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Tehi avasara Seeta tahan aayie |  
Girija poojana Janani pathaayie ||  
Tehin dou bandhu bilokkey jaayei |  
Prema bibasa Seeta pahin aayei ||

**Manas-Sita**

Colorado (USA)

**॥ RAMKATHA ॥**

MORARIBAPU



## II RAM KATHA II

Manas-Sita

### MORARIBAPU

Colorado (USA)

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## Prema – Piyala

From the 24/06/2017 to 02/07/2017, Morari Bapu recited the 'Ramkatha' at Colorado (USA). A citizen of America, a devotee and a keen listener of the 'Ramkatha', Pujya 'Seeteysharanji' had this desire of having a 'Katha' at this very beautiful and a picturesque place she resides, for a very long time. When the opportunity came, Bapu agreed to do the 'Katha' thereby fulfilling her long standing desire. He had made up his mind that the topic for this 'Katha' shall be 'Manas-Sita'.

In one 'Shloka' of the 'Mangalacharana', Goswamiji has venerated 'Mata-Sita' and Bapu expounded on it. The creator of this universe, the nourisher or the sustainer, the one who destroys the evil, the remover of miseries (Klesha), the one who does the 'Shreya' of one and all and the beloved of Lord Rama, 'Mata-Sita', Bapu described her Divinity by giving vivid examples.

Bapu said that 'Mata-Sita' is responsible in doing the 'Shreya' of all the important characters of the 'Ramayana' and the very first person to receive her grace is 'Sugreeva'. When she was being abducted and taken away by 'Ravana', then on seeing 'Sugreeva' she throws at him a piece of her cloth which was the beginning of her mercies or 'Shreyas'. Even the 'Shreya' of 'Ravana' was done by her. The 'Shreya' of 'Angada' was done by Ma Jaanki only. On Sri Hanuman a floodgate of her divine mercies burst open. In this way she did the 'Shreya' of one and all but she was also responsible in doing the 'Shreya' of Sri Rama as well!

Describing the different 'Kathas' connected to 'Mata-Sita's' birth, Bapu expressed his clear cut opinion that she had crossed the line twice. In the first instance it was the 'Rishikrittya' and in the second it was the 'Rakshasakrittya'. He said the he cannot accept the 'Sita' which has come out of the demonic actions. He only accepts the 'Sita' who comes out of the Rishi culture. Bapu talked in detail about her personality and threw light upon these five traits like the person, thought, tendencies, pure renunciation and profound understanding.

Quoting from the 'Mantra' of the 'Seetopanishad', Bapu spoke on the different attributes of 'Mata-Sita' like 'Sarvadevamaye, Sarvavedamaye, Sarvalokamaye, Sarvakeertimaye, Sarvadharmamaye etc.' Bapu explained that in the seven 'Sopaanas' of the 'Manas', each 'Sopaana' depicts a different form of 'Sita'. In the 'Balkanda', she has the form of a 'Kishori'. She is the 'Kullvadhu' in the 'Ayodhyakanda'. In the 'Arannyakanda' she has the form of a 'Tapasvini'. In the 'Kishkindha' her form is that of a lost woman and for whom a massive search operation is being launched. In the 'Sunder', her form is that of a 'Virahinni'. In the 'Lankakanda' she is the Golden Goddess 'Sita' or the Bud of a Golden Lotus that has been tested by the fire! And the 'Sita' of the 'Uttarkanda' is a 'Maharani'!

In this 'Ramkatha, Manas-Sita', along with the 'Darshan' through the eyes of 'Valmiki, Vyaas and Tulsi', Bapu even presented the 'Darshan' done by his 'Talgajardi' eyes as well!

-Nitin Vadgama.

Manas – Sita : 1

'Sita' is credited with making the important characters of the 'Manas' more distinguished

Tehi avasara Seeta tahan aayie|Girija poojana Janani pathaayie||  
Tehin dou bandhu bilokkey jaayei|Prema bibasa Seeta pahin aayei||

Baap! Once again, we have got this opportunity of reciting the 'Ramkatha' in America. This is purely a Divine blessing! On this first day of this nine day 'Katha' our honourable guests have come and have welcomed everyone by expressing their happiness. I too heartily welcome you all and pray for this entire region at the feet of Sri Hanumanji Maharaj! This place is so beautiful and may the beauty grow and always remain in this way! I offer my prayers at the feet of my Hanuman that may prosperity and happiness be showered on the people of this land always and express my good wishes to one and all! My humble 'Pranams' to Pujya Swamiji Maharaj, Pujneeya Seeteysharanji, and all the listeners.

Today is the twenty fourth and correspondingly it is the 'Aashaadha Shukla Pratipada'. From today the 'Aashaadhi Navaratri' begins. According to our scriptures, it is called the 'Gupt Navaratri'. It is already day time in our country now. And it is also the auspicious day of the 'Rathayatra', i.e. 'Aashaadha Shukla Beej'. I extend my heartiest greetings to all of you on this auspicious occasion of the 'Aashaadhi Navaratri' and the 'Rathayatra' of Lord Jagannath! Also the holy month of 'Ramadaan' is going on and 'Eid' is round the corner. I express my good wishes for the same, as well! Blessings of the 'Aashaadhi Navaratri'! The followers of Lord Rama Peer celebrate this 'Navaratri' as the 'Ramdeva Navaratri'. In our tradition the first nine days of the 'Shukla Paksha' starting from the month of 'Kaartik up to the month of Aashwin' they are all considered the days of 'Navaratri'. The widely accepted and celebrated 'Navaratri's' are the ones of the months of 'Chaitra' and 'Aashwin'. But over and above these, the first nine days of each 'Shukla Paksha' of every month is considered to be the days of 'Navaratri'. The 'Shukla Paksha Chaturdashi' of each month is considered to be the 'Shivaratri'! But the original 'Mahashivaratri' falls in the month of 'Maagh'. So, these are the auspicious days of 'Navaratri'.

Our 'Seeteysharanji' had invited me long ago that Bapu, I would like to have a 'Katha' done at this beautiful place where I stay. And nearly forty years ago, on this day I had come to America by 'Air-India'. That was my first trip to America with my 'Manas'! And I have mentioned this often in the past and repeat it here once again that as it were, our seats were next to each other during that flight. We used to travel very comfortably in 'Economy'. Ages have passed! I was on my way to Canada for the first time! I was travelling all alone and fortunately got a great company! Though we didn't know each other but when I noticed the 'Tilak' and her way of dressing, I was impressed! I was most delighted when she ordered vegetarian food for herself. I looked at her respectfully. To my astonishment, she took out a 'Tulsi leaf' from a tiny little box and put it into the food and closing her eyes and folding her hands uttered, 'Jai jai sura naayak jana sukha daayaka pranata paal Bhagwanta'. I just said to myself, 'Lo! What a great yog'! She is reciting the 'Manas'! We got talking. She told me many things. When I got off at New York, she helped me a lot. She helped me carry my luggage as people had given me quite a lot of stuff to carry with me. So much of luggage and I was all alone! She helped me quite a lot. After all, 'Air-India' is 'Air-India'. The flight got delayed and as a result I missed my flight to Toronto! I didn't know anything. Neither did I have enough money on me nor any support! Now what to do and where to go? 'Chandan Behn Parikh', who stays in 'Ghatkopar', she informed her son that Bapu is going to New York for the first time, so he just came to meet me. He arranged for a fresh ticket to Toronto for me.

'Seeteysharanji' gave me company for quite some time. Then she too had her onward flight to catch. Since that time, we have this 'Ram' connection for the last forty years. She knows Hindi quite well. She has worked a lot on the 'Manas'! She has been listening the 'Kathas' for quite some time. I think that she does not miss any 'Katha' in the US. So, hers was a long standing invitation and I too was keen that I shall surely do a 'Katha' at 'Seeteysharanji's' place but somehow it didn't materialise.

Joga lagan graha baar tithi sakala bhayye anukoola|

This time that opportunity did come and therefore, 'Seeteysharanji' is right in the centre of this 'Katha'. She is leading a detached life or in other words is no less than a Fakir. And everyone holds the 'Manas' with utmost respect. Who all should I name? Everyone said that we are there with her and shall share the different responsibilities of service amongst ourselves. All of you have done an amazing job! But our 'Kusum Bahen & Sudhir Bhai's' family had this desire of organizing a 'Katha' themselves. There was neither an opportunity nor the

time! Then they expressed this feeling that Bapu, if we can get this opportunity to be associated with 'Seeteysaranji's Katha' then our family will feel blessed! So, your family has undertaken a great financial service for this 'Katha'. And as such, all of you are the 'Yajmaans' (Organizers) of this 'Katha'. I cannot single out one name individually! Young boys volunteered and the elders joined in with their experience and advice. As a result, we all are here. I had even made up my mind that whenever we do the 'Katha' here, our topic of discussion will be 'Manas – Sita'. 'Seeteysaranji's' life is dedicated at the feet of Ma Jaanki. Her Guru, gave her this beautiful name, 'Seeteysaran'! I express my 'Sadhuvaad' for the 'Yajmaan' family. All our respected elders are a part of this. I extend my respectful good wishes collectively to one and all. The long cherished heart's joy of 'Seeteysaranji' shall be fulfilled. I am verily pleased! I had just seen the 'Tulsi Patra' and saluted her and she has brought the entire 'Tulsi's Katha' here! There is a definite time (Yog) for everything. For us also this is a matter of providence that one after the other, three 'Kathas' have taken place in the hills. A few days ago we were at 'Kedar', then we went to 'Panchagani' and now we have come here. It is indeed a very beautiful and a scenic place. So, on the very first day I am expressing my deep sense of joy! It is a very far off place, not near by any means! All my flowers from all over the world are spreading their unique fragrance of their nature and their humility towards the 'Vyaaspeetha'. I get this chance to meet them. Seeing all of you in front of me, I once again express my utmost happiness! 'Khush raho Baap! Khush raho!'

So, the principal topic of discussion for this nine day 'Katha' shall be 'Manas – Sita'. I remember that we have done 'Manas – Maithili' in Bihar. We had 'Manas – Jaanki' at 'Beethur'. Maharishi Valmiki said very clearly, 'Seetayaha charittam mahatt'. 'Valmikiji' says that in my 'Ramkatha', the principal character of the entire text is only 'Mata Sita'. Ma Jaanki, Mata Sita out of the different names 'Sita' is her original name and keeping it as the focal point, during this 'Aashaadhi Navaratri', we shall try and do the 'Darshan' of the Divine Mother! As you all know, the two lines chosen are both from the 'Balkanda'. Tulsiji, while reciting the 'Mangalacharana' uses the divine word 'Sita' for the very first time. 'Sita Rama gunagraam punnyarannya vihaarinnau'. Here, we see that 'Sita & Rama' have been joined together and are jointly venerated. Though intrinsically, they both are one! Even then, we shall try and have a very 'Sattvic & a Tattvic' discussion on 'Sita' independently as our main focus. As you are aware, in the 'Mangalacharana', 'Goswamiji' says that Sri Valmiki and Sri Hanuman both are lost in the forest of the divine glories of Sri Sita-Ramji. We shall try to begin from the point where

'Mata Sita' has been venerated separately in the 'Manas'.

Udbhava sthiti sanghaar  
kaareennim klesha haareennim|  
Sarva Shreyas karreem  
Seettam nattoham Ramvallabhaam||

In one shloka of the 'Mangalacharana', Goswamiji venerates 'Mata Sita' separately. How is this Ma? 'Udbhava sthiti sanghaar kaareennim'. She is the creator or the progenitor and takes care or sustains this universe. And while she nourishes it, whatever unnecessary things that get attached to it, she even acts as the destroyer of evil. The second quality explained herein is 'Klesha haareennim'; who is 'Sita'? The one who eradicates our pain or anguish. He further adds the third characteristic that she is the benefactor or looks after the wellbeing of her creation. Whatever are the different definitions of welfare in the world, she does each and every one of them. Or in other words, takes care of one and all! 'Nattoham Ramvallabhaam'. Tulsiji says that I bow down to her and offer my 'Pranams'. Which Sita? 'Ramvallabhaam'; the one who is dearest to Sri Rama, that 'Sita' who is the progenitor, nourisher, destroyer of the pains and miseries, and who is always eager or desperate for the welfare of the creation, Tulsiji says that I bow down reverentially at her lotus feet. This 'Shloka' is from the 'Mangalacharana' of the 'Balkanda'. From here, 'Goswamiji' begins the independent usage of 'Sita'. We shall try to focus especially on the points where 'Sita' has been used in its individual capacity. While trying of have the 'Darshan' of 'Mata Sita' in this way, if we can increase our happiness quotient and progress spiritually and grow internally during these nine days then it shall indeed be something to rejoice!

If we look at 'Sita' as the Mother then she becomes the progenitor and looks after her progeny. The father does not nourish the child like the mother does. The father goes to work, does his job, goes here and there, goes to the clubs, etc. ! I am not saying it in any other sense, please! He has a lot to do. At times he even goes to the 'Katha' but the one who looks after the child or the nourisher is the mother. And while playing if the child gets dirty or spoils his clothes then it is only the mother who bathes and cleans the child. Does the father ever bathe the child? It is mother who bathes him/her. She is the one who is the remover of dirt or filth. Generally speaking these are the three principal roles of the mother. After all 'Mata Sita' is 'Jagdamba' or the Divine Mother and is the 'Aallhaadini Shakti', or the pleasure potency of the Almighty! The second point is that she is remover or eradicates our miseries. We say that we are surrounded by miseries in our life! Miseries or you may call it sorrows or pains. But this straight synonymous meaning is not

sufficient in explain it. 'Bhagwan Patanjali' has very clearly explained the 'Kleshas' that are obstacles in our spiritual progress. What are these 'Kleshas'? What would you say in English? Maybe, struggles! Man is surrounded by numerous problems and in the 'Manas' and the other 'Tulsi Darshan', he has explained these 'Kleshas' or miseries in detail. We all read the 'Hanuman Chaalisa', wherein it says; Buddhiheena tanu jaanikkeey summirau Pawan kumar| Bala Buddhi Biddya dehu mohi harahu kalesa bikaar||

'Tulsiji' says that please take away or relieve me of my miseries or agitations or apparitions. Here, in the case of Ma Jaanki, you don't have to pray and ask her, she does it for us very naturally because she is the remover of maladies. She even eradicates our worldly miseries for she is our mother! But here, we will have to bow down to 'Patanjali' and take into account his definition. He has discussed about the 'Kleshas' in the 'Yoga Sutras'. There are five 'Kleshas'. You all know it but since the reference of 'Patanjali' has come up, I would like to quote from his view point. This great seer has given us the 'Patanjali Yoga Darshana' and on the twenty first of June, the entire world celebrated the 'World Yoga Day'. Our Baba 'Ramdevji' has created so many world records in 'Ahmedabad'. The Yoga practices which were given in so many different texts, 'Ramdevji Baba' has brought it out in the open for the benefit of the world! There is no doubt that the credit for making the world aware of the Yoga goes to him. 'Bhagwan Patanjali' did a great service to mankind and 'Osho' calls him the internal scientist. 'Osho' said that 'Patanjali' is the scientist of our inner world! So, there are five 'Kleshas' that have been discussed in the 'Patanjali Yoga Sutras'. The first is 'Raag' or affection or desire. Second is 'Dvesha' or hatred or enmity. The third is 'Avidya' or ignorance. The fourth is 'Asmita' or egoism. 'Asmita' though is a 'Klesha' as per 'Patanjali' yet, it is a beautiful word and we celebrate the 'Asmita Parva'. But in the spirituality or the context of inner engineering, it is a 'Klesha'. 'Asmita' means 'Gaurava' or respectability but when it will turn into pride or egoism is difficult to say! One has to be very careful about it! Mostly, this respectability turns into pride in no time! Therefore, extreme caution is necessary. And the fifth is 'Jijiveesha' or the desire to live long.

Just the mere remembrance of Ma Sita eradicates these miseries. How does she remove these miseries of affection, hatred, ignorance, egoism and the desire to live forever? Who all have been blessed by her and have got rid of these afflictions? By the grace of the Guru, the scriptures, saints, your good wishes, from the insight, through the feelings from our 'Bhajan' or anything for that matter, I shall try to place it before you with Ma Sita being our main focus.

Ma Sita is the most credit worthy and blesses the entire world by imparting credit worthiness to one and all. If we try to study the 'Manas' then we will find that either openly or discreetly, she has provided distinction and worthiness to the principal characters of the 'Manas'. Let us not go far in the world but just restrict our study to the field of the 'Manas' for now and beyond doubt this fact can be seen by the keen and a devoted student!

Just think for a moment that 'Sati' is an important character in the 'Manas'. You all know that 'Sati' took the form of 'Sita' thereby, she was abdicated by Lord Shiva. For eighty seven thousand years she suffered and ultimately had to give up her physical form in the sacrificial fire of the 'Daksha Yagna'. She is born as 'Parvati' to Himalaya and is able to get Lord Shiva back after doing severe penance and thereby attaining extraordinary experience. If you try and see it just from the outside then it appears that because she took the form of 'Sita' she was separated from Lord Shiva, undergoes prolonged suffering and ultimately had to burn in the 'Daksha-Yagna'. Her journey appears to be full of miseries. But 'Sati' intrinsically is 'Jagdamba' or the Divine Mother herself but in this divine play has become 'Sati' to teach us by example. Factually, by taking the form of 'Sita', the intellect (Buddhi) got converted into faith (Shraddha).

Just imagine for a moment that in place of taking the form of 'Sita', if she would have taken any other form then how this entire episode with Sri Rama would have played out? Because she took the form of 'Sita', Lord Shiva thought that 'Sita' is my mother and Sri Rama is my father and therefore He abdicates her. To imagine her taking any other form, other than that of 'Sita' does not come to mind. One thing is certain that if she would have taken any other form other than

'Sita' is responsible in exemplifying or doing the 'Shreya' of all the important characters of the 'Manas'. First of all, she did the 'Shreya' for 'Sugreeva'. Seeing him, while she was being abducted by 'Ravana', she drops a piece of cloth on him, which was the beginning of his 'Shreya'. She was even instrumental in doing the 'Shreya' for 'Ravana' also. Even 'Angad's Shreya' was done by Ma Jaanki. She just overflowed in showering her blessings on Sri Hanuman. The greatest benediction she did was when she said that Sri Rama will love you the most! Who was responsible for the 'Shreya' of 'Kumbhakarana'? Just by her remembrance, she very discreetly granted him salvation! In this way, she is instrumental for the 'Shreya' of one and all! Along with the all and sundry, she is even responsible in enhancing the 'Shreyas' of Sri Rama as well!

'Sita' then whether she would have got 'Shreya' or dignity is uncertain but a question mark would have most certainly be put on her! From the viewpoint of 'Talgajarda' it seems that because she took the form of 'Sita' then her human intelligence, inert smartness and arguing on each and every point, only argument after argument, changed! There is nothing more in her life except unnecessary arguments! In spite of the great flow of the Ganges in the form of the 'Satsanga', she just remained blank and untouched by it! Just because of her inert intelligence she bargained for a great loss when she ignored the 'Bhagwadkatha' being narrated by such a great speaker 'Maharishi Kumbhaja' and Lord Shiva was sitting at his feet just to hear the 'Katha'! She missed out! This was nothing but hollow intellect! When the person is extra clever or if I may say cunning but purposely I will not use the word astute (Kushal) or proficient here. 'Kushal' is much better than 'Chatur'! In the ashrams one is required to be very deft in picking the very sharp blades of grass (Kusha). If the disciple or the student was able to do it without cutting the hands or fingers then he would be called 'Kushal'! Today, the people have become very clever! One should be, but what will come out of mere intelligence or cleverness?

Some scientist has commented and it was there in the newspapers and you might have also seen it saying, this earth can only exist for a hundred years because of hollow intelligence or cleverness. This is a statement of a scientist! The people of the earth will

have to explore other planets to go and live. Humanity shall be destroyed! Only useless arguments! There is no emotion just a mechanical life! Man has become very clever! Not mature or sensible! 'Sati' missed out but she took the form of 'Sita'. And Sahib! To take or impersonate the great ones also turns out to be very beneficial. Try and make up a bit! Though 'Sati' took on a false form or tried to impersonate but after all, 'Dhari Sita kara roopa'. She gained spiritually! Because she took the form of 'Sita', the hollow intelligence was eradicated because she immolated herself in the sacrificial fire and a purified form of faith was born as 'Parvati'. When the surrendered and humble faith was born it attained dignity (Shreya). What will mere cleverness give? I keep on seeing that many people are very smart to take advantage but are dry and dour!

Today, on the very first day someone has written a letter saying, 'Bapu! Please bless me that I can hear the 'Katha' for nine days with a 'Prasanna-Chitta' (Very happy state of mind)'. This is a good thing to hear in a joyful state of mind! So, 'Sati' was blessed with 'Shreya' or became worthy. She was born a totally surrendered and humble individual! In the 'Ramcharitmanas' when the topic of 'Sharanaagati' or surrender comes then it has become a sort of a practice to say 'Vibheeshana Sharanaagati'. The top most surrender has been of Ma Bhawani!

Janama koti lagi ragara humaari|  
Baraun Sambhu na ta rahahun kunvari||

For billions or trillions of births this is my firm vow that if I will marry, I will only marry Lord Shiva or else shall remain single! This is a characteristic of total surrender!

Therefore, I feel that by taking the form of 'Sita', Sati obtained 'Shreyas' or dignity! In this way if you go on seeing the 'Manas' then you will find that most of the important characters have attained 'Shreyas' only because of Mata Sita! 'Sugreeva' is an escapist, materialist (Vishayi), sensual and very selfish in nature. In the 'Ramcharitmanas' the character of 'Sugreeva' is not considered to be commendable. Even such a person attained 'Shreya' in the 'Manas'. Though, in the 'Hanuman Chaalisa' we see that this 'Shreya' is of Sri Hanumanji Maharaj.

Tumha upkaar Sugreevahi keenha|  
Rama milaaya raajpada deenha||

But, by the grace of my Guru I feel that his 'Shreya' also in the very beginning has been done by Mata Sita. When Ma Jaanki was abducted by 'Ravana' then on seeing 'Sugreeva' on the top of the hill, she throws her piece of cloth at him which was the auspicious beginning (Shree Ganesha) of his 'Shreya'. Why did she throw them at 'Sugreeva' only? This indicates that she chose him to bless him with welfare or benevolence! 'Sita' says that when I prayed to 'Mata Parvati' then she blessed me with her garland. But today, I am giving my cloth out of my own wish and will! Therefore, on a closer examination we can see that in the truest sense, the 'Shreya' of 'Sugreeva' was begun by 'Mata Sita'. Now come to 'Ravana'; who did his 'Shreya'? He became the devotee of 'Mata Sita' which gave him salvation.

Aehi kay hridaya basa Jaanki  
Jaanki urra mumma baas hai|  
Mumma udder bhuvana aneka  
laagata baana saba kara naas hai||

Even 'Ravana's Shreya' was done by Ma Jaanki. Who did the 'Shreya' for 'Angada'? Though, from the outside it appears that he gambled Mata Sita! But Ma Jaanki must have thought that what unshakeable faith he has that he placed me on a bet! So many people tried their utmost to lift 'Angad's' foot but failed which goes on to show his strength and with what pressure he must have planted his foot? 'Ravana' did not even manage to touch it! Where from did he get this strength? Mata Sita must have thought that if his foot is moved then I am in danger! That Divine Power is none other than Ma Janaki. At that very moment, 'Angad' qualified to attain 'Shreya'! His name was etched in gold in the list of the ones who possess firm faith! So, his 'Shreya' was also done by Ma Janaki.

On Sri Hanuman; it seems that the Divine Mother has showered her choicest of blessings. In the 'Sunderkanda' we see the outpouring of her divine

blessings. The greatest 'Shreya' she did for Hanumanji is when she said that you will be loved by the Lord the most! This was the greatest blessing or 'Shreya'! Who did the 'Shreya' for 'Kumbhakarana'? Sri Ram was instrumental for it is true but what does 'Kumbhakarana' say? He remembers the Divine Mother! Just by her remembrance, she did his 'Shreya' very discreetly. Thus we see that 'Mata Sita' does the 'Shreya' of one and all! Especially, all the characters of the 'Manas' owe their 'Shreya' to her alone. If I may go a step further then please allow me to say that she is responsible even for the 'Shreya' of Sri Rama. 'Ravana, Angad, Sugreeva' and many others, were all celebrated by her grace. Though this 'Katha' is not there in the 'Manas' but when 'Ravana' was not getting killed, Lord Rama performs the 'Durga Pooja'. The Divine 'Shakti' or energy was responsible for His victory.

Who is this 'Aallhaddini Shakti' 'Sita'? Whether she is in any form, what difference does it make? She did the 'Shreya' of others without any doubt but also did the 'Shreya' of Sri Rama. She is the eradicator of miseries, dignifies or makes one worthy, she is the progenitor, sustainer and the destroyer of all evils, Tulsiji venerates this 'Mata Sita' in the 'Mangalacharana' and says that Mother! I bow down to you and offer my 'Pranams' at your Lotus feet!

Keeping 'Sita' as our prime focus, we shall do the 'Darshan' of Ma Jaanki. I have borrowed the line from the point where she is seen in action. 'Sita' the pleasure potency of the Almighty, the Divine Shakti, and the primordial energy of this creation assumed the form of a woman has become active in the 'Ramayana' from this point! That is why we are starting the 'Manas - Sita' from this line.

Tehi avasara Sita tahan aayei|  
Girija poojana Janani pathhayei||  
Tehin dou bandhu bilokkey jayei|  
Prema bibasa Sita pahin aayei||

So, Baap! By the grace of the Guru, on the basis of these two lines we shall try to study the divinity of 'Mata Sita' in the 'Ramcharitmanas'. You all are already aware about the form of this great text! This 'Manas Saddgrantha' is bound in the seven 'Sopaanas' namely; 'Baal, Ayodhya, Arannya, Kishkindha, Sunder, Lanka and Uttar'. In the 'Balkanda', the 'Mangalacharana' is done in seven 'Shlokas'. This is the tradition and I am trying to follow the same!

Varnnanaam arthasanghaannam  
rasaannam chhandasaamapi|  
Mangalaannam chakartaarau  
vanddey Vaani Vinayakau||

First is the veneration of 'Vaani and Vinayaka', then Lord Shiva and Mata Parvati, and Lord Shiva is also venerated separately as the Guru.

## Sita has come out of the 'Rishi Sanskriti' (Rishi Culture)

'Udbhavasthitisanghaarkaarrinneem' is venerated followed by the veneration of Sri Rama. Then the principal objective behind the creation of this great text was disclosed that it is for the pleasure and happiness of my mind. For the welfare and the benefit of mankind, to take the 'Shloka' up to the 'Loka', to make the 'Gaargi Tattva' a 'Maargi Tattva' this great text incarnated. The 'Ramcharitmanas' has been written in the simple rural language so that even the most ordinary and illiterate people like us can understand it.

In five 'Sorthas' 'Tulsiji' establishes the worship of the 'Panchadevas'. The Sun, Ganesha, Durga, Lord Shiva and Lord Vishnu are worshipped. The 'Panchadeva' worship has been discussed in detail in our scriptures. The fifth 'Sortha' begins the 'Guru-Vandana' in the text.

Banddau Gurupada kanja  
kripa sindhu Nara roopa Hari|  
Mahamoha tama punja  
jaasu bachana rabi kara nikara||

As you all know that the very first topic of the 'Ramcharitmanas' is the 'Guru-Vandana'. Let us sing a few lines of the same-

Banddau Gurupada paduma paraaga|  
Suruchi subaasa sarasa anuraaga||  
Gurupada ruja mridu manjula anjann|  
Nayana Amiya drigga dosha bibhanjana||

The 'Vyaaspeetha' calls it the 'Manas-Gurugita' and it is the first topic of this text or in other words the text begins with the veneration and worship of the Guru. It talks about the glories of the Guru.

The veneration begins with 'Banddau Gurupada paduma paraaga'. Here the divine feet of the Guru are called the lotus flower. The 'Buddha-Purusha' is totally unattached (Asanga) like the lotus flower. There is no fruit of the lotus plant. Who is the Guru? He neither gives you any fruits nor desires any fruits from you! He has no expectations whatsoever. You may offer fruits, money, sing his praises and do his 'Jai-Jaikaar', but he remains unaffected by all this. He is not desirous of any fruit or result! He remains totally detached! Guru can also be a thought. I try and think about the Guru very minutely. Just one thought is enough for the 'Gurupada'! In the spiritual field, many people have journeyed into it trying to fathom the greatness but got lost; you will find many such people who just hold on to one word or a sentence or a thought given by the Guru! Surely the dress or the clothes have their own importance but the Guru cannot be framed in the 'Dhoti-Kurta' only! Even the skies will fall short to frame him! A mere word can become the Guru. Any 'Pada' or poem or just a couplet or 'Sher', a 'Ghazal' or even a beautiful 'Raga' of music can become the Guru! A beautiful sentence can also become the Guru. A good play can become a Guru too! Gandhi watched the play

'Harishchandra' and this man became the father of the world! My dear brothers and sisters, if you want to tread on the path of spirituality (Aadhyatma) then please do not harbour any hatred towards anybody! If we are eager to learn then everyone or everything has something to give us! But the irony is that we take what is unnecessary!

Yesterday, an observation was made that you catch a comment being made instantly but when will you catch the 'Chaupaayis' of my 'Ramcharitmanas'? I have been reciting them for so long! Comment that you have not understood any 'Chaupaayi' or it is not in agreement with your nature! This is my nature, so what?

Who nahi mera, magar ussey mohabbat hai, toh hai|  
Yeh yadi rasmon riwaazon se baghaawat hai, toh hai!

How does one think? I was speaking from an absolute neutral or an indifferent position. What's to me? Anything can become our Guru. Guru only in the form of man will give rise to so many questions. Even a thought can become your Guru. Goswamiji venerated this 'Gurupada'. I have cleansed my eyes with a speck of the holy dust of my Guru's lotus feet and now I shall recite the 'Ramkatha'. The moment the eyes were cleansed, everything appeared venerable! With a clear eyesight, the entire creation was seen as the embodiment of Sri Sita-Ramji Maharaj.

Siya Ramamaya saba jaga jaani|  
Karaun pranam jori juga paani||

In this way he venerated one and all one after the other! The mothers, Maharaja Dasarathji and Maharaja Janaka! Mostly, it has become a routine that on the first day of the 'Katha' we try to cover the veneration of Hanumanji Maharaj and then conclude the first day's 'Katha'. In my view this is an introduction of the characters along with their veneration. It is also known as the 'Vandana-Prakarna'.

Mahabeera binnavau Hanumana|  
Rama jaasu jasa aap bakhaana||

Prannavau Pawan kumar khala bana paavaka gyaan  
Ghana|

Jaasu hridaya aagaar basahin Rama sara chaap dhara||

In this way, Sri Hanumanji is venerated. Let us sing one or two lines and then move on to conclude today's 'Katha'.

Mangala moorati Maaruta nandana|  
Sakala amangala moola nikandana||  
Banddau Rama-Lakhana-Baidehi|  
Jey Tulsi kay param sanehi||

Goswamiji, venerates and worships Hanumanji Maharaj! It is supposed to be a very important and an integral part of the entire veneration. Then he venerated the friends of the Lord. This is followed by the introduction of Sri Sita-Ramji and their veneration. After this comes the veneration of 'Ramnaam Maharaj' and singing the glories of the Divine Name! We shall take it forward tomorrow!

Baap! There are few queries about the subject that we have chosen for this 'Katha'. At a suitable time during the 'Katha' and to the best of my understanding, I will try to answer! First of all, certain things should be kept in mind and I request you to listen with a very happy state of mind that the original name of the Divine Shakti who happens to be the focus of our study here is 'Sita'. The 'Sita' name has been given by three people. Firstly, the family priest of Maharaja Janaka, Maharishi Shattanandaji named her 'Sita'. In our tradition the family priest or the Guru of the family generally performs the 'Naamkarana Sanskaar' or the ceremony in which the new born is given a name. According to one belief which says that when in the court of 'Janakraj', the people laughed at 'Mahamuni Ashtaavakra' on seeing his twisted and ugly figure, then Sri 'Ashtaavakra' passed a sarcastic remark that, 'Janak! I was under this impression that you will be having learned scholars and Pundits in your court but it seems that your court is filled with cobblers who are unable to see the soul beyond the skin!' He admonished the gathering at their lack of etiquette. At another place it says that he used the word 'Potters'! He tells Maharaja Janaka to ask him questions and it may so happen that on hearing the answer his prudence might get awakened. And my twisted outer form as well as my inner simplicity are two different things and maybe you can understand the difference! But your daughter will be able to understand me correctly! And I hereby name her 'Sita', even though you haven't asked me! So, the second person to name her 'Sita' is the great sage 'Ashtaavakra'. Another interpretation is that there was a great Rishi called 'Gritsamadd' and he named the daughter of Maharaja Janaka, 'Sita'!

So, the original name is 'Sita'. Being the daughter of 'Janakraj' we also call her 'Janaki'. As she is the daughter of 'Videharaj Janak', by that standing she is called 'Vaidehi'. Being the princess of the 'Mithila' kingdom, she is also known as 'Maithili'. Being the daughter of Mother Earth, she is called 'Dharannisuttam, Mahija, Bhoomija, Prithvija or Prithvivallabha'. There are one hundred and eight names given of 'Mata Sita' in the scriptures. As we have the 'Rama-Panthi' Mahatmas, in the same way there are 'Sita-Panthi' Mahatmas also who only worship 'Mata Sita'. They have picked out twelve names of 'Mata Sita' from this list. They even call her, 'Avanisuta'. But the original name is 'Sita'. That is why, Goswamiji has chosen the original name at the very beginning-

Sita Rama gunagraam punnya arannya vihaarinnau|

And I really appreciate this fact that 'Sitayana' has also been written. 'Neenu Majumdar' Sahib has written the 'Sitayana'. Therefore, please keep it in mind that the original name is 'Sita'. People also say 'Siya' or 'Siyaa'!

The word 'Sita' has many meanings. The 'Bhagwadgomandala' gives us an exhaustive list of meanings of 'Sita' and the very first meaning given is a line drawn in a field by a slightly pointed object. In Gujarati, such a line is called 'Chaa'! By this view, 'Chaa' is the 'Sagotri' word or akin to 'Sita'. Another word used is also 'Cheela' but in this usage there is a fear of a particular heredity or tradition. Then it becomes a 'Cheelachalu' incident and as you all know that I follow the 'Pravaahi' or the ever flowing tradition. In the 'Ramcharitmanas', Tulsiji has not written the 'Katha' of the birth of 'Mata Sita'. The reason why 'Tulsi' is very dear to me because wherever he found a controversy either about the birth or the sphere of work, he just left it out and only tried to establish that which is non-controversial or undisputed.

There are various controversies involving the birth of 'Mata Sita' and different 'Kathas' are there about her birth. 'Tulsi' just keeps himself out of such topics. It was a general expectation that the birth of 'Mata Sita' could have also been dealt with in detail as Sri Rama's birth! But he did not do so! At least, it does not form a part of the 'Manas'. 'Sita' has crossed the line twice. The first instance was that the line which was drawn in the field by Maharaja Janaka and the edge of the plough dug out a pot from the earth from which 'Sita' incarnated. The second was when she crossed the line drawn by Sri Lakhana. Now, whether to cross the line is good or bad will have to be properly evaluated and studied. When 'Sita' crossed one line and came out, it was because of a 'Rishi' and in the other case it was due to a demon. 'Rishi' only for this reason that the farmer is also called a 'Krishikaar' in our tradition. All the

great Rishis of my land have been 'Krishikaars'. That is why phonetically we say that we have the 'Rishi Sanskriti', the 'Krishi Sanskriti' and the third is the 'Kursi Sanskriti'!

Somehow, the 'Sita' which has come out of the demonic ways does not appeal to me. I want the 'Sita' which is the gift or my 'Rishi Sanskriti'! Many people say that 'Sita' is the daughter of 'Ravana'. Till date, I have not even touched such topics. Any 'Shakti' can give birth to 'Sita' but only the 'Rishi Shakti' is acceptable and not the 'Rakshasa Shakti'. The Rishi tradition teaches us to give or bestow whereas the demonic tradition propagates abduction or taking away!

So, there are different 'Kathas' pertaining the birth of 'Sita'. In my opinion, 'Sita' is indeed a personality and we are trying to do the 'Darshan' of her human form. 'Tehi avasara Sita tahan aayei'. She is wearing anklets in her feet and bangles in her hands. She is female and is an individual character. She is indeed a divine personality but in this 'Katha', 'Sita' is also a universal thought. Because, 'Tulsiji' says, 'Siya Ramamaya saba jaga jaani'. This entire creation is an embodiment of Sri Siya-Rama! So, 'Sita' is a profound thought and we are engaged in a discussion with it being our main focus.

The second viewpoint, in my opinion 'Sita' is not merely an individual but 'Sita' is also a 'Vritti' or nature or activity. There are different types of activities. Since we have all assumed a human body made out of the five elements we can't escape action or subsistence. When there is a physical form then it cannot remain idle. That is why we see that at times even 'Sita' uses some hurtful or harsh words unbecoming of her nature! She demands something unthinkable from Sri Rama that please get me the golden skin of the deer! This is the effect of the to and fro movement of the 'Vrittis' or attitude. That is why we say that 'Sita' is a person, she is a thought and is also an attitude or the 'Vritti'.

The third angle; 'Sita' is pure, enlightened and a spotless detachment or ennui! There can be none other purer or more sacred detachment than what 'Mata Sita' embodies. There is this quotation of Swami Vivekananda wherein he says that there are many Rams and He comes many times but 'Sita' is only one, and unique! Rama can even become the fish or the tortoise, a dwarf or a 'Narsingha' (Half man half lion), Parashurama, Krishna, Buddha or Kalki, but Sita is unique, the one & only! Valmikiji is right in saying that only the characteristic spirit or the ethos of 'Sita' is the greatest!

Therefore, 'Sita' is a profound thought! We shall try and do her 'Darshan' in this form only and not as the 'Cheelachallu'! She is noble traits or 'Vritti'! She is a pure spotless ennui or 'Virakti'! She is the divine understanding! So, I would like to view her from five different angles. As a person, as a thought, as detachment, as a 'Vritti' and as a profound understanding.

'Mata Sita' enters the 'Pushpa-Vaatika' and sees Sri Rama. They lose their hearts to one another, she prays to 'Mata Parvati' and obtains boons to her liking, the great bow is broken by Sri Rama and Sri Sita-Ramji unite. It is a wonderful and a mystical 'Katha' but the period of its enactment was the 'Treta-Yuga'. In the present age and time in which we are living, in what form will 'Sita' be useful or a blessing for us? In the form of a thought because we cannot get her in her physical form. You can give her name to a person, which is good but we see her as a 'Vritti'; as total detachment and profound understanding. We are trying to do the 'Darshan' of such a consciousness or divinity!

So, the first meaning of 'Sita' is a line drawn in the field with not a very pointed or say a blunt implement. When Sri Lakhana drew the line with the point of his arrow, she was abducted! When Maharaja Janaka drew the line with the tip of his plough, she became the dedication for the world. Whether you want to use the arrow or the plough, make-up your mind first! In this twenty first century, the line being drawn is by an arrow or the plough is a very serious and an emergent topic for deliberation. How will you decide? The second meaning of 'Sita' is the produce that we get out of the farm by farming. Cotton, wheat, coconut or in other words that which is produced from the earth after the sowing of seeds is 'Sita'. The third meaning of 'Sita' is the Goddess or the Devi of food grains! We have accepted the divinity of each and everything. The God of trees, the God of food grains, etc. etc. 'Annam Brahmmeti vyajaanatt'. Therefore the Goddess of food grains is 'Sita'. The fourth meaning of 'Sita' is 'Durga'! These are all the meanings given in the dictionary. Another meaning of 'Sita' is 'Lakshmi', Shree, 'Ramaa'. 'Jai Rama Ramaa ramannam shamannam'. In the veneration of Lord Rama we say 'Ramaa ramannam'! You are the one who pleases 'Ramaa'! 'Parashuramaji' also addresses 'Mata Sita' as 'Ramaa'. Another meaning of 'Sita' is 'Shanti' or peace and tranquillity. Jagadguru Shankaracharya says, 'Sita shaanti samaanitta'! There is tree found in the 'Mithila' region which is also called 'Sita'. One more meaning of 'Sita' is the glow of the moon or the moonlight. When you say 'Sita' or use the

'Hrasva matra' in Hindi then it means the moon and make it 'Deergha' it means glory. Another meaning of 'Sita' is camphor.

