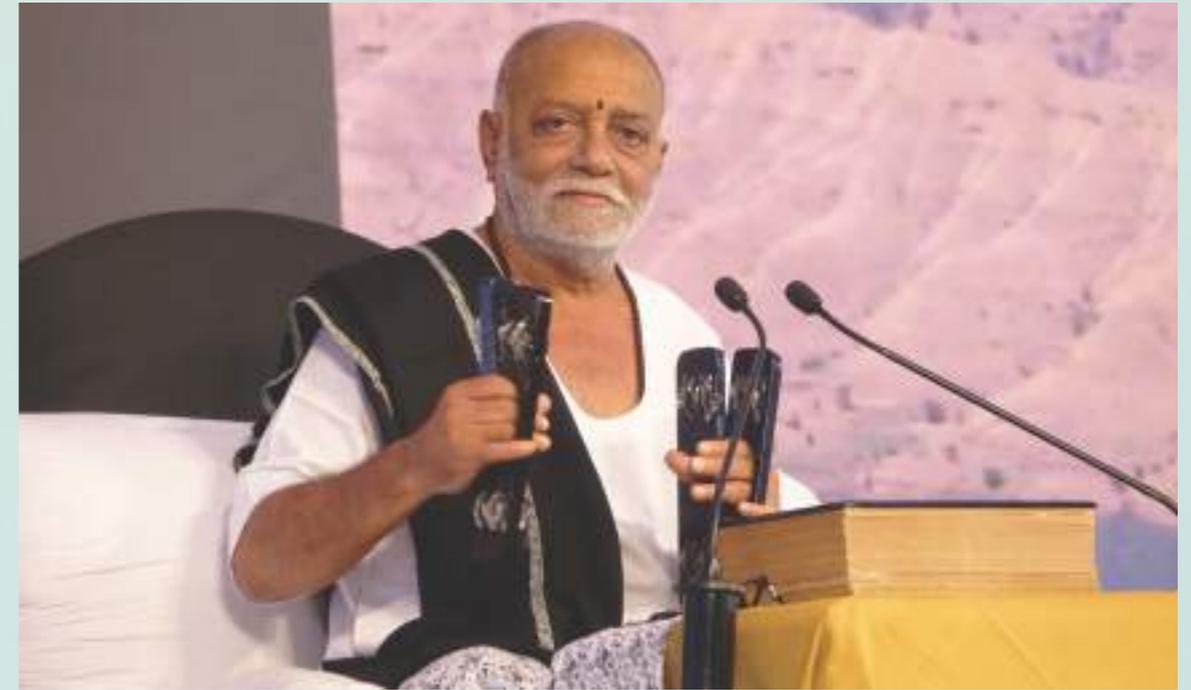
So, Baap! 'Panchaal Naresh' teaches the 'Panchagni-Vidya' to 'Uddalaka' and the answers to the five questions are a bit tough and difficult. After all the 'Sutras' of the Upanishads are a bit difficult no doubt but the 'Shaankar-Bhaashya' is even more difficult to understand. Now kindly listen to their answers from the 'Manas'. 'Where does the Jeeva stay?' The 'Manas' indicates one place from where there is no return. And that is fire; *'Tajji joga paavaka deha Hari pada leena bhayi jahan nahi phirrey'*. 'Shabari' entered the 'Yogagni' and after having gone, she did not have to return. The question is of the 'Upanishad' but the answer is from the 'Manas'. If you get the answer in the 'Manas' then you don't need to look up the other scriptures. 'Manas' means the heart! And it is

considered as the final proof, *'Antaha karana pravratayaha'*! From the 'Kedar Katha' I have started saying that not even the inner most feeling of the heart but the 'Bhajan' is the proof. So, there is one 'Agni' known as the 'Yogagni', entering which there is no return. 'Shabari' attained it!

The second question, either because of his 'Karma' or for any other reason, how does the 'Jeeva' come back? *'Punarappi janannam, punarappi marannam'*, this sequence how does this work? This also is an 'Agni' in the 'Manas' known as the 'Yagnagni'. *'Bhayye pragat Kripaala'*; how does the 'Jeeva' come? He comes via the 'Agni' of the 'Putrakaameshthi-Yagna'. He is the Almighty but has appeared taking a human form and lived like an ordinary human being. Because, if the 'Kaal' is scared of Him then why is He scared of the Guru? This represents His humanity! Therefore, the 'Manas' replies that the 'Jeeva' comes through the 'Putrakaameshthi-Yagna'. So, the 'Yagnagni' is the second 'Vidya' of getting the 'Jeeva' back!

The third question; why the 'Pitruloka' does not get cramped? There the place must be limited then how can so many be accommodated? The Lord picks and chooses out of the lot to avoid cramping and because those chosen ones are needed on the earth, that is why –

*'Kabahunka kari karuna nara dehi|
Deta Eesa binu hetu sanehi|'*



This is a 'Talgajardi' submission and if someone tries to be its claimant then just smile! I am happy about it and it is my Guru's grace. I have already declared this in the preceding 'Kathas' that I am not reciting the 'Ramkatha' in front of you but I am reciting my Guru to you all. I am not capable enough to recite the 'Ramkatha'. That is why, I am reciting my Guru in front of you! And the one who will recite his Guru then everything automatically comes into it.

Kabahunka kari karuna nara dehi|

So, this is the answer to the third question asked in the Upanishad in my opinion. And He sends such 'Sadgurus' who are not the seekers of salvation or 'Moksha'.

Harina junn toh mukti na maanggey,

Maanggey janam janam avatar rey|

Nitt seva nitt kirtana ochhava,

Nirakhvaa Nandakumar rey|

He despatches such individuals so that there is no overcrowding.

From which point do the 'Devayaan-Maarga' and the 'Pitruyaan-Maarga' separate? According to the 'Manas', one meaning of the 'Devayaan' is that it stands for the path of knowledge or the 'Gyaan-Maarga'. This is a slightly higher path! It is not about walking on the earth but it is slightly above that! There is a knife lying on the ground and it is about walking on the knife's edge. The higher you go, that much more is the fear of falling down. Therefore the 'Devayaan-Maarga' is the path of knowledge. And the 'Pitruyaan-Maarga' is the 'Bhakti-Maarga'. In the case of either 'Matru' or 'Pitru', we use the word 'Bhakti' only. Like, 'Matrubhakti', 'Pitrubhakti', 'Gurubhakti' and 'Rashtrabhakti'. For all those who are greater than us, the word 'Bhakti' has been used. Maybe, in a different context, the Upanishad declares, 'Matrudevo bhava, Pitru devo bhava'. Therefore, this path of devotion is the 'Pitruyaan-Maarga'.

The question asked in the Upanishad is that from which point do these paths separate? To which, my Tulsi says that factually, they don't separate but appear to be separate. '*Bhaktihi gyaanahi nahi kachhu bheda*'. Both are one and their lineage or origin is one! These are all scriptural truths. But I want an answer from the 'Manas' and it says that there is no difference between them! Goswamiji, does not even differentiate between the 'Saguna & Nirguna'. '*Agunahi sagunahi nahi kachhu bheda*'. There is no difference, they are both one and the same! Similarly, the knowledge and devotion are moving parallel to one another and there appears to be some gap in between. But there is no difference, whatsoever! Tulsi declares that whether it is the 'Gyaan-Maarga' or the

'Bhakti-Maarga', there is no difference between the two! The 'Manas' does not differentiate. Whether you walk the path of love or tread the path of thought, what difference does it make?

After how many water like ablutions does the man form incarnate? The Upanishadic answer to it is simple, but the 'Vyaaspeetha' has its own limitations or demarcations. It is called the 'Yoshaagni', from which the male form is created. The Rishi is fearless and guileless that is why he speaks very plainly and simply! You can read it yourself. I will not be able to go into it. Because, Tulsi is my boundary and after how many watery ablutions does the male form incarnate or appear? It is an entirely separate exercise or you can call it the 'Putra Kaameshthi Yagna'; after all Tulsi has added the word 'Kama' here! Even if he would have called it the 'Putreshthi-Yagna' it would have conveyed the same meaning. '*Janam hetu kaha saba pitu mata*'. But the 'Putrakameshthi-Yagna' was performed. '*Putra kama subha jaggya karaava*'. The word 'Kama' is added here. But the 'Kama' is 'Shubha' or auspicious and not 'Ashubha' or inauspicious. The entire exercise has been deemed to be a 'Yagna' according to the 'Chhandogya' Upanishad. Blessed are our great sages and ascetics! In this way the male form comes into being!

Purusha prasiddha prakaasa nidhi pragat paraavara Naath|
Raghukulmanni muma swami soi kahi Siva naayahu math||

Here, the number of oblations is given that five 'Aahutis' were offered. It is a very beautiful and an enlightening analysis. By saying, '*Yoshaa vaa Agni Gautama*' the entire exercise has been explained. Only from it does the 'Parama-Purusha' come into existence; sometimes as Lord Krishna or at another as Lord Rama. The Supreme Personality of Godhead incarnates thus and it's 'Vidya' or the knowhow is found in the 'Manas' in this form! Or, if we just want to explain it very simply then '*Janama hetu saba kaha pitu mata*'! Why only five ablutions have been mentioned? This is topic to be discussed amongst two or three 'Bawas' who are sitting around the 'Yagnakunda', who have digested this fire!

Therefore, this 'Panchagni-Vidya' that has been explained in the 'Chhandogya' and the 'Brihadaraanyaka' Upanishads, by my Guru's grace I have found the easy and simple answers to it in the 'Manas' and it is more than sufficient for me. Their answers are difficult to understand and for today's place and time it is not easy to follow! 'Dadaji' has given a commentary which I can follow! But it is very tough so might as well not to go into it!

Let me take up the 'Katha' a little bit. Before I enter into it, there are a few questions. 'Bapu! Your male

listener is a 'Tappela' and the female listener is a 'Tappeli'. Then Bapu what are you? I am the uncooked food grain sticking to its sides! Eat as much as you like! My dear children! Eat and drink the 'Vyaaspeetha' as much as you want. There is a 'Sher' by 'Rahat' "Indori" Sahib –

Merrey bachhon, khoob dil khol kar ke kharcha karro,
Mein kammannay ke liye abhi akkeylla hee kaafi hoon|

There is a 'Pada' by 'Nitinbhai Vadgama'; '*Sahib, laabha-shubha na daata*'. So, '**Merrey bachhon, merrey yaarron, merrey Baap, Sahib, khoob kharcha karo**'. Cook the 'Sutras' of the 'Ramkatha' in your 'Tappellas & Tappellis' and eat them. 'Yaar! The 'Chappan Bhoga' takes place in the 'Haveliji', in the temples, at 'Shreenathji Bawa's' place or wherever the 'Dhwajiji' goes, it is a 'Chappan-Bhoga'. But for us each and every nine day 'Katha' is a 'Chappan-Bhoga' and eat to your heart's content! I have been given this 'Ghazal' of 'Shoonya' Paalanpuri Sahib –

Hardum tanney yaad karrun ae dasha malley|

Aevun ruddan na aap ke jenni dawa malley|

Please bless me with that state wherein I

remember or think of you constantly. Don't give such a weeping which stops or has a remedy because otherwise our crying will ebb and we don't want the tears to stop flowing!

Raakho nigaaha Shoonyana pratyeka dhaam per,
Sambhava chhey tyaan ja koi rooppey Khuda malley|

Someone has asked, 'The moment I get an opportunity I am on the look out to come for the 'Katha' with my family but it appears that for some time now, some evil eye has caught me! My home has become the dwelling place for the 'Krodhagni'. At times, it assumes the form of the 'Bhaddagni' also! The tragedy is when because of this 'Bhaddagni' my 'Jattharagni' gets affected. What can I do so that this 'Krodhagni' gets converted into the 'Vivekagni'? Please say something about it.' Baap! My simple and straight forward answer to this is that when the 'Krodhagni' is raging then please don't react. Try to practice a little bit of 'Maun' at that time, become quiet not by making a face but smilingly become quiet. My

'Vyaaspeetha' has oft repeated this that anger is darkness and in it even the very intelligent and experienced lot also end up committing a mistake. Let the darkness recede! Let the Sun of understanding and wisdom rise! Being quiet will be good! 'Gorakhnath' has said that if the other person is fiery then you become water! Slowly and gradually the anger will dissipate. If you feel that an evil eye has affected you then, '*Mangala bhavana amangala haari|Dravahun so Dasaratha ajira Bihaari|| Jai Jai Jai Hanuman Gossain|Kripa karahun Gurudeva ki naai|*', go on repeating it in your mind continuously. Slowly, the problem will be solved. If your appetite is affected and you don't feel like eating then think that whatever has been said is for this physical form of yours and no one can speak anything about your soul! Do this positive affirmations to yourself and just forget about it. And if it happens the other way round that when someone gets angry on you and your appetite becomes voracious then come to the 'Katha'. The Prasad being offered to you is 'Brahmman' so please don't waste it or throw it away!

Someone has asked, 'Bapu! Why does the moth love to bathe in the fire'? Who said so? The moth loves to burn is our imagination. Go and ask the moth? Beautiful names have been given to it like, 'Sacrifice, surrender, or to lay down one's life in love! But whether the moth is enjoying the burning or is it something else? This fact is only known to the moth but the poets have sung paeans about its sacrifice.

Yesterday, we were discussing about the 'Panchagni-Tapas' of Ma Jaanki described in the 'Sunderkanda' of the 'Manas'. Sun, clouds, earth, men and the she demons or the females, these five types of 'Agni' are singeing the Mother! As per my 'Talgajardi' viewpoint, five persons have done the 'Panchadhooni-Tapas' in the 'Ramcharitmanas'. The first is Mata Sita, the second is the daughter of 'Daksha' Sati, Sri Bharatlalji, Sri Hanumanji and my 'Buddha-Purusha' Bhusundiji! All of them have done the 'Panchadhooni-Tapas'. In these great characters of the 'Manas' there are different forms of 'Agni' that can be

Not just 'Agni' but wherever there are difficult austerities being followed, it is the 'Panchagni-Tapas'. By doing the 'Panchagni-Tapas' we purify our physical self but the mind becomes agitated or a bit hostile. The ones practicing the 'Panchagni-Tapas' are generally found to be physically and mentally deformed. If this happens then your practices are going in a wrong direction. While performing spiritual austerities, the body should not get deformed. 'Sadhana' should and does change our complexion. In this age of 'Kali' I do get to see the crooked and unholy spiritual practices being performed and their practitioners are both, physically and mentally deformed. That which makes you agile and energetic is what is called 'Sadhana'. I salute the practices done by those people and you will notice that their face and eyes have changed. That is why I again and again stress only one point that as much as possible, repeat the Divine name. 'Take, Hari-Naam'! Your radiance and energy level is bound to go up!

seen! The important five I have just mentioned before you. 'Kama, Krodha and Moha' or for that matter all the shortcomings or blemishes that we carry is 'Agni'. 'Sati, Bharat, Bhusundi and Hanuman', these four great and glorious personalities of the 'Manas', in what way did they do this 'Panchagni-Tapas' can be a source of inspiration for all of us. Whether they are visible or invisible, or if we see in the 'Chaupaais' then we shall see that all these five characters have done the 'Panchadhoonni-Tapas' and this is the 'Panchagni' of the 'Manas'.

The name of the Lord is also a form of 'Agni' and we discussed about it in brief yesterday. After that, Goswamiji describes the greatness or the glory of the 'Katha'. The eternal and the primordial creator of the 'Manas', Lord Shankar created the 'Ramcharitmanas' and kept it in His heart. At an appropriate time, He narrated it to Mata Parvati. 'Bhusundiji' got this very 'Katha' by the grace of Lord Shiva and he narrated it to Garuda. In this way ultimately, the 'Katha' came to the earth at 'Teertharaj Prayaag', where Sri Yaagyavalkaji Maharaj narrated it to Sri Bharadwajji. The same 'Katha' Goswamiji says that he heard it from his Guru at the 'Varaaha Kshetra'. The benevolent Guru repeated it again and again and after a while, I could just comprehend a wee bit according to my puny understanding. After that, Goswamiji decided that he will write this 'Katha' so that he can teach his mind! In the year 1631 as per the Hindu calendar, this great text was published. The great text which was lying 'Bhaavbaddha' for so long in the heart of Lord Shiva, the very same text was put into the 'Bhaashabaddha' form! 'Brahmmaleena Saketvaasi Pandit Ramkinkarji' says that Tulsiji created four dialogues at four separate 'Ghats'. The first is the 'Gyaan-Ghat' where Lord Shiva is narrating it to Mata Bhawani. The second is the 'Karma-Ghat' where Sri Yagyavalkaji is narrating to the surrendered Bharadwajji. The third is the 'Upaasana-Ghat' on the 'Neelgiri' mountains where Sri Bhusundiji is narrating it to Sri Garuda. And Tulsiji says that he is seated on the 'Ghat' of total unconditional surrender or the 'Deen-Ghat' and speaking to his own mind.

Starting the narration of the 'Katha' from the 'Ghat of Prapatti', Goswamiji takes us along to the 'Karma-Ghat'. 'Talgajarda' interprets this that without a total unconditional surrender, you cannot perform the 'Karma' properly. This surrender or the 'Sharanaagati' alone can propel us into doing the right 'Karma'. Goswamiji says that every year when the sun enters the Capricorn conjunction there is a month long 'Kumbha-Snaan' at 'Teertharaj-Prayaag'. The greatest 'Panchagni-Sadhana' is performed at 'Prayaag' during the 'Kumbha'. All the great sages and seers used to practice this 'Panchadhoonni-Sadhana' and

whenever they would find time, they would sit around the fire and engage in spiritual discussions. Most of the discussion was focussed on the topic of the 'Brahmma-Niroopana'. Kabir Sahib had come a bit earlier to Tulsidasji. The philosophy of 'Kabir Sahib' has been the 'Brahmma-Niroopana' and Goswamiji is incorporating the same here. This followed the rules and regulations about Dharma, the constitution of Dharma and a detailed discussion on the different forms of spiritual practices. But the principal focus was on the 'Brahmma-Niroopana'. I have this 'Manoratha' of doing the 'Manas-Niroopana' sometime! The 'Brahmma-Niroopana' of 'Kabir Sahib' is very difficult to understand. If we take the 'Beejak' with it then it becomes a bit simple. I keep a few texts with me. The 'Beejak' is one of them. I get a lot of help from the 'Beejaka'. Like, 'Meera' did not have any 'Pantha' or any sect, similarly, Tulsidasji also did not have any sect or tradition left behind!

Na koi Guru, na koi chhela|

Melley mein akayla, akaylley mein mela|

So, Kabir and Narsihji came before Goswamiji!

That is why, to incorporate the tenets of the earlier 'Buddha-Purushas' in his text was imperative for Tulsiji because he has kept all his doors and windows wide open and he has written about his experiences. I have spoken on the 'Vaishnavajana-Pada' sometime. *'Vaishnavajana toh tenney kahiye je peed paraai janney rrey'*. The eighteen 'Sutras' given by 'Narsihji' have all come in some form or the other in Tulsiji's text. I had been instrumental in a comparative study of Goswamiji and Narsihji! All the attributes are there because, '**Sabhi sayannek ek matt'**. Tulsiji might not have read 'Narsihji' but the super consciousness of these great personalities are similar to each other. The so called traditionalists argue that Kabir Sahib's Rama and Tulsidasji's Rama are different! The 'Ramayana' does not only have the 'Brahmma-Niroopana' but very many different elucidations are there. The one who has followed the 'Brahmma-Niroopana' then he can never be without devotion or 'Bhakti'.

So, a month long 'Kalpavaasa' used to be done. After one such 'Mahakumbha', one by one. All the 'Mahatmas' started to leave and finally Sri Yaagyavalkaji Maharaj begs to leave but Bharadwajji falls down at his feet and prays that, 'O Learned one! Kindly illumine me about the Rama consciousness.' Hearing the query, the learned sage smiled and said that you are fully aware of the Rama consciousness. You are asking this question like a fool because you are keen to hear about Sri Rama. If I get a keen and a devoted listener like you then I shall surely narrate the same and try to alleviate your doubts. Sri Yagyavalkaji begins the narration and we shall talk about it tomorrow!

There can be no 'Ramrajya' without the 'Agni-Kasauti'!

Baap! Let us carry forward our dialogue of 'Manas – Panchagni', the topic chosen by the consent and the grace of the Guru. I would like to begin with the question which is connected to our discussion. 'Bapu! Yesterday, it was said that one word is always connected with the test and i.e. 'Agni-Pareeksha'. But, Baap! In my opinion any sort of a test, done at any time, is always an 'Agni – Pareeksha'. The forms may vary. If a student sits for an examination of the tenth standard, he will feel as if he is undergoing a test by fire. If another one is preparing for the twelfth standard or any other exam or even the various trials and tribulations being faced by us in our daily life are all in way the 'Agni – Pareeksha' only. The domestic quarrels, the difference of opinion between one another and the anxiety arising out of it, unnecessary arguments, God only knows how many 'Agni – Pareekshas' we all pass through! And please note that till such time we do not give this test by fire, the 'Ramrajya' is impossible. Ma Jaanki had to undergo the 'Agni – Pareeksha' first and the 'Ramrajya' came in after that. If we are desirous of establishing the reign of Sri Rama within ourselves then we must give this test by fire!

We are subjected to various forms of tests day in and day out. The Sun is billions or trillions of miles away from us but we have an attachment with it. As the Sun sets and the dusk falls, slowly and gradually we start feeling drowsy. Because, we have a direct connection with the Sun in spite of the fact that it is so many light years away from us. When the Sun rises, even the laziest of the lazy will start turning or tossing in bed even though he might not get up because the Sun-Rise and our waking has a bridge in between which is directly connected. Any scriptural text is directly connected to our heart. Any topic of the 'Ramkatha', any form of a test contained therein or any 'Agni – Viddya' is connected with our heart; it touches us in some way or the other, otherwise why would so many people hear the 'Katha'? This is the attachment or connection (Anubandha). If there is no connection then it will be like crying alone in the deep woods! Why do you hear the 'Katha' again and again? Why do I tie and untie my 'Pothiji' day in and day out? Why does 'Suryavanshi Ram' have a direct connection with us in spite the Sun being so far? The various topics of His 'Katha', the different characters, every thought contained therein have a connection with us in one way or the other! That is why when you hear a particular topic and it touches you with a result that your eyes well up because this topic, this 'Sutra', these words, therefore, this topic and the character has a direct connection with your heart.

There is very beautiful 'Sutra' of the 'Agnipurana' and I would like to share it with all of you. There is this common discussion in the world that where does the 'Atman' reside? The ones who are idle and have nothing else to do are the ones who rake up such questions! Where does the 'Atman' reside? Kindly read the 'Agnipurana'. Sahib! The 'Agnipurana' is considered to be a very resourceful dictionary in the world! It is a truly wonderful text. It is filled with positive thinking. It is one of the oldest scripture. We are discussing about the 'Agni – Viddya' and are talking about the 'Panchagni'. Because the 'Agni' is right at the centre of our discussion hence we will have to see all around! '*Agnayehey Puranne-asminn sarvavidyaha pradarshitaha*'. The creator of the scripture says that in the 'Agnipurana' we get the 'Darshan' of all the 'Vidyas' (Knowledge or philosophy). Very many amazing facts are revealed in the 'Agnipurana'. The 'Agnipurana' has given us the answer to the question, where does 'Atman' reside? In our villages, I remember, when I was small people would engage in such discussions. Since I was interested in such topics, I would also sit and listen to the discussion. So, where does the 'Atman' reside? It wanders! It is quite an inexplicable question!

Koi rrey battavo maaro jogi,

Jogi marro kaaya ghadnaar rrey|

Jogiddo malley toh amney jeevshun,

Nahin toh chhodun maara praana|

Hun rrey mrugli anney Guru mhaaro paardhi|

To call the Guru a hunter is a very exalted state of being! The Guru is chasing you and me having mounted the arrow of his words (Shabdсандhaan), speech (Vachhansandhaan), eloquence (Anusandhaan of the vaanni) and mounting his experience on the bow, he is on the lookout for an innocent deer lest he is hunted down and becomes the food for a cruel huntsman! That is why the 'Buddha – Purusha' is looking for a 'Saaripoota or Ananda'! 'Ramananda' is searching for a 'Kabir'. 'Srimadd Rajchandra' is looking for a Gandhi! 'Tribhuvan Dada' is looking for a 'Morari'! The search of the Guru is not the Almighty, instead he is looking for an able disciple. Why does the Guru need to search the Divine? He himself is God! 'Gandharvaraj' says, '*Naasti tattvam Guroparam Guruhu saakhsaat Para Brahmma*'.

'Gandharvaraj' says that no one is above the Guru. This is not a scholarly field. It is the field of piety or asceticism. Bow down to 'Gaargi' and come to the 'Maargi'. Rama becomes a hunter for the 'Mareechas' of the world because they have been wounded by a blunt arrow. 'Mareecha' is the one who has been wounded by the blunt arrow or the headless arrow of the Guru. When he was struck by Sri Rama's blunt arrow, his mind had become engrossed in Rama. Sri Rama thought that his state has now become that of a surrendered disciple and he considers me as his beloved and that is why I should run after him! **And please pay attention; let the Divine run but you don't run!** At times we land up in a wrong journey. The last Mughal Emperor who was exiled and took refuge in Burma, I have offered my respects to him, has penned this 'Ghazal';

*Aayye tthey chaar din ummra-e-daraaz pey,
Ddo aarzoos mein katt gayyi, ddo intezaar mein|
Kittna hai buddnaseeb 'Zafar' daffna ke liyye,
Ddo ghaz zameen bhi na milli kuu-e-yaar mein|*

Look at my misfortune that I could not even get two square yards of land for my burial in my 'Motherland' India! He has spelt out his deep agony!

*Aanddhiyan gham kee chhallegi toh sanvar jaaunga,
Mein teri zulf nahin hun ke bikhar jaaunga|*

When the storm of misery rages then one may get shattered or wilted but I am not your flowing mane that I will get ruffled, on the contrary, more the misery more beautiful or handsome will I become!

*Mujhko soolli per chhaddhanein kee zaroorat kya hai?
Merrey haathon se kalam chheenlo, marr jaaunga|*

'Merrey mukh se chhaupaai chheenlo, mein marr jaaunga|'

Yesterday evening I was asked this question that 'Bapu! You have said that the small or big errors that we commit are basically mistakes so does it mean that we can sin? I don't say that you should sin or commit mistakes but in case it has happened then please don't carry the baggage of languor or lassitude on your shoulders. I have not given you the leeway to sin but after all we are ordinary humans or 'Jeeva' and we can err or transgress. Jagadguru Shankaracharya' says, 'Mattsamaha paataki naastim'. There is no sinner like me. But why should I be scared? Because if I am the greatest sinner then you are the greatest redeemer. If I don't sin then what will you destroy and redeem? How will you be tested or examined?

Therefore, the Upanishads declare that He is further than the farthest and closer than the closest. So, 'Mareecha' had to be shot because he was wounded by a broken arrow. Sri Rama thought that he should address me as his 'Beloved'! Today, the 'Beloved' is running after the lover! The Guru searches and hunts us down and tears open our liver or the chest! We will not have to look for Him and we may

be born in any clan or family, we just need to totally and unconditionally surrender unto Him like 'Mareecha' then 'Raghava' will run after us. Mata Sita is not an ordinary woman that out of her obstinacy will force Rama to get her the golden skin of the deer! My Ma Jaanki, the embodiment of 'Bhakti' is saying that 'Hey Raghava! His love has ripened so please run after him! The Vedas run after you now you run after him!'

The lineage or the clan of the 'Maargis' is higher than that of the 'Gaargis'. 'Gaargi' is on the mountain tops or the 'Vimana' whereas the 'Maargi' is on foot. 'Maargi' and 'Gaargi' are the two banks or the shores. Those who are on the mountain may come down but those who are on the ground remain there for the ground has its own glory. So, the 'Maargi' walks on the ground but his/her lineage is exalted. 'Gaargi' moves in the skies but my 'Tulsi' says, 'Ooncha nivaas neecha karttootti'.

So, we were talking about the 'Agnipurana', 'Agnayehhey puranneey asminn sarvavidyaha pradارشिताaha'. The 'Agnipurana' is the encyclopaedia of the world which contains all positive affirmations. The women folk is being subjected to so much criticism! Please read the 'Agnipurana' once and see the positive affirmations about women given therein. It is one of the oldest scripture. 'Agni-Deva' himself narrated it directly to Sri 'Vashishtha' muni addressing him and has given him the 'Agni-Vidya', that is why it is called the 'Agnipurana'. Sri 'Vashishtha' is the sole listener! 'Arundhati aru Agni samaau'. 'Tulsiji' points out towards it and says that all the ingredients needed for the 'Agnihotra' was with him on the chariot. 'Vashishthaji' is the worshipper of 'Agni'.

