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॥ RAMKATHA ॥

MORARIBAPU

Manas-Swarg

Interlaken (Switzerland)

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Preeti sada sajjan sansarga|Truna sama bishaya Swarga apabarga||



II RAM KATHA II

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From the view point of its natural beauty, which is called the 'Heaven of Earth', i.e. Switzerland, Morari Babu recited the 'Ramkatha' from the 15/07/2017 up to 23/07/2017. The 'Ramkatha' at this beautifully enchanting place was focussed on the subject, 'Manas-Swarga'.

'Swarga' is not a place, instead it is a state of being! With this formulaic submission, Babu said that intrinsically speaking, 'Swarga' is neither a piece of land nor any place or any region where one can go and buy a plot to construct a house. 'Swarga' is not a Housing Society or and physical land, but it is a state of being. From the spiritual standpoint and the experience of the 'Buddha-Purusas', 'Swarga' is a state. 'Swarga' is a placket!

The word 'Swarga' is made by the letters 'Swa' and 'Ga', in reply to a listeners query 'Babu' replied that the journey towards 'Swa' or inner self is 'Swarga'. Not to walk towards the world but to walk towards one's own self. Not an outward journey but a journey within. 'Bhagwadkatha' of any scriptural text for that matter, hearing, contemplation, profound and repeated meditation, study or while speaking if one starts moving inwards then it shall be our path towards 'Swarga'.

Expounding upon a shloka from the 'Vedanta-Ratnakarsaar' by 'Ananta Shree Vibhushita Maha Mandaleshwara Vishnudevananda Giriji' in his own way 'Babu' said that fearlessness, freedom and the peace of mind are 'Swarga'. If the household is peaceful, there are no quarrels in the family and if you are healthy then it is 'Swarga'. A peaceful mind, healthy body and quarrel free environment is 'Swarga'. 'Swarga' is also called 'Trailokya'. But, I would like to add that truth, love and compassion are 'Swarga'.

All the seven 'Kandas' of the 'Ramcharitmanas' have their own 'Swarga'. The 'Swarga' of 'Balkanda' is absence of enmity. Not to have any envy towards anybody is the 'Swarga' of the 'Balkanda'. The 'Swarga' of 'Ayodhyakanda' is acceptance. The 'Swarga' of 'Arannyakanda' is 'Tapasya'. Taking a cue from the 'Patanjali-Yoga-Sutra', the 'Swarga' of the 'Kishkindhakanda' is 'Maitri'. To live in a state of 'Viyoga' is the 'Swarga' of the 'Sunderkanda'. To gradually give up unnecessary things in life is the 'Swarga' of 'Lankakanda' and that of 'Uttarkanda' is self-realization!

'Babu' quoted the different meanings of 'Swarga' from the 'Bhagwadgomandala' and 'Amarkosha', the very exhaustive dictionaries available in Gujarati & Sanskrit. He also quoted from 'Srimadbhagwadgita, Chhandogya-Upanishad, Kathopanishad, Tejobindu-Upanishad' and from other sources the varied interpretations about 'Swarga'

-Nitin Vadgama.

Manas
Swarga

1

A smile is also a 'Satsanga'.

Aehi tann kara phala bishaya na bhai| Swargau svalpa anta dukhadaayi||

Preeti sada sajjan sansarga| Truna sama bishaya Swarga apabarga||

Baap! The place which is known as the heaven on earth, on this heavenly land the 'Bhagwadkatha' or the 'Ram Katha' is about to begin and not only me but the thousands of my brothers and sisters who are the listeners of my 'Vyaaspeetha' are super delighted for this and this has been possible not only by the grace of God by the Divine Will! Lord Shiva and His listener Mata Parvathi along with this entire creation; 'PARAM Buddha-Purusha' Baba 'Kaagbhusundi' and his principal listener Sri Garuda along with the different birds assembled there; at 'Teertharaj Prayaag', the totally surrendered 'Brahma rishi Yaagyavalkaji' who is reciting the 'Katha' in front of Sri Bharadwaji and the entire world and 'Kalipaavanavata Pujyapada Goswamiji' who is narrating it to his own mind and the congregation of the Saints; I from the 'Vyaaspeetha' offer my 'Pranams' to all the great speakers and their respective listeners as well as to all my listeners. Many years ago, there was a plan to have a 'Katha' at this place and the 'Manoratha' of the 'Yajmaan' family was also there but somehow the 'Yoga, Lagan, Graha, Baar and the Tithi' were not favourable and the 'Katha' did not happen. Though, a final date was not fixed but the invitation was there and I had even accepted the same. Today, after such a long time, it is at hand! One of my merely instrumental and a very devoted family which stands on the foundation of utmost faith and total unconditional surrender of Respected 'Rama Bahen Jassani', it might have been her 'Manoratha' too and her family becomes the instrument in organising the 'Katha' whenever and wherever the opportunity arises. So, we are about to begin this 'Katha'. Slowly and gradually, the organisers have also picked up the art of speaking! This daughter spoke very well in English and even the Hindi was good! All three of them spoke and they spoke very well!

In a very beautiful environment and with a lot of happiness we are beginning the 'Katha'. There are many motives in the minds of the organisers of the 'Katha' but this is purely and solely for the inner happiness of one and all (Svantaha-Sukhaaya)! After all, we are mere mortals and there can be motives attached to our endeavours. Like when 'Tulsiji' says, 'Svantaha Sukhaaya', this too is a motive! 'Nija girra paavan', is a motive. 'Bhaasha baddha karab mein soei', this too denotes a motive. And when I say that I cannot live without the 'Katha', also goes to indicate my personal motive! Even then, there is neither any 'Tammoguni' motive, neither a 'Rajoguni' motive nor even a 'Sattvaguni' motive attached to it. There is sense of joy that the 'Katha' is beginning in such beautiful surroundings. Lately, one after the other the 'Kathas' are being held amidst the mountains. When 'Kedar' called out, we all went there heeding to His call! After that we went to 'Panchagini', a hill station. Like the earth rotates around the 'Sooryavanshi' Rama, the 'Vyaaspeetha' too is going around all over the world. From there we all went to Colorado, USA which also was surrounded by mountains and now we have come to these beautiful environs, which is referred to as the heaven on earth! Kashmir is also called the heaven on earth in India. Though, because of some nefarious activities of extremist elements even the heavens look like hell! However, no one can deny that Kashmir is India's heaven. The people of 'Saurashtra' say that 'Mahuva' is the heaven of Saurashtra. They say that 'Mahuva' is 'Saurashtra's' Kashmir. Kashmir means heaven. The place where all the five elements are pure and in harmony with nature. Such beautiful rivers and waterfalls are flowing! Absolutely neat and clean! And in spite of budgeting thousands of crores of rupees, still we are unable to cleanse our Ma Ganga! This is so beautiful but it cannot match the holy Ganges in purity. The mountains, trees and all the five elements of nature look so beautiful!

I was wondering as to what topic should I choose for this 'Katha'? Then I got this inspiration that this land is called the heaven on earth though, sadly our heavenly land is not with us in its entirety! Because of the lack of understanding and foresight on the part of the leaders of our country, the neighbours were able to take away a part of this land but whatever may be the reason, let's not get into it! Tibet, Mount Kailash in the Himalayas! One meaning of Tibet is heaven. 'Osho' had also mentioned this that Tibet is heaven. So, I thought that I shall speak on 'Swarga' in this 'Katha'. We don't want to leave for the heavenly abode (Swargastha). We don't want to go to that heaven but at least we can try and do the 'Darshan of Swarga'.

So, our principal topic of discussion for this 'Katha' shall be 'Manas-Swarga'.

In the 'Manas', 'Tulsiji' has used the word 'Swarga' only three times. He has used 'Naraka' many times but has used 'Saraga' in conjunction to it. 'Saraga Naraka apabarga', here we see that he has used the corrupted form of 'Swarga' (Apabrashya). So, you will find 'Saraga' being used along with 'Naraka' many times but the original Sanskrit word 'Swarga' has been used just three times in the 'Ramcharitmanas'. In the coming days I shall try and talk about it based upon the inspiring grace of my Guru!

You have spent a lot of money to come here for the 'Katha' so please be very conscious and alert! Because, the mind will try to put forth so many distractions and temptations! And the speakers of the 'Manas' abhor you to listen with the mind, intellect and the 'Chitta' in tandem. Mind by nature is very flickering or nimble. So, by nature the mind is very flickery and on top of it if we give wind to it to wander even more by our actions it will just take off! Because of the sheer nature of unsteadiness, it tries to take us into so many distractions and on top of it if undermining our sole purpose of coming here we strengthen it further by feeding on it, we are inviting trouble! Therefore, let us rein in our mind and try and make the best use of this golden opportunity that we have been blessed with.

What I mean to say is that when the mind is in such a state of dilemma which unfortunately is its nature and if we try and feed it further like when you want to avoid your child because of other pressing work, you handover the iPad or the mobile so that the child gets busy playing with it and you go on with whatever you were doing! The child gets habituated of playing with these gadgets and ultimately it turns into a big problem! Then, why do you go and complain to the Sadhus and Saints that your child has got spoilt and does not listen to you. This is a total unscrupulous behaviour on your part because you are instrumental in creating this problem and the child keeps on getting cleverer day by day. Why is it a problem? Just tell me, 'WHY'? We all are faced with different problems in our daily lives. When you are faced with a problem the first thing to do is to be patient. All the flowers of my 'Vyaaspeetha', who are devoted towards it and the 'Vyaaspeetha' is concerned about their wellbeing and by the grace of Allah or may the Almighty bless all of you and ward away all your problems! But still, if you are faced with any adversity in life, my counsel to you is that please be patient. What else can we do? Kindly make a note of it that

patience is a 'Saadhana' or a spiritual practice. It is not a word which we very commonly use in daily practice. 'Patience is a Saadhana'! Or else why would the 'Shiva Sutra' say; 'Saadho! Dhairyya kantha'! A little patience is very important. And whether you call it my experience or my nature or the Divine grace, when a problem arises kindly go within and for a while retreat yourself into solitude! Without letting your family feel that they are being overlooked, just step aside and go within quietly for a few minutes. Be silent and be alone with yourself!

Someone asked Swami Sharananandaji that there are many people who have not studied the Vedas but still talk on them eloquently, how is it possible? Swamiji gave a very straightforward reply and I like it because it is in tune with my own experience. Swamiji had said that in an intellect which is steadfast or poised, the entire knowledge of the world comes down on its own! No need of any texts or anything else. The mind which is poised or the intellect which is still! Had Kabir studied the scriptures? He was the master of a still mind. Where had Guru Nanak studied the scriptures? He too was the master of a still mind. Was Gangasati very educated? How much had the Prophet studied? He did not have any bookish knowledge. Was Jesus highly educated? People who are totally illiterate present the profound truths by their actions and by living the truthful life. So, this profound knowledge or wisdom evolves from a still mind. A still mind can bring forth the entire knowledge. Therefore, Swamiji had said that for such a person, the solitude is his school and 'Maun' is the lesson. It is a very precise and a very useful sutra for life! If the milieu in your house is a bit disturbed, please don't disregard; don't give an impression that you are unhappy. Just go into seclusion for a while! Can I recite a 'Sher'; it is a very beautiful one and is one of my favourites, I am sure you will also like it. It is a beautiful 'Sher'; 'Kittna mahfooz hoon mein iss konney mein'! I am so secure, fulfilled and complete in this little corner of my house! There are no worries!

Kittna mahfooz hoon mein iss konney mein!

Koi addchhan nahin hai, ronney mein!

I have no hitches in crying! The husband or wife have left for work. The husband has a problem. The wife is away. Or the wife has a problem. The children have gone to school. At such a moment take your mind into a corner. Yes, when you are very much disturbed then seek a corner, your back is on one side of the wall whereas the other three sides they are standing in your support! Another 'Sher';

Meinnein ussko bachaa liya,

Varna ddoob jaata mujjhey dubbonein mein!

Now, how do I describe it? It is something to be felt! It can't be explained. These two 'Shers' are of 'Baddayunni Sahib'. So, I was saying that solitude is the school. Please don't take your phone in this seclusion. WhatsApp and what not! We should be the master of the phone and not the vice-versa. I am saying what I see going on these days.

Therefore, don't feed the mind in such a way that the distractions increase. Now what will happen? Just leave it alone. Before this happened, it was like this, kindly leave this too! Be patient! Out of this patience or still will emerge a solution that I have to do this, I should forget about the past worries and also not worry about the future. I now have to give birth to a consciousness. For my family, for my society, for my business, this is my responsibility now! At that very moment, you will see a new ray of light taking birth! The creation helps or supports in so many different ways. Mind, action, now get going and your action will succeed. The creation assures or promises you that your actions will be fruitful. Now, all this what I am saying is being taught by the modern management gurus and they charge a very hefty fees for the same! They will take a big fat fees to teach you these very tenets. 'Nein Baavo saav mafattma'! Just think, I am always there for you, Baap! May all my flowers blossom and never wilt! So, it is such a beautiful place. And which is beyond all beauty, is this 'Ram Katha'! None can compare with the 'Ram Katha'! My heaven is right here in my hand! I place it on your head and say that take this 'Swarga', not the so called heaven! What is this 'Swarga' we shall try to see during these nine days?

So, in the 'Manas', the word 'Swarga' has been used thrice. Once in the 'Sunderrkanda'. 'Saraga' is scattered like 'Saraga-Naraka', this 'Saraga' in fact means 'Swarga' only but this is the usage in the rural dialect. But the clear cut usage of the word 'Swarga' is only thrice. This usage of the 'Sunderkanda' is well known;

Taat Swarga apabarga sukha

dharieya tula e kanga!

Tuul na taahi sakala mili jo sukha lav satsanga!

'Swarga' means Swarga and we shall study its meaning. 'Apavarga' means 'Moksha' or salvation or that which is above the Swarga or whatever you may call it. On one pan of the weighing scale, you place the comforts and pleasures of heaven along with the joy of 'Moksha' and in the other pan place just a split second of 'Satsanga' (Lav). 'Lav' means smaller than the blink of an eye or the tiniest

atom. If I want to say it in today's words then 'Lav' means 'Love-Love'! It means that even a momentary 'Satsanga' done with love. Say half in English and half in Hindi would mean 'Prema-Satsanga'! That is why I call the 'Ram Katha' a 'Premayagna'.

'Satsanga' has varied and a very broad meaning. 'Swami Sharananandaji' used to say 'Maun-Satsanga'. 'Talgajarda' says, 'Mukta-Satsanga', unfettered! Everyone is free to talk but only when you are asked to or supposed to! 'Mukta-Satsanga, Maun-Satsanga'; even smiling is a 'Satsanga'. Sahib! If you just look at someone and smile, it is a 'Satsanga' for sure! So, love (Prema) is a 'Satsanga'. So, on one scale you place the comforts of 'Swarga' along with the joy of salvation and in the other place the 'Lav-Satsanga', the loving company of the 'Buddha-Purusha', you are just seated in the company of the great Master! And mind it that the 'Buddha-Purusha' is the safest and the greatest corner, in whose lap you can bury your head and cry! The world has made us cry, now where do we go? At this moment the creation reassures us that your sorrows shall be mitigated. 'Sankat sey Hanuman chhuddavey|Mann krama bachana dhyana jo laavvey!' these three. Here, 'Dhyaan' just not sitting in a meditative posture or say this too is a type of 'Dhyaan' which is a very beautiful practice in itself but here its purport is that one who pays attention to these three his/her problems or difficulties shall be eradicated or you will be able to tolerate it smilingly without any problem. You will be able to take all the problems in your stride or you will get habituated of the problems to an extent that without them you will feel as though something is missing in life. Even the pain becomes sweet and the pin pricks will also become the symbol of love.

The fact remains that we all are here in one the most beautiful part of the world. I think that it is indeed a very beautiful place but undoubtedly the most beautiful is the 'Ram Katha' which is being recited in such beautiful surroundings and the organisation has been done with utmost love and respect. You all have come amidst this heavenly beauty so I request you to kindly lend the 'Vyaaspeetha' your mindful attention and your ears at 9.30 every morning when the 'Katha' begins. Give me your happy mind! We shall be able to do some work together! We shall be able to return with a certain amount of contentment. After this half, the rest of the day is free for you to go out and enjoy yourself, Baap! You have come not just to see or enjoy instead, we have come to give a new turn to our lives. So, we are beginning the 'Katha, Manas-Swarga' in this heavenly atmosphere. This topic came to my mind a day or two earlier

and I decided to take up this topic. When you carefully study the 'Manas', you will find many synonyms of Swarga. 'Surloka, Surdhaam, Amaravati' are all the synonyms of Swarga and there are many more. But 'Swarga' per se has been used thrice. Once in the 'Sunderkanda' and twice in the 'Uttarkanda'. So, let us once again recite these two lines which form the foundation of this 'Katha'.

Aehi tana kara phala bishaya na bhai|
Swargau svalpa anta dukhadaayi||
Preeti sada sajjan sansarga|
Truna sama bishaya Swarga apabarga||

The meaning of the first line wherein the word 'Swarga' has been used is that 'Tulsji' is telling us that the meaning or the purpose of this body is not just sense enjoyment because even the pleasures of the heavens are temporary, not permanent. And ultimately, they end up in misery even if they are the pleasures of 'Swarga'. The 'Gita' says that certain pleasures might be sweet to begin with but ultimately they end up being bitter or poisonous. And certain pleasures are such that to begin with they are a bit bitter but ultimately are even sweeter than nectar (Amrita). So, 'Swarga' is temporary. The 'Chhanddogya Upanishad' says that we are not satisfied with little! The world is pleased with momentary pleasures! The wisdom of my land or my 'Rishi' says that we are not satisfied with little. Therefore, if the Swarga is temporary or just a tiny wee bit, then we are not interested. 'Naalppey sukham asti'. We are

not satisfied with little! We are satisfied only with the whole! It is a different matter that we have learnt to be contented with the bare necessities! We eat whatever we get, we stay wherever or with very meagre means if need be. But when the question is about the ultimate happiness, we don't compromise. 'Goswamiji' says that 'Swarga' is too small, miniscule, which has a very short life! Okay, for a moment we may accept even this short lived 'Swarga' but ultimately this too results in pain or sorrow.

The 'Bhagwadgita' states that the moment the stock of your virtues or the religious merit is exhausted, you are sent back from Swarga. Therefore, my 'Babaji' says, 'Aehi tana karaphala bishaya na bhai'. The fruit of this body or the purpose of human body is not sense pleasures. The 'Vishya' are five. Seeing, speaking, tasting, listening, touching, these are all the different forms of sense pleasures. So, to eat or to speak or to enjoy are they not meant for us? 'Tulsiji' forbids us to do so. Somehow, I am not convinced about this particular fact! Say, listening is a sense pleasure and if it is not meant for this human birth as what 'Tulsiji' says but then should we not hear the 'Katha'? But we need to hear the 'Katha'! By this logic, if listening is a sense pleasure and it is not for the body then the entire 'Shravana Bhakti' gets nullified! The eyes see and seeing is a sense pleasure then should we not do the 'Deva-Darshan'? Should we not see the beautiful nature? Should we desist from the darshan of the saints? Should we stop doing the

'Darshan' of the scriptures? In that case the sutra will be false! Say the tongue is 'Vishaye' and if speaking is sense pleasure, for a moment we accept it then in that case should I not speak or narrate the 'Ram Katha'? Should we not take the 'Harinaam'? Stop doing the 'Sankirtana'? Stop singing a song? How to understand? In the same way if touching is a sense pleasure then should we stop touching? Should we not cuddle or touch the little child or caress the baby's hair? Should we not touch the 'Pothiji'? If the Rasa is a sense pleasure then should we not taste the 'Prema-Rasa'? And 'Tulsiji' says that this body is not meant for sense pleasures. Sense pleasures are not the fruit agreed but these senses are the flowers. Listening is the flower, the fruit is yet to come, Sahib! We are just going on hearing, the fruit is way ahead! If we accept the hearing to be the fruit then how will we ever attain the Rasa? We have to go from the flower to the Rasa via the fruit. Therefore, this speaking or hearing is not the fruit of this body, agreed but then it the flower for sure. Speak in a manner that instead of words flowers come out of your mouth and make your surroundings fragrant. There is a Gujarati 'Sher' of 'Nazir'-

Ammey jannyun kay tammarun jigger bag jevun chhey,
Konney kahyyun ke hassvaathi phooldda jharrey nahin?

Who says that when you smile, flowers will not blossom? So, speaking is the flower and not the fruit. Hearing is the flower, not the fruit. What is the fruit and the Rasa, we shall see its 'Sattvic & Tattvic' purport later. To touch the baby is no doubt a sensory pleasure but is the flower and not the fruit! Every day you bathe your 'Laddu-Gopal' and touch it while doing so, it's great. But it is still the flower and the fruit will be when you feel that your 'Laddu-Gopal' is speaking to you. So, seeing, speaking, smelling, touching all these are not the fruit of this human body, instead they are just the flower and if someone says that because of this body he/she will attain 'Swarga' then my 'Babaji' says that this 'Swarga' too is impermanent. You will be pushed back from there also, ultimately resulting in pain. So, this is the meaning of the first line.