In this way, we can see 'Sita' in so many different forms. Now we come to this question that why did Goswamiji omit the 'Katha' of 'Mata Sita's' birth? He has even omitted the 'Katha' of Sri Hanuman's birth though 'Valmiki' writes it. By peeling off the skin, throwing away the seed and removing all the spots, Tulsiji has given the world the pure sweet nectar like juice. 'Haripada rati rasa beda bakhaana'. Tulsiji says, 'Chhahon shaastra saba granthana ko rasa'. There is a 'Ramayana' called the 'Adbhuta Ramayana'. I would like to talk about three 'Ramayanas'. One is 'Adbhuta Ramayana', then 'Ananda Ramayana' and the third is the 'Devi Bhagwata' wherein there is the description of the birth of 'Mata Sita'. Though, I am not in total agreement with them. Or I might accept them only, when I have experienced them personally in my own understanding.

'Adbhuta Ramayana', the name itself suggests that it is wonderful or miraculous. That is why most of the topics contained therein are wonderful which are beyond the realm of our understanding. So, we even have an 'Adbhut Katha' where there is nothing else excepting 'Wah! Wah!'! Then there is an 'Anubhoot Katha', wherein the speaker is immersed in experience and his words are filled with his own personal experience. It is not a mere imagination but has become a reality for him. Experience cannot be abstract or an imagination. Gandhi Babu says that the question is of experience, or pertaining to one's character. Sometimes when my 'Katha' is understood and has an ochre hue then it becomes an 'Avadhoot Katha'. The 'Katha' has put on the garb of a Fakir! It has smeared ash all over! It comes with the soul of total detachment. The 'Katha' is profane or worldly as well as it is also supernatural or out of the world and at times it is a historical 'Katha'. There are many different forms of 'Katha'.

This is the 'Katha' from the 'Adbhut Ramayana' regarding the birth of 'Mata Sita'. It says that 'Ravana' annihilated the world and anarchy ruled all over. He tortured the seers and ascetics and filled the pots with their blood after murdering them. This blood in time turns into poison. This poisonous blood he carries away to Lanka. It is a truly mystical 'Katha'! Just understand this that it might also not be a reality, but however the storyline goes in this vein. It might have happened or it might not! Then 'Mata Lakshmi' told 'Grhittsamadd Rishi' that I want to come to you as your

daughter. 'Sita' is the synonym of 'Lakshmi'. The Rishi expressed his inability to 'Mata Lakshmi' saying that I am an ascetic and if you 'Mahalakshmi' will come to me as my daughter, how will I look after you? You are 'Lakshmi' and I will need to be so careful in looking after you! You are voluble by nature and I am a simple sage! To which she replied that I have come to seek refuge. I have to come as your daughter. So, the 'Mahatma' gathered some milk from the plants and trees and filled it in a pot. He then invited 'Mata Lakshmi' to stay in that pot. In time, 'Ravana' got this news. The people who have the temperament like 'Ravana' are always on the look out to know what is happening all around them, what is new and so on! Either they want to create it themselves or take it away somehow or the other. The demons have a great amount of 'Taamasic energy' as well as the 'Raajasic energy'. They are devoid of any 'Sattva Guna'. So, he managed to snatch away the pot from the Maharishi. The pot of milk in which the sage had asked 'Mata Lakshmi' to stay, 'Ravana' mixed it with the pots of the poisonous blood that was already there in Lanka. In this way the blood of the ascetics was mixed with the milky form of 'Lakshmi'!

Somehow, 'Mandodari & Ravana' never saw eye to eye. Even if you have the Lanka made of gold, quarrel or misunderstanding creep in. In spite of so much prosperity, 'Ravana's' behaviour was opposed to the Vedas. He used to recite the 'Vedas' in the morning and behave entirely opposite during the day. Somehow 'Mandodari' did not approve of this and it was the cause of constant friction between them. These petty quarrels between the husband and wife are quite common even to this day. Distressed by this behaviour which was opposed to the 'Vedas', 'Mandodari' had attempted suicide a number of times. I would like to pray that if at all there is any misunderstanding or quarrel in the family, though it should not happen but say if it has then kindly let it not go to this extent when either party thinks of attempting suicide. These days, this disease has afflicted the youth the world over. At times, this attempt of taking one's own life! This can happen with either woman or man! Whatever may be the circumstance, it should never lead to the attempt of suicide. My dear young brothers and sisters, today when we see that all around the martial life is getting disturbed then I pray to you all that if at all you need to compete with one another then let it be the competition of sacrifice. Is your life more valuable or your obstinacy? The egoist always gives precedence to his own viewpoint. Why should I bow down or lag behind?

Please give up this obstinacy or insistence !

Tum zidd kyon karr rahey ho,  
hum kya tummhay sunnayein?  
Naghammein jo kho gaye hain,  
unnhein kaissey gungunnayein?

Laazim nahin ke har koi ho kaamyab hee,  
Jeena bhi seekha leejjiye naakaamiyon ke saath|

If you haven't got enough purity and bliss from one 'Katha' then hear one more ! Move forward ! If we have not been able to read the 'Manas', don't worry. I shall not be insistent that you have to read the 'Manas' or the 'Gita' daily. If you do read then I salute you for doing so ! If you don't apply the 'Tilak' I shall not insist that you need to apply it regularly. If you haven't, no problems ! Wear the sacred thread (Yaggyopaveet) of humanity. Please don't be deceitful with your family. The husband and wife are out to deceive one another ! You might attain the means but what about peace? What is your aim in life? Obstinacy? Ignorance or foolishness? Ego? No, the life is very precious ! It is glorious. There can be dissensions or minor discord. During such times, it is the responsibility and dharma of those responsible to find a way out ! Just to give up is not right ! If you are totally surrendered then it is a totally different matter. Sri Hari will do it for you ! Where you want to take the easy way out you just give up and where your selfish interest is involved you don't care about the refuge, this approach will not do. Please give up your deceit and

quarrels. Sri Rama was just told this in the 'Manas'; 'Jinnha kay kapat dumbha nahi maaya|Tinha kay hridaya basahu Raghuraaya||' Maharishi Valmiki says that in the hearts where there is no deceit, hypocrisy and fallacy or Maya, Rama please live there. Rama doesn't want your 'Tilak', neither your dress, nor expects you to keep on telling the beads of your rosary ! He doesn't want us to be deceitful or hypocrites or boastful ! Our lives have become such a sham !

How beautiful is this gift of our life ! I am unable to understand that why are the people becoming bad to worse? The 'Dharma, Artha, Kama and Liberation or Moksha' are right there in your grasp ! What is left? What has 'Kaliyuga' not given us? Which boon has the Creator or the Ultimate Reality not bestowed upon us? Please learn to sacrifice for one another. Please give up your sick and weak mind ! 'We are tired', doing what? May our enemies get tired ! You are very beautiful and handsome on this path of spirituality. The ones who come to the 'Katha' are not old but they are young and energetic.

So, there used to be quarrels between 'Ravana and Mandodari'. 'Ravana' had mixed the pot full of blood he had collected along with the pot full of milk in which 'Ghriggsamadd' Rishi had placed 'Mata Lakshmi' and he had looted it by force. 'Mandodari' thought that I should drink this up and the poison will help me die ! If she would have only consumed the poisonous blood

she might have died but the milk collected by the 'Maharishi' and wherein he had installed 'Mata Lakshmi' had curative medicinal properties and instead of dying, she gave birth to a daughter. The 'Adbhuta Ramayana' says that when 'Mandodari' saw that beautiful child she became scared that on seeing her 'Ravana' will kill her because she was not his baby. The 'Katha' says that she ordered the beautiful child to be taken far away to the 'Mithila Pradesh' and safely place it in the lap of mother earth or in other words to bury her securely. The area was struck by famine and when the king of 'Mithila' decides to plough the field himself then the blunt edge of his plough digs out this pot wherein 'Mata Lakshmi' was residing in the mixture of the blood of the Rishis and the milk collected by the Maharishi and 'Sita' incarnated in this way. 'Sita' cannot incarnate through the demonic forces but she takes birth through the virtues of the Rishis. My interest is not at all in anything that is a product of the demonic culture but I am only interested in that which comes out of my Rishi tradition !

According to the 'Devi Bhagwat', there is a 'Katha' which says that 'Mandodari' was a very beautiful maiden. 'Ravana' wanted to marry her but he was warned that if you marry her, she will give birth to a daughter which will spell your doom ! So, don't marry her. 'Ravana' didn't bother about this prophecy and goes ahead and marries her. Out of this marriage a powerful 'Shakti' or energy was produced which was their destiny ! And even in this case also we have that that energy was put into a pot and it was buried in the earth. Here again, while the field was being ploughed, the pot came out and 'Sita' incarnated from it.

In the 'Ananda Ramayana' there is this topic about this girl, 'Vedavati'. One name of 'Sita' is also 'Vedavati'. The original form of 'Sita' is that of 'Vedavati'. She stood on one leg and did a very severe penance. 'Ravana' used to roam around carelessly here and there. He sees 'Vedavati' immersed in this severe 'Tapas' and misbehaves with her. That great 'Tapasvini' was infuriated and places her consciousness or energy in a pot. Seeing this, 'Ravana' got a bit scared and out of fear carries this pot to Lanka. Out of curiosity, 'Mandodari' sees it and finds out that it is the Divine Shakti. Seeing it, she thinks that 'Ravana' is very cruel and shall kill her so sends the pot to 'Mithila'. So, we see various 'Kathas' scattered all over the scriptures but their tenor is more or less similar. But my 'Vyaaspeetha' would not like to go into exploring or concluding whether she was 'Ravana's or Mandodari's' child ! My 'Vyaaspeetha' only believes in this fact that she is the 'Rishi-Chetana, Lakshmi-Chetana and Durga-Chetana'. Subsequently, there has

been a process wherein different religions or different ideologies have tried to add certain imaginary facets to the original text, which is of no interest !

That what comes out of labour is only the right source of energy or 'Shakti' and that which comes out miraculously is not a 'Shakti'. 'Janakraj' ploughed the field, he underwent the labour of farming and in the process was blessed with 'Sita' the embodiment of 'Shakti'. So, I am solely interested in this fact that the truth which comes out of labour is only correct. So, let us try to do the 'Darshan' of 'Mata Sita' as a profound thought, as a 'Vritti' or tendency, as a pure detachment and an enlightened understanding.

So, Baap ! Tulsiji is absolutely quiet with regards to the birth of 'Mata Sita' because he knew that whatever I shall say will become a scriptural truth and no fallacy or doubtful facts should enter the minds of the people. That is why, he did not venture into any disputed or controversial subjects. Otherwise, why would he not talk about her birth? Why did he not say anything about the birth of Hanuman? Because, even the 'Kathas' pertaining to the birth of Sri Hanuman are also highly controversial. At one place he says, 'Shankar-Suvana', i.e. the son of Shankar. At another place he says, 'Kesari-Nandana', the son of 'Kesari' ! Then again, 'Anjani-Putra', the son of 'Anjani'. 'Pawansuta nama', the son of the 'Pawan'Deva'. Tulsiji says that I shall just refer to them in the 'Hanuman-Chaalisa' but shall not elaborate or talk about it elsewhere !

So, the name of this 'Supreme Energy' or the 'Param-Shakti' is 'Sita'. Thus, there are many meanings of 'Sita' and there are different 'Kathas' pertaining to her birth. But please do not go into these disputed 'Kathas'. Just keep this much in mind that the energy or the 'Shakti' that was produced by the labour of a 'Sadhaka' or an aspirant is 'Sita', who assumed the form of 'Udbhava sthiti sanghaar kaareennim, klesha harreennim and shreyas karreem', in other words became the root cause of all the 'Shreyas' in the creation, therefore, 'Nattoham Ramvallabhaam'.

We are engaged in discussing about this thought 'Manas-Sita'. I shall now try and take-up a few of your queries with respect to the topic. One question, 'Bapu ! In the year 2015, you had spoken on the word 'Punnyapunja' at Virginia and during that 'Katha' on the second day you had talked about 'Sukha & Dukha'. At that point you had mentioned that at an opportune moment you will tell us about the dialogue between Lord Krishna and Duryodhana's daughter



'Lakshamanna'. How can we convert our sorrows into happiness? And how does the happiness become a misery? Please say something about it! The main question pertains to converting our sorrows or miseries into happiness or vice-versa. There are just two ways or means of doing it! If you want to convert your pain into happiness you need a proper understanding or say wisdom (Viveka) and a little bit of indiscretion on your part will change your joy into sorrow! You and I out of sheer indiscretion convert our joy into misery. At home you are very happy, have a very cultured and a beautiful wife, there is a beautiful environment, you have tasty delicacies, there is a regular worship of Lord Shankar at home, the saints and ascetics are accorded welcome that will be called 'Dhanyo-Grihasthrama'. In spite of having all this, just out of indiscretion or irrational behaviour on our part turns our joy into sorrow. And there are many who out of the right understanding or discretion change their sorrow into joy! However big might be the problem or the pain, by comparing it with the much greater sorrow by wisdom, they instantly marginalise their own sorrow. They try to look for the 'Ksheera-Neera-Nyaya' and say that in comparison my pain is insignificant! 'Narish Mehta' has taught us this only-

Sukha-dukha mann mein na  
aaniye ray ghatt satthey ray ghaddiyan|  
Taallyanttey koinna nav talley,  
Raghunathna jaddiyan|

Happiness and sorrow are relative or interdependent. They are the two sides of the same coin. By discretion or indiscretion the wager is won or lost. 'What do you call happiness?' The straight forward answer is that which is conducive to you is happiness! If you get the food that you like, a decent place to stay or sit, get a good company as per your liking then you will never complain of any sorrow. Therefore, the situation which is to your liking is happiness and against your liking is pain.

In the 'Sita-Tattva' there are nine types of 'Shakti'! The whole or the sum-total of these nine energies is called 'Sita'. In the varied forms we will have to see it from the angle of 'Ekkam-Sadd'! Like we have the 'Nav-Durga', in the same way the aggregation of these nine energies or their accumulation into one! Just understand the names! 1. Yoga-Shakti, 'Sita' is the supreme or the 'Param-Yoga-Shakti'. Please do not go into the 'Tantra'. If you want to know then just do that but please do not venture into the 'Tantric' practices, this is my personal opinion! There is this discussion

about awakening the 'Kundalini-Shakti' and this 'Shakti' is 'Sita'. The 'Tantric' exercises undertaken to awaken the 'Kundalini', that science is called the 'Yoga-Shakti' by my 'Vyaaspeetha'. 'Ma Jaanki's sitting posture is the 'Yogasana'. Her posture is, 'Nija pada kamala diyee manna Ramcharana maha leena'. The practitioners of yoga, elucidate on seeing her posture! What does it mean? Ma Jaanki is seated in a particular posture and consecutively 'Ravana' comes, went away; the she demons try to scare her; 'Trijata' tries to console her; she becomes sad and at that very moment the descent of the 'Hanumant-Tattva' is nothing but a 'Yogic-Process'. It is a bit difficult, Sahib! I have not spoken about it but have surely thought quite a lot! How to sit, what are the different obstacles one encounters are all explained by 'Mata-Sita'. 'Sita' is all alone in front of the powerful 'Ravana' and she dares to insult him by merely pointing a blade of grass towards him! And he admits to this fact and says that, 'Sita! You have insulted me'. Even then, he does not pronounce the death penalty for her. He announces a time limit but restrains himself from taking immediate action because he is aware of the fact that she is the 'Rishi-Chetana'. I might have abducted her and brought her here but remembers her origin. That stops him from taking any action or as we all know that 'Mandodari' stops him and says, 'Beware! If you kill her!' Both of them remember her origin which holds them back!

So, 'Mata-Sita' is the 'Yoga-Shakti'. Her looking at the stars in the sky, the rising of her energy and Sri Hanuman's coming down is completely a yoga exercise. Here there is a union of the 'Shakti-Tantra and Shiva-Tantra'. 'Mata-Sita' is following the 'Shakti-Tantra' whereas Sri Hanuman is following the 'Shiva-Tantra'. Once they unite then the more powerful 'Shakti' blesses the 'Shiva' that, 'Ajara amara guna nidhi sutta hou|Karahu bahuta Raghunayaka chhohu||' So, Ma Jaanki is the 'Yoga-Shakti' and follows the entire yogic process. The reason I pronounce 'Mata-Sita' as the 'Yoga-Shakti' is that she is 'Ayonija' or she is not born from the womb! 'Sita' is not the fruit of 'Bhoga', instead she is the fruit of yoga!

2. Brahma-Shakti; or she is the 'Aalhaddini-Shakti' of the Almighty or the pleasure potency of the 'Brahmman'. In the Krishna avatar she is 'Radha' and in the Rama avatar she is 'Sita'. 3. 'Viyoga-Shakti; you need an energy for viyoga or separation also. Like it is difficult to digest 'Yoga', in the same way it is even more difficult to digest 'Viyoga' or separation. It might be that digesting yoga becomes easier in comparison to 'Viyoga'! One is, when the daughter is married, she

suffers the pangs of separation from her parents and siblings. When Ma Janaki comes to 'Ayodhya' she suffers the pain of separation from the family. Then she suffers the separation due to her abduction. Though Goswamiji does not mention it and many people do not even accept it but however, she suffers another round of separation when she is asked to go to the forests one more time. In this way, 'Sita' is the 'Viyoga-Shakti'. 4. Ichha-Shakti; her will power or 'Ichha-Shakti' is unparalleled. For a while as a 'Vritti' we see her slightly shaky but on the whole her will power is very-very strong. When she did dither a bit then 'Ma Bhawani' emboldens her and re-establishes or reinforces her will power. 5. 'Kiya-Shakti'; 'Udbhava sthiti sanghaar karrinneem' is the proof of her power of creation or action. 6. 'Gyaan-Shakti'; Ma Janaki is the embodiment of the supreme knowledge. 7. 'Viveka-Shakti'; at 'Chitrakoota', 'Mata-Sita' went to meet her parents at night to their camp. Just see her wisdom or profound understanding! After a little while she says that when my mother-in-law, 'Mata Kaushallya' is here, I cannot stay more than this! I need to go back to her 'Kutteer' to serve her! Such is her sense of discernment. The name of 'Sita's' mother is 'Sunaina'. The 'Sita-Tattva' is born out of 'Su-Drishti' or a beautiful or a divine vision. 'Sita' is born only out of a pure or a holy vision or perspective! 8. 'Viddya-Shakti'; she is the storehouse of the entire knowledge or philosophy. 9. 'Loka-Shakti'; I like this ninth 'Shakti' because she is the mother of this creation. In India we see very many temples of Sri Rama. But 'Mata-Sita' is the sole support of the people because she is the produce of the earth by farming. That is why the ninth 'Shakti' is called the 'Loka-Shakti'. Therefore, the sum-total of these nine is 'Mata-Sita'.

Yesterday, in our discussion of the main text of the 'Katha' one by one, we all did the 'Hanumant Vandana'. This is followed by the veneration of 'Mata Sita' and Sri Rama in a sequence. After this comes the joint veneration of Sri 'Sita-Ramji' who though

appearing to be two are 'ONE'. Then Goswamiji moves on to venerate the Divine name of the Lord or sing the glories of the Divine name! The glory of the name of the Almighty is incomparable. 'Tulsiji' says that one of the most important and the easiest means for this age of 'Kali' is doing the 'Naam-Sankirtana, remembering the Divine name of the Lord and doing the 'Naam-Japa'. Goswamiji, all the saints and the scriptures are of the same opinion that in this age of 'Kali' for people like us, the Divine name of the Lord is our only succour! All the four Vedas sing the glory of the Divine name. The Divine name is pre-eminent in all the four 'Yugas'. You may take any name, I have no objection at all! Allah, Eeshwara, what difference does it make? But please chant the Divine name which suits your liking. There is none other like this 'Kaliyuga'! It is a very nice aeon or age! If you have a proper understanding then it is a very good age but if you are imprudent then you will convert even the 'Sattyuga' into the 'Kaliyuga'! If you are prudent then you can make this 'Kaliyuga' a 'Sattyuga'. To experience the Divine just with the help of the Divine name is the gift of this age of 'Kali'.

Nahi kali karama na bhagati bibeku|  
Ramnaam avalambana aeku||

So, please repeat the Divine name whichever you may like! The 'Ramnaam' is the most glorified amongst all the names of the Lord. Please do not misunderstand this that the other names are in any way less! But even if you look at it from a very general and a very common usage people say 'Rama-Rama!' or 'Ramnaam sattya hai'! This goes on to prove that it is a form of a greeting as well as the last goodbye! I am speaking from a very broad perspective. From time immemorial the glory of the 'Ramnaam' has been established. Plus, it is also very simple! Even the one who repeated it the other way around as 'Mara-Mara' also attained salvation! Therefore, the Divine name is the safest, most potent, easiest and easily accessible means of this age of 'Kali'!

There are different tales about the birth of 'Mata-Sita' and there are a lot of controversies attached to them. 'Sita' has crossed the line, twice. Firstly, when the line was drawn by Maharaja Janaka by the edge of his plough in the field and she came out from the pot which was unearthed. The other was when she crossed the line drawn by Sri 'Lakshmanji Maharaj'. In the first instance when she crossed over a 'Rishikrittaya' was behind it and in the second instance the 'Rakshasakrittaya' was the underlying cause. The 'Sita' who has come out of the demonic acts, somehow doesn't appeal to me at all! I merrily accept the 'Sita' who has come forth from the Rishi culture. 'Sita' can be produced by any source of energy but it has to be the 'Rishi-Shakti' and not the demonic forces. The 'Rishi' culture is in favour of sacrifice whereas the demonic nature is to snatch or abduct!

When the love for the lotus feet of the 'Buddha – Purusha'  
increases then we can see a glow within

Baap! We all are having a healthy discussion about 'Manas-Sita'. Let us take the dialogue a bit further.

Udbhava sthiti sanghaar kaarrinneem klesha haarinneem||  
Sarva shreyaskarreem Seettam nattoham Ramvallabhaam||

In our 'Pravaahi' or the ever flowing tradition, three Deities have been given separate responsibilities for the creation, sustenance and destruction. We all know their names, they are, 'Brahma, Vishnu and Mahesha'. In between them the three activities have been divided. But if there is any one single entity that accomplishes all the three then it is 'Mata-Sita'. Therefore, 'Sita is Brahma, Sita is Vishnu and Sita is Shiva'. And all the three are combined together. If we try and apply our brains on the last 'Sutra' then a doubt may arise that creation can be understood and when any new thing is created, it is a good or an auspicious act. And that what has been created is looked after and nourished is also something which we can understand but the destruction is something which cannot be understood. Such a beautiful creation then such a wonderful sustenance but then why this destruction? I think that other than the Indian philosophical thought no other school of thought will think on these lines. Because, for us not only creation and sustenance is auspicious but we look at the destruction also in an auspicious light. This shows the loftiness of the Indian philosophical thinking.

We celebrate the birth with gaiety like, 'Nanda gher Ananda bhayo'! We put the new born baby in the crib and feel delighted and in this way nourish and cherish the new born. From the word 'Paalan' the word 'Paalana' has come which means the baby's cot. The mothers sing lullabies for their babies but India is one of the very countries where there are songs which are specially sung during the death or destruction in other words. The proclaimer 'Param Yogeshwara Krishna' says that I am 'Amrit' as well as death. Can anybody proclaim that he is death? And if Sri Krishna is death it is also true that He is auspicious. Therefore, to consider destruction, extinction and dissolution also as auspicious is the loftiness of the Indian school of thought. Herein, the creator is higher, the care taker is lower and the destroyer is the lowest is not the case. The creation is enjoined with sustenance, sustenance is enjoined with destruction and destruction is again enjoined with creation! When we do the 'Darshan' of 'Mata-Sita' then all the three functions are carried out by the same entity and that energy or consciousness is 'Sita'. So, 'Mata-Sita' does 'Udbhava-sthiti-sanghaar-karrinneem'. 'Mata-Sita' is also the eradicator of the 'Pancha-Kleshas' or our miseries. She removes these miseries wherever they exist and after that she is responsible to do the 'Shreya' of one and all. I bow down and offer my 'Pranams' to the one who is Sri Rama's beloved, 'Nattoham Ramvallabhaam'.

With respect to our yesterday's discussion of 'Manas-Sita', there are quite a few queries but I would like to begin today's discussion with a reference to the 'Seetopanishad', which is a branch of the 'Atharva-Veda'. As such, there are 108 known Upanishads. In this count of 108, even these smaller Upanishads are included. But there are either twelve or fourteen principal Upanishads which have been accepted in the 'Shankareeya' tradition. These Upanishads are not counted in them. Like the 'Ramtaapaneeya Upanishad, Ramrahasya Upanishad, these are all smaller Upanishads and they expound on the 'Rama-Mantra' along with a very detailed explanation thereof! All the Upanishads are not available but the 'Seetopanishad' is available. It is a very sacred Upanishad attributed to 'Mata-Sita' and in it there is a slightly longish 'Mantra' which gives us the introduction about 'Sita'. "I want to read it". I expect that you all shall also repeat it after me!

It gives us an in depth explanation about 'Sita'. And everything worth knowing I think is included therein. Like I made this introduction or discussed about the acts of creation, sustenance and destruction in the very beginning of today's discussion. All the three departments or functions are included in one primordial energy and i.e. 'Sita'. So, the 'Seetopanishad' tells us that what or who is 'Sita'? It is in a very simple Sanskrit words! 'Sita sarva vedamaye. ....', who is 'Sita'? 'Sarva Vedamaye'. She is the embodiment of all the three Vedas. Originally there are three Vedas. The fourth has been added subsequently. 'Sita sarva Vedamaye'. What other word does the Rishi of the Veda choose? 'Devamaye', 'Sarva Devamaye' and just see the next word! First of all, he says that 'Sita is sarva Vedamaye', then he says that she is 'Sarva Devamaye'; we have three principal Deities namely, 'Brahma, Vishnu and Mahesha' known as the 'Trideva' in our pantheons. So, 'Sita' is 'Sarva Vedamaye, Sarva Devamaye' and she is also 'Sarva Lokamaye', i.e. she encompasses the 'Trilokas' or the three worlds. These are all the 'Talgajardi' explanations. These three 'Lokas' are 'Swarga, Mrityu and the Pataala'. She abides in all the 'Lokas'. So 'Sita' is 'Sarva Vedamaye, Sarva Devamaye, Sarva Lokamaye' and she is also 'Sarva Keertimaye', three types of fame or glory. First let me read the 'Manta'-

'Sa sarva Vedamaye sarva Devamaye Sarva Lokamaye Sarva Keertimaye Sarva Dharmamaye Sarvaadhaar kaarya kaaranmaye Mahalaxmirdeveshasya bhinnabhinna roopa chetanachetanaatmika Brahmasthaavaraatmika taddrunnkarma vibhaag bhedaachhari roopa Devarshi manushya Gandharva roopa asura rakshasa bhoot preta pishaach bhootadi bhoot shareer roopa bhootendriya manaha praann roopetti cha viggyatay]- Iti Seetopanishada'.

This is such a 'Mantra' that we can have one 'Katha' solely dedicated to the discussion about this 'Mantra'. It is truly a great and a wonderful 'Mantra'. It is a very small Upanishad. If you happen to get it, kindly do go through it! It is a bit difficult but I have tried to find out the easiest 'Sutra' from these tough ones.

What or who is 'Sita'? Let us try and study this 'Mantra' in brief. 'Sita sarva Vedamaye'. I had said this on the very first day that in our 'Vairaagi-Sadhu' clan, we even have 'Rampanthi-Vairaagis' and 'Sitapanthi-Vairaagis'. The 'Sitapanthi-Vairaagi' sadhus only keep an idol of 'Mata-Sita'. Only 'Kishoriji', that's all! They just worship this one idol. Though, in 'Mata-Sita' everything comes in and they feel that just in this one idol which is installed in their ashram or the place of worship or their 'Kuteer', all the Vedas have been installed because 'Sita sarva Vedamaye'.

Today, a lady has asked, 'Bapu! I have been hearing you for a few years now. I feel over joyed in hearing the 'Katha' from you. Whatever you teach in the 'Katha', I try and follow it to my utmost. At times when a wrong thought or before doing something wrong, your voice rings in my ears and I become cautious. Bapu!, I have a complaint to make that you generally speak about the relationship between the 'Mother-in-law and the daughter-in-law' in a negative way but I would like to say that my mother-in-law is a Devi! I am yet to come across a more decent and a just person in my life. If I go on praising her, it will just go on and on and it shall take up a lot of your time. I wish that in my next birth, I should be born as her daughter! Thankyou Bapu for everything. Your Flower'! Your mother-in-law is like a Devi, this is your good fortune. But it cannot be so everywhere. And I don't want to make any negative comments but I speak what is commonly seen in the world. Thank God, it has become a bit better now! But still, we see the 'Mother-in-law' continues to be so at some places! May Allah bless us all that everyone is blessed with a 'Mother-in-law' like yours!

Why am I singing the 'Manas'? I am going from place to place! Because, the 'Manas' has created a balance. 'Tulsiji' has created a balance and tried to establish equality. When the 'Ramrajya' was established, 'Tulsiji' declared that during the reign of 'Rama' the people led a very chaste life and men and women were devoted and very virtuous following the practice of one wife and one husband or 'Monogamy.' Our scriptures talk about this

fact that the woman of our land should be devoted to one husband or 'Pativrata'. 'Tulsiji' says very clearly that the men followed the practice of having or being devoted to one wife! Every man tries to find his happiness just in one woman whom he takes as his wife. The first responsibility is of the men folk! The man who is not debauch his wife can never be profligate. And if the woman is a debauch then her husband too is found to be a profligate. It is the responsibility of both of them. Why does 'Tulsidasji Maharaj' say; 'Banddau Sita Rama pada'. 'Sita & Rama' are husband and wife and I venerate the lotus feet of both for they both are one. So, in the 'Ramrajya', every man led a virtuous life and was devoted to one wife and vice-versa. In the other texts, only the woman have been talked about that you should follow these ideals.

Those who label Goswamiji as disparaging towards women should first of all quietly study the 'Ramcharitmanas'. Then slowly and gradually try and fathom its depths. Say, you go to the bank of the Ganges and due to extreme cold, instead of bathing you just sprinkle a little bit of the holy water on yourself then you have done the ritual of purification but you have not got wet! In order to get wet, you must dive deep in this lake of the 'Manas'. If you don't dive then you won't get wet and for that you need to go deeper into it. For the last few years the 'Kathas' that are being done are an exercise to go deeper into it. The time has come that the speaker and the listener bathe a little! Just look at the balance between the mother-in-law and the daughter-in-law during the period of Lord Rama, just see the balance between Mata Kaushallya and Ma Janaki; See the balance between the husband and wife, the relationship between brothers and that that is why when 'Gandhi Bapu' says that there should be 'Ramrajya' in the society then the man should see the entire world in his wife and gradually you will see the glow of this vow on the face of this man! In the same way when the wife considers her husband to be her everything then even her face gets this divine glow!

Should I share one line from the 'Manas' with you all? Somehow, I am unable to contain the joy! 'Humaara bhaag to juo, Sahib!' Just see the amount we are enjoying just by reciting the 'Chaupaais'! Unfortunately, the world is jealous that why do this lot enjoy so much? There is none in this world who can be more well-to-do and blissful as compared to the 'Vyaaspeetha'. My 'Vyaaspeetha' is 'Prema-Maargi' and not 'Moksha-Maargi' at all! What is moksha? From what are you seeking liberation? You want to leave behind such a beautiful world and be liberated? Just love! There is a beautiful 'Ghazal' of 'Basheer Badra Sahib'-

Khudd ko itna bhi matt bachaaya karr,  
Baarishein ho toh bheeg jaaya karr|

Don't cover yourself so much. When it rains then go out and have a bath in it and enjoy the shower! This world is worth living. Listen to this 'Sher'-

Chhaand laakar koi nahin dega,  
Appney chheharrey se jagmaggaaya karr|

And if you want that your face should glow then serve your Dad; and please try and follow the son's advice in the twenty first century. The mom-in-law should love her daughter-in-law. The daughter-in-law should serve her mother-in-law, the husband and wife should be devoted or loyal to each other and see their faces glow!

Dard heera hai, dard moti hai,  
Dard aankhon se matt bahaaya karr|

These tears of pain which flow from your eyes are diamonds or pearls.

Tammey raankna chho rattan samaan,  
na mallo hey ashruo dhoollma,  
Jo araj kabool ho aattli,  
toh hridaya thi jao nayan sudhi|  
Divasso juddaai na jaaye chhey,  
ae jashhey jaroor milan sudhi,  
Mhaaro haath jhaallinney layei jashhey,  
mujha shatruoj svajana sudhi|

So, Baap! 'Dard heera hai dard moti hai|Dard aankhon se matt bahaaya karr| It is a beautiful 'Sher', straight forward and very simple, just like mother's milk, very easy! This is a bit naughty 'Sher'-

Kaam le kuchh haseen hothon say,  
Baatton baatton mein muskuraaya karr|

Please smile a bit. You have such beautiful lips so kindly make good use of them and the best use is, smile! These trees and plants are all smiling. Man is the unfortunate one who is sitting forlorn or languished!

Dardnnein gaaya bina royaa karo|  
Premama jjay thhaichhey jjoya karo|

-Kailash Pandit.

Just hear this one last 'Sher'-

Kaun kahatta hai dil millanney ko?  
Kam se kam haath toh milaaya karr|

I would like to humbly request you all that the Ganges is a holy river and there is no doubt about that. But if the water of the Ganges is dirty or very dirty like the state in which we have brought it in today's times! We throw the entire filth of the world into it. Various schemes of billions of rupees have been made but the results are yet to be seen. However, some good things should come out of it. I keep on asking the responsible people involved in the project as to what is happening? So, the Ganges is very pure and holy! But unfortunately, dirty water flows in it. Seeing it, many a times people do not feel like taking a dip into it. It is holy, no doubt! Just by the sheer 'Darshan' we become pure. But it is quite possible that we don't feel like bathing in it. And if someone out of his faith does take a dip, it is quite likely

that because of the dirty water, the body might also become dirty. The sphere of 'Faith' is entirely a different matter. Some chemicals have gone and contaminated the water because of which it has become dirty. Some filth, corpses and the old 'Pooja materials' have been thrown into it. Please do not bring in faith into this! The water should be clean and pure! What is the 'Ramkatha'? 'Sakala loka jaga paavani Ganga'. It is the holy Ganges. But if in this 'Ganges' of the 'Ramkatha' the dirty water flows then? We will sit on the side-lines and see it with reverence!

The 'Ramkatha' is the holy Ganges, Baap! But the pure and clean water that flows in it is 'Mata-Sita'. Who has a divine glow on her face because she serves Lord Rama and is the pinnacle of chastity! 'Tulsiji' says-

Sati sirromanni Seeya gunna gaaya|  
So gunna amala anoopam paaya||

In the Ganges of this 'Ramkatha' the clean and pure water is the Crown Jewel of the 'Satis' i.e. 'Mata-Sita'. My Goswamiji says that the nectar like water which flows in this Ganges of the 'Ramkatha' is 'Mata-Sita' or is this 'Manas-Sita'. 'Sita' is sarva 'Vedamaye' and sarva 'Devamaye'. So, the 'Sati' shines or glows because of her chastity. If the man views the entire world with a moral outlook then he too glows or shines. A good musician while playing or singing a beautiful tune, shines with a divine glow, if they don't indulge in any play or fun! If they try and fool around because of their wicked nature then it is a different matter. The 'Bhagwatkaar' says that it is very difficult to change one's nature. We are deprived of so much benefit because of our wickedness! Just think that if a fool enters at the right moment, he becomes a 'Pandit'. And if a 'Pandit' enters without thinking just to show-off then he is counted among fools!

In the 'Pushpa-Vaatika', Sri Rama enters first and 'Mata-Sita' enters later. At the amphitheatre (Rangabhoomi), Sri Rama enters first and 'Mata-Sita' enters afterwards. At both the places, the mother's entry is later. When 'Mata-Sita' enters into the 'Rangabhoomi' Goswamiji writes, 'Pagudhaari'. There are two interpretations of this word 'Pagudhaari'. The first is that 'Mata-Sita' set her foot in the 'Rangabhoomi' or in the 'Pushpa-Vaatika'. But 'Tulsiji's' Ishtha' is Sri Rama and he is not able to leave Him! In reality both are 'ONE'! The companion of Sri Rama in His Divine play (Leela) is 'Mata-Sita' and vice-versa. This is the Divine union or the meeting of the two Divine companions. He says that 'Sita' was not alone when she entered. And Sri Rama whose chest has the imprint of Sri 'Bhrigu's' feet, had already come. 'Dekheeya roopa mohhey nara-naari'. Seeing the Divine beauty of 'Mata-Sita' as she entered, the men and women folk were attracted or mesmerized. 'Arrey Yaar! If the man gets attracted seeing the beauty of a woman it is supposed to be natural but if a woman

gets attracted seeing the beauty of another woman, it seems to be a bit absurd. Though, it happens. If a little girl is very beautiful then even a woman shall exclaim that Look! What a beautiful girl is she! This goes on to prove that even the woman gets attracted seeing the Divine beauty of another woman. But in the 'Uttarkanda', Goswamiji says, 'Moha na naari naari ke roopa'. A woman does not get attracted seeing another woman. But, 'Roopa dekhi mohhey nara naari'. So, what was the source of attraction here? Seeing the 'Pagudhaari' Rama the women of 'Mithilapuri' were attracted. And seeing the Divine beauty of 'Mata-Sita' the men folk were attracted. Seeing an opportunity at this point, Maharaja Janaka called 'Sita', 'Sakala sakhi aaye'. And how were these handmaids? They were all very beautiful. The selection is done of the very best out of the best. The handmaids accompanying 'Mata-Sita' were no ordinary women. They were all very beautiful and were many in number! Plus, they have all come with 'Ma Janaki! At that very moment, Ma Janaki saw Sri Raghavendra seated on the raised platform. 'Raamahi chittava bhaaya jehi Seeya'. There is a lot of propriety of conduct (Maryada) here, Sahib! In the 'Pushpa-Vaatika' they could have looked at each other just like that but this is the 'Rangabhoomi'! So many emperors and kings were seated in that assembly and beautiful maidens are here and there in their service. And 'Tulsiji' says-

Raamahi chittava bhaaya jehi Seeya|  
So sanehu sukhu nahi kathaneeya||

Just see, these are 'Tulsiji's' words. I present before you the worldly as well as the Divine beauties Sahib! We should not disregard the worldly beauty. Please remember that you enter into the realm of the Divine Love only through the worldly love!

When a person enters into the depths of either the worldly or Divine Love, you cannot explain or describe it! It is a psychological matter and this is my 'Manas' scripture or text. Our 'Mata-Sita' teaches us all this. Before the 'Darshan' of 'Ma Bhavaani' on the pretext of seeing the fountains or water falls or the beautiful plants and trees she turns and looks back. These were all excuses. Holding the hand of the known we proceed to know the unknown! Come, I shall introduce you. If someone says like this then he happens to be our known person. That is why, he/she is saying like this. By holding the hands of a known person we can be introduced to someone whom we don't know but are keen in knowing! 'Sita' herself, is unable to describe her own feelings at this stage. She cannot explain this 'Katha' of Divine Love and neither is Goswamiji capable of doing it! When you go down into such depths then your words are frozen. 'Mata-Sita' who is the 'Sarva Vedamaye' and Sarva Devamaye' is unable to describe this Divine Love. The poet, i.e. 'Tulsiji' and 'Mata-Sita' both accept defeat here. In fact, this is not a defeat but is the acceptance of the reality. Many people say that when they go near

some great souls they are unable to speak! One cannot understand what's going on!