Where does the 'Atman' reside, has been answered by the 'Agnipurana'. It has very clearly stated that the 'Atman' resides in the heart (Hridaya). Sri Krishna is our 'Atman' and where does He reside? 'Eeshwaraha sarvabhootaannam hriddeshhey Arjuna ttishthatti'. Sri Rama is the 'Atman' of Hanuman. Where does this 'Atman' reside? 'Jaasu hriddaya aagaar basahi Rama sara chhaap dharra'. 'Ravana's' 'Atman' is Ma 'Jaanki' and not 'Mandodarri'. He only considers Ma 'Jaanki' as his 'Atman' and is thus deeply devoted to her from within.

Therefore, 'Ma Jaanki' is the 'Atman' or the soul. Similarly, Sri Rama is also the 'Atman'. That is why it is said, 'Girra aratha jalla beechhi sama'. 'Jaanki's' soul is Rama. Rama is 'Brahmma', the Almighty and that is why the entire world appears to be the reflection or the embodiment of the 'Atman' (Atmaroopa). The 'Atman' of Sri Rama is the entire creation. The 'Jeeva' and 'Jagadeesha' are not two or separate. The apparition free soul is what is the Divine or the Supreme personality of Godhead. And an apparitional soul is the 'Jeevatman'. The one who is engulfed by apparitions is the 'Jeevatma' and the non-apparitional soul is the Divine or the 'Paramatma'. And He

resides in the cave of the heart. We get very straight forward and clear cut answers in the 'Agnipurana'. It states that the 'Brahmman' is the soul of the entire creation and the sky has been created by 'Brahmman'. The sky has created the air, from air the fire was created, the fire created water and the water created the earth. From the earth the subtle being and then the gross body. In this way, the expansion of the earth has been described. In this way, going round and round, everything merges or dissolves in this 'Brahmatma'. This is the entire circle. Even the most difficult questions have been answered by the 'Agnipurana'.

My dear brothers and sisters, the 'Agnipurana' provides us with a lot of inputs about the topic of our discussion. Each and every test is akin to the 'Agni - Pareeksha' and each and every incident has a direct connection with our heart. The Sun is millions of kilometres away from us but as it rises we tend to wake up and on its setting we start feeling sleepy. This is our direct connection with it. The scriptures are dear to us because we connect with the incidents, the characters, topics, or any 'Sutra' has a direct connection with us or else it will be a cry in the wilderness! My seven hundred 'Kathas' will fail! So many 'Kathas' would all be meaningless. Why do we hear it again and again? Because we are able to connect with it from our heart. That is why just don't sit and think about what you have heard about the scripture but enjoy it and try and dive deep into it. Man should go deep into it! Gandhi did not merely think about the truth but he dived deep into it and imbibed it in his life. 'Vinobhaji' at 'Paunaar' merely did not talk about the 'Brahmma - Vidya' but delved deep into it! Okay, thinking about it is also fine but till such time as you don't drown yourself completely into it, everything else is just useless.

We are faced with so many trials or tests in our daily life. The wavering or a non-decisive mind, arguments and counter arguments, misunderstandings, quarrel in the family, we are tested in each and every of such situations day in and day out. The one who is the examinee, for him each test is just like an 'Agni - Pareeksha'. **Please bear this in mind that one who subjects others into various tests from time to time, will surely and certainly be tested by Allah at some time or the other!** The proof is the 'Manas'! In the 'Ramcharitmanas' we have twelve tests. The 'Agni - Pareeksha' is the preamble to the establishment of the 'Ramrajya'. It is my clear and straight forward opinion. So, there are twelve tests in the 'Manas'. There are four tests in the 'Balkanda'. Whether the 'Agni' has not been used as a prefix or a suffix but each and every test is the test by fire. No 'Kanda' is there where there is no test! Whether it the 'Balkanda' of our life, it is nothing but our 'Agni - Pareeksha'. The 'Ayodhyakanda' which happens to be the youth, this too is fraught with the 'Agni - Pareeksha'. In the 'Aranyakanda' you tend to give up so many things but still

you will have to undergo its test. When the 'Kishkindhakanda' of our life comes, there too you need to sit for an examination. In the 'Sunderkanda' of our life, we should be prepared for some important tests. In the 'Lankakanda' you are faced with two tests and in the 'Uttarkanda' you are subjected to one question or test!

So, 'Talgajarda' feels that in the 'Balkanda' there are four tests or 'Pareeksha'. I emphasise 'Talgajarda' only because there should be no impersonation or 'Praggya Chori' (Theft of prudence). Because, people steal the thought or the words! They do not append the name and the society in general is unaware! That is why I keep on stressing 'T' 'T' again and again not bothering about what you may think about it. But I would like to add that this is nothing but the benevolent grace of my Guru.

There are twelve tests or 'Pareeksha' in the 'Manas' and finally the 'Agnipareeksha' culminates into the 'Ramrajya'. Till such time you and me do not pass out of our 'Agnipareeksha' there cannot be the reign of love in our hearts; the internal squabbles won't stop and we shall not be able to experience total peace and tranquillity within. Sri 'Ramkinkarji Maharaj' voiced a wonderful thought that the 'Ramrajya' was first established on the banks of the Ganges and subsequently at 'Ayodhya'. In fact, 'Ayodhya' banished Lord Rama. But if I bring 'Talgajarda' in between then please allow me to say that the beginning of the 'Ramrajya' might have been there but it was established in Lanka and not 'Ayodhya'. If there is 'Ramrajya' in 'Ayodhya', there is nothing great about it but it has to be established in Lanka. When the 'Ramrajya' was established in 'Ayodhya', they were peaceful times, 'Ramraju baitthey trailoka'. Tulsiji says that many were very happy but there were a few disgruntled lot as well. There was no 'Ashok' there, in fact 'Ashok' is in Lanka. This is an absolute 'Talgajardi' submission! Just think about it, such is my firm belief, Sahib! I am saying this taking total responsibility of my statement and I say so seated at the Lotus feet of my 'Dada'! The 'Ramrajya' was established in Lanka after Ma Jaanki passed through the test by fire. The motions or formalities were done at 'Ayodhya' where the Lord ascends the throne. Then again Ma Jaanki is exiled for the second time. Can anyone be banished in the 'Ramrajya'? There is no banishment in Lanka apparently. And the one who inadvertently seems to have been banished was made the king! After this we don't even remotely see that anybody was banished and there is no mention of any illness there. Everyone attained salvation. It is my firm belief that in fact the 'Ramrajya' was established in Lanka.

Please remember these four things my dear brothers and sisters, if you want to establish the 'Ramrajya' within then, first of all you need to go near the fire. The fire may not come to you but you will have to walk to the

fire. Just walking up to it is not enough, in order to establish the 'Ramrajya', you will have to enter into the fire. Consider the pain of burning to be a cooling experience. Consider the misery or sorrow that confronts you to be sweet, only then can the 'Ramrajya' be established. Ma Jaanki didn't cry out in pain that 'Arrrrr! I have got burnt!' **When you consider your sorrow or misery also to be a part of the Divine grace only then shall there be the 'Ramrajya'.** So, to go near the fire and enter into it and consider the burning too as the Divine grace, what follows will be the 'Ramrajya'. These two 'Dohas' make it amply clear that the 'Ramrajya' is established there.

*Barashahin sumana harashi Sur baajahin gagana nisaan|
Gaavahin Kinnara Surbadhu naachhahin chaddhi bimaan||*

Janaksuta sameta Prabhu sobha amit apaar|

Dekhi bhaalu kapi harshhey jai Raghupati sukha saar||

Ma Jaanki is seated next to Sri Rama. They are showered with flowers. The 'Kinnaras' are singing and this is the pictorial presentation of the 'Ramrajya'. It was initiated in the land of the 'Bheela' and established in the land of the 'Asuras'. It is no big deal that the 'Ramrajya' is established in 'Ayodhya'. It should and has to happen there. In fact, shameful and derogatory remarks were made against Ma Jaanki! The decision of 'Talgajarda' is this that the 'Ramrajya' was established in the battlefield of Lanka where Ma Jaanki and Lord Rama are seated. 'Ramrajya' is there where there is 'Ashok' and not there where 'Shoka' prevails. Tulsiji writes that when the 'Ramrajya' was established, all the people were very happy but a few were unhappy too! 'Ramrajya' and unhappiness? But the core essential element is that the 'Ramrajya' was established in courtyard of Lanka. Lord Rama did not go to Lanka to kill 'Ravana', instead He went to establish the 'Ramrajya' there. Therefore, please bear this in mind my dear listeners that without passing through the test of fire, the 'Ramrajya' cannot be established. If you want the reign of the Lord within you then pass through the test by fire!

So Baap! There are twelve tests by fire in this text. There are four in the 'Balkanda'. Out of these, Mata Sati is in the centre in two of them and my dear Lord 'Raaghava' is the centre of the remaining two.

Jaun tummhrrey mann ati sandehu|

T'taun kin jaai parrichha lehu||

Lord Shiva said that Sati you are immersed in the deep sea of doubt, therefore please go and test Rama yourself! The one who goes to test others should be prepared for his/her own test. Lord Shiva instructed the 'Saptarishis' that go and test the love of 'Paarvati'. **If you go to test others, you too shall have to face the test sooner or later. Please beware!** Sati went to test Sri Rama but the question paper was such that she herself failed the test. **She**

got a zero! So, 'Paarvati' was subjected to a test. When she went to test Rama, she herself failed but when she was tested for her love, she passed with flying colours. In so many different ways was she tested by the 'Saptarishis' but she stood her ground and passed the test and the examiners went and reported back to Lord Shiva that she has passed. Now you may kindly accept her as your bride!

In the 'Balkanda', Sri Rama had to undergo two tests. The first test is that the one who shall break the bow shall win the hand of Jaanki. Here the question paper was verbal but the answer had to be a practical. *'Tehi chhana Rama maddhya dhanu torra'*. And the Lord passed this test. In a fraction of a second the Lord gave the practical exam and was declared pass with distinction in the form of the 'Jaimala' offered to Him by Jaanki. The second test of the Lord is, *'Tehi avasara suni Sivadhanu bhanga|Aaye Bhrigukula kamala patanga'*. A very tough test came forth after breaking one bow the next was to string the Bow of Lord Vishnu. The bow was strung in a jiffy by Sri Rama and He passed this test too with distinction. Sri 'Parashurama' as the examiner extolled Rama as **'Jai ho!'** *'Kahi jai jai jai Raghukula ketu| Bhrigupati gayye banahi tapa hetu||'* in this way Sri Rama passed the two tests.

So, four tests in the 'Balkanda' and there are two in the 'Ayodhyakanda'. Here, Sri Rama and 'Maharaja Dasaratha' had to pass through the test of the promise or commitment given. The test of the promise made to the father of 'Kaikayei' by 'Maharaja Dasaratha'. Momentarily, 'Maharaja' was at the verge of failing his commitment but the worthy and truthful son came to his rescue by coming forward and say that He will uphold the words of His father by going to the forests. So the Lord passes through this test and even secures the passing of His father. The second test in the 'Ayodhyakanda' is of sacrifice. Sri Bharat was put forth the two options of truth and power. Many meetings, discussions and confabulations took place and he was asked to make a choice between the two. **Bharat surely did choose one! He said that he is one for the truth and shuns power!** In this way he passed the test. In the childhood, the words are not subjected to any scrutiny or test because a child says so many things out of ignorance and innocence and the parents revel in these utterances rather than hold it on for a test. The 'Balkanda' is supposed to be the symbol of childhood. The responsibility of upholding one's word comes during the youth or adulthood. The 'Ayodhyakanda' embodies youth. And Sri Bharat passed this test of youth. The one who sacrifices in this formative stage is indeed very fortunate and blessed. In our old age, everyone starts avoiding us. We lose our teeth, black hair turns silver or they too fall. Therefore, the commitment and sacrifice are tested in the 'Ayodhyakanda'.

In the 'Arannyakanda' there is one test. During the youth, the trespasses or certain mistakes are pardonable or maybe overlooked because youth carries a certain amount of conceitedness. The 'Arannyakand' stands for retiring into the forests. When one is entering into 'Tapasya', he has to stand the test of his character. If the youth can uphold the high morals of character and inculcate them it is very good and commendable. But let us not have too many expectations. This age is such! Look at the positives that the youth today is hearing the 'Katha'! Why do you indulge in unnecessary criticism? People say that the children are going to clubs! But they have even started coming to the 'Katha'. The character of one who has retired from worldly life is subject to scrutiny. 'Soorpanakha' assumes the form of a beautiful maiden and tries to lure the two brothers but they came out of the trap unscathed. Allow me say sahib that 'Soorpanakha' too passed the test. The test of character is there when you are of an impeccable character and the other person is characterless and rejoice in the fact that this person is characterless and I am of an impeccable character; if you are proud of this fact then you haven't passed the test. If you are of noble traits then try and lead by example and let your behaviour mould the other person into nobility, this is the test of your character. Sri Rama and Lakshmana made 'Soorpanakha' also beautiful. She had come wearing the garb of beauty but her thinking was so influenced that it became beautiful. Her utterances in Lanka are indeed wonderful! A principled person will surely have a positive impact on the person who comes in his/her contact. In the world the winner of a game or a contest laughs at the loser. In the spiritual sphere the true winner is one who does not let anyone lose. Therefore, as per my 'Talgajardi' viewpoint the character is tested in the 'Arannyakanda'.

In the 'Kishkindhakanda' comes the test of friendship. 'Sugreeva' could not pass this test, 'Rama kaaj Sugreeva bisaara'. Lord Rama recited the entire 'Mitrashtaka' in eight lines. I have done a 'Katha' on 'Manas-Mitrashtaka'. Many people talk about friendship and even boast of friendships but my Rama fulfilled the obligations of friendship by bringing back the friend just by a mere show of fear and bestowing him with His grace. He brings 'Sugreeva' into his close proximity.

If we want to establish the 'Ramrajya' within then, first of all we will have to go near the fire. If the fire does not come to us then, we shall have to walk towards it. Merely going to the fire is not enough, we shall have to enter into it. If we are singed by it then consider it to be cool or conducive. When we consider the pain to be sweet or do not get disturbed by it only then will the true 'Ramrajya' be established. Ma Jaanki didn't cry that 'Arrrrr! I have got burnt!' Consider the calamity or misfortune also to be the Divine grace, only then will the 'Ramrajya' be established. So going near the fire, entering into it and consider it to be cool or conducive, what follows is the 'Ramrajya'. Without the test by fire, the reign of Rama cannot be established. So, if you want the 'Ramrajya' within, don't run away from the 'Agni-Pareeksha'!

In the 'Sunderkanda' Sri Hanuman was subjected to test. *'Jaata Pavansuta Devanha dekha'*. Great examiners were sent by the 'Devas' to test him. 'Sursa' was told that Hanuman is going so go and test his resolve. 'Sursa' came and subjected him to a tough examination! She kept on widening her mouth but Sri Hanuman was very intelligent to pass this test effortlessly. She gives him a certificate *'Tumha bala buddhi nidhaan'*. Hanuman was awarded a certificate of merit and blessed after which *'Harashi chhalehu Hanuman'*. So in the 'Sunderkanda' Sri Hanuman had to undergo the 'Agni-Pareeksha'.

In the 'Lankakanda' there are two tests. The 'Agni-Pareeksha' which entails the discussion of the 'Agni-Vidya', which indeed did happen and 'Ramrajya' followed. But before this 'Angad' was subjected to a test of his faith. The one who is faithful will at some point in time have to prove his faith. If we try and compare the 'Mahabharata' and the 'Ramayana' we see that in the 'Mahabharata' the five 'Pandavas' use 'Draupadi' as the pawn in the game of dice and in the 'Ramayana' 'Angad' bets on Ma Jaanki. In what way do we evaluate it? What sort of a firm faith he must have had? That is why in the 'Dohavali Ramayana' it is written, *'Angad pada biswasa'*. 'Angad' has been the symbol of faith here! 'Angad' says that if I am wrong then I am willing to lose Ma Jaanki! Yesterday it was reported in the newspapers that a Saudi Prince who had nine wives gambled and lost heavily and ultimately even loses five of his wives there! The name of the era changes but the mannerisms or habits remain the same. But here in a different context, *'Biswaas ek Ramnaam ko'*. One, the monkey by nature is very playful or restless and has so much faith on the grace of the Lord and without His permission plants his foot and says that if anyone will uproot his foot he will leave Jaanki and return back. Here his faith was on scrutiny or test. And 'Angad' the son of 'Vaali' passed this test with flying colours. There is a 'Vishwas-Panchaka' in 'Srimadbhagwadgita'. If you have these five things in you then your faith shall be firm and you will pass this test. Sri 'Shankaracharya' has given the 'Saadhanpanchaka'.

Whatever I do is the work of 'Sri Hari' and not mine. Lord Rama had hinted to 'Angad' and it is a sutra of the 'Vishwas-Panchaka'. When 'Angad' was sent to 'Ravana's' court the Lord said, 'Kaaj humaar', it is not yours but my work and you are merely an instrument. Please remember these five things my dear brothers and sisters if you want to understand the glory and greatness of faith. Whatever I am doing is not my work. So many monkeys are sitting on the sea shore. 'Sampaati' is ready to devour them and a tussle is going on between life and death. Sri Hanuman has no sorrow or unhappiness because it is not his work so he is sitting quietly and an elderly person prods him saying, 'Ramkaaj lagi tava avataara'. You don't have to do anything for yourself but the work of Sri Rama! He instantly assumes a gigantic form and even 'Sursa' certifies, 'Ramkaaj saba kariahun'. Your birth is for the sake of Sri Rama, 'Ramchandra ke kaaj sanvaarrey'. Hanuman as Shankar is an embodiment of trust and firm belief. So the first characteristic of the 'Vishwas-Panchaka' is that whatever I do is for Sri Hari and nothing for myself!

The second sutra of the 'Vishwas-Panchaka' is 'Mattparam'; being conducive to the Lord. Be devoted or be surrendered to one 'Ishtha'. Don't criticise or rile any other 'Ishtha'. Be committed to one name. If you have the belief then be faithful to one Guru. Don't rove around and surrender to any other source or origin. Why do we say 'Ramparaayana'? This is an indication for those who do the 'Ramparaayana' to be 'Ramparaayana'. The one who has trust will be devoted to one!

*Ek bharoso ek bala ek aas biswaasa|
Ek Rama Ghanshyama hita chaataka Tulsidas||
Biswaas ek Ramnaam ko|*

The third sutra of the 'Vishwas-Panchaka', 'Maddbhakta'. Be my devotee! Defining a 'Bhakta', 'Panduranga Dada' says that one who is not separated (Vibhakta) from the Almighty is a 'Bhakta'. I will always remember from whom I have received it, if I forget then it is a different matter. Or if I have heard it from my 'Dada' before I have heard it from another person then respectfully I shall omit his name because someone has already told me about it therefore kindly don't take any offence! Otherwise as far as possible I will mention the source or the origin of the particular thought. After all what is ours? Everyone is eating the leftover of 'Vyasa'. It is only the Guru's grace, nothing is ours! What is our capability or capacity, Sahib?

The fourth sutra of the 'Vishwas-Panchaka', 'Sangavarjita'. The believer or the devotee in spite of living in the midst of everyone maintains a certain distance from everyone! Everybody feels that he/she is mine. How involved is the person in our conversations? Yet, the detachment or disinclination remains intact. He is not impressed or influenced in any way. He will smile, enjoy and take pleasure but remain unattached. It is indeed a

very precious characteristic in my opinion. 'Nirvairaha sarvabhooteshu'; this is the fifth sutra of trust or 'Vishwasa'. Many people tell me that 'Bapu! What sort of people you mention from the 'Vyaaspeetha'? Those very people talk behind your back!' They know what they are doing, who will bother or keep a track of all this 'Yaar'? I understand that those who are devoted or surrendered to my 'Vyaaspeetha' feel bad that I respect one and all and these people talk in this way! Everybody has his/her 'Sanskaar' or mental makeup. I cannot stoop low because my lineage is very high. Knowingly I am without enmity or else 'Tulsiji's Chaupai' will be ashamed! 'Siya Ramamayy saba jaga jaani'. Many people ask me that 'Bapu! How long or how far should we trust or believe?' I say that please don't talk about my belief or trust. When the entire creation was drowned, the 'Akshaya-Vatta' remained and is still there. I am the one who resides in the shade of this eternal tree of trust. The world may come to an end but my trust will never deviate or be destroyed. 'Batta biswaas achala nija dharma'. Dharma means nature and the belief should remain intact like this 'Akshaya-Vatta'. Lord Shankar embodies belief or trust. What we have done is that we have installed the 'Shiva-Linga' and we kept on pregrinating or deviating! We just made an idol, that's all! Sometimes here or there! The firm belief or trust is when we are stationary or unmoved and Sri Hari circumambulates around us, this is a firm belief or credence. 'Jaga japu Rama Rama japu jehi'. The test of our belief is when we are steadfastly seated or become stationary and when Sri Hari circumambulates around us only then does it have any meaning!

Madhura madhura naam Sita Rama Sita Rama|

I have decided the topic of the next 'Katha' and i.e. 'Manas-Sita'. It is the 'Katha' of 'Seetey Sharanji' who is a devotee of Ma Sita. We shall do the 'Darshan' of Ma Jannki as 'Sita' in the 'Manas'. I am wanting to speak on this topic. Not 'Manas-Sita Rama' but just 'Sita'. 'Sita Prathama anala mah raakhi'. Where my 'Goswamiji' has done an independent description of the personality of 'Sita' and I am eager to speak on this 'Sita' consciousness. Allah shall fulfil it, my Guru shall fulfil it!

So the test of belief is this 'Angad pada biswaasa'. After this comes the 'Agni-Pareeksha' of Ma Jaanki in the 'Lankakanda'. Then in the 'Uttarkanda' comes the test of Bhusundiji, 'Leenhi prema paichha mori'. Lord Rama turned the intellect of the 'Muni' naïve! In the dialogue between Sri Bhusundi and Sri Lomasa there comes this test of love. In the 'Ramcharitmanas' all the tests are nothing but the 'Agni-Pareekshas' only.

So Baap! All the obstacles or difficulties that we face in our day to day life is the 'Agni-Pareeksha'. The different characters, topics or sutras have some connection with our heart. That is why we get immersed in these topics otherwise it shall be just a cry in the wilderness. So through the memory of 'Agnipurana' this flow started!

The materialist views the shadows, the spiritual aspirant looks in the mirror and a 'Siddha' sees the evident manifestation.

Baap! We are discussing the salient and the intrinsic points about the 'Manas-Panchagni' which is a part of the 'Ramkatha'. There are many queries. I shall take them up in time and answer to the best of my knowledge.

The important personalities of the 'Ramcharitmanas' have all done the 'Panchagni-Tapas'. Out of them Ma Jaanki had to undergo this test which we have already seen. Now let us try and see some others as well. 'Sati' the 'Daksha-Kanya' also went through the 'Panchagni'. We can see her entire character depicted in the 'Balkanda' and therein for whatever reason she had to pass through five different types of 'Agni'. Let us try to understand it with a happy and a tranquil state of mind by the grace of our Guru.

Tulsiji says that there are three types of living beings; sensuous, the spiritual aspirant and the 'Siddha'. Quoting from the Vedas, Goswamiji goes on to say that the living beings can be divided in these categories. The people like us including me fall in the category of the sensual or the worldly minded or the materialist. The few who gathered courage and decided to forge ahead are the spiritual aspirant lot. A very few out of these aspirants managed to move ahead and Goswamiji calls them the 'Siddhas'. I have oft repeated that the opinion of 'Talgajarda' more towards 'Shuddhi' or purity than 'Siddhi' or perfection. It is truly commendable to attain 'Siddhi' no doubt and 'Siddha' is a lovely word but in the 'Manas' we can see a number of 'Siddhas' but they are all not pure! Tulsiji applauded their accomplishments but unfortunately they could not become a role model for the society.

I request you to just think for a moment that did 'Ravana' have any less 'Siddhis'? He could take on any form as he wanted to. He could go anywhere he wished. He could overpower 'Agni, water or air'. He could become invisible. The different types of 'Siddhis' like, 'Laghima, Garima, etc.' were all there in him but his life was not pure. That is why he could not become a role model for the society.

Though Sri Rama is the Almighty. Were there any paucity of 'Siddhis' for Him? Barring just on two or three occasions, He did not show His 'Siddhis' anywhere in the 'Manas'. He just lived like a normal human being. He behaved like any normal person when His wife was abducted and went about lamenting and trying to look for her everywhere possible. Like a human or say a brother He wept when Sri Lakhana was unconscious. But at another time we see;

Amit roopa pragattee tehi kaala|

Here, He used His 'Siddhi'. He assumed innumerable forms. He presented His Divine form (Viraat) in front of Mata 'Kaushallya'. During the battle of 'Trishala', He appeared before 'Khara & Dooshana' at the same time and projected Himself amidst the army as a result they fought each other and perished. These are the examples where He used the 'Siddhis'. But in the 'Manas' it is evident that He has used these powers only under compelling circumstances. But since He was disinclined in using them He predominantly lived the life of a normal human being. 'Leenha manuja avatar'. Though, He is the greatest amongst all mankind and is an extraordinary being. In spite of the fact that He is the Almighty, He only projected the human nature in absolute perfection and rarely exhibited the super human powers. Sri Rama is 'Shuddha-Buddha'! That is why He is the role model for the world and not 'Ravana'. In the 'Ramcharitmanas' there is demon named 'Kaalketu' who had very many 'Siddhis'. Even 'Indrajeet' had many 'Siddhis' but could not become a role model for the world because he lacked purity. So, 'Talgajarda' has emphasised upon the 'Shuddhi' or purity always! If the 'Siddhis' are not displaced then it can turn into purity or holiness or the likes. There is a lurking danger of discharge or stumbling of these 'Siddhis'.

So, most of us fall into this category of the materialists. A few out of our lot emerge as aspirants and a very few from these come out as 'Siddhas'. Just one or two valiant personalities emerge as saints, 'Vishuddha hee pari tehi'. Here we see that Tulsiji underlines or stresses on the word 'Vishuddha'. Some 'Vishuddha Saint' or who is pure from top to toe!

So, because of this classification or three different categories as the 'Vishayi, Sadhaka and Siddha', any topic or any character or incident has a different outlook or 'Darshan'. Here, when we are doing the 'Darshan' of the 'Panchagni', all the three categories of people have different outlook or approach. Please pay attention and listen very peacefully! The 'Darshan' is of three types. One is a 'Chhaya Darshan' or seeing the shadow. The second is the 'Darpan Darshan' or looking in the mirror and the third is the 'Pragat Darshan' or the manifested view.

The materialists look at the shadow. We all are in the shadow of the 'Maya'. 'Maya maha thhaggani'. This 'Maya' has waylaid all of us. Ma Jaanki entered into the fire and we could only see her shadow or in other words we just see the 'Maya'. Our eyes, vision or the specs can only see the shadow. We are within our own shadow. Some measure themselves according to the shadow of their position. Some others can speak well and impress people. They measure themselves in the shadow of their speech. A few can sing well, some are wealthy and some attain name and fame! So, we view differently in these shadows. The scriptures term it as the 'Chhaya Darshan'. This shadow is not permanent or eternal. As the day progresses the shadow lengthens or shortens depending on the position of the Sun.

The second point is that the shadow cannot be eternal because as the Sun sets and darkness falls, the shadow disappears. If you light a candle and in this light if you see the shadow it is a different matter. Generally we are the worldly lot. So, when we look at the different topics of the 'Manas', from the standpoint of a materialist 'Sati' will appear different, from the viewpoint of an aspirant she will appear different and from the angle of the 'Siddha' she will again appear different. In which 'Panchagni' is 'Sati' being singed?

In the 'Mahabharata', 'Sanjay' was blessed with the 'Divya Drishti' or divine perception by 'Veda Vyasa' by which he could see the battle field of 'Kuruksheetra' and was narrating it to 'Dhritarashtra'. Please bear in mind that he was nowhere in the battle field. Sitting far away he could see through the divine perception. Here; 'Maamkaha Pandavaha'. He was able to see just like the picture being transmitted through the TV screen and was narrating it to 'Dhritarashtra'.