Please understand the literal meaning of the second line and then we shall try and elaborate on it during these nine days. Herein, the greatness or the glory of a noble, saint, a great person or the nature of the 'Buddha-Purusha' has been explained. Who is a saint? Who is a 'Buddha-Purusha'? Whom will you consider 'Maha-Maanava'? Who is a noble person? 'Tulsiji' explains that 'Preeti sada sajjan sansarga'. Very simply it means that one who revels in the company of the noble or the virtuous. The one who is disposed in a friendly way towards the nobles. 'Truna sama bishaya Swarga apabarga'. He considers the pleasures of

senses, Swarga and salvation to be worthless even to a blade of grass. All sense pleasures are just like a blade of grass. Its value is just like that of a blade of grass, nothing more! In fact even a blade of grass has some value. A blade of grass or 'Durbba' is offered to Lord Ganesha and is used in our ritualistic worships but after all it is just an ordinary blade of grass. Therefore, the one for whom all the sense pleasures, Swarga and salvation or Moksha are just like a blade of grass, the company of such a person is the constant endeavour of the one there 'Tulsiji' has used the word 'Swarga'. But he compares it with a blade of grass.

So, we are beginning the 'Katha, Manas-Swarga' with these two lines being our principal focus. Whatever comes to mind by the Divine grace, we shall try and discuss the same in the coming days! With this introduction, now let us all proceed towards the 'Mangalaacharana' of our 'Katha'. Please bear this in mind that the 'Swarga' finds a mention in all the seven 'Sopaanas' of the 'Manas'. 'Balkanda, Ayodhyakanda', there could be difference in the name or the word but it points towards 'Swarga' only. So, 'Swarga' finds a place in all the seven chapters and we normally raise our hand and point upwards to indicate the heaven but what is the 'Swarga' of the 'Balkanda', we shall try to study its purport by the divine grace of our Guru. Similarly, 'Ayodhya, Arannya, Kishkindha, Sunder, Lanka and finally Uttar', we shall try to study their respective purports about 'Swarga' by the grace of our Guru. This is the 'Manas-Swarga'. A straight forward and a simple meaning will be that 'Manas' means our heart implying that our heart itself is 'Swarga', so no point looking for it outside, after all where will you go looking for it.

So, Baap! 'Manas' or heart is in a way 'Swarga' but yet it is not also! The discussion of 'Swarga' here is a little different which has been explained by my saint, 'Tulasiji'! Thus, all the seven chapters have a mention of 'Swarga' though maybe different words or letters or names have been used therein but what does the 'Vyaaspeetha' think they are, we shall try to engage ourselves in churning it and studying the different interpretations. Leaving our topic at this point, let us try and recite and understand a few shlokas of the 'Mangalaacharana' in the 'Balkanda' so that we follow our flowing tradition and in turn get purified by it!

Varnnanaam artha sanghaanam
rasaanaam chhandasaamapi|
Mangalaanaam chha kartaarau
vanddey Vaani Vinaayakau||
Bhavaani Shankarrau vanddey
Shraddha vishwaas roopinnau|
Yaabhayyam vina na pashyantti



siddhaha svanttaha sthameeshwaram||

The 'Mangalaacharana' is being done. Starting with Sanskrit, Goswamiji straight away turned to the simple local rural dialect in order to make it easy for all of us and he begins with the veneration of Lord Ganesha. 'Ganesha, Sun, Lord Vishnu, Ma Durga and Lord Shiva', 'Tulsiji' venerates these 'Panchadevas' in the very beginning. I have been saying this again and again and I am once again trying to repeat it that for we Indians, we who believe in our eternal Vedic Dharma, our Hindu society, please note that here I am not using the word Hindu in a very narrow or a limited sense, I mean that our entire tradition wherein 'Jagadguru Shankaracharya' has said that the ones who believe in the eternal Vedic values should worship and venerate these 'Panchadevas'. 'Ganesha, Surya, Vishnu, Shiva and Durga', we should worship, venerate and pray to them. Our country, the entire population who are the believers of this eternal doctrine worship Lord 'Ganesha' before beginning any work. The month of 'Bhaadrapada' is just round the corner and especially it is earmarked for the worship of Lord 'Ganesha'. We worship Ma 'Durga'. We worship Lord Vishnu, the different Avatars and celebrate their special days throughout the year. The month of 'Shraavana' is earmarked for the worship of Lord Shiva and we perform the 'Rudraabhisheka'. We perform the 'Surya-Namaskar' for we survive because of the Sunlight and have a direct connection with the Sun God.

My dear youngsters, I always keep on saying that indeed there is a great importance of the ritualistic worship but we need to understand the true essence and i.e. to be guided by your wisdom and discerning judgement and to live upholding those values is the worship of Lord 'Ganesha'. The worship of Durga is to have a firm faith on our scriptures, Dharma, Rishi Munis, Gods and Goddesses but I am not in any-way talking about having a blind faith. The worship of Lord Shiva is having a firm belief and work towards the welfare of one and all. The worship of 'Surya' is to always live in the divine light and get away from darkness. 'Tamaso ma Jyotirgamaya'. We are all the children of light, seeking enlightenment. Worship of Lord Vishnu is to have a very broad or all-pervading outlook. Our outlook should be broad or extensive. The philosophy of we Indians has always been very expansive, Sahib! The ignorant people have not been able to understand it! But ultimately we must agree to the point that no one has given such lofty ideals. This is the all-pervasive outlook of Lord Vishnu. So, to have a broadminded approach in life is the

worship of Lord Vishnu, which is the essential core idea behind it, but notwithstanding the ritualistic worship or the 'Pooja' we all perform in different ways, please keep this in mind! To live wisely or with proper judgement is the worship of Lord Ganesha. To have a firm faith is the worship of Ma Durga. To harbour an unshakeable belief is the worship of Lord Shiva and having a very broad outlook is the worship of Lord Vishnu. After talking about the five deities, Goswamiji says that for me, all the five reside in my Guru. Guru is my Vishnu, he is my 'Gauri', he is my Shiva and he alone is my Ganesha. That is why, Tulsiji says;

Banddau Guru pada kanja krupa Sindhu nara roopa Hari|
Maha moha tama punjja jaasu bachana rabi kara nikara||

Our entire tradition is based on the 'Gurupada' convention, Sahib! Some people don't believe in the Guru or even go out to criticize it! Forget it! That is his 'Sanskara' and we have nothing to do with it! How does it matter to us? We all Indians follow the perennially flowing tradition of the Guru and the 'Guru-Poornima' is celebrated all over the world and its glories are sung. Somehow, I could not understand or maybe I am not informed or It might be that I have missed it in the newspapers nor have I heard about it, how come our national leaders did not share the greetings of the 'Guru-Poornima'? It is quite possible that I missed reading or hearing about it or maybe our respected leaders might have been very busy! If they have greeted then I stand corrected and shall tell you tomorrow. But I have been waiting since the day of the 'Guru-Poornima' because the glory of the 'Guru-Poornima' is universal, can you treat it as belonging to a particular religion only? Many people treat Jesus as their Guru, some accept Socrates as their Guru, and others consider the Prophet as their Guru. It could be anyone for that matter. Guru is all pervasive! On the day of the 'Guru-Poornima' all the national leaders should venerate the 'Buddha-Purushas'. They should bow down and touch their divine feet! However! 'Bhoolai gayu hoye, ghannu bhoolai jaaye ne yaar'! Whatever I feel, I surely mention it just to give a message. What is to me? What will I get out of it? I maintain a definite distance from everyone and am seated on the 'Vyaaspeetha'. But 'Guru-Poornima' is not just any other day, please! Baap! 'Guru-Poornima' is a very auspicious and a very important day.

The entire world celebrated the 'Guru-Poornima' just a few days ago. I say that it is a 'Tribhuvaneeya' day! This universal or the 'Tribhuvaneeya' day is called the 'Guru-Poornima'. Any 'Buddha-Purusha' of the world becomes pregnant on the day of the 'Sharad-Poornima' and

on the day of the 'Guru-Poornima' gives birth to his/her entire consciousness or divine potencies. This is the ninth spiritual pregnancy. And what to talk about the 'Manas' only, the 'Lokmanas'; any mother during pregnancy, her beauty increases and she radiates a divine glow or aura around her. You must have noticed the brightness and the glow of the moon on the day of the 'Sharad-Poornima'. From that day, after nine months the divine consciousness is blessed by the Guru. All the 'Buddha-Purushas' experience this pregnancy from the day of the 'Sharad-Poornima' and on the day of the 'Guru-Poornima' the divine consciousness spreads or is scattered all around, irrespective of whether one is deserving or non-deserving! He has to light up thousands of lamps of divine consciousness on this day. Therefore, in my opinion the greatness or the glory of the Guru is beyond compare. If someone disagrees with it, that is their problem! But at least refrain from disparaging or deprecating them, Yaar! If you don't believe, don't! If you don't agree then who is forcing you to but don't denounce him saying that Guru is a-via or an agent! Why do you bring in your terminology of your business here? And the ones who spread these canards were no ordinary men! Even great thinkers or scholars too lent their voice to it! Even 'Osho' had once criticised saying that the Guru is an agent! I don't agree! So many thoughts of 'Osho' I share respectfully quoting him which are in agreement to my thinking. I have done an entire 'Katha' for 'Osho'. But if someone decries Guru by saying that he is an agent, is not acceptable! I can't say about the so called Gurus but the ones whom I address as the 'Buddha-Purusha', they are something else and their greatness is unparalleled!

Guru taro paar na paayo, hey na paayo,

Prithameena maalik, tammey rrey taarro toh ammey tarriye.....

The very first topic of the 'Ramcharitmanas' is the greatness of the Guru or the 'Guru-Vandana'. 'Banddau Gurupada padduma paraaga'. In this manner 'Goswamiji' has recited the entire 'Guru-Gita' here. You might be following any Guru and by all means please go ahead but over and above him there are very many 'Buddha-Purushas' in the world, kindly do not disrespect or condemn them, please! If the disciple of Buddha disrespects 'Mahaveera' then his 'Guru-Bhakti' shall be dented or broken. Your Guru in your view is God, undoubtedly but there are others also, please understand and appreciate this point. You may not be respectfully inclined towards the other never mind but please don't rile or criticize him! Maintain your distance or be disinclined! So, my Goswamiji has venerated the

Guru thus;

Banddau Gurupada padduma paraaga|
Suruchi subaasa sarasa anuraaga||
Gurupada rujja mridu manjula anjanna|
Nayana ameeya drriga dosha bibhannjana||

In this, Goswamiji venerates and sings the glories of the Guru as the very first topic of this great text. He goes on to declare that by applying the kohl of the divine dust of the lotus feet of my Guru and thereby purifying my eyes, I now see the entire creation as the embodiment of Rama and I proceed to narrate and describe the 'Ramcharitmanas'. He first venerates Mata 'Kaushallya', then Maharaja Dasaratha, Maharaja Janaka, Sri Bharatlaji, Sri Shatrughna, Sri Lakshmana and the others. Then he venerates Sri Hanuman. This is followed by the veneration of the friends of the Lord and then the joint veneration of Sri 'Sita-Ramji' Maharaj. This is followed by the veneration of the 'Ramnaam-Maharaj'. But in between, he includes the veneration or Sri Hanumanji Maharaj! With the 'Hanumant-Vandana' we shall conclude today's 'Katha';

Mahabeera binnavaun Hanumana|
Rama jaasu jassa aap bakhaana||

Prannavaun Pavan kumar khala bala paavaka gyaana ghanna|
Jaassu hridaya aagaara bassahin Rama sara chhapa dharra||

Mangala murati Maarut Nandana|
Sakala amangala moola nikandana||

There are different meanings of 'Satsanga'. Swami Sharananandaji says, 'Maun-Satsanga'. 'Talgajarda' says, 'Mukta-Satsanga', unfettered, totally free! You all are free to talk but only when it is your turn to talk! So, 'Mukta-Satsanga, Maun-Satsanga' and even smiling is a 'Satsanga'. If you just look at a person smilingly, undoubtedly this too is a 'Satsanga', Sahib! 'Prema' is a 'Satsanga'. On one pan of the weighing scale you put the pleasures of 'Swarga & Apavarga' and in the other pan place the divine joy of a momentary or a 'Lav-Satsanga' or the loving company of the 'Buddha-Purusha'; even sitting quietly in his divine company. And please pay attention, your 'Buddha-Purusha' is the greatest corner where you can bury your head in his lap and cry!

In the seven 'Kandas' of the 'Manas',
seven different 'Swarga' have been depicted.

Baap! Let us proceed further in the discussion of 'Manas-Swarga' which is the principal topic of our discussion for this nine day 'Ram Katha'. Even yesterday, I had received a query about 'Swarga & Naraka'. Today also, I have got a few. I shall take up a few points a little later. I had said yesterday that all the seven 'Sopaanas' of the 'Manas' have their individual 'Swarga'. As much as possible, please try and listen very attentively. These seven 'Swarga' are that what is spoken about in the scriptures as well in the 'Manas' also. I would once again like to clarify that I am not a believer or supporter of 'Swarga'. I have nothing to do with 'Swarga'. Not only that, I am neither in favour of 'Moksha'. But since they are mentioned in the scriptures and have been expounded by the 'Rishi-Munis', they do have a distinct position and importance. That is why, it warrants a discussion. But my 'Goswamiji' says that even though the 'Swarga' might be very good but it is temporary and not complete! And the complete 'Swarga' which has been talked about distinctly in the seven chapters of the 'Manas', that I have been able to understand by the grace of my Guru, I would like to share it with you. Take the entire 'Balkanda' first, you will notice a certain amount of deception or fraud. Yes, 'Pratapbhanu' was deceived by the 'Kapatmuni', the 'Kaalketu' demon. But there is no war or animosity visible in the 'Balkanda' elsewhere. There is no quarrel or a fight therein, though we can get a glimpse of it here and there. I am now able to understand this that it is very difficult to eradicate it completely but there is one 'Swarga' explained in the 'Balkanda' that all of us have it in our hearts and i.e. not to harbour any envy towards anybody. Not be envious of anyone ever is the 'Swarga' of the 'Balkanda'. 'Tribhuvana Dada' used to say and I have even mentioned in the 'Katha' earlier which for me is the 'Brahmma-Vaakya' or the ultimate truth. 'Dada' used to say, 'Beta! Excessive ordination (Sans Kara) is not good! It is a very revolutionary sutra! Perhaps, only 'Talgajarda' can make such a bold statement! An excess of conventions or ordinations is not good. It should be well balanced (Sammyakk). In many religions or belief systems too much emphasis is laid on ordination or convention. Don't touch, have bath again and again, do this, do that and what not! It does create an impression on the society that the person appears to be very well ordained but in excess it is nothing but a chain to bind the person. Why shouldn't the flow of life be easy and ever flowing? We have been reprimanded for the same!

This time, when I was coming here, I was asked in Mumbai that these days, why the 'Buddha-Purushas' are not born? Why no 'Kabir' is coming forward? Why don't we see any 'Nanak'? Why no one is coming? What has happened? In the world today, with the growth in the number of people and cities all over, sense pleasures and means of enjoyment have multiplied manifold. But yet, we could not see the birth of any 'Kabir'! No 'Vivekananda' is born again! Has everyone become a 'Sannyasin'? Has everybody become a renunciate? Have all become celibate? But the truth is that the sense pleasures have multiplied enormously. The cities of the world are the proof and is blatantly visible out there. So, why the 'Buddha-Purushsa' does not take birth? It does not mean that enjoyment is bad but to be steeped in the sense gratification is bad. These sense pleasures have turned into a means of fulfilment of the carnal desires. If these very sense pleasures are enjoyed with a feeling of purity then Rama will be born in each and every household. We are not forbidden to enjoy the sense pleasures but to make it a means of fulfilling the carnal desires or passions has created all the problem. To enjoy with a feeling of purity or worship is good and it is the flower of this human body of ours. Our journey should not just stop at the flower but it should proceed to the fruit and ultimately the Rasa. That is why, the 'Satsanga' is so important. Today morning, I was reading a poem written by 'Majboor' Sahib. In this poem, he is trying to argue with God. 'Majboor' Sahib was just like a Fakir! Shall we not see these beautiful mountains and the lovely streams and rivulets that are flowing? Shall we not hear the beautiful songs of the birds? Shall we not hear the 'Bhagwaddkatha'? So, 'Majboor' Sahib says-

Chamman ko baharron ssay kissney sajjaya hai?

Hey Allah! Kindly tell me that who has decorated these gardens with such beautiful flowers? Please reply!
'Majboor' Sahib says-

Chamman ko baharron ssay kissney sajjaya hai?

Dee gull ko khushboo rangeen bannaya hai|Hassen zindagi ko itna bannaya hai|

Then he tells us that-

Dill na laggao ajjab meherbaan ho,
Ajjab tumm Khuda ho!

Such a beautiful environment has been created and then we are told, 'Don't see! Don't see! Don't get attracted or lose your heart into it'. Yes, become a renunciate and become overly conventional. Please try to digest the Sutra of 'Talgajarda', Sahib!

In the last 'Katha', delving on the subject of the meaning of this human life I had said that a life which is devoid of any deficiency or scarcity, where one can take a sigh of relief and satisfaction. And a fully satisfied or non-deficient life is only possible with a sense of contentment and not with having newer things! And that life in my opinion is one which is not subservient! Is subjection or slavery any life? 'Manaskaar' declares, 'Paraadheen sukha sapnehu naahin'. That life is worthwhile which is immersed in 'Bhajan', or obeisance (Bandagi), or in 'Haricharcha' (Divine Talk). This too is a meaning of life. And that is life which is not insipid or sapless. This world is useless, it is a fallacy, there is nothing in it, and all this is worthless! Don't become an artificial renunciate by saying so! The truth should not be disrespected! 'Tulsiji' is a worshipper of beauty. Yes, there has to be a sense of aesthetics or elegance. There should be no misunderstanding regarding this! I will keep on warning you again and again. Still if you misunderstand, it is up to you! My 'Vyaaspeetha' will not define life as insipid or tasteless. Man should be tasteful and elegant. Because our Divine or 'Poorna-Avatar Sri Krishna' is an embodiment of Rasa. Rama is 'Raseshvara'! 'Rassovai saha'! The 'Bhagwati-Shruti' says so! 'Haripada rati rasa beda bakhaana', Goswamiji says.

Therefore, I was trying to say that the pleasures of the 'Swarga' are short lived whereas the complete or permanent pleasure of the 'Swarga' of the 'Balkanda' is the non-envious state of one's mind. If you are not envious towards anybody, not even in your wildest of dreams then you are experiencing the complete pleasure of 'Swarga'. From this 'Swarga' there is no falling down or it is not short lived and neither is its end painful. I view the 'Balkanda' with my 'Talgajardi' eyes in this way. The 'Swarga' of the 'Ayodhyakanda' is to happily accept each and every situation in life; this 'Swarga' is not temporary and is complete. Festivities of 'Ramrajya' were going on and the very next morning a completely opposite scenario of going to the forests wearing the garments made out of the bark of a tree (Valkal) presents itself and yet the smile or the happy state of the mind is not disturbed. When I say, it appears very easy and you all are listening, it is a very good thing. But my 'Vyaaspeetha' would just say that the 'Swarga' of the 'Ayodhyakanda' is simply this that the inner equipoise and the happiness is not disturbed come what may or to accept each and every situation with equanimity. When nothing is

in our control then why to complain? 'Niyati' or destiny is what it is! A mature person just accepts it. Whether happiness comes or sorrow someone abuses you and the other praises you, what difference does it make? One needs to get accustomed to these things in life!

Please try to think over it quietly and if you cannot then kindly listen! The higher one is in his own field, the larger is the magnitude of his problems. 'Note it!' Because this is a parallel trend of 'Niyati'. In whichever field you progress or are successful, the problems are with you in tandem because they also want to show their love and affection towards you because if the world loves this person then why should they lag behind? So, even the sorrow follows us in order to love us. This is the rule and it will not leave you! At that moment only the refuge of the Guru and the 'Harinaam' can help or rescue us. There is a text 'Viveka-Dhairryashraya' by 'Srimann Mahaprabhuji Vallabh Bhagwan'. The refuge of wisdom and patience! What benevolence has been showered by 'Srimann Mahaprabhuji' when he gave us this dictum about holding on to our wisdom and patience! Out of the sixteen texts given to us by Sri Bhagwan, this 'Viveka-Dhairryashraya' is one. His words are truly amazing! There are four obstacles on the path of wisdom or proper understanding as explained by 'Mahaprabhuji'. The first is 'Prarthana-Vritti'. Now only 'Mahaprabhuji' can say this! The second is 'Abhimaan-Vritti'. Third, 'Aagraha-Vritti' and the fourth is 'Hattha-Vritti'. If you go on asking the Almighty that I want this or this should happen, this should not and so on, this according to him is not 'Viveka'. Please don't destroy the Almighty's omnipresence! All the time going on demanding! So, even a prayer that continuously only demands has been described as an obstacle or impediment on the path of wisdom. The second, 'Abhimaan-Vritti'; I sit and worship for so many ours, I offer this service for 'Sri Thakorji' I do that, this pride which creeps in becomes an impediment in attaining 'Viveka'. To go on insisting for something repeatedly (Aagraha) is another obstacle in the path of 'Viveka' and obstinacy is the fourth barrier on the path of 'Viveka'. These are the 'Pushthi-Maargeeya-Vrittis'. I just love each and every one of them!