When Ma Janaki enters at the opportune moment, 'Mata-Sita' enters just at that very moment in the 'Rangabhoomi'. The entry of 'Seeyaju' here and in the 'Pushpa-Vaatika' is totally different. In the case of the 'Pushpa-Vaatika', Goswamiji had gone far away and even Sri Lakhna does not come in between. But in the 'Rangabhoomi', Wow! What a grand spectacle! 'Tulsiji' says that after all, she is none other than the 'Jagdamba', the mother of the entire universe and the embodiment of all the beauties and virtues of the world! Who can even dare to describe its beauty? Therefore, there are certain experiences which are very difficult to explain or describe. Such 'Mata-Sita' is 'Sarva Vedamaye', Sarva Devamaye'. How did the imperceptible Almighty concentrate His 'Chitta'? He is beyond perception. It is very difficult to concentrate our mind on that which cannot be perceived that is why the idol worship came in our country. The idol or an image which we love, we can try and concentrate or meditate on it. Since we cannot concentrate on that which is un-manifest or the universal spirit the tradition of the 'Buddha-Purusha' came in. In our times like we had Buddha, Mahaveera, Nanak, Kabir etc. Therefore, we should try to meditate on these great 'Buddha-Purushas' whom we can relate with and not very far off from the present times. The 'Buddha-Purusha' is the perceptible form of the imperceptible Almighty. 'Gururbrahma'; is a means to enable us to concentrate. And different religions and sects try and teach different techniques to their followers for meditation. Concentrate on this point, direct your vision on the tip of your nose and concentrate your mind in between your eyebrows. These are all different techniques but at the end of the day, they end up giving tiredness in return! The living spark or the awakened consciousness that is right here in front of us, place your love and respect at his/her feet and your mind will gradually get fixed on its own. A mother, in order to love her child or to concentrate her energies into him/her or to become childlike herself she does not have to undergo any tedious process of 'Dhyana, Dhaarana, Yama, Niyama, Aasana, Pranaayam', anything of the sort. She is so engrossed in the child that no other thought enters her mind. Because there is pure love, there is affection! There is this possibility in love that what to talk of the mind, 'Mann buddhi chitta ahamiti bisaraaye'. 'Tulsiji' says that when one enters into the realm of 'Parama Prema' then the entire group of our inner faculties come to naught or in other words become inactive! So, Baap! My understanding is this that this journey from unapparent to that of apparent, the journey from the worldly to the Divine is this only!

Second question, 'In today's age of 'Kali' has dharma become the subject matter of one's faith'? Of

course, without any sense of doubt, the dharma is the subject matter of one's faith but not 'Blind faith'. Dharma is the subject matter of faith but not disbelief or diffidence. 'Shraddha binu dharma nahi hoyei'. My 'Tulsiji' has written that you will not have to do anything. 'Aaddau shraddha'. 'Shraddha' or faith does not mean this 'Parcha', that miracle or this 'Dora' or that thread, this stone or that stone this Pooja or that, NO! The field of faith is an area of science. It is no ordinary stuff! Maybe your faith is that I should get the reply from the 'Vyaaspeetha' that is to my liking or satisfaction and that is why you might have asked this question. Without faith, you cannot ask any question! Please do not consider faith to be unscientific! You may consider the blind faith to be unscientific, and it can never become scientific or logical! But the faith is totally scientific because it is Mata Parvati. And the scientist discovers or creates something new! The scientist also protects as well as can destroy it! And who is faith? 'Bhawani'! That is why my 'Tulsi' says, 'Bhava bhava vibhava paraabhava kaarrinnee, vishwa vimohini svbasa vihaarinneel', the faith is independent and not bound! Faith cannot be nurtured on the basis or 'Dorras' or threads or talismans, nor on the basis of 'Parchas' or miracles. Faith is self-dependent and moves according to its own inimical style! I had told you on the basis of the 'Gita' that please do not pass any judgement that so and so is good or bad! Man is neither good nor bad! Then how is he? He is as what his faith is! Faith in my opinion is a very ripened or matured science. Whereas, the blind faith is naught! It is just an illusion or falsehood or deceit or imposter or to put it bluntly, it is a trade! I should do this, do that, or something else, this goes on and on! At times out of sheer courtesy and decency we quietly hear such things from the dais! The 'Sadhuta' or saintliness comes in between. Even though we don't like it or agree but still have to hear! And when from such rich stages or very exalted daises such statements of the blind faith are made, then you really feel sorry for them! He is fooling himself as well as his listeners! Therefore, faith is the ultimate science.

'Bapu! My love for the lotus feet of my 'Sadguru' should increase, what should I do?' 'Naaha neha nita badhatta bilakata'. Tulsiji says that 'Mata-Sita', seeing her love increasing day by day for her 'Beloved', here 'Naaha' means husband or God, seeing the love grow unbound like the bird 'Chakvi' or the ruddy goose is very happy during the daytime in the same way Ma Jaanki used to be overjoyed! In the same way what one needs to do so that the love for the lotus feet of the 'Buddha-Purusha' should grow? Don't do anything! You cannot love, it just happens 'Pyaar kiya nahi jaata ho jaata hai'. How should this love grow? If your love is pure and free of complaints, free of any expectations and if it is not a put on, it will grow on its own. The love has this tendency of growing. Remove the obstacles

blocking its flow! The water is gushing out but if a stone comes in and blocks the flow then just remove that blockage and it will start flowing. 'Kaamanna rahittam, avichhinnam'. Maharishi Narada says, 'Pratikshana vardhamaannam, gunna rahittam', these are the 'Sutras' from the 'Narada Bhakti Sutra'. But I will tell you a secret or the key!

If these three things grow in your and my life then we should understand that the love for the 'Buddha-Purusha' is growing. First, the moment you go in front of the 'Buddha-Purusha' your heart begins to churn. The waves within seem to be in high tide and the heart beats faster. You experience something which is unexplainable and unimaginable. We have these experiences when we are in front of the 'Buddha-Purusha'. The heart does not bother about the eyes, hands or feet or for that matter any part of the body. The heart says that it feels like dancing. Since I have got this opportunity, I should dance. Like when 'Meera's' heart too is churned and the sea within turns choppy! Only these three 'Sutras' are there in my mind and my experience. When I used to study the 'Ramayana' in front of my 'Dadaji' and not just that, when I would go to offer him tea or press his feet, the moment I used to be near him my heart used to dance with an inexplicable joy as if I am not in 'Talgajarda', instead I am in the 'Tribhuvana'! This is my experience.

Our love for the lotus feet of the 'Buddha-Purusha' is growing, the very first proof of it is that our heart begins to shake or swing. But please wait for the next step. And you need to move forward because just the swinging of the heart is not enough. The second step is that on seeing the 'Buddha-Purusha' you feel a bright glow within. This goes on to prove that our love for the lotus feet of the 'Sadguru' is growing. Now let me give you perfect and a very strong example of the same. When Swami Vivekananda first went to meet 'Thakur', at first his heart began to swing and then he experienced a very bright light within like a sunshine within! The aspirant or the 'Sadhaka' is filled with amazement or he is dazed! From where has this light entered? Whose grace is this? The heart can be filled with a divine glow even with the words of the 'Buddha-Purusha' or just a mere glance, and you feel that as if you have been coroneted the King of a great kingdom! Please don't be satisfied with little! There is a 'Shruti' of the 'Chhandoggya Upanishad'; 'Na alpey sukham asti'. We are not satisfied with a little, we want the 'Whole'! That is why 'Kabir' says, 'Kaha Kabir mein poora paaya'. My 'Tulsiji' says, 'Paayo parama vishraam'.

I would like to especially tell my 'Saadhaka' that don't be satisfied with little. Go on looting your 'Sadguru' and eat him up fully! There is this word of 'Osho'; 'Enjoy your Buddha-Purusha'. He used to use any word just like that in a jiffy! But my 'Vyaaspeetha' has a certain amount of duty and responsibility that my

listeners or those who have a blind faith should in no way misconstrue what I am saying and it should in no way become a blot on spirituality or 'Aadhytma'! There should be a bright light and you should get enlightened but don't just stop at that. The third and the last step of the growth of love at the feet of the 'Buddha-Purusha' or if I may add that the highest peak and the very last step is that you become unaware of any swinging and neither are you mindful of any glow. There is a beautiful 'Sher' of this 'Ghazal'-

Who karam karttety hain ya sitam karttety hain|  
Hummnein uss nazar se kabhi unnhein dekha hee nahin|

Whether my 'Buddha-Purusha' is compassionate towards me or he persecutes me, what he does, I have not seen it! It is a very beautiful 'Ghazal'. The world around, friendship, relations, all become worthless when we see that the sun has risen within. And in the final stage, when the aspirant reaches this stage otherwise till such time everything matters in life. There is no need to destroy or negate the world but it begins to seem worthless. Because, you have got the 'Whole'! We are not going to be satisfied with a little. We need to be illumined. But this third step which I am going to tell you, please don't stop till you haven't reached this stage. When you reach the second stage, please don't make a rest-room there. The ultimate peaceful rest is at this final stage. And the last experience is a state of Divine bliss! It is just pouring or raining bliss or 'Ananda'. 'Ananda hee Ananda baras raha, balihaari aissey Sadguru ki'. We don't feel any pain or happiness, neither envy nor any attachment, neither darkness nor light; neither are we aware that we are nor we are aware of our non-existence! Just experience Divine bliss!

If your love grows then even your enemies pray for you. The creation on the universe will support you. In the 'Ramcharitmanas', in the veneration of Sri Sita-Ramji it is clearly said that I bow down and offer my 'Pranams' to both of them and the disconsolate or the distressed are very dear to them. 'Khinna' means the sad or depressed or distressed or those who have lost all hope. Please do not interpret it in this sense that since their Lordships love the distressed or sad lot so we should also become that. Please be wealthy and rich! But this is the way of the Almighty who looks after one and all! If you are poor or sad then be rest assured that He is there to help right at your doorstep. If you are wealthy and capable

then He leaves you free because you are strong and capable. Go out and play on your own, now! If you are poor then it is His duty to look after you, protect you and save you! And if you are capable and wealthy then leaves you play in the world freely on your own.

In the twenty first century we should ban such pessimistic words or ideas. Whatever or howsoever I may be, after all I am yours! Jagadguru Shankaracharya has taught us this. 'Matt samaha paataki naasti', I agree that I am a sinner of the first order but you too need to take care of your position and we are told that there is none other who is capable in eradicating our sins. And if you listen to my prayer and come out to do something then, 'Yattha yoggyam tatha kuru'. Sri Krishna says that you are mine. The 'Bhakta' is the name of the most courageous. He is a 'Narsingha'! That is why the 'Bhagat Shiromani' is 'Narsingha' or my 'Narsih'! The 'Narsingha' is the 'Panchaanana'. Five thoughts, the one who has five faced thoughts or in other words has five mouths that give us five great and lofty ideals is my 'Narsih Mehta'. I was speaking at the 'Narsih Mehta' University and there I told the students as well as the professors that my 'Narsih Mehta' is the truest sense a 'Narsingha'. Lion or the 'Singha' is called 'Panchaanana'. Four legs and the fifth is the mouth that is why it is called 'Panchaanana'. 'Narsih Mehta' has a five pronged thinking or an all-round approach that is why I call him 'Panchaanana' and he is very courageous and brave, he is not a pauper. He knows and has absolute faith that 'Deva ray vallo nathi dooballo, mhaaro Bhagwan nathi re bhikaari'.

I have just started saying this for some time that in our tradition they say that 'Sadhu toh chalta bhala' in other words the Sadhu must be on the move all the time. This is incomplete! Well, it is good that the Sadhu should be on the move 'Charaiveti' but I would like to add therein that 'Sadhu toh jaagta bhala'. Many people walk in their sleep! You are walking, fine but if you are asleep, can you become a Sadhu? 'Nako'! 'Sadhu toh chalta bhala' and the 'Talgajardi' sutra or the compendium to it is 'Sadhu toh jaagta bhala'! Just being awake is also not enough, 'Sadhu toh bhajta bhala'! The sadhu who is engaged in the 'Bhajan', who is immersed in remembering the Divine or in 'Harismarana'! Therefore a 'Trisuttriya' Sadhu. We shall talk about it tomorrow!

If these three things grow in your and my life then we should understand that our love for the 'Buddha-Purusha' has developed. First, the moment you go near the 'Buddha-Purusha' your heart or you experience a great churning within you. Then after you see him, your heart begins to be illumined. When the love for the lotus feet of the 'Buddha-Purusha' grows, then you experience a glow within. The third and the last step; you forget about the churning. The third is an experience, to be in a state of bliss! You don't think of your happiness or miseries, neither any attachment nor envy, neither darkness nor light, neither you feel that something is happening or your existence nor non-existence! Just a state of pure bliss!

## 'Sita' is 'Tridharmamaye'

Baap! At the beginning of today's 'Katha' I once again offer my 'Pranams' from the 'Vyaaspeetha' to all of you. We are discussing about 'Manas-Sita' and let us proceed a bit further! 'Pujyapada Goswamiji' is offering his 'Pranams' to 'Ramvallabha Mata-Sita' who is the creator, preserver and destroyer; she eradicates the miseries of her devotees and is eager for the welfare of one and all. This 'Mata-Sita' as per the Mantra of the 'Seetopanishad' is 'Sarva Vedamaye' and 'Sarva Devamaye'. Please remember yesterday's Sutras. Here before each adjective you can attach 'Sita' to it. Because the original text of the 'Upanishad' says, 'Sa sarva Vedamaye', I have understood this 'Sa' as 'Sita'. It is an indication towards 'Mata-Sita' because it is the 'Mantra' of the 'Seetopanishad'. But when we say 'Sa sarvavedamaye', 'Sa' is the very first and the last note of the musical scale 'Sa, Ray, Ga, Ma, Pa, Dha, Ni and Sa'; 'Sa Sarvavedamaye'. Though the word 'Sa' is not prefixed before each and every Sutra. 'Sa' is only in the beginning. But for the ease of understanding, 'Sa sarvalokamaye', 'Sa sarvakeertimaye', 'Sa sarvadharmamaye', 'Sa sarvaudhdhara' 'Sa kaaryakaaranmaye', 'Sa Mahalakshmidevasya', 'Sa bhinnabhinnaroopa', 'Sa chetanachetanaatmika'. 'Talgajarda' interprets this 'Sa' = 'Sita Sarvavedamaye'. You may ask that what right I have. How can you change the very first mantra? This is the right of the 'Rishi'. So, why are you interfering into it? The 'Rishi' will not say but you can because he is aware that what 'Talgajarda' is saying is correct! But you can deny it!

In the 'Seetopanishad', like in 'Sa sarvavedamaye', in the same way you were made to say 'Sa, Sa, Sa' all through. Yesterday, I had said 'Sita Sarvavedamaye' in place of 'Sa'. That is why, I am clarifying it for a clear understanding. My listeners are so studious that they are gradually becoming explorers and when I quote from a particular text then at some time or the other, they try and lay their hands on it and try to study it. I appreciate this! And when you try and study the original text and see 'Sa' then you will recollect that 'Bapu' had asked us to say 'Sita' and will say that there is an error on my part or 'Bapu' has made a mistake. There can be a mistake by a slip of the tongue! Because to continuously speak for four hours at a stretch, May Allah save me! It is a very difficult thing, Sahib! I was awake in the night. First I was sitting next to the 'Yagna-Kunda' and then went and sat on the swing and I was able to identify my own mistake that on the first day I had said that these are the days of the 'Aashaadhi Navaratri'. And by mistake I had said that these are also the 'Ramdeva Peer's Navaratri'. The 'Ramdeva Peers Navaratri' are in the month of 'Bhadraprada' and by mistake I said that these days also happen to be connected to Him! I was reminded about it in the night. Therefore, it should not happen in this manner and then people start misunderstanding or start believing something just because it has been spoken from here. In the entire mantra, 'Sa' comes just once but today all through I have used 'Sa, Sa, Sa...!' And yesterday, I had removed the 'Sa'! 'Sita Sarvavedamaye'! This is the painting done on the canvas of grace with the paintbrush of love. Therefore, it gives me the liberty to use any colour of my liking.

So, the 'Mata' is 'Vedamaye'. And 'Sita' too is 'Vedamaye'. All the three Vedas. Even the Vedas are incapable in singing 'Mata-Sita's' glories. The entire procedure given in the 'Vedas' are embodied in 'Sita'. The 'Upaasana-Kanda' of the Vedas as well as the 'Gyaan-Kanda' of the Vedas are embodied in her. By taking part as the companion of Sri Rama in the 'Leela', she has enacted her 'Kriya-Kanda'. When the question arose of her entering the fire, she displayed the 'Gyaan-Kanda' of the Vedas by displaying her maturity and smilingly entered the fire as it was just a part of the 'Leela' or a mere play! And fixing her vision on the sole of her feet, she was immersed in the remembrance of the Lord and this image of hers that is seen in the 'Sunderkanda' is the 'Upaasana-Kanda' of the Vedas. 'Sita' is 'Sarva Vedamaye'. Lord Brahma is the creator, Lord Vishnu is the preserver and Lord Shiva is the destroyer. Therefore, 'Udbhava sthiti sanghaar karrinneem'. 'Sita' alone carries out all the three functions so she is 'Sarva Devamaye'. 'Tridevamaye Sa Sita'. This goes on to prove that 'Sita' is 'Sarva Devamaye'.

There are different Deities for the different organs of our body. In 'Mata-Sita' all the 'Devas' find a place. So, 'Sa' is 'Sita'. Or 'Nothing'! 'Lokamaye', there are the three 'Lokas' namely, 'Swarga, Mrityu and Pataala', it goes on in the count of three and 'Mata-Sita' is present in all the three. In the nether world in the form of 'Durga'. I had mentioned this earlier that in the different forms of 'Mata-Sita' one form is of 'Durga' and another is 'Lakshmi'. She is 'Keerti' as well as 'Shree'. 'Mata-Sita' is also in the nether worlds and on the earth as well. She is the daughter of Mother Earth and finally she enters back from where she had come! 'Tulsidaji' has written a small text named 'Ramaagya'. Therein, there are two debatable topics pertaining to 'Mata-Sita'. First is her 'Agni-Pareeksha' i.e. test by fire and her

entering into the depths of the Earth. Goswamiji says there that this issue of the 'Agni-Pareeksha' of 'Mata-Sita' is auspicious, it is a good omen and is fortunate. This 'Agni-Pareeksha' is a boon or a great blessing for the world. But her entering into the Earth is inauspicious or unfortunate. Whenever any 'Buddha-Purusha' comes in this world then his/her test by fire is a good omen for the world at large but the departure of the 'Buddha-Purusha' is very-very unfortunate for the world.

Goswamiji calls one a good omen and the other as a bad omen! The topic of the 'Garland' in 'Narsih Mehta's' life is an auspicious incident. We might feel bad that 'Narsihji' had to face so many hardships. But for people like you and me it is a great lesson that if a great saint like him also had to face so many hardships and pass through the test by fire then we aren't even worth a dime in comparison! Therefore, it is a good omen and a great consolation and a reassurance to not lose heart! But the going away of the 'Buddha-Purusha'! When Jesus went or Socrates departed or when Buddha left, the going of such great personalities is a great loss to mankind as well as very unfortunate! When Lord Krishna was leaving then the river 'Gomati' pulled out the veil to cover her face for she could not see this tragic moment! When Gandhi Bapu left, innumerable eyes shed tears. The departure of the 'Buddha-Purusha' is a great loss for us! That's why at times we feel that why did this moment had to come in our life? The vision of the saint is so unique and minute! This is the spirit expressed in the 'Ramaagya'. So, one is said to be auspicious and the other inauspicious!

Therefore, 'Mata-Sita' is 'Trilokamaye'. Maharishi Valmiki does not say anything about 'Mata-Sita's' childhood. But he does talk about her incarnation and tells us the manner in which the 'Vedavati' descends! And she is Maharaja 'Shiradhwa'ja's daughter. She has descended from the heavens or say the skies because she resides in all the three worlds, 'Sarva Lokamaye'. Then 'Vedavati' goes to Himalayas to perform 'Tapasya'. She is divinely beautiful. And 'Ravana' used to roam around freely wherever he wanted. He was so powerful and had earned so many boons that he had no restrictions and could go wherever he felt like. He sees 'Vedavati' while she was immersed in a state of deep meditation. 'Ravana' gets attracted by her divine beauty. Three factors come into play when one is attracted by someone's beauty. Why did Ma Janaki get attracted on seeing Lord Rama in the 'Pushp'-Vaatika? Just on the first glance why did she become emotional? The woman who had seen Him before didn't know His name so she couldn't tell her who He was!

Dekhana baag Kunwara dou aaye|

No information about their names, where have they come from but putting it in very simple words, it was 'Love at first sight'!

'Dada' has made me drink one-one word at a time, Sahib! He used to go deep into the different meanings of each word. At times, just on one word or one topic, he would go on teaching me for three-three days at a stretch. Because, he used to say that, 'Son! Why has it been said like this? Why is this spoken in this manner here? At times just to explain this would take up three days! It was indeed a great benevolence on me. Let me tell you this in between. Why have I taken away the bow and arrow from the hands of Ramji at my temple? From where did the seed of this sprout? I was very small then. We used to play on the platform of the temple. The other children of the 'Sadhus' who were mostly of my age. In those days there used to be no toys per se for us to play in the village. We could buy some during the 'Janmashtami-Mela'. We didn't have money to buy! So, how to get toys to play? We used to make the bows and arrows out of the 'Saavarnni Salli'. All of us since we did not have any other toys to play, we used to play with these. I had not made any but I was watching my friends make them. In this while 'Dada' came there. I was holding the straw like thin reed in my hand and was watching so that I could copy them and make one for myself. At that very moment he took away the reed I was holding and said, 'Khottun! Khottun! Ye Shastra na banaavaaya sadhuna ddekkraonney'. He just broke that reed and went away. This seed was planted within me during my childhood and that very seed sprouted in this manner and I got the bows and arrows removed from the hands of Sri Rama in my 'Ramji' temple. We don't know that when what is sowed in our innocent minds and when it sprouts up in what way? Otherwise to remove the bow and arrow from the hands of Sri Rama! This is just Guru's grace. Many 'Dharma-Gurus' were disturbed by it! They did not say anything to me which is their generosity! Many litterateurs were uncomfortable because of it. They did not say anything is an indication of their wisdom and if any one managed to say then they just joked and laughed it away saying, who can explain it to Bapu? If you take away the spinning wheel or 'Charkha' from the hands of Gandhi Bapu then how would it feel? People even made such comments but I was able to digest everything. After a very long time this thought came back to me in a flash explaining to me the origin of the thought. Somehow, weapons do not appeal to me and this word doesn't exist in my dictionary.

So, 'Ravana' was attracted towards the divine beauty of 'Vedavati'. And three factors are behind this attraction. Why did Ma Janaki get attracted towards Lord Rama? Why did Sri Rama get attracted on seeing

Ma Janaki in the 'Pushpa-Vaatika'. There are three factors behind this attraction, my dear brothers and sisters please think about it. One attraction or the pull is out of passion or desire. When one sees a divine beauty or something that he very much likes then he/she gets attracted towards it. You can call it a psychological reason and if you don't want to use such a decorative and a difficult word and rummage through your own personal experiences then you will find that this is a passionate attraction (Vaasana preritt). There is another attraction which is 'Upaasana-Preritt' or out of a feeling of worship or devotion. Say, that you have an inclination for meditation and you want to meditate. There is a Shiva idol and you go and sit next to it. You see a nice tree, or a clean and a pure river and you feel that this is the right place for meditation then this attraction is prompted by your devotion. You sit on the sea shore! Like Swami Vivekananda jumped into the sea and swam across and sat on the rock at 'Kannyakumari' to meditate. This was an attraction due to the devotion. If I sit down to perform the 'Abhishekam' of Lord Shiva and think that when I can offer 'Gangajal, Billva' leaves etc. then this too is prompted by a feeling of devotion. When I sit near the 'Ramayana' then I get a feeling of bliss or 'Ananda'. This again is due to the devotion. When will I offer the 'Tulsi' leaves to my 'Shaaligram Bhagwan'? This is the pull of devotion. And the third one is neither out of passion nor out of devotion but is out of destiny. At times one is destined to be attracted towards a person or a thing and so on! When there is no passionate desire or any devotional pull but the destiny takes us there!

So, my dear brothers and sisters, 'Mata-Sita' is 'Vedavati' who has descended from the heavens and is the daughter of 'Shiradhawaja'. While roaming listlessly, 'Ravana' sees her and is passionately attracted towards her. He didn't have even an iota of devotion. He could not restrain himself and goes and disturbs her in her 'Tapasya'. Okay, say he created a disturbance and she opened her eyes and 'Ravana' spoke to her and behaved like a leech. After all 'Vedavati' was a great 'Tapasvini' and the 'Tapas' has its own 'Shakti'. This energy can be harnessed for the good of mankind but if this energy goes in a different direction then it can curse and burn down or destroy whatever it wants to. 'Vedavati' with the power of her 'Tapas' immolated herself in the fire of Yoga (Yogagni). Since you have touched me, I shall destroy this body. I was doing this penance to become the slave of Lord Vishnu. I descended from the heavens just to do 'Tapas' and fulfil my aim of becoming the servant of my Lord Vishnu and be totally unconditionally surrendered at His Divine Lotus Feet! You have disturbed by concentration and I have been touched by a demon and that's why I don't want to

keep this physical form of mine which has been sullied by your touch! And she instantly produces the fire by the power of her 'Yoga' and immolates herself in it. Now whether you attribute it to be a miracle or call it by any other name, 'Vedavati' who had descended from the heavens, then incarnates as a beautiful Lotus flower. 'Ravana' takes this beautiful flower with him to Lanka. 'Mandodari' asked him that what have you brought? I don't feel comfortable seeing it. She called the astrologers and the wise men to take their opinion. She was advised that please get it discarded from here or else it will be the cause of the destruction of your clan!

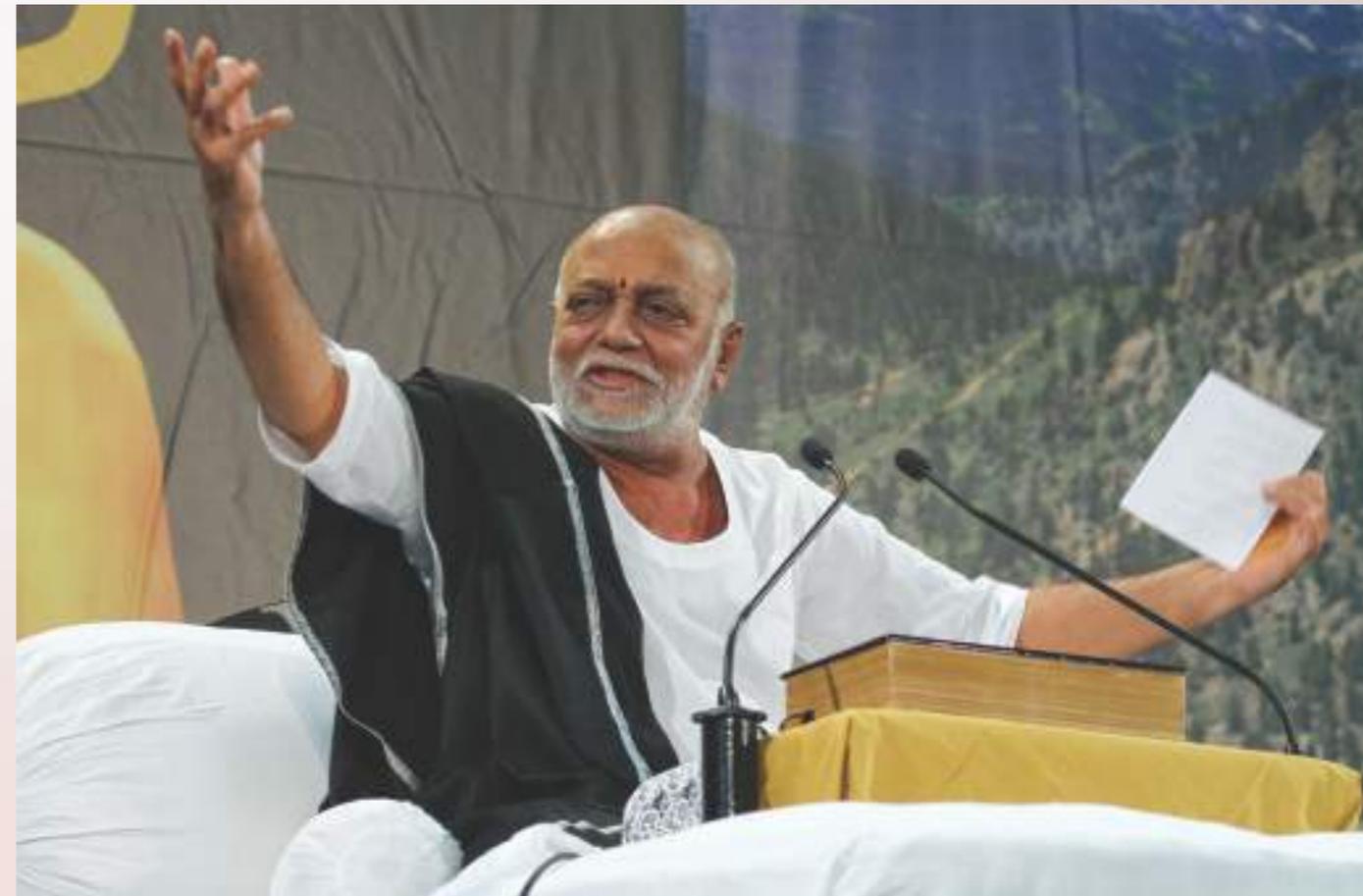
In our 'Kathas', we find many instances when great souls come down in the form of a beautiful flower or a Lotus flower or any other flower for that matter. This storyline continued till the time of 'Kabir', or it continued till 'Sahib' wherein it is believed that 'Kabir' was born from a flower. We incarnate him as a flower! There are many such great souls whom we have to accept to have come in the form of a Lotus. Because, lotus is the symbol of total detachment or disinclination. Then the story goes that this lotus flower was thrown into the sea. Floating in the waters of the sea it reached the shore line close to 'Mithila' in Bihar. Some say that it was taken to Bihar and some others believe that it was taken to 'Janakpuri'. Someone took it somewhere else. During the great famine in his kingdom, 'Maharaja Janaka' ploughed the field and with the tip of his plough he drew a line in the field and this line is called 'Sita'. And Ma Janaki came out from there only! This goes to prove the fact of the 'Seetopanishad' that 'Sita' is 'Sarvalokamaye'. She is in the nether world, on the earth as well as the heavens.

'Sarva Keertimaye', 'Keerti' or fame is of three types, 'Rajasic, Taamasic and Sattvic'! When someone kills very many people then their fame spreads far and wide but this fame is 'Taamasic' in nature. 'Parashuramji' destroyed all the 'Kshatriyas' from the face of the earth. If a terrorist kills so many innocent people then his name spreads all over the world even if it is because of his cruelty or barbaric acts. His followers sing it as his act of bravery and fame though ill gotten! This is a 'Taamasic' fame, out of fear and not out of genuine respect. The second type of fame in 'Rajasic' in nature. You have a lot of wealth and you have got a temple made or an ashram or a cow-shed or a dairy or have organized a 'Katha'! It is good and you get both name and fame out of it. But it is a 'Rajasic-Keerti'. Say, if someone does 'Pooja' for hours, sits in meditation, worships, his 'Keerti' too spreads. People say, 'Wow! He worships for six hours at a stretch!' All this is 'Sattvic-Keerti'. 'Bhajan' is the only one thing that is free from all these three 'Keertis'.

Therefore, 'Mata-Sita' has all the three 'Keertis'. 'Sita Sarva Dharmamaye', and from the 'Talgajardi' viewpoint, Dharma is threefold! Not Hindu or Moslem or Sikh or Christian. There are three aspects of Dharma. What are they? One is 'Svadharm', the second is 'Paradharm' and the third is 'Parama-Dharma'. These are the three 'Dharmas'. It is a very broad definition which fits into each and every belief system. So, the first is 'Svadharm' and the 'Bhagwadgita' says that it is the best even if you have to lay down your life while performing your 'Svadharm'. Another is the 'Parama-Dharma'. You are born Indian but are settled abroad, great! You earn well and send your children to study in the best of the universities but at home, please speak in Gujarati or Hindi or in your mother tongue. 'Svadharm' is to hold on to your values. Whatever be your religion and whether you worship Rama or Krishna or Shiva or Durga or if you are a Moslem then you worship Prophet Mohammad but please don't undermine the other religions. But for many people, the moment the topic of the Hindu religion will come they will go on riling it! What harm has the Hindu religion done to you? Is the Ganges Hindu? Or, is the Yamuna Hindu? If it would have flown through your country then you would have constructed a dam over it and would have used it for irrigation purposes! Because

you don't have it so it is very easy to rile it! The moment the mention of 'Rama' is there, the criticism begins! When we talk about the 'Ramkatha', there too riling starts! How sick people are they? Their minds are sick! There are many weaknesses with our religion, I agree and they should be eradicated!

The second Dharma is 'Paradharm'! One meaning of Dharma is your nature! My nature is not like others, please don't go into it! That is their nature and this is your nature. Live in your own nature. Maybe we are small, so be it! If we are bad, so be it! What is, 'IS'! 'Paradharm' is their religion and we are not warranted or obliged to follow it. Gandhiji also for some time was inclined to become a Christian. That very moment, the great benevolent saint, 'Srimadd Rajchandra' came and stopped him from doing so. They were having a 'Satsanga' in those days discussing various aspects of spirituality and religious practices. His mind was a bit shaky then! And a member of his family, proceeded towards Islam. And finally Gandhi Babu arrived at this firm resolve that I am a Hindu and I have no qualms in admitting it! But his Hindutva was vast and open like the sky, deep like the ocean, lofty like the 'Gauri-Shankar' peak, which it is in any case! We have made it small. And the third is the 'Parama-Dharma'. 'Mata-Sita' embodies all the three within her. 'She is



'Tridharmamaye!' 'Sarvaadhara kaarya-kaarannmaye'. 'Mata-Sita' as the daughter of the mother Earth automatically becomes the support for each and everything. She holds all of us on her bosom! Being the daughter of the Mother Earth or as the 'Bhoomija', she bears all of us on her! And she is 'Kaarya-Kaarannaroopa'; this 'Kaarya & Kaarana' is a great philosophical topic or theory. Though, this cause and effect theory does not apply to 'Brahmman'! But in the sphere of 'Leela', even the 'Brahmman' has to take on a reason for His sport!

Mein kachhu karaba lalit nara leela|

Here the theory of cause and effect applies. 'Mahalakshmi Devassya'; again three forms. 'Mahalakshmi, Mahakaali and Mahasaraswati'. They all are 'Sita'! 'Kahiyatt bhinna abhinna', this is 'Mata-Sitas' form. To see it appears separate but in experience she is 'ONE'. It is the 'Upanishadic' form of 'Mata-Sita'. 'Chetana achetanamika'; she is animate as well as inanimate! 'Jadd-chetanamaya'! That is why, Goswamiji says that this world is 'Jadd-Chetanamaya'! But because it is 'Sita-Ramamaya', that is why-

Siya-Ramamaya saba jaga jaani|

Karahun pranaam jorri juga paani||

This animate and inanimate form of energy is 'Mata-Sita'. 'Vibhaag bhedaascha Hari roopa', the Divine mother takes care of her children according to their nature and worthiness. To the little ones, she feeds them milk. A little elder she feeds him/her with her own hands. When the child grows a little bigger then she will force to have a little more milk! Seeing the worthiness and their natures, the Divine Mother 'Sita' looks after the entire creation. Even this form of hers has been explained. In 'Mata-Sita' or in the energy of her consciousness the demons, Rakshasas, ghosts, spirits, Pishaacha, ghosts with a body and without body all find a place within her. Even the demons are her children and the Asuras are also her children. The ghosts and spirits are also her children. This entire creation is hers. She is the Divine Mother of the entire creation. As the ocean and the water she takes on a masculine form! Water is the form of the 'Varun Deva'. That is why it is masculine and the waves are feminine.

So, there are four characteristics of 'Brahmman', Baap! We have a great text of 'Sutras' given by 'Veda-Vyaasa' known as the 'Brahma-Sutra'. And the very first sutra is, 'Athaatto Brahmajigyaasa'. What is Brahmman? The Rishi of the Upanishad says, 'Sattiyam gyaannam ananttam ananddam aettatt vastu chhatusttayam Brahma lakshannam'. This is a mantra of the Upanishad. You might have heard this from quite a few 'Vedantis'. Just four attributes, 'Truth,

knowledge, infinity (Ananttam) and bliss (Ananddam)'. Truth is a characteristic of 'Brahmman'. Knowledge is an attribute of 'Brahmman'. Infiniteness is a characteristic of 'Brahmman' and the union of all the three is bliss. 'Aettatt chhatusttayam Brahma lakshannam'. This very old mantra has come back to memory! But I visualize it in three ways. 'Brahmma' means truth. My very clear view about 'Gyaan' or knowledge is that it means love. If I am asked that what you understand about knowledge then my reply is that it means love! For the scholars or learned men this will be a bit surprising that how can knowledge be love? Yes, it is for me at least that the knowledgeable person is a lover. And a truly knowledgeable person has to be a lover! Therefore, knowledge means love. I experience the sutras of the Upanishads in this way! 'Sattiyam'; truth. 'Gyaannam'; love. 'Ananttam', compassion is unlimited. Compassion cannot be passable or just for the heck of it! 'Karuna Sindhu'. So, the unified form of truth, love and compassion is bliss or is 'Ananddam'. Can knowledge not be love? To love is what knowledge is all about. 'Gangasati' had not read the scriptures. But she was in love with the Divine. Today, the Vedantis are deliberating on each of her 'Padas'. So, the synonym of knowledge is love. Or I may put it in this way that the meaning of love is knowledge. Knowledge is the translation of love. Knowledge is the definition of love. Then what is the characteristic of 'Brahmman'? Truth, love and compassion. If someone talks to you about 'Brahmman' then please understand that there should be four things in it. There should be truth, knowledge, infiniteness and he should be eternal. And the combination of all the three should culminate in total bliss. That is called 'Sadchiddananda Brahmman'. So, Ma Jaanki is 'Brahmman' in a female form. Rama is the 'Brahmman' in male form but intrinsically they both are 'ONE'! That is why the sutra that I found for 'Mata-Sita' in the 'Seetopanishad', whatever I could understand I have tried to present it before you.

Our discussion is centred on 'Manas-Sita'. So, Baap! In the remaining time that is available with us let us proceed a bit further. I shall share with you the inimical style in which 'Tribhuvana Dada' used to teach me!

Tehi avasara Sita tahan aaye|

'Sita' came! Why did she come? For the worship of 'Ma Gauri'. Who sent her? 'Mata Sunaina' sent her. It is the duty of the mothers and not of the fathers that they should send their daughters for the worship of 'Mata-Parvati'. What is the objective behind it? 'Girija poojana Janani pathaye'. And she was not sent alone. These are all my 'Dada's' way of explaining the text.

Sanga sakhi saba subhaga sayaani|

A number of her friends are accompanying her. 'Sita' is the royal princess, the daughter of Maharaja Janaka. Though, it is said that there were eight handmaids. Here, the number has not been mentioned. 'Sanga sakhi saba'. The meaning of 'Saba' is many. But how are these friends? 'Subhaga sayaani'; 'Subhaga' means beautiful. All the girls are very beautiful. Beauty is an essential part here! Please don't criticize the beauty. Here, the beauty pertains to both external as well as internal beauty. Here, it is just not a matter of physical beauty! 'Sayaani' means the intellectual beauty. These friends are very judicious or clear headed. Sensibility is the beauty of the brain. And loveliness is the physical beauty. My dear sisters and daughters, please have good friends meaning beautiful to look as well as sensible or judicious from within. The company of certain people is responsible in bringing about a lot of changes in us. There is greatness of company. 'Mata-Sunaina' has sent all of them for the worship of 'Ma Girija'.

'Sitaji' comes to the garden or the 'Pushpa-Vaatika'. By the side of the temple of 'Ma Gauri' there is a beautiful lake. It is a very beautiful spot! The surroundings are truly beautiful. 'Dada' used to say that 'Beta! The surroundings of the temple should be beautiful. The area near about should be clean. And 'Mann-Moha'; 'Mandir aevun hou jjoiey kay apannu mann aemma khenchhaya', our mind should get attracted to go there! Along with her friend, Ma Janaki bathed in the lake. And, Gayei mudita mann Gauri niketa'. When you go to worship then please go with a happy mind, sing while you go; and your tune or voice should be appealing. Have a purifying bath in the clean waters of the lake and then enter the beautiful precincts of the temple. And 'Pooja keenhi adhika anuraga'. 'Pooja-Paath' is not bad at all and even if the ingredients required for it are more or less, doesn't matter but our hearts should be overflowing with the divine love and affection. The ingredients might be very few but the love should be abundant. These are all 'Dada's' interpretations. Holding on to each and every word he would just go on in the same line! He never left or

omitted even a single word. 'Pooja keenhi adhika anuraaga'. Then what did she do?