In the 'Ramayana' there is no 'Doordarshan,' only 'Nikat

Darshan'. 'Tulsiji' describes in the 'Lankakanda' but I am yet to reach there. I have not taken up any topic as yet. I am repeating this again that even after so many 'Kathas', I am just doing the 'Mangalacharana' of the 'Balkanda'! I haven't recited the 'Katha' still! Maybe, in my next birth I might be able to begin the narration of the 'Katha'. Where has the 'Katha' started? I am just touching upon the 'Mahaatmya' of the 'Manas'. I know that 'Hari anant Hari katha ananta'. You do the 'Paath' of the 'Manas' and you must have done this 'Darshan' that 'Tulsiji' is standing in the battle field and is witnessing everything. There are many brave journalists who go amidst so many disturbances like stone pelting in Kashmir or where there is trouble and in the midst of so much chaos film the event and report from ground zero. This is what is courage or bravery. My 'Tulsi' is fearless! The sadhu must be fearless. How did this happen in the battle field of Lanka? He came and he saw what is all this? He is seeing and hearing everything in person. Now you may ask, where was 'Tulsiji' standing? Just like Lord Krishna he was standing right in the middle by the grace of his Guru 'Narhari'! He was looking all around and was a witness of everything. A Sadhu should be fearless. 'Beevey ee baavo nathi', is my sutra!

Doctor Sahib has written today-
Ghayal nara toh ghoomya karrey, sooteylla kaain baanddhey chhey oat
Jatan karrey pun jeevvey nahin, laagi jjenney Sadguru ni chhot

He has asked that Bapu, what does it mean? If someone is hurt then we can dial 108 and get him admitted to a hospital. Here there is no connection with any external injury but the injury caused within by the words of the Master makes us unconscious towards the world and we can't sleep thereafter. Today, what is our condition? **We have been left nowhere!** We are constantly on the move! Because we are wounded. The one who is hurt within becomes mad and keeps on roaming like a Fakir on the move. So, this wound is within just like 'Meera';

Ghayal ki gati ghayal jaanney
If we are wounded externally we are confined to bed and the doctor orders not to go out for a month. But the one who is injured internally will not be able to sit in one place.

Sooteylla kaain baanddhey chhey oat

The one who is asleep or in deep slumber due to the effect of attachment (Moha), asks for or needs security. The one who seeks such security cannot be still out of fear and roams around here and there restlessly. The one who has the security of the 'Sadguru' can only be safe and survive. You and I are living this life for nine days. **That is why I say this to the youth that just give me nine days in a year and I shall give you a new life! This is my call!**

So Baap! You will get everything from your Guru and if you get the refuge of one then please do not expect or seek refuge anywhere else. Respect everyone! If someone criticises or riles your Guru in front of you then don't argue or confront him but just smile and walk away. I don't say but my 'Manas' says so-

Jo mann laaya na sunna Hari leela
Kahiya na kaamihi krodhihi lobhihi

Whatever 'Satsanga' you have got from your Guru, please don't narrate it to any libidinous (Kaami) or an angry person. Lord Krishna also says that 'Hey Arjuna! The Gita that I have narrated to you beware and don't share it with any disloyal person or one who is not devout or is disinterested. Don't ever narrate it to anyone who is envious of me.' People might say that by saying this Krishna wants to escape envy. Krishna is not bothered about any abuse or blame. But if you go and narrate it to the envious then his envy will grow further and it will lead to his downfall. Here, Lord Krishna is speaking out of compassion. Many people are devoted to one place and are even interested elsewhere, this impedes their spiritual progress again and again.

When 'Shvetaketu' of the Upanishad goes to his Guru, the Master doesn't say anything. No instructions, no message, nor any special discourse or dialogue. Guru just said that take the cows for grazing and return in the evening. When he returns in the evening he says that go and milk the cows. When he is asked to do the 'Yagna', he does so, when asked to besmear he besmears with cow dung, gets the firewood. When the Guru asked him to sleep then he would sleep near the 'Yagnakunda'. There was constant fire in the 'Yagnakunda'. Everything is going on in a tradition and as told. Neither did 'Shvetaketu' question nor did his Guru instruct!

One day, out of compassion 'Agnideva' (The Fire God) appeared in person and said that what sort of a Guru you have who does not give any instructions?

Come, I would like to teach you! 'Shvetaketu' said that I am indebted to you but I will only hear or obey my Guru's instructions. He further added that you are the fire worshipped by my Guru and hence I shall offer oblations but I will only listen to the one who has initiated me! Even if he doesn't speak life long, so what! He has accepted me into his fold that is enough for me. A cow when it gets used to one house it will not go to any other house.

Ammey taara anga kehavaaiye,
Jeevann! Konney aasrey jaaiye

Our surrender or devotion is shaky. What an amazing person he might have been? When 'Upamannyu' was lured with temptations then he said that if at all I have to ask I will only ask my 'Ishta'! I am willing to die but will not ask anyone else other than my 'Ishta'. 'Agnideva' is trying to explain to young 'Shvetaketu' that I am harsh and I burn down everything but the Guru is supposed to be the embodiment of compassion (Karunamoorty) but still he has no compassion? 'Shvetaketu' replied that my Guru is 'Agni'. He should instruct but I thank you for your compassion towards me!

'Agnideva' felt a bit insulted that this boy is cutting off or deflecting whatever I am telling him! Then he asked that why does your Guru not speak to you? You are just going on working tirelessly all through your life? There are no spiritual secrets that are revealed to you! No special instructions! Your life is being wasted. There shall be very many temptations on the way. When a very influential Guru comes in your journey who will try and enchant you but at that moment hold on to your inner core or values. 'Shvetaketu' says that My Master doesn't give me any spiritual instructions so the fault lies with me and not him.

'Shvetaketu' conjures three examples. One that my Guru must have felt that there is too much tremor or movement in my pot and if he pours anything at this stage it might just spill over and get wasted. Each word spoken by my Guru is nectar or 'Amrit Vachana' or priceless. If even a wee bit of it is wasted, it is not good. Our 'Chitta' has been alluded here to a pot and if the Guru notices any trembling or shivering, he will not pour any further. Many days ago I had made this bold statement that if our surrender is total and unconditional and the seat in front of us is very weak even then because of our total surrender we shall be blessed. And if the 'Peetha' is

weak and our surrender is wavering or wandering then it is of no use!

I would like to ask you that in the 'Ramayana' has Hanumanji ever asked any question to Sri Rama? He has mostly remained silent and did whatever he was asked to do. 'Sugreeva' got scared and asked him to go and enquire as to who they were? So, he asks this question on behalf of 'Sugreeva';

Ko tumha shyamala gaur shareera|

The refuge of the Guru is enough! What to ask? Sri Hanuman did not ask anything. After the 'Ramrajya' when they all go to the garden for a stroll, Sri Hanuman had no queries. Sri Bharat had some question or curiosity. So, on his behalf Hanumanji says;

Naath Bharat kachhu poochhana chahahin|

Hanumanji says that I don't have any involvement in this, I have got you, that's all!

'Shvetaketu' says that the pot of my 'Chitta' is very shaky that is why my Guru does not pour anything into it. Because every word spoken by him is 'Amrit' or nectar. Why should I ask? It is not necessary at all. 'Thakur Ramkrishna Paramhansa' had a wretch who was devoted to him but always used to sit far away from him. People used to say that he is sinner, he is this, he is that and call him names. His devotees used to ask him that why do you allow such people to be associated with you? They would even accost that man and say that in spite of going near to 'Thakur' why can't you reform yourself? He replied that it is beyond me and I will not be able to correct myself. I am just a small dent or a borrow pit and I am certain that when the grace shall flow, so many dents like me shall be filled and we shall attain salvation or emancipation. This is what firm faith is!

'Shvetaketu' says that another reason could be that my pot has holes and Guru would think that if I pour into it, nothing will remain in the pot. This too is a possibility. He is introspecting and trying to locate his own shortcomings and not blaming his Guru in any way.

The third reason 'Shvetaketu' points out that it is possible that his pot is inverted. 'Agnideva' says that come, I shall help you! I will put your pot straight. 'Shvetaketu' said, beware! Don't touch it. Whether he wants to keep me straight or inverted is in the hands of my Master! The Guru is the potter and the disciple is the pot. Just look at the power of total surrender that 'Agnideva' has appeared in person and trying to talk to him but he is turning down each and every suggestion!

'Indra' maybe a great King of the Devas, but one who is disinclined towards the 'Ramkatha', who has no love for the lotus feet of Brahman (Dvija), who is not ethical or moral, who has no respect for the saint, don't ever give it to such a person. Sri Krishna says that don't give the wisdom of the 'Gita' to a non-devotee. Now the question arises that who is a 'Tapasvi' (Ascetic)? Spirituality is not a faraway land but it is right here, where we are! The place or land of the Guru is our 'Swades'! Other than this everything else is a foreign land. We might roam around the world that is a different matter. Lord Shankar tells Mata Parvati –

Jadapi Prathama gupt kari raakhi|

I had kept the 'Katha' as a well-guarded secret but when I saw the worthiness in you then I narrated it. Don't give the 'Katha' to the one who is with the 'Hatthagani'. Devi! Please do not narrate the 'Katha' to the person who is disinclined and has no interest in hearing it. Please don't narrate it to an angry person, greedy or a worldly minded.

Jo na bhajjahin sacharaachara Swami|

The one who does not do the 'Bhajan' of this creation and the creator, please don't narrate the 'Katha' to such a person. Don't narrate it to a censorious even if he is a great king! Then Mata 'Parvati' asks that who is worthy of the 'Katha'?

Ramkatha ke tehi adhikaari|

Jinha ke satsangati ati pyaari||

The ones who are interested or inclined towards the 'Satsanga' are worthy of it. The one in whom the 'Brahman' is manifested and is engaged in its service is authorized or worthy. In the 'Dhanyavaad Prakarna' of the 'Uttarkanda' these rules and regulations appear. Who is a 'Tapasvi'?

The first sutra is that the person who tolerates all the dualities in life is an ascetic. The one who performs the 'Panchdhuni' or does very many fasts is a different type of 'Tapasvi'. But the person who tolerates happiness and sorrow, acceptance and contempt, praise and abuse smilingly is a true ascetic.

Dvandairvimukta sukha-dukha sanggey gachhanti moodhaha paddmavyayam tatt|

While doing 'Satsanga' you and I will need to understand that if we are abused or praised we need to accept both, being equanimous. Even the praise needs to be digested except the fact that it is a lighter blow or a mere tap!

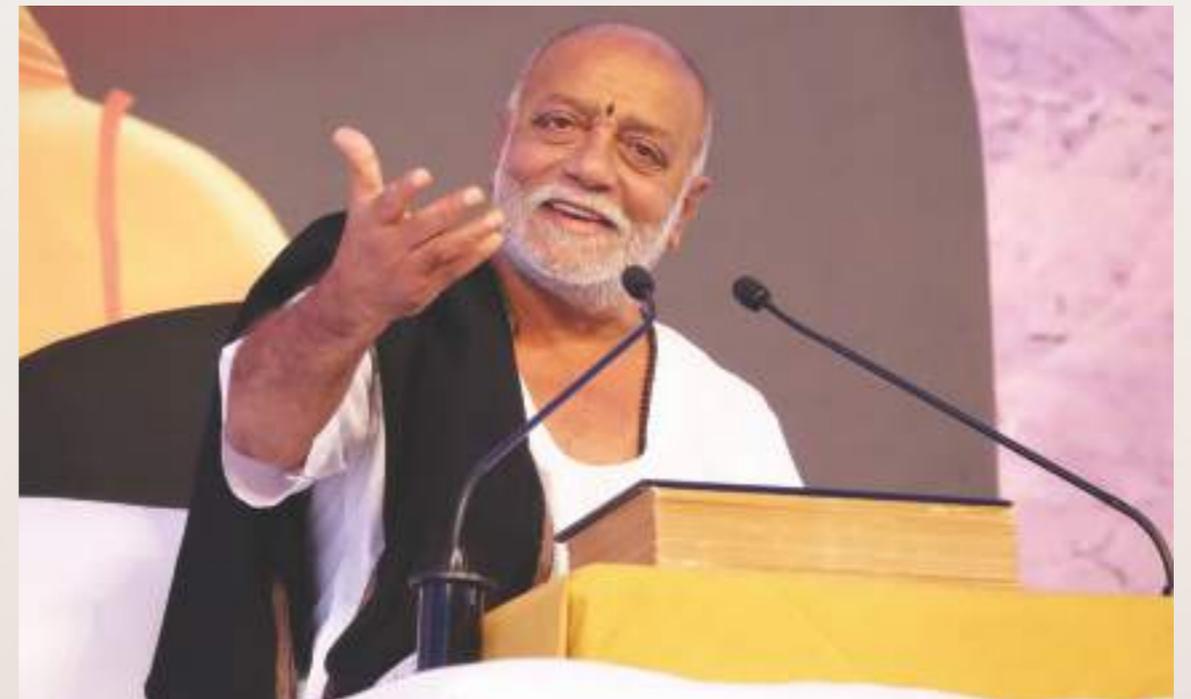
The second sutra is that storms of desires and anger come then the one who remembering the words of the 'Sadguru' bears their onslaught is an ascetic or a 'Tapasvi'. The 'Gita' explains this very point and terms the force of anger and desires as a storm and the one who weather's this storm is a true ascetic. The one who fasts is also an austere person but the force of this storm is that which can kill an individual. Only the 'Harinaam' can protect one from this storm!

Rama bhajan binu mittahi ki Kama|

To be tolerant towards the views of others is undoubtedly a form of penance. To accept the views of others with humility. If the opinion of others differs from ours then please don't get angry and show intolerance. According to the 'Gita' this is 'Tapas' or penance. You all are my flowers who have been taught by me, my dear listeners, when the dusk of life befalls all of us have to languish but as long as there is life let us blossom and keep smiling. If the others differ with us then what difference does it make? If the other's viewpoint is correct then we shall be enriched by it and if it is false then so be it. We become intolerant towards the opinion of others and pick up a quarrel! And if enter into an

argument, I have no hesitation in even terming it as 'Shaastrartha' also, sugar coated abuse! Some believe in 'Dvaita' and others believe in 'Advaita'. Don't entangle yourself. So, we should be tolerant and sensitive about the differences also.

The fourth characteristic of an ascetic is that when another person who too is engaged in a similar business and earns many times more than you or is more successful than you then at that time there is no jealousy or envy in you then you are an ascetic. People of the same faith, same business, who is much behind you and suddenly overtakes you and if at that moment you don't have any jealousy or envy towards him/her then you will be deemed to be performing penance. Please keep this in mind that live with others but be careful that there is no mark or scratch on your mind! Please keep the sheet of your 'Chitta' blank and spotless or else everyone is moving around with colour and a paint brush and are waiting to spoil your 'Chitta' or discolour it! They will comment something about someone and poison your mind towards that person thereby scratching you from within. Please keep the image of Sri Raghunath or Ma Jaanki etched on your heart.



'Thakur Ramkrishna' was sitting. One, his image itself is ever smiling with an innocent smile. All the different idols that exist in the world, Sri Thakur's image or idol is perfect in every which way. The idol of Hanumanji at 'Talgajarda' is a representation of this image. Not because I love it, you should accept only if you agree, otherwise no issues at all! The idol of 'Tribhuvana Dada' is the exact replica of the personality whom I have served. He is seated in the same posture! The idol of my 'Tulsi' at 'Talgajarda' is also perfect. The idol of 'Kabir Sahib' at the 'Kabir' ashram resembles Sri Rama as though Rama is sitting there. I have not seen any idol of 'Kabir Sahib' like this. The idol of 'Ramdev Peer' at the 'Gabby ashram' of 'Lal Babu' is also very beautiful. We don't know much about 'Ramdev Peer'. I maintain a definite distance from everyone, even though I have done an entire 'Katha' on Him. No doubt, it is a beautiful idol. The 'Sandipani Ashram' of 'Bhaishree Ramesh Bhai Ojha', there the idol of 'Ambaji' is amazing. Some idols are not very appealing!

So, 'Thakur' was sitting and a group of cranes flew past in a line formation. The reflection of these flying cranes was visible in the pond. It is a very common and simple incident but this emperor of the bewitching smile, smiled more and very enchantingly. A person sitting close by asks Him that why are you smiling so much? What is the mystery behind it? 'Thakur' replied that when I see the reflection I wonder that, when will my mind become tranquil and clear like this? This row of cranes are flying. Neither the sky has anything to do with it and nor the cranes. Even the pond where the reflection can be seen says to the cranes that just see how beautifully have I captured your image? When will my 'Chitta' become unattached in this way? This is the ascetic.

Lord Krishna says that please don't speak about my 'Katha' to those who dislike my 'Katha' or talking about me. There is no point arguing with the disbelievers. Many people say that we tried to reason and explain it to them but still they don't come. They won't come!

Ati Hari Kripa jaahi para hoi

The one who is divinely blessed by Sri Hari can only set foot on this path. Otherwise it is very difficult to tread on this path. If the wife does not listen then I pray to the husband that please don't force her to come. And vice versa even if he is sitting and repairing the punctures of the cycles! You are allowed to come, at least be thankful for that but don't be insistent. Just look at the compassion

of Sri Krishna when He says that please don't speak about my 'Katha' to the person who is not interested in listening or who is envious of me.

So Baap! 'Shvetaketu' says that either my pot is shaking or has holes in it or is inverted. Ultimately, 'Agnideva' was tired but the youngster didn't budge! When the Guru heard about this incident he enquired that Son! Were you talking to some Deity yesterday? To which he replied that yes Master, I was talking to 'Agnideva' and he said that your Guru is very harsh. After all I am fire and I am odd but still feel compassionate towards you and tried to tempt me in so many ways but I refused. There were tears in the Guru's eyes. My dear child, now you have become worthy. He outstretched his hands and said that now I have nothing to give you for now you have received much more than what I could ever give you. Without speaking or hearing you have got everything and 'Sharananandaji Maharaj' calls it the 'Maun Satsanga'. When you become quiet in front of the 'Buddha-Purusha' then the reality or the creation will speak for you. When 'Shvetaketu' didn't say the Fire God had to say. The earth, water, ether or the five elements will speak'. There is a poem about a 'Maargi' by 'Basant Babu'-

Maargi, maargi re O maargi,

Maargi aeva ammey maargi jenney jaavun Harina maarggey

Karunana koddiyama pragattavya deeva,

Jyottun satya, prema kerri jaggey re

There is a query, 'Param dharmamaya paya duhi bhai|Avatthey anala akaam banaai|| Babu! How can the Agni be 'Sakaam or Akaam'? The Agni also is hungry (Bhubhukshu) as well as desirous of freedom (Mumukshu). This is the 'Sakaam Agni'. The Agni which handed over the urn or the 'Charu' to Guru Vashishtha and disappeared is the 'Nishkaam' Agni. Any fire is both, 'Sakaam and Nishkaam'. There are five 'Agni' of music.

Suraagni Svaraagni Layaagni tathaiva cha

Taalaagni Raagaagni panchadha Panchagni uchhyatthey||

The scale of the musical note or the 'Sur' is Agni. It has a different Deity assigned to it. 'Svara' or the successive steps of the octave is also Agni. If you sing in tune then a sort of fire is produced. A form of energy, heat or steam is produced. Any 'Raga' is Agni. Only 'Deepak Raga' alone is not Agni, any Raga for that matter is Agni. Energy cannot be produced without friction. This energy produced by friction has the vapour also embedded into it. 'Taal' or rhythm is also Agni.

The 'Raagaagni' has two connotations. One is the 'Raga' as in music and the other is affection is also the fire which burns. Say the 'Raga' is very pleasant to the ears. If hatred or envy sings then relatively even the affection will burn they being the two faces of the same coin. Therefore these five components of music are a form of Agni and are also known as the 'Panchagni'. The 'Darshan' varies from person to person. The materialist only sees the shadow. The aspirant looks in the mirror and the 'Siddha' sees the manifestation or the explicit form. We measure ourselves in the shadow of the 'Maya'.

The materialist being loses his way in the shadows. The shadow is not permanent. With the passage of the Sun the shadows lengthen or shorten or disappears altogether. The mirror is very precious but if it is covered by dust then the image appears blurred. If it is clean then it will show the image as it is. The aspirant's 'Darshan' is as is what is but still it is false. In the mirror, our right hand appears on the left and the left appears on the right. That is why even this 'Darshan' cannot be relied upon or is not cent per cent perfect.

So, each and every topic of the 'Manas' is viewed differently by the materialist, aspirant and the 'Siddha'. 'Sati' had to bear the heat of the 'Panchagni'.

One, the first Agni that singed 'Sati' was the Agni of ego. In the 'Vairagya Sandipani', Goswamiji terms the total renunciation (Vairagya) as Agni. I am the daughter of 'Daksha' and in spite of going with Shiva why should I hear from 'Kumbhaja'? I have written down this 'Sutra' from the 'Vairagya Sandipani'-

Jadapi sadhu sabahi bidhi heena

Tadapi samta ke na kuleena||

Even if the Sadhu is deficient from all angles he is always supposed to be belonging to an eminent descent. This does come in the way of the comparison or definition of the Sadhu. Even though he might have been born out of a pot but Sati who belonged to an aristocratic

descent, cannot come anywhere near to him in comparison. A Sadhu repeats the 'Ramnaam' continuously, therefore he is beyond compare!

Yaha din raina naam uchhaarrey|

Vaha nita maan agni maha jaarrey||

The one who thinks oneself to be of an aristocratic descent, continuously burns in the fire of ego or pride. Here, Shankar is a Sadhu; 'Sabahi bidhi heena' is 'Kumbhaja' and he continuously repeats the 'Ramnaam'.

Tumha puni Rama Rama din raati|

'Sati' is burning in the fire of ego. 'Tulsiji says in the 'Vairagya Sandipani'-

Ahankaar ki agni mein dahat sakala sansaar|

Tulsi boayein Santajana kevala shanti adhaar||

The entire world is burning in the fire of ego but the Saints are saved. Those who only have the support of 'Shanti' or peace or tranquillity.

The second Agni is the 'Sanshaya-Agni' or the Agni of doubt.

Sunahu Sati tava naari subhaau|

Sanshaya asa na dhariya urr kaahu||

Devi! Please don't give in to doubt and don't presume or assume anything about Rama. The one who lives in doubt is constantly burning in it.

Third, Sati went to test the Lord and any form of test is in a way is the 'Agni-Pareeksha' or fire. Sati is in the centre of two 'Agni-Pareeksha'. We talked about it yesterday. Fourth, she returned back after trying to test the Almighty and lied to Lord Shiva, this is the 'Asatya-Agni'. The fifth is the 'Hattha-agni'.

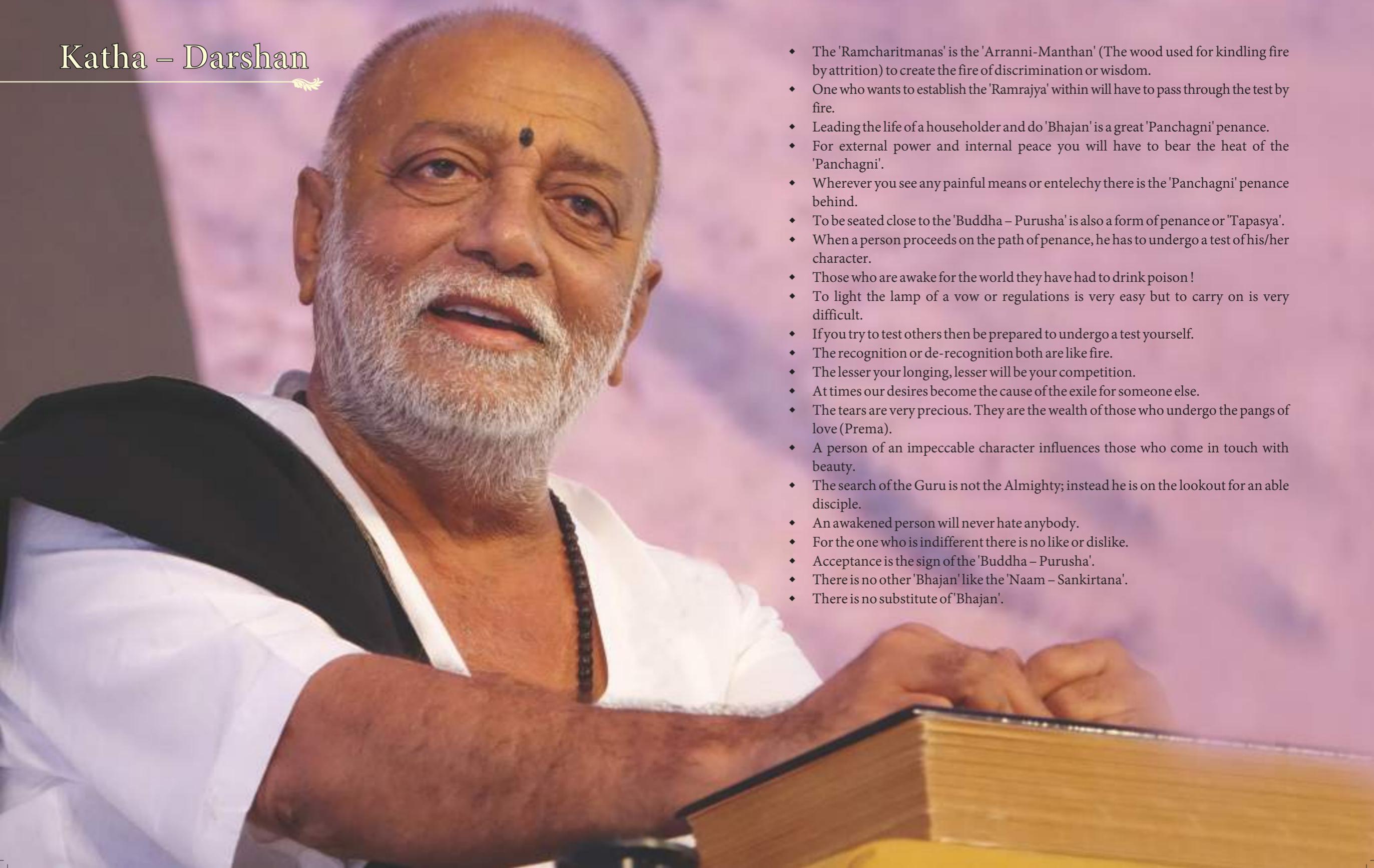
Kahi dekha Hara jatana bahu rahahi na Dachhakumari|

Diyye mukhya ggana sanga taba bida keenhi Tripuraari||

The result of her obstinacy was 'Asa kahi joga agini tanu jaara'. So, 'Sati' had to bear the heat of the 'Panchagni'. In the 'Manas', Sri Bharat too had to bear the heat of the 'Panchagni', Sri Hanuman as well as Sri 'Kaagbhusundi' had to bear this heat! Let us stop today's discussion here!

The materialist, the aspirant and the 'Siddha' being the three different types of human beings view any topic or incident or character differently. When we are talking about the 'Panchagni' then the materialist will have a different outlook, an aspirant will have a yet another view and the 'Siddha' shall view it totally differently. Please listen with a very peaceful and a calm state of mind that the 'Darshan' are of three types. One is the 'Chhaya Darshan' or the shadowy outlook. The other is to look in the mirror or the 'Darpan Darshan'. And the third is the 'Pragat Darshan' or the manifested real view. Everyone has a different viewpoint. The materialist studies the shadow. The aspirant looks in the mirror whereas the 'Siddha' sees the real manifestation. We measure ourselves in the shadow of the 'Maya'.

Katha – Darshan



- ♦ The 'Ramcharitmanas' is the 'Arranni-Manthan' (The wood used for kindling fire by attrition) to create the fire of discrimination or wisdom.
- ♦ One who wants to establish the 'Ramrajya' within will have to pass through the test by fire.
- ♦ Leading the life of a householder and do 'Bhajan' is a great 'Panchagni' penance.
- ♦ For external power and internal peace you will have to bear the heat of the 'Panchagni'.
- ♦ Wherever you see any painful means or entelechy there is the 'Panchagni' penance behind.
- ♦ To be seated close to the 'Buddha – Purusha' is also a form of penance or 'Tapasya'.
- ♦ When a person proceeds on the path of penance, he has to undergo a test of his/her character.
- ♦ Those who are awake for the world they have had to drink poison !
- ♦ To light the lamp of a vow or regulations is very easy but to carry on is very difficult.
- ♦ If you try to test others then be prepared to undergo a test yourself.
- ♦ The recognition or de-recognition both are like fire.
- ♦ The lesser your longing, lesser will be your competition.
- ♦ At times our desires become the cause of the exile for someone else.
- ♦ The tears are very precious. They are the wealth of those who undergo the pangs of love (Prema).
- ♦ A person of an impeccable character influences those who come in touch with beauty.
- ♦ The search of the Guru is not the Almighty; instead he is on the lookout for an able disciple.
- ♦ An awakened person will never hate anybody.
- ♦ For the one who is indifferent there is no like or dislike.
- ♦ Acceptance is the sign of the 'Buddha – Purusha'.
- ♦ There is no other 'Bhajan' like the 'Naam – Sankirtana'.
- ♦ There is no substitute of 'Bhajan'.