So, firstly we all need 'Viveka' or wisdom. In acceptance, wisdom is very important and who does not need it? This feeling of happiness or contentedness! Therefore, acceptance is the 'Swarga' of the 'Ayodhyakanda' in my opinion which is not short lived instead is complete or permanent and there is no fear of falling down. It can never become painful. In my opinion the 'Swarga' of 'Arannyakanda' is 'Tapasya' or penance. Penance is heaven! An accurate or well-balanced penance is the complete heaven.

On the basis of 'Patanjali', if I want to define the 'Swarga' of the fourth 'Sopaan, Kishkindhakanda', it is 'Maitri' or benevolence personified. To be friendly inclined towards the entire world! This was even the successful tool of the Buddha. So, this is 'Swarga'. To live in separation or 'Viyoga' is the 'Swarga' of the 'Sunderkanda'. We believe that only 'Sanyoga' or union is 'Swarga'. But this is short lived! Whereas, separation is the complete 'Swarga'. In the Sanskrit literature when you have to compare the union and separation then the lover always chooses separation or 'Viyoga' which is a whole or complete and its end is not miserable! The 'Swarga' of the 'Lankakanda' my dear brothers and sisters is the gradual giving up or letting go of what is unnecessary. In our households, we stock pile so much of stuff which in fact is unnecessary! We might feel happy that we have got so much but in the end, it is temporary. Total or complete happiness is only in wisely giving up all that is unnecessary. I am not saying this as a criticism or censure! I am happy and want you all to be happy as much as possible. Who will be that unfortunate one who will be unhappy to see you happy? I am not trying to be critical at all, please try and understand me correctly. Collection or accumulation creates agitation! It creates competition. It will build walls around you. It closes the doors for you. And excessive accumulation or possession will make you very proud. There is a 'Sher' of 'Wasim Barreilvi' Sahib-

Aasmaan apni bulanddi per itna ittarta hai,

Woh bhool jaata hai ke ttu zameen per se nazar aatta hai|

You might be as tall or very high but even the ones on the ground can see you or have your 'Darshan'! Might be that some words are misplaced here but the 'Sher' is of this tenor! Thoughtfully giving up of the unwanted things is the complete 'Swarga'. The 'Swarga' of the 'Uttarkanda' is to recognize oneself! 'Soham asmi itti vritti akhandda'. Realising the self or self-realisation! Another 'Sher' of 'Wasim' Sahib-

Tum ek kirddaar ho apni hudd mein rahnaa,

Hudd se zyada challoggey toh kahani se nikal jaoggey|

You are just a part or a character or an actor in this play. But if you try to exceed your brief or part, you might be removed from the story itself! Self-realisation, is the complete 'Swarga'.

Therefore, in our discussion of the 'Manas-Swarga' my dear brothers and sisters, we must study and understand it from various angles. There is a 'Smriti of Chanakya'. If you can lay your hands on the 'Chanakya-Niti' then please go through it once, therein he says that there are four characteristics of one residing in heaven and six characteristics of one residing in hell. 'Swarga sthitanaamahi jeeva lokkey chattvaari chhinnaani vasanti dehey'. Either, one has come from 'Swarga' or is about to go,

there are four attributes. 'Chanakya' says, 'Daanprasanngo madhura chavaani Devaarchanam Brahmmanttarpannam cha'. If you see someone in your family or around you having these four attributes then please note that he or she has come from 'Swarga', or has been brought down from the heavens or is about to go there. I have clarified right in the very beginning that I am not a 'Swargavaadi'! In a person residing in this world if you see these four attributes then consider him/her to be a resident of 'Swarga', 'Daanprasanngo'. The one who gives away or does a lot of charity then that person is a heavenly creature. Though, it is very difficult. Just, give, give and give! If one goes on giving and distributing then consider the person to be a gift from heaven. The second attribute is, 'Madhura cha vaani'. When the person will speak, he/she will speak very sweetly and smilingly then either he is a heavenly creature or is on the way to enter heaven on completing this earthly journey. If the person is a 'Bhajanandi'! Who is engaged in the worship or the Deities, chants or keeps on repeating the Divine name and revels in the 'Bhajan' then this person is from the heavenly abode or is going there. 'Brahmmanttarpannam cha'. The one who offers ablutions to the 'Brahmannas.' Here, Brahmins are just not referring to a particular community. Though, there is no denying the fact that their birth in the Brahmin family is of course respectable but by Brahmin we mean that the one who has attained the 'Brahman' or the Supreme. Or he is a scholar or a Pundit! Or the one who is at the cusp of becoming the 'Buddha-Purusha'. To offer ablutions to such a person is the attribute of the heavenly creature. By offering ablutions here means that to sit quietly next to this great personality with moist eyes or offering the ablutions in the form of your tears.

So, the one who does charity, who has a divine smile, who revels in 'Bhajan' and who offers ablutions to the great ones, please keep these four characteristics in mind. Ask yourself that where are you in these qualities? Now, 'Chanakya' narrates the six characteristics of hell, they are; 'Attyanta koppaha kattuta cha vaani dariddrata'. Six characteristics of a person who resides in hell or is going to hell. Either the one who has arrived by the flight or is about to take the flight! 'Attyanta koppaha', the one who has extreme anger, the word used for such a person is 'Narka sthittanaam'. Anger has a lot of energy, Sahib! And anger, weakens us. 'Kattuta cha vaani'; who speaks or whose words are venomous or harsh. And 'Dariddrata'; who has nothing and at home his wife and children go hungry, this is considered to be a punishment of hell. 'Svajjaneshu vairram', 'Chanakya' says that the fourth characteristic is that he is opposed to his own family or is hostile towards his near and dear ones. 'Neecha prassanga kulheenseva

chhinnaani dehey Naraka sthittanaam'. The one who revels in the company of the lowly or the vile is a resident of hell. 'Tulsidasji' states in the 'Manas'-

Baru bhala baas Naraka kara taatta|

Dushtha sanga janni dei Bidhaata||

Enjoying the company of the lecherous is a quality of a person residing in hell. And finally the sixth attribute is 'Kulheenaseva', the service of the one of a very low origin. If you may offer a lakh of 'Duas' or invocations or conjure for him, the result will be opposite or not in line with what is warranted. 'Chanakya' says that these six attributes are of the ones who reside in hell or are going to hell. And the 'Vyaaspeetha' had mentioned a very short description of hell and that was 'Deprecation or tarnation (Ninda) alone is hell'! To condemn or deprecate another person is nothing else but hell!

So, we are discussing about 'Manas-Swarga'. The main point was which Dada used to say, Son! Too much of sacraments or ordinations are not good lest they might become a burden and bind you! Excess is bad! For me, it was a great support! If I talk about myself then it might not be very much in place but please allow me to say that it is a very revolutionary sutra. When 'Krishnamurthy' will say there will be a great applause but I am quoting this fact of 'Talgajarda' after a very long time! Just think! Ordination is very good whereas in-ordination is bad but excessive ordination is burdensome and ultimately will tie us down! Certain facts about 'Manas-Swarga' I have placed before you. Let us proceed a bit further. Before we proceed further in the 'Katha', 'Tina' has given me a 'Ghazal'.

Tammaam zindagi mein ek ajnabi ke ghar mein raha,

Safar na kartey huey bhi kisi safar mein raha|

Woh aur hee tthey jinnhey tthi khabar sittaron ki,

Mera yeh desh toh roti ki hee khabar mein raha|

One or two 'Shers' of 'Wasim' Sahib I have chosen. The 'Shaayar' says;

Deeya hoon aur deeye ka farz ada kar raha hoon,

Andherraan say kaho ke rukkein, mein ujjala karr raha hoon|

Kissi toofan ki saazish say mera kuchh na bigaddega,

Abb kashtti nahin, khudd pay bharossa karr raha hoon|

Today, I believe in myself and not the boat. So, go and tell the storm that you cannot disturb or deter me from my path!

Come, now let us proceed further. So Baap! In our sequence of the 'Katha', 'Goswamiji' after the veneration of Sri Hanuman, the exhaustive description or the topic he has taken up is the glory of the Divine name of the Lord or its veneration. 'Goswamiji' says that in this age of 'Kali', people like us will not be able to perform very many austerities. Only the 'Harinaam' is the best and the easiest

way for us! We do discourses, sing, enjoy and drink the divine rasa, indeed, all this too has its own glory and importance but please don't forget that ultimately only the Divine name remains or is the core essence! 'Kaarmun ekkaant jyarrey tammney gherri vally tyarrey berkho llai llo'. These are the words of 'Nitin Vadgama'! When you feel that the solitude is getting too much for you and this loneliness is killing then just pick up the 'Berkha'! There are a few 'Padas' of 'Nitin Bhai'; he has written very beautifully! Tomorrow, if I can get a few then I shall share one or two with you. So, whatever name you like, what difference does it make? You take the name of Ma or Durga or Shiva or Krishna or Buddha or Mahaveera or even Allah or any name for that matter, what difference does it make? I would like to tell my listeners in particular that whenever you get the time, just repeat the Divine name for two minutes at least! I would like to mention even for the youngsters who are studying in the Universities leaving your own country you have come to study in Europe, or the US or Switzerland or any other foreign land. Study hard but my dear children, when you are done with your work, for a few minutes please repeat the 'Harinaam'. This shall energize you! Once you get used to repeating the Divine name then the 'Harinaam' will never leave you alone. If anyone is with you, it is the 'Harinaam'. My dear brothers and sisters, whatever is my experience and my refuge (Aashraya) in the 'Harinaam' I am sharing it with you. You all are studying, the world around you is what it is, in such a situation when you shall fall a prey of a wrong company, at that time, the 'Harinaam' or your own 'Sumirana' will come to your aid and protect you. So, Baap! Extolling the virtues of the Divine name, 'Tulsiji' says-

Nahi kali karama na bhagati bibeku|

Ramnaam avalambhana eku||

So, Goswamiji says that Even Lord Rama is unable to sing the glories of the 'Ramnaam'. Therefore, the Divine name is very glorious. All the great enlightened and great souls say it in one voice that in this age of Kali the easiest and the foremost form of austerity is to chant the auspicious and the holy name of the Divine. It is a very lengthy topic extolling the virtues of the Divine name. After this, 'Goswamiji' presents a graphic record of the 'Katha' that on the auspicious day of 'Ramanavami' in 1631 'Vikram Samvat' he published this 'Ramcharitmanas' at 'Ayodhya'. He created four imaginary Ghats. On the ghat of total unconditional surrender (Sharanaagati), he started narrating the 'Katha' to his own mind. Through the 'Ghat' of 'Sharnaagati', he then takes us all to the 'Karma-Ghat' where Sri 'Yagyavalkaji Maharaj' is narrating it to Sri Bharadwaji. This Sutra is very dear to me that no one can escape doing Karma but our actions should

be done under the influence of total surrender. Surrender does not mean that we become lazy and sit down doing nothing, instead all our actions should be done with a feeling of surrender. At 'Teerthraj Prayaag', Ganga-Yamuna and Saraswati flow continuously signifying Karma. So 'Goswamiji' leads us there and there Sri Yagyavalka begins the narration of the 'Katha'.

In this way, starting the narration at the 'Ghat' of total unconditional surrender, he asks us to perform our Karma and for the same he takes us to 'Teerthraj-Prayaag' where, every year the 'Kumbha-Mela' takes place. At the time of the culmination of one such 'Kumbha', Sri Bharadwaji bows down at the feet of the very wise Sri Yagyavalkaji Maharaj and says that Baba! I have a doubt plaguing my mind, kindly eradicate the same and no one else can do it because you have all the sutras of the Vedas in your grasp. Kindly help me to rid my doubt! Who is this Rama? Is He the same whose name is continuously repeated by Lord Shiva and whose virtues are sung by the Upanishads? Intrinsically speaking, what is this Rama consciousness? Smilingly, Sri Yagyavalkaji says that O' Great One! You are aware of the glory of Sri Rama. You are asking me like an ignorant and an unknowledgeable person because you are interested to know the subtle and the inner meanings of the 'Ram Katha'. That is why you are posing to be totally ignorant. If I get a listener like you, I shall surely narrate the 'Ram Katha' to you. Expressing his delight, the great sage Sri Yagyavalkaji begins narrating the 'Ram Katha' on the banks of Sri Bharadwaj ashram at 'Teerthraj-Prayaag'.

'Goswamiji' says that in the first two lines he narrates the glory of the 'Ram Katha' saying that 'Maharaj! The 'Ramkatha' is the embodiment of Mata Kalika to destroy the demonic forces of 'Mahamoha' in the form of Mahisasura. Lord Rama destroys 'Moha' but the 'Mahamoha' is destroyed by the 'Ram Katha'. It is a fact! I have seen this in my journey of life that many people who have been hearing the 'Ram Katha' for a long time, the bonds of their worldly and materialistic attachments have loosened. This 'Mahamoha' is undoubtedly defeated by the 'Ram Katha' and it is my personal experience. This attachment is just like the 'Raktabeeja' demon. It springs back to life again and again. 'Nashtto moha!' This an 'Arjun' can only declare. It is indeed difficult for us. The attachment is reduced gradually and consciously. Many people put forth this argument that so many people hear the 'Katha', what is the benefit? What improvement have you seen? These are all baseless talk! I am not out to conduct a survey to analyse the quantum of benefit but can say this without any doubt that there is a lot of difference. Through the 'Bhagwaddkatha', the obstinacy in the

people is reduced and the ego or the element of pride is reduced.

Recently, just before the 'Guru-Poornima', we had the 'Katha' at 'Seetteysharanji's' place. An American family had emptied their house and had offered it to me to stay. They were hearing the 'Katha' there. Now, how could they follow my language? They didn't know Hindi. But I marked that the house lady used to sit quietly for the entire 'Katha'. When I was leaving, they said that 'Bapu! We shall not dismantle this 'Yagnakunda'. And if you can allow us to keep this 'Jhoola', we would like to keep it. We shall sit down here for our prayers to our Lord Jesus. Then she said that she has a young daughter. I attended your 'Katha' everyday but my daughter came just once. But Bapu! I don't know what happened, from that day, she sleeps near the swing even without any sheets. Then we ask her that why have you become so quiet? To which she replied that I feel very nice and peaceful at this spot. Sahib! The 'Katha' works!

Aabhma kay darriyama toh ek pun kayddi nathi,
Artha aenno ae nathi, koiiyye safar kheddi nathi]

-Rajesh Vyas 'Miskeen'

There are no pathways in the skies yet people travel in the sky! What I mean to say is that the 'Katha' does have an effect. If there is any other effect or not I don't know but I know this for sure that when you hear the 'Katha' you surely feel an upsurge of Rasa within, this too is an effect! These little children, the poor things pay attention and try to listen but how many sutras can they follow? Plus, there is the problem of the language! And in the flow if any deep thought comes up then how can they understand? Yet, these children have been listening to me for so many years now! It proves that something is happening for sure. So, gradually the 'Katha' reduces our attachment or infatuation, unshackles us and does provide a new insight. 'Goswamiji' has sung the incomparable glory of the 'Ram Katha' in two lines. The question was about the Rama consciousness but in reply, 'Bhagwan Yaagyavalka' first narrates the 'Shiva- Katha'. Here there are two things, firstly the unity of Sri Rama and Lord Shiva had to be established and second was the repudiation of this premise that the speaker is bound to reply exactly to what you have asked. The speaker is free to speak on any subject he chooses. Like we see here that the query was about the 'Ram Katha' but the reply was the 'Shiva- Katha'. In this way the freedom of the speaker has been established here. Though, the speaker will ultimately try and reply to the question but like here, he starts with an entirely different topic of 'Shiva -Katha'. He begins with the narration of the 'Shiva-Charitra'.

Once upon a time, in one 'Tretayuga', Lord Shiva along with Mata Sati goes to Sri Kumbhaja ashram to hear the 'Katha'. The sage welcomes them and duly worships them! Lord Shiva understood it beautifully meaning that as per the norm, He has come to hear the 'Katha' and it is He who should worship the speaker but just look at the humility of this great sage that he is worshipping us! But 'Sati' misunderstood it. She thought that the one who is worshipping us right before even his narration then what the hell will he be able to narrate the 'Katha'? On seeing the other person's dress or language or behaviour or the humility or the generosity please don't jump at a wrong conclusion that because he is so lowly, he is doing or behaving in this manner. It is the other person's greatness that he is according this respect to you. But 'Sati' is the daughter of the super brainy and intelligent 'Daksha' and in a flash of her intellect thought that after all he is born from a pot, what can he possibly narrate? She missed the golden opportunity!

'Kumbhaja' Rishi narrated the 'Ram Katha'. Lord Shiva heard it with immense joy! The one who is the primary creator of the 'Ram Katha' and is the primordial speaker, but today, He has become the sole and the humble listener, who is over joyed on hearing the divine 'Katha'! Whether 'Sati' heard the 'Katha' or not has not been mentioned here, though she was sitting there. This means that if we go to the 'Katha', and sit down to listen, but if we are not destined then in spite of a beautiful narration we can't hear it and that is why 'Sati' missed the opportunity. Lord Shiva heard the 'Katha' with utmost happiness. Now, in lieu of the 'Katha' He wanted to give something in return. Lord Shiva, following this noble tradition asked the learned sage that what He can offer him! Please accept something. In case that you have this principle of not accepting anything from anyone and if I force you to accept something then I don't want you to be in an awkward position. If I make you forsake your vow or principle, it will not be prudent on my part. If you allow me, I would like to be of some service to you! 'Kumbhaja' Rishi told Lord Mahadeva that I know that you are the giver of 'Bhakti'. So, kindly bless me with the 'Rama-Bhakti'! In this way the learned sage asked the Lord to bless him with the Divine devotion. Seeing that the sage is the worthy recipient, the Lord blessed him with the 'Bhakti'.

Lord Shiva departs for 'Kailash' along with Mata Sati. On the way, they pass through the 'Dandakaaranya'. At that time, in that 'Tretayuga' the avatar of Lord Rama had already taken place and His 'Lalit-Naraleela' was going on. Mata Sita had been abducted and the Lord along with Sri Lakhana was weeping and looking all around for her like an ordinary mortal. Seeing Him cry, Sati wondered as to who He was? Because she just noticed Lord Shiva exclaim 'Jai

Sadchiddananda' and bowed down to His Lordship from a distance. Lord Shiva tried to explain it to her but she wouldn't listen and set out to test Sri Rama. She was caught in her act and she failed! She returned back to Lord Shiva and lied to Him. Lord Shiva forsakes her. On reaching 'Kailash', He sits outside their dwelling and slips into a deep meditative state. Sati understood and was very sad with herself. After a span of eighty seven thousand years, Lord Shiva came out of the 'Samadhi' and uttered 'Rama-Rama'! Hearing this, Sati comes and surrenders at His feet and seeing her pitiable state the ever benevolent merciful and compassionate Lord Shiva, gave her a seat in front of Him and began narrating the 'Katha' full of Rasa so that she starts feeling good! At that time, 'Prajapati Daksha' organized a big 'Yagna' and invited all the Devas who were going for the same in their respective 'Vimaanas'. Sati asks the Lord that where are they all going? Lord Shiva tries to side-track the question but Sati insists to know and then goes to her father's place for seeing the 'Yagna'. Seeing the insult of Lord Shiva she could not bear it and immolates herself in the sacrificial fire! At that point, she prays to the Almighty that in all my lives I should be born as a woman and each and every time I may have Lord Shiva as my husband. Sati, in her next birth is born as 'Parvathi' to 'Nagadhiraaj Himalaya' as his daughter and the entire kingdom was steeped in grand festivities. Maharishi Narada arrives and the naming ceremony for the Divine child is performed. We shall be touching upon all these topics briefly as we shall proceed further with the 'Katha'. We shall conclude today's discussion at this point!

In all the seven 'Kandas' of the 'Manas' there are different descriptions of 'Swarga' which are not short lived and are complete. The 'Swarga' of the 'Balkanda' is state of mind free of all envy! We should never have any enmity towards anyone is the 'Swarga' of the 'Balkanda'. The 'Swarga' of the 'Ayodhyakanda' is that to accept each and every situation gladly. The 'Swarga' of the 'Arannyakanda' is 'Tapasya'. On the basis of the 'Patanjali-Sutra' if I say then the 'Swarga' of the 'Kishkindhakanda' is 'Maitri'. To live in separation or disjunction is the 'Swarga' of the 'Sunderkanda'. The 'Swarga' of the 'Lankakanda' is to gradually give up all that is unnecessary and the complete 'Swarga' of the 'Uttarkanda' is self-realisation!