Nija anuroopa subhaga bara maanga|

The Indian girls should worship the Goddess Devi and keep the fast of 'Jaya-Parvati'. As a boon they only ask for these two things. 'Nija anuroopa'; 'Manney yogya chhokarro malley'. And 'Subhaga'; 'Chhokarro sundar hovu jjoiey'. Ma Janaki is aware that her marriage is less dependent on her prayers but more dependent on her father's promise! Ei paaghaddi manney shoon samjhaavti thi?' A few of these meanings I am speaking for the first time. Ma Janaki prays to 'Mata-Gauri' to bless her with the groom as per her liking because, even if I pray for a million boons, my future is linked with my father's vow! Because the vow is that one who shall break the bow I will have to marry him! And it is quite likely that one who breaks the bow is not to my liking and if he is not smart and handsome, then? Therefore, she prays that 'O Mother! Maybe my fate is tied with breaking of the bow but let it be broken by the one who befits me! If a person with demonic traits or one with a hunch back breaks it then I will be forced to spend the rest of my life with such a person. That is why, let that person befit me! 'Nija anuroopa'. And he should be extremely handsome! And Sahib! She did get one like that. 'Sahaja sundara saanwarro'. If the prayer is done with a great devotional fervour then it has to give results or it is answered accordingly. When all this was going on in the sanctum sanctorum of Ma Bhawani's temple then one out of these eight or however many they were, slipped out of the temple to see the garden. What does this imply? One, it could be carelessness on her part because all the handmaids were instructed by 'Mata-Sunaina' to accompany 'Ma Janaki' for the 'Girija-Poojan' and not to see the garden. But this particular maiden behaved apparently a bit carelessly because she was not interested in the 'Pooja' and neither keen on doing the 'Darshan' in the temple. She had taken the bath just out of a formality. They all were merrily singing and she turns away in the opposite direction. Why did she turn? All the reasons will have to be explained.

'Sita' is 'Sarvadharmamaye'; and from the 'Talgajardi' view point are three Dharmas. What are they? One is 'Svadharm', another is 'Paradharm' and the third is 'Parama-Dharma'. These are three Dharmas. The Gita also talks about the 'Svadharm' and says that it is a great honour to die for your 'Svadharm'. Whatever is your Dharma which you believe in like Sri Rama or Krishna or Devi Durga or if you are a Moslem then Islam. But kindly do not undermine anybody else's religion. I see many people that the moment the topic of the Hindu Dharma comes they go all out to criticize it! After all in what way has the Hindu Dharma harmed you? When there is a talk about Rama then again they are trying to put Him down! Even when you talk about the 'Ramkatha' there also you take off on it! The second is 'Paradharm'. One meaning of Dharma is one's nature. Please don't go into this that my nature is not like him/her. Then is the 'Parama-Dharma'. 'Mata-Sita' embodies all the three in her. 'She is 'Tridharmamaye'!

Gayei rahi dekhana phullwaai|

Most of the people go to the temple to have the 'Darshan' of the God. But one out of a billion will do the 'Brahma-Darshana' in the garden. We all try and see God in the temples only. This mature maiden says that of-course, the temple is important but don't ignore the natural beauty of the garden! 'Chhattaka Kokilla Keera Chhakorra'. Here, Goswamiji has tried to show the different sounds made by the different birds. These were clearly audible in the beautiful garden. Almighty is not enclosed only in the four walls of the temple, He is also present in the garden outside. Just see how lofty and a great thought emanated out of this topic! Now comes the line which we have taken-

'Tehin dou bandhu billokkay jaaye|'

This handmaid seem to be absolutely free, and independent. She went here, then in the bushes and roams freely in the garden. At times, the one's engaged in too much 'Pooja-Paatth' see Him later and the one with a very liberated mind-set see Him, just like that roaming around! She sees both the brothers! And had 'Love at first sight'!

Prema bibasa Sita pahin aaye|'

Just at a glance she was struck by the cupid's arrow or in other words fell in love! Now just see her understanding while the love was in excess! When a person sees someone and is love struck instantly then he/she doesn't have any semblance of the direction. Maharaja Janaka is a very wise ruler of wise people. And this handmaid was of his land is very discerning! That is why in the event of unrestrained love only two possibilities exist. First is that runs and tries to touch Sri Rama. What can the unrestrained love not do? She would try to go close to Him or may want to ask Him or out of any excuse try to touch Him and talk to Him. But she lost direction. If you are struck with such a situation in love of an unknown person then just don't dash towards him/her. 'Sita' is well known to me. 'Kishoriji' is the soul of this universe. She ran towards 'Mata-Sita'. Seeing her state, Ma Janaki and her friends wondered that what has happened to her. Should she be reprimanded? She had come to worship Ma Gauri. Where did she go away? When they saw her helpless lovelorn state, no one complained or scolded her. Seeing her state the others started getting goose bumps and each and every pore blithe.

Kahu kaaranu nija harasha kara poochhahin saba mridu baina|'

If you want to get any information from someone then please ask very politely and sweetly; don't ask in a harsh tone. What is the reason of this joy? At times when you worship with a great devotional fervour

then you get the fruit outside! Here the 'Pooja' was performed and there you get the 'Sadguru'. The handmaid who came running in had already seen Sri Rama. The 'Buddha-Purusha' should be such who has had the experience of the Divine. He alone can guide us or tell us. The worship with devotion and the meeting with the 'Sadguru' is the fruit! The journey from the revered to the beloved. 'Sita' will go up to Rama! All the rest ask her in one voice that what is the reason behind this joy? Why are you so blithe? Why are tears of love flowing down your cheeks? After a while, with a lot of difficulty she comes out of her emotional state and says-

Dekhana baagu kunwara dou aaye|

Baya kisore saba bhaanti suhaaye|

'Seettye!' Two Princes have come to see the

garden. She didn't know their names yet! Love doesn't enquire about name or place! 'Network goathavinney prema na thaaye!' That is why she couldn't say their names, 'Rama and Lakhana'. She just said, Princes. It seems that they have come to see the garden. With a special hint for 'Kishoriji' she says that they are of an adolescent age and youthful! What more do I say because I was totally overtaken by my emotions doing their 'Darshan' but they are very handsome! 'Saba bhaanti suhaaye'. In 'Ma-Sita's' heart an anxiety arose. Everything is in perfect decorum and propriety of conduct. If the handmaid had so much etiquette and decency then she is the queen or say the mother of all and what to talk of her propriety? After all, she is the daughter of Maharaja Janaka! She is anxious! She became curious to see the princes. She neither says anything nor asks! And she concealed her emotions in such a way as if puts on a veil, 'Preeti purratana lakhaai na koi'. I have a bond of eternal love with the Prince in question. But no one knows about it. Sumirri Siya Narada bachana'. Now just see, the beautiful picture presented by the poet here!

Chakita bilokati sakala disi janu sisu mruggi sabheeta|

The deer has either died or has gone somewhere the fawn has got stuck all alone in the forest. At that moment a hunter is coming in her direction and she hears the footsteps and is very afraid without her mother. Scared, she is looking in all directions to find the mother. My Goswamiji paints this picture for all of us where he is comparing the innocent 'Janaki' to this fawn who is looking in all directions! But there is discerning understanding and propriety of conduct and she is trying to look for the Lord in all directions just like this little scared fawn 'Chakita bilokati sakala disi janu sisu mruggi sabheeta'. Kindly keep this beautiful picture etched in your hearts and the other scenes in the manner of description by my 'Dada' I will try to present before you tomorrow!

Baap! By the grace of the Divine, you and I are engaged in a divine discussion during this nine day 'Ramkatha' and we are focussed on the principal character of 'Mata-Sita'. Let us proceed a bit further. There are many queries. 'So much is being said about 'Sita' but what is the root energy?' 'Sita' is the root or the primordial energy. But the very same 'Parama-Tattva' or the Almighty has been presented by the discerning power of different Rishis according to their individual experiences. Like, on the stage an actor becomes Rama, then Krishna and then Shiva. Depending on our individual religious belief we see it in different forms. The 'Shaastrakaaras' or the Rishis of the scriptures have declared that 'Sita' is 'Sati'. 'Sita' is 'Durga'. They have gone to this extent and said that 'Sita' is 'Shambhu'! She has three eyes. She has the crescent moon adorning her forehead. Merely seeing it on the surface gives rise to confusion. If we don't go right up to the root then it might hurt our beliefs that how is this possible? But people of different religions say we have only one God or only one Allah! You have many Rama, Krishna, Shiva, etc. etc. I will not say that they are ignorant but may be due to paucity of time or lack of understanding they have not yet reached the root point. In our case, the Rishis have tried to establish just 'One Supreme Consciousness or Entity or Reality' in different ways. That is why, this utterance, 'Ekkam Saddvippra' came in.

Whatever the Rishis of our scriptures have said, I would like to read out a mantra before you. In it, 'Mata-Sita' has been presented in different forms.

Aallhaadroopinnim Siddhim Shivam Shivakarrim Sati|

Namaami Vishwa Janani Ramchandra drishti Vallabhaam Seetam. ....

So, Baap! Here 'Mata-Sita' or the 'Sita' consciousness has been seen in so many different forms. One Rishi seeing from his viewpoint said that she is the 'Aallhaadroopinnim'. She never gives grief in spite of the fact that she may have to bear scorn or abuse or revilement and in turn blesses us with 'Prasad'. She is the 'Aallhaaddini'. I will go to this extent and say that in your son, father, daughter, wife, mother, sister, daughter-in-law, mother-in-law etc. with them till the time you feel extreme joy, then till such time, they are 'Sita'. Even if he is a man, makes no difference. Tulsiji never says that Ma Bhawani or 'Sita-Mata' has got to be only in a female form! Durga koti amita khala marddana|

Tulsiji has written that Sri Rama is billions of 'Durga' in one form. The ones who give us the divine joy and for the length of time we can receive this joy, they are 'Mata-Sita'. I will not just keep our attention on a person alone. Any poem, any line, any incident, any article, any tune, any Raga, any musical instrument, any 'Maun', any speech or discourse, or anything that is pleasing to our ears and fills us with divine joy. During these days if I am joyous while speaking and you receive it with joy then 'Mata-Sita' is roaming around in this hall! This alone is the 'Sita' consciousness. If the child gives us immense joy then that child is 'Sita' even if his name is 'Shivam'! He will become 'Shivani' for us! Even if the name is 'Durga-Shankar' or just Durga or Kapil? It is 'Kapila' only! The one who is willing to see the scripture in this vast and a broad outlook, I feel that only he can explore the mysteries and the divine secrets hidden in its womb!

This 'Ramcharitmanas' is not just the 'Ramcharitmanas' but it is 'Sita-Rama Rahasyopanishad'. The mysteries surrounding Sri Sita-Ramji are unravelled by the grace of the Guru and consider this text to be the Upanishad. By treating it as the Upanishad, the glory of the 'Upanishads' will not diminish in any way. The 'Ramcharitmanas' is so special that in it there is 'Sita, Sati, Durga, Bhawani, Parvati, Kishori as well as Ramvallabha'. It is truly an extra-ordinary text.

Yesterday, we discussed that there are three types of attraction, one out of passion, second out of a sense of worship and the third is an attraction that is destined! I am trying to tell you that the 'Prasad' I got from my 'Dadaji', I am sharing it with you all. Just imagine! Lord Rama on seeing 'Mata-Sita' just spoke very plainly and decisively. He did not care to think that his younger brother was with Him and He did not bother about the fact that 'Sita' is accompanied by so many of her friends. He became oblivious of this fact as well that so many gardeners were around along with the security guards. When the love is pure then it does not have the time to look around! Who is there or not there around me? Who is higher and who is lower? Who is ahead and who is behind? The one who is busy seeing all this can never love, he is doing business! When I look at this topic from different angles then newer paths

emerge each time. The normal rule is that the handmaids should be following behind. 'Mata-Sita' liked the friend who had already seen the Lord. She could have walked with her but she asked her friend to lead her. She became so dear to her! Because, she was the one who said, 'Dekhana baag Kunwara dou aaye'. Since she mentioned this, 'Sita' was reminded of her eternal bond of love with Sri Rama.

My dear young brothers and sisters, please try and understand me. If you misinterpret my words then that is your responsibility! If you get passionately attracted towards a person, or get attracted with the feeling of devotion or out of an act of fate; at any time, supposing you were friends from so many different births and you feel a special soul connection with this person and if you remain steadfast in your resolve then believe me, you shall be victorious. If you try and deceive the other person then you are finished! Please try to understand my teaching carefully! I, normally never teach or preach but here I am using this word with a purpose! Please tie a knot in your cloth my dear children; if you feel any attraction then please be careful that love is not bad at all and deceit in love is the worst. How much we deceive one another today! You can do the 'Paath' of the 'Ramayana' or 'Sunderkanda' later but first try to read your own mind! How much are you deceiving yourself? How will you ever be peaceful? You might get a fleeting momentary happiness but in fact, where is happiness today? You may get some implements or things which might give you a momentary pleasure. You may get a large LED TV or the latest mobile phone in your hand but where is happiness? Peace is miles away! 'Ananda' is the fourth attribute of 'Brahmman'. We keep on getting deceived and deceiving others! The husband deceives the wife and vice versa! Brother deceives brother, father deceives the son or vice versa. Sri Rama says very clearly-

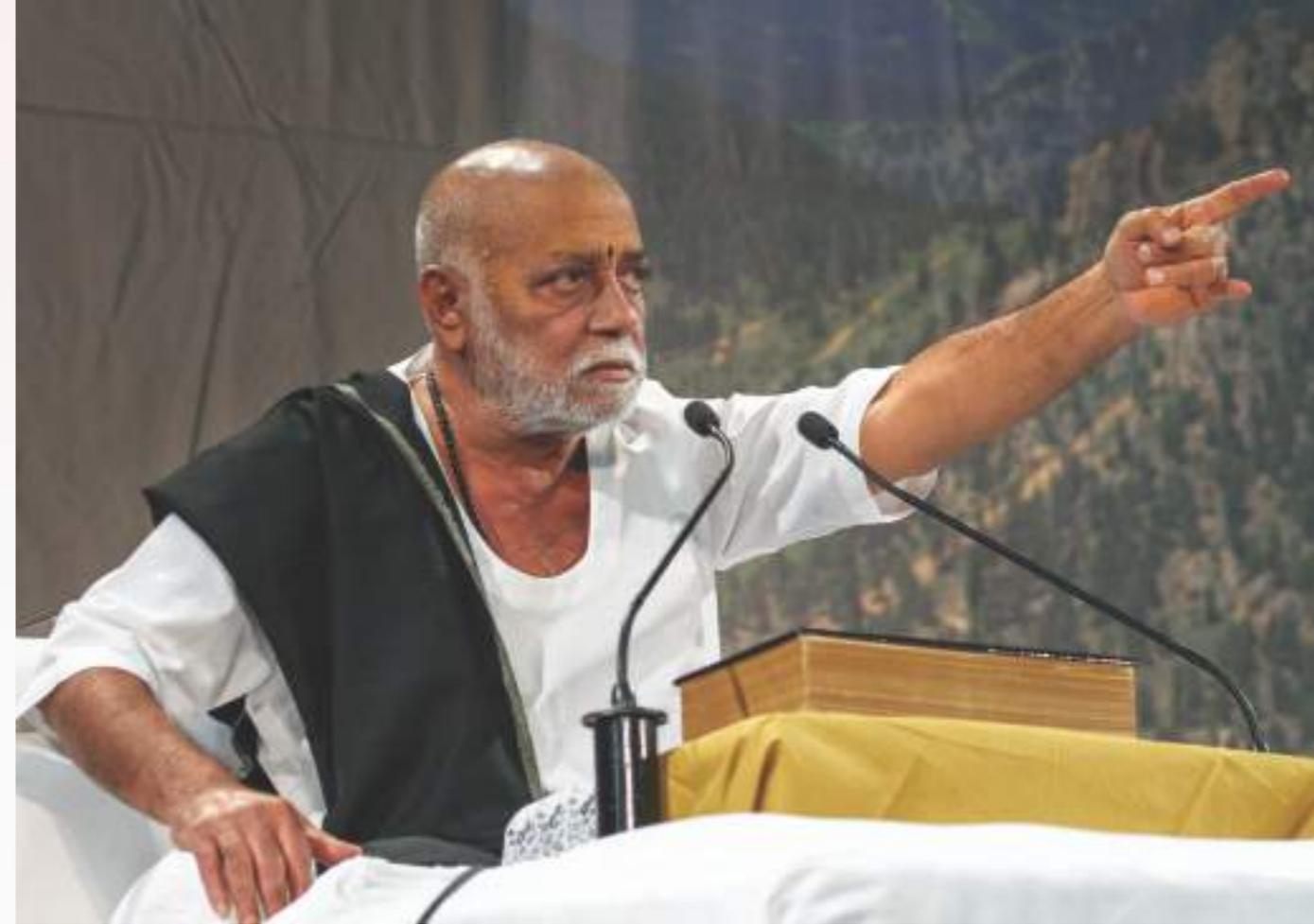
Mohay kapata chhal chhidra na bhava!

How are you? Whether you are educated or not, or you are from a high family or not, doesn't matter! I dislike one thing and that is 'Kapata' or devilry or cheating!

After a certain time, you must read the 'Ramayana' but also try and read your own mind. If you feel that divine pull or attraction towards someone then please go ahead! I would like to share what 'Dada' had explained to me that say, if Sri Rama would not have mentioned this fact that He is feeling an attraction towards 'Sita' in front of Lakhana. For a moment consider 'Rama' to be just an ordinary human like us! Just keep aside your idea of the Divinity and His Godly nature in the idol in your temple and consider him to be someone like you and me! At that time the age attributed to Rama was sixteen years. And at this age to get attracted was quite

normal or natural. 'Tulsiji' has declared very clearly that 'Leenha manuja avatar'. He has come on earth as a human. However great the person might be, the spontaneity of love does not allow you to look here or there! This is a very common experience one has. But here, only those who remain steadfast win! This freezing of your resolve results in the form of the 'Jaimala' offered by 'Mata-Sita'. Kindly ponder over these depths of the 'Manas' given to us as a 'Prasad' by our Guru. Sri Rama declares, 'Taat Janaka tannaya yaha soi'. She is the daughter of Maharaja Janaka for whom this grand 'Dhanushayaggya' has been arranged. These words are the words of Sri Rama! And He goes on to say that 'Dear Lakhana! Seeing her Divine beauty my mind is filled with emotion (Kshubhit). I am being pulled towards her. Rama is saying all this! Sri Rama is the most discerning and wise. He is greatest among men but He is not a poet. Here, love has made Him a poet! Love have the power to make us a poet. Sri Rama spoke very openly and with utmost sincerity in front of His younger brother. He even said that I am aware about propriety of conduct established in the 'Raghukula' that we never set our foot on the wrong path.

The second point, Sri Rama and Lakhana return back to their Guru with the flowers for the 'Pooja' and having had the 'Darshan' of 'Mata-Sita', the most surprising thing I find here is that so much has happened in between, but Sri Lakhana is totally unmoved or aloof from all that! Only Rama heard! But certain things can only be heard by those who have attained a certain position. If everyone is sitting around and everyone is listening, please don't be under this illusion! Was my 'Mother Jaanki's Paayal' discriminatory? Even Sri Lakhana must have heard it! But as if Lakhana is unaffected by it! Who came, who went? He has nothing to do with it! It is Sri Rama who is trying to involve him into the play! The same event has a different effect on two different people! Why is Sri Lakhana so disinclined? He too is sixteen years old. When you have already chosen someone as your own then you are not bothered about what is happening around you. Whether 'Sita' comes or whoever comes! My Father Rama is my prime focus! When you have already selected or chosen! I see so many of my 'Shrottaas' or listeners who have surrendered or devoted themselves to the 'Vyaaspeetha', they never leave the 'Vyaaspeetha' and go anywhere else. And there are few who are there just to get some fame and getting their pictures clicked! I feel sorry for their roving and such adulterous devotion! Our roving delays our journey and nothing comes out of it! Sri Raghunath is everything for Sri Lakhana. 'Lakshmana' was not keen to see the town but 'Thakur' wanted to bless the people of 'Mithila' by giving them an opportunity of His



'Darshan', that is why He made this excuse. Therefore, Sri Lakhana had nothing to do with this incident but Sri Rama himself dragged him into it and spoke without any prejudice! Both the brothers after taking the flowers are surrendered seeing 'Mata-Sita'. 'Sitaji' keeps Sri Rama in her heart; and Sri Rama too has etched her image on the clean canvas of His heart! What is love? To keep each other in the heart! Today's irony is that they try to keep each other in their grip or hold! Stop holding the other person in your grip instead keep him/her in your heart! 'Ramayana' teaches this to us. And when Sri Rama and Lakhana return to their Guru, they confess and openly tell him their feelings and the reason behind the delay! Seeing their innocent and guileless feelings, the Guru blesses them and says-

Sufala manoratha hou tumharrey!

What is the desire of the both of you? The wish of Sri Lakhana is just this that whatever is the desire in the mind of my Rama should be fulfilled. Because he understood that my 'Thakur' has lost himself to 'Mata-Sita'. And what is Sri Rama's desire? That He should get 'Sita', that's it! Guru Vishwamitra read their minds and

said that the desires of both of you shall be fulfilled.

Now my 'Dada's' words that if both of them would not have been open and guileless then what would have been the form of the 'Ramayana'? If Sri Rama would not have been so frank about His feelings to Sri Lakhana then when Maharaja Janaka spoke words filled with despair and rebuke, Lakhana would not have waited for any hint or instructions from anyone and would have gone and broken the bow instantly. But he was aware. Be frank or guileless in front of your preceptor and your friend or brother then the 'Jaimala' will fall on your neck! When our journey is on the right path, the Supreme Reality comes to help and support us.

'Sita' is Sati. 'Sita' also is 'Shivakari'. 'Sita' is the 'Aallhaddinni'. They are one and the same energy or divinity or consciousness but because of different feelings seen by the 'Buddha-Purusha' because he has a very broad outlook and the future is known to him. That is why in our tradition we need a guide to guide us on the right path. You keep the 'Paadukaji' and touch it reverentially, it is very good. But merely keeping the 'Paadukaji' is not enough! I need to unveil a few facts

before you. I am warning you in advance! I am not trying to break or undermine your faith or devotion. But I am warning you! Faith is an eye which does not need to put-on any lenses to see clearly. Faith can see through and through. I salute and offer my 'Pranams' to your faith but please get out of the blind faith. Faith is good but there should be no competition. Come out of these blind faiths or superstitions. Consider another human being as human. To call a human by any other name is a great insult to his humanity! Faith for me is a very pure or a rarefied science. And science talks about proving by experiments and not miracles. The truth establishes on its own. 'Vaanni' or eloquence is a great 'Prasad' or a blessing!

Baap! What I mean to say is that we need a 'Buddha-Purusha' who can unravel the deepest of secrets or mysteries for us. In the description of 'Sita', sometimes it is this at another it is that! We have got a very broad meaning and description but we need to go and surrender at the feet of the Guru or else we will lose the way! Therefore, to understand one consciousness 'Sita' from different angles you and I will have to go and seek the refuge of 'Ramcharitmanas', our 'Sadguru', keeping it in the front, who has seen and therefore, recognizes everything!

The Rishi presents one Divine energy of Mother 'Sita' in so many different ways. And, 'Sita' is 'Aallhaaddinni'! The one whosoever touches you or provides a feeling of Divine bliss, then that person for that length of time is 'Mata-Sita' for you! Whether it is any sutra or poetry or Maun or garrulity. The second sutra is 'Siddhim'; 'Mata-Sita' is 'Siddhi' or supreme felicity. So, the Rishi sees 'Mata-Sita' as 'Aallhaaddinni', at another occasion sees her as 'Siddhim'. The moment 'Bharadwaji Maharaj' just thought about it and instantly the 'Riddhi-Siddhi' came running. Similarly, they were engaged in the service of the marriage party (Baraati) at 'Janakpur' and 'Siya mahima Raghunath jaani'. Sri Rama immediately understood that this all is being done by none other but 'Sita' herself! 'Sita' in herself is 'Siddhi' and she is 'Shivaa'. Now, 'Shivaa' is 'Mata-Parvati' but intrinsically they both are one and the same consciousness! Then the Rishi says 'Shivakarim'. Now the one who does 'Shiva' or welfare is Lord Shankar but the meaning of 'Shivakari' is that the one who does the welfare of one and all. She is the 'Shreyaskari' for everyone! 'Sati' has two forms in the 'Manas', one she is the wife of Lord Shiva and 'Sita' is the wife of Lord Rama. Now just think with a calm mind. 'Sati' was centred on her intelligence and why did she decide to take on the form of 'Sita' only? Because, basically they both are one!

Puni puni hridaya bichaari kari dhari Seeta kara roopa|

Here, 'Tulsiji' has totally decimated the difference between 'Sita' and 'Sati'. She alone is 'Sati'. 'Janaksuta jaga jananni Jaanaki'. Even 'Mata-Parvati' is called 'Jagatjananni'. Intrinsically, they both are 'ONE'. 'Ramchandrasya Vallabhaam'. Those who say that 'Bhawani' is the 'Jagatjananni', they even call 'Mata-Sita' the 'Jagatjananni'. Which 'Nattoham Ramvallabhaam' is spoken in the 'Mangalacharana'! 'Bhajjammi satattam'; The Rishi says it with a sense of joy that I revere so many different forms of 'Sita'. There is a prayer of 'Mata-Sita' and her twelve names have been mentioned here.

Maithilli Jaanki Sita Vaidehi Janakaatmajaj  
Krupapiiyuushajaladdhihi Priyaha Ramvallabha||  
Sunainasuta, Veeryashullka Ayoni Rassodbhava||  
Dvadashaittani naamani vanchhittartha praddanihi||

The one who shall repeat these twelve names of 'Mata-Sita' are blessed with their desired fruit. So, 'Mata-Sita's darshana' is done in many different forms.

Two Princes have come to see the garden. Their names are not known! Where does love ask for any names? And the helplessness one experiences when one is in the grip of pure love makes one forget everything. Therefore, she couldn't tell their names. They are young or say adolescent. They are very smart and handsome. Just try and explain in a little more detail about them, seeing whom you have become so helpless in love?

Syama gaur kimi kahaun bakhaani|  
Girra anayana nayana binu baani||

One of them is dark complexioned and the other is fair. Please explain a little, their beauty cannot be grasped by these organs of sense perception. How do I explain? The Upanishads say that the eyes cannot grasp it. 'Na karmanna'. It cannot be grasped through karma. 'Na tapassa'. Penance or austerities cannot grasp it. Then? 'Gyannena'. One can comprehend it only by wakefulness. Then when does one acquire knowledge? When the internal organs (Antahakarana) become pure!

The maiden is unable to speak. A deep experience cannot become vocal or very talkative but the small-small experiences become very vocal! The one who has known or grasped completely will keep quiet. Many people have this misconception that by talking a lot the words become 'Siddha' or unalterable. This is wrong. The unalterable words can only come out from 'Maun'. From a very deep silence only the unalterable words appear. The land of experience, its address is totally different. This lineage or the family is different. So, the address of experience is different. The words cannot express it but the eyes can only see it! 'Girra anayana nayana binu baani'. This maiden was able to express her experience or what she had seen with a lot of difficulty. 'Mata-Sita' recalls her eternal bond

of love but how can she say that quickly take me to Him! Just then, one of the friends said that they are indeed worth seeing so let us all go! 'Mata-Sita' was very happy and thought that they are my true friends and are doing exactly what I want. Who is a 'Sakhi'? The one, who can understand or read her mistress's mind and acts accordingly in order to please her. She is called the 'Sayaan-Sakhi' or an intelligent friend! So, in this way, Ma Janaki proceeds in the 'Pushpa-Vaatika' for the 'Rama-Darshana'.

'Talgajarda' can see that the seven 'Sopaanas' of the 'Manas' show us the different forms of 'Mata-Sita' in each of them. In the 'Balkanda', we can see the 'Kishori-Roopa' of 'Mata-Sita'. She has got married but is very young or small. Ma Janaki was seven years old when she got married. The difference in the ages of Sri Rama and Ma Janaki is nine years. When they set out for their exile, Ma Janaki was sixteen and Sri Rama twenty five. That is why, my 'Talgajardi' eyes see the 'Kishori Svaroopa' of 'Kishoriji' in the 'Balkanda'. This 'Kishori-Svaroopa' is the central point of the 'Balkanda'.

In the 'Ayodhyakanda', 'Mata-Sita' is in the form of the 'Kulvadhu' or the virtuous maiden belonging to a good family. 'Mata-Sita' has shown the manner in which the daughter-in-law of a noble clan should stay and the ideals of a married woman, in the 'Ayodhyakanda'. Lord Rama said that 'Jaanki! Please stay back here because I have been exiled and not you! To which she replied very courteously and said, 'My Lord! I will have to obey whatever you ask me to do but kindly hear me out first! Can the rays of the Sun exist without the Sun? Can the moonlight be without the moon? 'Thakur', without life, what use is there of the body? The river has no meaning without the water! In the same way, 'Nath! Without her husband, the woman is inconsequential! I am your shadow! Where can the shadow go leaving the form? A virtuous lady from a very good family, a chaste woman, Goswamiji refers to her as 'Sati-Shiromanni' in the 'Balkanda', she displays a stellar example for all the woman folk to follow in the 'Ayodhyakanda'. She walks behind Lord Rama and facing the greatest of the calamities that befall on them standing shoulder to shoulder with Sri Rama. Just imagine the 'Rama-Bhavana', even the 'Soorsadan' will be ashamed in front of the 'Kanaka-Bhavana' of 'Ayodhya' and going a step further even more prosperous was her father's house, leaving all that behind, she was staying in the 'Parnakuti' because she is the 'Ramvallabha-Sita' living with her husband. Therefore, I see an ideal married woman in the centre of the 'Ayodhyakanda'.

The 'Sita' of the 'Arannyakanda' is the 'Tapasvini-Sita'. The one who has to bear the 'Panchagni', is a 'Tapasvini'. Here, Ma Janaki was placed in the safe haven of the fire God by Sri Rama.

Tumha paavaka mahun karahu nivaasa|  
Jaun laggi karraun Nisaachara nasa||  
Nija pratibimba raakhi tahan Sita|  
Taissai seela roopa subineeta||

This is the 'Tapasvini-Roopa' of 'Mata-Sita', which is the focal point of the 'Arannyakanda'.

In the 'Kishkindhakanda', 'Mata-Sita' is in the form of one who is being searched all over! The focus of this 'Kanda' is the search of 'Mata-Sita'. 'Sampaati' says that 'Sita' is in Lanka and the one who has the capability and capacity only will be able to go. Therefore, 'Mata-Sita' has to be found and it is the focus of the 'Kishkindhakanda'.

In the 'Sunderkanda', 'Mata-Sita' is the 'Virahinni-Sita' or the form of the woman forcibly separated from her husband. Here, 'Mata-Sita' is seen dithering and burning in the fire of separation!

Biraha aginni tanu tuula sameera|  
Svaasa jarrai chhana maahi sareera||  
Dekhi param birahaakula Sita|  
So chhana kappihi kalap sama beetta||

As per the 'Talgajardi' viewpoint, in the 'Sunderkanda, Mata-Sita' is in the form of a 'Virahinni'! She has become emaciated.

In the 'Lankakanda', 'Mata-Sita' is having the form which is glowing like gold, who has come out of the Fire God just like a golden lotus bud! The pure and divine 'Mata-Sita', after giving the test of her purity and chastity has emerged from the fire in a wonderful form. In this very topic in the 'Ramaaggya-Prashna' she is referred as the 'Mangalmaya-Agni'. So, in the 'Lankakanda' Ma Janaki had to pass through the test by fire and my 'Vyaaspeetha' would like to call her the 'Golden-Sita', who is in the centre of the 'Lankakanda'. In the 'Ramaaggya-Prashna', which is a very small text by Goswamiji, there he says-

Seeta sapatha prassanga subha.....

When 'Mata-Sita' vowed that if my mind, words and actions are pure and I am 'Ramamaya' or one with my Lord then may the fire become cool for me and if in my mind, words and deeds even in my dream there is no other thought than Rama then may this fire become cool for me! 'Tulsiji' says that it is a very auspicious and a divine and a very happy topic. I had mentioned this yesterday that the 'Buddha-Purusha' has to pass the test by fire or give the 'Agni-Pareeksha'. And when he comes out of the fire like a blazing sun and a golden hue, the society gets a lot of inspiration by that.

That is why 'Goswamiji' terms this 'Agni-Kasauti' of 'Mata-Sita' as very auspicious.

Seeta sapatna prassanga subha  
seetala bhayahu Krisaanu|

The fire became cool. He gives four reasons for it-

Nema prema brata dharama  
hitta saguna suhaavana jaanu||

Because of 'Mata-Sita's' non-hypocritical routine and behaviour, because of her pure love, and her eternal chastity. This is truly the picture of the true form of Dharma! Dharma makes you cry, it pains you! Dharma is a pain but out of this pain only the lotus of Sublime Peace emerges and the fire becomes cool. And 'Tulsiji' says that please consider it the most brilliant, stunning and ominous. Please don't have any languor for the 'Agni-Parreksha' of 'Mata-Sita', sing congratulatory greetings because Ma has come out it unscathed.

Till the time 'Mata-Sita' is performing the 'Gauri-Pooja', she had no worries but the moment one of her friend's comes back after seeing Sri Rama she becomes anxious. 'Mata-Sita's' life's journey has many ups and downs in it, plus there is an 'Aaroha & Avaroha' in her life. The maiden enacting the role of the Guru in this case is walking very slowly and 'Mata-Sita' thinks that at this pace when are going to reach? And in the meanwhile if the princes take the flowers and leave then? Ma Janaki is worried! In her anxiousness there is this joy that Sri Narada's words will come true and I will be able to see my beloved, but her friend is walking very slowly which is increasing her anxiety! Now, how can you tell the Guru to walk fast! 'Dada' used to say, 'Beta! Ma Janaki's friend was walking very slowly, but Ma Janaki's mind and her 'Shubha Sankalpa' was walking ahead of everyone else. Whether the body is ahead or at the back, we are aren't worried and the mind should lead us in any auspicious journey! This was a very sacred journey, a supreme or 'Parama' journey, in which the mind is leading and the friend is following! From the external viewpoint, the friend is leading!

So, at first it was anxiety followed by worry. Afterwards, when she saw the Lord she again started to worry that how will He be able to break the bow? Why did my father take such a vow? Where is the harsh bow and here, He is so delicate! When He came out of the bushes, she became very happy, then after seeing His softness and tenderness she again got worried; when she brought Him within her heart she was again delighted and when Sri Rama was about to leave, she again became restless! After reaching home, she was still worried. When she entered the amphitheatre for the 'Dhanushayagya', seeing the Lord seated there she was again overjoyed. The delay in breaking the bow once again was very worrisome for her. When there was a

slight argument between Maharaja Janaka and Sri Lakhana, the level of her worries went up further. Finally, when Sri Rama breaks the bow, she felt at peace! At that very moment, the egoistic kings revolted. The moment we experience a little bit of happiness in our life, the sorrow knocks at the door! The moment these kings were controlled she felt a bit relieved but the very next moment 'Parashuramji Maharaj walks in! The human life is filled with ups and downs and Ma Janaki gives us this message. At these moments, hold on to your 'Sitahood' steadfastly! Your mind or 'Chitta' will fluctuate but hold on or be rooted in the 'Sitanness'! That is why, when 'Mata-Sita' comes out of the fire, this is considered to be an auspicious event. When our Ma Janaki came out of the fire unscathed, everyone was overjoyed but after she returned to 'Ayodhya', the washer-man cast certain aspersions on her purity and that resulted in a very testing or agonizing time in her life. She is sent to the 'Valmiki Ashram' and subsequently the most painful event of her entering the womb of Mother Earth comes. Therefore, our life moves restlessly to and fro!

So, the 'Agni-Pareeksha' is treated as an auspicious event. Now, the entering of 'Mata-Sita' in the womb of the Earth is treated by Goswamiji as an inauspicious event because a Divine Light has merged with the source! Tulsiji says-

Anaratha asaguna ati asubha Seeta avani prabesu|  
The entering of Ma Janaki in the womb of the Earth is very-very unfortunate, disastrous and inauspicious.

Samya soka santaap bhaya kalaha kalanka kalesu||  
At that moment the entire creation was steeped in great anguish or a deep sorrow plus, defamation, quarrel and 'Klesha' or arduousness increased. The very incarnation of 'Mata-Sita' is 'Kleshaharrinneem', her entering into the womb of the Mother Earth became a cause of great suffering. The form of 'Mata-Sita' in the 'Lankakanda' is that of a Golden Goddess.

The image of 'Mata-Sita' in the 'Uttarkanda' is that of a Maharani. Her subsequent exile has not found any mention by Goswamiji here!

Dui suta sundara Sita jaaye|  
An ideal 'Maharani' who has given birth to twin sons, an ideal Mother of 'Raghuvansha', this is the image that has been established by 'Tulsiji' here.

So, 'Mata-Sita' according to my 'Vyaaspeetha' is that she is the 'Saptaroopa Sita' in the seven 'Sopaanas' of the 'Manas'. This very 'Sita' is the principal focus of our discussion for this 'Katha'.

There is a question of a listener, 'The glory of the Guru is infinite. What virtuous deeds can we do by which we are blessed with His company?' If for you, the Guru is a

person then constant company seems a bit difficult. But if you consider the text to be the Guru then he is in your bag! The entire Punjab or the Sikh community, consider the Holy Text as their Guru. We got the first secular or un-communal text in the form of 'Guru-Grantha-Sahib'. Which also contains the 'Kabir-Baani'. This view of the tradition is truly a wonderful thought! It continued till the ten Gurus. And in future whether the Guru as the person maybe alright or no, so let these words of the Gurus be edited and a concise form be made which will be the Guru. This great gift of welfare to the world is from Punjab in the form of 'Guru-Grantha-Sahib'! So, consider the scripture as your Guru. Tulsiji says-

Sadguru gyaana biraaga joga kay|

The 'Ramcharitmanas' is the 'Sadguru' who blesses us with knowledge (Gyaan) and disinclination (Vairagya). Accept the 'Vichaar' or the idea or thought as the Guru. We can at least follow the thought given by the Guru all the time. Try and be in the constant company of the words and the nature of the Guru. We should mould our thinking in this way. Guru is not the name of a principle, Guru is the nature! The true Guru will never force any principle on you, instead he presents his nature. The one who gives us a principle can be an 'Acharya' but not a 'Buddha-Purusha'. Guru gives us his nature and gradually opens himself to us! If you do any Karma then that falls under the purview of the principle. But benevolence is no principle, it is the nature.

One of my young listener has written that one of his friend had said that one has to do Karma, just the benevolence is not sufficient. So, this youngster, who is surrendered to the 'Vyaaspeetha' said that he is a person who believes in benevolence. He is asking that 'Bapu! What is the difference between karma and benevolence?' The very first difference is that karma is a principle whereas benevolence is the nature. In karma we have to do whereas in benevolence our 'Sadguru' does for us. We do the karma and the Almighty himself becomes benevolent.

Gautama naari shraap basa uppala deha dhari dheera|  
Charana kamala rujja chaahati krupa karahu Raghubeera||

She had done that karma is the principle. She had turned stone like! She has reaped what she sowed, now is your turn to be benevolent on her! Karma is done by the 'Aadami' whereas the benevolence is done by the 'Aadama'. In karma, the Divine is the spectator or the witness. The Almighty does not interfere in our actions, he just becomes a mute witness! And in benevolence you witness it! Because you can say it in so many words that you have experienced the Divine mercy. You don't need a witness to testify for you!

The third thing, there is an account of karma but the benevolence is beyond measure. In certain religions, on the last day of 'Quyamat' or the day of the final judgement the account books are checked. In our religion as well 'Chitragupta' sits with the accounts in the court of 'Yama'. So, karma is accounted for but the benevolence has no records! Fourth, maybe the good deeds makes one proud. It is good that we did a 'Katha', we organized the 'Katha', we performed this 'Yagna', and we got a cow shelter made or donated a lakh of rupees. These are all good deeds. But after all we all are ordinary humans and are having many shortcomings therefore, this feeling that 'I am the doer' creeps in.