**To attain peace and tranquillity in life,
we shall have to pass the fire test or 'Agni – Pareeksha'.**

Baap! Keeping the divine word 'Manas-Panchagni' as our principal focus, we all are engaged in a 'Sattvic & a Tattvic' discussion about it, let's proceed a bit further. In the 'Ramcharitmanas', Tulsiji has used the word 'Agni' nine times which is a whole number, therefore this 'Agni' is the whole! 'Paavaka, Anala, Krishna' etc. the other words for 'Agni' have been used a hundred times. This count has been searched and sent to me by dear 'Harish Bhai' of Baroda. Many of my listeners who are devoted to the 'Vyaaspeetha' and could not come for the 'Katha' but share their findings or self-studies which makes it a bit easier for me. Our 'Gunavant Babu' of 'Kundla' tries to search the internet and so many different sources and sends his results! Many of the listeners try to look up the 'Mahabharata' and the other 'Puranas' and share their findings. Tulsidasji has used the word 'Agni' many a times in the 'Vinaya Patrika' also. But there is a very big 'Agni' known as the 'Baddvanala Agni' or if 'Baddvanala-Anala' has been used then the suffix of 'Agni' is not necessary. But somehow it has become a habit and we say 'Baddvanala-Agni'. The meaning of 'Baddvanala' is that this 'Agni' burns everything and nothing remains. The nature of this 'Baddvanala' is to even burn the water! In the 'Ramcharitmanas' it is said that the ocean has already been burnt by the 'Baddvanala' of the Lord's anger, once. It has been refilled once again. It has been filled by the tears of the women of your enemies like 'Ravana', that is why it has become salty. Otherwise, it has already been burnt by the 'Baddvanala' of your divine powers.

So, the nature of this 'Baddvanala' fire is to even burn the water. Normally, the water is supposed to extinguish the fire. But here, it is just the opposite wherein the fire burns the water instead of getting extinguished. Such a fierce fire that burnt down everything. There is another form of fire which is on the opposite end of the spectrum called the 'Vishwanala' Agni. One is 'Baddvanala' and the other is 'Vishwanala'. The nature of this fire is to digest everything whereas the other burns down everything.

*Aham vaishvanaro bhootva praanninam deham ashritaha|
Prannapaana samayuktaha pachhamyannam chaturvidham||*

Lord Krishna says that 'O Arjuna! I am seated in the human body in the form of the 'Vishwanala' Agni and whatever the person eats I digest it in four ways. We must digest the knowledge. The truth must get digested. The love or 'Prema' should be digested. If the compassion of any great personality is showered upon us, it should also get digested. If someone loves us profusely then we should be able to digest this abundant love. If someone has treated us truthfully then this truth too must get digested. That's why, by the grace of the Guru, each and every disciple must have this 'Vishwanala' raging within lest nothing will be digested. Everything will get burnt, 'Bhadd...Bhadd... Bhadd...!' Therefore, one 'Vaishwanala' of Lord Krishna's grace that He plants within each and every one and it digests everything. In a way it digests the food that we eat but our Upanishads treat this food as 'Annam Brahmetti Vyajaanaat'. It digests the 'Brahman' within. Many people say that they want to have the 'Darshan' of the Almighty or 'Brahman'. Will you be able to digest it? No, it is very difficult to digest. It is very difficult. But the grace or compassion will digest it.

In this journey of ours, in a way at 'Panchagni' we all are doing penance of the 'Panchagni' for nine days. And in the 'Manas', who all have undergone this penance of the 'Panchagni' in which-way needs to be seen. Please remember my dear listeners that for external strength and for inner peace we all have to do this penance of the 'Panchagni'. 'Sati' is the external power or strength whereas 'Sita' is the inner peace. 'Shankaracharya' has called Mata Sita as the embodiment of peace. One who seeks inner peace and external power or capability then at some point in time he/she has to give the 'Agni-Pareeksha'. That is why in the 'Vinaya-Patrika' Goswamiji calls renunciation a Agni, ego as Agni, grace too is called the Agni and even pardon or 'Kshama' is called Agni.

*Aissi arati Rama Raghubeer ki karahi mann|
Harana dukkha dvanda Govind anandaghana||*

Now just see this line of 'Tulsiji, I feel like narrating or explaining it but this 'Arati' of the 'Vinaya' is difficult and tough to explain. Maybe at some other time I will surely like to talk about it. 'Ashubha-Shubha karma-grhitapoorna dasha vartika'; 'Vartika' means the wick of the lamp. What is the wick of this spiritual Arati? 'Tyaag paavaka sattoguna prakasham'. 'Aema tyaagno agni chhey'. The ten sense organs or the 'Indriyas' are the ten wicks. The ghee is our 'Shubha & Ashubha' or the good and bad karmas in which this wick is immersed. The sense organs are the wicks. If our sense organs come out of these good and bad deeds then Tulsiji says, 'Tyaaga paavaka'! The fire of renunciation will burn. And when this 'Agni' will burn then there will be light and in this fire the good and bad deeds shall be burnt which means that the food of our senses shall be burnt and 'Sattoguna prakasham'. The light of the 'Sattvaguna' will be spread. 'Bhakti-vairagya-vigyaan-deepavali'. 'Bhakti' or devotion, knowledge and renunciation are the 'Deepshikhas' or 'Deepawali'! 'Arpi neerajanam Jaganivaasam'.

So, in the 'Vinayapatrika', my Goswamiji calls the renunciation a form of 'Agni'. Undoubtedly, renunciation is 'Agni'! Because renunciation is 'Agni', one has to be very careful that this fire should not singe you and neither should it burn down the family or the world that you have left behind. The flames of renunciation are very fierce. If the renunciation becomes 'Tammoguni' or 'Rajjoguni' then it will burn on both sides. That is why 'Goswamiji' says in the 'Vinaya' says 'Sattoguna prakaasham', meaning that the renunciation must be 'Sattvaguni' or it has to embody purity and the wisdom constituting the noble traits. Sometimes the fire of renunciation does burn the individual. Or if the renunciate is not ripened enough then it burns and finishes the family. The family is filled with deep sorrow and misery and this unprepared or a raw renunciate destroys this life as well as the next. That is why 'Nishkulananda Swami' says, 'Tyaag na takkey vairagya vinna'. Even if one tries billions of different methods! 'Tyaag' is a very pure word and it is the terminology used in the Upanishads. The Upanishads do not use the word 'Vairagya' so much but the word 'Tyaag' has been used very extensively. Therefore, renunciation is Agni!

This is a very famous 'Pada' of the 'Vinaya Patrika'. I keep on doing 'Manoratha' or wishing but don't know when will Allah fulfil them? I want to do a 'Katha', 'Manas-Vinaya Patrika'. This would include all the 'Padas' of the 'Vinaya'. Tulsiji narrated the 'Ramkatha' to his mind (Mann), this is the rule 'Rama bhaja sunu sattha

manna', 'Morrey mann prabodha jehi hoi', 'Svantaha sukhaaya'. The mind or the 'Mann' is included in the 'Antahakarana'. 'Antaha' means 'Mann, Buddhi, Chitta and Ahankaara'. So, Tulsiji narrated the 'Ramkatha' to his mind. But did Tulsiji have no pain or misery? Everyone is singed by this 'Agni' of 'Vyatha' or pain or any problem! Man is struggling all the time to pass through the fire test. So, he narrated the 'Ramkatha' to his mind and in the 'Vinaya' he narrated his pain to Sri Raghunath. The listener of the 'Vinaya Patrika' is Rama and of the 'Ramcharitmanas' is the 'Atma-Rama' or in other words his mind (Mann).

'Dadaji' had a great respect and adoration for 'Vinaya'. 'Tribhuvana Dada' used to worship the 'Vinaya Patrika'. Therein it is said that the 'Baddvanala' is a very fierce form of Agni. There is one more 'Pada' that we recite, 'Beera maha avaraadhhiye'. In this 'Pada', 'Kshama' or pardon is called Agni! This only my Tulsiji can proclaim! To my understanding, it is only 'Tulsiji' who can say that pardon is a form of fire. Otherwise, anger is called Agni, attachment or hatred is called Agni, but here for the first time even pardon is supposed to be a form of fire! If somebody doubts you or is vary of you or misunderstands you or blames you for something that you have not done, in these circumstances 'Tulsiji' says, burn down these misconceptions in the fire of pardon or forgiveness. So, forgiving is also Agni but it is a 'Sheetal Agni' or a cold fire. Forgiving is cold like the 'Srikhanda'. Anger is the 'Bhaddagni'. In this 'Pada' Goswamiji says that forgiveness is also Agni.

*Prema baari tarpana bhala, ghrita sahaja sanehu|
Sansaya samidha, agini chhama, mamta bali dehu||
Beera maha avaraadhhiye, saadhhey sidhi hoye|
Sakala kaam poorana karrey, jannay saba koya||*

You all are dear to me that is why I say that my dear brothers and sisters, if someone talks ill of you or harbours hatred or speaks rudely or in a very harsh tone then just think that this seed has just sprouted so just weed it out and don't think about it also that he said this to me! He riled me in public! Just uproot it and throw it away. If it will grow then it will become painful for you. What we do is that water it and protect it! Just don't even let the sapling come out, just throw it away. We nourish it! For the peaceful life, you will have to give the fire test. We need to learn somethings. This nine day 'Panchagni' that we all are bearing, the aspirants no doubt have to tolerate and suffer it! But on the ninth day I would like to bid goodbye with this achievement that this 'Panchagni

Tapas' becomes the 'Pachhagni' for all of us or in other words, we are able to digest this 'Panchagni'. We are able to digest scorn, we can digest the 'Koothalli', digest envy or the deformity or ills of the other person.

Today, someone has asked, 'Bapu! What is the ultimate state of the world?' 'Osho' has already answered this question. When this question was put to him in his court one day that what is the name of the final state of this world? His instant reply was love or 'Prema'. And 'Talgajarda' is in agreement with it. This is the answer given by 'Osho' a very mature or an awakened Master. I would also add the final state is also truth and compassion. But how much of truth can we uphold? Truth can be expounded but how many can live it? Compassion is discussed. If we are compassionate then why do we hate others? If we had any compassion then why would we criticize or rile anybody? So, I totally agree with 'Osho' that the ultimate state of the world is love. Ask 'Kabir', 'Ddhai aakhar prema ka'. Ask my Goswamiji and he will say, 'Premambbupooram shubham'. Dive deep and drown into the ocean of love, which is the ultimate! That is why we see that the 'Almighty is alone but He too desires to love someone. That is why, 'Eko aham bahussyam'. He wants to sport so He creates this universe. It is the absolute truth! 'Osho's' answer is just lovely! I have already read this from 'Osho'. That is why I think that there is no need to say what has already been said. If I would not have read it then I too would have said the same thing that the final state is love! There is a poem-

*Aam tu taddkanney peesha toh ogalli jairesh,
He baraf! Gusso kareesh toh ogalli jairesh!
Hoon smarann na paatra ma paddyo chhun jo khaand jem,
Jall banninney tu tyaan raheesh toh ogalli jairesh!*

-Anil Chaavada.

'Maharishi Vishwamitra comes under which class of 'Panchagni'? 'Vishwamitra had three 'Agni'. One is the 'Yaggyagni'. Wherever he performed the 'Yagna', he took Lord Rama for its fulfilment. The second Agni is that of his nature of getting very angry, so this is the 'Krodhagni'. And third because of jealousy with Sri Vashishtha, he had the 'Dveshagni'. He is the carrier for these three 'Agni'. But after the advent of Lord Rama, these 'Panchagni' became the 'Pachhagni'. In other words, he digested the Agni. He immersed in the 'Tejoagni' of the divine form of the Lord. I had mentioned this earlier that the 'Ropa' is also Agni, the

divine name is also Agni, the divine play or 'Leela' is also Agni and the 'Dhaam' too is Agni.

'In which Agni did Vinobhaji stay'? The principal Agni of Sri Vinobha is the 'Vivekagni'. Though the 'Manas' calls Maharishi Vishwamitra as 'Mahamuni' but my 'Vyaaspeetha' says, 'Mahamuni Vinobha! 'Vivekagni', the 'Viveka' or judgement of the 'Bawalliya'! His commentaries and the sutras of the Vedas that he has picked up is truly amazing! Especially I would like to tell my young brothers and sisters that the commentaries on the 'Bhagwadgita' which he had spoken in the jail is worth studying. 'Mahamuni Vinobhaji' has given us the original commentary or the substantive explanation of the 'Gita'. His 'Quran- Saara' is worth reading. He has given the gist of the holy Quran in the form of a small booklet. Similarly, the summary of the 'Dhammapada' or the gist of the teachings of the Buddha has been given by him. The summary of Lord Mahaveera, and mostly all the religions have been studied by him and has given the core essence of each for us! 'Vinobhaji' has done a great labour and is a true 'Rishi'. He is a 'Vivekamargi'.

So, in the 'Ramcharitmanas', Ma Jaanki has done the 'Panchagni Tapasya' which we have already seen in short. The short discussion about the 'Panchagni Tapasya' done by Mata Sati in the 'Balkanda' was done yesterday. Now the third character of the 'Ramcharitmanas' who performed this 'Panchagni Tapasya' is Saint Bharat. Please remember my submission that any test whatsoever is an 'Agni-Pareeksha'! Any problem that you face is the fire test! Sri Bharat bore the heat of five types of fire tests. Which has been discussed in different contexts by my 'Vyaaspeetha'. It is easy to light the fire but to keep it burning is difficult. We need to pour the oblations from time to time. A chimney is necessary so that a gust of wind does not extinguish it. It is altogether a different thing for an Enlightened Fakir. Otherwise we all light the lamp and if we want that it should burn permanently then a chimney is essential. Bharat became the darling of the entire 'Ayodhya' when he put forth this proposal that the matters of the state can wait but all of us should leave for 'Chitrakoot' first thing tomorrow morning for the 'Darshan' of the Lord! Sri Bharat is as dear as their life! Everyone accepted this proposal with full majority without any dissensions. Whatever has to happen about the affairs of the state will happen but the topmost priority is to have the 'Darshan' of the Lord.

The first Agni was lighted by Sri Bharat but he was very careful to see that it burns continuously. His first fire test was that he had to break his promise. And that promise was that since my Rama has walked all the way from 'Ayodhya' so I must also walk. Though up to 'Shringaberpur' He used the chariot, then He crossed the Ganges by a boat and from there walked all through. So, Sri Bharat lighted this lamp and took a promise that he too shall walk all the way. It is very easy to take a vow but it is very difficult to fulfil or carry on with it. You may take this vow that during the month of the 'Shravana' you will only have fruits, you can take it but fulfilling it might not be so easy. So, Bharat vowed that he will walk up to 'Chitrakoot' on foot. He lighted the lamp of this vow or lighted the Agni of this promise. Any vow is Agni! Because it is arduous and is a test. This becomes the fire test!

In this twenty first century, I pray to all my dear brothers and sisters that please don't take a vow which is very difficult and complicated. Please vow to do what is easy and simple to follow and keep! When Sri Bharat began to walk, seeing him all the others got down from their vehicles and began walking with him. There could

be two/three causes for this. One that he is the crown prince of 'Ayodhya'. Out of a respect, decorum and humility they thought that if our Prince is walking then how can we go in the chariots? They tried to copy him which in a way was right. Or they tried to follow what he was doing. The third point that came up was that we the people are no less. If Bharat can do it then so can we! Do anything which comes to you very naturally. If you do anything that is conducive to your nature, you are bound to succeed without fail! If you give up the natural activities then there is a very high chance of failure. Many people ask me that Bapu! You do so many 'Kathas'. Have you ever felt that the 'Katha' is boring? My answer is no! Because it comes naturally to me. I am not imitating or copying anyone. It is my nature and I do it naturally.

So, I am saying my dear brothers and sisters that it is very easy to light the lamp of a vow but to fulfil or carrying on with it becomes difficult. It is the twenty first century so please do not take up very difficult vows. Whatever you can do easily and naturally, do that! Please don't fast so much! If you can then please do, I am not stopping you from doing it.



So, when Sri Bharat took this vow that he shall walk the entire distance on foot, he had to undergo a test. Each and every test is fraught with fire! Seeing him, the rest of the people started getting down from their respective modes of transport. Seeing this, Mata 'Kaushallya' instructs the carriers of her palanquin to take her close to Bharat and parting the curtains of her palanquin, she affectionately caressed his head and said, 'Son! Since you are walking, seeing you all the people of 'Ayodhya' have started walking. They are already reeling under the double blows of the passing away of your father and the separation from Sri Ram which has made them very weak to walk right up to 'Chitrakoot'. They might fall sick on the way. After all, it is our responsibility. Therefore, kindly sit in your chariot and travel. The first obstruction in keeping the flame of vow or resolve burning was the breaking of the vow on some pretext or another! But my Bharat is very practical and genuine. He interpreted it in a very positive manner that hordes of people are going to 'Chitrakoot' from 'Ayodhya' and because they noticed that I was walking along, this problem cropped up and they too began walking. If I would have walked in a manner which was not very noticeable or conscientiously then this problem could have been avoided. When our vows or fasts become open or get revealed to the people then this problem arises!

Therefore, the first test by fire of Sri Bharat is the breaking of the vow. The journey moves forward. When the entire party from 'Ayodhya' reaches 'Shringaberpur' the people of 'Nishadraj Guha' misunderstood the purpose and thought that because Sri Ram is all alone in the forests, the son of 'Kaikayie' has set out to kill Him so that he can become the sole ruler of 'Ayodhya'! These people were already surrendered to the Lord. Because they were all totally surrendered, 'Guhraj' abhorred his people that till the last man standing within us, no one from 'Ayodhya' should cross the Ganges. We are the servants of Sri Rama. All the people responded to this clarion call and were ready to fight. In fact, Sri Bharat was going to meet his elder brother but 'Guhraj' and his people thought that he is going to fight! After all, he is the son of 'Kaykayie' and that is why he cannot have good intentions. My 'Vyaaspeetha' considers this to be the second test by fire. When a spiritual aspirant sets out on his journey of God realisation the people in between criticize and misunderstand him/her. When you will tread the path of 'Bhajan', people are bound to come in the way and these obstacles or misunderstandings are all

nothing but the test by fire. How many people will you reply or explain? There is a 'Sher'-

*Ghar se mein sochh ke niklaa hun ki marrjaana hai,
Ab koi raah dikhaaye ke kidhar jaana hai!*

The poet says that he set out from the house with the intention of committing a suicide but he asks that can somebody tell me which way I should go.

*Nasha aisa tha ki maikhaanney ko duniya samjhha,
Hosh aaya toh khayaal aaya ke ghar jaana hai!*

-Rahat Indori.

If you want to tread on the path of love like Sri Bharat, people will misunderstand you! Therefore, the second test by fire for the person walking the path of love is that he will be misunderstood. But if our journey or our path or this 'Maarginess' is absolutely clean and honest (Shuddha-Buddha), then these very people who are standing against us when the reality dawns upon them shall welcome us respectfully. Be patient! This is a path of utmost patience. If we are intolerant and react instantly, we will miss the bus! So, this was the second test by fire of Sri Bharat. He stopped there for the night and moved on the next morning. The third test by fire of Bharat was when he reached the ashram of Sri Bharadwajji Maharaj, then such a learned and a great personality like him tried to test Bharat. He thought that he has come leaving behind the throne of 'Ayodhya'. By the power of his 'Tapas', the 'Riddhi & Siddhi' appeared before him and asked for further orders. We have a very special guest who is the brother of Sri Rama, therefore his welcome too has to be befitting his royal stature and if you so desire we shall create such wealth and luxuries right here that the celestial beings too shall be ashamed to compare themselves with this. Sri Bharadwajji consents! The riches or pleasures or comforts which are even not to be found in the heavens were created by the 'Riddhi & Siddhi' at the ashram. This is a test of Sri Bharat. All that one could ever dream of or imagine were there for one's indulgence. Eat, drink, dance, sing and immerse in sense pleasures! The skylarks are supposed to be the creatures who suffer the pangs of separation at night and if you enclose them in a golden cage! Just imagine the distance between them within the cage and they long for each other and want to embrace and unite with each other. How long will it take? In spite of they being so close to one another, at night the she skylark will not even look at the male because the night tends to separate them. This is their nature. My 'Tulsidasji' uses this allegory here. The riches and comforts created by the 'Riddhi & Siddhi' is

the she skylark (Chakvi). The 'Muni' is trying to unite these birds, one is the comforts and the other is an ascetic. But Sri Bharat stayed up the whole night and the riches and luxuries could not attract him at all! They both, like the pair of skylarks stayed away or un-attracted or unattached!

In this way the third test by fire was done by the 'Sadhus'. Sri Bharat passed this test also without any problem. So, the first was the test by fire of breaking of the vow, the second was of being misunderstood and the third was the test by the ascetics. Sri Bharat moved further and 'Devraj Indra' and the 'Devas' tried to create obstacles on his path to stop him from meeting Sri Rama. They approach their Guru 'Sri Brihaspati' and say that if the two will meet then our entire plan will fail because he will convince the Lord to return. If that happens then 'Ravana' shall not be killed and our sense pleasures and enjoyment will not be restored! These selfish 'Devas' ask their preceptor to save them. My dear brothers and sisters, when anyone will try to become a 'Maargi' and undertakes this journey to 'Chitrakoot' like Sri Bharat did then he/she will have to be prepared to face hindrances even from above or in other words the celestial beings will come to create obstacles. It is not necessary that those who reside above or in high places are all good people! 'Karna' had to pay such a heavy price for the 'Sun's' mistake. If the light commits a mistake then the progeny had to overcome hardships at each and every step because the mistake was committed by the Sun. Whether it was a mistake or not but there appears to be some problem or say that was destined! But if we are a 'Maargi' in the truest sense and if the path is truthful and correct then the righteous or the divine element shall reprimand these trouble mongers and we shall go on our journey peacefully. Guru 'Brihaspati' scolded 'Indra' that are you not aware of Sri Rama's nature? If you have wronged the Lord, He shall not be angry with you but if you try and touch His dear Bharat, you will instantly be burnt in the

fire of His wrath. In this way, Sri Bharat even passed the fourth test by fire.

The fifth one was very tough but Bharat could overcome it without much difficulty. Those who are about to reach 'Chitrakoot' or are nearing God realization or are a step away from experiencing the Divine then if we try and look up the history on this subject then we see that mostly all the people had to pass through this test by fire. This test was when Sri Bharat was nearing 'Chitrakoot' and 'Guhraj' pointed out towards the holy hillock. It is said that various types of Ananda were created at that moment. It was morning time and the Lord was seated on platform which was washed and painted with cow dung by the soft and delicate hands of Ma Jaanki. Sri Lakhana is also seated at a distance and the trio are surrounded by a group of ascetics. As was the daily routine of the morning, Sri Rama was engaged in a spiritual discussion. At that moment, a cloud of dust was visible in the North direction. The birds and animals were running scared and started coming close to Sri Rama's ashram for safety and security. A commotion arose! The Lord got up from the platform to see what was going on! Why is so much dust in the air? From the time we have come here, these birds and animals roam around fearlessly. Who has come into the forest and because of which these poor creatures have become restless?

The Lord had welcomed the saints and ascetics to His ashram respectfully. He was seated facing north! A storm of dust was rising in a distance. The birds and animals are running scared. For a moment the Lord was aghast as to what's going on! At that moment a group of the jungle folk come running to the Lord and say that the Princes of 'Ayodhya', Bharat and 'Shatrughna' are coming to 'Chitrakoot'. **'Bharat is coming?'** Just look at my 'Tulsiji's' reaction, '*Sunata Sumangala bain*'. When the Lord heard these blessed words that His dear Bharat is coming then His eyes welled up with tears or love that

If someone talks ill of you, or has either jealousy or envy, or if he uses harsh words or abusive language then please treat him/her as a new born kid and just go ahead and kill it and let it not grow! Don't remember or even keep it in your mind. What we do is that we daily feed milk or in other words nourish it! We look after it like a baby! To attain peace in life, you should be prepared to pass through the test by fire. But before that, we have to learn a few things. This 'Panchagni' that we all are getting singed with at some time or the other but in the end I shall bid adieu with this hope and belief that this 'Panchagni' should become the 'Pachhagni' or we should be able to digest the 'Panchagni'. We should be able to digest rife, 'Koothalli', envy and anyone's deformity easily!

my brother is coming! His eyes are teary and the heart is filled with ecstasy. The very next moment he got a bit worried that what could be the reason behind his coming? He was worried because if Bharat comes and falls down at my feet and with love filled words asks me to return then I will not be able to turn him down and thereby the promise given by my father will be at stake and his love shall prevail! My word will be lost too!

Sri 'Lakhana' is seeing all this very carefully and wondering, what's going on? Just a moment ago my Lord was so happy and all of a sudden why is He looking so worried? He thought that for some reason my Lord is feeling hurt. And at that very moment, a hunter came and reported that Sri Bharat is not alone but is accompanied by the 'Chaturangini' army. What, the entire army? Hearing this, 'Lakhan's' brows twitched and thought that if Bharat had love for the Lord, he would have come alone. Since he is accompanied by the entire army, maybe he must be thinking of killing the Lord so that he becomes the undisputed ruler of 'Ayodhya'. It means that Bharat wants to become the undisputed, sole ruler of 'Ayodhya'. These thoughts are criss-crossing his mind. Can ever the creeper of poison bear a fruit of nectar or 'Amrit'? After all he is 'Kaykayei's' son! It is not that he is envious towards Bharat but his love for Sri Rama outweighs all other things. If we love someone beyond limits and if he is troubled or hurt by someone or even a doubt of this regard shall give rise to anger in us. There is no envy or enmity here! An awakened being can never be envious. My 'Lakhana' is an awakened being. But my beloved, my Lord appears to be worried! And then Sri 'Lakhana' becomes vocal and is infuriated! Without even asking permission to speak, he says that Lord! Kindly excuse my trespass and I agree that may be Bharat is nice but when the materialist gets some praise or attains a certain stature then his idiocy will come to the fore. Because, he gets deluded by the darkness of attachment. Sri 'Lakhana' spoke at length and was seemingly very angry!

My 'Vyaaspeetha' terms this incident as the fifth test by fire. For any 'Maargi' who is treading the path of 'Bhajan' then the last obstacle he/she has to overcome the strong opposition from the near and dear ones. What to talk of opposition, they might even go to the extent of killing you! 'Lakhana' says that I will kill Bharat! Here, Sri Rama is also subjected to this test by fire. If someone talks about killing Bharat then how can He ever tolerate it? But 'Lakhana', who has given up everything for my sake and has spoken to this length out of his love for me! I cannot

even reprimand him. Now just observe the humility and noble conduct of Sri Rama! It is a lesson on nobility and humility! The Lord takes hold to Sri 'Lakhan's' hand and very softly says that my dear brother, you have spoken many a times but today you have truly spoken so well! You said that when a materialist attains power or position then he tends to forget everything and becomes mad with his achievements. I am in total agreement with what you have said. But very softly the Lord said, 'My dear brother! Can I tell you something? Whatever you have said, unfortunately does not apply to Bharat. It can't even go near him. He can never become a hedonist! Even if he is given the position of 'Brahma or Vishnu or Mahesh', even then he shall remain unaffected or totally detached from it. Please don't mind my saying so, my dear 'Lakhana'! I have never sworn over your head in my life but today please allow me to say this with the honour and respect of my father Sri Dasaratha and I swear on you, Baap! In this entire creation there is none other to match the purity and truthfulness of a brother like Bharat. On hearing these words, Sri Lakhana fell down at the Lord's feet and begged pardon!

Here, Sri Bharat arrives at 'Chitrakoot' and says, '*Paahi nath kahi paahi Gossain*'. The Lord knew that Bharat has come but kept quiet because He wanted the one who a moment ago was standing in his opposition to come forward and plead on his behalf! Lord! Please don't delay, come forward and take him in your arms! That is why the Lord kept quiet and Sri 'Lakhana' says, '*Bharat pranaam karata Raghunatha*'. Just see, the one who was out to kill you will now plead for you and stand by you. This is the last test by fire or Agni-Pareeksha'. Saint Bharat had to pass through five tests by fire and this was the last and the final test when his own brother comes out to kill him. He had gone to this extent to say that even if Shiva comes to his aid, I shall not spare him. So, the one who was opposed to this extent now is praying for him!