Truth, love and compassion is 'Swarga'.

Baap! We are engaged in a 'Sattvic and a Tattvic' discussion on 'Manas-Swarga'. Let us proceed a bit further. Lord Rama, after the victory at Lanka, returned to 'Ayodhya' and the 'Ramrajya' was established. After sometime, the Lord asked the people of 'Ayodhya' to assemble in the 'Raj-Durbar' and the court was packed to capacity with His countrymen. Just trying to visualize that scene, let us proceed into our topic. Once, Sri 'Raghunath' sent an invitation. The Sages, Brahmins, Gurus, the nobles and the Lord Himself were all present. What a special invitation it would have been? The invitation directly from the Lord, Himself! Each and every one came and sat on their allotted seats. The words spoken by the Lord were truly liberating and were very sweet to the ears. He said-

Sunahu sakala purjana muma baani|
Kahaun na kachhu mamata urr aani||

The Lord says that my dear countrymen, kindly listen to my words. While listening to the words of a great personality please keep these two things in mind. One, listen without any fear and second, hear without any hesitation! If the mother speaks then what does the child have to fear? What hesitation can he have? He can listen seated in front of her or sitting by her side or can sit on the other side or even he can sit in her lap and listen! Or he can even climb up on her shoulder and listen. I would like to impress upon my listeners that wherever you go to listen, please remember these two sutras, listen without any fear or hesitation. If you have come to the 'Katha' then why to be ashamed? What is there to feel shy? If you have come to the 'Katha' then what is the hesitation in the 'Sankirtana'? Why is there any hesitation to clap? What do you fear?

The Lord is saying that I am not speaking to you all with any attachment. I do not have any 'Mamta' on my words but I have 'Mamta' for all of you. This is what I have been saying to you all as well since so long and originally, they are Sri Raghunath's words! My Rama is very resilient. What I am speaking, whether you accept it with affection or not, does not matter. Just look at the amount of freedom the Lord is giving in this tiny little topic! Please, pay attention and try to establish it within your heart! I present my views but I should not have any attachment with my words. Otherwise, it shall become a sort of a force or compulsion. My affection towards you is of prime importance. So the Lord says that He is not speaking with any attachment. He further adds-

Nahi aneeti nahi kachhu Prabhutaai|
Sunahu karahu jo tumhahi sohaai||

There can be no other orator to even come close to Sri Rama's oratory. Sri 'Raghavendra' is the greatest orator in the world. No one can compare with Sri Rama. None can compare with Sri Krishna's oratory. Who can possibly speak like my Shiva?

The speakers speak in three ways. One, they speak to the universal audience like addressing a huge gathering. The speaker who addresses a huge gathering would generally know about the interest of the masses. And when he is addressing a large gathering then his words sound so blessed that everyone listening feels that he is talking or addressing them in particular. It is in fact a universal speech but even a child enjoys it, a teacher enjoys it, husband & wife enjoy it, the elderly and the older generation also enjoy it, and in other words everybody big or small enjoy it! Another type of speech is when it is spoken amidst a few people who are sitting around and it is called a 'Guftagoo' or a conversation or a dialogue which in my opinion is my 'Mukta-Satsanga'. And the third is when there is no one around and the speaker is sitting all alone on the bank of a river under the shade of a tree and is looking at the natural beauty around him, stares up in the sky and revels! He is having an absolutely free dialogue with the nature, this is the third type of the speaker. Perhaps, 'Talgajarda' has done all the three. When I was studying the 'Manas' from my 'Dada' then who would listen to me? Whenever I got an opportunity, I would walk along the railway line from 'Mahuva to Sawarkundla', which is the nearby village and I used to walk up to 'Amritveil', Sahib! And at that time, my listeners were the 'Babool' trees, the railway tracks and the clouds would listen to my

'Chaupais'. At times when I would see a herd of cows and buffalos, I used to recite to them! You all have come much later, Yaar! You have come very late! Sometimes, I used to recite the 'Kishkindhakanda' amidst the trees of the 'Aak' (Calotropis-gigantea) flower which we use to make the garlands for Sri Hanuman. Then I started reciting it amongst a few people!

So, Baap! I am submitting that Lord Rama says that there is no impropriety in it or I shall not cross any limits. Whatever I say will be just and I am not trying to impress you in any way whatsoever! The speaker should not try to sway or influence his listeners. Even I do not have any such skills! Even I do not want to impress you or attract you with my word power. But, mostly all the speakers would want to do it and it is quite natural for them to do it. But here, Sri Rama is instructing the speaker that please follow me when you speak. You are not under any compulsion to do all what I say but do only that what appeals to you. First, He grants absolute freedom! And freedom is 'Swarga'. I don't say it but 'Gurudeva Ravindranath Tagore' says that 'The Swarga is freedom!' Whatever I sing, O my Lord! Please take me to that heaven! Lord Rama grants absolute freedom. I request you to hear and out of all that you hear whatever you like or touches you or matches with your experiences and supports your realisation, only accept that much. If while speaking, I commit a mistake or my words are unjust, please immediately stop me; 'Bhagwann! Please excuse us but your statement is incorrect'!

Jjaun aneeti kachhu bhaakhaun bhai|
Ttau mohi barajahu bhaya bisrai||

If I utter any unjust or a wrong statement then please feel free and stop me then and there without any fear. Can any speaker have the courage to speak like this? And that too the greatest of orators!

Here, there are a few explanations of 'Swarga' that is why I have taken up this topic. So, the first definition of 'Swarga' is freedom or independence. Tagore has called freedom as heaven. The second explanation is, 'Ttau mohi barajahu bhaya bisrai'. Fearlessness is Swarga where there is no fear!

So, here the Lord is saying that please stop me without any fear! Therefore, freedom is 'Swarga' and the second in the words of Sri Raghunath, fearlessness is 'Swarga'. You might have as many pleasures and comforts but if you are afraid all the time then it is hell! Fearlessness is 'Swarga'. We are exploring new heavens here! Just count them one by one!

Freedom is 'Swarga'. Fearlessness is 'Swarga'. For fearlessness, I have got with me a shloka written by 'Anantshree Vibhooshita Mahamandaleshwara, Vishnudevanda Giriji Maharaj, the head abbot of Kailash Ashram, Rishi- Kesha, from his book Vedanta-Ratnakara'. In this he says that fearlessness is 'Swarga'. This is 'Dadaji's' mantra like shloka! Wherein he says that 'Brahmmaloka, Swargaloka', and the most difficult Sanskrit words 'Dada' would use.

Allam phalley neha supareiya
sampada krittam vishnneychhehi|
Pada vikshayaleenney na Vishnu dishnam||

'Dada' has inserted his name here. Very slowly and delicately he omitted the feeling of the doer here and reminded us of him!

Na cha bharga bhoomika mathaadreeye
Brahmma Bhawani nirbhayam|

In the treatise 'Vedanta-Ratnakara' written by 'Dadaji', this shloka is right at the end as if he is praying that he is not desirous of the 'Brahmmaloka', which is above the 'Swargaloka'. And in the conclusion he says that I am desirous of such a place which shall make me fearless and grant me security and safety. Therefore, fearlessness is 'Swarga' and freedom is 'Swarga'. The peace of mind is 'Swarga'. It is a very simple thing. We may possess as many objects of comfort or pleasure at home but if we don't have the peace of mind then all this comes to naught! The peace of mind is indeed, 'Swarga'! The house or the family where there is no quarrel or fights, is heaven. The body free of any disease is heaven. If you have peace of mind, a healthy body and a strife free home then it is heaven! So, we shall need to create many such heavens. The scriptures declare, 'Om bhurbhuvaha svaha'! These three are called the 'Triloka'. One name of 'Swarga' is 'Trailokya'. But I would like to say that truth, love and compassion is 'Swarga'. Where is 'Swarga' without these?

So, addressing His fellow countrymen, 'Thakur' says that please stop me in between without fear. He then says, 'Baddey bhaag maanusha tanu paava'. Please listen my dear fellow countrymen that out of our great fortune, we have been blessed with this human body and it is very rare and difficult even to the 'Devas'. 'Surloka' also means 'Swarga'. From the Sun to the Pole star and in between 11200000 miles is the textual distance. Whether the science can calculate it or not, let's leave it but our scriptures tell us that the distance between the Sun and the pole star is 14 lakh yojans. This is the area of 'Swargaloka'. Like we have the area of Switzerland, the area of India which includes

Tibet and all those places which have been forcefully taken away from us. There is a separate map of un-fragmented India! How can I leave what is mine, Yaar! After all I am proud to be an Indian! How can I forget my dear Hindustan? I can never forget my motherland! One can obstruct my physical journey but who has the power to stop my mental journey? The mind reaches 'Kailash' in no time. So this is our self-pride! Children, please bear in mind that where ever you might be in any part of the world, kindly keep up this self-pride of being and Indian and the glory of this great land. Therefore, the area between the Sun and the Pole Star is the area of the 'Swarga-Loka'. And what is name of the king of the 'Swarga-Loka'? Can anyone of you would like to hazard a guess? 'Indra', it is the right answer.

So, the king of 'Swarga' is 'Indra' and the gatekeeper of 'Swarga' is the 'Aairavat'. The main gatekeeper is this 'Aairavat' elephant which had come out of the depths of the sea during the 'Samudra-Manthana'. There is a beautiful garden here, where everyone goes for a stroll. It is called the 'Nandana-Vana'. Here the people don't drink water or any juice, they only drink nectar or 'Amrita' and wine. After drinking the 'Amrita', the person doesn't die.

After the virtues are exhausted, he is sent back to earth. And on drinking the 'Amrita', one becomes immortal. So these people drink this nectar all the time. Now my question is that if they drink 'Amrita' then why are they sent down to earth? The reason is that along with the nectar, they even drink the wine. This impurity of the wine contaminates the pure nectar, in the same way if you have consumed the nectar of the 'Ramkatha' and after that drink here and there then the result which should accrue shall get dissipated or will be less than what you would should have got! I do not want to force you or compel you to give up this or give up that but I can at least request you to be careful! My focus is on these young brothers and sisters who are taking such keen interest in the 'Katha', when their parents are in any sort of a difficulty then they just send a short SMS that why do you worry? Bapu is there! Just see the amount of faith these children have reposed on the 'Vyaaspeetha'! That is why, I keep on saying that 'Beta! Be careful about the company you keep and you don't acquire any bad habits as a result of the wrong company, just be very careful! You are free to enjoy yourselves, go out, travel and have a blast! So, the king of 'Swarga' is 'Indra' and the queen is 'Sachi'. 'Thoddok avallo deekro chhey, Jayanta!' The gatekeeper is

'Aairavat' and the Guru is 'Brihaspati'. So, my dear brothers and sisters, let me tell you the different descriptions of 'Swarga' given by the 'Amar-Kosha'. I shall just briefly read it out for your knowledge.

Swarga naak tridiva tridashaalayaha surlokkodivodivo daivye streeyam kleevet trivishtham|

The 'Amarkosha' is a very exhaustive Sanskrit dictionary and it has given different explanations of 'Swarga'. In Gujarati we have the 'Bhagwadgomandala' where 'Swarga' is explained as the abode of the Gods and Goddesses, etc. etc. Our throat in the Sanskrit language is known as the doorway to heaven. That is why, we should take care of our throat. From this gateway alone, beautiful tones emanate, a melodious voice comes out, music comes forth and sweet words spring forth! The words sweet as honey or are just like 'Amrita' for the listener. That is why the throat is known as the 'Swargadvaara'. So, there are many substitutes or alternatives of 'Swarga'. 'Swarga' means the nose. 'Goswamiji' also uses the word 'Naak'. 'Tridiva', means the 'Trailoka', i.e. 'Bhurbhuvaha svaha'! The 'Vyaaspeetha' calls these three as the truth, love and compassion, which are the names of heaven. 'Tridashalayaha', it is a triangle having three corners and this is also called 'Swarga'. 'Surloka', the abode of the Gods. The 'Amarkosha' has given a very beautiful description and only 'Bhaarat' can do it! Those of you who have not heard this earlier kindly listen now! Our 'Amarkosha' says that the 'Stree' or the woman is 'Swarga'. Those who have not read the scriptures correctly insinuate that the woman is insulted in the Indian culture! Please know, what your Dharma is! How has the society ill-treated the woman on false pretexts! It is India which holds the woman in such a high position by saying that she is the 'Swarga'. The mothers and sisters of my country or of the world over are 'Swarga'. And the ones who have mastered the art of living, those households have become heavenly due to the efforts of the women! Who says that the woman is the doorway to hell? Go and ask the Rishis and the Munis of my land! Ask the 'Vyaaspeetha' but not the 'Khaddpeethas'! Not even the 'Rajpeethas'! A mother is sitting with her child in her laps and the little one is lost in the divinity and the warmth of the mother's love, is it not heaven? A sister anoints her brothers forehead with the sacred vermilion mark and ties a 'Rakhi' on his wrist, is this not heaven? If a husband and wife lead a very peaceful, loving and respectful life, is it not heaven? So, the woman is 'Swarga'.

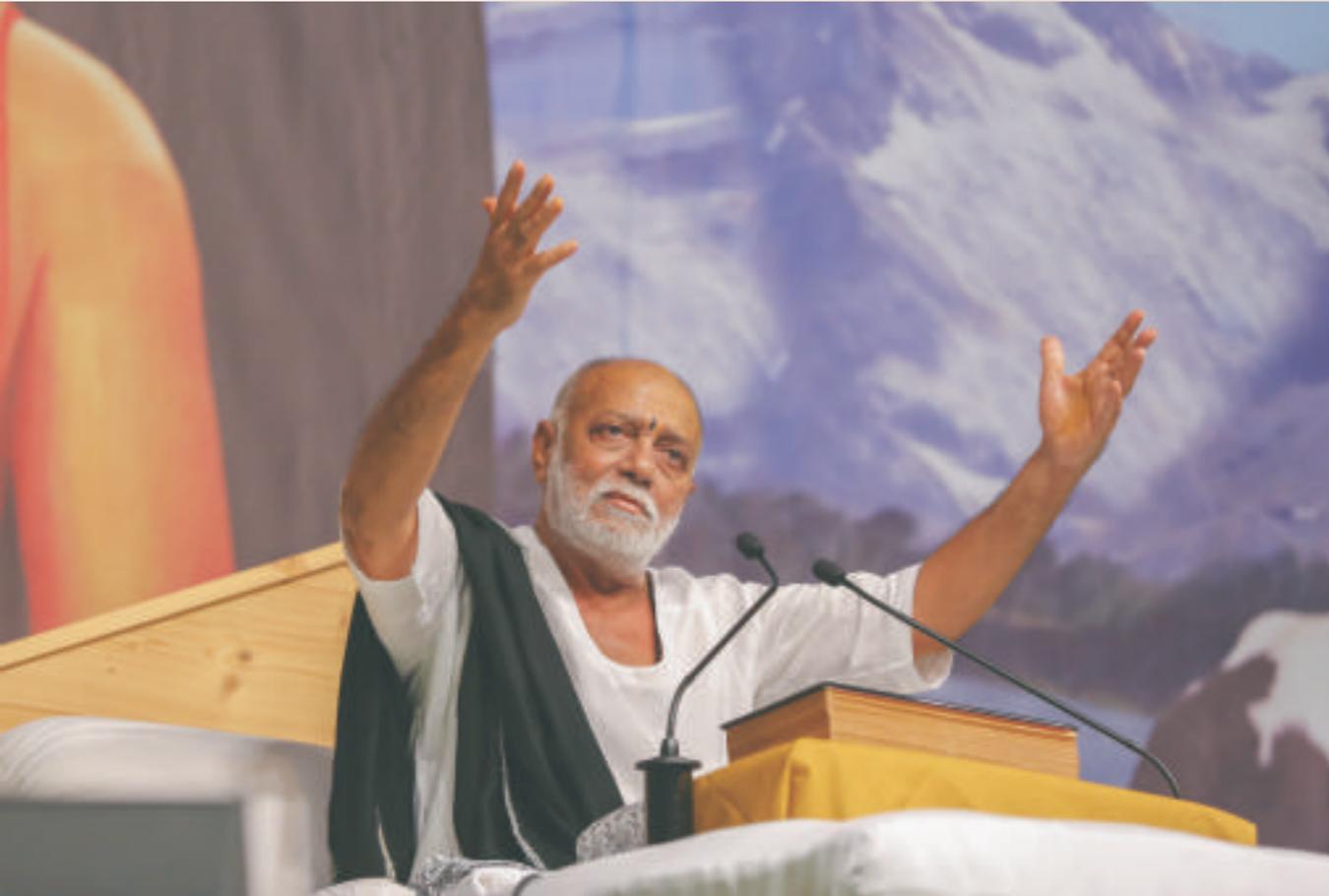
Sukkama suvaaddi bheenney poddhi pottey,
Peedda paamun paddey tajjey avaadto ttey;

Manney sukha maattey kattu konna khaattun?
Maha hetavaalli dayallija Ma ttu|

The mother is indeed 'Swarga'. Another meaning of 'Swarga' is the sky. 'Swarga' also means 'Parameshwara' or the Almighty. This 'Swarga' is not temporary but is complete or the whole is the Almighty, the Supreme personality of Godhead! So, these were a few explanations about 'Swarga' given by our scriptures. Lord Rama says that the Deities live in the heavens but we humans live on the earth. This humaneness or the human birth is very rare or hard to get even for the heavenly deities in spite of the fact that they live in the heavens. 'Sur durlabha saba granthanni gaava'. This human life is hard to get even to the Gods. And He adds, 'Saadhana dhaama mocha kar dvaara'. We are free to perform different austerities through this human body and the human birth is the gateway to salvation or 'Mukti'. The next line is the one which is a part of our topic of 'Manas-Swarga'.

Aehi tanna kara phalla bishaya na bhai|
Swargau svalpa antta dukhadaai|

The moment you desire to give something to someone then for you that particular moment is 'Swarga'. Please, mark it! I have noticed this during my travails in the world that how stingy the people are! People come up with this argument that we should not give to the undeserving. In certain things you don't need to sit down to analyse who is deserving and who is not! When you are giving food to a hungry, you don't go to check whether the person is deserving or undeserving? His hunger itself is his qualification. If someone is shivering in the cold without a blanket then his condition itself is his qualification. Don't go to examine whether he is drunk and shivering but his nakedness alone qualifies him for your help. A sick man is lying on the deathbed for want of medicines, even if he might be a criminal, his pitiable state warrants that he be given medicines. Though, it is mentioned in our scriptures that do not give to the unworthy. This was written ages ago and there needs to be some sort of correction or reformation now! Jesus Christ had said, 'The one who gives shall be given and the one who doesn't, his will be snatched away from him'. Therefore, the very moment of giving is 'Swarga'. Give! The moment the question of giving arises, we all become very clever and become very selfish! We were about to enter the heavens and the moment we would have gone ahead, we would be in heaven but at the very last moment we turn around and fall down into hell! Baap!



Please learn to give. I am not saying that distribute all what you have but at least give one tenth of your wealth. Even if you want to get name and fame out of it, doesn't matter, but please give! 'Tulsidasji' says, 'Yena kena bidhi deenhey', whether you give in the memory of your parents or for name or fame or to maintain your family tradition, just give! Even if you give it with pride, just give at any cost, somehow! Many people tell me that 'Bapu! When we give, it multiplies in a month'!

There are four 'Charana' of Dharma. Truth, Tapas, purity and 'Daan' or charity. Even if one of these four is weak, the other three have to bear the burden of the one! This is the rule but in this 'Kaliyuga' a certain relaxation is given that the leg of the charity even if it is injured or good or bad, whatever it might be, 'Yena kena bidhi deenhey daan diyye kalyana'. Therefore, the moment of giving is 'Swarga'. So, Lord Rama addressing His countrymen says that the fruit of this human body is not sense pleasures because 'Swarga' is temporary, small, short lived and is incomplete.