Hun karrun, hun karrun aeja aggyaanata,  
Shakattnon bhaar jyem shvaan tanney|  
A good deed might make us proud but the benevolence makes the person feel light! There is no scope of any pride because nothing can ever happen without grace!

Fifth, good deeds take us closer to the Divine but the grace flows towards us by God or the 'Sadguru'. Sixth, it is quite likely that if the karma done by the individual is not good then it could also be the cause of a person's downfall but in grace there is no possibility of falling down! The last sutra; it is quite likely that your karma might not come to your rescue in the hour of need but the grace is the protective armour, 'Kavacha abheda bipra Guru pooja'. So, the people are trying to grasp all this, slowly and gradually. This is the 'Talgajardi' sutra that karma is a principle whereas, grace is the nature. Therefore, my dear brothers and sisters, stay with the nature. Today, is my 'Dadaji' physically present with me? But his ideals, his nature is with me forever! When I close my eyes then he shows me! He himself is speaking. I am listening when I turn back!

In the seven 'Sopaanas' of the 'Manas', seven forms of 'Mata-Sita' can be seen by 'Talgajarda'. In the 'Blakanda', 'Mata-Sita' is seen as the 'Kishori'. In the 'Ayodhyakanda', she can be seen as the 'Kullvadhu'. How the woman of a very great clan should conduct herself, what should be the ideal of a married woman has been displayed by 'Mata-Sita' here. In the 'Arannyakanda', she is seen as a 'Tapasvinni'. In the 'Kishkindhakanda', she is the one who is being searched all over. In it, we see that the 'Mission Sita' was launched! In the 'Sunderkanda' I see her as the 'Virahinni'. In the 'Lankakanda', she appears as the Golden Goddess or a golden lotus bud having emerged from the 'Agni-Pareeksha'. 'Mata-Sita' of the 'Uttarkanda' is the Maharani!



- The 'Ramcharitmanas' as the 'Sadguru' grants us divine knowledge and total renunciation.
- The Almighty is not only enclosed within the four walls of the temple but He is present in the garden as well.
- Even the Almighty is not as benevolent as our Guru.
- Guru is very much needed for the people like us because then he can control us.
- A true Guru will never present a doctrine instead, he will acquaint us with his nature.
- We need such a 'Buddha-Purusha' who can unravel the most profound and complex mysteries for us.
- The passing away of the 'Buddha-Purusha' is a great loss to the devotees!
- Faith is such a perfect eye which does not need the help of any lens to see.
- Faith is a very pure and a great science.
- We need to perform the 'Karma' whereas the Almighty showers His unbound grace!
- When our journey is truthful then the creation automatically comes out to help us!
- Our roving or our moving from one place to another shall cause delay in our journey.
- Any relationship is not free of bondage!
- As long as we have demands and complaints, we can never be happy.
- If we want to convert our sorrows into happiness, we need a profound understanding.
- In this twenty first century, the pessimistic words should be banned!
- Meeting of the soul is the sign of peace!
- From the deepest silence or 'Maun', the 'Siddha-Vaanni' or the sacred words comes out!
- 'Prema' or love is not bad but deceit in love is bad!
- The 'Rishi-Shakti' favours sacrifice whereas the 'Rakshasa-Shakti' is in favour of abduction.
- The fame mostly takes the form of pride or ego!



## There are three levels of 'Mata-Sita'- daughter, beloved and the mother

Udbhava sthiti sanghaar karrinneem klesha harrinneem|  
Sarva shreyaskarream Seettam nattoham Ramvallabhaam||

Baap! The one who is conducive to the welfare or prosperity of one and all, the destroyer of such arduousness like affection-envy or ignorance etc. creator, preserver and destroyer, who is the beloved of Sri Rama, I bow down to her or offer my 'Pranams'. Kindly keep this in mind that Lord Rama has referred to 'Mata-Sita' as wife very rarely! The term used either in union or separation is generally 'Rampriya'! 'Ghanna ghamanda nabha garajjat ghora|Priya heena darrapatt mann mora||' Whether it is the monsoon or spring, 'Dekhahu taat basanta suhaava|Priya heena mohi bhaya uppjaava||' Generally, husband and wife is a physical, worldly or an illusory relationship. But there is a lot of difference between 'Priya' (Darling or a Sweetheart) and wife. Though from time immemorial, Sri Sita-Ramji have been the companions of one another but the Lord refers to her as 'Priya'. The relationship between the 'Priya' and the 'Priyatama' (Darling and the Beloved) is that of the heart! So, the Lord refers to her as 'Priya' and keeping this Mother as our principal focus, we are doing her 'Darshan'. And whenever I say relationship or connection then please remember that whether it is gross or subtle, it is a bond or a restraint! Wherever a relationship is established, please remember my Dears that you are imprisoned! Now, this restraint can be pleasing to the mind or might not be very pleasant!

Please remember this 'Sutra' that any relationship cannot be free of bondage. In some cases it is being the fettering by chains or it can be of a weak thread! That is why, the 'Buddha-Purusha' thinks very deeply before establishing any relationship. And, they create such a mental makeup of detachment by continuously being immersed in 'Bhajan'. Their non-attachment is so subtle which cannot be seen or felt by others. Why do we refer to the feet of the 'Buddha-Purusha' as the Lotus Feet? Because they symbolize non-attachment. So, in the womb of any relationship, there is bound to be bondage. Some are pleasant, some may be out of compulsion and some may be out of love. But they are bonds or fetters!

Please pay attention, my dear listeners, our body needs money. The body needs clothes to cover itself and for that one needs money. The human body needs, food, clothing and shelter! And for all these, money is needed. Please let us not criticize wealth or money. Such a beautiful and a 'Sattvic' arrangement, can it be without Dollars? To feed so many people, money is required. So, the body needs money and the mind needs Kama. Because without Kama, the mind will go mad! So, the mind needs Kama even to conduct! You may say that you have risen above Kama or have become 'Nishkama'! You can adorn yourself with beautiful and flowery words but Kama is a very strong endowment which is necessary for the mind. The mind demands both types of Kama. External Kama as well as internal Kama.

The intellect or 'Buddhi' needs Dharma. The intellect that is not supported by dharma will become egoistic. Those who say that I don't believe in dharma or I don't believe in God but do you believe in your intellect or not? And to accept or deny the existence of anything or anybody is a form of Dharma only. So, the intellect needs the dharma. And the 'Ahankaara' needs 'Moksha' or liberation. Therefore, 'Dharma, Artha, Kama and Moksha' need the mind, intellect, Chitta and the Ahankaara'. Our mind is always on the lookout for a relationship. And, 'Manaha aeva mannushyaannam kaarannam bandhamokshayoho'. The 'Gita' says that the human mind is the cause behind the bondage or liberation. Therefore, any relation is a cause of bondage. Subtle, gross, revealed or unrevealed, whether pleasing to the mind or very alluring, favourable or unfavourable, relationship will be a cause of bondage.

Bandhana bandhana jhannkhey muma mann,  
Mhaarro aatam jhannkhey choottva|

'Kripaalu Bhagvann Rajchandraji' had also once said that the mind seeks bondage and the soul or the 'Aatman' seeks liberation. The 150<sup>th</sup> 'Jayanti' of 'Shrimad Rajchandraji' is being celebrated. Today is the 29<sup>th</sup> and at the 'Abhayaghat' in India, our respected Prime Minister has released a stamp and a few coins. Today is the

centenary of 'Gandhiji's 'Kochharab Ashram'. And Gandhi is spiritually connected with 'Srimadd'. Since a recollection has come, I would like to pay my homage to these great souls.

Bandhana bandhana jhannkhey muma mann,  
Mhaarro aatam jhannkhey choottva|  
Meetthan madhurran anney  
mann gamtta pun bandhana anttey bandhana|  
And what is the nature of this bond?

Layyei jaaye jannmona ae  
chakraavey, aevaa ae avalambban,  
Hun laakh mannaun mann mannddanein,  
Ttoya karrey mhaarrun mann omhunnkaarro|  
Whether the chain is of iron or gold what difference does it make? If the chain is of iron then the person tries to somehow break it or cut it to get free but if the chain is of gold then it seems to be pleasant so why to cut it? And continue to live in bondage! Therefore, any relationship will bind you. And the relationship between a husband and the wife is physical, worldly and illusory. But the usage of the word 'Priya' by my 'Thakur' again and again illustrates the pure eternal love of the heart. He mostly refers to her as 'Priya' only. And any person, big or small is bound by some bond!

Before entering into any relationship establish the soul connection first. The Rishi of the Upanishad says that the husband and wife are not dear to one another because of their relationship, they are dear because they establish their soul to soul connection. My Rama calls 'Mata-Sita' 'Priya' only for this reason. There should be love! Because of the love, the bond of the relationship shall not become burdensome. This connection is that of love and because of their love they will be prepared to sacrifice for one another. And because of the sacrifice, this bond shall be harmonious and liberating. Here, in the garb of bondage, the liberation or the 'Mukti' shall be breathing. Thus, no relationship is free of bondage.

So, I was talking about 'Mata-Sita' and Sri Raghunatha addresses her as 'Priya'.

Sunahu priya brata ruchira suseela|  
Mein kachhu karaba lalita nara leela||  
Wherever you see in the 'Manas', there is 'Priya, Priye or Priyaaju'! The illusory relationships are fraught with tensions whereas, the relationship of love keeps the person a bit relaxed and free of tensions. So, 'Mata-Sita' is Sri Ramji's 'Priya'.

There are three levels of 'Mata-Sita'. According my 'Vyaaspeetha', 'Mata-Sita' is three levelled. This is a very old statement of mine, which has

come back to memory. And in order to explain these three levels, I think I had narrated this story also. There was a king and his kingdom was 'Madhupur'. People even call 'Mahuva' as 'Madhupur', some say 'Kashmir'. That was the period when the girl child was not very welcome in the Hindu nations. And a daughter was born to the queen. Now, many people were unhappy at the birth of the girl child. Now this perplexity should not be there in the society! I keep on saying this in the 'Kathas' that when you are blessed with a son, of course, do celebrate but when a daughter is born then celebrate double. In the birth of a son you are blessed with one 'Vibhuti' but in the case of the daughter, you are blessed with seven 'Vibhutis'. It is a declaration of the Vedas. The woman has seven covenants. There is the propriety of conduct in Sri Rama but 'Mata-Sita' too has her own covenants. Not to steal, to be non-violent, not to consume alcohol, not to hoard etc. in this way there are seven. Not to indulge in any sort of violence, not to support violence in any form, like these there are seven covenants laid down by the Vedas, which are visible in 'Mata-Sita'. All the seven are seen in her!

So, the king of 'Madhupur' had a daughter which was not very much liked by the people. On the chest of this child there were three bumps and that is why she was named 'Tristanni'. So, first the girl child was born and that too with some sort of deformity. The 'Raj-Purohit' was summoned. This is a tale from the 'Panchatantra'. The head priest was informed about the deformity of the girl and asked whether her birth was auspicious or inauspicious? The 'Pandits' of the land opined that it is highly inauspicious and she will cause the destruction of the king! She should immediately be sent out of the kingdom. Whenever someone agrees to marry her then please give that person 1, 25,000 gold coins and send him away from the kingdom along with the girl, only then can the kingdom remain safe or else the kingdom will be destroyed! I had read this story about this girl 'Tristani' and I think that I might have even narrated it before.

So, this Princess of 'Madhupur' was 'Tristani' but the Princess of my 'Janakpur' is 'Tristarriya'. She has three levels which are mentioned in this 'Chaupai'. When 'Tulsiji' venerated 'Mata-Sita' then in the veneration itself, the three levels have been indicated.

Janaksuta Jagajanani Janaki|  
Atisaya priya Karunaniddhaan ki||  
Taakkay jugga pada kamal manaavaun|  
Jaasu kripa nirmal matti paavaun||

Therefore, Goswamiji has indicated the three levels in the veneration of 'Seeyaju'. First, she is a daughter! Second, she is the Mother and the third that she is the 'Priya'! 'Janaksuta'; the first level is that she is the daughter of 'Maharaja Janaka'. 'Tulsiji' has broken the sequence here. He should have told about whose wife she is! Like, in the temple of 'Mata-Gauri' in the 'Pushpa-Vaatika' when 'Mata-Sita' is venerating, she speaks following a natural sequence, 'Jai jai Girivara Rajkishori', the daughter of the Himalaya, then whose wife? 'Jai Mahesa mukha chandda chakorri'. Then she talks about her children, 'Jai Gajabaddan Shaddannana Mata', we can see that there is a natural sequence being followed here. But, in this case, Goswamiji has altered the sequence. Because, where there is love then the attention for such details is lost.

So, 'Mata-Sita' is the daughter of Maharaja Janaka, this is one level of the daughter. She is the mother of the creation is the second level and the third level is that she is the 'Priya' of the all merciful Sri 'Rambhadra'. 'Atisaya priya Karunaniddhaan ki'. Any daughter for that matter has three forms- daughter, wife and mother! That is

why the Dharma's of all the three levels are different. Dharma means nature or 'Fitrat'! Please observe in your own family, exceptions can always be there! An exception cannot become the rule. But mostly, in our families what do we see? Daughter, wife and mother; now try and understand their science also!

When she is a daughter then she will mostly be a quiet listener. The daughter listens! When the father says that 'Beta! I am finalising your betrothal with this boy', she nods in affirmation! She does not express her disposition about it! There can be exceptions to this, I don't deny. The times and situations have changed. The fathers should volunteer to ask the daughters interest or liking. The daughter listens to the entire family! All the rest are very vocal and talk all the time. If at all she will go into a corner of her room and shed a few tears but will not say anything! She listens to her parents, friends, siblings, everyone! If she has a younger brother who is naughty and troubles her but still she will go on tolerating silently. I shall repeat it again and again that there can be exceptions. Say, if a daughter does speak and the

moment she realizes that by her speaking the entire family is upset, she will become quiet! The listener only hears! I keep on prodding and allow you to speak in between at times but normally the listener cannot speak. The listener has one right and i.e. after hearing the words of the 'Buddha-Purusha' to cry or allow the tears to flow freely! Just moistening the eyes! If the words touch your heart and the eyes get wet! There is no other listener who can compare with the daughter in hearing! So, the daughter is a listener (Shrota).

The second level is that of the wife. You can observe that mostly, the wife is the speaker or very vocal. This is not a joke, please! If I can get this 'Mantra' then I shall bring it for you! It is a Veda mantra and the wife of the Veda's tells her husband that you have the right to speak in a gathering but at home, I have the right to speak. The housewife is very vocal! Who says that the Vedic traditions have insulted women? Where it is said that you cannot speak here, there the 'Gaargi' will speak or the woman power will speak! The woman or the wife is the speaker. And especially in today's context, is she not the speaker?

So, the woman power has three levels. Daughter is the listener, wife is the speaker. And please allow the wife to speak because she is the speaker. I am saying this very respectfully, please! Till today, she was suppressed so now you have to pay the price! Now, only she speaks. Even the Vedas respect her right to speak! Therefore, 'Mata-Sita' has three levels. As the daughter she is the listener. Ma Janaki didn't even utter a word to her father that why did you link my marriage with the breaking of the bow? The bow can be broken by anybody! Say, if a handicapped breaks it then? Or any demon breaks it then? Or an ugly looking wretch breaks it then? But, Ma Janaki is a listener. It is my father's decision and she did not oppose him! She spoke to her friends and in front of Ma Bhawani! And there, very softly she said, 'Nija anuroopa subhaga bara maanga'. Whatever I may get, after all my father has taken a decision and I shall not object but may I get a suitable husband! There she speaks!

So, the daughter is the listener and the wife is the speaker. Now the third level, i.e. the mother! You too observe that 'Mata' is Maun! The name of Maun is Ma! The mother is always Maun! This is the 'Talgajardi-Darshan' or philosophy! I use the word 'Talgajardi' in between because I take full responsibility of my words! Subsequently, if someone copies it and presents it then it is good that the good things are being propagated. But, I am responsible for my words! And please accept it only if it stands the test of your own personal experience!

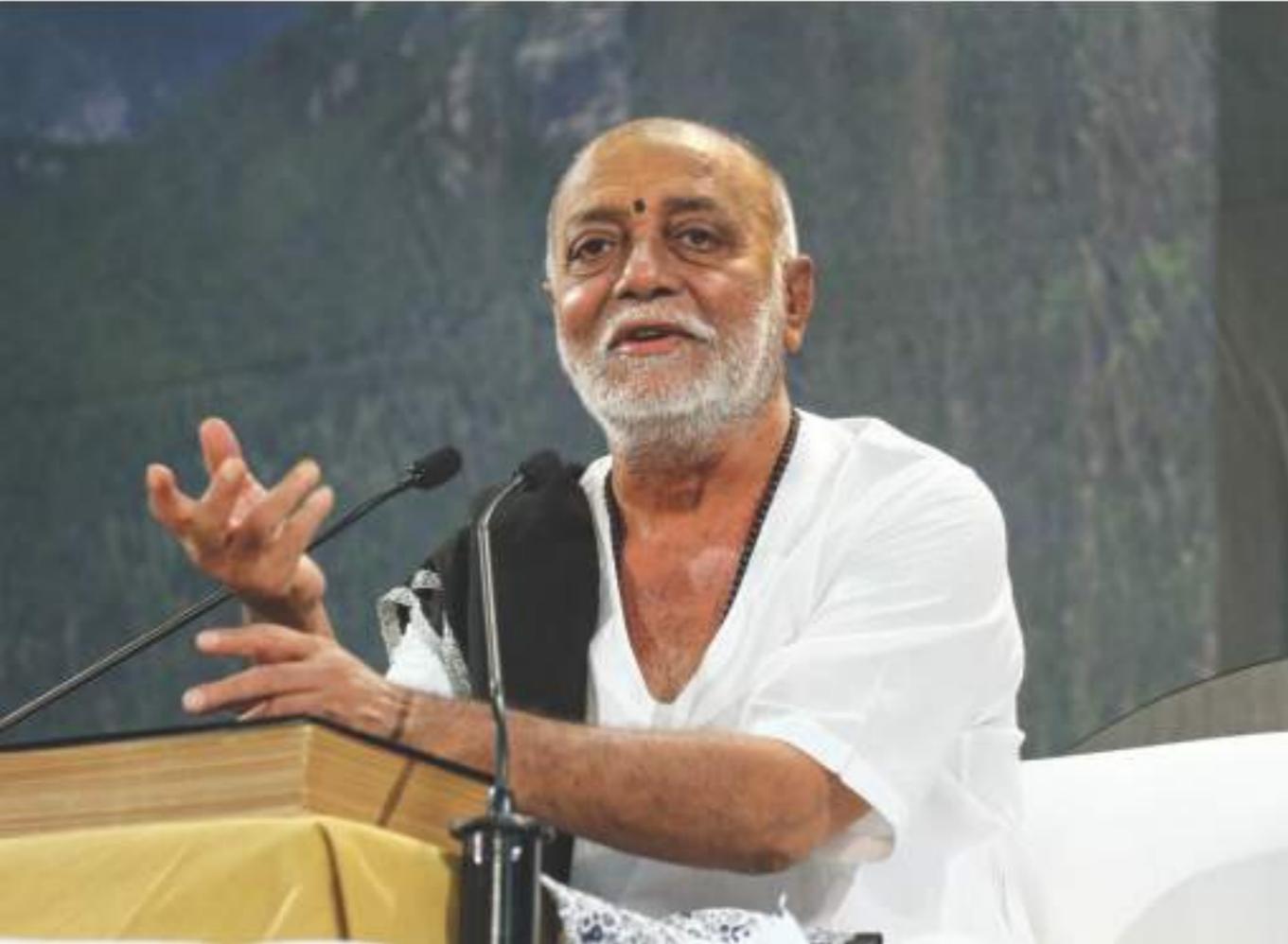
In the form of the mother, 'Mata-Sita' is Maun. As the wife, she spoke in front of Sri Rama at the time of the exile when He said that she should stay back! And she with utmost humility and respect speaks in front of 'Mata-Kaushallya' and making Janaka's characteristics even more adorable she said that why do you want to hold me back? As a daughter, she was the listener. As the wife, she spoke with humility at 'Ayodhya' and as the mother, she is just quiet! Have you heard her speak a word after the birth of 'Lava-Kusha'? No! Poets have put words into her mouth and made her complain! Though, the second exile of 'Mata-Sita', whether it is a fact or a figment of imagination is a subject matter of debate by the scholars. But, Ma Janaki should have been allowed to speak, however she maintained a stoic silence! She is the mother of 'Lava-Kusha'! And in the 'Ramcharitmanas' also, after the birth of 'Lava-Kusha' she is quiet. Ma becomes Maun!

Even if she would not have given birth to 'Lava-Kusha' as 'Ma Jagadamma', even then she is quiet in front of her sons. She has cried more and spoken far less! She has screamed and we hear her clamour or bellow. I would like to present before you this scene from the 'Kishkindhakanda' which will help us understand 'Mata-Sita' better. 'Ravana' has abducted the daughter of Maharaja Janaka, 'Jagaddamba' and the beloved of Lord Rama! He has abducted the three levelled one! When we do the 'Paattha' of the 'Bhusundi-Ramayana' in the 'Ramcharitmanas' we can see that the word 'Sita' has been used three times very clearly.

Puni maaya Sita kara harna|  
Shree Raghubeera biraha kachhu barna||  
Jehi bidhi Kapipati keesa patthaaye|  
Sita khoja sakala dissi dhaaye||  
Sita Raghupati milana bahorri|  
Surranha keenha astutti kara jorri||

'Punni Seettahi dheeraju jimi deenha', here it is 'Seettahi'.

In the 'Mangalaacharana' of the 'Kishkindhakanda', 'Sita' word has been used. The abduction has been done in the 'Arannyakanda' and 'Tulsiji' begins the 'Kishkindhakanda' by using the word 'Sita'. Just see my Goswamiji's Sanskrit, Yaar! In the urgency of the search of 'Mata-Sita', Sri Rama and Lakhana move further from the 'Pampa-Sarovara'; they came near the 'Rishyamooka' hill where 'Sugreeva' was seated with his ministers. Five people were sitting on the 'Rishyamooka' hill. Now, my 'Tribhuvana Dada' enters! It is not written that five people were sitting but the words of the Guru are in itself sufficient or the proof.



So, Baap! Including 'Sugreeva' five people were seated there. 'Jaambuvanta, Hanumanji, Nala, Neil and Sugreeva'. In the plains just at foothills, two brave, courageous men, endowed with unimaginable power are coming in that direction and seeing them 'Sugreeva' is petrified and tells Sri Hanuman that please go immediately, taking the form of a Brahmin and find out as to who they are? They are the store house of beauty and strength! It is possible that 'Baali' must have sent some evil minded persons! Because he himself cannot come on this hill and so he must have sent these contract killers to kill me. Is it that he has sent these evil minded people to find out about me? Please go fast and don't bother to come back to inform me that who they are. If they are 'Baali's' contract killers then just gesticulate from there itself so that I can flee without any delay. 'Sugreeva' is petrified!

I think that I had made this statement before that the amount of geographical knowledge 'Sugreeva' had is unmatched. Because, he was running scared all his life. Whenever 'Baali' set out in his pursuit, he kept on running from one place to another. That is the reason he could plan whom to send where for 'Mata-Sita's' search. He had studied each and every direction in detail. He was the head of the department of Geography! So, he sends Sri Hanuman because he was scared. Hanumanji Maharaj goes. The Lord and Sri Hanuman embrace each other! Then, he carries the two on his shoulders uphill so that he could make them befriend 'Sugreeva'. On the 'Rishyamooka' hill, with the Fire God as the witness he seals the bond of friendship between the Lord and 'Sugreeva'.

My dear young brothers and sisters! When you befriend someone then it becomes your duty to find out about the joys and sorrows of your friend. This is the nature of the friend. There, Goswamiji has written a 'Mitrashtakka' or the dharma of the friend. The youngsters should read it to understand who is a true friend. Since Sri Rama and 'Sugreeva' are now friends then it has become the duty of the Lord to enquire about His friend's well-being. Though, Sri Rama himself was sad. He was going from place to place in search of 'Mata-Sita'. But He tells 'Sugreeva' that you are 'Baali's' brother then why are you so scared and sitting on the top of this hill? Now, 'Sugreeva' narrates his suffering because he is scared that 'Baali' will kill him. Though, he says that we are brothers and at one time, we had very good terms and loved each other. But, once the demon named 'Mayavi' came and attacked us. 'Baali' took away my wife and my share of the kingdom. And since then, I am

running scared from place to place. I have roamed around the entire world because 'Baali' is in hot pursuit! The Lord asked, 'Then why doesn't he come here?' To which 'Sugreeva' said that he has a curse on him that if he comes to this hill he will die and that is why he can't come here. I have only one safe haven and that is this hill. 'Sugreeva' narrates his entire story as he was befriended by the Lord.

When he shares the worries or the sorrow of Sri Rama and after that whatever 'Sugreeva' says, 'Mata-Sita' is in the centre of that discussion. When Sri Rama asked him that have you got any information about 'Sita'? To which he says, 'Yes, my Lord! Once, the five of us were seated here. With whom should you sit? When to sit? And what to think? All these three aspects were a part of 'Dada's' thinking when he was talking about the 'Kishkindhakanda'. With whom is 'Sugreeva' sitting? Amongst the other four of his companions, one is the 'Shankar-Avatar'! Children! Always seek good company! The one who has been affected by the ill effects of the bad company then even the scriptures find it very difficult to correct this person. I don't say that don't enjoy! If you don't enjoy in your youth then when will you? Enjoy yourself utmost! I stand in your favour. But please don't cross your limits; don't leave your discrimination or understanding! I would again like to quote this 'Sher' of 'Raj Kaushik'-

Agar neechey uttar jaoun  
toh sabkuchh haath mein hai per,  
Mein neechey aa nahi sakta,  
mera oonchaa gharaana hai|

'Sugreeva' says that he is sitting on the 'Rishyamooka' hill. Baap! If you seek good company then learn from 'Sugreeva' because he was sitting with Sri Hanuman who is his minister and he is the 'Shankar-Avatar'. Hanuman is the Avatar of trust or firm belief! Sit with the confidant and most reliable one! Please stay away from those who will try to plant the bug of doubt or misconception in your head. If today's world has become bad or families are breaking, one of the prime reasons behind it is bad company. The good company is the first of the nine 'Bhaktis'! I don't say that take the 'Mala' in your hand and roam around. Wear the 'Tilak' the way I do is not what I say! If you are in good company and make good friends then I am happy because you are doing the first 'Bhakti'. 'Tulsiji' says-

Prathama bhagati santanha kar sangaa|  
Doosari ratti mumma Katha prasangaa||

So, I would like to especially address the youth and say that my flowers! You be in ardour, wear good clothes, enjoy yourselves but don't forget that you are an Indian first; don't forget your mother tongue; don't forget the glory of India as you are the children of the Rishis. Rest, be happy and make merry! The youngsters here wear worn out or torn jeans, you wear fresh untorn ones! Wear decent ornaments. See such plays which enhance or glorify your culture. I have no problems whatsoever! Watch good movies and see the plays in the manner that someone gets inspired by you and writes a play on you! Eat good healthy food! So, my dear young brothers and sisters, please be very careful about the company you keep. 'Khush raho aur mauj karro'! I address you all as 'Baap' and you call me 'Bapu'. Only an unfortunate father will be unhappy when his children are happy and enjoy themselves. But please keep your 'Viveka' intact.

So, here we see that 'Sugreeva' along with four others are not seated below but are sitting on the hilltop! Our seating should be high and with gentlemen of high esteem. Along with 'Sugreeva' is the embodiment of trust, 'Shankar-Avatar', Hanuman. 'Jambuwantaji' who is the Avatar of Brahma, is very intelligent, wise and experienced. 'Neil' is the son of 'Agnideva'. 'Nala' is the son of the architect of Gods, 'Vishwakarma'. Both the brothers are very close to each other. One is the son of the architect and the other is the son of 'Agni'. 'Agni' is supposed to be very pure. It has a pure 'Chitta', 'Manna' and the four internal organs (Antahakarana). Sri Hanuman embodies trust ('Vishwasa'). Brahma embodies a lofty intellect. And 'Sugreeva' is the son of the Sun!

Let me try and compare 'Mata-Sita' and 'Shree Radha' for the first time. 'Radha' is the sweetheart whereas 'Sita' is the server! Ma Janaki says that take me to the forest along with you and I shall serve you and press your feet. Whereas, 'Radha' never pressed Sri Krishna's feet, on the contrary, it is He who presses her feet because she is the beloved. And we

have the proof, 'Dekhyo pallottata Radhika paayan'. A person set out in search of Sri Krishna. He was not at the 'Brahmaloka', neither at 'Sattyaloka' nor at 'Vaikuntha'. Like this line written by 'Harindra Davey, 'Madhava kyaanya nahi Madhuvanma'.

Phool kahhey bhammranney,  
bhammro vaat vahhey Kunjanma,  
Madhava kyaanya nahi Madhuvanma|  
Mhaari vaat na kemmay khootti|  
Aba laga kankar aek na laaggyo,  
Gaiya bhaagya mujj phootti|

Therefore, 'Radha' is 'Premika' and 'Sita' is 'Sevika'. 'Radha' is not the queen but 'Sita' is Maharani. 'Radha' is not a 'Rajrani' but she is the 'Brijrajrani' or the Maharani of 'Vraja'. 'Sita' presses or rubs Sri Rama's feet and is His server. Whereas, 'Radha' is the sweetheart and that is why Sri Krishna goes to serve her. Now, this person who had set out in search of Sri Krishna, did not find Him anywhere then someone said that go to 'Nikunja', you might get Him there! When he went there, he saw that 'Radharani' was lying down and Sri Krishna was pressing her feet. Because, she is the beloved! 'Radha' is elder to Sri Krishna and 'Sita' is younger to the Lord.

So, I was telling the youngsters that keep good company and sit at a height. Then, 'Sugreeva' says that Lord! I was sitting with these four atop the hill. We all were sitting and thinking. You should not take any step without thinking. When the wise or nobles sit then they are engaged in 'Vedant-Vichar, Brahma-Vichar, Vairagya-Vichar' for the benefit of mankind. One should surely think and engage in serious discussion. So, when we all were thinking, all of sudden we looked up. To this, 'Tribhuvana Dada' says that this means, your thoughts should be lofty or of a high calibre. We respect the thought but look above, don't look down or your thoughts should not be lowly, have lofty ideals! When one sits on the top and sees above and thinks then the quality of his thoughts too will be high! 'Sugreeva' says that we saw 'Mata-Sita' going in the sky but she was weeping and screaming.

There are three levels of 'Mata-Sita'. According to my 'Vyaaspeetha', she is 'Tristareeya'! Goswamiji has indicated these three levels while venerating 'Seeyaju'! First, she is someone's daughter. Second, she is someone's mother. And the third is that she is someone's 'Priya'. 'Janaksuta', the daughter of Maharaja Janaka, is the first level. She is the mother of the creation, is the second level. And the third level is that she is the 'Priya' of Sri Ramchandraji, who is the source of infinite mercy. Any girl will have these three levels-daughter, wife and mother. That is why the Dharmas of all these three levels are different. Dharma means nature! The daughter is always a listener (Shrota). The wife is always the speaker (Vakta). And the Mata is always Maun! The name of 'Maun' is 'MA'! 'MA IS MAUN'!

## 'Radha' is the 'Premika' and 'Sita' is the 'Sevika'

She was in deep distress! Sri Rama wanted to be sure so He asks him that are you sure that you saw her? And, if she was distressed then why didn't you do something to save her? 'Sugreeva' says that 'Maharaj! I am very good in running and I could have jumped and caught 'Ravana'. 'Jambuwanta' said that while tying up 'Baali', I had circumambulated as many times and I would have pulled 'Ravana' down along with the 'Vimaana'. Sri Hanuman says that when I was a child, I had gulped the Sun in and I could have brought 'Ravana' down instantly. To which the Lord said that if all of you could do so much then why did you not do anything? 'Sugreeva' said, my Lord because we were just thinking. Those who have got very high seats and are great thinkers, they should not take any decision in haste. They should wait to see and understand the matter properly before acting.

'Sugreeva' says that 'Sita' was forced into submission. The commentators, scholars, starting from the 'Gitapress' everyone down the line have said that being held captive by 'Ravana', 'Mata-Sita' was going weeping and screaming in distress. This is not 'Sita' but her shadow! And the shadow cannot be held by anyone! Therefore, the meaning of submission should be altered here. At this point, 'Dada' told me 'Sugreeva' didn't see 'Sita' being held captive by 'Ravana'. 'Parvasha' means in control or held in subjection by someone and another meaning of the 'Par' is 'Param'! Ma Janaki is not in control of 'Ravana' but she is in the control of the 'Param' or the Supreme! The Lord had asked her to help Him perform the 'Lalit Naraleela' and that is why she had accepted.

She kept on repeating 'Rama-Rama-Rama' at the top of her voice while she was going. 'Sitaji' would not even utter 'Rama-Rama'! Her mantra is not 'Rama'. One should repeat his own mantra! Her mantra is, 'Hari, Hey Hari!' Then why did she say 'Rama-Rama'? I was told that 'Beta! 'Sita' was not repeating 'Rama-Rama'. If someone is badly hurt and falls down then the onlookers say, 'Rama-Rama-Rama'. A poor woman was in distress and seeing her plight, these people uttered, 'Rama-Rama-Rama'. And when she heard them say 'Rama-Rama', she thought that they appear to be the devotees of the Lord. Seeing us, she threw a small piece of cloth. When 'Vibheeshana' uttered 'Rama-Rama' then Sri Hanuman thought that he appears to be Sadhu. When after a span of eighty seven thousand years Lord Shankar uttered 'Rama-Rama', Sati thought that the Lord of the creation has woken up. Just by

hearing 'Rama', Ma Janaki thought that some servants of my Lord are sitting here. I have not yet seen this interpretation in any of the treatises that I have seen! Why did Ma Janaki throw a piece of cloth only? Maharishi Valmiki says that she threw some ornaments along with the cloth. Then the 'Katha' says when Sri 'Lakhana' was showed the ornaments and asked to identify them, he said that he only recognizes the anklets because he has not seen Ma Janaki's face! As she is my mother. I touch her feet daily. Therefore, I recognize her anklets only. 'Naaham jaanaami keyurrey', this shloka has come from there. 'Osho' and others have also commented upon it. I don't want to go into it! I am sorry to say that I don't agree to each and everything that 'Osho' said. Each one should have their own freedom. 'Osho' should first study the 'Ramcharitmanas' by the Guru and then interpret it as per the 'Guru-Mukhi' words! He had said that Sri Lakhana did not have any self-control! That is his outlook and on this point I salute him from a distance and move on!

There is no question of the ornaments here. Valmiki says that she threw her ornaments as well. But here, only a piece of cloth has been thrown. If the children are sitting out in the Sun and seeing them the mother gets worried, then she will cover their heads with her 'Paallava' and not give them ornaments. The Divine Mother 'Sita' thought that these five children are sitting here in the Sun so out of her motherly affection, she threw a piece of cloth so that they could cover their heads and be protected from the scorching Sun. She, 'Deenheu patt daari'. I would like to give a word to the society. The best contribution or beneficence is the 'Palludaan'! This was the giving of the end of her sari. She covers their heads as if saying that my boys, you are engaged in my discussion and shall inform 'Raaghavendra Sarkar' about me, please protect yourselves by coving your heads with this! Therefore, the 'Paallava-Daan' is a truly wonderful form of beneficence.

The Lord said that please give me the piece of cloth, where is it? 'Sugreeva' showed this piece of cloth to Sri Rama. Tulsiji writes, 'Patt urr laai socha ati keenha'. Sri Rama took it in His hands and held it close to His chest! 'Mehboob kee harr cheez mehboob hoti hai'. So, this is an entirely different aspect of 'Mata-Sita' which gives us a newer outlook and message. So, Ma, wife and daughter, are the three levels of 'Mata-Sita's' divinity!

Baap! Once again the 'Paanwala' family who have become instrumental in organising this 'Katha' only out of their sacred desire and we are reciting the 'Ramkatha' for our own inner happiness. I offer my 'Pranams' to all of you once again in today's 'Katha'.

Udbhava sthiti sanghaar kaarrennim klesha haarrinnim|  
Sarva shreyaskarreem Seettam nattoham Ramvallabhaam||

We offer our 'Pranams' at the feet of 'Rama-Priya, Mata-Sita', who is the primal cause of creation, preservation and destruction, she is the remover of all the miseries; she is instrumental in the 'Shreyas' of one and all, Goswamiji venerates this 'Mata-Sita'. Let us do some more 'Darshana' of 'Manas-Sita'. Let us repeat this 'Veda-Mantra' first.

Tassmaatt detaha smaaddakaashaha sambhootaha aakaashaat|  
Vaayuhu Vaayoragnihi ragnairaapaha dabhyaha prithvi smannayyat||

Please note, that this is an absolute scientific mantra. I call upon the youth and the well-educated children to look at it from the scientific viewpoint and then see for yourself how scientific were the Rishis and how logically they have spoken! This is a dialogue and that is why I would like to ask you that who was the first born in the world? Don't jump and say 'Brahmman' because He is-

Aadi antta kou jaasu na paava|  
Matti anumaani nigama asa gaava||

The Vedas have sung according to their intellect with a very scientific and a prudent mind. So, the 'Brahmman' is the origin and eternal. He has created this world. Or His Maya creates the creation. 'Brahmmanda nikaaya nirmita maya'. Or may be that this world came into existence out of the principle of cause and effect! 'Adam & Eve', 'Manu & Shaturoopa' come much later. Who was the very first person to come in the creation? The Almighty is not the doer! Though, He is the creator of everything. The Veda mantra is considered to be a valid proof in our tradition. 1. 'Shaastra-Pramaann'. 2. 'Pratyaksha-Pramaann'. That which is right in front of us is supposed to be the 'Pratyaksha-Pramaann'. We don't need to ask the scriptures about it! 3. 'Anttahakarana-Pramaann', whatever the conscience says to accept it as the proof. 4. 'Anumaan-Pramaann'; if there is smoke, there has to be a fire or if the dust is flying then the wind has to be there, these are assumptions. 'Bhavabhooti and Kaalidas', both accept the inner reasoning as the proof of anything. The mind says, the intellect dittos it, the 'Chitta' also puts its stamp of approval and the internal egoism too is in agreement. Our inner faculties say that just don't go by what the mind says, but when your intellect, the 'Chitta' and 'Ahankaar' all agree, only then accept it to be the proof! 5. 'Bhajan-Pramaann'; 'Talgajarda' has given a new proof and i.e. the 'Bhajan' is the ultimate proof! When no proof stands the test of time then the 'Bhajan' is the 'Pramaann' or the words of the 'Guru' are sufficient proof!

The proof as per the Veda Mantra says that the very first thing that existed in the creation was an absolute emptiness. Who created it? The belief world says that the Almighty created it. And the Vedas declare that the Almighty is totally inactive or 'Akarta'. The 'Ramayana' says, 'Kara binu karam karrai bidhi nana'. Without hands, He creates everything.

The sound or the 'Naad' and the words are the children of space or 'Akaash' and they came in much later. The family with whom I am staying, they don't even follow my language, but still the lady of the house sits in the 'Katha'! She was telling me that Babu! After you leave, I shall not remove your 'Yagyakunda'. Our entire family will sit around it and say our prayers. So, our discussion was that the sound or 'Naad' can be understood. She smiles! When the couple were talking to me, their eyes were teary because they could understand the sound or the 'Naad'. 'Naad' is understood by the birds as well as the fishes. We have a very beautiful word 'Naadvaibhava', the glory of the sound! The birds too follow the 'Naad'. When a flute is played then it has no language but still 'Sunai binu kaana' applies even to the snakes because they don't have ears but the marks. That is why, the 'Manas' says-

Jinnha Hari-Katha sunnee nahi kaana|  
Shravan randhra ahibhavana samaana||

Those, who have not heard the 'Hari-Katha' their ears are like the snake pits or they are mere marks. 'Tulsiji' has written quite a few characteristics of the snake in the 'Manas'. Some facts are so difficult to understand that in the commentaries, they just get lost describing it. This is one of the toughest lines of the 'Manas'. Without understanding it from the Guru, it is very difficult to comprehend the right purport! 'Mata-Sita' is seated in the 'Vivaha-Mandapa' or the marriage pavilion. We were seeing the comparison between 'Sita & Radha' yesterday. The biggest difference which

I can perceive is that we say 'Sita-Mata' but in case of 'Radha' we don't use the word 'Mata'. Sri Radha is elder to Sri Krishna whereas, 'Mata-Sita' is younger to Sri Rama. So, when a comparison is done between the two then 'Radha' is the sweetheart or 'Premika' and 'Sita' is the one who serves or 'Sevika'. And the love or 'Prema' is always bigger than God! The Almighty is smaller in comparison to love! That which gives us something or is the creator of a particular thing then the creator of course is bigger than the by-product.