Baap! If you choose to become the 'Maargi' of 'Hari-Bhajan' then be prepared to pass through these five tests by fire. One, the vow shall be broken, second; the society at large will misunderstand, third; you will be tested by the 'Sadhu', fourth; those who reside above or in other words the 'Devas' will try to obstruct your path and finally your own near and dear ones will be daggers drawn against you. Once you are able to overcome these five, the God realization happens! So, Sri Bharat has given these five tests by fire in this way. In the coming three days we shall try to see the 'Panchagni Tapa' of Sri Hanuman and Baba Kaagbhusundi!

Any knowledge or philosophy in the world is fire!

Baap! We are engaged in a discussion about the 'Panchagni' because it is very useful and helps to enlighten our lives. In the 'Ramcharitmanas' there is reference of the 'Panchagni-Tapasya' done by Mata Sita and we have already discussed the same. 'Bhagwati Ma Uma's Panchagni' too has already been discussed by us. Today let us discuss the 'Agni-Pareeksha' of a 'Jati' or a sage. Ma Sita is also a 'Sati'. Ma Uma is also a 'Sati'. But today let us try to understand the 'Panchagni-Pareeksha' of a 'Jati' and he is my Hanuman. We call Hanuman as 'Jati'. But in the Sanskrit language the original word for 'Jati' is 'Yati'. 'Yati' means an ascetic or a sage and he is prohibited from touching the fire. In the 'Manas' we have two 'Jatis'. One is Sri 'Lakhana' and the second is Sri Hanuman. Even 'Ravana' is a 'Jati' but only a temporary one! In order to deceive or trick he assumes the form of an ascetic. '*Aaya nikata jati kay besa*'. He comes in the garb of a 'Sadhu' in order to abduct Ma Sita. For the one who is supposed to be a great sage or one of the senior most sage, the word used for such a person is 'Yatindra kula tilak'. He is the 'Indra' amongst the 'Yatis' or the head of all ascetics. Sri 'Lakshamana', in spite of being a 'Yati', touches the fire, whereas the ascetic is barred from touching it.

Lachimana hohu dharama kay negi

Ma Jaanki says that 'Lakhan Bhaiya', you become the trail blazer (Negi) of dharma. Please get some fire and create a fire here so that I can pass through it. Another interpretation is also that Sri Rama and 'Sugreeva's' friendship was established and they both took the oath of friendship wherein the fire God acted as the witness. They both lighted the fire and held it in their hands for taking the oath of friendship. So, today we shall try and study the character of Sri Hanuman based on the 'Manas' who is an ascetic, a sage or a 'Sanyasi' which does not only mean the one who is wearing ochre robes though he is also a 'Sanyasi' or holding a mast in his hand and has done away with the 'Shikha' or the 'Tikki' or even discarded the sacred thread and does not touch gold or women, the one who is generally a wandering mendicant and who talks and listens to the 'Brahmma Vaarta', all these are the characteristics of the 'Jati', no doubt but the one who is over and above all these.

Today, a young listener has asked me a question, 'Bapu! I have attained a degree in the chemical field. I have heard a few 'Kathas' on the TV. Here, I am hearing in person. After hearing the 'Katha' for some time, I am going through a spiritual pain! I feel like giving up my worldly existence'. The thought is very noble, no doubt but the very first thing Baap! Spirituality is not a pain. Well, I will not say that you are principally incorrect but can I tell you something from my heart? I might joke a little but I am unable to see the faults or mistakes in others. This is my weakness. What to do, I am just not able to see faults in others. If at all I see then I see my own short comings. The recognition or rejection of the people are both a form of fire. 'Tulsiji' says in the 'Manas' that adulation is in itself a great fire! The one who receives it has to bear or go through a lot. '*Lokmaannyata anala sama*'. And as the name and fame increases the fire goes on raging. The person who is being praised or adulated, the jungle of his/her 'Tapas' begins to burn! The 'Bhajan' or 'Tapas' goes on diminishing. That is why 'Narsih Mehta' has said-

Eva rrey ammey evarrey, tammey kaho chho valli tevarrey

Spirituality is not a pain. Though, 'Aadhi bhautikk, Aadhi Daivikk and Aadhyatmik' have all been termed as 'Taap' or heat. They are termed as the 'Trividha-Taap'. Therefore, here we see that the 'Aadhyatmik as well as the Aadhi Daivikk are both Taap' or heat. When you get fever or the pitta has increased out of proportion or you get a boil, they are your 'Shaaririk-Taap'. The 'Aadhi Davikk Taap' are say there is a draught or famine, or there is a tsunami or an earthquake or an accident, they will fall in this category. Now, here we see that 'Aadhyatmik' has also been categorized here as a 'Taap'. Therefore, my dear youngster, you are right in saying that spirituality is from this point of view but please understand it clearly that even though the spiritual path seems like walking on fire but as you walk along, it becomes cooler with each step. Like the Sun factually is very hot but by the time its rays reach the moon, they become cold. The moon has borrowed the heat or its light from the Sun. If the Sun is not there then can the moon be visible? Science refutes it completely! There will be no light in this world or no lamp can be lit if the Sun is not there. It is said

that those who see the earth from space, it appears to be very bright and lighted! But the moon is very cool (Sheetal). Similarly, if you try and go into spirituality head on then you may feel its heat but if you enter through the 'Buddha-Purusha' then you will experience its coolness. You need to receive that energy 'Via' or through another source. Even the 'Brahman' is 'Agni' like we say 'Brahmmagni'. We will have to seek the refuge of the 'Buddha-Purusha' or sit down quietly next to an enlightened Fakir!

Each and every knowledge is fire. For that matter all the various streams of knowledge in the world are fire! The one who has this fire, burns in it day and night. But if it comes through the Guru then this very heat becomes cold and very comforting. If the sun is not there then you can't have vapour and if you don't have vapour then there cannot be clouds and without the clouds there will be no rain and in its absence there will be no vegetation. Even for the sandal-wood, the sun happens to be the paternal house for it! But this very heat of the sun when it comes to us through the sandal-wood, it gives us coolness. Ma Jaanki is sitting in the fire during the 'Agni-Pareeksha' but, 'Shreekhanda sama paavaka'. This fire didn't come directly but it came through the sandal-wood. Why do we rub our hands when we feel cold? Because, the rubbing generates some heat. But when we scrub (Ghisna) the sandal wood, the act is of rubbing only but it does not generate any heat instead we get the very cool sandal paste. When you go for the 'Darshan' of Shree 'Dwarikadheesha' and the 'Chappan-Bhoga' has been offered to the Lord then can you partake the 'Prasad' directly? Say that we take it but can we eat it directly? If we eat then can we digest it? Whatever the priest gives us that is the 'Prasad' and will be very easily digested. You shall not be able to digest the 'Brahman' because it is fire. Similarly, spirituality cannot be digested as it is because it is fire. If we receive it through the 'Buddha-Purusha' then this energy transmitted through him to us will become comfortably cold. In the truest sense, spirituality or 'Aadhyatma' is not a pain provided, it comes to us via the 'Sadguru' who is akin to the moon. If it comes direct then it will singe or burn!

Baap! Spirituality is not pain but love causes pain! Love is painful and is one of the most dreadful pain! And sometimes we experience such a pain where the pain itself becomes the cure. The excessive pain is converted into good health. But love is the greatest pain, for sure! See in 'Vrindavana', look at 'Kashi'. You shall

find the pain of love! The 'Brijwasis' experienced this pain. Where did these simple village folk understand or followed the tenets of 'Aadhyatma'? The great Vedanti, 'Uddhava' came smilingly, dressed in all his finery. What did he have to do with pain? He just goes on advising that why are you crying in this way? Why do you remain hungry and torture yourself? Leave all this! But the 'Gopi' says, 'Oodho! You are carrying a bundle of knowledge, what will you know what pain is? This pain can only be experienced by the lovers!

My dear youngster! Baap! Please do not consider the 'Aadhyatma' to be painful. If you will get it from the 'Buddha-Purusha' it will become cold and gentle. 'Guru Poonam no chhand'. We sing it in our 'Bhajans'. That is why we never consider Guru as 'Amavasya', instead we always look at him as if he is the full moon. He is our source of light or enlightenment. I keep on saying this again and again that those who are fortunate enough to get a Guru, for them their mother becomes immortal or their mother doesn't die! We take a new birth through the womb of our Guru. From the womb of the mother, ordinary world-lings are born but from the womb of the Guru, the 'Nachiketas' are born. A 'Shvetaketu' takes birth from the womb of the Guru. 'Prahalaad, Dhruva, Upamanyus' are born! Lord Rama in spite of being the 'Brahman' incarnate, when Bharat asked Him that after he returns to 'Ayodhya', how should he look after all the people to which the Lord replied, 'Ghara bana Guru rakhvaara'. The Lord says that I am not worried because our Guru is the caretaker or the protector. But we need to have complete trust (Nishtha). The Guru and disciple, eat each other! The Guru eats up the disciple's stupidity or illiteracy whereas the disciple eats the Guru's total trust! What do we need from our Guru, Sahib? Eat up your Guru! What to eat? His total trust or faith, my Guru's faith is unshakeable! So many difficulties come in the way but his 'Bhajan' goes on without a break. And our Guru eats up our idiocies! When any Sadhu or a 'Brahmin' eat at our place, they are not eating any bread but they eat up the sins of our family! This is their greatness. When we feed a Sadhu then why do we experience immense pleasure? As the Sadhu eats, our sins go away and happiness returns! Therefore, the Guru eats our foolishness or idiocies.

So, Baap! 'Aadhyatma' is not a pain. If you accept it through the 'Buddha-Purusha' then it turns into the pain of love. Generally, you will not see tears in the eyes of the 'Aadhyatmavaadis'. Those who have only talked about knowledge (Gyaan), I have never seen tears

in their eyes. When you fill the pot up to the brim then it spills over. In the same way when the 'Bhagvad-Bhajan' is filled right up to the brim it then spills over in the form of tears. Tears are very precious! It is the wealth of those who suffer the pain of love! A lover will himself suffer the pain but will make sure that his/her beloved is never pained. Please try and understand the 'Prema-Shaashtra'! When 'Uddhava' was taking leave of the 'Gopis' in 'Vrindavan' then he asks that do you want to say something or give any message? They said that if any word of ours has hurt you then we are sorry for the same. When Krishna was here then we used to shower Him with complains. But Oodho! Please do us a favour and kindly tell Him that if He doesn't want to come to 'Vrindavana' He may not come, never and He may not even want to call us but just as ordinary 'Jeevas' we would like to say that wherever He is, He should be happy and do well!

Saba bidhi kusala Kosalladheesa

When Sri Hanuman went to Lanka to pass on the message to Ma Jaanki then she asks that I hope that the Lord is doing well? Hanumanji replied that Ma! Sri Rama is well in all respects. To which Ma Jaanki said that the One, who is my Beloved should always be happy and Sri Hanuman confirmed that He is fine in every which way!

So, our discussion is that love is a pain and the aspirant has to suffer it! The one who is the focus of our love should never suffer. 'Oodho! Please tell Krishna that wherever He is, He should be well and happy! We want His wellbeing and don't want His 'Darshana'! We should not get to hear any news which would make the entire 'Vrindavana' sad and prompt us to give up our lives. This is the demand of the 'Gopis'. What is the pain of these 'Aadhyatmavaadis'?

This youngster has written that after hearing the 'Katha', he wants to give up the world. Beta (Son)! Why do you want to give up such a big world? Just leave a little bit of your envy, jealousy and give up riling or criticism. If at all you want to leave then leave these things which you can give up very easily if you try.

Gyeyaha nittyta Sannyasi yona dveshti na kaankshatti

The 'Gita' declares that the one who has given up envy is always a 'Sanyasi'. There is no need to leave the world. Live amidst your tests by fire or the 'Agni-Pareekshas'! Live in the world and bear the heat of the 'Pancha-Dhooni'. And like Ma Jaanki come out of the fire like pure gold because the purity of the gold can only

be ascertained when it passes the fire test!

I have made this statement before you that an ascetic does not touch fire. But here we see that the two 'Jatis' i.e. 'Hanuman Jati and Lakhana Jati', both of them bring the fire to cement the Lord's and 'Sugreeva's' friendship. Ma Jaanki demands the fire from Sri Lakhana. So, we have such an ascetic who does not hold on to any scriptural tenets obtusely or follow them very imbecilely. They follow the necessary rules and regulations being totally detached from their action. So, today we will discuss the 'Panchagni-Tapasya' of 'Hanuman-Jati'. The first test by fire of Sri Hanuman is in the 'Kishkindhakanda' when he goes to test Sri Rama, though he was merely following the instructions of 'Sugreeva'. He presents the question paper in front of the Lord.

Ko tumha syaamala gaur sareera

One dark and another fair, who are you? This was the first question.

Chhatri roopa phirahu bana beera

The second question, if you are a 'Kshatriya' then why are you roaming in the forest? You are meant to adorn the throne of the kingdom! Why are you here in the forests?

Kathina bhoomi komala pada gaami

Kavana hetu bichharahu bana Swami

The earth is very hard and it is very difficult terrain and your feet are very soft and delicate. My Lord! Why are you roaming like this? Hanuman has not yet recognized Sri Rama then how does he address Him as Swami? Because the Lord is following the vow of a detachment or indifference and such a vow is taken by a 'Sannyasin'. In our tradition, we address an ascetic as 'Swami'! The next question-

Mridula manohara sundar gaata

Sahata dusaha bana aatapa baata

You are very tender and delicate, you have a beautiful figure and countenance then why are you suffering the rains, cold and the heat in these forests?

Kee tumha teeni deva maha kouu

Nara Nayana kee tumha douu

Are you two, out of the four incarnations of the Lord? He asked a barrage of questions one after the other. Question after question! The examination is going on. Then he goes on to ask that are the two of you 'Nara and Narayana'?

Jaga kaaranna taaranna bhava bhanjana dharanni bhaar

Kee tumha akhila Bhuvanapati leenha manuja avatara

The next question, are you the causal energy or the Almighty in a human form? Because the Almighty is

the principal cause behind the creation. And because He is the cause, this universe is functioning. There can be no effect without the cause! Though, for the 'Pure Consciousness' or 'Brahman, no rules and regulations of the cause and effect apply but when He assumes a form for enacting the Divine Play (Leela), 'Tulsiji' also accept the Almighty as the cause behind it! Are you the cause behind this universe? Are you the liberator of this universe? Are you the sole Lord of this entire creation or the fourteen 'Brahmandas'? Are you the one who shall unburden the Earth? Such a lengthy question paper! It is a full examination.

Kossallesa Dasaratha kay jJayye|

Now, the Lord is giving the answers one by one. We are the sons of 'Kaushalsha Maharaja Dasarathaji'. You, are the sons of an emperor? Yes! But then, why are you roaming in the forests?

Hum Pitu bachhana maani bann aayye||

We have come to the forest to honour the words of our father. If that be so then you have come to forest just to roam around or a picnic? No, because of a problem!

Ihaan haree nisicharra Baidehi|

Bippra firrahin hum khojjat ttehi||

Here, a demon has abducted 'Vaidehi', i.e. 'Sita'. Hey, 'Vippra'! We are out in search of her! He answered all the questions as they were asked. Now it is your turn to answer and if I may ask, Hey, 'Vippra'! Who are you? And the moment the Lord asked this question to Hanumanji, he immediately understood, who He was! No sooner he recognized the Lord, he gave up the form of the Brahmin and presented himself in his original form. The Lord smiled seeing him and he fell at His feet! The Lord lifted him up and embraced Sri Hanuman. Hanumanji, felt a bit sad and he says that 'Maharaj! I am an ordinary 'Jeeva' and I can forget, but how can you forget me? You are the 'Almighty' and omniscient. On hearing these words, the Lord in order to appease or make him feel good holds him in a tight embrace and says –

Sunu Kappi jeeva maanasi jjani oonna|

Ttaye mumma priya Lachimmana ttay doona||

There were only three people there, Sri Rama, Sri Lakhana and Sri Hanuman. Hugging Sri Hanuman He says that you are twice more dear to me than Lakhana! Any noble and a wise person will not make this sort of a statement which might hurt the other person standing by!

As per my 'Talgajardi' view, Sri Hanuman is performing the 'Pancha-Agni' ritual and this was His first test by fire. The second test was when he left on the search of 'Mata-Sita'.

Jallnidhi Raghupati doota bichaari|

Ttaie Mainaka hohhi shramma haari||

The son of 'Mata-Anjjani' is darting across the ocean and another test came forth. The Sea-Lord asks 'Mainaka', the golden mountain on the bed of the sea to rise up and test Hanuman. Try and lure him by offering him some rest! It was a golden mountain. 'Mata-Sita' has three forms, either Shakti, or Shaanti or Bhakti. 'Sahktirooppena sansthita! Shaantirooppena Ssanthita! Bhaktirooppena sansthita!' If you have set out on the path of finding 'Mata-Sita', then to lure you by trying to entice you by offering some rest, the magnificence will come in the way. It is the mete-wand (Kasauti). The one who chooses the path of 'Bhakti' or devotion, the temptation in the form of rest or to hold you back by any pretext will come to test your resolve! Prosperity is an obstacle, a test or an 'Agni-Parreksha'. The pride that what can I not do? There is nothing to be proud of! We don't have that nature, what to do? Anyone is free to think whatever he likes! 'Vishnudevananda Dada', till such time that he was the 'Mahamandalleshwara' he did not let the 'Kailash Ashram' at 'Rishikesh' expand. I have come here to perform the 'Shiva-Sadhana' and not to keep a count of the trucks of bricks! This was 'Dada's' reply to the trustees and he flatly refused. Expand or do what you like, once I leave! Because, on the pretext of growth or progress, the people will subject us to the test by fire. Once the rooms are made, then the people will come and request for the AC. This in no way means that there should be no facilities in the ashram. 'Maarrun ekkaj sutra chhey kay Bhajan na bhoggey kaain na karraaya'.

This society, keeps on rambling the Sadhus, also! The Sadhus are doing a lot. Just look at the amount of protection and service of the cows the 'Sadhus' are doing these days! How many free food distribution centres are being run by the 'Sadhus'! Free medical check-up camps! They are doing quite a lot for the society. But my prayer is this that the 'Sadhu' must be creative, he must be very active and practical. He should not be lazy. But, please! Please! Please! Nothing should be done at the cost of 'Bhajan'! Please remember my statement of this 'Katha' that there is no substitute for 'Bhajan'! Like, 'Osho' had said that there is no substitute for truth! 'Bhajan' has no substitute or alternative, this is

'Morari Babu's' statement! If you misinterpret it then that is your problem but this is my thinking and I take full responsibility of my words. Nothing at the cost of 'Bhajan'! There is no substitute of 'Bhajan'. It has immense power! So, by tempting or trying to lure him away on the pretext of rest, this is a test by fire. Therefore, Sri Hanuman thought that I am being tested by tempting me by showing me the glitter of gold. He placed his hand on 'Mainak', in doing so, he neither refused the gold not accepted it, he just touched it! 'Rama kaaju keenhey binu mohi kahaan vishraam'. You want to provide some rest to me through this gold but my rest cannot be the gold. My ultimate rest is in doing the work of Sri Rama or doing the work of the Divine!

So, the second 'Agni-Kasauti' is gold. After that, 'Sursa' was another test or obstacle put forth by the 'Devas'. She threatens him saying that she has come to devour him. Sri Hanuman, even passes through the third test by fire also! And he got the certificate in the form of, 'Tumha bala buddhi nidhaan'. From there, when he goes further, then the fourth test by fire was in the form of 'Lankini' who was guarding the gates of Lanka'. Sri

Hanuman assumes a very tiny form of a mosquito and tries to enter Lanka stealthily and is caught by her. 'Where are you going? Don't you know that I devour the thieves'? Sri Hanuman engages her in a conversation but does not kill her. But she tells him that you are a thief! She is alleging a Sadhu to be a thief! On hearing this, Sri Hanuman couldn't control himself and bangs her with a fierce blow of his fist. With the powerful impact of the blow she starts bleeding through the mouth! She falls down at his feet and says, 'Maharaj! I had come to kill you but you felled me with a blow of your fist and in the bargain tested me! I started bleeding! I was falsely implicating you to be a thief but when Brahma was leaving, He told me that when a monkey will come to Lanka and when he hits you with his fist and you start bleeding then think that the end of the demonic forces is very near. I am extremely fortunate that today, I have seen the messenger of Sri Rama with my own eyes. A few minutes ago, who was alleging him to be the thief, now all of sudden she starts seeing him as a saint! This is because when the saint touches our head, then our intellect is cleansed or purified and the outlook of seeing the world



changes. The eyes are cleansed and the vision changes! So, Sri Hanuman passes through the fourth 'Agni-Pareeksha' also. The fifth test was when an attempt is made to burn him in the court of 'Ravana'.

In this way, my 'Jatti' Hanuman, passed through all the 'Panchagni' tests. We have seen the five tests by fire on the basis of the 'Manas'. And I feel that in order to make our life virtuous and blessed, we all need to pass through the 'Agni-Kasauti'. And this fire shall become cool for us or will not burn us if we have a 'Buddha-Purusha' in between!

*Garala sudha ripu karrahin mittaa|
Gopada Sindhu anala sitallaa|*

The fire shall become cold for us. Not only for 'Mata-Sita' only but also for Sri Hanuman! And not only for Sri Hanuman but also for all those who do 'Bhajan', the 'Agni' during the 'Pareeksha' will not burn, instead, it will turn cold! Provided, we engage in the company of the 'Satt' or the truth. Just this much, after all, what is 'Satsanga'? The journey within the five rooms is called, 'Satsanga'. All this is the 'Talgajardi' way! Till date we are unaware about the 'Tammoguna, Rajjoguna and Sattoguna'! Only after we do 'Satsanga', we get to know what 'Tammoguna' is! Carelessness, anger, envy, reaction, revenge are all the signs of 'Tammoguna'. If we do 'Satsanga' then we get to understand a little about these disorders or the spectre! Once we consult a doctor, only then we get to know about the illness. Even if one comes to know that these things are bad or shall cause his downfall then he will immediately, give them up! The problem is that we don't know what is ailing us? So, the first room of the 'Satsanga' is 'Tammoguna'. In spite of knowing what 'Tammoguna' is, we still pick up a quarrel for nothing, we lose our temper on petty issues or feel sleepy all the time. These are all the characteristics of the 'Tammoguna'. We feel lazy or are careless. This is the first room. But it is good because, we at least got to know, what is ailing us!

When the 'Satsanga' progresses then the next room it enters is that of the 'Rajoguna'. When 'Rajoguna' comes, it in no way means that the anger will diminish but in the presence of 'Rajoguna', after the anger a sense of languor for it shall set in. I did 'Stasanga' and still I could not control my anger? We were just a moment ago were seated in the company of such a great personality and no sooner we are out of that place, we have started abusing? This languor or a feeling of guilt is the effect of the 'Rajoguna'. The next room which follows is of the

'Sattvaguna'. One will not get angry, will be well aware of the afflictions, but with the influence of the 'Sattvaguna', he will remain calm and maintain 'Maun'! But herein also lurks a risk of being acclaimed that the 'Wah! You seem to have mastered the art of 'Maun'! This slight desire that people should get to know and praise or compliment. Then comes the fourth chamber and at times ages pass by while doing 'Satsanga' continually, gradually we start to move towards the 'Satt' or the truth! But herein, the 'Satt' is different as well as we are also different. The chamber is of 'Satt' and we have entered it, no doubt but still, both are different. Baap! The experience says that a fifth chamber lies after this where the 'Satsanga' converts the one doing the 'Satsanga' into an embodiment of 'Satt'! I feel that 'Kabir Sahib' addresses this as the 'Satt Sahib'! This entry into the fifth chamber results in the 'Satt Sahib'. Earlier, the 'Satt' and the aspirant were two separate identities but now they become one, or 'Sattroopa'. And 'Srimadbhaagwat' terms it as 'Sadchiddanandaroopaaya'. So, my dear brothers and sisters, in such a 'Panchagni', if we are surrendered to the 'Buddha-Purusha' then the fire becomes cold for us. Therefore, I invite you all to come and enter into the 'Satsanga' of the 'Ramayana'.

So, Sri Hanuman has borne the heat of the 'Panchagni'. And the personality who remains in our list who had to pass through the 'Panchagni' is my 'Kaagbhusundi'. *Havvey tummarra thoddak prashnnon nray aemaaya kavita toh hoyyayaj!*

*Premna prakarana vishhey kayyien bollvaannu chhoddiye|
Chhoppaddima ek vachhay korrin paannu chhoddiye|
Kanthamma shobhhay toh shobbhay maatra pottanno avaa|*

*Paarkki roopalli kantthi baandhavaannu chhoddiye|
-Hemen Shah.*

'Bapu! Which 'Panchagni' was 'Draupadi' subjected to? And 'Dada Bheeshma' was subjected to which 'Panchagni'? The 'Vyaaspeetha' can speak about both the instances but I would not like to. If at all I have to speak then I shall talk about the 'Panchagni' of 'Karna'! If at all anyone has truly borne or passed the test of the 'Panchagni' then in my opinion, it is 'Karna' because he happens to be the son of the Sun God and burning came to him very naturally! Yes, 'Draupadi' too has borne the heat of the 'Panchagni'. She herself resembles the flames of the fire! The fire cannot affect her much. If anybody has actually borne this test by fire then it is my 'Karna'. Just this much for today!

Taking the 'Katha' a little bit, Lord Shiva abandons Mata Sati and in her next birth, she reunites with Him as 'Parvati'. Seated at Mount 'Kailash', in reply to the query put forth by 'Mata-Parvati', 'Bhagwan-Shankar' begins the narration of the 'Ramkatha'. He enumerates five main reasons behind the incarnation of Lord Rama. The fifth reason was that of 'Pratapbhaanu', who in his next birth, becomes 'Ravana'! He performs severe penance and attains impassable boons. On attaining great powers, he began tormenting and torturing the mankind. The 'Mother Earth' was distressed with this upsurge of sin all around. Taking the form of a cow, along with all the sages, ascetics and the Celestial Deities approaches the Grandsire Lord Brahma for help. Under the guidance and tutelage of Lord Brahma, collectively they all pray to the Almighty for succour! The Divine Voice reassures them that be patient! I shall incarnate in the 'Raghukula' on earth very soon.

'Ayodhya' was ruled by Sun dynasty and the present king was the descendant of 'Raghu'. In the same lineage, Maharaja 'Dasaratha' was the present ruler who was both very learned and a devout devotee. He had 'Kaushallya' and other very loving queens. They were all very pious. The entire royal family was steeped in devotion but were a bit disturbed because they had no progeny. Maharaja 'Dasaratha' goes to the 'Gurudvaar'! By 'Gurudvaar' I mean the refuge of the Guru, my 'Vyaaspeetha' interprets it that the Guru is not a wall or an obstacle but he himself is the doorway! The king went to Guru 'Vashishtha'. He narrated his happiness along with his miseries to the preceptor. 'Baba! By your grace I am blessed with everything except for the fact that I am still childless'! The Guru smilingly said that you have been patient till now, kindly bear a bit more. You shall be blessed with not just one but four sons. But for this, you will have to undergo some rituals. Maharishi 'Shringgi' was made the 'Acharya' for the 'Putrakaameshthi-Yagna'. The ablutions were offered with loving devotion. As the

last offering was about to be offered, 'Yagna-Narayana' appeared from the sacred fire carrying the Urn containing the Divine Prasad and gave it to Guru Vashishtha to be handed over to the king for the proper distribution to his queens. Maharaja Dasaratha gave half of the Prasad to 'Mata Kaushallya' and half of the remaining portion was given to 'Mata-Kaykayei'. The remainder was further divided into two parts and the same was given to 'Mata Sumitra' by 'Mata Kaushallya & Kaykayei' respectively. On eating the Divine Prasad, all the three queens began experiencing the effects of pregnancy.

Some time passed and the hour of the Divine incarnation was at hand. The almanac became favourable. The holy month of 'Chaitra, Shukla-Paksha, mid-day and Tuesday'. 'Ayodhya' began to experience auspicious omens. 'Amrit' or nectar began to flow in the rivers and mild fragrant and a cool breeze began blowing across. The Almighty, in whom this entire creation resides or the 'One' who resides in the entire creation, Lord, God, 'Eeshwara' or the Divine himself appeared in the form of a bright effulgent source of light in the personal quarters of 'Mata Kaushallya'. The Divine light gradually took the form of the four armed Lord and He appeared in front of 'Mata Kaushallya'. Hearing the wail of a new born the other queens and handmaids ran in amazement towards 'Mata Kaushallya's' inner chamber! The king was given the good news of his being blessed with a son. The king first of all felt a sense of immense joy on hearing about the birth of the child. Who will agree with me that by merely uttering His name once, one can experience Divine bliss has come to me as my son? Guru Vashishtha came and certified that none other than the Supreme Lord himself has come as the son. On hearing this reassurance, the king was filled divine bliss! The entire 'Ayodhya' was immersed in the festivities of the birth of the Lord. From this 'Vyaaspeetha' of 'Panchaganni' I offer my greetings of 'Ramajanma' to you all!