I am reminded of the head abbot 'Vishnu Dada'. One of the sutras of 'Dada' given in the 'Vedanta-Ratnakara' is that eating food gives us energy. If you only get the taste and no energy then the food is of no use. So what do we do if the food is only tasty but not healthy? Food must give us energy. Eating only to satisfy the taste buds without getting any energy out of it is no good. In the same way the eradication of the miseries is not enough, we must experience bliss. We say that our miseries should go away. The miseries are bound to go, Yaar! At this moment, is anybody unhappy? For these four hours none of us experience it. For the time we all are here, there is no misery. A very revolutionary statement of my 'Dadaji', 'Vishnudevanda Giri Bapu', the younger brother of my grandfather, he says that the eradication of the miseries should just not be the goal. Man should experience bliss or 'Ananda'. The unhappiness will go but what about the bliss? Likewise, just the taste is not enough, we must get energy. In English, the 'Swarga' is called heaven and even paradise. The Garden of Eden in Urdu is referred as heaven. But I would like to add that the place where we experience pure bliss is heaven! Where you experience 'Ananda', happiness, the heart is contented, the eyes remain moist and we can continuously do the 'Hari-Sumirana'. The person who gives us abundant joy, the place that fills us up with joy, the period when we experience bliss, the talk that fills us up with a

divine happiness, or for that matter anything that gives us the divine bliss is 'Swarga'. Talking about such a 'Swarga', Goswamiji tells us that thus spoke the Lord! And further when Lord Rama is talking about 'Bhakti', He says this line which forms the second line of our topic-

Preeti sada sajjan sansarga|
Trunna sama bishaya Swarga apabarga||

So, we are discussing about the 'Manas-Swarga'. Whatever has been heard from Saints, my personal experiences and all that has been spoken by the scriptures, forms the basis of our discussion. Today, we have to celebrate the 'Ramjanma'. 'Sati', the daughter of 'Daksha Prajapati' in her next birth is born as 'Parvathi', the daughter of Himalaya. Sri Narada performs the 'Naamkarana-Sanskara'. On the insistence of her parents, Narada just indicates a few pointers about her husband. 'Parvathi' immediately understood that all that has been spoken by the great sage are the traits of Lord Shiva. But he emphasised on this point that if the daughter performs 'Tapas', she shall get Lord Shiva as her husband. 'Parvathi' leaves to perform the 'Tapasya'. As a result of the severe penance done by her, the celestial voice tells her that your wishes are about to be fulfilled. When your father comes to take you, please return and you shall get Lord Shiva!

Here, Lord Shiva was roaming all over on the separation from Mata Sati. He sat down at a place and began meditating. Lord Rama appears before Him and says, 'Maharaj! Sati, whom you had forsaken has taken a second birth and has undergone severe penance. I have come to you to ask for something. When the invitation from Himalaya comes, kindly accept 'Parvathi' as your wife. Initially, Lord Shiva expresses a slight hesitation but ultimately accepts the Lord's command. He sends the 'Saptarishis' to go and test her resolve. On hearing her devotion and single pointed love, Lord Shiva again slips into Samadhi. The Devas manage to disturb His concentration and appease Him to get married. Baba is astride the 'Nandi'. He is holding the trident and the 'Dumroo' in His hands. A large group of ghosts and spirits join in the marriage party of the Lord. They arrive at the 'Himachala-Pradesha'. Seeing the fierce form of the Lord, the people of Himalaya get scared and faint! Mata 'Maina' comes to perform the 'Prokshana' and on seeing Lord Shiva becomes unconscious. Her handmaids carry her to her inner quarters where she expresses her anguish. The 'Saptarishis and Sri Narada' come to the inner quarters of

'Himalayaraj' and explain the entire background. He says, 'Maharaja and Maharani Maina! The one whom you consider to be your daughter is in fact the Mother of the creation and it is your good fortune that she has come to you as your daughter. She is 'Ma Jagadamba' herself! Instantly, everyone around developed a great respect for her and bowed down to her in reverence. The 'Shiva-Tattva' is at our doorstep and the 'Mahashakti' is in our home or within but till such time the 'Sadguru' like Sri Narada does not come forward to tell us, we are unable to recognize them! The marriage procession of the Lord moves on. The nuptials of Lord Shiva and Ma Parvathi is performed as per the Vedic tradition and the local rituals. Their Lordships return to 'Kailash'. All the Devas, venerate Lord Shiva and Mata Parvathi and leave for their respective abodes. Goswamiji, obliquely describes the past times (Vihaar) of the Lord with utmost dignity and in time, Mata Parvathi gives birth to a son who is called Lord 'Karthikeya'. He vanquishes the fierce demon 'Taarakasura' and liberates him thereby making the Devas very happy.

One day, under the shade of the famous Banyan tree atop the mount 'Kailash' which has been well documented by the Vedas, Lord Shiva lays out the 'Asana' himself and sits down. He has a very joyous disposition about Him. Seizing this opportunity, Mata Parvathi comes to the Lord and bowing down in utmost humility says that Lord! In my last birth I did not pay attention to the 'Ram Katha' and in spite of your forbidding me, I went ahead to test Sri Rama. I took on the form of Mata Sita and thereby was forsaken by you. Now, I am here in my second birth but still the doubt of the previous birth plagues my mind that whether Rama is an ordinary mortal or the Almighty? Please explain what is this 'Rama-Tattva'? Lord Shankar was verily pleased by her query and is absorbed in the 'Dhyana-Rasa'. He, extricates His mind from the depths of bliss and praying to His 'Ishta' as He comes out of His innermost realms, utters these words;

Dhannya dhannya Giriraj Kumari|
Tumha samaana nahi kou upakaari||

Hey, Bhawani! You are truly blessed! There is no one else who can compare with you in your benevolence. The most benevolent axiom or Supreme consciousness in this entire creation is Lord Mahadeva! And He is today certifying Mata Parvathi that she is the most benevolent. You have become instrumental in prodding me to narrate the 'Ram Katha'. This goes on to prove that those who are instrumental in organizing the 'Katha', deserve our grateful

thanks and that is my 'Mahadeva' saying that 'Bhawani' you are blessed, you deserve heartfelt gratitude and are the most benevolent. He removes that doubt which continued from the times of Mata Sati. Devi! Sri Rama was enacting His human role and that is why He had to do what all He did but factually He walks without legs, acts without hands, sees without eyes, smells without the nose, hears without ears and touches without having any physical form. All His actions are mysterious and beyond understanding. There are varied reasons behind His coming to earth taking an Avatar and as such there are no reasons. However, I shall try to tell you a few reasons behind His Divine advent. One reason is 'Jai-Vijay'! The second is 'Sati-Vrindda'. The third reason is the curse of Sri Narada. The severe penance and the subsequent boon given To 'Manu & Shaturoopa' is the fourth and the curse given to King 'Pratapbhanu' is the fifth and the last of the many reasons. 'Pratapbhanu' becomes 'Ravana' in his next birth. His brother 'Arimardana' is born as 'Kumbhakarana' and his prime-minister is born from the step mother as 'Vibheeshana'. All the three brothers perform severe penance. The Grandsire Brahma blesses them with very rare, difficult and unattainable boons. 'Ravana' began misusing the powers that he had got. Anyone's grace, pardon and boon, three things; grace, pardon and boon which you have been blessed with should never be misused. The one who misuses the grace, the creations becomes harsh towards him. The one who misuses pardon, angers the Supreme. At times, we are unable to digest the grace bestowed upon us!

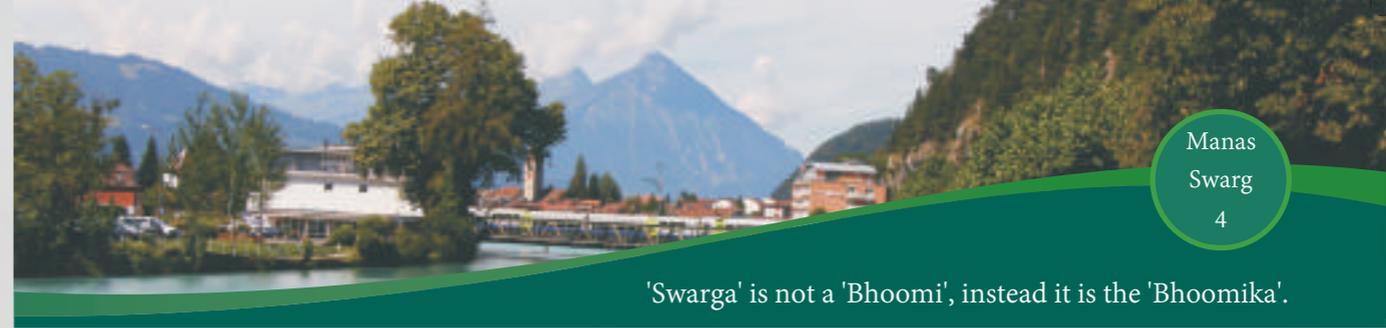
Fearlessness is 'Swarga'; freedom is 'Swarga' and peace of mind is 'Swarga'. One may have as many comforts and pleasures at home but lacks the peace of mind then it comes to naught! The peace of mind is indeed heaven. A house without any quarrel is heaven, family without any fight or misunderstanding is heaven and if the body is free of diseases, it is heaven. Peace of mind, healthy body and quarrel free household is 'Swarga'. We shall need to create many such heavens. The scriptures say, 'Om Bhurbhuvaha svaha'! All these three are called the 'Trailoka'. One name of 'Swarga' is also 'Triloka'. But I would like to say that truth, love and compassion is heaven. Other than this, where is 'Swarga'?

'Ravana' could not digest the boons he had got. He started looting the world. He tormented the mankind and did not even spare the Devas. Mother Earth became restless and couldn't bear his cruelty. Assuming the form of a cow, she goes and pleads to the sages and seers for help. They express their inability. They then jointly approach the Devas and they too express their helplessness. Now, what to do? All of them proceed to the creator Brahma. He too expressed his inability and said that all of us need to go and surrender to the Almighty, He alone can save us! Please bear in mind that the Avatar of the Lord was not by our prayers but it was by the prayer and the wail of the cow. My country should not forget this. The cow is right in the centre! The cow approached the Almighty and called upon Him, please save me! All the others joined her in the prayer and became alert! When you pray or call upon the Divine then please be alert and careful, don't do it carelessly or lazily! Under the leadership of Lord Brahma, all of them collectively called upon the Supreme Personality of Godhead. May by the grace of God, no one should face any difficulties in life but after all we have assumed a human body and problems are a part and parcel of life. When we are surrounded by problems from all sides then my 'Tribhuvana Dada' used to say that 'Beta! When you get surrounded or are beseeched by problems from all sides then recite this 'Stuti'! Whether He incarnates or appears before you, don't bother about it. You have done your duty. Now, whether He fulfils His or not, it is the question of 'Lakshmi'pati's honour!' So, all collectively called upon the Almighty. The celestial voice (Akaash-Vaani) reassured them that don't be afraid. I shall incarnate on earth. Please wait patiently! Everyone was relieved!

Maharaja Dasaratha, who even finds a mention in the Vedas and all the three 'Kandas' of the Vedas were enshrined in him. 'Kaushallya' and the other queens are very loving and respectful towards him but he was suffering from the pangs of not having any progeny. With this agony in his heart, the king goes to his preceptor, Guru Vashishtha. He expressed his anguish and said that will my lineage end with me? Am I not destined to have the pleasure of having a child? The preceptor reassured him and said that you have been patient all this while, kindly bear for a bit more, not one but you shall be blessed with four sons! Kindly send for 'Shringi' Rishi to perform the 'Putra-Kaameshthi Yagna'. The ablutions were poured in the sacred fire with utmost devotion. As the last offering

was being poured, the 'Yagna-Purusha' appeared in the form of the fire carrying the urn containing the sacred Prasad. He hands over the urn to Guru Vashishtha. In turn, he gave it to the king to suitably distribute it amongst his queens. Maharaja Dasaratha, suitably hands over the Prasad to his queens who consume it with utmost devotion.

The Divine spark of the Almighty entered the womb of Mata 'Kaushallya'. The 'Joga-Lagana-Griha-Baar-Tithi' all became favourably aligned. The entire creation was filled with divinity and holiness. The 'Ramjanma' is the root of all happiness. 'Treta-Yuga, the holy month of Chaitra, the beginning of the new year as per the Hindu almanac, the bright fortnight of the moon, i.e. the Shuklapaksha, Chaitra-Navaratri, Durga-Pooja or the worship of the 'Shakti' is about to culminate and the auspicious moment of the appearance of the 'Shakti man' is at hand. It is the 'Navami-Tithi, Madhumaas, Shuklapaksha, mid noon, and the Abhijit muhurta (Trice) is prevailing then! 'Amrita' or nectar began flowing in the rivers. A light fragrant wind began to waft around. The Devas after venerating the Lord, situated in the womb, returned to their respective abodes and at the stroke of 12, mid noon, a Divine effulgent glow appears in Mata 'Kaushallya's' quarters. The one, whom we address as 'Bhagwan' or the Lord, the Almighty, the Supreme Personality of Godhead, the Ultimate Reality, the Divine or by whichever name you want to call Him, assumes a form. The Lord appeared before Mata 'Kaushallya' in her quarters. Seeing the mysterious and the Divine form she says that how do I venerate you? Hearing the cry of the new-born the other queens and the handmaids run towards the inner quarters of Mata 'Kaushallya', in absolute awe that she never complained of any labour and we hear the wail of the new-born! Seeing the crying baby in the lap of the mother, they all were dumbstruck! Some ran to the court of the King to congratulate him. Maharaja! Congratulations! Mata 'Kaushallya' has given birth to a Divine Son! Maharaja Dasaratha was immersed in bliss and immediately sent for Guru Vashishtha. The preceptor arrives and he confirms that the Divine himself has assumed a human form. The entire 'Ayodhya' and the world was filled with celebrations, festivities and steeped in bliss! From this beautiful land, on the auspicious occasion of the 'Ramjanma', my 'Vyaaspeetha' offers greetings to all of you, 'Badhai Ho'!



'Swarga' is not a 'Bhoomi', instead it is the 'Bhoomika'.

Baap! Regarding 'Manas-Swarga' I have receiving quite a few descriptions from you but today, I would like to begin with a sutra from the 'Katthopanishad'. In 'Katthopanishad', 'Nachiketa' goes up to the doorstep of death. At that time the God of death was not present there, he had gone out. 'Osho' has commented on this which I had read and he says that when we go to the door of death, he is or has to be present! The death doesn't come to us, on the contrary we go to it! Like 'Bharatuhari' says that we don't enjoy the 'Bhoga', instead we are being enjoyed by it or spent. The 'Kaal' doesn't devour us but we are getting sucked by it. But as an exception to this rule, when 'Nachiketa' goes to meet the God of death, he was not present there. This little boy, sat at the doorsteps of the God of death, fasting for eight days and waiting for him to return. He was again and again prodded to return but he did not listen and waited to see him! Blessed is this child of 'Bhaarat'! Then when 'Yamaraja' returns and a long dialogue ensues between them. When a child was not budging from his resolve, 'Yama' tries to lure him by offering him many temptations to somehow ward him off, but of no avail! Ultimately, 'Yama' grants him the 'Agni-Vidya'. While instructing him about the 'Agni-Vidya', 'Yamaraj' indicates or hints about what is 'Swarga'? I have taken this 'Mantra' from there. We all should recite it together, please! It is a very simple and an easy 'Mantra' and you all will be able to recite it very easily.

Swarggey lolkay na bhayyam kinchannasti na tatra ttvam na jaraya bibheti|
Ubbhey teetva shanaaya pippassey shokkattigo moddattey swargalokkay||

My 'Vyaaspeetha' is taking the help of this 'Mantra'. It has a very simple meaning. At the doorstep of death, the 'Swarga' was offered as a temptation and there it was explained, what is 'Swarga'? It says, 'Swarggey lolkay na bhayyam', the 'Swarga-loka' is where there is no fear at all! I would like to remind you all about the submission of the 'Vyaaspeetha' made yesterday, quoting 'Mahamandaleshwara Puujyapada head abbot Vishnudevanda Giriji Maharaja's' description in the 'Vedanta-Ratnakara', wherein he tells us about 'Swarga'. 'Yama' says that the 'Swarga' is where there is no fear, whatsoever. He further says that in 'Swarga-Loka', one does not age or there is no old age. The third characteristic he described was that one feels no hunger or thirst in 'Swarga'. There is no sorrow in 'Swarga'. No fear of the future, no sorrow of the past, no thirst or hunger in the present and the body is not subjected to any old age and the virtuous live happily in this 'Loka'.

When I see from my 'Talgajardi' viewpoint then I feel that yesterday we were discussing that the area of 'Swarga' is as much as the distance between the Sun and the Pole Star. 'Indra' is the king, 'Airravata' is the gatekeeper, 'Brihaspati' is the Guru, 'Sachi' is the queen and the capital city is 'Amaravati'. Please pay attention, I had overlooked this yesterday. 'Amaravati' is the capital city! Now, going by this 'Mantra' and talking about the 'Swarga' as explained in it then somehow it doesn't match with the explanation given in the 'Manas' wherein we see that 'Indra' and the others living in 'Swarga' are running scared! We see it at other places in 'Goswamiji' texts. 'Indra' is always seen worried and scared. When 'Narada' sits down in 'Tapasya', it worries 'Indra'! He is scared and afraid all the time. On the basis of 'Manas', 'Indra' is all the time living in fear. We just saw that there is no sorrow there, what will happen now, OMG, I am dead, there is no such thing there in the 'Swarga'. But in the 'Surloka' or the 'Indrapuri', we see this malady very rampant! When Sri Bharat is going to meet Lord Rama, a very afraid 'Indra' dashes to Guru 'Brihaspati' and asks to do all that is at his command to stop this meeting. If this happens, we all will be finished. We just saw that there is no thirst or hunger there. May be that the people there might not feel hungry for bread etc. like what we eat here on earth and might not be thirsty for water or any juices like we are, but they all are very hungry for fame or a high position. And who is not hungry for fame? Please remember my dear brothers and sisters that the living beings are all mostly hungry for name and fame but even the inanimate beings suffer from this hunger. Because, it has been proved by science that in any inanimate things also there exists a miniscule spark of consciousness. Where there is no consciousness then there cannot be any life or existence. 'Ahillya' came out of a stone, which goes to prove that there was a latent consciousness lying in there, it might be inactive! There has to be some spark. Though, when all the five elements of nature in their description state that they all are inanimate or imbecile.

I like this fact that these elements of nature are at least truthful and very forthright in accepting their reality. The earth says that it is inanimate (Jadd). The water says that it is inanimate. The sky says that it is inanimate. In this way all the five elements agree that they are inanimate lifeless. Yet, somewhere in their core lies a spark of consciousness which proves their existence. Otherwise, if you rub two stones, there cannot be any spark of fire! The nature, the vegetation, forests etc. all have life has long ago been proved by our Sages and Seers. It was subsequently rediscovered by Prof Jagdish Chandra Bose. Each and every thing has a spark of consciousness, however much latent or imbedded it might be. Like Lord Buddha used to say that each and every individual has the 'Buddhahood' within but it is somehow very deeply imbedded or submerged in the consciousness or psyche. When the two branches of the 'Sandalwood' tree rub against each other, they too emit a spark but their nature is very cool and fragrant. It proves that it has the spark present within. Even these elements of nature, though they are inanimate by their own submission but they too have the hunger of fame hidden within! Every river wants to become the Ganges but because it doesn't speak so we are unable to hear. Every mountain wants to become the Himalaya or become the 'Meru' mountain or the 'Chitrakoot'. Every fire wants to become the fire of the 'Upanishad' or the fire of the 'Kathopanishad'. The air or wind wants to become 'Maruti-Nandana' or 'Pawana-Putra'.

Baap! So, in the 'Indraloka' or the 'Swargaloka' there lurks the desire of fame or a high position. The hunger of 'Dal, rice, vegetables, rotis' can be satiated but the desire or hunger for fame, renown or glory is very queer or diverse. 'Jattha laabha santosha saddai'. This contentment eradicates it. 'Jimi prati laabha llobha adhikaai'. 'Pippasa' means 'Trishna' or desire. The people who live in 'Swarga', their desires or thirst is un-quenching. But the Mantra of the 'Kathopanishad' says that 'Swarggey lokkay na bhayyam', not even an iota of fear exists! There is no sorrow there. There is no old age there. In other words I would interpret it in this way that the people living there don't mature! 'Indra' and these other 'Devas' keep on worrying over petty things, like small children. They lack maturity or profundity. It is important that one has Dharma but even more important than that is piety or being virtuous. The king should be 'Dharmic' but even more important is that he should be pious or just! Many people study but how many of them are actually a keen student or studious per se? The question is of in the vein for or 'Sheel'. The very straight forward meaning of 'Sheel' is the

humility of the heart. The one who has humility of heart, humility in speech, humility in conduct, this is known as modesty or decent. People say that so and so is a very decent or a humble person! The 'Manas' gives us a very revolutionary Sutra and says that the ruler should not only be 'Dharmic'

But, he needs to be conscientious or pious. So, a certain type of piety, maturity, no childishness! The youngster has a little bit of childishness in him. And elderly person is wise. There can be exceptions to this rule! But mostly we see the youngsters to be a bit capricious. Now, an exception to this is 'Nachiketa, Prahalada, Dhruva', who have a deep sense of maturity and depth in them. 'The 'Sanatkumaras' constantly remain very young but they possess a great sense of depth and a maturity in them. Please pay attention, 'Indra' is not mature at all! In the words of the 'Manas', he is a dog. 'Tulsiji' says that 'Indra' lacks maturity but has the capriciousness of a child. So, in the 'Swarga', there is no old age meaning, they lack maturity.