Prema ttey pragata hoi main jaana|

This is the sutra given by Lord Shankar that the Almighty incarnates through love! Therefore, that which incarnates the Lord, becomes bigger or greater than the Lord. With the incarnation of the Almighty, the love can manifest or it may not! The Divine resides in the hearts of all men then why do we feel jealous or envious of others? Love can incarnate the Divine! The Divine dwells within all of us but still there is deceit, envy, hypocrisy! This goes on to prove that love may or may not manifest through the Divine but He manifests out of Love!

'Radha' has to be elder because she is the embodiment of pure love! The servant or the server mostly wants to be smaller. 'Ma Sita' is the 'Sevika'. Even yesterday, this question had come to me that how did the love blossom in the seven years old 'Sita'? Sri Rama is sixteen, so it can be understood. But just try to understand Goswamiji's psychology! Nowhere is it mentioned that the seed of 'Kama' sprouted in the heart of 'Sita' because it is impossible that a seven year old will have it! Sri Rama is sixteen so the possibility exists! If you try to analyse it from the point of view of the age and you try and see it from a gross outlook then it is a bit difficult. When we try to study the consciousness of many young children we find that though they are very small in age but the experience they carry is very old. Many children speak God knows what, which is just very difficult to fathom! Then the only answer that comes to mind is that the consciousness which was suppressed for so long is now coming to the fore. You don't sit-down to see the age at that time. The reason behind this seed of love sprouting in 'Sita's' heart is that 'Preeti puraataana', the eternal love of innumerable births is coming out. Whether she is seven years old or nine years and at this age for the love to spring up; she is trying to look for Sri Rama like a petrified fawn! This is unimaginable in a seven year old. Today's TV culture has spoilt the minds of young children! Please try and save your children from this menace that is plaguing the society today. The TVs are making 6/7 years old equivalent to 28 years of age! And then you come complaining to us that your children are getting spoilt! You have no time to look after your children, tell them educative stories, don't sing a lullaby to them, even the clothes are changed by someone else and can't even bathe them! Then your

child begs you for your time! Either you have no time or you are not interested that is why you handover the remote in their hands!

So, the seed of love sprouted in Janaki's heart. The psychological tiny buds that have come up in 'Sita's' mind, her unrevealed 'Chitta'. Remembering my 'Dadaji' these thoughts are coming up in my memory and I am going on offering them in service to you as it is. Now, when I look back, I think that at that point in time when he had explained these subtle insights into this great text, I might not have understood their purport then as I can do today! It is like the seed has been sown a long time back but tiny soft leaves come up at the suitable time only!

Certain things cannot be universal, they cannot be made public, because they are special. 'Pareekshit' examined all around him, in the mother's womb. Because 'Pareekshit' means to examine from all angles. With regards to the past memories and future incidents when you ask the 'Yogis' then they will say that its centre lies in the navel! The centre of memory is not the brain, in fact the memory blossoms therein! Its main centre is the navel. If at all the most delicate nerves or the veins in the body are opened and tied one after another then they shall encircle the entire globe at least twice. If there is so much in the 'Pinda' then just imagine how much is there in the 'Brahmmanda'? It has been proved by science that just around our navel there are so many delicate and very thin nerves. If a 'Veenna' is lying idle for the past fifty years and if a knowledgeable musician who knows how to play it comes, removes the dust and by the mere touch of his fingers, it begins reverberating with melodious music once again. The 'Buddha-Purusha', removes the 'Rajogunna' or dust from our silent or idle 'Veenna' and just touches it with his grace filled fingers and the memory starts coming alive! We will have to wait! His fingers are desperately waiting to caress the disciples head! When you are blessed with the grace of your Guru then please don't just be overwhelmed with emotions because then it will be difficult to digest or absorb that Divine energy. When you are getting disturbed by a current or a tidal flow of energy then first prepare your 'Chiita' to be able to absorb it. Because, this energy cannot be tolerated by the body. It can even prove fatal! At that moment, one needs the support and care of the Guru. Maybe, by the grace of your 'Saddguru' or by your own efforts such a situation arises then kindly slacken the pace of your 'Sadhana' because the powerful burst of this energy can even take away our lives.

Why did 'Thakur Ramkrishna Paramhansa' get into such an exalted stage every now and then? He used to become unconscious, if someone just uttered 'Ka', on hearing it He would lose outer consciousness. When 'Chaitannya Mahaprabhu' would see the blue sea at Sri Jagganathpuri, His disciples had to hold him back lest He would get drowned. By telling the beads of the 'Berkha' given to you by your Guru, if its sound heightens your

energy levels then please stop for a while and if while doing the 'Paarayana' of the 'Manas' if you feel an upsurge of such energy then just kindly keep it aside for some time and quieten your energy a bit! These are all the silent 'Veennas' in a way! Many people are in a hurry to achieve things at jet speed! Please don't be in a haste. If it goes out of control then you might land up in trouble. Our 'Nitinbhai Vadgama' has written four beautiful 'Padas' on the 'Berkha'. I can't remember them at this moment! You don't have a 'Berkha' in your hand, you are holding a 'Veenna'. You don't have a 'Mala' in your hand, instead you are playing the 'Mriddanga'. There is just a difference in the shape and the form! You don't have the 'Manasji' in your hand, instead you are holding the 'Mahamantra'! You don't hold the book of the 'Bhagwadgita' but you hold the supreme song of the creation!

So, Baap! To awaken the memory the most potent centre is our navel. Therefore, the Guru controls us. When you start forgetting yourself in the flow then just ease the pedal to reduce the speed! The journey in itself is far more enjoyable than the destination! That Supreme Consciousness gives us more pleasure and joy from a distance because, going closer is tough and not so enjoyable! That is why, the Guru is most essential because then he can control our speed or progress!

Certain things are so tough that only the Guru can open them for us. The Guru is very kind and generous. When he gets an opportunity, he will sow the seed but when it will germinate, we don't know. Sometimes, it takes years for it to sprout! There were many listeners who were unable to give up the 'Katha' but still would criticize it, but I went on sowing! Today, those very people say that they are experiencing the 'Paramananda'! Because, your memory has come back now! It is not your fault. Where the age of fourteen then and now seventy two is running! Still, these 'Chaupaais' haven't let me grow old! So, the Guru plants the seed and the understanding may come after many years.

Arun paraag Jalajju bhari neekay|

Sassihi bhoosha ahi lobha ammei kKay||

This is one out of the most difficult 'Chaupaais'. It is the marriage pavilion of 'Mata-Sita'. The groom Rama and the bride 'Sita' are sitting face to face! Guru Vashishtha and the group of 'Vippras' and Brahmins are singing as per the mode of reciting the Vedas. In it, that moment comes, when-

Rama Seeya sirra senddur deyhhin|

Sobha kahhi na jaatti Bidhi kayhchin||

Guru 'Vashishtha' instructs Sri Rama, 'Raghavendra'! Fill the parting of Sita with 'Sinduur' or red lead! The greatness of the woman is visible here. My mothers, sisters, daughters, please be proud of your womanhood! The man, even if he climbs or captures the peak of the 'Meru' mountain, he is unsatisfied but the woman when during the marriage ceremony just a pinch full of 'Sinduur' is put in her parting, she smiles and says,

'Maanga bharr gayei'! Now I have no demands from the world. This is only possible by the woman. The 'Mahabharata' says, 'Pita rakshati kaumarray bhartta rakshati yauvannay'. When the girl is unmarried, her father takes care of her and when she is married, her husband will look after her! Because the woman protects eight things. It is explained in the 'Mahabharata'. 'The protection of the 'Lokayatra', wealth, Dharma and the child is protected by the woman. 'Sri Vyaas-Narayana' has given eight characteristics. When I see through my 'Talgajardi' eyes, then 'Mata-Sita' does all and that is why the greatness of the woman! Seeing the 'Sinduurdaan' ceremony of Sri Rama and 'Mata-Sita', Goswamiji's pen stopped in its course because he felt unable or not capable to describe the Divine beauty of that beautiful moment! Then, the fingers of the 'Guru's' grace caressed and the spark of the memory lighted up in 'Vyaasa' as well as Valmiki! This corner of 'Talgajarda' was the treasury of 'Kubera'; Shankar used to come there to take loans, there was so much wealth in that little corner where 'Dada' used to sit! Then a finger would touch!

The fingers of a potter create a beautiful pot and the fingers of the mother can even put her naughty child to sleep instantly then just imagine the magic of the fingers of the 'Gurudeva'!

When Sri Rama had to put the red lead in the parting of 'Mata-Sita' then His hands were folded or took a mudra of a snake. This original thought came out of the flute. It is a sutra of Maharishi Raman that any cause becomes the door for attaining the goal. One sutra is the 'Maha-Mantra'. The one who has poison will at some point in time will seek the 'Amrit' or the nectar. The one who bites every now and then at times thinks that it should also dance on a melodious or enchanting music. Even the one who is filled with anger feels at times that he should now give up this aggression! The snake has poison in its fangs but is greedy of 'Amrit'. These are all 'Dada's' interpretations. Now, the nectar or 'Amrit' is in the moon so how does one get it? Say the snake reaches there somehow because the snake is around Lord Shiva's neck and the crescent moon adorns His forehead. The snake says that he is now exhausted giving poison to people and wants some 'Amrit' or nectar! When the snake went to the moon then the moon says that my lineage is nectar and your lineage is poison so why have come here? The snake said that you are so beautiful so I thought that let me put a vermilion mark on you!

Just look at the beautiful allegory! The face of 'Mata-Sita' is the moon. And the 'Sinduur' is red in colour. Lord Rama's hand is like a Lotus and the red lead is held in it. If I offer the greed of the red pollen then maybe I could get some nectar of Ma's moon-face! And the Lord's hand has assumed the shape of a snake. His hands are like the Lotus. Sri Rama's hands are full of a very high quality pollen with which He wants to decorate or adorn the moon with this red pollen. What is the desire of the hand

as the snake that he should get the nectar of the moon-face of 'Mata-Sita.' It is very tough! For this you need the 'Guru-Mukha' to be able to understand it!

So the 'Naad' or the sound reaches but the words or the language don't. Language is a very weak medium. Therefore, the 'Naad' or the sound were born much later. First of all the space or 'Aakaasha' was created. The science of the Vedas claim that this emptiness or void was created first.

'Aakaashatt sambhoot vaayuhu'. After the space or the 'Aakaasha' air was created. That also not forever or everywhere but at a few places for a very short time. We can't see the air in the space. When there is no air in space that is why the astronauts appear to be swimming in space or thin air! This emptiness signifies non-attachment. Therefore, the air is created after the space and it circulates around the different planets as per the scientific rules. So, the air is everywhere but close to its individual centres.

'Vaayoragnihi'. The Vedas declare that the fire is created from the air. For anything to burn, air is necessary or else there can't be any fire. Heat is produced by the fire, the clouds rise up, then they produce water. Without air, there can't be any water also! From the water, the earth is created. My Ma, 'Sita' incarnates from the Mother Earth! This is the 'Manas-Sita'. The Vedas stop at this point of the creation of the Earth. 'Talgajarda' is moving a bit ahead of the Vedas. Those who want to criticize are free to do so! I would like to very humbly say that from 'Mata-Sita', 'Lava-Kusha' were born and from them came the 'Valmiki-Ramayana'. It was first staged as a recital in the court of Sri Rama. Maharishi Valmiki has come to attend the 'Yagna' and 'Lava-Kusha' are accompanying him. Maharishi has taught the 'Ramayana' to these boys. They have learnt singing and sang in the court of Lord Rama!

Bhaarat kee ek sannaarri kee hum katha sunnattein hain|  
Mithila kee Rajkumari kee hum katha sunnattein hain|

So, through them we got the 'Valmiki-Ramayana' and from it was born the 'Ramcharitmanas'. In the form of this 'Ramcharitmanas', Goswamiji again was blessed with a mother-

Taatt Maatt saba bidhi Tulsi kee|  
And from this 'Ramcharitmanas', 'Manas-Sita' was born.  
Tehi avasar Seeta tahan aayei|  
Girija poojana Janani patthaaei||  
Tehin dou bandhu billokkay jaaei|  
Prema bibasa Seeta pahin aayei||

From the 'Manas-Sita' we get 'Shaanti' or peace and tranquillity. We all are enjoying and having a great time! 'Dada' had said two things as an instruction or an 'Aadesha' that in the morning while bathing, recite the 'Rudraashtaka' and we might err by mind or words or karma during the day, so one should recite the 'Devyaaparadha Kshamapana Stotra' by Jagadguru Shankaracharya at night. Before sleeping, one should

beg the pardon from the Divine Mother. And in the afternoon, if possible recite the 'Ramraksha Stotram' by Maharishi Valmiki because when the Sun or the heat is at its peak, at that time we need a shelter or protection. We get such 'Raksha Stotras' for Ma Durga and even for 'Mata-Sita' that may our hands be protected by so and so and the shoulders be protected by so and so like, in the 'Ramraksha Stotram' we say, 'Paatu Rama akhillam vappuhu'. In making us all read the 'Ramraksha Stotram', there has been a lot of contribution of 'Panduranga Dada' also. By the way of a nature of study, he has propagated the 'Ramraksha Stotram' quite a lot! There is a very big group known as the 'Svadhyaaya Parivaara' who will only say 'Jai Yogeshwara' as a greeting! We say 'Jai Siya Rama'! Some say, 'Jai Shree Rama' or 'Jai Shree Krishna' or 'Jai Khoddiyaa Ma' or 'Jai Shree Swaminarayana'. Some will just say 'Jai Rama' or 'Rama-Rama'. So, everyone says as per his/her feelings. At that moment their physical traits are also different and to be marked. Some say in a very sweet tone, some a bit harshly. Our 'Bajrangdas Babu's Parivaar' say 'Bapa Sitarama'! Some others say, 'Jai Gurudeva, Jai Bhagawana, the Vedantis say, 'Jai Sadchiddananda', some say 'Sahib Bandagi' or 'Jai Ambey or Jai Mataji'. Mahamuni Vinobhaji used to say 'Jai Jagat'. 'Sumant' in the 'Manas' says, 'Jai Jeeva'! So, there are different ways of greetings. And we all live as per our own whims and fancies. There is of course some 'Bhava' attached to it.

Therefore, from 'Mata-Sita' we get peace or tranquillity. Jagadguru Shankaracharya says; 'Seeta shaanti samaanita'. One meaning of 'Sita' is a peaceful rest or 'Aaram & Vishraama'. 'Mata-Sita' is not separate from Lord Rama and that is why the in the 'Ramrakshastotram' they say-

Aaramaha kalpavrikshaannam  
viraamaha sakalaappaddam|  
Abhirama Strilokkaannam Ramaha  
Shreemaansa naha Prabhuhu||

If I am able to understand the mental make-up of Goswamiji by the grace of my Guru it is that he is unhappy with the 'Agni-Pareeksha' of 'Mata-Sita'. He has totally omitted her second exile from this text. The 'Manas' has no mention about it but his others texts like 'Geetavali, Kavitaavali' etc. have some references here and there. When 'Mata-Sita' is leaving for Maharishi Valmiki ashram along with Sri Lakhana, then there is a reference of who all were weeping! And the message 'Mata-Sita' gives Sri Lakhana before his return is also mentioned. 'Mata-Sita' is sure in her heart that wherever she goes, Lord Rama shall protect her but she is worried that in her absence who shall protect Him?

So, the 'Manas' does not include the topic of 'Mata-Sita's' exile, because Goswamiji says that 'Mata-Sita' is that Supreme Power what makes the purest of the pure, purer! She is the Supreme Consciousness that beautifies the most beautiful and that energy which

converts the 'Prema' into 'Parama-Prema'. She should not be subjected to the 'Agni-Pareeksha'. That is why, 'Tulsiji' uses this trick in the 'Manas'. Why was Ma Janaki subjected to this test by fire? There was no need for it but he uses this reasoning first he should keep her in the fire for safe custody and once the Divine Play of the Lord is done with, then to get Ma Janaki back! Because, he is not liking this test by fire. Even Rama should bear the pangs of separation of 'Mata-Sita' too is not very acceptable to 'Tulsiji' but it was just a ploy. Similarly, the Lord cries for His brother Lakhana in the battle field, this was also not very much liked by him but the Lord had to perform His human role to perfection, that's why this act was staged there. Even when the Lord displays these human weaknesses, he says, 'Jaasu krupa chhuttahi madda mohaa'. At that very moment, Lord Shankar is the witness and He clarifies it in front of 'Mata-Parvati'. The entire plot that was created by the Lord for 'Mata-Sita' to enter the safety of the Fire God that too was seconded by Lord Shiva in the form of total trust and not by Sri 'Yaggyavalkaji or Bhusundi'.

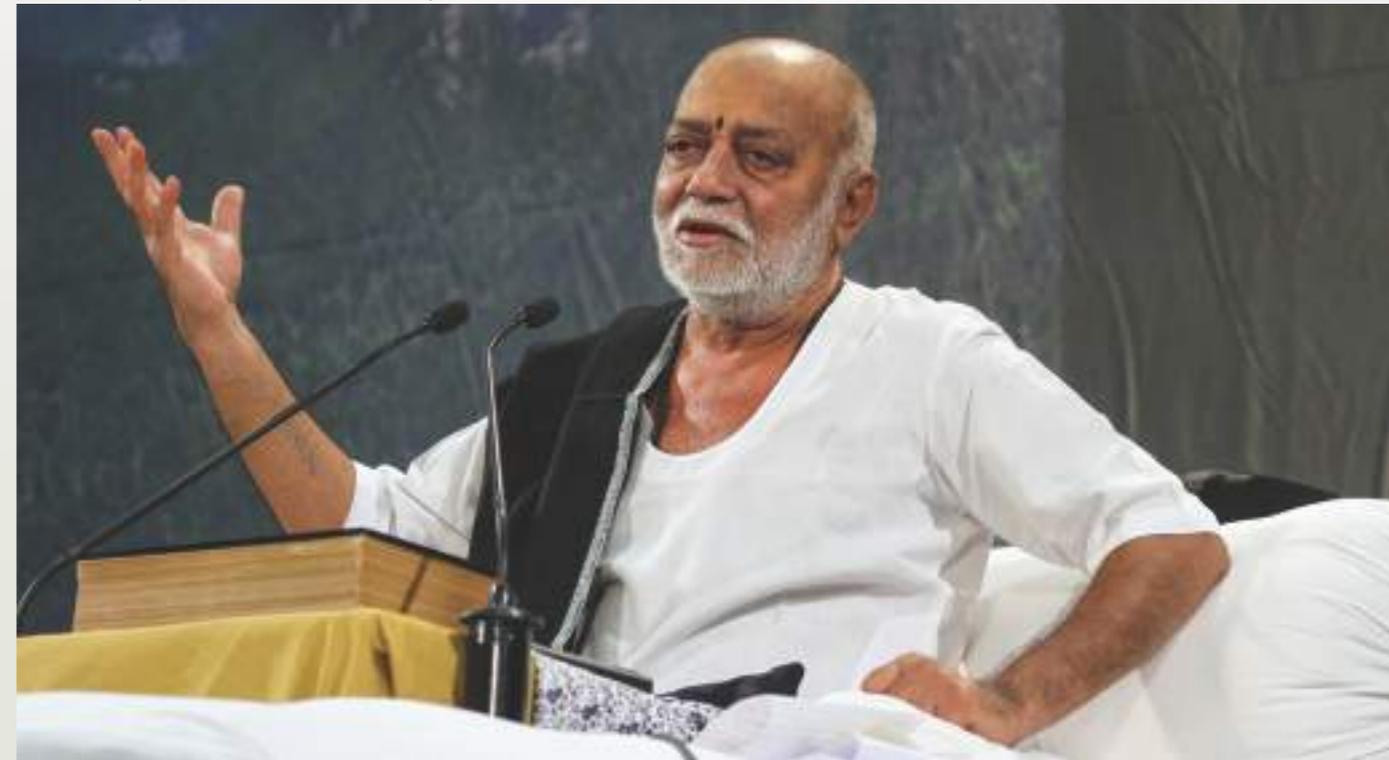
Ma Janaki is the creator, sustainer as well as the destroyer. That is why Sri Rama felt that as He is now entering the sphere of the 'Lalit-Nara-Leela', this primordial form of energy or consciousness in the form of 'Sita', her safety and security is necessary. And the Fire God or Agni can be the best safeguard! This idea was of Sri Rama's, 'Tulsiji's' Raghava and not Valmiki's Rama! All these interpretations are of 'Tribhuvana Dada'! Here, the lotus petals of my memory are opening! Where can we get such rare and amazing meanings? This is like 'Nitinbhai's Pada, which was written with the 'Vyaaspeetha' in mind and he says-

Potthinney parttaappee kkyan-kkyaan pooggiya?

He makes the Lord weep for the separation of 'Mata-Sita' and also says, 'Gyaan gammya Jai Raghuraai'. Can Sri Rama do such madness? But He was performing His 'Leela' for the overall benefit of mankind. The entire topic of 'Maareecha' and in that too 'Tulsi' keeps 'Mata-Sita' in the centre he has tried to show us the different stages of human behaviour. 'Mata-Sita' entered the fire and the entire act was stage-managed in such a way that, 'Lachhimanahu yaha maramu na jaana'. Even Sri Lakhana could not know the difference between the Real and the shadow! Seeing the golden deer she says that the skin of this deer is so beautiful. All this was the play, or else can 'Mata-Sita' say such things?

Sunnahu Deva Raghubeera krupaala|  
Aehi mrugga kara atti sundara chhaala||

Dada used to pick up each and every word and say, 'Beta! Here 'Sita' has used three different forms of addressing. The first is 'Hey, Deva', then 'Raghubeera' and the third 'Krupaala'. But this is the part of their human play or 'Leela'. 'Tulsiji' has written about the abduction of the 'Maya-Sita'. So, 'Tulsiji' says that she uses a fourth form of address also. And here, 'Mata-Sita' puts in a condition that's why, or else just three would have sufficed. What subtle analysis has been done by that corner of 'Talgajarda'! 'Sita' says, 'Sattayasanga', you are the preserver of truth! And when the love becomes conditional then it is risking itself to be abducted! There can be no conditions in 'Love'! Whether, you have kept your word or not, the lover is not bothered about such issues. And, there was no need to use the address of 'Sattayasanga'! 'Raamovigrahavaan dharmaha, sadhuhu sattya paraakramaha'. To such a Divine personality, can



'Sita' in the form of a girl is a 'Sadhaka', in the form of 'Parineeta', she is 'Vishayei' and as 'Ma' is a 'Siddha'

'Mata-Sita' put conditions? The literal meaning is simple, bring me the skin and thereby fulfil your truthfulness! Here, it appears that greed has crept into 'Mata-Sita's' mind. When the love becomes conditional then only two possibilities exist, either greed (Lobha) or attachment (Moha). But this is the expression of the ordinary human mind!

Therefore, while enacting her role in the Divine play 'Mata-Sita' promises that she will do exactly what the Lord wants. So, Goswamiji wants to present the frailties or the weaknesses of the human psyche and that is why she puts in a condition! In this way, we can see a number of different forms of 'Mata-Sita'. So many scriptures are filled with so much material and divine thoughts about 'Mata-Sita'. We are getting material on her from the 'Mahabharata' as well as 'Srimadbhagwatji'. During the 'Jaamnagar-Katha, Manas-Janaki' I have discussed the various thoughts given in the 'Bhaagwat'. For thirteen years the lives of the Lord and 'Mata-Sita' was flowing in a different flow but ultimately, to open the doors to the ultimate goal, 'Mata-Sita' becomes the means.

Therefore, we all are doing the 'Darshan' of such a mother 'Sita'. In 1631 'Tulsiji' published or created the 'Manas' after he heard it from his Guru. Then he got the narration of the 'Katha' started by Sri 'Yaggyavalkaji' and the 'Shiva-Charitra' was recited by him. Lord Shiva and Mata Parvati get married. After sometime, Lord Shiva was seated at Mount Kailash and Mata Parvati enquires that 'Maharaj! Kindly tell me, what is the Rama consciousness? Lord Shiva was pleased with her question and said that the narration of the 'Katha' asked by you is like the purifying Ganges for all the 'Lokas'! 'Hey Devi! You are truly blessed!' Lord Shiva first spoke about the Rama consciousness and then told a few causes behind the incarnation of the Lord. 'Jai-Vijai, Sati Vrinda, topic of Narada, the 'Katha' of 'Svayambhu-Manu' and finally the 'Pratapbhaanu-Katha'. In the next birth, 'Pratapbhaanu' became 'Ravana' along with his entire family as different members. He performed very difficult austerities and 'Tapas' and attained difficult to attain boons. He became mad with the power of the boons and began tormenting the people. The entire world became corrupt. He exuded evil and the world was terrorised with his cruelty. The Mother Earth was distressed and could not bear this torture. Taking the form of a cow she goes to the Rishis and Munis. Along with them and Devas, she narrates her plight to Lord Brahma. Grandsire Brahma said that only our Creator can save us! Everyone joins in a Universal Prayer of the Almighty. Hearing the prayer, a celestial voice reassures

them. Don't be scared, I shall incarnate and will eradicate the pain and miseries of one and all through my Divinity!

Now, Goswamiji takes us all to 'Shreedhaam Ayodhya'. In the sanctified and devout tradition of the 'Raghuvansha', 'Maharaja Dasarathji' was the ruler at that time. The King loves his wives and the queens respect him. Jointly, they all pray and worship the Lord. The family is happy from all angles except for the fact that the King did not have any progeny. He goes to Guru 'Vashishtha'. The Guru says that be patient. You shall be blessed with four sons and their fame shall spread or encompass the 'Tribhuvana'. 'Raajan! Please arrange for the 'Putrakaameshthi-Yagna' to be performed by calling Rishi Shringi! The ablutions were offered with love and devotion. 'Yagya-Narayana' appears in the form of the 'Agni-Deva' with an urn of the sacred Prasad. He gives it to Maharaja Dasarathji to suitably distribute it amongst the three queens. Half portion was given to 'Mata-Kaushallya', the half of remaining half to 'Mata-Kaykayei' and further dividing the balance into two portions and getting it given to 'Mata-Sumitra' by the other two! They started feeling the effects of pregnancy!

Some time went by and the auspicious moment of Sri Hari's incarnation was at hand! 'Treta-Yuga, the holy month of 'Chaitra', Shukla-Paksha, Navami-Tithi, mid noon, Tuesday, and the Abhijit muhurta! Mild, fragrant and cool breeze began blowing! Mines of rubies were abounding the face of the Earth. Without pouring the ablutions, the fire began to burn on its own in the 'Yagnakunda'. Nectar was flowing in the rivers. The veneration of the Almighty in the womb, began! After the veneration, the 'Devas' returned to their respective abodes. Lord Rama appears in the quarters of 'Mata-Kaushallya'. Ma asks the Divine to become two armed human first. Then she wants Him to become a new-born and cry. The Lord incarnated for the 'Vipras' or the Brahmins, for the holy cows meaning 'Artha', for the 'Sur' of the heavens meaning Kama and the saints, embodiment of 'Moksha'. Hearing the cry of the new-born, the others queens ran in dismay along with the handmaids and servants. The handmaids run to the Maharaja and inform him that he has become the father of a Divine child! Hearing this news, Sri Dasarathji was steeped in Divine Bliss. Guru Vashishtha came along with the other Rishis and confirming the incarnation of the Almighty, everybody was immersed in Divine Bliss. Entire 'Ayodhya' was filled with celebrations! From this 'Vyaaspeetha' I too offer you the greetings of the 'Ramjanma'!

The biggest difference between 'Sita & Radha' is that we call 'Sita-Mata' and we don't use Mata for Sri Radhika. Sri Radha is elder to Sri Krishna whereas, Lord Rama is elder to 'Mata-Sita'. If we present a comparative assessment then, 'Sita' is the 'Sevika' and 'Radha' is the 'Premika'. And the Divine Love is always elder or bigger than the Lord. The Almighty is smaller than 'Love'! It is the sutra of Lord Shankar that the Almighty incarnates out of 'Love'. And that which helps or aids the incarnation becomes automatically bigger than the incarnate! 'Radha' has to be elder because she embodies Divine Love! The servant always wants to be smaller and 'Mata-Sita' is thus the 'Sevika'.

Baap! We are engaged in the 'Darshan' of 'Manas-Sita'. You all have heard the 'Vyaaspeetha' many a times, Baap! In this line of the 'Manas' it is very clearly mentioned that there are three types of 'Jeeva' - 'Vishayei, Saadhaka and Siddha'. Though 'Talgajarda' has always been interested in 'Shuddhi' or purity. How pure we are, Allah knows best! But at least the liking is there. I would like to present this thought but as known to us through the scriptures, there are three types of 'Jeevas' -

Bishayei saadhaka siddha sayyannay||  
Tribidha jeeva jaga Beda bakhaannay||

By the grace of the Guru, in my opinion, Mata-Sita' is a 'Saadhaka' as well! While enacting her human role, she appears to be a 'Vishayei'. 'Talgajarda' talks about a fourth category as well and 'Mata-Sita' fits into that category perfectly! Meaning, 'Mata-Sita's' character is pure, her life is pure and she embodies purity. But the 'Manas' talks about three categories and I would like to talk to you about them in a little detail then as a girl, 'Sita' is the 'Saadhaka'. I am purposely not beginning with the 'Vishayei' here! Though the sequence followed in the text is, 'Vishayei, Saadhaka, Siddha and Sayyanna'. Any girl who at her tender age is a 'Saadhaka' only. She is not a 'Vishayei' at that stage. Leave aside the exceptions! Let us not talk about the ill effects of this age of Kali! Also, not taking into account the effect of wrong company, the TV culture, Internet, indecent talks and undignified imagery! But, talking about the young girls from any country and especially, what to talk about the Indian girls! They are all 'Saadhakas'. 'Mata-Sita' as a girl or as the daughter of Maharaja Janaka is a 'Saadhaka'. From where did 'Mata-Sita' incarnate, we have seen that in the past few days on the basis of the scriptures. But, what does she eat? What does she drink? Her childhood has not been discussed so much! But kindly pay attention to this fact that in the 'Ramcharitmanas' you will get the detailed description of where all did she sit or go! Where did she sit? She incarnated from the womb of the Mother Earth. But let us try and do the 'Darshan' of 'Mata-Sita' in the other 'Ramayana' related texts other than the 'Manas'.

In one of the topics discussed in a related text, we see that when 'Mata-Sita' was just a little girl, she used to sit on the famous bow as if she was mounting a horse. The bow was given by Lord Shiva to Mithilesha Janaka for its safe keeping and worship. Like we see small children making a horse of a stick and sitting on it, in the same way, 'Mata-Sita' used to play and sit on that bow. And the 'Vyaaspeetha' has mentioned it earlier as well that there was a separate room where the bow used to be kept and worshipped daily. Every day, the platform on which it was placed was coated with a paste made out of cow-dung and the bow used to be worshipped according to the rituals prescribed like the 'Panchopachaar-Pooja'. This service used to be carried out by 'Mata-Sita'. One day, it appeared to her that every day, I coat this platform from all sides but the area underneath the bow remains untouched. Therefore, she picks up the bow with her left hand and coats the entire platform with her right hand. Mata 'Sunaina' sees her doing so and instantly goes and calls Janakaraj to come and see for himself this unbelievable feat of his daughter! They were dumb struck with awe! We had to harness so many elephants just to carry it here, so many powerful men were employed to put it in its place and this tiny little girl who was maybe even younger than seven years then could lift it with her left hand? She is undoubtedly a Divine Energy or the 'Param-Shakti'. The parents were overjoyed seeing her effortless ways of service! This incident also got them worried that where will they find a suitable groom to marry this 'Maha-Shakti'. Who will be capable in keeping her? Where shall we find such an individual? At that very moment the decision of the 'Dhanusha-Jaggya' was taken that the one who can lift and break this bow shall be worthy of her 'Jaimala'!

Therefore, according to the 'Talgajardi' viewpoint, 'Mata-Sita' used to sit on the bow during her childhood. And the one who can just sit on the bow effortlessly while playing has to be a 'Saadhaka' and no one else! Because, the 'Manas' defines the bow as the symbol of science. 'Bara biggyaan katthina koddanda'. Therefore, the bow is the best embodiment of science. And the one who can play around with knowledge and science is the 'Saadhaka'. I consider you all also to be 'Saadhakas', listeners (Shraavaka), I address you as my dear brothers and sisters, I call you 'Baap!' or Sahib! How many different forms of address I use to address you?

So, 'Sita' is a 'Saadhaka'. A girl is a 'Saadhaka'. And the 'Saadhaka' can play around with the knowledge and science. 'Kreedda' is a very beautiful word. It is not a game or playing but 'Kreedda'. The Shiva-Sutra says 'Karunnaiva-Keli'! For whom, compassion is a form of a sport. So, Baap! As the daughter of Janakaraj, 'Sita' is a 'Saadhaka'. And she is just playing around with knowledge. I have mentioned this many a times that we are the 'Vishayei' lot, undoubtedly! We are the worldly or the materialists. Maybe, hearing the 'Katha' as a matter of progression, we can move towards becoming a 'Saadhaka'. If we don't become a 'Siddha', no problem and I also don't intend to be one! The land of purity

or 'Shuddha' is a distant point altogether! But at least, if we can reach the middle path and become a 'Saadhaka' like 'Mata-Sita'. Only a 'Saadhaka' can understand the 'Rasa' of life. If I may ask you that "What is the meaning of this life?" Breathing? To eat 'Gaanthia-Jillebi' in the morning? You should do all this. Wear decent clothes, go to work in the office or the field, I have come to recite the 'Katha' after putting on the shawl! Just think a little! You have done this, that, eating, sleeping, fear, carnal pleasures, is this all what the life is all about? What is life? My dear young brothers and sisters! You should do all these. The animals do it as well as humans do it! We all do it. Even the animals eat, drink, sleep and increase their numbers. But what is life? Ask 'Talgajarda'? I speak assuming total responsibility for my words, please remember these four things, my dear youngsters, my dear flowers! In my opinion, these four constitute the meaning of life.

One, the life in which there is no nullity or scarcity, that is called life. There should be no 'Abhaava'. Now, I am uttering this sutra after mulling over it. Is it possible that anyone in the world can lead a life where there is no deficiency of any sort? If one has wealth then he might be lacking in fame. If one has wealth and fame then it might be that he is not in good terms with his wife. Say, if one has money, fame, a very loving and caring wife then he might not have issues. If he has then there might be differences with them. So, 'Abhaava-Abhaava! Asantosha-Asantosha! Kammiyyan-Kammiyyan! No one is left out from this! All of us experience it. And I am saying it today as the message of the 'Guru-Poornima' that if we do not have any wants or nullity in life then such a life will seem very weird or somewhat preposterous. Our life is filled with complaints or wants! And people have become so complainant by nature that are unwilling or not even interested to hear what you are saying. Instantly, they will misunderstand it or will take it otherwise! How will you ever be able to enjoy the 'Rasa' of life? Everywhere you go, only complaints or suspicion! The true meaning of life is that there is no 'Abhaava'! Now, that what is life as per my definition, how is it possible? My definition of a life without any 'Abhaava' means a 'Santushtha' or a fulfilling or a contented life! In whatever state you may be in, just learn to accept it as it is! A belch of contentment, acceptance! 'Santushtaha satattam yogi', Lord Krishna says that one who leads a contented life in every way in spite of all the nullity of the world! Lord Krishna says that a 'Yogi' is the one who will always say, God is kind!

Be contented at all times, Baap! Otherwise, if you are discontented then this nullity shall exist life after life, not just in this one! I don't have this, I don't have that, and it goes on and on and on! Just be satisfied! I am distributing 'Tulsiji's' Jeevan-Rasa' here! He says-  
Binu santosha ki kama nassaahi|  
Without satisfaction, your desires, your

demands, your complaints about your nullity will never cease! Just be content and your desires end! I too want to ascertain this fact for myself! But, I am authorized to say something at least! Because, I am going on accepting each and everything in my life! I go on accepting to the extent that knowing fully well that I am being cheated, I go on getting cheated! And I pray to Allah that the one who has cheated me, should just forget me or else I might develop a hatred in my mind. And if this happens then the flow of my 'Bhajan' shall ebb! You are hearing such a big 'Katha'! You walk along with me! Mentally, you are always with me. Why can't you learn this much? Why this insistence or rigidity? Please learn something from your father or 'Baap'! If you want to get on to the path of happiness and pleasure then learn to be satisfied. Till such time you have wants or complaints, happiness will be miles away! We can feel the happiness but are unable to remain happy! This is foolishness, idiocy, stupidity, the deformity in life or the ego which stands in the way of happiness.

The first sutra; one who has no 'Abhaava' in life! He is joyous or in 'Mauj' irrespective of what state he is in! Second; whose life is not subservient or dependent or subjected to others!

Paraadheena sappnehu sukha naahi|

The life is that which is not subservient to others. You love but don't scold or force anyone, he/she will automatically become submissive or obedient. Why do you murder someone's life? By piling on more and more restrictions.

Me and you have to live in the bondage of so many people? Please this one today, that one tomorrow and so on! And the more you try and please someone, that person will go on tying you with a longer and a stronger rope. A life of subjugation is no life! That is why, it warrants each and every person to give freedom, independence. It is fine to explain your point of view with compassion, with love but not with scorn or any ill-motive! That is why, I consider my 'Vyaaspeetha' to be wealthier than the wealthiest because my young brothers and sisters who are my children and are surrendered to it express in so many words that Bapu! Whenever if there is the need to lay down our lives, please do tell us! Even if the Guru binds his disciple then what sort of a Guru is he? People go to the Guru to get liberated and you in turn are tying him down! You have put in a loop of a thick rope around his neck in the name of the 'Kannti'! He had come seeking liberation and you too had promised to give him that but you have tied him down! What is all this? What sort of deceit in the name of Dharma? Give him freedom! Let the mother-in-law free her daughter-in-law. If you give her independence with love, she will become your servant!

Saba bidhi sanukoola raha Seeta|

Just look at 'Mata-Sita's' personality. In spite of being the 'Maharani' or the 'Rajraani', she leads a life

which is pleasing to one and all! Please don't enslave anyone. A subservient life is no life at all!

Third; there should be no unconsciousness in life. It is the word used by 'Krishnamurthy' and i.e. Awareness! Lead the life with awareness! Or mindfulness; to be mindful at every step! Life is being led, unconsciously! What is jealousy? It is unconsciousness! What is rife? It is also unconsciousness! Jealousy is unconsciousness! You are not in your senses! Wake-up! The third sutra is to live carefully or in awareness or mindfulness. The fourth and the last sutra; the life should not be meaningless or dry. There should be 'Rasa' in life! Twenty four hours you are sitting listlessly, dull or chippy! No, bring 'Rasa' into your life! Our Divine is 'Rassovaisaha'. Our father, the Almighty God is an embodiment of 'Rasa'. A life devoid of any verve is no life! You become irritable, sit with a long face, you dislike everybody! What is all this? It is just dreary or dull or meaningless life! Please come out of all this. There are four types of 'Rasas'. In poetry, there are nine and in food, there are six!

Therefore please understand that the 'Rasas' are also of four types. The first is the 'Rasa' with which most of us are well acquainted and i.e. the 'Bhoga-Rasa'. And please pay attention to this fact that the nature of this 'Rasa' is that it keeps on diminishing and ultimately we get weary of it. Though, the craving of the mind is a different matter but the nature of sensual enjoyment is that it keeps on reducing day by day! This 'Rasa' is such that for which you would die for it and would be so deeply engrossed in it, slowly it begins to ebb. It is not permanent in nature. It keeps on reducing. Disinclination sets it, we get weary of it because the God is kind on us. The 'Bhoga-Rasa' will weaken us always, it is an undisputed fact. It might be that the mind may keep on hankering for it but physically one gets weak and the debility sets in.