Each stream of knowledge is akin to 'Agni'. Any form of knowledge in the world represents fire. The one who possesses this fire within, keeps on burning day and night no end! But if the powerful heat of the Sun is tempered through the grace of the Guru then it becomes cool! If there is no Sun then there can't be any vapour, without vapour the clouds cannot form, if the clouds will not be there then there can't be rain and without rain, there will be no vegetation. We cannot digest the 'Brahmman' straight away because it is 'Agni'. In the same way, we cannot fathom spirituality directly because it represents fire. If we get it through the 'Buddha-Purusha' then it is the same as getting rain from the heat of the Sun. So, basically, spirituality is not a pain provided we receive it through the Moon! If it comes directly then it becomes difficult to handle!

By 'Satsanga' one's longing (Spriha) is reduced!

Baap! There are a few questions of my young listeners and they are more or less on the similar lines so let me start from there. 'Bapu! We are hearing the 'Katha' face to face for the first time. Because of our college-university exams we are unable to attend or hear all the 'Kathas'. This is the first occasion when we are hearing you in person! We are truly feeling very good and are very much liking it. The discussion about 'Agni' that is taking place, we have to brace with such fires in some form or another during our youth. Please enlighten us as to how can we ingest this fire?' Since this question pertains the youth, I would like to say something for them. My dear young brothers and sisters studying in schools and colleges, I would like to place before a few thoughts which you can very easily do but please be sure that there is no compulsion whatsoever! If you are careful in these five things then the 'Panchagni' will not affect you. This 'Panchagni' which entraps us, in order to protect ourselves from it or to be able to ingest it, there are these very simple steps which we can take. Either at some college or a program for the youth and if I am not mistaken then at the 'Rajkot Saurashtra University' when I had to address the students there I had spoken about this. It does not mean that it is only meant for the youth or the students and not for others! We all are the students of this great school, called 'Life'! We are all studying in our own ways but I am addressing the students because quite a few questions or the same type have come especially from them.

My dear children, please be careful about these five things. You don't have to apply the 'Tilak' like us, you don't need to carry the 'Mala' all the time, you don't need to dress up in any particular manner, you needn't wear the 'Paaduka', you don't need to apply 'Chandan' on your toe-nail and you don't need to follow any ritualistic form of worship or do the 'Havana'. But yes, every day for at least five minutes read the 'Bhagwadgita' or the 'Ramcharitmanas' or any other text whatever you like. You should enjoy life, wear good clothes, do everything but the first sutra out of the five which I wanted to talk to you is that as far as possible, try and keep your thoughts pure. This is the first step to protect yourself from the fire. You will say that 'Bapu! We don't want to think but still can't stop thinking! Yes, I know! When a strong wind is blowing across then it is not up to us that we can stop it but at least we can close the door or the windows to reduce the intensity! If you get consternated or feel suffocated without the air or the thoughts then just open the window a little bit enough for some fresh air to come! But keep your thoughts pure. Thoughts will come. We cannot become completely without any reflection or thought. But it is better if we can gradually move towards purity.

What do the 'Vedas' say? '*Aanno bhaddraa krittavoho*'. May we receive good and noble thoughts from all the directions! My dear youngsters, if in life we are being singed by the 'Panchagni' then as a protection try and keep your thinking as pure as you can, enough! If it is extremely cold then it will not go away just because we are feeling uncomfortable but we can put on an extra blanket to protect our self. If it is very hot then just like 'Gorakh', we cannot snap our fingers to make it cold in a jiffy. 'Goraknath' was able to do it because of his 'Siddhis' or supreme felicity. We can utmost increase the speed of the fan, or if an AC or a cooler is available then we can turn it on. With a certain amount of awakening, we can try to keep our thoughts as pure and propitious as possible. The moment any wrong thought comes for anyone then immediately then pray, 'O Lord! These are my thoughts, please they should not come to pass!' Our wrong thoughts should not materialize, please go on praying to the Almighty for it. My speaking about it sounds so simple! I am well aware that it is very difficult to have a complete purity of thought. But if we sincerely make an effort, we can achieve a little bit, at least!

So, keep your thoughts pure. Just need to practice or experiment a little! The mosquitos will come, so in order to protect yourself, start a 'Good-Night' mosquito repellent or use a mosquito net over your bed or build you immunity in such a manner they don't affect you. As we see the mosquitos coming, we try all that we can to keep them away. But, it is natural that they still come. Untrue thoughts do come, weakening thoughts come and disturb us, the thoughts about darkness do come and that is why the Upanishads say, '*Asatto Ma saddgamayya*'. Please lead from untruth towards the truth. '*Tamasso Ma Jyotirgamayya*', lead me from darkness into light. We can only try. If we want to be protected from the 'Panchagni' in life then keep your thoughts pure and noble. The great personalities have all declared that surely, practice does help! It has been their experience!

Second, many people have the purity of thought but their presentation or the manner in which they put it across is not pure. The presentation is very bitter! Many people might be pure within but their words are like stones! The bitter truth! That is why I would like to tell my dear youngsters, that please make your thinking pure and even the manner of putting your views across or the utterances also should be pure. We speak the bitter truth! The scriptures forbid us to do so. '*Priyayam bruyatt| Sattyam bruyatt! Sattyam priya hittam cha*' This is a beautiful 'Paatth' from the 'Taittreya Upanishad'. I was wanting to speak about it but in between, but I just missed it. Please repeat after me;

*Rruttam cha svadhyaaya pravachhanney cha||
Sattyam cha svadhyaaya pravachhanney cha||
Tappascha svadhyaaya pravachhanney cha||
Dummascha svadhyaya pravachhanney cha||
Shammascha svadhyaaya pravachhanney cha||
Agnyascha svadhyaaya pravachhanney cha||*

'Svadhyaaya' means the contemplation or home-work. May you contemplate on truth but the truth should also be there in your words. That is why, in the Upanishads or the 'Sankalpa-Patra' says, '*Sattyam vaddisyyami ruttam vaddisyyami*'. This is a 'Sankalpa' or the resolve of the Upanishads. The thinking of a person might be very good but if the words are bitter or harsh, then? The presentation of the truth is very sweet. We have made it a principle that because we are truthful, we sound harsh or bitter! This is nothing but a façade to hide! I am not in favour of the bitter truth. The truth is always bitter, I am sorry! I don't agree! Please change the way you speak, Baap! Please come out of speaking very harshly. Keep your utterances pure. Speak the truth sweetly or else keep quiet! We all can do this much. Please speak very peacefully. '**Think twice, before you speak!**' It is a very straight forward thing. The words are 'Agni'. Yours and my mouth is 'Agni'. We are a part of the Divine. The 'Manas' says that the Almighty's mouth is 'Agni'.

Aananna anala Ambbupati jeeha|

While describing the 'Viraat-Swaroopa' or the Lord, 'Tulsiji' says that Hey Mahatmann! Your face is fire! Your tongue is the 'Ambbu' or the 'Varuna-Deva'. It means that may be your face is radiant but keep your tongue very gelid or cool.

The third sutra, please keep your food pure, 'Ahaar-Shuddhi'. Whatever you eat must be very pure. Today's company or culture or your so called friends will coax you and say that what is the harm in eating this? The entire world eats it? When we were having the 'Katha' at 'Thane', it so happened that 31st December came in

between. Someone wrote to me saying that 'Bapu! Today is the 31st of December and as such after hearing the 'Katha' I don't drink but today, on the New Year's Eve when the entire Mumbai will be drinking, can I also?' My reply to him was, Ok! I thought that this listener of mine has abstained from drinking for the full year and now he is getting tempted to follow his friends and join them in the merry making so, why should I stop him? He has very graciously given me 364 days! He asked for a day's relief so I agreed. No 'Bawa' will say 'Yes', like this! The next day he confessed to me that he did not drink! If 'No' is strong then just imagine, how strong will be 'Yes'? 'Yes' is very strong! If the negative thinking can be powerful then how can the positive be any weaker? I told him out of love and yet, he did not! Just gradually with a firm resolve, leave it! Keep your diet very pure. The scriptures says the one's whose food is pure, his spirit or being also becomes pure. His inner faculties (Antaha-Karana) become pure. Taking pure food is like the 'Tapas' of fasting. Just remaining hungry is not fasting. The pure food which you can offer to Sri 'Thakorji' after putting a 'Tulasi-Patra' in it and then consume it, this is fasting in the true sense. In Sanskrit 'Vyasana' or vices means sorrow. Vice in itself is misery. Especially speaking to my young brothers and sisters, if you get habituated of any vice then it becomes a big problem! Your mind (Chitta) will get polluted. Your food must be pure.

My dear youngsters, the fourth sutra is that kindly maintain a cordial and a clean relation with the people. This does not need putting on a 'Tilak' or telling the beads or any meditation! It is not at all difficult. With friends, amongst brothers and sisters or the other relations, our behaviour should be loving and pure. The mutual reciprocities should be loving. Our behaviour with one another should be pure and soulful. Even don't play the fool in a manner that it indicates or shows any vulgarity. Your jokes also should not be hurting.

The fifth and the last, we are not continually engaged in any mutual propriety 24 hours of the day. Either at night or any time during the day or at the time of going to bed, we are alone. We should be alone for some time during the day. I shall use the word 'Vihaara' here. Transposition or pleasure should be alone with the self, whereas our demeanour or behaviour is with others. If possible, eat together. Try to see that everyone speaks nobly and auspiciously and think, '*Sarvey bhavanttu sukhinaha*'. Your transposition should be 'Ekanta'. In fact the real test lies when you are all alone. Your 'Vihaara' or say pleasures should be balanced and pure. Sing, dance, swing, I give you all sorts of freedom. Wear good clothes, Yaar! After

all, you are born in 'Hindustan'! You are the progeny of the Rishis. You have earned a lot and are keeping aside one tenth of what you earn sincerely, go out and enjoy yourself! Wear good clothes, nice jewellery, but dress up in a manner which should display or project your alliteration. Your clothes show your mode of life! The clothes are the address of your moral conduct. It is written in the 'Manas' and that is why I am saying. But our inter-personal behaviour should always be pure. This answer is for all the youngsters who are hearing the 'Katha' in person for the first time and even for everyone else. Your words should be correct and humble, your diet should be pure, your mutual behaviour with one another should be friendly and respectful, and maintain the purity and sanity in your past-times. You will be able to ingest the 'Agni' within. This is the answer to your question as per my own experience but you are under no compulsion whatsoever. Just ponder a bit!

*Biraha agini tanu tuula sameera|
Svaas jarrai chhana maahi sareera||*

'Manas-Panchagni'! In the life of 'Sati Mata Parvati', in the life of Sri Bharat and in the life of a Sadhu and Saintly Sri Hanumanji we have discussed about the 'Panchagni' a little bit. Now, what is 'Bhusundiji's Panchagni'? He represents the animal kingdom and as per the scriptures and his Karma, he has become an animal or a bird! He roams around, goes here and there, eats, drinks, or in other words he undergoes the motions of his Karma but is unable to do anything which can promote him from this birth of the bird or animal. A human being is for this reason great as the result of the Karma, he has been blessed with the human life but can work towards improving and ensuring that the next birth is divine. A big tool or a means for achieving this goal is the 'Bhagwadd-Katha'. Through, this, we can take our life forward and it is easily possible. It is a very successful and a time tested tool to attain divinity. The 'Gargi-Gotra' has proved it. The Ganges is not the same every time you take a dip into it! As many times you may go to 'Hardwar' the Ganges will be new! 'Kabir' Sahib appears new every day. 'Nanak' is new every moment! 'Gyaneshwara, Tukkaram, Meera, Tulsi, are new every day. The 'Bhagwadd-Katha' is new every day. In a tree, every day new shoots grow, in the same way the 'Satsanga' also has new shoots of devotion springing up. If you ask me then I would like to share my experience, the very first thing that 'Satsanga' does is that it reduces the longing or hankering. The moment your 'Sriha' reduces, you should think that you have got an entry in the very first chamber of 'Satsanga'. I have seen in my seventy years of this 'Katha-Yatra' that this longing or 'Sriha' of so many people has

come down. When I tell the person that go and look after your business or trade, etc. then he says, 'Bapu! Just leave that. The amount we are enjoying here, we cannot get it in any other place'. This is a living example. If someone asks me that what does 'Katha' do? So many youngsters come to 'Katha' leaving their classes of the college or university and ask such beautiful and meaningful questions. You run away bunking your classes for all this why? Bapu! Please explain to us, 'Who are you! Who am I?' Kindly explain it to us, Who Am I? -Sri Ramana Maharishi. Who are you? - Sri Veda Vyasa. Just think for a minute, that who are you, and I repeat, who are you? Maybe that Arjun didn't ask that who he is. But Sri Krishna replied, 'Mammaivaansho' you are a part of me and none other! Tulsiji says, '*Eswara annsa jeeva avinaasi*'. Sri Ramana Maharishi says, 'Who Am I?' Sri Veda Vyasa says, 'Who are you? Who are you? Remove the 'I and You'. My Tulsiji says, 'Main *arru more ttore ttey Maya*'. That is why Sri Narsih Mehtaji writes, '*Hun karrun hun karrun aeja agyaanta*'. Remove the 'I and 'You', just retain am and are. I am empty, '*Khaali chhoon*'! And 'Shoonya Palanpuri' Sahib comes to my rescue!

*Chhun shoonya ae na bhool O Astittva na Khuda,
Ttun toh hasheyy kay kem punn hun toh jaroor chhun!*

While doing 'Satsanga', gradually our expectations, desires or no other longing remains excepting the Divine love of the Lord. Sri 'Shukadevji-Maharaj' says that by hook or by crook, our minds should be surrendered unto Sri Krishna. It is a sutra of 'Srimadbagwat' that our mind, either with feelings or without any feelings, either separation or union, in calling or in pain or in 'Maun' or in shouting, by any way should be surrendered to 'Govinda'. Thereby, the longing or hankering for material things reduces. The second benefit of the reduction in this longing or possessiveness is that in direct proportion with it our competition with others also reduces. This competition arises out of desire to get more and more! I have got this much and he has got more than me, gives rise to competition. The lesser the desires, the lesser will be our competition with others. Desires increase and the competition increases too! With the rise in competition, jealousy and abuse creep in. As the desires lessen, our faith grows stronger. This is an entire sequence. Faith is awaiting its turn but we don't give place to it! The 'Satsanga' surely, reduces our hankering for materialistic gains. If you engage yourself in regular 'Satsanga', you will see that your vices also start diminishing. As this competition lessens, the faith gets some leg-room to enter. And as the faith gets cemented within, the belief which was roaming around without faith will return looking for

it! Without 'Sati', Shankar was restless and was moving from one place to another. At times He would give discourses and at another He would become a keen listener. The faith cannot be alone. Trust will follow faith! And no sooner the trust comes, 'Bhakti' follows. 'Bhakti' means love! And the moment love comes then '**Love is God**'! Says Jesus! The animals are unable to engage in 'Satsanga'. It is not equipped with the wherewithal for its onward journey. We have this advantage that we have the ingredients for our onward journey. The most potent and helpful means for our progress is 'Satsanga'. Whether it is in the form of the 'Katha' or any form of 'Satsanga' or any nice program of folk music or any other musical performance. We get these few things to extinguish the raging 'Panchagni' in our lives.

Today, I am going to speak about the 'Panchagni' of Sri 'Kaagbhusundi'. The soul of each one of us is pure. As a part, all of us are sentient, spotless, but at times we are born in such a family then we can't remain without faltering! 'Bhusundi' was earlier born in lower cast. He attained a little bit of knowledge. 'Gangasati' has said very aptly that;

Kupaatra paassey Paanbai vastu na kahevi|

Why do I insist that please don't attach any prefix before my name? And no suffix like 'Ji' after 'Bapu', please! Even if the person is not worthy of it, people add 'Praataha Smaranneya Param Pujya' etc. etc.! In the 'Uttarkanda', 'Kaagbhusundiji' narrating his own life story or his autobiography says that he was not at all worthy but like if you give milk to the snake, you are likely to be stung by it, in the same way an unworthy person like me gathered a wee bit of knowledge and began boasting about it. He says that his sharp intellect turned hypocritical. I attained a little knowledge and earned some money as well. With this meagre wealth I got, it made me besotted or blind-drunk and my intellect became wrathful. Hey Garuda! With this little wealth which I got, it made me so proud and impetuous. At that moment, I was enjoying this high. In this state even a wrong path seems to be correct. As per my 'Talgajardi' viewpoint, this 'Agni' is the 'Krodha-Agni'. Then he comes to 'Ujjain'. There, the Vedic Brahmin, my Guru initiated me in the 'Shaiva' tradition and I started opposing the 'Vaishnavas'. He says that the moment he used to see the 'Harijanas', he would burn in envy, this according to me was the second 'Agni', the 'Dvesha-Agni'. When he was opposing 'Vishnu', he did not know that his Guru is an awakened, enlightened Master having a very balanced outlook and understanding. The Guru had no differentiation between 'Hari & Hara'! Just by looking at me, he blessed me with

the 'Shiva-Mantra'. I used to worship Shiva but used to be envious of the 'Vaishnavas'. I was opposed to Lord Vishnu. And to top it all, once I was chanting the 'Shiva-Mantra' sitting inside the temple of 'Mahakaal'. At that time, the Guru enters the sanctum sanctorum and I did not stand up and pay my respects to him. 'Kaagbhusundi' here is seated in the third 'Agni', i.e. the 'Ahankaar-Agni' and that is why he does not respect his Guru! The Guru or the 'Buddha-Purusha', who had a very mature and a balanced understanding, overlooked my trespass but '*Sahi nahin sakkey Mahesa*'. Lord Shankar was infuriated at this misbehaviour and cursed me! The entire temple of 'Mahakaal' reverberated! Lord Shiva said that your Guru is an awakened and a very enlightened being, so he overlooked your mistake but I cannot or else my scriptural path shall become corrupt and I cannot let that happen. This was a very precarious state wherein it was not certain when Lord Shiva would open His third eye in fury! Such a ferocious fire was raging, which is the fourth 'Agni' but the ever benevolent Guru saved the situation for his disciple. Then this 'Sadhu' recites the 'Rudrashtaka'-

*Nirakaar Omkaar moollam turreeyam|
Girra gyaan goteetameesham Gireesham||
Karaallam Mahakaal Kaallam krupallam|
Gunnaagaar sansaar paaram nattoham||*

This was the fourth 'Agni-Pareeksha'. The Guru protected him from getting burnt in it. It is said that if for any reason 'Hari' is cross with you then one should go and take refuge of the Guru but if the Guru for any reason takes umbrage then where does one go? But I feel that such an eventuality shall never arise. Though, we see that the 'Tribhuvana Guru' was furious but His 'Buddha-Purusha' did not lose his cool! On the contrary, he recited the 'Rudrashtaka'. Lord Shiva was appeased. The 'Param-Sadhu' says that Maharaj! Kindly excuse him! He is my child! Please don't be cross with him. Kindly pardon him! Lord Shankar had one after the other cursed him with so many curses. Whatever He uttered, shall come to pass but in my opinion, this was the fourth, 'Shraapa-Agni'.

In his next birth, he was born as a Brahmin. The 'Agni' of the curse had extinguished and the violent streak had gone away. He became very calm. All his hypocrisy had gone away. He confesses in front of Rishi 'Lomasa' that all the fires are now extinguished but one fire just cannot be controlled. And that is-

*Ek soola mohi bisara na kaahu|
Guru kara komala seela subhaau||*

This 'Agni' rages with each passing day. Which fire was this? The soft nature of my Guru and his humility, sings my heart till date! Whatever tests one has to pass, or

all the 'Agni-Pareekshas' that come in life, we must go through and come out of it!

So, Baap! I have placed before you some thoughts about the 'Manas-Panchagni'. Now, we just have one day left at our disposal and tomorrow I shall be talking to you about the concluding observations. Today, let me take up the topics of the 'Katha' very briefly but before we enter into it, I have received one or two poems and many queries.

Daeri-mandir shoddhi shoddhi lok nirantara farrya karrey chhey,

Roj-roj surnaammu baddli jaanney Eshwara farrya karrey chhey]

Darshan chhoddi pradakshinnama rasa kaevo 'Miskeen' paddyo chhey?

Bheettar praveshvaanney baddley chakkar-chakkar farrya karrey chhey]

-Rajesh Vyaas 'Miskeen'

Come, in the remaining time at our disposal let us try and get a bird's eye view of the 'Katha'. Yesterday, we recited the 'Ramjanma-Katha' in short. Like Mata 'Kaushallya' gave birth to a son, Mata 'Kaykaye' also gave birth to one son and Mata 'Sumitra' had twins. In the celebrations, a month went past and no one could realize it! Guru Vashishtha performed the 'Naam-Karana-Sanskara'. 'Rajann! Whose name will be the cause of

peaceful rest and comfort, I name Him Rama. The one who shall provide for and fulfil every one, I name him Bharat. Whose name shall act as a catalyst in eradicating animosity and will establish friendship in our hearts, I name him 'Shatrughna'. The one who shall be the support or the bearer of the entire creation, the son of 'Mata Sumitra' I name him 'Lakshmana'. The preceptor in this way named all the four brothers. This is followed by the 'Chooddakarana Sanskara and the Yaggyopaveeta Sanskara'. All the brothers go to the Guru ashram for their studies. In a very short time, they mastered all the different subjects. Then they began practicing all that they had learnt.

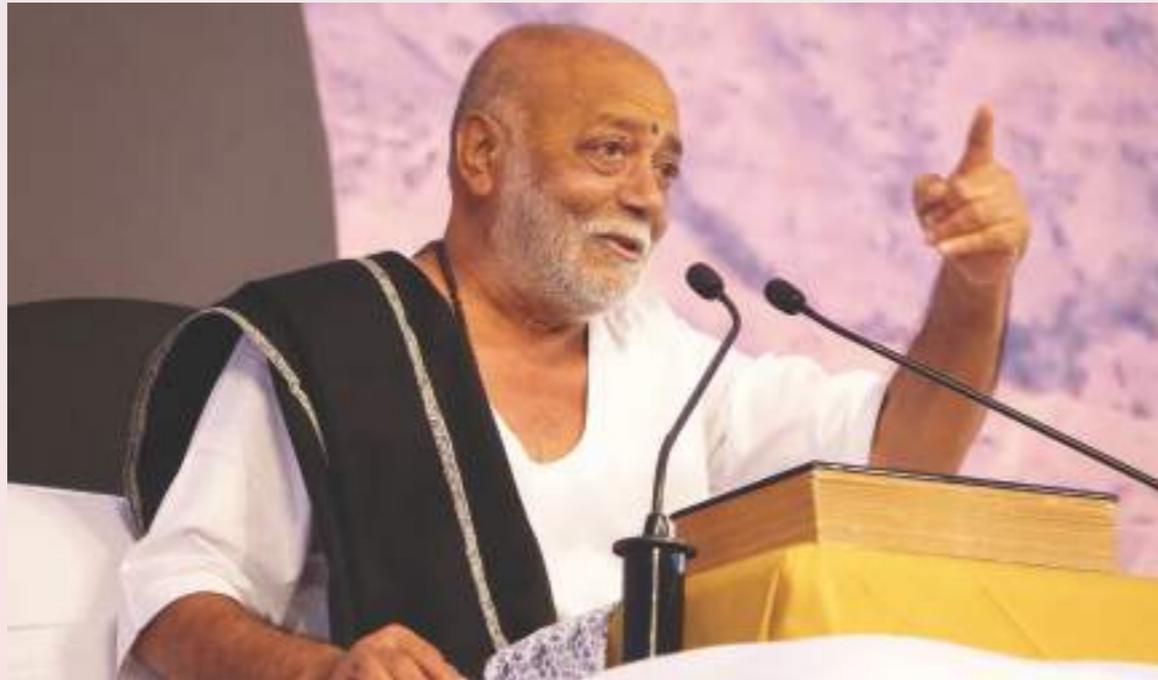
One day, Maharishi 'Vishwamitra' came to 'Ayodhya' and demanded Sri Rama and Sri Lakhana for the protection of his 'Yagna'. Initially, Maharaja Dasaratha refuses but on being counselled by his Guru, he relents. On the way, 'Taaddka' was liberated. Sri 'Vishwamitra' recognizes the Lord. On reaching his hermitage, he grants the 'Bala & Atibala Vidya' to Sri Rama and Sri Vyasa says that he gave the 'Agni-Vidya' to Sri Rama. Or it could be that the knowledge he imparted, included the 'Agni-Vidya' also which is the knowledge of the Upanishads. The next day, 'Subaahu' is liberated and 'Mareecha' was flung across the sea with a blunted arrow. On hearing about the 'Dhanusha-Jagya' from Guru 'Vishwamitra', the two

brothers set out for the 'Janakpuri' with him. On the way, the Lord upholds and provides salvation to 'Ahillya'. From there, the Lord arrives on the banks of the Ganges. They take the holy dip. On foot, the Lord reaches 'Janakpuri'. Maharaja 'Janaka' comes to welcome them and accommodates them at the 'Sunder-Sadana'. They have lunch and rest a while. In the evening, seeking permission from Guru 'Vishwamitra' the two brothers leave for sight-seeing. The first night at 'Janakpuri' is over.

Next day, early morning, the two brothers go to 'Pushpa-Vaatika' to gather flowers for the Guru's worship. There, Sri Rama and Ma Janaki meet for the first time in the realm of 'Leela'. Both of them surrender themselves unto each other. After all, they both are the one 'Supreme' but in the 'Leela' had become two! Ma Janaki returns to Mata Bhawani's temple and venerates her. Mata Parvati is verily pleased, she smiles and says that Janaki! The dark hued one, who has stolen your heart, you shall get Him. Good omens appeared. 'Siyaju' returns with her friends. Praising the divine beauty of Ma Janaki, Sri Rama and Lakhana come back to their Guru. They worship the Guru with the fresh and fragrant flowers. The Guru blesses Sri Rama. The second day ends. The following day was the day of the 'Dhanusha-Jagya'. One after the other all the assembled kings try to lift the bow to string it but fail in even moving it! The bow remained unmoved. Seeing this, Maharaja 'Janaka' loses patience and speaks words filled with a sense of dejection and revile. Hearing this, Sri Lakhana could not bear this insult and stands up and expresses his anguish. Seeing this, the Guru directs Sri Rama to put the 'Maharaja's' anxiety to rest. Seeking the blessings of the Guru, how and when the bow was broken, no one could even fathom! In a split second everything happened! Ma Janaki offers the 'Jaimala' to the Lord. Sri Parashuramji Maharaj comes seething in rage. An argument and counter argument ensues. Finally, acknowledging the Divinity and recognizing the Almighty, the doors of his intellect open up. Venerating the Lord, he leaves for the forest to perform 'Tapas'.

Maharaja Dasaratha arrives with the marriage party. 'Margsheersha Shukla Panchami, goruja bela!' Sri Rama and Ma Janaki, Sri Lakhana and Urmilaji, Sri Shatrughna and Shrutikeertiji, and Sri Bharat and Maandaviji, all the four couples get married together. The marriage party stays back for a few days and then leave back for 'Ayodhya'. Halting on the way, Maharaja Dasaratha along with his four sons, daughters-in-laws and the marriage party reach 'Ayodhya'. The guests return and finally, Guru 'Vishwamitra' also takes leave. At this point the 'Balkanda' concludes.