Therefore, I feel that 'Swarga' is not a place but it is a preface or a state of being. It is not a place meaning that it is not a land or a region where one can go and purchase a plot to construct a house. It is not a 'Housing Society', instead it is the preface. From the spiritual context and the experience of the 'Buddha-Purushas', it is a state of being or it is circling. It is the name of a stage of one's existence. This word 'Stage' has been used by 'Krishnamurthy'. 'Swarga' is the name of a stage or a level or a position. Now, we understand that when we perform virtuous deeds, we attain 'Swarga'. By virtues, noble deeds, by being truthful, by noble thinking such a stage is attained in life where there is no fear, there is no doubt, no worries, there is no childishness, there is a sense of maturity and a total lack of desire for any sort of recognition.

In the 'Mahabharata', when 'Mudgal' is going to heaven, then he is conversing with the messengers of heaven (Devdoot); Sri Veda Vyas is explaining to 'Yudhishtira' that he is saying that I am going and gradually rising up in the skies. Now since you have come to take me, please tell me that what is there in this 'Loka'? After hearing the description, 'Mudgal' says that I don't want to go there and I am returning back. The 'Mahabharata' has the proof. This means that it is not a place. You might say that 'Swarga' is a 'Bhoomi-Loka', for a moment, we assume that it is. Because, till date, we have only been able to discover a handful of planets, and still on the earth no ray has reached from the other 'Brahmandas' of this creation. Therefore, in this 'Brahmmanda', if there is a 'Swarga-Loka' then I have no objection. 'Punn, Prithvi

faavi gayei chhey Sahib! Beejey favvey kay na faavey! There is a 'Sher' in Gujarati by Jallan Matri'-

Ttyaan Swarga na mallay toh museebbatna pottla,
Marvaani aettlay mein uttaval kari nathi!

'Marri jaavun, marri jaavun uttaval karriye ne pachhi aem thaaya kay ttyaan Swarga na malley toh? Aettlay mein uttavalla karri nathi'. What is mean to say that maybe there is 'Loka' named Swarga, Yaar! We are yet not fully aware of the earth but who knows, it might exist in this 'Brahmmanda'! New discoveries happen every day, Yaar! If one tries to explore, who knows, one may even find it! 'Swarga-Loka' might be discovered. But even if one discovers it, then what? Where there is fear, where there is a constant hunger for fame, where there is no end of desires, where there is no maturity, why should we go to such a place? Instead, we are well off wherever we are!

Someone gave me this detail that Bapu! In the 'Manas', 'Swarga' word has been used seven times which includes thrice the original Sanskrit word 'Swarga', 'Saraga' once, 'Saragu' twice and 'Swargau' once. In all, seven times. And in the 'Ramcharitmanas' the words which are 'Sagotri' or synonymous of 'Swarga' are twenty seven in total. 'Bhool-Chook levi-devi'! In the 'Balkanda' the word 'Saraga' is used.

Saraga Naraka anuraag biraaga|

Nigamaagama guna dosha bibhaaga||

As per the count given by 'Harish Bhai' from Baroda, the 'Balkanda' has one reference. The 'Ayodhyakanda' has twice.

Dharani dhaamu dhanu pura parivaaru|

Saragu naraku jahan lagi vyavahaaru||

Saraga naraku apabarga samaana|

Jahan tahan dekha dharrey dhanu baana||

In the 'Sunderkanda', it appears four times, which we have already discussed. In the 'Uttarkanda' again three times. That which recite everyday-

Aehi tana kara phala bishaya na bhaai|

Swargau svalpa anta dukhdaayi||

Preeti sada sajjan sansarga|

Truna sama bishaya Swarga apabarga||

And the third time;

Naraka Swarga apabarga nissenil|

Gyaan biraag bhagati subha denil||

Thus, 'Swarga' with a slight spelling or pronunciation difference appears seven times.

I would like to place before you a few facts from the 'Mahabharata'. There we can see the description of 'Swarga' and its characteristics. There is nothing there which is inauspicious or repulsive. We get to hear words which are

very pleasing to our ears and a beautiful fragrance touches our being. There is no grief in 'Swarga'. Even the 'Kathopanishad' vindicates this fact. There is no grief in the 'Swarga-Loka', there is no old age; which we just discussed. One does not feel tired or there is no fatigue factor present there. 'Ei saaru! Thaaak aj no laaggey ei saras! Marrey jo marrun Swarga gottvun hoye toh manney vyaaspeetha per thaak nathi laagto| Maarun Swarga aa| Hun aattla varsho tthi gaauchhun manney thaak nathi laagto vyaaspeetha per| I truly appreciate this fact that there is no fatigue in the 'Swarga-Loka'. Mentally and physically, people get tired worrying! This goes to prove that any stage wherein you don't feel tired becomes your 'Swarga'. It is a very straight forward fact that you all have heard so many 'Kathas' and yet don't get tired of it, therefore this is your 'Swarga'. Why do you hear, Yaar? The same 'Morari Bapu', that very 'Manas'! Still you hear, which means that there is no fatigue and that is why it is 'Swarga'. At 'Swarga' there is no fatigue plus one doesn't come across any heart wrenching lament. There is no moaning or no crying in pain. I would just like to state that in the family where there is no painful cry, people are considerate and alive towards one another, seeing each other's progress the eyes well up with tears of love and there is no moaning. People can stay there only on account of their accrued 'Punya' or virtues. Without virtues, one cannot attain 'Swarga'. It is very old and an eternal truth that one attains 'Swarga' because of one's virtues. The virtues accrue out of 'Yagna', out of welfare or benevolent deeds. Though, I have no interest in either virtue or sin. But it is an ancient and an eternal truth that the result of virtues is 'Swarga'. People can stay there only because of their virtuous deeds.

Sri Vyasa says that in the people of 'Swarga', have the brilliance or splendour. This body is obtained as a result of the virtues and not through the parents. There is no sweating in this divine body. There is no foul smell. None of us have seen 'Swarga' but when one proceeds on the path of yoga, slowly and gradually there is no sweat and bad odour. It is said that from Sri Raman Maharishi's body, there was no odour. It is said that the faeces or the urine of the advanced Yogi, are not smelly! Here, in the 'Swarga-Loka' too there is no odour.

Sri Vyasa says that the clothes worn by the people here, don't get dirty. In the clothes of the Yogis, there can't be any dirt or grime. This in reality can be seen in the lives of the 'Buddha-Purushas'. The garlands worn by the people of 'Swarga' does not wilt. It is good. I have no experience of 'Swarga' but here, what according to me is my

'Swarga' the 'Mala' or the 'Berkha' which rotates in our hands has never wilted till date, the colour changes every day and a new fragrance emanates every day! 'Bhajan' is Swarga. The 'Mala' on which a lot of 'Naamjap' has been done becomes spectacular or worthy of being seen. Mere 'Darshan' of the 'Mala' of a 'Bhajanandi' saint destroys our sins, Sahib! I am making this statement out of utmost trust, whether the intellect accepts it or not, but the 'Darshan' of the 'Mala' rids one of one's sins. Such is the power of the 'Mala'. The people of 'Swarga' commute in 'Vimanas'! The ones who by their virtuous deeds have gained victory over the 'Swarga-Loka', spend their time very leisurely and happily. These people harbour no animosity, they have no grief or fatigue and are far away from any infatuation and jealousy. Though, it is difficult! Here, we are talking of a stage or level and not any place!

According to the 'Manas', there is a lot of envy in the 'Swarga-Loka'. But as a state of being we can say that when one is devoid of enmity and jealousy or hatred is permanently residing in 'Swarga'. To sit next to a person who is devoid of any hatred or envy is like being in 'Swarga'. The Rishi 'Mudgal' says, there are flaws in 'Swarga'. I have so far told you about the qualities but now kindly hear the flaws. The first flaw is that you can only enjoy the fruits of your virtuous deeds there and are not free to perform any new Karma. You cannot earn more there except for the fact what you have already earned. On culmination, you are sent back. When one is falling down from the heavens, that consciousness disappears and due to the attack of the 'Rajoguna', the mind becomes ill-affected. The moment this process begins, the garlands start wilting which induces fear and is a sign of the nearing end. When the garlands of the 'Swarga' begin to wilt, it indicates that the return flight is ready and the hour of departure is at hand which grips one with a sense of great fear! The moment our 'Bhajan' reduces, we should see or feel the affect in the 'Mala' that today our 'Bhajan' has gone down! Like, when our immunity levels fall, we are susceptible to the attacks of infections, in the same way as the protective shield of the 'Bhajan' becomes less, the sufferings and difficulties mount and we become weak in dealing with them. When the 'Bhajan' lessens, the 'Mala' shows a sign or wilting and one is afraid to prepare for the return journey. Right up to the 'Brahma-Loka', all the 'Lokas' that come along the way are all having this inherent weakness or a flaw. When one is in the 'Swarga-Loka', in the virtuous person living there we see innumerable qualities but in those who are depraved or are returning, one quality is visible in them that by the virtue of their virtuous deeds, they again get their next birth as a

human. This is a great advantage! Falling down from 'Swarga', one is born as a human being. I feel that there are some great virtuous souls who take a human birth for which they have to come back to earth only. And that too to be born in India or 'Hindustan' is in itself a great boon. Here also he is born as a very fortunate person who is surrounded by all the pleasures and comforts but if here as well he does not understand or abide by the tenets of getting a noble birth he is pushed down further into much baser lives. The virtuous deeds one does attaining the human body are the ones that can be enjoyed in the upper 'Lokas'.

Sri Veda Vyasa says, 'Rajann! On hearing what the 'Devdoot' said, 'Muni-Shreshtha Mudgal' thought over it deeply and commented, 'Hey, Devdoot! You have told me quite a few of the qualities as well as the disqualifications but you may leave now, I am not going to accompany you. The 'Swarga' or the pleasures one experiences there is fraught with great flaws, therefore, I don't need it. After, one is sent back from there, the individual undergoes tremendous agony and remorse and has to come back to the earth, so I don't want to go there. I will go and search for that eternal abode where one does not experience any grief, nor any sort of distress or agitation and where one is not troubled. I was able to get this explanation from the 'Mahabharata'.

So, Baap! Our principal topic of discussion is 'Manas-Swarga'. We are doing a 'Sattvic & a Tattvic' discussion based on the different descriptions we get in the different texts. Let us come back to the focal point that the fruit of the human body is not sense pleasures, it is the flower. We need to move from the flower to the fruit and ultimately to the Rasa. Now, let us try to progress towards the fruit. What is the fruit? The 'Vishaya' is the flower, the flower is to listen. And if listening is the flower then what is its fruit? 'Binu satsanga bibeka na hoi', the 'Viveka' or wisdom or prudence is the fruit. We should taste or experience the flowers of sense pleasures, do the 'Darshan', enjoy its beauty, feel the Rasa it contains, all this is fine but slowly and steadily we need to inch towards prudence. This prudence is the fruit. And this prudence is very important in life, Baap! There are two types of prudence, gross and subtle; worldly and supernatural. How to sit, how to speak, how to listen, how to eat, how to drink, how to walk are all worldly prudence or understanding. The supernatural understanding is that in spite any type of grief or difficulties, we should not get disturbed or lose patience.

I was giving you the example of 'Vindhyachala', there is a mythological reference of Sri Bharat connected with it. Bharat tried to control his affection, his love was

becoming out of bounds so he tried to check it. Like, the 'Vindhyachala' mountain went on growing and Maharishi 'Agastya' makes it to lie down. Learn to control the level of your affection. Love is not something so cheap or ordinary that you go on showing it here and there! Considering it to be ill-timed or inopportune try to check it. So, Sri Bharat gives us a very big message here. He came to 'Chitrakoot' to meet Sri Rama. When someone comes to meet us what do we say, 'When did you come? Was your journey comfortable? Will you like to eat something, or drink something hot or cold?' We all need to at least have this much prudence. But, this is what one does in an ordinary state of love or in a very common place type of affection. This too is essential! But the state of 'Param-Prema' or the supreme love is a different cup of tea!

When Sri Bharat came to meet Sri Rama then, 'Ko kachhu kahahin na ko kachhu poochha'. No one says or asks! Everybody was immersed in love. Lord Rama became impatient! Here, I would call Him the 'Adheeravatar'! I am coining a new word here. A new avatar takes place. The same Rama, on the return from Lanka, becomes absolutely patient of the 'Dheeravatar'. This is not the state of 'Param-Prema'. He enquires about Bharat's wellbeing. At 'Chitrakoot', no enquiry! Lanka is the 'Swarga-Loka'. 'Ayodhya' is the 'Apavarga-Loka'. 'Chitrakoot' is the 'Prema-Loka'. Now where would you like to go, which ticket you want to buy, I leave it to you to decide. Lanka is the 'Swarga-Loka', undoubtedly because the description of 'Swarga' matches with it. Lanka is made of gold but 'Ayodhya' is liberating or grants you 'Moksha'. Something above these two is the 'Prema-Loka' and that is 'Chitrakoot'. In the state of Divine love, one forgets everything. 'Ahillya' forgot everything! There, in 'Ahillya's' life, when Sri Rama appears before her, 'Tulsidasji' had to write-

Ati prema adheera pulaka sareera
mukh nahin aavai bachan kahi|

How will you interpret it, Yaar! 'Ahillya' was lying down as a stone but the moment she gets up then, 'Ati prema adheera'. Before this, she was just lying on the ground just like a stone. And when she gets up, the divine love takes her into the state of impatience or 'Prema-Adheera'. The Lord thought for a moment that I want to liberate her but if I see even one out the nine traits of 'Bhakti' in her! I should see something which warrants her salvation or else, it might become a bad precedence. Here, the Lord began counting the nine traits of 'Bhakti'.

'Prathama bhagati santanna kara sangga'. The first 'Bhakti' is the company of the saints or a virtuous person. He tried to look for it in 'Ahillya' but found that where will the poor thing go? She is stone and has no feet. If she has to walk and go for the 'Satsanga' then how can she? The Lord thought that fine, let me do this 'Bhakti' instead! 'Ahillya' didn't have to do the first 'Bhakti', the Lord himself is doing it for her. Just see the compassion flowing! 'Doosari ratti mumma katha prasangga'. The second 'Bhakti' is to hear the 'Katha' but poor thing, she doesn't have ears. She is stone. So how can she hear? Therefore, since she is unable to hear the 'Katha', let's do it this way that I shall hear her 'Katha'. Seeing the stone lying midway, the Lord questions the 'Muni' about it and listens to her plight. These are all the 'Prasadi' of my 'Tribhuvana Dada'. Old memories and reminiscences are coming back as his 'Prasad'. The service of the lotus feet of the Guru or the service of the holy dust of the lotus feet of the Guru, this is the third 'Bhakti'. Now, how can she, poor thing, do any service? She has no hands, she can't walk and neither can she talk! So, Sri Rama felt that let me do it for her. 'Charrana kamal rujja chaahati krupa karahu Raghubeera'. The third 'Bhakti' also Sri Rama did, He did the service of delivering the holy dust of the lotus feet to 'Ahillya'. She did not do anything here!

The Lord performed three types of 'Bhakti' for her and she was redeemed and she incarnated out of the stone. Sri Rama now began to walk, but 'Ahillya' stops Him. You describe nine types of 'Bhakti', O' Lord! You have just

'Swarga' is not a place, it is a state of being. 'Swarga' is not a parcel of land somewhere where we shall go to buy a plot to build a house! It is not a housing society, instead it is a state of being. In the spiritual context and the experience of the 'Buddha-Purusha', 'Swarga' is the name of the state of being. 'Swarga' is a type of a stage. 'Krishnamurthy' used the word 'Stage'. By performing virtuous deeds, good deeds, harmonious and noble thinking, this state can be attained and as a result, there is no fear, there are no doubts, no worries, no volatility and maturity comes. There is no hunger or demand for any prestige or status!



done three. To which He says that I have done three, now you do the rest. I have brought you out or in a sense incarnated you. If the 'Buddha-Purusha' unveils or reignites our latent consciousness, then subsequently we have to gain momentum and accomplish our task for he has already given us a great push by doing three and kick-starting the stalled batteries of our consciousness and removing our inertia. Now, we must pick up the thread from here on. What is the fourth 'Bhakti'? To sing the glories of the Lord without any improbity. 'Ahillya' began singing the glories of the Lord without any insidiousness or deception in a very sweet and a melodious voice. She did the fifth 'Bhakti' also which is that she developed a firm faith in the 'Hari-Naam'. She began doing the 'Naam-Japa' mentally with an absolutely resolute faith. 'Chaatha duma seela birati bahu karma'. She developed a sense of disinclination from too much activity thereby became free from excessive indulgence, this was her sixth 'Bhakti'.

At first she saw 'Gautama' in 'Indra' and was tricked. Now any trickster or an imposter may come, she began seeing the creation as the embodiment of 'Brahman'. 'Saatava sama mohimay juga dekha'. This was done by her. 'Aathava jatha laabh santosha| Sappnehu nahi dekhai pardosha||'. The eighth is that now she became contended and did not blame anyone or had no grudges, on the contrary, she felt obliged.

Navam saral sab asana chhalheena|
Mumma bhaross hiya harsha na deena||

The people of trust do not wander here or there. They are lost within and become conspicuous. Therefore, after this, 'Ahillya' is not to be found! In this way the 'Navdha-Bhakti' was fulfilled, three by 'Raghava' and six by 'Ahillya'.

So, we were discussing, Baap! That the 'Vishaya' is the flower and discrimination or 'Viveka' is the fruit. This 'Viveka', worldly or supernatural, gross or subtle, run of the mill or otherworldly is the fruit. After this the 'Rasa' is 'Preet' or love. 'Tulsiji' says that the love is the rasa. By the grace of God, may our journey culminate in love! Now, in the remaining time, let me take up the 'Katha-Krama' a little. Yesterday, in short we recited the 'Katha' of the 'Ramjanma'. Like, Mata 'Kaushallya' gave birth to Sri Rama, in the same way Mata 'Kaykaye' gave birth to one son and Mata 'Sumitra' gave birth to a pair of twins. For one month, the festivities and celebrations continued in 'Ayodhya'. After sometime, the 'Naamkarana-Sanskara' ceremony had to be performed and Guru 'Vashishtha' performed the same. Putting his hand on the head of the son of Mata

'Kaushallya', the preceptor says, 'Rajann! The one who is the ocean of Ananda, the congeries of happiness, the core and rife of the entire creation and shall be the giver of comforts and respite, I name Him Rama! The giver of comfort and respite is Rama. The one who is very pleasing is Rama. Anything that gives us rest is Rama. The 'Ramnaam' is supposed to be a medicine. I have mentioned this many a times that if you are having a headache, and you take the medicine of 'Ramnaam' to cure it, it may happen if it is a subject of a firm faith. There is a 'Sher' of 'Jallan' Sahib;

Shraddhano ho vishaya toh purravaani shee jaroor,
Qurranma toh kyaanya Paiamber nee sahi nathi|

If your headache or pain gets cured by 'Ramnaam' it means that whatever eradicates your pain and suffering is akin to the 'Ramnaam'. If you take an 'Anacin' and your headache is better then, think this tablet to be the 'Ramnaam' for you! That which gives us rest or comfort, it is the 'Ramnaam' for us. The one who shall nourish and fulfil the entire creation, shall look after its welfare and good fortune, this son of 'Kaykaye' I name him Bharat. By whose name, the envious bent of mind shall be corrected, enmity will be destroyed, there shall be no envy, the son of 'Sumitra', I name him 'Shatrughna'. The one who is the blessed with all the noble traits, who is dear to Rama and shall be the supporter or the upholder of this world, I name him 'Lakshmana'. After mulling over it over and over again and applying his heart and soul into it, Guru 'Vashishtha' performed the 'Naamkarana' of the four sons and said that they are no ordinary sons, instead they are the core essence of the Vedas.

The Lord performs very auspicious 'Leelas'. He attains youth. The 'Yaggyopaveet-Sanskara' is performed. The brothers go to the Guru-Griha' for their education and in a very short time, they master everything. Whose breath is the four Vedas, what will He study? But He is setting an example for the world that even if I am 'Brahman', still I am doing all that is customary and needs to be done. After reading all the Vedas and the Upanishads and mastering all the knowledge that had to be acquired, the Lord returns back from the Guru's ashram and began using all that He had learnt in His day to day life. Some more time goes by and at this juncture, 'Goswamiji' changes the topic here. A great sage, Muni 'Vishwamitra', who stays at his siddha-ashram in Buxar. He is an 'Agnhotri' and performs 'Yagna'. The demonic forces come and disturb him. A worried sage, comes to 'Ayodhya' to ask for Sri Rama. Tomorrow, whatever time we get, we shall see it tomorrow.

Baap! I offer my humble 'Pranams' to all my listeners along with the speaker and listener of the 'Katha' seated at a very great height, the other speaker and listener set who too are seated at a similar height or slightly lower, then the speaker and the listener seated on or near about sea level and finally the speaker and the listener surrendered at the feet or in depth of humility. 'Manas-Swarga'; so 'Baap'! The nine day 'Katha' of the 'Ramcharitmanas' which has been organized only and solely by the Divine will, let us begin our discussion and move a bit further. Out of the 108 Upanishads, the 'Sannyas' sphere, recognizes either twelve or fourteen principal texts only. There are quite a few large or smaller Upanishads out of which some are available and a few or lost. Out of these, there is an Upanishad called the 'Tejobindu-Upanishad'. In a Mantra of this text a new definition of Swarga has been presented. It is a simple but a slightly longish Mantra, kindly listen carefully and try to repeat after me.