The second is 'Shaanta-Rasa'. This 'Rasa' is very powerful. The 'Shaanta-Rasa' is the 'Rasa' by which whatever comfort or discomfort one is faced with in life, he remains peaceful and tranquil within at all times and that is why becomes capable and powerful to deal with any eventuality. Neither can problems disturb him nor can comforts entice him. Two examples –

Shaantakaarram Bhujagashayannam

Padmanaabham Suresham|

Vishwaadhaarrram Gaganasaddrisham

Meghavarrrnam Shubhaanggam||

The sea which is constantly moving, Lord Vishnu rests on the bed of the 'Shesha'! The hoods of the 'Shesha' provide the shade and the ever agile or fickle 'Mata-Lakshmi' is pressing His feet. But by the power of the 'Shanta-Rasa', Lord Vishnu is established in the 'Yoga-Nidra'. Otherwise, these waves of one's life; or the lashes of the choppy seas of the world disturbs even many a great ones! Especially, if the Goddess of wealth is sitting at the feet then even the wealthiest of men get disturbed or

lured by its charm. Even the most powerful of men feel scared. But because of the 'Shaanta-Rasa' Lord Vishnu rests in the 'Yoga-Nidra'. This is the prowess of this 'Rasa'. The second example or proof is the 'Param-Yogi' or the greatest Fakir of the 'Manas', my Mahadeva. Outwardly, who lives in abject nullity!

Baitthey soha Kamaripu kaissay|

Dharray sareeru saantarasa jaissay||

Therefore, the 'Shaanta-Rasa' has its own prowess. The announcement of Sri Rama's coronation was made; He remained unaffected by it or in other words didn't show any signs of pleasure in it. When He was exiled, there was no grief! His Divine face was always smiling. This is the power of the 'Shaanta-Rasa'. The 'Bhoga-Rasa' is always reducing. In the 'Shaanta-Rasa', one is very strong and in a state of equanimity within!

The third 'Rasa' is the 'Bhaava-Rasa'. 'Bhaava' or good feelings or empathy for others is also a 'Rasa'. It is good to have good feelings for one another. It is a very nice 'Rasa'. But please remember by dear 'Saadhaka' brothers and sisters that the 'Bhaava-Rasa' is undivided or 'Akhand' but it is not eternal or 'Ananta'. This is not my sentence but has been spoken by 'Swami Sharanandaji'. Yes, let me remember and pay my humble respects to this Fakir. These are his words and it matches with my own experience. That is why I bow down and touch his feet! The feelings can be undivided but they aren't infinite! Many people have an unbroken flow of emotions but it is not endless or eternal. And in this arrangement of our lives, the 'Vyaaspeetha' would like to say that the fourth 'Rasa' is the 'Prema-Rasa'. There is a difference between love and feelings or emotions. The emotions can be unbroken but they cannot be eternal whereas, the love is eternal as well as unbroken or a whole! There is no end of love! It is endless and therefore it becomes the 'Anant-Rasa'.

I am once again reminding you all my young brothers and listeners, my flowers, may the Allah bless you all that you never decay! So, kindly keep these things in mind. Consider it the 'Prasadi' of the 'Guru-Poornima'. One, there should be no 'Abhaava' in life, no complaints, no dissatisfaction! Such should be your life. Where you enjoy each and every moment of your life. So, the first sutra of life is that there should be no 'Abhaava' in life. The second sutra is that your life should not be subservient, it should be free! The third sutra is that there should be awareness or mindfulness in life, no unconsciousness or delirium in life. Fourth sutra for life it that your life should be filled with verve and vigour, not dry or dull or listless or it should be full of 'Rasa'. And these 'Rasas' are of four types, 'Bhoga-Rasa', 'Bhaava-Rasa', 'Shaanta-Rasa' and eternal 'Prema-Rasa'. My dear brothers and sisters, please be a 'Rassik' or tasteful, lead the life full of 'Rasa'. But the so called 'Dharma-Gurus' have made our lives dull and lifeless or joyless!

Just think, 'Shrotta-Sumati'! The listener should be having a discerning mind. 'Shrota sumati suseela', he should be endowed with humility and noble traits. 'Ati katha rassika', the listener of the 'Katha' should be full of 'Rasa'. Goswamiji says that his listener should be a 'Rassika'. What is the meaning of a life devoid of 'Rasa'? That which makes you dry or dull can't be the 'Ramkatha'. It fills you up with 'Rasa'. It leads you into the 'Prema-Rasa'. 'Premaambupooram shubham'. The tide of love begins to overflow! What is water? It is a 'Rasa' only. Therefore, there should be no 'Abhaava' in life, there must be contentment! Life should not be dull or dreary, it must be an awakened life! Life should not be subservient and live life to the fullest with verve. Please be careful that you don't cross the limits and yet don't be listless or despondent. In my view, this is the meaning of life. We should not continue to be in the category of a 'Vishayei', at least let us strive to be a 'Saadhaka'! And my 'Mata-sita' is a 'Saadhaka' because she mounts on the bow and plays with it. 'Barra biggyaan katthin koddanda'. The one who can sport with the science and talks about disinclination! So, we were discussing that in the 'Manas' at how many places did Ma Janaki sit? In her childhood, she sat on the bow making it her horse while playing with it. When she got married, she sat in the palanquin. After that, where did she sit? When she was to depart from her father's house, she sat in her mother's lap. Even at 'Ayodhya' she sat in the mothers laps. When she left for the forest, first she sat in the chariot. Then she sat in the boat at 'Shringaberupura'. From this point, her journey on foot began and she remained in 'Chitrakoota' for nearly thirteen years. When she moved ahead from there, in order to compliment the Lord's Divine Play, she sat in the safety of the Fire god in the 'Arannyakanda'. She sat there in the pose of the 'Padmasana'. When she was abducted then she sat under the 'Ashoka' tree in Lanka. After her test by fire, she came out and once again sat in the palanquin and subsequently in the 'Pushpaka-Vimaana' to return back to 'Ayodhya'. After returning, she sat on the throne of 'Ayodhya' along with the Lord. These are a few of the seats of 'Mata-Sita' as indicated in the 'Manas'.

So, any girl in my opinion is a 'Saadhaka'. Therefore, as a little girl, 'Mata-Sita' is also a 'Saadhaka'. In the form of 'Parineeta', she appears to be a 'Vishayei' or worldly! Please pay attention and listen very carefully. By repeating or chanting her name, all the attractions and pleasures and distractions get destroyed, such a 'Ramapriya' and the mother of this creation any desires cannot attract her. Even when she lived in the forest she was in the state of Ananda. Tulsiji says that how does Ma Janaki live? As if Lord Rama is 'Indra', Ma Janaki is 'Sachhi' and Sri Lakhana is 'Jayanta'. This is the allegorical reference given there. The 'Rituraja Kama-Deva' is present in all his glory along with his wife 'Rati'. His son, 'Basanta' is in full bloom. And Sri Bharat has seen it with

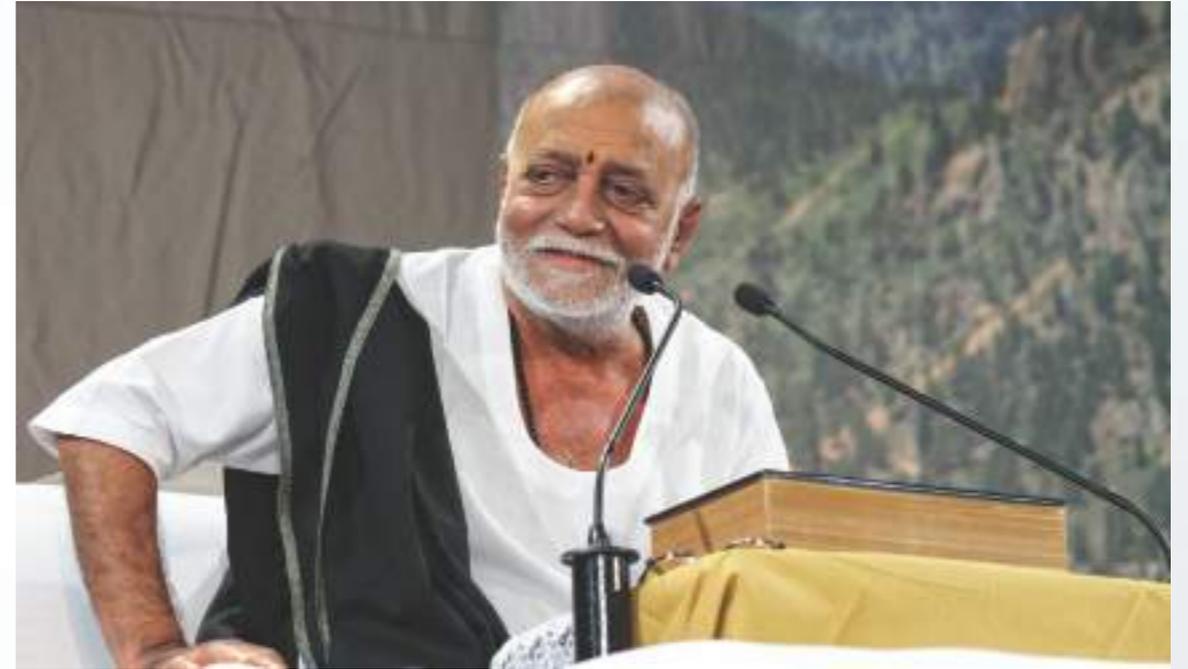
his own eyes that –

Balkala basana jattilla tanu syaama|  
Janu muni beshha keenha Rati Kama||

The girl is always a 'Saadhaka'. 'Parineeta' is always 'Vishayei' or attached to worldly pleasures. It should be so because it is her responsibility. But the mother is always a 'Siddha'. Any mother for that matter is a 'Siddha'. Her state is forever the 'Siddha-Avastha'. Though, 'Mata-Sita' is also the 'Param-Shuddha'. Therefore, there are many forms of 'Mata-Sita' and we are discussing them in the 'Katha'.

And in the important topics of the 'Manas', Goswamiji goes on repeating 'Sita! Sita! Sita!' instead of using her other names. E.g. take the topic of 'Sita's abduction or the killing of 'Maarreecha'. If you select these lines and go on seeing them carefully then you shall find, Seeta baitthee socha rutt ahayei'. As if he is going on showering us with 'Sita! Sita!' When you go in the 'Suderakanda', there also you shall see a chain of 'Sita! Sita!' She is 'Vaidehi', Dharranni-Suta and Janaki' as well. But 'Sita' is the principal root or the soul or the 'Aatma-Tattva'. That is why, Goswamiji has used the word 'Sita' 144 times in the 'Manas' as per one count! Number 9 is indicated in which 'Seettahi, Sita-Rama and after that if you go into the 'Kavitavali' or 'Gitavali' or 'Raamaaggya' or the 'Vinaya' or 'Janaki-Mangal' you will find only 'Sita! Sita! Sita! Keeping this very primordial source of consciousness, we all are engaged in this discussion.

Yesterday, in brief we celebrated the 'Rama-Janma-Utsava'. 'Mata-Kaykayei' gave birth to one son and 'Mata-Sumitra' had two sons. With four sons, the entire 'Ayodhya' was filled with the divine bliss. Guru, performed the naming ceremony of the four Princes. The one who gives 'Aarama' is Rama. The 'Bharataa' is Bharat. The remover of enmity is 'Shatrughna' and the support of everyone or everything, the storehouse of noble traits and very dear to the Lord is 'Lakshmana'. One after the other different purificatory ceremonies were performed. The four brothers were given the sacred thread (Yaggyopaveeta-Sanskara) was performed and at Guru Vashishtha's ashram the brothers attained all the knowledge in no time. Maharishi Vishwamitra arrives. He takes Sri Rama along with Sri Lakhana for the protection of his 'Yagna'. 'Taaddaka' is liberated! The two brothers enable the Guru to complete his 'Yagna' without any fear. They stayed there for a few days. Guru 'Vishwamitra' says that a very big 'Yagna' called the 'Dhanusha-Yagna' has been arranged at 'Janakpuri'. 'Raghava' if you consent then should we go and see it? The brothers immediately agreed and my 'Thakura' took a very revolutionary step at this stage. That was the deliverance of the outcast (Patita). He uplifted 'Ahillya'! Then they bathe in the holy Ganges. They reach 'Janakpuri'. 'Maharaja Mithillesha' welcomes them and arranges their accommodation at the 'Sunder-Sadana'. In



the evening the two brothers set out for the city tour of 'Janakpuri'. The next day, early morning they go to the 'Pushpa-Vaatika' for getting some flowers for Guru's worship. 'Mata-Sita' and Sri Rama install each other within their hearts. 'Mata-Sita' performs the 'Gauri-Pooja' and received her blessings. The next day was the day of the 'Dhanusha-Jagya'. Lord Rama broke the bow within a fraction of a moment like an elephant pulls out the lotus stem! Ma Janaki offers the 'Jaimala' to Sri Rama. Sri Parashuramji came and took leave! The messengers of 'Mithila' carried the invitation letter to 'Ayodhya'. Maharaja Dasaratha came along with the marriage party to 'Janakpuri'. On the auspicious day of 'Margashirsha Shukla Panchami' the 'Sita-Ramji' were married. All the four brothers got married at the same time. The marriage party stayed there for a few days. Stopping on the way, the marriage party returns to 'Ayodhya'. Days passed! One by one, all the guests departed and finally Guru Vishwamitra takes leave! At this point the 'Balkanda' concludes.

In the 'Ayodhyakanda' Sri Rama is exiled and the eternal companion as well the 'Leela-Sahachari' Ma Janaki also accompanies Him along with Sri Lakhana. Sumanta takes them in a chariot as per the instructions of Maharaja Dasaratha and is sent back from 'Shringaberupura'. After getting the feet washed by the simple boatman, the trio cross the holy Ganges. They arrive at Sri Bharadwaj ashram and further go to Sri Valmiki ashram. Getting the directions for 'Chitrakoota' from him, the Lord reaches there. Here, Sumanta returns empty handed and in the pain of the separation from the Lord, Maharaja gives up his life. Sri Bharat comes and performs the last rites. The royal court assembles and the decision of going to 'Chitrakoota' is taken. Sri Bharat,

taking the entire 'Ayodhya' with him proceeds to 'Chitrakoota'. Maharaja Janaka also comes there. Many meetings, confabulations and discussions take place. In the end, the lover surrenders at the Lotus Feet of his Beloved and prays that 'Do as you please!' Taking the 'Paadukkaji', Bharat returns and also starts leading the life of an ascetic.

The trio move ahead from 'Chitrakoota' in the 'Arannyakanda'. They meet 'Muni Attri, Sri Kumbhaja Rishi and finally befriend 'Geedharaj Jattayu' and stay at the 'Panchavati'. Here, first the Lord gives the 'Tattva-Bodha'. 'Soorpanakha' was punished and 'Khara & Dooshanna' were liberated. 'Ravana' hatches a plot to abduct 'Mata-Sita'. Here, 'Mata-Sita' enters the safety of the Fire God and the 'Maya-Sita' is abducted. 'Ravana' keeps her imprisoned in the 'Ashoka-Vaatika'. The Lord weeping at His separation from 'Mata-Sita' and enacting the human role to perfection roams around in the forest and seeing 'Jattayu' fatally injured grants him salvation and moves ahead in her search. He comes to the 'Shabarri-Ashram'. Then arrives at the 'Pampa-Sarovara' and meets Sri Narada! Here, the 'Arannyakanda' concludes.

In the beginning of the 'Kishkindhakanda', Sri Rama and 'Sugreeva's' friendship is sealed by Sri Hanuman. 'Baali' is liberated, 'Sugreeva' is coronated and 'Angada' is made the crown prince. My Lord does the 'Chaaturmaas' on the 'Pravarshana' Hill! 'Sugreeva' is 'Vishayei'. He forgets the promise made to the Lord. The Lord just scares him a bit and he comes running seeking refuge! The plan for the search of 'Mata-Sita' is made. Different groups are sent in different directions. The group leaving for the South, has 'Angada' as the leader and 'Jaambuwanta' is the guide. The Lord gives the 'Mudrika' to Sri Hanuman as the symbol to be handed

over to 'Mata-Sita'. The expedition begins and on the sea-shore, 'Sampaati' gives them the direction. He says that 'Mata-Sita' is seated in the 'Ashoka-Vaatika'. Now who will cross the sea? Everyone was hesitant and doubtful about their abilities. Sri 'Jaambuwanta' prods Sri Hanuman into action by reminding him that his avatar is only for Rama's work. Hearing these words, Sri Hanuman assumes a gigantic form. Getting counsel from Sri Jaambuwanta, he leaves for Lanka. At this juncture, the 'Sunder' starts-

Jaamvanta kay bachana suhaaye|  
Sunni Hanumanta hridaya ati bhaaye||

Sri Hanumanji Maharaj overcoming all the obstacles reaches Lanka. 'Vibheeshana' tells him the trick to reach 'Mata-Sita'. He reaches her and delivers the message. In between, 'Ravana' comes and threatens 'Mata-Sita'. Hanumanji eats fruits and exchanges blows with the demons. He was tied up by 'Indrajeet' and taken to 'Ravana's' court. Burning down the Lanka, Sri Hanuman returns carrying 'Mata-Sita's' message for the Lord. His friends are overjoyed and go to 'Sugreeva'. They all come to the Lord and the army departs towards Lanka. They pitch their camp on the sea-shore. 'Vibheeshana' comes and seeks the refuge of the Lord. He suggests that the Lord should plead with the sea to give passage. Sri Rama sits on a fast! If the sea gives way then use of force could be avoided. After three days when the Sea-Lord didn't move, Sri Rama mounted the arrow and flames began to erupt from the depths of the sea. Running scared the Sea-Lord comes and surrenders at the Lord's feet in the form of a Brahmin (Vipra) carrying a huge tray filled with pearls to appease the Lord. The suggestion of building a bridge across the ocean was accepted by the Lord.

In the 'Lankakanda', the 'Setubandha' was accomplished and Lord Rameshwara was installed on that sacred spot. The Lord's army crosses over to Lanka. 'Ravana' was steeped in his amusement and the Lord does the 'Rasa-Bhanga'! In the morning 'Angada' was sent as an ambassador of peace but the peace efforts failed and the war became inevitable. One after another, the demons were liberated and finally 'Ravana' was felled! 'Mandoddari' came and sang the glories of the Lord. 'Ravana' was cremated and 'Vibheeshana' was made the King of Lanka. Lord Rama vanquished the demonic forces. Ma Janaki was informed by Sri Hanuman and the original form appeared from the fire. The 'Pushpaka-Vimaana' was readied for the Lord and His entire

entourage to return to 'Ayodhya'. En route, they do the 'Darshan' of the 'Setubandha-Rameshwara' and stop to meet 'Kumbhaja' and the other Rishis, even go to 'Chitrakkota' once again. Sri Hanuman is sent to 'Ayodhya' in advance to inform Sri Bharat. The Lord comes to 'Shringaberapura' and met 'Nishaadraj'. 'Tulsiji' concludes the 'Lankakanda' here.

In the beginning of the 'Uttarkanda', Sri Hanuman gives the news of the Lord's return to deeply distressed Bharat. Hearing this great news which acted like a magic potion in reviving the sapped Bharat back to life and the news of the Lord's return spread like wild fire all over 'Ayodhya'. The Lord's 'Vimaana' lands on the banks of the holy 'Sarayu'. All the friends of the Lord like the monkeys, bears etc. alighted assuming beautiful human forms and when Sri Rama and Bharat met, no one could make out as to who was exiled! The Lord saluted his preceptor Guru Vashishtha. Sri Rama exuded His supernatural powers and assumed as many forms to meet as many people, as if He is meeting each and every one individually! He comes to His personal quarters and consoles and uplifts the spirits of Mata Kaykayi first. Then He meets 'Mata-Sumitra and Mata-Kaushalya'. Seeing 'Mata-Sita' the mothers felt a bit sad! Each and every one had the ceremonial purificatory bath! Guru Vashishtha suggests that the coronation of the Lord should be done right away and every one consented to it! The royal fineries were presented to their Lordships and the heavenly throne is brought. Under the directions of the preceptor the Lord is asked to govern. Sri Rama and Ma Janaki salute the Mother Earth, the people, all the directions, Gurus, Brahmins, friends, the Sun God and the Mothers before ascending the throne. The first 'Tilak' of the 'Ramrajya' is done by Guru Vashishtha!

Thus, the 'Ramrajya' is established. The Vedas come to venerate the Lord. Then Lord Shankar came down to venerate and after receiving His most wanted boon, He returns to 'Kailash'. Six months pass by. Excepting Sri Hanuman, everyone leaves for their respective homes. Goswamiji has described the virtues of this rule of love! Then, he talks about the divine pastimes of the Lord and 'Mata-Sita' gives birth to two sons, 'Lava & Kusha'. All the other three brothers have two-two sons each! Revealing the names of the heirs of the 'Raghukula', Tulsiji concludes the 'Ramkatha' at this point. The description post this, we shall take up in short tomorrow and move on to conclude our nine day 'Ramkatha'!

## 'Sita' is 'Shakti, Bhakti, Vyakti and Shanti'

Baap! I would like to express my happiness and congratulate all the youngsters who have provided the 'Tanuja-Seva' or have put in the physical service in this nine day 'Ramkatha' which was organized purely for the delight of the heart in this beautiful part of the world. We are beginning the 'Katha' on this last day today! Once again, I offer my 'Pranams' from the 'Vyaaspeetha'!

Udbhava sthiti sanghaar karrinneem klesha harrinneem|  
Sarva Shreyaskarreem Seetam nattoham Ramvallabhaam||

We seek the refuge of 'Mata-Sita', who is the doer of the 'Shreyas', the remover of all the miseries, who will bless us with the auspiciousness within our hearts and who nourishes us. Whenever there is 'Shubha' the danger of 'Ashubha' is lurking behind like during the monsoons, when we sow millet in the field then along with the crop, unnecessary grass also grows which needs to be removed. So, the one who is the destroyer of all that is unnecessary or evil, 'Ramvallabha, Mata-Sita', Goswamiji says that I offer my 'Pranams' to her!

During the last few days we all benefitted from an effortless natural flow of divine thoughts pertaining to 'Mata-Sita' according to the 'Ramcharitmanas'. 'Seetteysharanji' who has had this desire for a long time, became instrumental for the same. The scriptures are filled with exhaustive descriptions about 'Mata-Sita'. I am speaking assuming total responsibility for my words. Where all do I go? A lot has been written. Those who are interested to keenly study the subject, can do so by assimilating all the material available for it. Goswamiji has also done an in-depth 'Darshan' of 'Mata-Sita' in most of his texts. 'Harish Bhai' of Baroda has sent me the description of 'Mata-Sita' from the 'Dohavali-Ramayana'. I would like to share it with you and in doing so give credence to his research!

Seeta Lakhana sameta Prabhu sohat Tulsidas|  
Harashat Sur barsat sumana saguna sumangala baas||  
Panchabati batta bittapa tarra Seeta Lakhana sameta|  
Sohatta Tulsidas Prabhu sakala sumangala ddeta||  
Sayye Sita Rama nahi bhajjey na Sankara Gauri|  
Jannam gavaayo baaddihina paratta paraai pauri||  
Seeta charana pranaam karri sumirri sunaam sunema|  
Hohhin teeya patidevata praan naath priya prema||  
Tulsi sahita saneha nitta sumiraha Seeta-Rama|

This is not just plain and simple poetry or 'Doha'. Anyone, who has worshipped or is devoted to 'Mata-Sita' in any form have experienced her divinity and attained 'Siddhi' without any effort! So, the 'Dohavali, Gitavali, Vinaypatrika, Ramaaggya, Janaki-Mangala' all sing her praises. Where is she not there? My 'Manas' is full of 'Sita'! Sita! Sita!

Any girl in my view is a 'Saadhaka'. In the form of a little girl, 'Mata-Sita' is also a 'Saadhaka'. As the 'Parineeta', she becomes a 'Vishayei' or worldly. Please pay attention and listen carefully! By repeating of chanting her Divine Name, all the sensual desires are destroyed, that 'Rama-Priya', the Mother of this creation, she is not attracted by desires! But, even in the forest she is blissful! The girl is always a 'Saadhika'. The 'Parineeta' is always a 'Vishayei'. She should be and why not for it is her responsibility. But the Mother is forever a 'Siddha'. Any mother for that matter is a 'Siddha'. The state of the mother is the 'Siddhavastha'! Though, my Mother 'Sita' is 'Param-Shuddha'!

We have done the 'Darshan' of 'Mata-Sita' through the eyes of 'Maharishi Valmiki, Tulsidasji, Upanishads, Veda Vyaasa, the Shlokas and through the eyes of Talgajarda'. Today, finally we would try and see through the eyes of Baba 'Kaagbhusundi' what 'Mata-Sita' is and conclude this nine day 'Ramkatha'.

Yesterday, in short we saw, 'Hari anant Hari katha ananta'. The 'Ramrajya' was established. After that the 'Charitra' of Sri 'Kaagbhusundi' has been narrated. Ma Bhawani asked Lord Shiva that how did he become a crow? How has he attained immortality? What is the reason behind it? She asked many questions about him. When did you go to him to hear the 'Katha'? Leaving so many great Sages, why did you choose the crow as the narrator? Lord Shiva replies to all the queries raised by her. Devi! When you immolated yourself in the sacred fire of the 'Daksha-Yagna', then 'Hey, Priyye! I had become mad by your separation'. I picked up your half burnt corpse and shouting, 'Sati! Sati! Sati!' I roamed all over the earth. Wherever the parts of your body fell, they have all become the 'Shakti-Peethas'. After all this, I used to be very sad in your absence. In order to get out of this sorrow, sometimes I used to sit with the 'Munis' and hear the 'Bhagwadd-Charcha' from them and at other times, I used to narrate the 'Ramkatha' to them. Once, just roaming around I happened to reach the 'Neelgiri' mountain where 'Baba Bhusundi' lives. It was the opportune moment when he was about to begin the 'Katha'. On the 'Vedika' of the 'Vatt-Vriksha' 'Baba Kaagbhusundi' was seated and many birds like 'Hansa' etc. were seated in front. At that moment I thought that if I go as Shiva, then he might stop speaking and will get distracted in welcoming me so I assumed the form of a 'Swan' and sat down in the last row to quietly listen. Now, why did he become a crow? The answer to this is the entire 'Kaagbhusundiji's Charitra'. He committed a 'Guru-Aparadha' in the 'Mahakaal Temple'. 'Mahakaal' was infuriated by this unpardonable sin and cursed him but the 'Buddha-Purusha', the Sadhu

Guru of Bhusundi was pained or afflicted by this curse and in order to beg the pardon of the Lord on behalf of his disciple, he sings the 'Rudraashtaka'.

Niraakaar Omkaarmoollam Turriyam|  
Girra gyaan goteetameesham Gireesham||  
Karaallam Mahakaal kaallam krupaallam|  
Gunnagaar sansaarpaarram nattoham||  
Nammameeshameeshaan nirvaannrooppam|  
Vibbhum vyaapakkam Brahmaveda swarooppam||

In the coming month of 'Shraavan' during the 'Tulsi-Jayanti', in front of Shree Hanumanji Maharaj at 'Talgajarda' we present the 'Tulsi, Valmiki and Vyaas' awards. In it, once a professor from Holland has also received an award. One award also been announced for 'Shastriji'. This thought is coming to my mind while reciting the 'Shiva-Stuti' that one award should be given to all the listeners (Shrotas) of my 'Ramkatha'. All those who are drinking me since the past so many years, undoubtedly, deserve an award. It should be given to all my listeners from all over the world, who have recited the 'Chaupaais' of the 'Manas' with me, who have tried to dive deeper along with me and have got wet in this 'Rasa', all of you big or small! Now, who shall represent these 'Shrotas'? The greatest representative of my listeners is Lord 'Vishwanath Mahadeva'! So, this third award I would like to offer it to my 'Shrotas'. And we shall ensure that the award, Certificate along with the token amount that the award carries shall be sent to 'Kashi-Vishwanath' respectfully. 'Mahadeva'! Kindly accept this award! Just now, while singing the 'Rudraashtaka' a finger was touching me and prodding me to offer this award to the 'Shrotas' and my 'Vishwanath' as their representatives. And one form of 'Vishwanath' is the 'Mahakaal', 'Kaagbhusundi's' Guru has recited this stuti for Him!

The guru sang the 'Rudraashtaka'. Lord Shiva was pleased! He diluted the curse of 'Bhusundi' but he will have to take many births. Finally, he will get the human body. But his memory shall not be erased in

spite of so many births. Then he meets 'Maharishi Lomasa' who was engrossed in Rama. There was a slight argument and as a result, the Rishi in anger cursed him that you shall become the 'Chhandaal-Pakshi'. 'Bhusundi' was cursed to become a crow and since then, he doesn't want to give up this body of his. He says that he got the 'Rasa' of 'Rama-Bhakti' in this very body! So, he does not want to give up this body. He has this boon given by Lord 'Vishwanath' of 'Ichhamarana'. The second is 'Karna' of the 'Mahabharata' who took on this honour by giving away his 'Kavacha & Kundala'. The third candidate is grand sire 'Bheeshma'. Ma Bhawani asks Lord Shiva that it is now clear why you went but why did Garuda go to him? He is the chosen mode of transport of Lord Vishnu and is very knowledgeable, then what was the need for him to go? To which, Lord Shiva replies, 'Devi! There is this sutra of mine that please do not certify that so and so is a fool or so and so is very knowledgeable. He instantly, cut the conversation short and said that no one is knowledgeable or a fool in this world. Whatever the Almighty wills for that individual, he/she become like that. The history is a witness of this that great scholars turn into fools in a moment and an abject fool like 'Kalidasa' becomes a learned Pandit in no time! Who is knowledgeable? Who is ignorant? Like, in a tube light, when the electric current passes, it glows and when it doesn't, it remains dark! A flow of conscious energy changes the direction of a person.

Garuda is a 'Mahagyaani' then why did he have to go? To which the Lord said that in the battlefield of Lanka, Lord Rama and 'Indrajeet' were in combat. 'Indrajeet' tied the Lord by firing the 'Naagpaash' weapon and Garuda was sent to the battlefield to untie or cut through this bond of the snakes. Garuda feeds on the snakes and he goes and releases the Lord from bondage. This doubt entered

Garuda's mind that the Lord got entrapped in the battlefield and he had to go and release him! He got entangled in this confusion and became restless to unshackle his mind out of it! He went to Sri Narada, Lord Brahma and finally to Lord Shiva for an answer. Lord Shiva is telling Ma Bhawani that he came to me and asked that how can the Almighty get entrapped? I met him while I was going to 'Kubera' and I told him that since you have met me on the way, how can I explain the Divinity of the Almighty just like that? You can do one thing that go to an ashram, where the 'Ramkatha' is narrated continually and your doubts will be cleared. Where is it? Right up the North, there is this 'Neelgiri' mountain where a 'Param-Buddha, Kaagbhusundi' lives. You are the king of birds but don't carry the ego of your being the king there, go as a surrendered devotee. Go and hear the 'Katha' there. Your doubts shall be cleared.

Second; Devi! I could have explained the matter to him but I thought when a person becomes egoistic then the Divine wants to break the ego and that is the reason I sent him to a crow! Sending a supposedly superior person to one, who does not match his worldly stature! And thirdly, Bhawani! A bird can understand what another bird is saying so I sent him there. Garuda came straight from there. Please keep in mind that if someone tells you the way to remove your doubts then please don't waste time in going here and there. Go, where you are directed. Lest you might be late! He immediately took flight towards the 'Neelgiri'. There, 'Baba Bhusundi' was about to begin the 'Katha' and Garuda landed just in time. 'Naath krittaraatha bhayeu mein tava darsana Khagaraj'. O' the king of the birds, I am blessed today! 'Sada krittaraatha roopa tumha'. He was praised by Lord Shiva. Today, I am truly blessed! Maharaj! Please instruct me, how can I serve you? Then he said that



kindly narrate the 'Ramkatha' to me. 'Baba Bhusundi' makes Garuda as the main listener and begins narrating the 'Katha'. In his narration, he presents four forms of 'Mata-Sita'. The crow has one eye! Since the time, the Lord made 'Jayanta' one eyed when he had come to 'Chitrakoot' as the crow, since then the crows have one eye. I would like to interpret this one eye in a way that the 'Buddha-Purusha' has one decisive view and he does not live in duality. The 'Buddha-Purusha' is mostly and naturally an 'Advaitin'! He sees the 'ONE' in everyone and sees it as the central consciousness. This is a great attribute of the 'Buddha-Purusha'. So, he has a single pointed approach without any duality. The 'Manas' says that a person gets angry because of the duality. Here, even when he got the body of the crow, he didn't lose his temper! But, his Guru had got angry on him. And in that fit of rage, he cursed him to become a pariah bird. Therefore, from his focussed and centred view, he sees 'Mata-Sita' in these four forms as per the narration of his 'Ramayana'. In the end, let us try to do it's 'Darshan'! The first observation of 'Bhusundiji' is –

Puni Maya Seeta kar harana|

Sri Raghubeera biraha kachhu barana||

The undisputed view of this 'Kaag-Rishi's' very first observation of 'Mata-Sita' is that she is the 'Shakti-Roopa'. 'Puni Maya Sita'. Here, 'Mata-Sita' is the Maya. And Maya is a very powerful energy. The 'Bhagwadgita' says, 'Gunnamaye mumm Maya durattyaya'. Arjuna! My Maya has innumerable properties and is the 'Aadi-Shakti'! What is Lord Shankar's view about Maya in the 'Manas'?

Bolley bihansi Mahesa tabb gyaani moodha na koi|

Jehi jasa Raghupati karrahin jaba so tass tehi chhana hoi||

It is so powerful that it could confuse the mind of my better half as well! He praises this power of Sri Hari! 'Atisaya prabala Deva tavva Maya'. In the eyes of Baba Bhusundi, 'Mata-Sita' is Maya. Maya means a very powerful 'Shakti'. This entire universe is created by this power only! 'Kabir Sahib' says, 'Maya maha tthagani hum jaani'. She is at one time 'Shivaani' with Lord Shiva, and 'Bhawani' with Brahmman! Therefore, my 'Bhusundi' speaking without an iota of doubt, sees 'Mata-Sita' as the 'Shakti'!

Aadi Shakti jehi jagga uppjaaya|

Sohi avattarehi more yaha Maya||

So, in the eyes of 'Kaagbhusundiji', 'Mata-Sita' is 'Shakti'. In the second instance, he sees her as 'Bhakti'. One has to look out for 'Bhakti'. 'Baba Bhusundi' says in his 'Ramayana' that to look for 'Mata-Sita', the bears and monkeys were sent in all the directions. Please remember that everyone has got the presence of 'Shakti' in them and using it judiciously, we need to look for the 'Bhakti'. Whether big or small, each one is endowed with 'Shakti'.

Jehi bidhi Kapipati keesa patthaye|

Seeta khoja sakala disi dhaaye|

'Kaagbhusundiji' says that search out the 'Bhakti'. Don't delay! Hurry Up! Hurry Up! Go, and find the 'Bhakti'. Look for her in all the ten directions. Wherever, you can find her! Find 'Bhakti'. If you can find her in the 'Katha' then in the 'Katha' or if you can get her in meditation then there or in 'Japa', then in 'Japa' or if in any place of pilgrimage then there! So, his second view is that she is the 'Bhakti'. The third observation –

Lanka kapi prabesa jimi keenha|

Puni Seetahi dheerajju jimi deenha||

Here, 'Mata-Sita' is seen as a person. So, 'Baba-Bhusundi' says that she is 'Shakti' and as the 'Shakti' is all powerful. The 'Bhakti' is lost, therefore it needs to be found ASAP! There is this 'Sher' by 'Marrej Sahib' in Gujarati –

Zindaggina rassney peevaamma karro jalddi 'Mareej',

Ek toh ochhi maddira chhey nnay gallttun jam chhey|

As a person, 'Mata-Sita' was consoled and reassured, 'Dheeraj deenha'. An individual needs to be given solace. The 'Bhakti' needs to be searched or explored! The 'Shakti' can be sung. I shall try to prove it by the grace of the Guru. When 'Mata-Sita' insists upon coming along with the Lord into the forest then there He tries to reason with her and gives her solace because, here she is seen as an ordinary human like us. First, He points out the physical discomforts. 'Sita! You will have to face so many pains and miseries in the forest! If one tries to hurry and gets very excited about something then first that person needs to be counselled and then the physical nature of the hardships are told, just to scare him/her a little bit or to dissuade them.

Kuss kantakka magg kaankara nana|

Chhallab payyaddehin binu paddatrana||

Hansagavani tumma nahi bana joggu|

Suni apajassu mohi deihi loggu||

There, you shall have to bear too many hardships. You are the Princess of 'Mithila' and you have no experience of the pains and miseries of the forest. Physically, you will be very uncomfortable. 'Mata-Sita' replies, point to point. Then the Lord enumerates the mental agonies. The fear of wild animals, so many physical miseries, mental agony etc. etc. 'Raghavendra Sarkar' lists out great psychological fears to dissuade her. We shall try to understand them one after the other by the grace of the Guru. There, the Lord is trying to explain to her like an ordinary human being. When there is an equal, then try to explain. When there 'Bhakti' then search for it. If it is 'Maya' then try to understand its prowess that she has defeated

'Bhusundiji' sees four forms of 'Mata-Sita' in his 'Ramayana'. The 'Kaag-Rishi's' first 'Darshan' of 'Mata-Sita' is as 'Shakti'. In his view, she is Maya. Maya means a great power. Her second form is that of 'Bhakti'. 'Mata-Sita' is 'Bhakti-Roopa'. The third form is that of a person or human. A human needs solace. And the fourth form of 'Mata-Sita' as seen by my 'Kaagbhusundi' is 'Shanti' or peace. The union of 'Mata-Sita' and Sri Rama! The Devas come and venerate them. There, my Mother Janaki's form is of eternal peace! Therefore, in the eyes of my 'Baba-Bhusundi', there are four forms of 'Mata-Sita'. The first is Shakti, then is Bhakti, next is human and the last is eternal peace!

many powerful persons in the past. If there is any incident at our house then what do we all do? We try and give solace and just ask to leave it or forget it and move ahead! All will be fine. At such moments giving solace and mental strength is very necessary. Therefore, solace to the human, search of the 'Bhakti', singing the 'Maya-Shakti' and the refuge of 'Mayapati'! This is the first decision of an unbiased and single pointed observation.

The fourth form of 'Mata-Sita' in the eyes of 'Baba-Bhusundi' is 'Shaanti' or peace and tranquillity.

Seeta Raghupati milana bahorri|  
Surranha keenha astutti karr jorri||

When two separated souls unite then there is an atmosphere of peace. 'Mata-Sita' and Lord Rama are united! The Deities come and venerate them. There, my mother's form is peaceful and tranquil! Peace comes when there is unity or in meeting one another! Separation creates disharmony. There are three types of meetings, Sahib! One is the physical meeting; one feels good and peaceful especially for the sensual types and it is momentary! The second is the peace in the meeting of minds. When our minds become one then we experience an inner peace and this is long lasting. In a gross sense, you are the listener and I am the speaker. We all are sitting. We meet every day physically!

Kaallnni kayddiye ghaddika sanga,  
Rey Bhai! Aapno ghaddika sanga|  
Aattamnney ttoya jannmojannam  
laaggi jashhay aenno ranga!

-Niranjana Bhagat

Tomorrow, someone will go here, some may go there and Swamiji will go that side!

Therefore, there are three types of union, my dear brothers and sisters. One is the physical meeting, then the meeting of the 'Devas' or the union of the 'Devatas'. And our mind is a 'Devata'. Lord Krishna

says that in the sense organs, I am the mind or 'Mann'. Mind is my 'Vibhooti' and that is why it is a 'Devata'.

Mann hee Devata, mann hee Eeshwara,  
Mann sabka aadhaar|

So, the second is the 'Deva-Milan'. Our mind is a 'Deva' and therefore the meeting of the minds. We meet physically but when do our minds meet? The minds should meet. The mind experiences pleasure and pain. It feels good or it feels bad. The mind is affected by praise or scorn. All these pairs of opposites touch our minds. The mind may divorce and say that our minds don't meet! The physical meeting is very short lived. The meeting of the minds still lasts a bit longer. Welcome! The permanent or the eternal unity or meeting is of the souls or the 'Atman'. Without this, there cannot be eternal peace.