In the beginning of the 'Ayodhyakanda', the 'Raj-Tilak' of Sri Rama was scheduled to happen but because of two promises, He had to go into exile. Sri Rama, Ma Janaki and Sri Lakhana, accompanied by Sri Sumantra, leave for the forests seated in the chariot. The first night is spent on the banks of the 'Tamsa' river. From here, the Lord goes to the banks of the Ganges. Sumantraji is sent back. The boatman (Kevat), washes the lotus feet of the Lord and takes them across the Ganges. From there, on foot, they arrive at Sri 'Bharadwaja' ashram. The Lord seeking guidance from him, moves ahead with the help of his disciples. Midway, 'Gooharaj' is sent back and their Lordships arrive at Sri Valmiki ashram. The Lord asks the learned sage to direct Him to a place where He could stay for the next fourteen years. Maharishi Valmiki smiled and said that you are omnipresent and are asking me to direct you? However, the learned sage indicates fourteen spiritual locales for the Lord. The Lord arrives at 'Chitrakoot'. There, Sri 'Sumantra' reaches back to 'Ayodhya' and Maharaja leaves for the heavenly abode. Sri Bharat arrives and performs the last rites. The court of 'Ayodhya' assembles and heeding to Sri Bharat's counsel, the entire 'Ayodhya' leaves for 'Chitrakoot'. Many meetings, consultations, confabulations take place but no outcome was coming forth. In the end, the lover sacrifices and Sri Bharat says that I shall do only that which shall please you, my Lord! The Lord, grants him the 'Sri Padukaji'. The people of Ayodhya along with that of Mithila, who too had joined in return back. With the



The first thing that 'Satsanga' does is to reduce one's hankering. The moment your desires ebb, think that you have entered into the first chamber of 'Satsanga'. I have noticed in my seventy years of the 'Katha' journey that the desires of very many have ebbed. When I say that please concentrate on your business. They reply, 'Bapu! Please let it be! The pleasure we get here is absent in our business'. This is a living example. The 'Bhagwadkatha' reduces the desires. As the desires reduce, the competition comes down. As the competition comes down, the faith increases automatically. The faith is waiting to come, but we have not kept any place for her! 'Satsanga' reduces the desires, for sure!

The 'Vyaaspeetha' in itself is the 'Panchagni'.

Baap ! Today, on the final day of this 'Katha' organized solely and purely for the 'Svaantaha-Sukhaaya' at this place of the 'Panchagni', 'Panchaginni', once again I offer my 'Pranams' to you all from the 'Vyaaspeetha'. Today is 'Father's Day' and I extend my greetings for the same ! In the month of May, on this very day, the world celebrates the 'Mother's Day' and in June it is the 'Father's Day'. I address you all as 'Baap' and you all call me 'Bapu'. Let us exchange greetings of the 'Father's Day' to each other mutually. The Mothers and Fathers are common all over the world. *Janama hetu kahan saba pitu mata*. But, if we Indians want to celebrate the 'Father's Day', we should celebrate it on the day of 'Mahashivaratri'. Because;

Jagataha pittarrau vanddey Parvati-Parmeshvarrau|

'Kavikulla-Chooddamani-Kalidas' says that the father of this entire creation is my 'Mahadeva'. And His day is the 'Shivaratri'. Please do celebrate this day. So, I have conveyed my greetings to all of you but our 'Father's Day' should be 'Mahashivaratri' and our 'Mother's Day' should be the 'Navaratri'. We do not believe in the day instead, we believe in the night. Because the most suitable time for the worship or love is the night. During the day the entire world is engaged in the formalities. In the night, we perform the 'Bhajan' of love, service of the trust or 'Vishwasa' and the vesper service or 'Arati' of 'Shraddha'. Faith or 'Shraddha' means 'Navaratri' and trust or 'Vishwasa' means 'Shivaratri'. You celebrate these days but in the spiritual way for us Indians, the 'Navaratri' and 'Shivaratri' are very important. In advance for the ensuing 'Navaratri' and the 'Shivaratri' next year, I extend my greetings, 'Badhaai Ho ! Badhaai Ho ! Badhaai Ho' !

There is a poem I have received on the occasion of 'Father's Day' from 'Tushar Bhai Shukla'. 'Bapu, today is Father's Day'. Bhagwan Rama anney Dasarathno sambandha toh putra-pittana sambandhana udhaharanno uchhattam shikhar. Rama-Dasaratha, aapanney kaddach aambbi toh na shakkiye pun pottanna pittanney toh smarannanjali aapi shakkiye nay ?

Jaatni saatthey jeevva amnney tummay na rahyya yaad|

Aaj natthi tammey paasmaa tyyarrey yaad bani varsaad|

Vruddha nahin samruddha hatta tammey vaat havvey samjhanni|

Yaad aavtto haath ae maathey aankh ajjeey bheejjanni|

'Tushar Bhai ! Khush raho, Baap !' Once again, greetings of the 'Father's Day' to all of you. Whatever time is there at our disposal, let us try and discuss a little bit. Yesterday evening, when we all were sitting together and when the topic came up, it was mentioned that the 'Vyaaspeetha' in itself is the 'Panchagni'. The shape is somewhat similar to the funeral pyre. One is lying down on the pyre but here, one has to sit ! The one who is asleep is dead and how is the corpse concerned with the fire ? The fire is for a living being. The corpse has gone into the eternal sleep mode ! Even if the entire crematorium is set on fire, how does it matter ? The fire cannot burn the soul. In this state, even the body is not concerned. Burn it down. That pyre burns the corpse and is called the 'Chita-Agni'. The one who is willing to sit in this fire of the 'Vyaaspeetha' and has a firm trust on the 'Bhavanath', will not be burnt by the fire. So, the 'Vyaaspeetha' in itself is the 'Panchagni'.

blessings of the Guru, 'Sri Padukaji' are enthroned on the seat of 'Ayodhya' and seeking the permission of Mata 'Kaushallya', Sri Bharat proceeds to 'Nandigram' !

In the 'Arannyakanda' the triumvirate leave 'Chitrakoot' and come to Sri 'Atri' ashram. Mata 'Anusuya' blesses Ma Janaki with her divine blessings. 'Atri-Muni' venerates the Lord ! Sri 'Sarabhanga' is given salvation and then they move forward and meet Sri 'Suteekshana'. From there, they arrive at Sri 'Kumbhaja' ashram and the Lord seeks his counsel. The learned sage directs the Lord to go to the 'Panchavati' on the banks of 'Godaavari'. Their Lordships leave and on the way, befriend 'Geedharaj-Jataayu'. They stay at the 'Panchavati'. One day, on Sri Lakhana's query, the Lord answers the five very important questions. 'Soorpanakha' attacks them and is suitably punished. She goes and instigates 'Khara & Dooshana'. The Lord liberates them on the battle field and not the one to lie low, 'Soorpanakha', goes and instigates 'Ravana'. With the help of 'Mareecha, Ravana' abducts Maya Sita. 'Jataayu' is martyred. 'Ravana' keeps Mata Sita at the 'Ashok-Vaatika' in Lanka. Liberating 'Mareecha' the Lord returns and not finding Mata Sita around, He enacts the human role to perfection and began lamenting for her. Then the Lord grants salvation to 'Jataayu' and liberates 'Kabandha'. The two brothers come to 'Shabari-Ashram'. The Lord narrates the nine types of 'Bhakti' to her and on her guidance prepares to proceed towards the 'Pampa-Sarovara'. Before that, 'Shabariji' gives up her physical form in the 'Yoga-Agni'. The Lord arrives at the 'Pampa-Sarovara'. Sri Narada comes and asks about the characteristics of Saints. The Lord tries to explain a few qualities of a saint !

The 'Katha' proceeds into the 'Kishkindhakanda'. Through Sri Hanuman, the Lord befriends 'Sugreeva'. 'Bali' is liberated and 'Sugreeva' is installed on the throne of 'Kishkindha'. 'Angad' is made the crown prince. The Lord performs the 'Chaaturmaas' on the 'Pravarshana' hill. The monsoon season ends. The autumn enters. Still, 'Sugreeva' shows no signs of doing the Lord's work. The Lord asks Sri Lakhana, to go and just scare him a bit. 'Sugreeva' comes and seeks pardon. The plans for the search of Ma Janaki are firmed up and the group comprising of the chosen few prepare to leave for the South. 'Angad' is given the stewardship of this group, Sri Hanuman is a leading member along with the guidance of Sri 'Jaambuwanata'. They all seek the Lord's blessings and leave. Sri Hanuman bows down in the end and the Lord, handovers the 'Mudrika' for Ma Janaki. The group leaves. They meet 'Swayamprabhaji' en-route and then encounter 'Sampaati'. He gives them the whereabouts of Ma Janaki that she is seated under the 'Ashok' tree in the 'Ashok-Vaatika' of Lanka. The question is how to cross the twelve hundred and eighty eight Kms long sea. Now who can go ? Each and

every one, detailed their individual capacity but Sri Hanuman was sitting quiet. Sri 'Jaambuwanata' prods him and reminds him the purpose of his Avatar. The moment he hears that his bidding is the Lord's work, he assumes a gigantic form and heeding the advice of Sri 'Jaambuwanata' leaves onwards on his mission. Here, the 'Kishkindhakanda' concludes and the 'Sunderkanda' begins-

Jaamvanta kay bachana suhaaye|

Suni Hanumant hridaya ati bhaaye||

Sri Hanumanji Maharaj manages to reach up to Ma Janaki. He is blessed by the Divine Mother and seeking her permission eats the sweet fruits. The demons who came to stop him were either killed or ran away. 'Indrajeet' comes and ties him up to take him to 'Ravana's' court. Sri Hanuman tries to reason with 'Ravana' which infuriates him and he pronounces the death penalty. 'Vibheeshana' comes and counsels that it is against the norms of equal justice to kill an emissary. It was decided to set his tail on fire. This was Sri Hanuman's 'Agni-Pareeksha'. He burns down the entire Lanka excepting the 'Ashok-Vaatika' and 'Vibheeshana's' home. He jumps into the sea and extinguishes his tail and appears before Ma Janaki. She hands over the 'Chudda-Mani' to be given to the Lord. He returns and meets his friends. 'Sugreeva' comes to the Lord and Sri Hanuman conveys Ma's message. The Lord embraces Sri Hanuman and overwhelmed, he falls at His Lotus Feet !

The Lord's army arrives at the sea shore. They pitch their tents there. The message reaches 'Ravana's' court and 'Vibheeshana' suggests to respectfully return Ma Janaki. Enraged, 'Ravana' kicks him out and along with his personal advisers, he surrenders at the feet of the Lord. Sri Rama seeks his advice on how to cross the sea ? He says, 'Lord ! The ocean is supposed to be respected in your family, so let us try to appease him.' Agreeing, the Lord sits down on a fast for three days on the sea shore. Getting no answer from the sea, the Lord picks up His bow and arrow ! Taking the form of a Brahmin, the sea appears and pleads that if you fire your arrow my Lord ! I will be burnt but I suggest you to construct a bridge over me and cross over. In this way I shall try and support in whatever way I can and add to your glory. The task of building a bridge began and the 'Sunderkanda' concludes at this juncture.

In the beginning of the 'Lankakanda' the 'Setu' is constructed. Lord 'Rameshwara' is installed at this point. With the blessings of Lord Shiva, the Lord's army crosses over to Lanka. They pitch their camp on the 'Subela' mountain. On the opposite peak, 'Ravana' has come out for his entertainment and past-times. The Lord upsets his plans and signals His arrival ! The next day, 'Angad' is sent as the messenger of peace. The mission fails and the war becomes inevitable. The battle begins !

So many questions come to me like, 'Bapu! In the 'Mahabharata' how many 'Panchagnis' were there?' Please leave the 'Mahabharata' aside for the moment because it is five thousand years old. Leave the 'Ramkatha' for a bit because thousands of years have gone by. All of us also are bearing the heat of the 'Panchagni'. Somewhere or the other, we all are sitting in the fire. Now, can this 'Panchagni' turn into the 'Pachhagni'? How can this fire become cold for us? It should only give us light and 'Viveka'. That is why, by the grace of the Guru, this 'Katha' was centred on this topic. Suddenly, this flow came by Guru's grace. The 'Vyaaspeetha' is also the 'Panchagni'. Wherever you want, you sit, some sit on the seat of power or governance. Wherever one sits, whichever be the seat, it is the 'Panchagni', Sahib!

One or two people have asked, 'Bapu, please speak of the 'Panchagni' of the 'Vyaaspeetha'. There are five 'Agni' of the 'Vyaaspeetha', Baap! The first like what I just mentioned that the shape of the 'Vyaaspeetha' is somewhat similar to the pyre. Many people, on the occasion of the particular festivals, offer something to the fire. The 'Devi-Poojak' community get the hands put into boiling hot oil. This is for a few minutes but to sit on the 'Vyaaspeetha' for nine days at a stretch is indeed a big test by fire! It is not an easy task to fulfil. Yes, to lighten up the 'Bhagwadkatha' a bit, we take up the 'Hari-Bhajan' in between, which is a very good practice as it serves a dual purpose. I endorse this completely. But for the one, who is connected with the 'Vyaaspeetha' for God knows how many births, for such an individual, it is not merely appearing like a pyre but it is the burning fire! The charcoal is black in colour whereas the ash is white. Whenever you will put the tongs or the 'Cheepiya' in the eternally lit 'Dhunni', fire will emanate from underneath. I am speaking after a lot of experience about it. In the excessive rainfall, is there no fire? In incessant rain, you will notice a little bit of smoke coming out. When you switch on the AC in a somewhat humid

atmosphere, you will notice a sort of smoky flow coming out. Even the 'Kailash' is fire within but appears to be covered with snow and is very cold. It is said that when a culprit fails to accept his crime, in a method of torture, he is made to lie naked on the block of ice. And within a few minutes, he confesses. So the ice or snow appears white outwardly, the touch & feel effect is of extreme cold but from inside, there is a fire. Consider the white 'Khadi' sheet of mine to be the ash and all what is black in colour, is the coal. The white 'Kurta' is the 'Bhasma'. It is fire! I need to be extremely careful that 'Kahin daag na laga jaaye'. The reason, I have to be extra cautious because, 'Gurunnu bannu na laajjey'. What is 'Morari Bapu'? Many people come and go since centuries. But why does this 'Chita-Agni' become the 'Chinta-Agni'? Only one reason-

Kahin daag na laga jaaye|

Gorrey tana pey chammakkeybijjurriya....

The complexion of the Guru is fair. You must have heard, 'Karpoora gaurram karunaavattaram' and Sri Krishna is dark complexioned, this does not mean that He is not the Guru. He is the 'Jagadguru'. There is no one who is fairer than Sri Krishna from within. He keeps a black 'Kamli' on His shoulders and His heart is pure white. I request you to kindly look up the first or the second canto of the 'Srimadbhagwat' when Sri Krishna tells 'Arjun' that take the women and wealth of 'Dwarika' very carefully and safely to 'Hastinapur'. In order to understand the 'Ramayana', kindly study the 'Bhagwat' also in between.

Today, someone has asked this beautiful question, 'Bapu, in between you talk about the 'Bhagwadgita' and amplify it by saying that this is as per the experience of 'Talgajarda', could you kindly tell us that which is the greatest commentary?' There are thousands of commentaries on the 'Srimadd Bhagwadgita'. If 'Talgajarda' has to answer then the best and the greatest commentary is Sri Krishna himself. The one who can see His heart will be able to understand His commentary. Sri Krishna's life sketch

is the true commentary of the 'Bhagwadgita'. It is just not spoken by Him but it is His biography. How much could He have possibly spoken in seven hundred shlokas? The life of my 'Krishna' is the explanation of the 'Bhagwadgita' and its greatest commentary till date. So, please read this topic of the 'Srimadbhagwat'. Just see the wealth and splendour! And when 'Arjun' leaves for 'Hastinapur' with the wealth and the women of 'Dwarika' as per Sri Krishna's directive, and when he is crossing the forests, then the very same 'Gaandeeva', his famous bow, who is the dear friend of Sri Krishna or His favourite, is dejected and defeated. When he reaches 'Hastinapur' in this pitiable condition then 'Dharmaraj' asks him that what is wrong with you? In reply, he narrates the 'Krishna-Katha' to 'Yudhishthira', if you get an opportunity, then please read it or hear it. He picks up the issues one by one. Sobbing, 'Arjun' says that elder brother, only because the Lord was with me on my chariot, He gave us victory. He names, 'Bheeshma, Dronna, this one and that one, enumerates them by name. I very well understand it elder brother that each one of them were enough for me in their individual capacity but 'Govinda' was with me! No one could even touch a strand of my hair, only because of Him! Sobbing, he narrates so many instances. Finally, I remember this particular statement of 'Arjun' that the one who made me win all through my life, in His departure, He has defeated me! Today, I stand defeated. Krishna has departed from amidst us! The source or the power behind all my victories, today has defeated me and departed. Lord Krishna's complexion is dark but His heart is pure white. Sri Rama too is 'Shyam', 'Neel sarorooha neelmanni', but His heart is pure white. The inner complexion of the 'Sadguru' is always white. Therefore, the complexion of the 'Sadguru' is fair.

So, I am placing it before you my dear brothers and sisters that the white ice is also fire because we can see smoke or vapour emanating from it. As per this logic it is said that when you see smoke

then there has to be a fire around. In some form or the other there is a fire, a burning or pain! Therefore, the 'Vyaaspeetha' is 'Agni'. Wherever there is Karma in life, the 'Gita' has described three types of fruits of 'Karma' as, 'Ishta, Aanishtha and Mishra'. But the natural karma is different from all these. The 'Ishta' fruit is when the result is in accordance with our expectations. At times there is an 'Annishtha' result. Which is not as per your expectation. The third is the 'Mishra', which is a bit favourable and a bit unfavourable. But as per my 'Talgajardi' view, 'Sahajjam karma Kauntteya'. That karma which is done according to the intrinsic nature, is greater than all the three.

In our respective fields in life, the karma which comes to us naturally or effortlessly, each and every single one is the 'Panchagni'. Without the 'Agni' we can neither cook nor digest what we eat. If there is no excitement in feeding your guests then without this you even cannot serve them. This excitement is fire. If there is no feeling of worship then we can't sow the seeds in the earth. Sowing is akin to pouring the oblations in the fire. In the belly of the earth too, there is nothing else but fire. Our farmers perform the 'Agni-Pooja'. That is why, the farmers too are a part of our 'Father's Day'. He is the father figure to the world. Sowing the seed is also fire.

So, Baap! The first 'Agni' of the 'Vyaaspeetha' is its shape. This white and black combination is the ash and coal. The second 'Agni' is the text. If you want a proof then the text which has the 'Bhagwadkatha' in it, that text is 'Agni'.

Dahana Rama guna graam jimi anddhana anala|

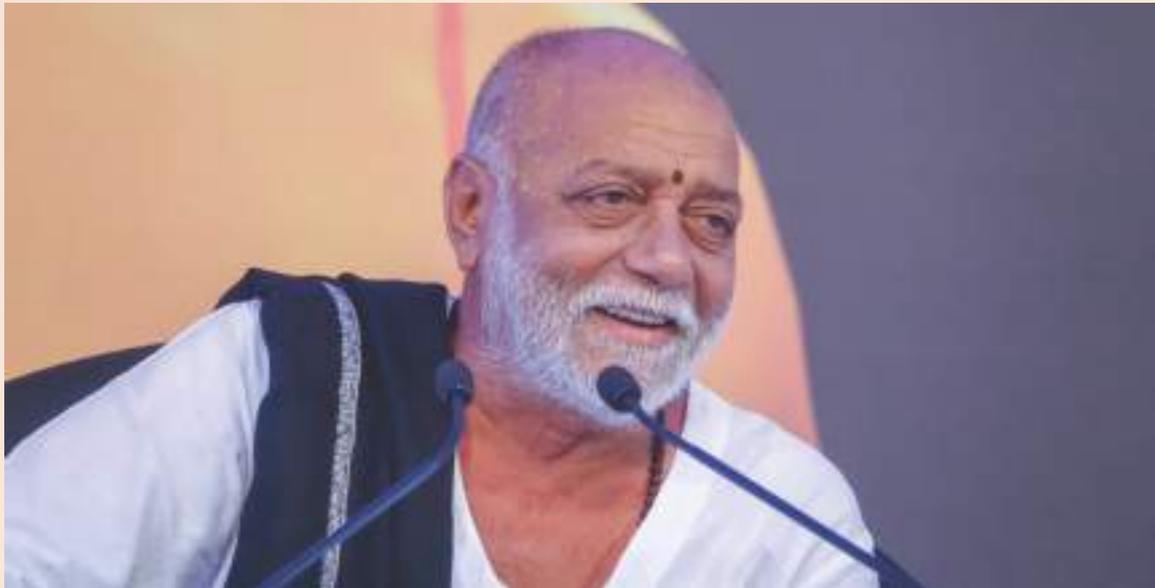
Tulsiji says that hypocrisy and imposture are all the ablations. This text which is dripping with glory and the divinity of Sri Rama is 'Agni'. The second thing, if I am not mistaken and let me beg your pardon in advance that as far as I know, in the Sikh tradition, when the 'Gurugrantha-Sahib' becomes very old and the pages get worn out and it needs to be replaced with a new one then it is placed in the fire. This is as per my

recollection but for any reason if I am wrong then I beg to be pardoned from the entire Sikh community and I will correct myself. But in all probability, the old copy is placed in the fire.

Third, when the speaker, seated on the 'Vyaaspeetha' begins to speak then the words that come out of his mouth are nothing but 'Agni'. The speech is fire, the words are 'Agni'. You recite a poem, it is nothing but fire. 'Agni Jihvaa'! The tongue is fire and the words that come out are also nothing else but fire. 'Jihvaagni', the words that are spoken and the thoughts presented by the speaker are also fire. '*Kahahun bibeka bichaari, Dev puni bibeka paava kahan agani*'. The speaker has to speak very carefully. The Guru takes care of everything. People try and misrepresent or just explain without any basis or experience, just at random!

The fifth 'Agni' is the recognition and the popularity the 'Vyaaspeetha' garners all around. '*Lokmaanyata anala sama*'. The ovation (Jai-Jaikaar) showered by thousands of people. The recognition and non-recognition are relative terms. Respect and disrespect again are relative. That is why, the 'Manas'

declares that the 'Lokmanyata' is fire but similarly, non-recognition also is fire. People just don't praise or eulogize the 'Vyaaspeetha', they even abuse or blame it. Both are a very fierce form of 'Agni'. Like I just now mentioned that without knowing the truth, just comment for the sake of commenting or they enjoy to undermine or insult or defame anybody or everybody! 'Arrey, kindly listen completely and correctly and then comment! You are fully responsible for your statements. It is not what the person has spoken but you yourself, by your actions and pronouncements exhibit your own pedigree! Sometimes, the politicians will interpret my words to suit their own purpose, the 'Gandhivaadis' interpret to suit them. When we get recognition we feel elated whereas the non-recognition is a stealth blow out of nowhere! Well, this proves that recognition is 'Agni' but even the non-believer will have to listen in order to pass a derogatory remark! I am happy about it! In order to even pass a snide remark, they will have to hear something to comment! At least, even out of this pretext, they heard whatever they did. And when the 'Katha' shall reach



you, then this is also certain that sooner than later, it will uplift you. When, even the English Newspapers or publications comment or report then I feel very happy that at least they were drawn to the 'Katha' in order to comment. Children, please listen! I have come across so many big personalities who are the so called respectable people of the society, even they will misquote or put it in their name and play it forward and this is their so called daring!

In spite of the fact that the 'Peetha' of the 'Ramcharitmanas' being the 'Panchagni', no one till date could burn it because this fire has seven-seven tongues. Yesterday, I was asked about this that you have said that the 'Agni' has seven tongues, which are they? With some difficulty, three or four came to my mind. Today in the morning I was trying to look for its reference. It is mentioned in the 'Munddaka-Upanishad' and I got it with me. I remember to have spoken about it at some point. Kindly, repeat after me – *Kaali Karaali cha mannojawa cha sulohita ya cha sudhumravarna* | *Sfulangini Vishwaruchi cha Devi lollayamana itti sapta jivaha* ||

-Munddakopanishada.

'*Ramkatha Kaalika karaala*'. This is the 'Balkanda', the first tongue of this 'Agni-Grantha'. 'Mannojava cha' the longings that give rise to innumerable desires in our mind. The straight forward meaning of 'Mannojava' is that the mind which gives rise to innumerable desires. The 'Ayodhyakanda' is the second tongue of this 'Agni-Text' which has the desires of 'Kaykayei' planted by 'Manthara'. At times our desires become the cause of someone's exile. 'Sulohita' means that which is completely soaked in blood! There are many different interpretations for it. '*Naak kaan binu bhayyi bikaraala* | *Jinu sa gahahi geru ki dhara* ||' so, this beautiful 'Sulohita' is the third tongue representing the 'Arannyakanda' of this 'Agni-Grantha'. 'Sudhoomravarna' is the tongue representing the 'Kishkindhakanda'. 'Mamta',

'Sugreeva' forgets the word given by him to the Lord and goes into hiding. He then is steeped in sense pleasures and forgets his duties. The clouds of insanity and Kama overcast his mind, this is the 'Dhoomravarna'. At times our intellect get colluded by this smoke or for or a mist that envelops our thinking and we forget our promises, the understanding is not correct and we lose our 'Viveka', these are the 'Dhoomravarna' of the 'Kishkindhakanda'. I speak with a complete 'Talgajardi' responsibility about my utterances. 'Sfullingini'; Ma Janaki is demanding the 'Tara-Agni'. She says, '*Nutan kissalaya anala samaana*'. She is getting burnt in the 'Viraha-Agni'. 'Trijatta' says, '*Nissi na anala mili sunu sukumari*'. Here, you shall not even get a blade of straw. Here, these 'Tannkhas' look very beautiful, so this became the 'Sunderkanda'. 'Vishwaruchi'; what is the world interested in? The tongue is the 'Vishwaruchi'. Each one of us have a different 'Ruchi' or tastes. The Sadhu's 'Ruchi' is totally different from us. The social-worker has a different taste. The politician has a completely different taste. The 'Dharma-Leader' has another type of taste!

How will you catch Sri Rama's 'Ruchi' in the 'Manas'? It has been very clearly mentioned, '*Rama sada sevaka ruchi raakhi*'. Rama's only wish is that the desire of His devotee should be fulfilled. Whosoever are mine, I only want their ultimate welfare. By the benevolence and the Divine presence of Shankar everything should be very auspicious and propitious. I shall perform the 'Tapasya' in the forests. Just do the 'Darshan' of Sri Rama. Personally, for himself He has undertaken the 'Uddaseena-Vrata'. '*Taapasa besha biseshi uddaasi*'. Mata 'Kaykayei' made Him indifferent or apathetic. He could have been exiled as the 'Prince' and He would have even gone but 'Kaykayei' had this doubt in her mind that may be Rama will not become an ascetic or apathetic! He is powerful and if living in the forest He would make a group of His own and after fourteen years would have

attacked 'Ayodhya', then 'Ayodhya' will not remain in the hands of Bharat. That is why, the very scheming 'Kaykayei' demanded, '*Taapasa besha biseshi uddaasi*'. He should put on the garb of an ascetic and become apathetic. We see a dichotomy here that He is going to forest as an ascetic, with an apathetic nature but carrying the bow and arrows! What sort of an apathy or indifference is this? As an ascetic, how can He be accompanied by His wife? But Sri Rama wanted to tell the world that I am taking my bow and arrow with me. The 'Uddaseena-Vrata' is my personal thing. For the mankind, I am very much active. The next question arises that if the 'Uddaseena-Vrata' was taken by Him then why such a fierce battle? He had to fulfil the 'Vishwaruchi' taste buds of the tongue. Now what the world is interested in? In the establishment of Dharma. There is mutual love and respect in the world. The mental agony, violence and the unrighteousness should come to an end. And in the 'Lankakanda', Lord Rama took this step to put an end to the tyranny unleashed by 'Ravana'. That is why, 'Talgajarda' would like to call the 'Lankakanda' the 'Vishwaruchi' tongue, wherein underlies the welfare of the mankind. And the simple Gujarati meaning of 'Lollayamaana' is that which spreads; '*Rellai javvun, faillayei javvun*'. This represents the 'Uttarkanda'.

So, Baap! This was the 'Saptajihvaa' of the 'Munddakopanishada' which is in line with the seven tongues of this 'Agni-Roopa' text, the 'Ramcharitmanas'. So, the shape is of fire, the text is 'Agni', the white and black colour represent the ash and coal, the words are 'Agni', the 'Viveka-Vichaara' is 'Agni' and the 'Lokmanyata or Lokninda' are both fire. This is the 'Panchagni' of the 'Vyaaspeetha'. Ma 'Kuntta' is 'Panchagni'. One character of the 'Mahabharata' who has borne this 'Panchagni' is Mahatma 'Vidur'. Whom all should I venerate? They all have given the test by fire and have been successful in passing out of it with distinction. That is why, they are a part of our description and discussion today!