Akhandaika rasam dhyannam akhandaika rasam paddam|
Akhandaika rasam grahyam akhandaika rasam mahatt||
Akhandaika rasam jyotir akhandaika rasam dhannam|
Akhandaika rasam bhojyam akhandaika rasam havih||
Akhandaika rasso homa akhandaika rasso japaha|
Akhandaika rasam swargam akhandaika rasaha svayam||

Here, the Rishi of the Upanishad says that the unbreakable Rasa of a few things is 'Swarga'. This goes on to prove this contention that the 'Swarga' is not a physical plane but it is state of being because the various descriptions given here about an 'Akhand-Swarga', out of these mostly none of the 'Akhand-Rasa' can be seen in the so called 'Swarga' as described in the 'Manas'. That is why, it is not about any 'Swarga-Loka' but it is about the brilliance within which we termed it as a stage or a state of being in our discussion yesterday and the Rishi of the Upanishad terms it as 'Swarga'.

The first Sutra, 'Akhandakarasa dhyannam akhandaika rasam paddam'. The first thing is that the person who meditates and 'Paddam' here means place. The place where one sits and meditates and experiences the uninterrupted (Akhand) rasa of the meditation is 'Swarga'. We refer to Tibet as 'Swarga'. For going to 'Kailash' these days we need to seek permission; the respected politicians of our country at that point of time took certain wrong decisions and the 'Hindustan' today has to bear the brunt! So, today 'Kailash' is not within our territory but the meditation done by Lord Shiva on 'Kailash' is the 'Akhand-rasa-dhyana' of the 'Tejobindu-Upanishad'. 'Magan dhyana rasa dundda juga'. 'Kailash' is indeed the 'Swarga' and people do meditate upon it as one! Baap! 'Yagna, Japa, Tapas, Dhyana, Smarana, Katha, Pravachana, Shrivana' etc. which we all do and we experience rasa in it, so it becomes the 'Swarga' for all of us! When I sing and speak by the grace of my Guru and I get rasa out of it then this is my 'Swarga'. You listen carefully, with joy and total concentration, if you experience the rasa in doing so then it becomes your 'Swarga'.

I have received a complaint today. 'Bapu! Jai Siya Rama anney tummara charannon ma pranam! Bapu, please can you tell your older shrotas who listen your Kathas so many years. Some people who have been hearing your 'Kathas' since the past so many years, kindly order them that they should not start reciting the 'Chaupai' before you say it'. 'Manney khabar chhey! Aakhi dunnianney khabar chhey, tammney maara karta chaupaiyo vadharrey aavaddey chhey! Punn control karo. Kyarrek-kyarrek ahinthe shuru thhai jaay, maarrey rokkva paddey chhey! How should I take it? How each and every word I say, I agree that you know it by-heart but don't be in such a haste. The other person's attention gets diverted from the 'Vyaaspeetha' onto your 'Khaddpeetha'! Why are you in such a rush? And if you want to do it then take this black shawl from me and start doing the 'Katha'! Many people, even before I start singing a particular poem they comment, 'Tushar Bhai ni laggey chhey! Aa Nitin Bhaini chhey! Arrey pun raah juonney! Toh pahella bollva

maandey!' It is a complaint of a poor listener. We have just heard two or three 'Kathas' Bapu! The rasa-chord has just begun to form and your regular listeners are destroying our rasa. When I am giving an illustration which has been given by me a few times in the past and if someone remembers it then, 'Havvey jo aam aavshhey!' No, please control yourself. 'Aama bahennon vadharrey jawabdaar chhey', kindly excuse me. Please don't disturb or interrupt the passion of others. Why are you in such a hurry? Please do not become an obstacle in the blossoming of my new flowers.

So, we were discussing that when the speaker is immersed in an interrupted rasa then it is 'Swarga'. When the listener listens immersed in uninterrupted rasa then also it is 'Swarga'. If one's meditation, even if it is for a few seconds or a few moments turns into an uninterrupted flow of rasa then it is 'Swarga'. The second sutra, 'Akhandarasa' is truly great! Now, I have seen the 'Upanishad' today morning but I have been saying this for years now. This sutra is applicable when in a surcease intellect, the scriptures assimilate on their own. Here it says, that it is only 'Akhandarasa' when you accept whatever situation comes in life. The one who learns to accept each and every situation in each moment of life, is living in 'Swarga' permanently. Now this to be perceived or recognized that, acceptance is an uninterrupted rasa. It is not easy! Acceptance requires a very rigid or a difficult austerity or 'Tapas'. That is why when I am speaking the language of acceptance then my prayer to my listeners is that kindly listen to the words of the speaker or that person very carefully. Don't be in a hurry to catch the words or the speaker. "Think twice"! If we learn to accept each and everything in life then the Upanishad says that you are living in heaven. Now, what can be a more splendid definition of 'Swarga'? This is our problem! I am also included in it with you. Instantly, we are unable to accept the moment at hand.

The greater than the greatest 'Akhandarasa' is acceptance or acknowledgement. Now, you can make this sutra that acceptance is 'Swarga' and denial is 'Naraka'. Yaar! You may work tirelessly or try harder but there is no other way than acceptance. One has to accept! Let us try and learn from all the Avatars and the 'Buddha-Purushas'. It is my firm belief that the Almighty is, 'Karttum akarttum

anyatha karttum samarthaha'. The almighty can do what is doable and even what is impossible. He can nullify what has been done, can correct what has failed and He is fully capable of doing each and everything. But even He, does not come in the way of the 'Niyati'.

My dear brothers and sisters, I would like to submit that the 'Buddha-Purusha' can try and interfere with the 'Niyati' but when he sees that the Almighty is not coming in the way then he too becomes a witness and does not intervene! That is why, 'Akhandarasa graahyam akhandarasa mahatt'. Accept! My dear students, you work hard; study in your school, colleges, universities, do your homework, study seriously, take tuitions and do all that needs to be done to become a meritorious student but don't get upset or shaken by the result. You have put in your utmost, now leave it on the 'Niyati'. Accept, whatever comes your way. When we want to get what we want or wish, the problem begins there. If you could get everything whatever you wanted then you would have been Rama, 'Nija ichha nirmita tanu'. You would have made your body as per your wish. If you wanted to be fair then fair, if dark complexioned then dark, tall or short. 'You can', but it is not in our hands. Why is 'Satsanga' there? When one gets disturbed by the situations then to teach us to accept the 'Niyati'! This is 'Viveka' or wisdom.

So, I find this sutra to be truly wonderful which is to admit or accept the situation. Like Shankar says, thinks, and accepts in the 'Ramcharitmanas'-

Hoihi soi jo Rama rachi raakha|
Ko kari tarka badhaavai saakha||

And in the situation when we leave it to Rama; we are after all 'Jeeva', I am with you all please, say even after doing all this after hearing the 'Katha', even then there will be a great tussle within, what will happen? At that moment, please don't do anything else, just pick up your 'Berkha' and take the 'Harinaam'.

Asa kahi laggey japana Hari naama|
Gai Sati jahan Prabhu sukhdhaama||

Pick the 'Berkha' means, chant the 'Harinaam'. If you want to tell the beads of your rosary, then do that or do it on your fingers or the 'Berkha' or on your lips or just quietly seek the refuge of the Lord in your heart. You are free to take any name that you may like. Please remember that there is no other way!

I had told you one day that my very dear 'Nitin Bhai' has written a few verses on the 'Berkha' and if I shall lay my hands on it, I shall bring it. So, I have brought it with me. I shall try to sing it in 'Malkauns'.

Veda na mantron bhanney chhey berkho|
Geet garvaa gannganney chhey berkho|
Aeja aatthey pahore dhankey anganney,
Vastra aeva kayin vanney chhey berkho|

'Konn laaj raakkhey?' 'Berkho, Harinaam', the Divine name!

Shvaasma vaaggi rahi chhey vaansalli,
Romeromney runnghanney chhey berkho|

'Berkha oopernu beejun pada. Baddha maathi bay-bay, tranna-tranna pankti'.

Roj haiyyama farrey chhey berkho|
Vahaal thayeyney vistarrey chhey berkho|

Very beautiful two lines. In fact all are lovely but especially these two-

Mantra moortino darajjo paamtto,
Nay dhajja thayey farfarrey chhey berkho|

Just see, how the poet turns! 'Raat-Di' farrrto rahhey karva rattann'. Farrrto shukaam rahhey chhey? 'Raat-Di' farrrto rahhi karva rattan, Ttervanney kargarrey chhey berkho'. Ttey mookki kem deedho, Yaar! Tarra ttervanthi ttun manney ferrvay 'Raat-Di' ttervanney kargarrey chhey berkho'. Berkhaani aa tripaddi! The third composition.

Saad bheeno saambhalley chhey berkho|
Harpalley samo malley chhey berkho|
Taar joddai gayo chhey aakharrey,
Saav anddar ogalley chhey berkho|

But, on the first day, when I had remembered 'Nitin Bhai' as to what is 'Berkha'?

Kaarmun aekaanta dannkhey ae khsanney|

When the devotee or the aspirant is in solitude or 'Aekaanta' and this solitude with open fangs tries to devour him, the loneliness it out to grab and the solitude bears its fangs then at that moment-

Jaatnney gherri valley chhey berkho|

'Ttarrey berkho saath aappey, hun chhun nay! Taari harrey oggannes janna chhey, adhaar para anney oggannesmo meru. Ttun eklo nathi. Ae wakhttey aapunn nay berkho, aapnnu Harinaam gherri valley; aapunn nay aekla na rahevaddey. Shuun kahun? Seeda-saada shabddoma kavi saral-taral jaay chhey'.

Saath peddhitheeya na khootti shakkey|
'Jeevandas Bapa, Narayandas Bapa, Premdas Bapa, Raghuram Bapa, Tribhuvandas Dada, Prabhudas Bapa anney Morari Bapu, Saathey peddhiyama na khoottay'.

Saat peddhitheeya na khootti sakkey,
Sampada aevi ralley chhey berkho|

So, Baap! If acceptance becomes the uninterrupted rasa then the 'Tejobindu Upanishad' says that it is 'Swarga', is the second sutra. Now the third sutra, 'Akhandarasa jyotir akhandarasa dhannam'. The 'Akhandarasa' or the 'Akhandarasa' looks very lustrous, it emits light and the ghee therein is the rasa. The ghee should not finish, it should remain 'Akhandarasa' and the light or the 'Akhandarasa' in the gross form, the Rishi of the Upanishad calls it 'Swarga'. In what way should we interpret it? The lamp of our knowledge should be 'Akhandarasa'. Because the 'Gyaan' does not remain 'Akhandarasa'. In the 'Uttarkanda' of the 'Ramcharitmanas', there is the reference of 'Gyaan-Deepa', it is a complete treatise! The 'Viveka-Jyoti' should be 'Akhandarasa', not a flame but the light. 'Akhandarasa'; in front of this effulgence, even the brightness of the Sun pales, such an 'Akhandarasa'. Therefore, the life in which the brightness or the light of wisdom, understanding, humility and good qualities is always burning, the Upanishads call it 'Swarga'. 'Akhandarasa bhojyam akhandarasa ravihi'. The oblations, once they are offered to the fire, whatever you get as the 'Prasad', to experience 'Akhandarasa' in it! The meaning of 'Prasad' is happiness or joy. The simple and straight forward meaning is that the food that has been offered to the Lord, when we partake the 'Prasad', we are having 'Brahman'. 'Harinaam Aahaar'! To have the 'Prasad' as the 'Akhandarasa-Bhojan' is 'Swarga', thus says the 'Tejobindu-Upanishad'.

Yesterday, we were discussing that hearing is the flower, 'Viveka' is the fruit and love is the Rasa. There is a question pertaining to this. 'Bapu! In the context of Lord Krishna and the 'Gopis', no sooner the 'Gopis' heard the tune of Lord Krishna's mystical flute, they completely lost their 'Viveka'. If they would have been conscious then only could the 'Viveka' be there but the Lord had taken away everything from them. Yes, they were totally immersed in

Rasa and it was flowing through their eyes and was drowning the entire 'Brija-Mandala' in it. Kindly clarify as to what is the sequence of the flower, fruit and rasa here? And why is there no 'Viveka' visible in the 'Gopis'? The 'Gopis' had a very profound 'Viveka'. I would just like to say this and proceed that their highest 'Viveka' was that 'Govinda' had said that He shall return to 'Vrindavana'. The 'Gopis' understood this very well that by making this statement, the Lord does not want them to come to 'Mathura'. How far was it? 'Mathura and Vrindavana' would be thirty or forty kilometres away. And Sri Krishna never said, don't come. This was the test of the 'Viveka' of the 'Gopis'. 'I shall come' in other words means that He doesn't want us to go. And they held firm and didn't go to 'Mathura'. Not a single 'Gopi' went to 'Mathura' or 'Dwarika'. Is it not their highest point of 'Viveka'? Though it was not openly spelt but they understood the Lord's wish or what He expected of them!

Sahib! I have mentioned this at some point in the past that leave alone the 'Gopis', even the 'Gopa-Boys' did not go. Not even a cow or a calf ventured to graze in the direction of 'Mathura'. Our Lord has said, He shall come, so why should we go? Not only this, even the wind would not blow from 'Vrindavana' towards 'Mathura'. The birds didn't fly in that direction. If by mistake they took the path going towards 'Mathura', they would make a U-turn. After all, it is our Master's instruction. This is not possible without 'Viveka'. I would like to answer only this much to the questioner that from the flower to the fruit and from the fruit to the rasa, is the chronological order or the process. It moves in this sequence. But in some cases, the flowers do not become the fruit. The 'Gopi' is that flower which has no fruit but straight away it transforms into Rasa.

So, if you are unable to see the fruit of 'Viveka' here then please tell me that does the rose flower bear the fruit? Please tell me! The rose is a flower but I have not come across its fruit yet. It straight away goes into the state of Rasa. We get the 'Rose-Attar'. There is no fruit in between. Many aspirants can move in this manner skipping the stage of the fruit in between. 'Ma falleshu kadachana'. Sri Krishna says that skip the fruit or don't come to me via the fruit, come and jump straight into the cauldron of Rasa. Straight away into Rasa! So even this is possible. Therefore, if you are unable to see any 'Viveka' here then please understand that this is the order of

entering straight into the stage of 'Param-Prema', where the fruit is omitted completely. Even we recite the 'Katha' and are not desirous of any fruit. What fruit do I need from the 'Katha', Yaar? 'Nakko'! Even if the Almighty comes to me in person and says that He wants to give me the fruit. I shall very humbly say, Sorry! I don't want any fruit! Can there be any better fruit than this that you made my throat recite your 'Katha'? What can be a greater fruit than this? You have inundated us with your Rasa, 'O-Daatta'! We have overtaken straight from the stage of the flower. Every flower does not become a fruit but it has some Rasa in it. That is why, we get 'Attar' and medicines which help in eradicating so many diseases.

'Bapu! You have said that the king should not merely be 'Dharmic' but he should be a 'Dharma-Sheel'. In connection with your yesterday's statement, there is one more query. Are 'Prema & Sheel' connected in the same way as 'Dharma & Sheel'? Are they interdependent or where is the 'Sheel' in 'Prema'? Please pay attention, in the state of 'Param-Prema' there is nothing. No 'Sheel' or modesty, no force, no mind, no intellect, no 'Chitta' or supine, no rules and no limitation or prohibition. Nothing exists in this state! But in the middle path of love, there is place for modesty. Love itself teaches modesty. 'Prema' is the teacher, who teaches us the 'Sheel'. But if you move into the top most rung then there is no importance of modesty. Mostly, the true lover is very modest and my 'Gangasati' says that the 'Sadhu' who is an embodiment of 'Sheel', bow down and touch his feet again and again. So, Baap! In the 'Param-Prema' what 'Sheel'? What method or what prohibition? But the question here is about 'Dharma' saying that the king should not just be 'Dharmic', but he should be 'Dharma-Sheel'. Here, by 'Dharma-Sheel' is a word indicating Sri Bharat's nature. We need, 'Dharmasheela nar naahu'.

There are three parts of a fruit. Say, let's take a mango. In a mango there are three parts. The outer skin, the stone seed (Guthli) and the Rasa or pulp. The 'Manas' gives out three definitions of Dharma. That is why I had said that the king should not be 'Dharmic' but he should be 'Dharma-Sheel'. The countries, where the rulers have been only 'Dharmic', they have all become zealots. And this bigotry or fundamentalism in religion has only resulted in violence and terror. Therefore, one is Dharma and the other is just a semblance of Dharma. The other is the 'Dharma-Saar' or the essence or the 'Dharma-Bodha'

or the knowledge of Dharma. If I have to say then I would say that the knowledge of Dharma and the modesty of Dharma. Maharaja Dasaratha is indeed an embodiment of Dharma. Sri Bharat says that my father is very 'Dharmic or pious. But the king should be very modest and imbibe Dharma in his rule. Sri 'Raghavendra' is the 'Dharma-Sheel'.

Many people drink the juice or they take the juice or the essence of Dharma like I have seen it and I am sure you might have also seen it particularly, in our villages due to poverty, the people are not able to enjoy the mango fruit daily in the season but at times when the father gets a kg or two of mangoes home then the entire family of course have the juice but try and suck the kernel and the skin right up till the last strand or the last drop from it. I have also seen that at times they even consume the skin. Many people just take the juice but the stone-seed is equally important for more trees to grow. Without the stone-seed, the mango groves and trees shall become extinct in no time. Dharma is necessary, at times the impression of the Dharma is also necessary but the greatest is the 'Dharma-Sheel' according to the 'Manas' which is the pure juice. That is why, Guru 'Vashishtha' says that Bharat, you do what you think or what you say!

Samujhaba kahaba karaba tumha joi|
Dharma saaru jaga hoihi soi||

We stop at the Dharma whereas, you go right up to its core essence. We are just infatuated with the skin and the stone seed! By 'Dharma-Sheel' I mean the core essence of Dharma.

Though, all the three are equally important, the skin, the stone-seed as well as the juice. But we see that someone just stops at the skin, the other at the skin and the stone-seed and another has got all the three. And above all the three the highest is the one who has left all that was unnecessary and only taken what was important, the Dharma-Saar. In understanding the scriptures or Dharma, I and you just get stuck on the word or the literal meaning, then it results in disaster. Please do not interpret the scriptures just literally. Let your 'Sadguru' decipher the word for you. I would like to quote a statement of 'Osho' and he says that the 'Sadguru' is the living text. He cannot be locked up in a cupboard, instead he walks in the skies. He is not stale but fresh and new every moment. He is not ancient, he is eternal. The 'Buddha-Purusha' is the living text!



Come, let us move a bit further with the sutra of the Upanishad. The 'Akhand-Rasa' of food or the diet of Brahman; 'Jenney sadaay bhajanno aahaar'. The Rishi of the Upanishad is referring to this rasa as the 'Swarga'. 'Akhandaka rasa homa'. If you perform the 'Yagna' and you pour ghee into it, offer ablutions or whatever you have offering you pour into it, but while doing so if you experience 'Akhand-Rasa' then this act of 'Homa' is your 'Swarga'. The fruit of very many great 'Yagnas' is said to be 'Swarga'. At one point, it has been said that for a person adept in warfare, he too has the right of 'Swarga'. The ones who are martyred in war, attain 'Swarga'. This bait is even offered by Sri Krishna to Arjun that if you win, this will happen, that will happen and you shall attain 'Swarga'. Therefore, when one performs 'Yagna' and in doing so he derives 'Akhand-Rasa', he is interested and enjoys doing it, those moments or that act of austerity becomes 'Swarga'. Further, he says, 'Akhandaka rasa japaha', this is a very beautiful statement. Taking the 'Berkha' or the 'Mala', you are sitting and doing the 'Japa' of 'Harinaam' or any other Divine name and while doing so, you get immersed in 'Akhand-Rasa', then the 'Upanishadkaar' says that this is an experience of Swarga. 'Akhandaka rasam swargam akhandaka rasaha svayam'. The 'Swarga' in itself embodies or represents the 'Akhand-Rasa'. Therefore, where all, you and I experience eternal bliss, it is 'Swarga'. The 'Upanishad' has stated quite a few things therein but I just wrote a few sutras for our understanding. So, Baap! Wherever, I could see the description of heaven, it is amply clear from them that it is not a place but is indicative of a state of being.