Seeta Raghupati milana bahorri|

With whom does 'Mata-Sita' unite? 'Aatma Raamau birajattey' - Shankaracharya. The union of the 'Atman-Rama' with 'Mata-Sita' is the eternal union and gives eternal peace. This meeting gives birth to eternal peace. This, we speak and you hear! We all sit and talk peacefully for nine days. Don't we experience peace within? Because, here our minds are one! The third is the 'Atma-Milan'. My dear brothers and sisters, this union stands for eternal peace. 'Ramrajya' means the reign of peace! There is no rush or haste! 'Seeta Raghupati milana bahorri'. In the eyes of my 'Baba-Bhusundi', 'Sita-Mata' has four forms. The first is 'Shakti', second is 'Bhakti', the third is a person and the fourth is peace! What can't the 'Manas' give, Yarron?

'Kaagbhusundiji' narrated the 'Katha'. Garuda returned to 'Vaikuntha'. Whether, 'Yaggyavalkaji' concluded his narration or not, is not clear. 'Gaurishankara Bhagwan Mahadeva' was narrating the 'Katha' to Ma Bhawani. He asks her, Devi! Is there anything more that you want to hear? Ma Bhawani says that Hey, Vishweshwara! I am grateful! The

'Rama-Bhakti' has taken root in my heart. 'Beettye sakala kalesa'. Lord Shiva, concluded His narration in front of Ma Bhawani. My 'Kalipaavanavata' Goswamiji' was narrating this 'Katha' to his mind and to the saints, so he too concludes his narration. All the four 'Param-Acharyas' who were narrating the 'Katha' in their own inimical style, concluded their narrations. 'Tulsiji' while concluding, gives us three 'Sutras' -

Aehi Kalikaal na saadhana dduuja|  
Joga jaggya japa tapa brata Pooja||  
Raamahi summireeya gaavahi Raamahi|  
Santatta sunniya Rama gunna graammahi||

This is the core essence or the 'Arq' of the entire 'Ramcharitmanas' that in this age of Kali no 'Saadhan' is easily available to us. So just do these three things. Remember Rama or do the 'Smaranna'. And if you get time and the opportunity, sing Rama. Because His name is 'Pattita-Paavana'. By taking its refuge, even the most ignoble of the ignoble get liberated. Hey, Mann! Give up your evil ways and Rama 'Bhajja'! Just by the tiniest of His grace, even a nincompoop like me 'Tulsidas' is experiencing the Divine! Whom can I compare with Rama?

Thus, all the four 'Acharyas' concluded their narrations. Seated in the shade of the benevolence of these four 'Acharyas', we also conducted this nine day 'Prema-Yagna, Manas-Sita' based on the 'Ramayana' for our personal pleasure in this beautiful place. We too are close to its conclusion and I feel that nothing more needs to be said. Once again I would like to repeat that these youngsters provided their physical service, the elders provided their guidance and mental service was given by innumerable people as well as you all seated here as 'Shrotas'! This 'Katha' is the fruit of 'Seetteysharanji's Manoratha'! And such a beautiful 'Katha' is about to

conclude. I express my happiness for the mental service, physical service and the financial service which was provided by all those involved! The long standing wish of a devotee of Rama, devotee of 'Mata-Sita', 'Seetteysharanji' is being fulfilled!

I express my utmost happiness for this entire organisation. I have nothing more to say. Before my concluding remarks I would like to remind you all that on the ninth is the great 'Tribhuvanneya-Diwas'. The most auspicious 'Vyaas-Poornima' which we all know as the 'Guru-Poornima'. One hundred and seventeen countries are listening to this live telecast. I would like to announce this once again from this 'Colorado-Katha' that till a few years ago, we used to have a public celebration of 'Guru-Poornima' at 'Talgajarda' but now for the past few years we have stopped it. There is faith and emotional attachment I understand but I want to protect myself from this public adulation, I should not get bound by these public compulsions, because I have made it very clear that I am no one's Guru and no one is my disciple! The 'Ramcharitmanas' is the 'Sadguru' of all of us. And from where I got this 'Ramcharitmanas', my 'Sadguru-Bhagwan, Tribhuvana Dada' I would like to perform a personal Pooja of His 'Paaddukkaji'. That is why, I always keep on repeating this that there is no celebration of 'Guru-Poornima' at 'Talgajarda'. Therefore, please don't take the trouble of coming there! In spite of this people come, out of their feelings and love! I try and meet all of them at 'Chitrakoota' in 'Talgajarda'. Where ever is the centre of your individual faith, to the 'Buddha-Purusha' your soul is surrendered, please remember them from your respective places! May all the 'Buddhiya Consciousness's enlighten our spiritual paths on this 'Tribhuvanneya Guru Poornima'. May our moon of the 'Dooj' go up to the 'Poornima' that is fulfilment! Gradually growing and evolving, we move towards the

ultimate goal or fulfilment! And like 'Tulsiji', we too can say, 'Paayo param vishraam'. The grace of all the 'Gurujanas' is there on the world. Let us feel it! My good wishes to all of you!

The Guru works on the 'Tribhuvana'. There are three words, the first is 'Inda', the second is 'Pinda' and the third is the 'Brahmmanda'. The Guru works on all three. They are three lives. 'Inda' means the 'Atman' or the soul or the consciousness. The Guru works on our 'Atman'. What is the Guru's goal? The Atman of his devotee! He wants to brood on our eggs! Sometimes, the Guru just by a mere glance of benevolence, broods our eggs even from a distance. At times, just by a touch he awakens our consciousness. He can just by thinking even though we may be miles apart, his remembering us alone can awaken our consciousness. Therefore, by a glance, by a touch and by thinking the Guru does this 'Tribhuvanneya' work! He works on our body. Please don't take it in any wrong sense! In our body we have different organs of sense, action and knowledge and above all is the mind. What does the Guru do? He works on the organs of our body. He gives direction to the organs to move correctly. We have the 'Atman' within but we don't get its fragrance! Like, the musk is there in the naval of the musk deer but he keeps on roaming to find it. We have the physical organs. Like he initiates our ears and eyes. 'The 'Pinda-Daan'! This entire 'Brahmmanda' is ruled by the 'Gurus. So, the Guru performs this 'Tribhuvanneya' work!

So, this was the remembrance or the 'Smaranna' of the Guru. So, the 'Tribhuvana-Guru' continuously works on our 'Inda, Pinda and Brahmmanda'. Even the Divine is not as benevolent as the Guru. The Divine is not as forgiving as the Guru. Neither is the Divine as affectionate as our Guru. Just think that what is the amount of affection you have got from your Guru? Either by singing the shlokas or by

singing the folklores he swings us in the swing and puts us to sleep! This auspicious day of 'Guru-Poornima' is to perform their 'Abhishekam' with our tears. Wherever it is being celebrated, it is good and as per their individual choice! I on this day, worship the 'Paaddukkaji' of my Guru at 4 in the morning and at that time through him, offer my 'Pranams' to all the 'Buddha' consciousness's of the world. In the centre or my 'Tribhuvana-Guru' is the root! 'Tumha Tribhuvana Guru Beda bakhaana|Aana jeeva paamara ka jaana||' so, when the 'Guru-Poornima' is coming, offer your 'Pranams' to your 'Sadguru'! And I can assure you that in my own way, I shall remember you all on that day!

Saying this much about the 'Guru-Poornima' I would like to conclude this nine day 'Ramkatha' with utmost happiness. This 'Premayaggya' is just about to be concluded in a few moments by the grace of Ma Bhagwati! Before, I send off Sri Hanumanji Maharaj, let us all together offer the fruit of this nine day 'Ramkatha, Manas-Sita' at the Divine Lotus Feet of 'Mata-Sita'! And when we are offering this fruit to her and if she says that my dear children, you recited and sang my glories and now since you are offering this fruit to me, what can I give you in return? To which we shall say –

Jaasu krippa nirmal matti paavaun|

Hey, Ma! Please keep our intellect pure and clean (Nirmal).

I am keeping this fruit at the feet of 'Mata-Sita'. Before we send off Sri Hanuman, once again my good wishes to all of you and greetings of the 'Guru-Poornima'! What blessings can I give but will surely share my feelings! May the Almighty always keep you happy! All those who have poured their ablutions in this 'Premayaggya', people from here, there, all the people of this beautiful place and the people of America, May God grant you all peace and happiness!

## कवचिदन्यतोऽपि

The Ascetics have the 'Panchadhunni', the Sadhus have the 'Panchadhvanni' and the Creators have the 'Panchadhyaana'



Morari Bapu's discourse delivered during the 'Kaag-Vandana'.

Every year we all assemble here, at this 'Kaag-Bapu's' courtyard. An award has been instituted in his Divine name, a veneration takes place but this year fortunately, three flows or 'Dhaaras' have gathered at the same point. The first is that since many years this tradition has continued that we gather to venerate 'Bapu's' memory. This year, one more flow has come and joined it. 'Poojya Bhagat Bapu's' favourite text, the 'Ramcharitmanas', a nine day 'Katha' also has been organized during this time. And this compound of 'Kaag-Bapu' considers it as the 'Gurudwaar', in 'Akhheygaddha' and the 'Sadhukula's Param Poojya Harivallabhdasji Bapu's' auspicious tradition and the present Shree-Shree 108 Mahamandalleshwara Vasantdasji Bapu, from the 2<sup>nd</sup> till the 10<sup>th</sup>, i.e. today up to near about 12.30 PM, he was pouring out the divine flow of the 'Ramkatha' here. And the third flow is that their Lordships have been installed today at 'Kaagdhaam'. The arrival of Lord Rama, Shree Radha-Krishna's arrival; 'Jannmyo jagatma jyaarthi Kaag hoon tyaarthi Krishnano paar laaggyo'. The installation of Shree Radha-Krishna! 'Bhagat-Bapu' used to stay for a month during 'Shraavana' and perform the 'Shiva-Abhisheka'.

Enlivening this tradition, the installation of 'Kaageshwara Mahadeva'. And the place of the 'Punya-Samadhi' of 'Bhagat-Bapu', keeping it intact, a temple has been constructed on top of it and there we have installed the 'Shree Paadukkaji' of Bapu there. This is the third flow! All these three have pleased 'Talgajarda' the most. I would like to express my gratitude to 'Babu Bhai Kaag', his entire family and all the brothers and sisters of 'Kaagdhaam-Majjadara' that you have arranged such a beautiful 'Satkarma'! One has to say something in the end. What to say? But the 'Chaupai' of my 'Manas' comes to my rescue! They can't be told and yet no one can refrain from telling them.

Taddapi kahay binu raha na koi|

Something has to be said. Then in order to purify ones words, it is said; 'Svaantaha sukhaaya' or for the awakening of my mind I say something. But, one can't stay without saying. And when you are unable to speak then only one thing remains and i.e. crying! One cries! An Urdu 'Shaayar' says –

Kittna mehfooz hoon iss konney mein|

How safe and protected I am in a corner of my house? The 'Shaayar' answers –

Kittna mehfooz hoon iss konney mein,  
Abb koi darr nahin hai ronney mein|

We have always been holding on to some corner, Sahib! And the corner has helped this country immensely! The three corners of a triangle, four corners of the rectangle and the five corners or a quadrangle! Leave all this. The mud houses that we had in our villages, we have still kept its corners alive! I have a lot of experience of it. So, Baap! We can't stay without saying and that's why I say!

I want to tell you three things. One, I want to tell you about an ascetic, a Sadhu and a Creator. Now who is an ascetic or a 'Tapasvi'? Who is a Sadhu? And who is a Creator? There are many descriptions of an ascetic. As such, if one fasts for the entire year, he too can be called an ascetic. One who drinks the poison of others can also be called an ascetic. He might be blasted with scorn and abuses but he remains unaffected! And especially I would like to add that the high-born can never be very vocal! This may be written down by my community that the high-born or a person of noble traits is never vocal. When he is forced to or has to speak, he will just speak a few words. Men do so many different types of 'Tapas'. But that which attracts the attention of everybody is indeed the penance and especially the 'Vaishnava Tapasvi Sadhus' of 'Ayodhya' who perform the 'Panchadhunni' penance. Now, we don't get to see very many of these ascetics. Most of them have big-big ashrams. By the grace of Sri 'Thakorji' they move around in 'Innova' SUVs and have a large retinue of disciples. It is the grace of God! If you have done the 'Bhajan' of the Almighty then why shouldn't you get the 'Riddhis & Siddhis'? They should get! That is why, such ascetics don't come very often. But during my childhood, I have seen the ascetics of 'Ayodhya' performing the 'Panchadhunni-Tapas' at our 'Ramji-Mandir's platform'! What is this 'Panchadhunni'? One is that they surround themselves with the dried and sun-baked cowdung and light it up. The second is when he is hungry then the 'Jattharagni or Dehagni'. The third is that he sits in the direct heat of the sun and is soaked in sweat because of the heat! The fourth is that his worthiness has not yet been established and he is out to practice penance, he has not yet been initiated by an able Guru and might have straight away jumped into the penance and at such times their energy goes out of control and is wasted! And the fifth is when the goal has not been achieved then one sings in the fire of the curse!

Therefore, the ascetic or the 'Tapasvi' burns or sings in these five 'Agni'. Now five things of the Sadhu. Sadhu means the priests of the 'Ramji-Mandir or the Krishna temple or the Shivallaya'. There too is the 'Panchadhunni'. They have the 'Panchadhvanni'. The ascetic or the 'Tapasvi' does the 'Panchadhunni' Tapas. The Sadhu does the 'Panchadhvanni' Tapas. Now, what is this 'Panchadhvanni'? One is the 'Naggadda'. The second is 'Jhaallar'. The third is the 'Ghantaddi'. The fourth is 'Ghantt' and the fifth is the 'Shankha'. Within these five the total austerities of the Sadhu comes! If you sit down and think peacefully then you shall see that these five sounds have either an open or a discreet connection with the five elements. The ascetic sings in that 'Panchadhunni' whereas the rural 'Maargi-Sadhus' perform or undertake these five sounds as their 'Sadhana'! They are called 'Bawas'! And the Sadhus feel very happy if you call them that! The more you say 'Bawa' and the more he will bless you. These five sounds are connected with the five elements. The conch is connected with water because it comes out of the sea. And when the Sadhu blows the conch then before blowing, he cleans it with water. So, it is directly connected with the water element. The 'Jhaallar' is the metal. Though, the 'Ghantaddi' is also metal. Even the 'Ghantt' is metal. But I want to connect the 'Jhaallar' with the earth element. It is made of metal which is mined out of the earth. Therefore, it represents the earth element. The 'Ghantaddi' represents the fire element. Because when we do the 'Aarti', the 'Ghantaddi' rings. But to straight away or directly connect it with the fire element doesn't seem very understandable. When we perform the various types of worship or offer Prasad to 'Shree Thakorji', even there we have to use the 'Ghantaddi'. But it is directly linked with the 'Aarti'. Therefore, it represents the fire element.

The 'Ghantt' is directly connected with the air element. When you ring the 'Ghantt' once and if the temple is not an enclosed one the sound of the 'Ghantt' can be heard far and wide. It is the misfortune of this land that here the temples and mosques have been restricted or restrained! Those who preached salvation are today trying to bind us with restrictions. If there is total openness in the temple then the sound of the gong can be heard far and wide. You just have to strike it once then the sound waves are carried by the air. We can hear it as an echo and the flow or the waves in the air keep on reverberating with the sound waves produced by the gong, Sahib! Its sound reverberates and gradually spreads

in the air. The 'Naggadda' represents the sky element or the space! What is this 'Naggadda'? It is the 'Ghattaakasha', the 'Matthaakasha', the 'Chiddaakasha', and it is the 'Nirraakasha'. This is the 'Naggadda'. If there is no space within the 'Naggadda', it won't play! There have been changes as per the time and place. Out of all these five, only the one who rings the bell has remained and rest are lost! And now that work is done by instruments or machines to play them. Playing it by machines in my opinion is an insult of Shree 'Thakorji'. It is not the 'Aarti' but it is His pain or the agony! Therefore, the 'Naggadda' represents the sky or the space element. The Sadhus in this way, perform the 'Sadhana' with all the five elements. The ascetic sings in the five fires. The ascetic or the 'Tapasvi' shall attain personal fruits or results but the universal fruit is very rare. The fruits of the austerities of the Sadhu spread through the five elements in all directions.

What I want to say now is by keeping my principal focus on 'Kaag-Bapu'. 'Kaag-Bapu' is the Creator. He is a 'Darshak' or a witness the Seer! He is a thinker. He ponders! He is the protector of virtues and the culture. There is no exaggeration at all in what I am saying. This is the way I have seen him or studied him. This long bearded gentleman is a very capable creator. Does he sing in the 'Panchadhunni'? No, not at all! And what about the 'Panchadhvanni'? No! He is a 'Panchadhyaanni'. The creator is a 'Panchadhyaanni' and in his courtyard there are only very bright and radiant thoughts. Even if some time has elapsed but he will never become old or stale or out of date! I was telling this morning to 'Bhikkhudaan Bhai' that the Upanishads say that the truth is covered with gold! The truth that is covered by gold is acceptable to me, Morari Bapu likes it! Because, the truth is also gold! It does not rust! In the present times, the truth is just a figure of speech and is covered with rust! The truth is covered by ludicrous dialogue. The truth doesn't disappear, it just gets covered.

I am very much pained, Sahib! I feel anguished that what has happened to the world? Why have we become so cheap that anyone or everyone can buy us? Why have we become a commodity that can be traded? Everything is being traded, Sahib! Yes, Ma Saraswati always offers her Prasad. But even that is being sold. Our 'Ramesh Parekh' has said the truth that today even the tongues of Prophets has become of two paise value! In such times, I feel sorry! Our truth is covered underneath a rusted iron cladding, it is covered under deceit, it is

covered under the mentality of undermining or killing one another, if anyone has risen up then the scheming that goes on to pull him down, such ideas or mannerisms have concealed our truth! The truth cannot be destroyed but indeed it can be obscured! But unfortunately, when our truth is covered by some such things then the Creator has to undergo the penance or austerities of the 'Panchadhyaana'.

The Sadhu has to undergo the 'Panchadhvanni', the 'Tapasvi' sings in the heat of the 'Panchadhunni' and the Creator has to undertake the 'Panchadhyaana'. Now what are these five things that the Creator has to be careful about or needs to take care? The first is to be careful about the rhyming or the correct usage in his writing. Like the contexture in the 'Chhanda, Prabandha, Doha, Chhappaiya, Savaiyya, Vasanta-Tillaka, Manddakraanta, Shardoolavikreeditt, Prithvi etc.' all the different types of the 'Chhandas', he has to be very careful about its constitution. Any word of 'Bhagat-Bapu' shouldn't become incorrect! There are different rules laid down regarding the constitutionalism of the 'Chhanda and Prabandha'. Then even if it is our 'Pingle or Dingle', our entire scriptural texts, there are definite meters in them and one needs to know the correct arrangement and constitution. But if someone all of a sudden says that I shall write 'Doha'! If you do so then may be the others applaud you but I am sorry, the 'Doha' won't! After all we need the applause of the 'Doha' and not others! The day when the 'Doha' will sit up and applaud, that shall be the day. The Creator or especially the Creator like 'Bhagat-Bapu' has to take care of what or whom? Especially the constitutionalism of the words! And the constitution which has been handed over to us by the learned scholars, the preterm 'Chharranni litterateurs that no one can or needs to change anything! The first 'Dhyaan' or carefulness is this.

The second is that whose character of 'Charitra' you are out to describe, please be very careful about their character! And if I want to describe Sri Rama's 'Charitra' then I shall have to be very careful in understanding it before I speak. If I have my Guru's grace upon me then I too should take care about my own life. This is the second 'Dhyaan'. Anyone can sit and write about anyone. Gandhi Bapu spoke beautifully about this. When he wrote his autobiography, he didn't name it so, instead he called it, 'My experiments with Truth'. There cannot be a story of the 'Atman'! From the point of view of Vedanta, the 'Atman' does not have any 'Katha', it neither has any

## कवचिदन्यतोऽपि

Through the investiture of the 'Kaag-Award' today, a child, a bachelor, a youth, an elderly and a departed soul have been honoured



Morari Babu's inspirational words spoken during the 'Kaag-Award' investiture ceremony.

First of all in whose courtyard we all assemble, a great consciousness 'Bhagat Babu', I offer my 'Pranams' to his brilliant and enlightened consciousness. 'Poojaneeya Kankkukesar Ma and Aai Ma' is seated here, I offer my 'Pranams' to her. All the five personalities who have been honoured by this award, my 'Pranams' to them as well. In my opinion, out of the five awardees, one of them is a small child. One bachelor has been honoured. A youth has been honoured. An elderly respected person has been honoured and one who is not present in the physical form has also been honoured. Now you may ask that who the child is. Who is the bachelor? Who is the youth? Who is the elderly and the deceased soul is 'Traapazkar Dada'! One child has been honoured. In my opinion, this child is our 'Keerti'. I have seen him as a child. His fame, his singing, his respect in the eyes of the people has been noticed by everybody. Their coming, in itself is enough! Still, whenever we meet or talk or for anything, this 'Morari Babu' has seen, this boy is childlike! He cries either in difficulty or in joy! Now how do we honour a child? If we touch his feet, will he like it? No! He would love when we make him sit on our shoulders. Let us make 'Keerti' sit on our

shoulders in the courtyard of 'Kaag-Babu'. And this award, this token amount and this shawl are all the toys being given to 'Keerti' to play. But who is giving the toys it depends upon that. The toys are even sold in the fairs. And maybe there is an offer that buy any two toys and get the third free! It is possible. But the child is not interested in any such toys. He is only interested in the toys that his parents get for him. And this 'Kaag'! 'Bhagat-Babu' is everyone's mother as well as father. So, we all are here to shower our affection on 'Keerti' and move our affectionate hands on his head! The 'Chhaaranni understanding, Chhaaranni deftness, Chhaaranni clarity and the Chhaaranni transparency' I have seen in this boy. And that is why, 'Morari Babu' is verily pleased to present the award to this child!

A bachelor is being given an award. In the bachelorhood, the sacred thread is given!

Bhayye kumar jabbahin saba bhraata|  
Deenha janneu Guru Pitu Mata||

All the four brothers were given the sacred thread when they became 'Kumars'! In this honour of the 'Kumar', 'Kaag-Babu' has given the sacred thread to the 'Aakashvaani Station, Rajkot'. It has been given this

'Vyatha' nor any 'Yatha' or 'Tatha'. There can only be the dedication or delivering of the 'Atman'! When you are writing a poetic text on anybody's 'Charitra' then please be very careful in dealing with it. When you choose to write on 'Maharana Pratap' then you will have to take the necessary care that you don't damage or misrepresent his character one bit! Just for your own flick you cannot draw a wrong line on the portrait you are painting on the canvas! Please examine the blue print very carefully. Whether it pertains to an animal or a bird or a human even the poisonous creatures, we need to be very cautious when we talk about anyone for that matter! Side by side, we also need to be very cautious about our own lives. This is the second 'Dhyaan'!

The third 'Dhyaan'; your literary work should be keeping in mind the place, time, incident and the person and should cover all these aspects! When 'Kaag-Babu' wrote on 'Gandhi', all these were taken care by him! According to the situation in the country, it needed independence. And it was to be attained through non-violence. And 'Babu' kept in mind the period, the time and the country! And he paid due credence to the individual as well the topic or the incident in question. Because, it needs to be carefully examined that this incident took place with whom or whether the person has been falsely implicated in it. All the four aspects need to be kept in mind. Only then should the creator pick up the pen!

The fourth 'Dhyaan'; if your mission is to awaken the society you should be prepared for any sacrifices as it may need. Our life is not an express-train. The train of our life will have to pass through so many different stations like, insult, slander, acceptance, rejection, abuse or blame, misunderstandings, or 'Kuthalli'. Then after a lot of difficulty do we manage to reach the destination. That is why, the creator has to be prepared for all this. And the fifth is that he should have the 'Dhyaan' of the 'Jagaddambba' or he must be congruous or in sync with the Divine Mother!

Now, we should evaluate this beard (Kaag-Babu). Let the scholars decide whether he has been careful about the constitution of the 'Chhandda and Prabbandha' in his poetry or not? Who am I to decide? Whatever comes out as a poetry from the mouth of this 'Kavi-Sarjjaka' is in absolute order and well-constructed, Sahib! He has been very careful about it. The second, the creator of this place has been very careful while drawing up the caricature of any character he chose! Like, when he was writing about Gandhi, he took ample precautions to depict his

character as it is and side by side also took care about his own character or life! The third was the suitability of the time and place. During Gandhi's period, works related to him came forth. During 'Vinobha's' period, works related to him appeared. During Yogi Maharaja's period, poetry relating to him was presented. Therefore, he has been very careful about the usefulness and pertinence of the character he has presented keeping in mind the need of the hour and the demands of justice towards the character with regard to the veracity of the incident and the contextual importance! The fourth, he had to face a lot of insult or slander! His contemporaries know about it. What sort of 'Dohas' were written to malign him! What not was said about him! And all this was done by his own people! So, 'Kaag-Babu' has tolerated quite a lot. Just imagine the amount of poison this man must have drunk! In spite of this, many people could either snatch away or were given the 'Amrit' or nectar by him. And that is why, this beard had to write –

Jhaddpellun ammi amar karrshhey,  
Punn abhaya natthi aappi shakshhey|

The fifth, he did a lot of 'Dhyaan' of 'Mata-Jagddambba'! Any creator will have to concentrate on the Divine Mother for his creation. Any knowledge or gift given to us by the Divine, we will have to take care of these five things. I have seen 'Bhagat-Babu' light an incense stick in the evening and go alone into a room and lock himself up for an hour or so, I am a witness to that. I was blessed to see this twice! I have said this here itself that first 'Babu' would speak and then I would have to speak after him. But before that he would ask the head priest to give him an incense stick first! The creator has to maintain a certain focus and be congruous to the Divine Mother, Sahib! So, Baap! He has to maintain the umbilical connection with the Ultimate Reality!

The 'Panchadhvanni' of the Sadhus, the 'Panchadhunni' of the ascetics and the 'Panchadhyaan' of the poet or creator! In this courtyard the 'Panchadhyaanni-Rishi' is sitting and he is an ascetic too! His outward appearance, his 'Padas', his talks, were all filled with saintliness. And this man is a creator, no doubts about that! That is why, every year we celebrate a very 'Saatvic and a Taatvic' function at this place of the 'Panchadhyaani, Bhagat-Babu'. We all assemble in this courtyard of 'Bhagat-Babu' and in honour of his sacred and divine name, we try and honour the students or aspirants of different streams and venerate them and I am extremely happy in being a part of it!

(The discourse delivered during the 'Kaagvandana' Function held at 'Kaagdharam' (Gujarat) on: 10/03/2019)

'Dvijattva' that now on you are being given a new life or you are reborn! Now how to search out newer programs according to the need of the hour and place? That is why, as the 'Kumar' the sacred thread investiture ceremony has been performed.

For the youth, this award is being presented to our respected elder, though I am using this word but at heart he is still very youthful, our Dear 'Vasantbhai Ghadhvi'! He is still very young! Even if he is retired, he is still a youth. We have been hearing him since such a long time. His writing still reflects the youthful vigour and there are no signs of old age. Now, how to please the youth? This one was given the sacred thread and he was given toys. But for 'Vasant Bhai', this award or certificate is okay! I keep on repeating this 'Sher' –

Shaayari toh sirf ek bahaana hai,

Aslli maqsadd toh tujhey rijjhaana hai!

I call 'Vasant Bhai' a youngster. I personally respect him and have a very high regard for him. He is a great scholar, very cultured and a true 'Chhaaranna'. All the 'Aai Mas' will be happy, such a 'Chhaarannatva' he has in him. And I pray to Mata Jagdambba to bless him with this youthfulness always. One award has been given to an elderly person, 'Hada Sahib'. It is very difficult to please an old man. We bow down and touch their feet and venerate them and say, 'Baapa! Paggey laagun', and he feels happy. And we all are being blessed with his happiness by offering our 'Pranams' to him. And posthumously we are honouring, 'Traapazkarr Dada'. Like, I have some introduction or knowledge about 'Bhagat Babu' but not so much. I was very small at that time. But with 'Traapazkarr Dada', I have had quite a bit of association. In spite of his advanced age, he used to come to 'Talgajarda' and we would be blessed to hear him. This award in a way is like we all are performing the 'Shraaddha' for him in his honour. If there would have been a delay in giving it then we would have become culprits. But, this is our humble offering with the feeling of doing his 'Shraaddha'.

In the 'Karmakanda', all whatever is needed like water, an 'Aachmanni' along with the 'Panchapaatra'. These five are the 'Panchapaatra'. When any respectable guest comes to our place; say that 'Bhagat-Babu' has come then we all will have this feeling that when he would sit to eat, each one of us should be able to serve him. And someone might click a picture, it may so happen. If Mahatma Gandhi would

go to anyone's place for a meal then wouldn't everyone want to serve him? This desire to serve is quite natural. In the same way, when a special consciousness come down to earth, then the consciousness's which are roaming want to serve him; I should also serve a little bit! I feel that 'Keerti' is such a 'Paatra' out of the 'Panchapaatra' to whom the Divine Mother has served her throat and the understanding of the word. He has a very jovial nature but on the stage he displays a lot of seriousness and maturity. He is such a subject, who has been given the throat by the Divine Mother. The Folk literature, 'Sugam-Sangeet' or classical music peppered with his natural comments in between tie up the listeners with not an iron chain but has the ability to bind them in a gold chain. I feel the 'Bhagwati Ma Sharda' has blessed him with her throat!

The 'Aakaasvaani, Rajkot' is the second 'Paatra'. 'Jawaharlal Nehru' has shown this and we all very happy! The political class should serve the world of literature. I am not saying about serving a 'Sadhu' but I impress upon the service of the litterateur! Someone might interpret it that this guy is talking about himself being served! And a true 'Sadhu' never begs for service! He has taken birth to serve the entire universe. But 'Panditji' thought about it and he chose the Rajkot centre of the 'All India Radio' for it. Literature is very much needed! Jawaharlal Nehru and Ramdhari Singh "Dinnkar" both were alighting from the aircraft. At that time, 'Panditji' slipped and 'Dinnkarji' held him. They were good friends. He had a 'Marxist' bent of mind. Panditji said that thank-you very much 'Dinnkarji'. To which he said that 'Panditji! When politics falters then it is the literature that holds it on!' These were his words. So, the 'Rajkot Centre' could become a 'Paatra' as well. And through it, the voice of 'Bhagat-Babu! Whom all do I name? Just now a complete list was read out that these singers sang from there! This has been given by the 'Creator' or the 'Astittva' to it!

Third, when I say this then 'Vasant Bhai' might feel embarrassed, he is very learned no doubt but in his 'Paatra' Ma Bhagwati has given him profound understanding (Viveka). Therefore, the third 'Paatra' is 'Viveka'. The fourth 'Paatra' is 'Hada Sahib'; to him the 'Jagaddambba' has given the gift of the pen and lofty thoughts. 'Traapazkarr Dada' is a Brahmin and is authorized to take or accept charity. The scriptures

have indicated six acts of the Brahmin. To accept charity, to give in charity, to perform 'Yagna' and to get the 'Yagna' performed by others, to study and to teach. These are the six broad activities indicated for the Brahmin. The 'Bhagwadgita' talks about the nature and the characteristics of the 'Brahmins'. In 'Dada's Paatra', drama, poetry, songs, Ghazal, Doha and what not has been served to him by the Creation! So, I feel that this year's 'Kaag-Award' is going into this 'Panchapaatra'. All this has been served in this 'Panchapaatra'. And 'Babu Bhai' and his entire family shall be verily pleased. And this family treats me as their very own, which gives me immense pleasure. This is my address of feeling inner happiness. You will not be able to please me by giving me any certificate. You shall fail in your effort! All this celebration makes me very happy! Whether it is the 'Asmitaparva, Sanskrutparva, Sadbhaavanaparva, Kellvanniparva', all of these are occasions when I am truly happy or it gives me inner joy! To do the 'Katha' is indeed a source of great joy for me! This is my experience.

Youngsters, my dear brothers and sisters, hear anyone you like. If you do not get anything which will enrich your life then this Morari Babu is not a 'Bawa'! I am saying it on the basis of what I have received. If you get a good line of any poetry, you get a sutra from somewhere, any noble thought, you will only know, once you hear. Hearing is indeed a great joy. One should hear. The amount one can learn while hearing, reading will not give you as much!

I say this every time that a committee is formed to select the suitable candidate for the award. It has three or four members. Whom do they appoint is their discretion? Then, they decide about the suitability of the candidates shortlisted. I am informed only in the end once the process is complete. Therefore, I neither have any direct nor any indirect involvement in it! That is why my 'Chhaarrann Daayarro' should not feel bad that why they are not a part of the chosen candidates? It will come! It will come and it will! Many people feel that once 'Babu' says then who can overrule him? But I don't interfere into it at all! And it should be done in this manner only. The decision is taken from a position of neutrality, without any attachment or envy. Everything runs in an orderly fashion and I am glad about it. Though, I will be very happy when more and more people from the sphere of the 'Chharranni literature' are chosen. Because there

are holding a cresset (Mashaal) and they have lighted these tiny lamps and the present generation is trying to preserve it.

For the 'Mantra-Drishtta' Rishi, he can see the mantra coming down. To the 'Pada-Drishtta', he can see the poetry flowing down. For the 'Shabda-Drishtta', the words come down. And for the 'Beej-Drishtta' singer or the musician, on the stage, he composes such a tune about which he himself is unaware. So all this comes down. In the same way, 'Bhagat-Babu' at times appears as the 'Mantra-Drishtta, or a 'Kaavya-Drishtta, or a Pada-Drishtta, or a Shabda-Drishtta or at times as a Beeja-Drishtta'! For such exalted souls, all this descends into them. I hear so many people just to please them! In all this big or small artists, I am sure that to a certain degree they all have been endowed with this Divine gift. The 'Chhaarrann-Samaaj' should not forget this fact. In them, the 'Avatars' have already descended. Some Divinity has touched them! This is my sweet partiality. And I agree that I enjoy it! Just imagine, how much is already filled in these young children? I pray to Ma 'Jagaddambba' that this wealth should not go waste! I pray that this wealth should be protected and further nurtured!

There is a beautiful dream in the eyes of 'Talgajarda'. If Allah fulfils it, it is great and if it not then it is His wish! So, 'Talgajarda' dreams that should it not be possible in my country that a national symbol should come of a hand holding a lotus flower? I had expressed this dream of mine years ago in the 'Gandhinagar-Katha'. Will it ever be possible that in the country the hands are holding the beautiful lotus flower and its beautiful fragrance is spreading all over the length and breadth of my country? However, all this seems very difficult at the moment. Even if a little bit is done, it is fine with me!

So, this thought came to my mind that my country should be righteous and 'One'! Our neighbours, our people, our brothers and our families should be just and live in harmony. When we are walking on the road and if we see any old scrap of paper having a picture of any God or Goddesses, we don't step on it. If that be so then from where have we learnt to kick or hurt the very people who are the children of the same God? Our culture, which has taught us high moral values, why can't we respect and value another human being? In such difficult times, we all should be unified as one people!

What to talk of the double standards of the society? When two singers are singing and if they like his/her singing they will applaud for some time but when the other singer starts singing and if they don't like it, their applause will be even louder to force the singer to stop in between! This is very commonly seen in our society. Let us learn to applaud one another respectfully and lovingly. If a musician is playing, it is disrespectful to get up in the middle and go. You should sit! He is still a child and rub his back and motivate him to perform better! By doing this, your hand will not reduce in thickness! We all need to do all this. Because, now no Avatar will come. We will need to create an Avatar from our midst itself. Please leave these inhibitions or obstinacy and come out to do it because it is worth doing! I even say this amongst the 'Sadhus' and the 'Buddha-Purushas' that those who have the 'Granth' or the Holy Scripture with them and are free from all inhibitions and unnecessary ideologies, serve such a living human! The 'Chhaarrann' people are very rich in tradition and have a lot in them. Yes, I repeat, quite a lot! How much has 'Mataji' given you? This 'Jagaddambba' has done partiality that is why I am saying. She has been very benevolent on this clan! Please protect it! With adding a bit more, I once again express my utmost happiness.

I offer my 'Pranams' to the 'Panchapaatras'. All that Mata Saraswati has poured into their respective pots, I offer my 'Pranams' to this Divine Mother that, 'Hey, Ma! Wherever you find a worthy pot or container, please keep on giving or distributing in this way!' In turn, we all can enjoy such great personalities. I once again venerate all the five recipients and compliment them. My 'Sadhuvaad' to 'Babu Bhai' and the entire family and just imagine that without speaking a word, how much this person can do? Good houses are fine but the true pleasure in life is when one has good progeny, Sahib! And when the father has this feeling that my son is very prudent or sagacious then he doesn't want anything else! Even if you don't do his 'Shraaddha', he won't mind! He should have 'Shraddha' in you!

I want to discover or look for new 'Saptarishis'. It is a heavenly dream of mine! I have decided three or four so far. I am in search of a few

more. And yes, I intend to live some more! Till such time that I am there, I am sure that from such daises, two-three stellar personalities I am sure to get and I shall have a new 'Saptarishi-Mandal' of 'Talgajarda', Sahib! I have this wish of doing their 'Arati', Sahib! I have great joy in such dreams! This life is worth living. And all these daises have donned a new look or form. Such a beautiful atmosphere is there, let us take in a deep breath of freshness, live fully and enjoy thoroughly! I become a witness of such programs for my own enjoyment and pleasure, Sahib! May my 'Mataji' do good to all! The 'Kaatthiawaddi-Bawa' has asked nothing more than just this much. When I go out in 'Talgajarda' in the car and seeing the sisters and daughters of my village going after taking water, then I stop. These women just part their veil and say that 'Bapu! Please do good of our children!' They don't ask for anything other than this. Whereas, all these big shots don't stop to ask! In fact they are the only ones who want and ask! At such moments, I am reminded of this line of a film song which I like, Sahib! Though, it might be a filmi-song but the lines are most suitable for the 'Buddha-Purusha'. I have been hearing it since the age of two. It is the introduction of the 'Buddha-Purusha'.

Saba kuchh seekha hummnein na seekhi hoshiyaari|  
Learn everything in life excepting cleverness.

Sachh hai dunniyawallon kay hum hain anaddi|

Khudd hee marr mittnein ki yeh zidd hai hummari  
These lines are apt for the 'Buddha-Purusha'.

If a diamond is lying in the mud then can anyone just leave it and walk away? Forget about mud, even if it is fallen in the faeces, people will pick it up! Wherever anything precious is lying just even in a waste bin, pick it up and put it into good use, Sahib! Many people comment that this 'Bapu' loves to sing filmi-songs. Many more such newer things shall come! In this way, we shall enjoy this twenty first century. One child, one Kumar, one youngster, an elderly and another being remembered respectfully posthumously like offering our respects as the 'Shraaddha' was performed in this courtyard of my 'Kaag' and I am verily pleased with the same!

(The discourse given during the 'Kaag-Award' investiture ceremony at 'Kaagdhaam' (Gujarat): Date-10/03/2019)

## Night Performance



In my view any girl is a 'Sadhaka' or an aspirant. In the form of a girl, 'Sita' is also an aspirant or a 'Saadhika'. In the form of 'Parineeta', 'Sita' is a 'Vishayi' or worldly minded. Please pay attention and listen carefully. By repeating the name of the beloved of Sri Rama, the Mother of this Creation, all the wantonness of sensual or worldly pleasures cannot even come near such a person. Even when she was living in the forest, she lived very happily. The girls are always a 'Saadhaka'. 'Parineeta' is always worldly or sensual. And why not, because it is her responsibility! But the Mother is always a 'Siddha'. Any Mother for that matter is a 'Siddha'. The state of the Mother is that of a 'Siddha'. Though 'Mata-Sita' is even purest of the pure!

'Talgajarda' can visualize the seven 'Sopaanas' of the 'Manas' depicting seven forms of 'Mata-Sita'. In the 'Balkanda', the form of 'Mata-Sita' is that of a 'Kishori'. In the 'Ayodhyakanda', her form is that of the 'Kullvadhu'. In what way the daughter-in-law of an honourable family should conduct herself and the ideals of married woman were shown by her in the 'Ayodhyakanda'. In the 'Arannyakanda' she has the form of a 'Tapasvini'. Her form in the 'Kishkindhakanda' is that of a lost woman who is being looked out for! This 'Kanda' focusses on the mission for finding 'Sita'. In the 'Sunderkanda', I see her as the 'Virahini-Sita'. She is the 'Golden Goddess' of the 'Lankakanda' who emerges out of the 'Agni-Pareeksha' as the Bud of a Golden Lotus! She is the 'Maharani' in the 'Uttarkanda'.

- MORARIBAPU