*Noottan kisslaya anala samaana|
Dehi aggini jani karahin niddana
Biraha aggini tanu tuul sameera
Svaas jarrai chhan maahin sareera||*

The two lines which were taken as the preface of 'Manas-Panchagni'. There are freshly sprouted new shoots of the Ashok tree. Ma Janaki wants that she should get fire from somewhere so that she can burn in it or '*Biraha aggini tanu tuul sameera*'. The physical body is like the wick of cotton. How long would it take for this cotton wick to burn? Say, whatever time it takes but the problem here is that the strong wind is blowing from the opposite direction. And in the absence of the air or the wind, it might not burn even! That is why 'Tulsiji' says, '*Biraha aggini tanu tuul sameera*'. Who is the 'Sameera'? The breath! The breath that is coming out from the nostrils is the wind. The body should have got burnt in the fire of separation but it gets extinguished. The tears flowing from Ma Janaki's eyes extinguish it. Therefore, the body is unable to burn in the 'Viraha-Agni'.

*Tammey raankna chho rattan samaan, na mallo hey
ashruo dhoollma,
Jo arraj kabool ho aattali, toh hridaya thi jaaon nayan
sudhi|
Divasso juddaina jaaya chhey, ae jashhey jaroor milan
sudhi,
Manney haath jhaalinney lai jashhey, havvey shatruoj
svajana sudhi|*

-Ganni Dahiwala

So, Baap! Based on these two lines, we should get some enlightenment or brightness in life; by the grace of our Guru, the very natural and simple effort is on to get the 'Viveka-Agni' should get ignited.

In the 'Katha', we saw yesterday that a tumultuous battle is being fought in Lanka. One after the other the warriors are getting killed in the battle. In the end, Sri Rama liberates 'Ravana' by mounting thirty one arrows. 'Mandodari' and the other women come and express their affliction or grief. The last rites of 'Ravana' is performed. 'Vibheeshana' is coronated on

the throne of Lanka. Sri Hanuman is sent to get Mata Sita. Here, once again, Ma Janaki has to undergo the 'Agni-Pareeksha'. The 'Chhandogya-Upanishad' says that the woman is the embodiment of fire. The fire cannot burn the fire. Ma Janaki comes out unscathed from the fire which for her was cool like the sandalwood. Lord Rama and Ma Janaki are re-united. The veneration takes place. Then the 'Jai-Jaikaar' takes place. The 'Vimaana' is readied and the Lord, along with His friends, Ma Janaki and Sri Lakhana leave for 'Ayodhya'. On the way, the 'Darshan' of the battle field, 'Setu-Bandha' and Lord 'Rameshwara' are done. Sri Hanuman is sent in advance to inform Sri Bharat about the Lord's arrival. The Lord goes to each and every Muni on the way to fulfil the commitment given to them earlier. Sri Hanuman goes to 'Ayodhya' and the Lord's 'Vimaana' lands at 'Shrigaberpur'. After fourteen years, these backward, poor and deprived people who were immersed in the remembrance and in spite of not having anything the majesty of their heart had said, '*Naath aaj mein kaah na paava*'. To enquire about such people, my 'Thakur' goes to their doorstep. Seeing Him, they all run! The Lord meets all of them and asks the 'Kevat' that I still owe you the fare for crossing me across the Ganges. Now, please tell me, what shall I give you? He replies, 'Maharaj! That was a ploy which I had used so that I can your 'Darshan' once again. If you truly want to give me something and if I don't offend you in anyway, can you take me along in your 'Vimaana'?

In the beginning of the 'Uttarkanda', Sri Hanuman goes and saves Sri Bharat who was burning in the 'Viraha-Agni' by telling him that the Lord is on His way! The entire 'Ayodhya' was filled with 'Ananda'. Sri Hanuman rushes back and informs the Lord not to delay any further. The 'Pushpaka-Vimaana' lands in 'Ayodhya' on the banks of the 'Sarayu' river. The Lord loves His motherland and His people. For the one who is an 'Uddaseena', there should be no dear or foe, but the Lord says that it is His personal matter. Therefore, He is at a liberty to be affectionate towards a few and remain indifferent towards another lot. The people of 'Ayodhya' are very dear to Him. Pointing towards 'Ayodhya' He says that this entire 'Ayodhya' is very dear to me. If we try to see Lord Krishna, He seems to be very detached. Which Mathura? Which Dwarika? Which Vrindavana? He seems indifferent. When He leaves, He is totally disinclined or detached. Which 'Krishnaa'? Who Arjun? But Sri Rama is not like this. He is performing His role to perfection from both the sides. His indifference is personal or individual. '*Priya mohi uhaan kay baasi*'. He has mentioned this about 'Ayodhya'.

So, the 'Vimaana' lands in 'Ayodhya'. The entire 'Ayodhya' rushes to greet the Lord. Sri Rama and Bharat meet! The Lord takes infinite forms and meets each and every one individually. He offers 'Pranams' to the Guru. He introduces His friends to His Guru and vice versa. He then goes to 'Kaykayei-Bhavan' and

The 'Vyaaspeetha' in itself is the 'Panchagni'. The shape is just like the 'Chita' or pyre. One lies down on the pyre, whereas, one has to sit on it. The one who is lying down is dead, what does he have to do with the fire? The fire is for the one who is alive. The corpse is in deep eternal sleep. Even if the entire crematorium is up in flames, he is not bothered. The soul can never be burnt by fire. Now, even the body has no meaning. Burn it! The pyre will burn the dead body. This is the 'Chita-Agni'. The one who is prepared to sit on the 'Chita-Agni' of the 'Vyaaspeetha' and has a firm belief in the 'Bhavanath', he shall remain unaffected by the fire. So, the 'Vyaaspeetha' in itself is the 'Panchagni'.

consoles her first. Everybody's eyes were wet. Guru Vashishtha confers with the Brahmins and the sages that should the coronation be done right away? There was a unanimous 'YES'! After a gap of fourteen years, that very splendid throne under the guidance of the Guru and offering His 'Pranams' to the Devas, His ancestor the Sun, all the mothers, Guru, mother earth and all the directions, Sri Rama ascends the throne of 'Ayodhya' and Guru Vashishtha performs the 'Raj-Tilak' of the 'Ramrajya' formally. But actually, the 'Ramrajya' was established in Lanka. Only the oath taking ceremony took place here. Guru 'Vashishtha' worships the fire and whatever he has studied from 'Agni-Dev', the 'Acharya' of the 'Agni' tradition anoints the Lord's forehead with the 'Raj-Tilak'. 'Goswamiji's Chaupaai' bursts out singing-

*Prathama tilak Basishtha muni keenha|
Puni saba bipranha aayasu deenha||*

The 'Ramrajya' is established. The 'Tribhuvana' reverberated with a thunderous 'Jai-Jaikaar'! The four Vedas came to venerate the Lord and return back to the 'Brahma-Bhavan'. After that my 'Dhoorjatti' came all the way from 'Kailash' bare footed and playing on His 'Dumroo', He venerates Lord 'Raghav'. Singing the glories of Lord Rama, filled with a joyful bliss, He returns to His eternal abode. Lord arranges the accommodation for His friends. The splendid 'Ramrajya' is established. Blissful time was passing by. Six months pass just in a wink! The Lord then asks His friends to return to their respective places and perform the duties and responsibilities. The most auspicious and virtuous Sri Hanuman is kept back in the service of the Lord. In time, taking forward the human role taken over by their Lordships, Ma Janaki gives birth to twin sons, 'Lava & Kush'. All the three brothers also had two-two sons each. The second



exile of 'Mata Sita' has not been dealt with by 'Tulsiji' in his text. He favours the dialogue and not any argument or dispute. The 'Ramkatha' concludes here.

Sri 'Kaagbhundi' narrates his biography on the request of Sri Garuda. Garuda, filled with bliss, flapping his wings returns to 'Vaikuntha'. Lord 'Mahadeva' concludes His narration in front of 'Mahadevi'. Whether, Sri 'Yagyavalkaji' concludes or not, is not known. That topic remains as it is. 'Kalipaavanavatar Goswamiji', who was addressing his own mind, the 'Sadhus and Saints, in conclusion says that in this age of Kali, there is no 'Sadhan' which matters, no 'Japa', no 'Joga'! Meaning, in the 'Kaliyuga', 'Yoga, Yagna, Japa and Tapasya' are all fine but they are a very difficult proposition. It is not possible for everyone. But, there is a very simple and an easy means-

*Ramahi sumiriya gaayiya Ramahi|
Santata suniya Rama guna graamahi||*

This is the truth, love and compassion. Who has not attained salvation with the help of 'Ramnaam'? The 'Gannika' was liberated and Tulsiji says, that just leave all that list aside, Sahib! Look at me! Even a wretched fool like me is saying today, *Paayo param bishraam Rama samaana Prabhu naahi kahun*'. The one who will recite or hear the 'Ramkatha' shall not be singed in the fire of the world. The extreme heat of the Sun will not burn him. The 'Panchagni' will become the 'Pachhagni' for him.

This 'Saptjihvaa' Katha of seven 'Sopaans', the 'Katha' of the 'Agni-Grantha', 'Panchagni' the form of the 'Vyaaspeetha', it's 'Katha', by the grace of the Almighty, this is moving towards culmination. My 'Vyaaspeetha' too is moving towards the conclusion of the 'Bhagwadkatha'. There is nothing left to say. 'Kishore Bhai Valia' and his family, who had organized this entire arrangement solely for the 'Svantaha-Sukhaaya' in my opinion is concluding very beautifully. Nothing but 'Bhahwad-Krupa'! Beautiful arrangements, wonderful organisation and awesome

listeners! **'Bollo na Yaar! Sunder Vakta'!** All of us were immersed in bliss. The Divine grace, the blessings of his ancestors, his faith on the 'Vyaaspeetha', his own devotion as well as the devotion of his family and especially his children. Including all this and topped up with the Divine Grace this 'Satkarma' is moving towards the completion. All of you have enjoyed. Sahib! We all savoured the blissful Ananda! So, when we are at this point then what blessings can I give? All the people who worked tirelessly, people who gave their space, provided accommodation, all of you have contributed beautifully and wholeheartedly to make this event a great success. The blessings were already given by the Almighty in advance or else, would it have been possible? I pray at feet of Hanuman that he keeps everyone happy, **'Prasanna raho, khush raho, khush raho.'** *'Vannshey sadaiva bhavattam Hari bhaktimastu'*. Let us recite the two lines that we had taken up for the 'Katha'-

*Nutana kisslaya anala samaana|
Dehi aggini jani karahin nidaana||
Biraha aggini tanu tuul sameera|
Svaas jarrai chhan maahin sareera||*

Taking the help of these two lines, we were all engaged in an 'Aranni-Manthana' for nine days to ignite the 'Viveka-Agni' in all of us through this 'Panchagni-Tapas'. Now, when we are going to conclude it then all the virtues that have accumulated during these nine days, whom should we offer? Today being the 'Father's Day', we shall give it to all the 'Papas' of the world, the fathers and the 'Pitrus'! The first and foremost father is one who must have borne the heat of the 'Panchagni'. In them, the greatest and the father of the creation is my 'Mahadeva'. Please remember, for us, the 'Shivaratri' is our 'Father's Day' and the 'Navaratri' is our 'Mother's Day'. So come, on this 'Father's Day' let us offer it Lord Shiva who is the 'Mahabaleshwara' and along with Him all those 'Pitrus' we remembered yesterday, Kishore Bhai's ancestors, the Rishis, we offer and dedicate this 'Katha'!

Service, should never be done in the spirit of competition, it should be done with a spirit of faith !



Morari Bapu's uplifting discourse delivered during the public felicitation function of 'Shishuvihar', Bhaavnagar.

First of all, my humble apologies. It is my sincere effort to always reach on time for any event. But today, since I am coming travelling a considerable distance, I am late by about twenty minutes. I once again beg your pardon. First of all, my 'Pranams' to the spirit of 'Punya-Shloka Maan Dada'. The ones who are responsible in running this institution only with a feeling of service and dedication, the head of this institution Respected Shri Vakil Sahib and the trustees, my 'Sadhuvaad' to all of you. The five distinguished luminaries, whom we have just honoured, I have some knowledge about their name and work. But, the ones whom we have felicitated, amongst them, Respected Padmashri Doctor Acharya Sahib, I have been benefitted by his service, by following him and I venerate Acharya Sahib! I am very glad for the fact that the daughter of a very talented creator 'Pradeepji', Mittul Bahen; we could venerate her as well. In spite of being of an advanced age, Respected Devindra Bahen is still so active. My Pranams to her service. We all are very well versed with 'Nanu Bhai's' work. He has become eighty years old, I was not aware! Because, I have never seen him from the angle of

age but I have always looked up to him for his experience. Respected, Nanu Bhai, I venerate your work. Respected 'Ami Bahen Shroff' who is engaged in such beautiful work, I venerate you!

When I go for any program or agree to be a part of it, it is only because of the utmost respect that you all shower upon me! And when I reach in time for honouring my commitment, you all are verily pleased. I am not saying this merely to flatter you or just use any flowery speech to make you all happy but in fact more than your happiness, I experience a sense of inner fulfilment. Just a little while ago, we honoured Doctor Sahib. The 'Tantri of Phoolchaab, Sri Kaushik Bhai Mehta' has written a book on him. It is but natural that I am hard pressed for time and everyone knows it. So, everyone said that Bapu has spared some time for us and we are indebted to him for the same. The words I had spoken on that occasion of the release of that book, I would like to repeat here as well that for such programs, I don't give any time but I come to share the understanding given to me by my Guru. The time is

supposed to be very valuable. But the understanding or the wisdom is far more valuable than time. And only because of this understanding, we are able to honour such luminaries. Many people are engaged in big or small service initiatives. But behind that, there is a certain understanding a certain wisdom! If one is very active but lacks understanding then? 'Viveka' is very important.

In my opinion, all of them are very hard working and very wise. We all know that service is a 'Yagna'. But to honour those who are engaged in service is not a 'Yagna-Karma'. But service, is undoubtedly a 'Yagna'. We offer an 'Anga-Vastra' or a shawl, a certain amount of money, a citation or an award in any form, these are all merely the instruments of felicitation. Veneration can just be done with words! If the veneration is supposed to be a substitute of 'Pranam' then the veneration can positively be done by words or by folding of hands or 'Namaskar'. Particularly the veneration of such luminaries can be done just by knowing and recognizing them and expressing that on our part, we are fortunate to be able to venerate you. This program will be over in a max to max two hours! But for the dignitaries it is a regular and a continuous 'Yagna'. It will not come to an end. In the 'Ramcharitmanas', Maharishi Vishwamitra's 'Yagna' was completed. The 'Dhanusha-Jagya' of Maharaja 'Janak' was also completed. Maharaja 'Dasaratha's Yagna' too was completed and the 'Yagna' of the purification of the earth or the 'Bhoomi-Shodhana' undertaken by Maharaja 'Janak' was also accomplished. In the 'Ramcharitmanas' a very peculiar type of 'Yagna' done by 'Ravana' to attain victory and that done by 'Indrajeet' were also done with. We all can be happy and proud of this fact that in our country, in this land of 'Adhyatma' or spirituality, where the service flows in each and every nerve and vein, the 'Yagna-Karma' undertaken by such wise men never gets completed, it goes on and on! In those 'Yagnas', there have been obstacles in between. In 'Vishwamitra's Yagna' the demons would create obstacles. Though, 'Dasarathi's-Yagna' was done without any problem, but it was done very late in the day, when Maharaja was already aging. As such, the 'Yagna' of service can be done

at any stage of one's life and it shall always be a very commendable act. But when one is old then the 'Bhajan of Govinda' becomes a bit difficult. 'Ravana's-Yagna' was destroyed and even 'Indrajeet's-Yagna' was destroyed. However, this is a 'Seva-Yagna'.

In our country, starting from 'Maan Dada' and up to 'Mahatma Gandhi Bapu', the 'Mahatma' is the crown that decorates our head. And Sahib! Under this crown, this country has seen many jewels who were the embodiment of service. Some have come in the form of the 'Kundala' i.e. the ear rings. Some others have come as the necklace. God knows, these personalities in the field of service have come decorated in so many different ways! At least it is a good thing that where-ever this activity of service goes on, people know them and on such occasions we are blessed by them. Mostly, even if might not say cent per cent but a very large percentage of these activities of service are being done, without the people even knowing who is behind them. I am verily pleased about this. Because, in my opinion, in any 'Seva-Yagna', three things are very important. If these three things are overlooked, then the activity or service does not become an act of inspiration, instead it becomes a pain. In order that the service activity becomes a source of inspiration for all of us, three things are most essential. I have not come here to give any advice. It is neither my ability, nor my capacity and nor do I have any right to do so. But because by the grace of God, I am moving amongst people of all walks of life then whatever I have seen or experienced, I would like to share it with you. I know that it is not easy but from the service when the 'I' or the ego is not there, then in such cases, the individual is only serving as an instrument whereas the strength to serve is that of 'Hari'. When we give Him space and remove our 'I' from it then the Divine incarnates. The 'Aadi-Kavi' of our language, 'Narsih Mehta'; his divine words we all are well acquainted with-

*Hun karrun hun karrun aeja agyaanta,
Shakattno bhaar jyem shvaan tanney|*

But he goes on to say and it needs to be said that-
*Srishi mandan chhey sarva aenni parrey,
Jogi-Jogeshwaro koiek janney|*

The in depth meaning of the activities of service can only be understood by a 'Yogi or a Yogeshwara', only the great ones can know it! That is why, when this 'T'-ness goes out from the service, the society venerates them and it should be done.

Second, the service should never be done in a spirit of competition, instead it should always be done with a spirit of faith. Someone, is engaged in an activity of service and the other person copying him tries to compete with him! Well, it is a good thing that in this way at least the service is being done but the competition at times creates a tussle or envy. When we try to rub sandalwood on a stone (Ghisna) and go on adding water in between then even the stones becomes cold with it. The sandalwood produces a very cooling feeling and is very fragrant. The very same sandalwood, if we go on rubbing without water, it will generate heat and even the stone as well as the piece of the sandalwood will become hot. Competition produces envy sooner than later. I feel that the service that Gandhi Babu taught us, the path taken by 'Vinobhaji', the path taken by 'Ravishankar Maharaj', the place from where I am coming where 'Loknayaka Jaiprakash Narayan' took up the act of service, our 'Maan Dada' chose the path of service was with the spirit of faith and devotion. By faith, I don't mean any stupidity or madness. The 'Bhagwadgita' says that the 'Shraddha' is of three types. *'Trividha bhavati shraddha'*. In here, when I look at 'Maan Dada', I feel that his faith was beyond the realm of the 'Gunas' (Gunateeta). That is why, I call him the 'Punya-Shloka'. We might not be able to fully understand his tough words or they might inflict a very Benedictine blow to correct us. At times, we might even begin to feel that we aren't cut out for all this! But his service was in no way based on any caste and nor was it 'Rajjoguni'. Neither was his service bound by the tight rope of truth. He has always been a worshipper of the 'Gunateeta-Shraddha'. That is why, there should be no competition in service. We see nowadays that no sphere is devoid of competition. It is amply clear or a simple arithmetic that wherever there is a competition, winning and losing shall

be there. There is no winner or loser in faith. It is devoid of any competition and that is why this 'Seva-Yagna' is continuing for so long. No 'Mareecha or Subahoo or Taadka' have yet taken birth to come and create obstacles. The service is devoid of any 'T'-ness and is faith where there is no competition. The third thing is that there is no expectation that in lieu of my service, I should be honoured or respected. Seeing all these great personalities seated here, do we get this impression that anyone of them is desirous of any honour or adulation? It would have been a task to find them because they are all incognito! For the place where service is being done as a facade, they have to forward a thick fat file of recommendations to even land up getting something.

Bahut uuncha tha kadd usska, khitaab say pahalay|

Before he was awarded, his stature was very high! I am very happy that 'Mahatma Gandhi Babu' was not given the 'Nobel Prize'. For him, it would have been a shred of paper! It would not suit the hands of 'Gandhi Babu' to hold it. The entire world addresses him as 'Babu', what sort of an award can anyone possibly give him? On the throne of Delhi, after Independence, our respected leaders have ruled. But Gandhi ruled the hearts of India. And still, he has not taken any retirement. He can never retire. Fresh buds will keep on flowering. These are all the offshoots of a great Banyan tree of service. That is why, they are not wanting any decoration or honour.

Now, this was the talk about the area of service. The ones who venerate, should also have these three qualities. We are all the venerators. We can garland! If flowers are not there then just some rose petals! But can there be petals in the absence of flowers? Say, you are just offering some petals but have this feeling that you are presenting a bouquet. When we venerate, then we do it in three ways. One, you can venerate with your body. Folding your hands and bowing down! Someone can do the 'Dandawat Pranam'. Some people bow down. When the veneration is done by the body, this is one type of veneration. If the entire body bends and kneels down, it is good. It can also become a sort of a physical exercise.

I might have said it here, or at some other place and I am repeating it once again. Once, I was going to

London. Maybe the 'Sanskrit-Satra' was going on or some such program was on and all of a sudden I had to go to London. I begged to be excused and left. A boy who had come from London asked me that 'Babu, since you are going all alone, can I accompany you?' I also thought that if someone is with me, it will be a great help. We both had booked our tickets on Air-India. We had to wait for two hours for our flight and we would reach Heathrow the next day morning. When the arrival signs were on, I see a foreigner coming towards me and he fell down at my feet and did the 'Dandawat-Pranam', lying flat on the floor! Once, twice, thrice, four times! I was surprised that he doesn't even know me and is greeting me like this! Because, I have seen people always bowing down to me! I thought that he doesn't know me, he doesn't hear my 'Katha' and even if he hears, he does not know my language! Then why should he do so many 'Pranams' to me? Because, he did it four or five times. It was not 'Dandawat' maybe but it was like that only because he would fall flat on the floor and then get up. In dismay, I asked 'Uday' the boy who was with me, that 'Uday! He does not even know me, why is he doing like this?' He just kept quiet and didn't reply. Then I asked that does he hear the 'Katha'? Has someone told him that I am 'Morari Babu'? 'Uday', just kept mum! Seeing his body language I thought that there appears to be some mistake on my part. The boy out of decency thought that how can I possibly tell Babu? My anxiety grew! Then I coaxed him that I won't feel bad but kindly tell me, what is the matter? Then 'Uday' said that 'Babu! He is not doing any 'Dandawat', he is just exercising!' Where ever we get the place, we begin to do the 'Aarti'. Wherever we get the place, we perform the 'Namaz'! In the same way, wherever they get the place, they exercise as per their schedule or timing. Alas! My misunderstanding was removed.

Woh sajddey mein nahi tha, mujjhey dhokha hua hoga|

This is a very famous 'Ghazal' of 'Dushyanta Kumar'. He was a porter on the railway platform and with the weight of the luggage he was bent forward, in 'Dushyanta's' words, it can be interpreted in this way also.

So, if the veneration is done by using the body, well and good. Our 'Narsaiyya' says-

Sakal lokkma sahunney vanddey.....

A higher veneration than this is when we venerate with our mind. Maybe, there is no physical movement. If the person does no physical movement then please don't misunderstand but try and reach up to his mind. We have reached everywhere except the heart or the mind. That is why, 'Ganni' Sahib says-
Na dharaa sudhi na gagan sudhi, nahi unnati na pattan sudhi|
Ahhin aapnney to javvun hattun fakat ekmake na mann sudhi|

Divasso juddai na jaaichhey ae jashhey milan sudhi|

It is a very famous composition of 'Ganni' Sahib. So, the veneration can be done mentally with the mind. The veneration which is the highest is when seeing someone's service, our soul or the 'Atman' bows down! The mind is also clever. It is also very selfish. In the veneration done by the mind, there might be a hidden cleverness or cunningness. But the moment when the 'Atman' bows down! 'Mardana' asked 'Guru Nanak Dev' one day that Gurudev! Which is the best way to venerate? Hey Bhagwann! Please tell me about the tradition of our doing 'Pranam'. To this, Guru Nanak says that in a truthful veneration, you don't need to remove your turban and place it in the front, and neither, you need to have anything in your hand. Only and only your 'Atman' bows down. And Sahib! The day the 'Atman' bows down, even the skies bow down. So, the greatest of all veneration is the veneration of the soul!

The special characteristics of the 'Yagna' is present in all of them. So, in this sacred place at 'Bhavnagar', which is our country and that too in Gujarat, but as such 'Maan Dada's' spirit roams around in the entire country but this is his place and we are venerating these great personalities here. This in itself is the proof of the fact that their service is beyond the realm of all these three things. It is our duty. How do we do the veneration? I am very honestly telling you from my heart that when in the veneration any amount of money is

given then I personally feel very embarrassed with it because in comparison with the 'Seva' they render, this amount is insignificant. But, '*Patram pushppam fallam toyyam*'. We take something in hand and then venerate. With this underlying thought, we have performed the veneration. I can come every year because all these elders out of love and affection tell me that whenever it is suitable for you, we can fix the program! That is why, I get this opportunity. Or else, I would have missed out on it. You may call it my selfish interest also!

'Nanu Bhai', I met a householder gentleman a month ago. He was the believer of the Gandhian Philosophy. But at this moment, he is divinely blessed by the Almighty. He said that I have a wish and if you don't declare my name openly, then I shall tell you. And through you, I want that my wish is told to them. I told him that if you have any 'Shubh' wish or a 'Manoratha' I will surely pass it on. To which he said that I don't want to make it public. But he is aware of this program. He used to stay in America. He is totally imbued into the Gandhian thought. Presently, he is living here in a small village. By the grace of God, he must have earned enough there and that is why he is very comfortable here. But now he wants to live in the village and serve. The fragrance of this 'Shishuvihar' has reached him. Therefore, he opened out and said that he wants to contribute in the veneration being done here. What is amount that is being given during the veneration? I said that I don't know, and I shall enquire. Whatever we give, has to be forgotten. If you remember that you have given this donation then you have not given anything, instead you have traded! Now if I ask here then I have to give the name. If I ask the elders then also I have to give the name. He placed his trust on a Sadhu that his name will not come out. And today also, I shall not declare the name. Then I enquired about this that what is amount we give at our award function at 'Shishuvihar'? I got to know that thirty three thousand is the amount that is given. Since I am committed, I shall not be able to declare the name. His condition is that he will continue to do it till such time he can and when he can't, he shall say 'No' with genuine reasons. And he said that kindly make the

amount of fifty one thousand. I would like to repeat once again that this token amount of money is merely a means. Whether you give fifty one thousand or any amount, in comparison of the 'Seva' they render, whatever amount we give, it will be insignificant. But, he wants that from next year the amount is fifty one thousand. How much will we need to add in thirty three to make it fifty one! My Maths is very weak and as such everything is still just the beginning. As such, everything is very weak. I am trying to churn it so that it becomes strong. But it is indeed very weak! Eighteen thousand rupees. So, I will tell him to give a sum of twenty thousand every year. That will come to a lakh of rupees every year and the surplus therein shall be used in the arrangements and other incidental expenditure. Therefore, from next year, to honour the sacred memory of 'Punya-Shloka Maan Dada' and the veneration of all the respected luminaries, along with the incognito service of this gentleman, you can do it accordingly. I hope, you all are in agreement with this arrangement? Great, so be it! Now I shall get back to this person. I will have to locate him! Like, here too I had to enquire that what amount do we present to the recipients? In the same way, I will have to look for him.

I would like to express my utmost happiness and request to the Trustees also that please don't worry about the fact that I have to be present for the program. You can invite someone else as well. And don't be under any sort of compulsion that since Bapu takes so much interest, it is mandatory to call him! For any reason if the timing and our schedules don't match then please overlook me. Tell me very openly that I am not a part of the team for this year! But I understand your magnanimity. I can surely come. And, if I am able to make it, it gives me utmost joy! Once again, venerating all the five luminaries, and offering my 'Pranams' to the spirit of 'Maan Dada', I bow down to all the elders who are part of this 'Seva-Yagna'. My 'Pranams' to one and all, Jai Siya Ram!

(The discourse delivered during the 'Public Felicitation Program-2018' at 'Shishuvihar, Bhavnagar': Date-9/12/2018)





There is no 'Kanda' of the 'Manas' in which 'Agni' is absent! In each and every 'Kanda' my 'Goswamiji' has installed the 'Agni'. Seeing from my 'Talgajardi' viewpoint I feel that the 'Manas' begins with the 'Agnibeeja' and ends with it as well.

In my opinion, any type of test, wherever it might have been taken is the 'Agni – Pareeksha' (Test by fire) only, maybe the forms vary! A student appearing for the final examination of the tenth standard feels that he is subjected to the test by fire. Whether it is the examination of the twelfth standard or any other degree or even the different trials faced by us in our day to day life are nothing but the 'Agni – Pareeksha'. And please bear this in mind that till such time we don't give this test by fire, the 'Ramrajya' is not possible. Only after Ma Jaanki's test by fire was the 'Ramrajya' established. One who wants to attain the 'Ramrajya' within will have to be ready for the 'Agni – Pareeksha'!

- Morari Bapu.