As per the 'Manas', in the description of the 'Swarga' it is said that the 'Kaamdhenu' or the 'Surdhenu' is present there, the 'Kalpataru' or the 'Kalpavriksha' is there, in the 'Nandanvana' of the 'Swarga-Loka', the 'Kalpataru', the wish fulfilling tree and the 'Kaamdhenu' is there who grants everything or anything one may want. Now, Goswamiji asks that how does he present it? Goswamiji says that the 'Ramkatha' in itself is the 'Surdhenu' of 'Swarga' or the 'Kaamdhenu'! When he is describing the 'Ramkatha', he says, 'Ramkatha surdhenu sama sevata saba sukha daani'. The 'Ramkatha' is just like the 'Surabhi' of the 'Swarga-Loka' and by serving it gives all round bliss. Someone asked Baba that what is this 'Swarga'?

'Santasamaaj surloka saba'. Goswamiji says that the Saints, the truthful, Sadhus, gentlemen, their groups or gatherings is what is 'Swarga'. 'Ko na sunnai asa jaani'. The 'Ramkatha' is the 'Surdhenu' and can only be heard in a gathering of Saints and not in the gathering of scoundrels. So, here the assembly of the saints is 'Swarga'. 'Santa samaj surloka sama ko na sunnai asa jaani'. Where there is the Swarga of the gathering of the saints and the 'Ramkatha' is present there as the 'Surdhenu' which provides happiness to one and all. Now, who will not hear such a divine 'Ramkatha'? In this way, a description of Swarga is given in the 'Manas' and the gatherings of the Saints or the nobles is the 'Surloka'. In this 'Surloka', one gets 'Amrit' to drink, which makes one immortal but not fearless. And in time, fall down or are sent back from there!

The 'Ramkatha' amidst the gathering of Sadhus, over and above the 'Katha-amrit', has the 'Leela-Amrit', the 'Naama-Amrit', the 'Roopa-Amrit', the 'Dhaama-Amrit' and the nectar which will never get destroyed and the 'Gopis' say, 'Tava kathamritam tapta jeevanam'. Therefore, the 'Ramkatha' in this gathering of the Saints, the 'Surdhenus' is 'Swarga' and there, this nectar or 'Amrit' in the form of the 'Katha' is consumed all the time. One goes to heaven by the virtue of his virtuous deeds and the moment their balance is exhausted, he is sent back. But in the 'Swarga' of the 'Ramkatha', the moment one enters then there is no exit. Then it is no more in your hands. Can you stay without hearing the 'Katha'? Well, there are exceptions everywhere but from a universal perspective, by the grace of the Guru, if we have got the entry then can I ever want exit and who would want to? You too have entered, how will you ever get out? There is no going back or falling down from here! Just be immersed in the 'Katha-Rasa' and such a 'Swarga' we can get only in the company of the nobles and pious people. In one more definition of 'Swarga' in the 'Manas', Goswamiji says-

Jahan jahan Rama charan chali jaahin|
Tinha samaana Amaravati naahi||

Wherever the lotus feet of Sri 'Raghavendra' have set foot, the 'Swarga' is nothing in comparison with each step taken by the Lord. Wherever Sri Rama set His foot, the heaven pales in comparison. Absolutely correct! Wherever the Almighty's lotus feet are there and here we

are not just talking about the Divine foot prints, by the 'Charan' like we say in Gujarati means, 'Aennu trijju charan kyun? Aettly kay trijji leetti kai? Pahellu charan kyun? Pachhi chelley naamnu charan kyun? Chhelli pankti kayi?' So, even this is called 'Charan'. Here, Lord Rama's 'Charan' means that Lord Rama's sutra wherever has appealed to an individual, in front of this the 'Amaravati' is nothing. For the person who has imbibed a 'Chaupai' of the 'Manas' in his heart, for him, the heaven is right there within. So, this is also a definition of 'Swarga' as given in the 'Manas'. And-

Ramu Lakhana Sita sahita sohat parana niketa|
Jimi baasav basa amarpur Sachi Jayant sameta||

The Lord along with Sri Lakhana and Mata Sita is living in a hut of leaves and grass (Parnakuti) just like 'Indra' living in the heavens along with 'Sachi & Jayant'. This is an allegory created by 'Tulsiji'. Just like 'Indra' is residing in the 'Swarga-Loka' with 'Sachi', his wife and 'Jayant', his son. Seeing the Lord staying at 'Chitrakoot' in the 'Parnakuti', Goswamiji says that seeing them it seems as if 'Indra' is living in 'Swarga'. Here, 'Indra' refers to the Divine and therefore, Sri Rama is the Divine incarnate. The Lord of our sense organs (Indriya) is also referred to as 'Indra' but here we don't mean just the sense organs. Like in the Vedas, 'Indra' represents the Almighty, in the same way, Sri Rama is the Almighty, himself! Here, the Lord of all the senses, and this 'Indrottama-Pada' is referred to as the 'Rishiksha' by the 'Gita'. In other words, 'Rishiksha' means the Lord of the senses or the Master. Oou of the many names of Lord Krishna, 'Rishiksha' is one of them.

So, Baap! The Lord is in the forest. Whether it is the forest or the home, if 'Sita' or 'Bhakti' and 'Lakhana' or 'Vairagya' or disinclination are accompanying Sri Rama who embodies the 'Param-Viveka', then irrespective of the place or surroundings, it is 'Swarga'. 'Jo jana rakkhey vishaya rasa'. In the 'Dohavali-Ramayana', Goswamiji says that one who is able to come out of the snare of the senses very deftly and 'Jittney Rama saneha' and he is ripened in the love of Sri Rama or is immersed in the Sri Rama who is nothing but love! 'Tulsiji' says that such a person is very dear to Sri Rama. 'Kaananna basahuti', whether he stay in the forest or he stays at home, it makes no difference. So, Sri Rama in this way turns the hut into heaven. It is in our own hands what we want our dwelling to be. Whether we

want it to become the 'Mangal-Bhavan' or the 'Kopa-Bhavan' is our choice. By the grace of the Guru, whatever descriptions of 'Swarga' I can see in the 'Manas' or I can find in some other texts, I am going on sharing with you.

'Bapu! I have been having this question plaguing my mind for a very long time. 'Ravana' who is a great 'Tapasvi' and performs very difficult and hard penance to obtain great boons from Lord Shiva and Lord Brahma. Before he abducts Mata Sita, he admits that he is not able to do any 'Bhajan'. So Bapu! What is difference between 'Bhajan' and 'Tapasya'? There is a lot of difference. 'Tapasya' is a sort of an austerity whereas, 'Bhajan' is not only a type of austerity but is the nature of the 'Bhajanandi' person. 'Tapasya' is different. The fruit or the results of 'Tapasya' also vary. 'Tapasya' is very hard whereas, 'Bhajan' is filled with love. The 'Tapasya' makes a person dry whereas, the 'Bhajan' makes the individual a 'Rasika'. At times the 'Tapasya' results in deformity in the psyche of the individual whereas, the 'Bhajan' keeps one immersed in love. 'Tapasya' leads to pride or ego whereas, 'Bhajan' makes a person 'Raank' or very humble. 'Bhakti ray karvi aenney raank thayiney rahevun'. So, in my opinion there is a lot of difference between the two, Sahib! Many a great ascetics are performing 'Tapasya' and are immersed in 'Rama'. This too is a way, of course but the ones who want to do 'Bhajan' don't want to be consumed by it. I have said this many a times, 'Saakar khaavama jay Ananda avvey eei saakhar thai javvama Ananda nathi'. 'Bhajan' continuously remains in one rasa. Even the 'Tapasya' can lead to one's emancipation, there is problem with that!

The Upanishad says that if we learn to accept each and every situation then this shall become your 'Swarga'. What can be a greater description of 'Swarga' other than this? This is our problem! We are unable to accept what this moment has held out for us. The greatest amongst all the 'Akhand-Rasas' is acceptance, which is 'Swarga'. Then you can make this Sutra that acceptance is 'Swarga' and non-acceptance is 'Naraka'. Yaar! You may try your utmost or toil day in and day out but there is no other option than to accept it. We have to accept it either readily or out of force. Let us try to learn from the Avatars and the 'Buddha-Purushas'.



Katha – Darshan

- ◆ By the 'Bhagwadkatha' the ego of an individual diminishes.
- ◆ Bhajan' is not merely a form of an austerity but it is the nature of a 'Bhajanandi' person.
- ◆ The penance is very harsh whereas the 'Bhajan' is very soft and filled with love.
- ◆ In order to attain Bhakti, Shakti and Shanti, one has to go inwards.
- ◆ The zealotry of religion has not given anything other than violence and terrorism.
- ◆ Nothing can be greater than being able to serve a Supreme Soul during the last stages of His life.
- ◆ The 'Buddha-Purusha' is the safest and the best corner to bury your head and cry!
- ◆ Our 'Sadguru' is our only 'Niyati'.
- ◆ The Saint who integrates or unifies the World is 'Swarga'.
- ◆ If there is peace of mind, a healthy body and a quarrel free household, it is 'Swarga'.
- ◆ To give up all that is unnecessary with complete awareness is 'Swarga'.
- ◆ The place where you can experience untainted or pure bliss is 'Swarga'.
- ◆ Swarga' is not a place, it is a state of being!
- ◆ One may have all the comforts and pleasures under the Sun but without peace of mind it is useless.
- ◆ The 'Amrita' of renunciation is contained in a pot of detachment (Virati).
- ◆ The bad company is the cause of the downfall of many a great ones.
- ◆ The greatest refuge is to accept the refuge of 'Niyati'.
- ◆ Ekanta' is the pathway leading inwards.
- ◆ Three things; benevolence, forgiveness and the boon you get should never be misused!
- ◆ The more successful or greater one is in his own sphere, the greater are his problems!
- ◆ Our journey should not stop at the flower, instead it should go on till the fruit and further up to the Rasa!

The inward journey to the 'self' is 'Swarga'.

Baap! Let us all go to the 'Raj-Durbar' of 'Ayodhya' where the Guru is seated, the Muni folk are seated, the learned scholars are present, and the people are present, whether the mothers were present or not, is not mentioned in the text. But, my 'Dadaji' used to say that, 'Beta! When Sri Rama was supposed to address the court then Mata 'Kaushallya' had very humbly requested that if it does not infringe the norms of the court, can we be present there?' Following the tradition of 'Acharyadevo bhava', Guru Vashishtha was asked and he had readily consented. No one should misunderstand that women were not allowed in the court and 'Raghuvansha' has always been very progressive. In the 'Durbar' which assembled after the passing away of Maharaja 'Dasaratha', the mothers were present in the court. A very serious discussion ensued and they participated and contributed in it fully. So, when Sri Rama is going to address the gathering, without infringing upon the dignity of the court, the mothers were present. If Mata 'Devhuti' can listen to 'Bhagwan Kapil' then why can't Mata 'Kaushallya' listen to Sri Rama? The entire court had assembled and there was a pin drop silence. The Lord began His address with an opening remark that whatever I may say, after hearing it please do whatever you all think best! If for any reason I utter anything which is injudicious (Aniti) then without any fear please stop me in between without being under any sort of an influence or pressure. Please hear in your own way! This was the opening statement made by Sri 'Raghavendra' and these lines have been spoken by Him-

Aehi tana kara fala bishaya na bhaji

The result or the fruit of this human body is not just the enjoyment of sense pleasures. The 'Swarga' too is of a limited duration and is painful in the end. Then talking about 'Bhakti' and the nobles, Sri Rama uses the word 'Swarga' once again and says-

Preeti sada sajjan sansarga|
Trina sama bishaya Swarga apabarga||

Who is great? The one who is always in a noble company. There are nine characteristics for attaining 'Swarga'. One of them is the company of nobles. Yesterday, a youngster was asking me that Babu! The word 'Swarga' is a combination of 'Swa' and 'Ga', so kindly enlighten us regarding this. At that moment, I did not say anything but I am trying to speak on it now. 'Swa' means our self. And 'Ga' means to go or 'Gachhanti'. The simple explanation will be the journey towards the self is 'Swarga'. Not outward but inwards! You and I, by the grace of the Guru, the grace of the 'Acharyas', by the grace of the scriptures, the saints, by the 'Atma-Kripa' and the grace of the Ultimate reality or the 'Astittva' let us go inwards! Where shall we go? 'Ga' means going towards 'Swa'! Not an outward journey, but an inward journey. Not living under the influence of others but living by our own nature. How subordinated are we? While hearing the 'Bhagwadkatha' or any scripture for that matter, contemplation, profound and repeated meditation, self-study or while speaking, if we begin our inward journey towards the self then this shall become the road to 'Swarga'. Our wandering is outwards.

Therefore, in order to move inwards, to start our trek towards our inner 'Swarga' or 'Swa', there are nine sutras. One out of these nine is, 'Preeti sada sajjan sansarga'. Being in noble company. To sit close to the 'Buddha-Purushas'. Not to talk unnecessarily. To sit in the company of the great realized Fakirs is 'Swarga', to live in their divine vibration or their divine aura is 'Swarga'. Why, till this day people sit in silence close to the tomb of 'Nizamuddin Auliya' and cry? Because, they are receiving something from there!

My dear brothers and sisters, we are discussing the means of going inwards and one sutra for it is, 'Sajjan sansarga'. When we are in the 'Katha', mostly our mind is directed outwards but we start inching inwards slowly and gradually. The second sutra is 'Ekanta'. 'Ekanta' is the doorway to go within. In the beginning, 'Ekanta' tries to push the mind

outwards, for sure and we are accustomed to this trajectory or path more. But if you don't pay any attention it begins to come around just like a very naughty child who does not listen but as you start to overlook him, slowly after a lot of naughtiness, it tires and goes off to sleep. In the same way, the mind is also a very naughty child and needs a similar sort of behaviour to make it come around. It is a matter of experience. The 'Ekanta' is very beneficial. It is worth a try! Whenever you get an opportunity, try and be alone for a while. Perform your duties but slowly and steadily practice an inward movement. And for any reason, you can't then also you don't lose anything. If you couldn't, no problems! At least fancy your chances for once of being in 'Ekanta' or alone!

I am very fond of 'Ekanta' and it does not mean that I am a very realized or an awakened soul but 'Ekanta' has now become my nature, I Love being all alone! Many people say that the place where Babu stays, how many people would be meeting him? Our bad-luck, we can't meet him! Just ask these people? I don't meet anyone. I prefer sitting alone in my room all by myself! I just come out to have my meals and for doing my 'Yagna-Yaag'! This does not mean that I don't meet anyone. But 'Ekanta' has become my nature. It is a little bit of my personal experience by the grace of my Guru that the 'Ekanta' helps opening the doors for our inward journey.

Therefore, one way to move inwards is through 'Ekanta'. Another very useful and time tested means is 'Maun' and I have a first-hand knowledge about it by Guru's grace! 'Maun' carries us within! It is very beneficial. In the beginning, it is a bit difficult. When the other person is unable to understand our sign language then instead of perception, we tend to get angry. In the beginning we try and instruct through gestures. But 'Maun' is a sure shot inward path. 'Lao-tzu' says that in between your speaking and just beginning to speak, the truth gets diluted. Well, this is a losing proposition. The great men have spoken for up-lifting the society. They have created these great texts for the benefit of mankind but their true nature is 'Maun'. To go on talking is considered to be a calumny. So, the first sutra is noble company. The second is 'Ekanta' and the third is 'Maun'. The fourth step towards inward journey is quite a simple one. We can do it very easily. I had taken the help of the Gita' earlier and I shall do so again and I remember the Shloka as well-

Nirmaanmoha jittasangadosha
aadhyatmanishtha vinivrittakamaha|
Dvandairvimukta sukha-dukha
sanggyahi gachhantya moodhaha paddamavyayamtatt||

Whose company we shall keep and who's should we avoid has to be decided by our own 'Viveka' or wisdom. The wrong company becomes the cause of the downfall of many a great men and turns us totally outwards. If I try to explain this point through the 'Manas' then you will notice that how badly this affects the individual and completely derails their plans, just think! 'Mata 'Kaykaye' is the mother of Sri Bharat. In the 'Ramcharitmanas', Bharat is the crest jewel saint or the crest-jewel 'Bhakta'. The mother of such a saint is also influenced by the wrong company of 'Manthara' and her mind gets deluded and completely turned upside down! 'Kaykaye's intellect is completely corrupted by her, Yaar! She overpowered her thinking!

So, Baap! 'Kaykaye' has this trash or filth put inside her. Though, she is extremely fond of Rama and prays that in my next life, may I get Rama as my son and Sita as my daughter-in-law, this was on the surface but there was some filth lying accumulated underneath and because of this weakness, she is exploited by 'Manthara'. We should be extremely careful about the company we keep. The mother like Mata 'Kaykaye! And they both stay in the same town, on one hand such a great Saint on the other had wickedness personified both stay at 'Ayodhya' and under the same roof. And the behaviour of both of them are similar in this way-

Sant saha hin dukkha para-hitt laagi|
Para-dukha hetu asanta abhaagi||

'Tulsiji' says that the Sadhu tolerates pain for the welfare of others for their happiness and their benefit. And the wicked will undergo pain in order to harm or hurt others. Troubling the other person or working towards his downfall is the sole motive of the fiend or the rogue. 'Manthara' fall in this category. Whereas, Bharat comes in the category of a saint whose sole objective is the well-being of one and all even at the cost of undergoing immense hardships himself. In the 'Ayodhyakanda', the characteristics of both are similar but their objectives are just the opposite. The characteristics of both Sri Bharat and 'Manthara' are somewhat similar. One is sad for the suffering of others whereas the other is sad because she is

unable to see the happiness of others. Both are suffering. The Sadhu as well as the 'Asadhu' both are unhappy. This is the difference between them but both are givers of pain and they both suffer. When the saint goes, it is very painful and when the fiend comes, he heaps pain.

Baap! Both, the saint as well as the fiend burn within with pain. Bharat is a Sadhu, how does his heart burn? 'Rama Lakhana Siya binu paga panahi'. Sri Bharat is pained thinking that the Lord, Bhaiya Lakhana and Mata Janaki are roaming in the forest bare footed. Just imagining it, his heart breaks! But, what does 'Manthara' say? 'Rama tilak suni bhaa urr daahu'. Thus, we see that both, Sri Bharat as well as 'Manthara' are seething in pain. Sri Bharat is burning with the agony of the fact that my Rama is walking the thorn laden difficult terrain of the forests and on the other hand the jealousy that Rama is going to become the king. Just see, how beautifully 'Tulsi' paints this picture of a Saint and a skunk. I have elaborated a bit on this point so that it becomes amply clear as to whose company we should seek and who should be avoided because their actions seem similar. At times the 'Saint' appears to be a bit more influential and we miss out

in understanding him. 'Mathara' tells 'Kaykayei', 'O Bhaamini! Since the time I have heard about your ill, I have lost my appetite and my sleep. And Sri Bharat says-

Aehi dukkha daaha dahai din chhaati|
Bhooka na baasar neenda na raati||

I don't feel hungry during the day and can't sleep at night. Both are moving parallel to one another. This is beauty of the 'Ramcharitmanas'. Should I give some more examples? Sri Bharat as well as 'Manthara' are both great speakers. Sri Bharat narrates the 'Kathas' of the 'Shrutis & Puranas' to the mothers, so that their grief can be abated a bit and to reassure them whereas, 'Manthara' speaks to fan the flames of jealousy and hatred. But, both are accomplished speakers. Sri Bharat is the 'Bhagat Shiromani' whereas, 'Manthara' is the 'Kapat Shiromani'. The word 'Mani' appears at both the places. Just try and imagine! So, we are discussing that the journey towards the self or 'Swa' is 'Swarga'. And this is the fourth sutra that one has to be extra cautious of the company he keeps. The fifth sutra; our discussion was with a 'Mahatma' and he was speaking about some sutras. I too, added a little bit to it as per my understanding. The 'Mahatma' said that this shloka

conveys the path for the inward journey and one point to note for the same is that when a person can remain equipoised or balanced in happiness as well as pain. Talking about it at length is very easy but both, you and I are the passengers of the same ship. It is quite tough to remain balanced in sorrow and happiness.

The sixth sutra that comes was that please don't live by carrying the burden of debt. Lead a very natural and simple life. This is the 'Matla' of a 'Ghazal' written by 'Shobhit Desai'-

Aapnney pottanu Jeevan dhannya tthainnay jeeviye,
Shanney mattey aapnney koi annya tthainney jeeviye|

The one who is not self-contented, will not be able to travel within. We are just wandering listlessly! Why did 'Mahaprabhuji' stress so much about 'Annyashraya'? Will 'Mahaprabhuji' become angry if you bow down to others? We have to follow the deeper meaning that we should not peregrinate or deviate! He means to say that don't get influenced by others and forget your natural path. My 'Tulsi' too has chosen the word 'Ananya'. 'So ananya jaakkay assi matti na tarrai Hanuman'. This is 'Ananya'. Somehow, it has become a fashion to try and become like someone else! Let us all try and get hold of the real thing and examine ourselves in its light instead of trying to copy others. Sitting at the feet of the 'Buddha-Purusha' we should become, 'Appadeepo bhava'. Let us examine ourselves or search and understand in this light that we are not here to copy someone but enlighten ourselves! Without thinking, we are only busy and wasting our time and energy in trying to copy others!

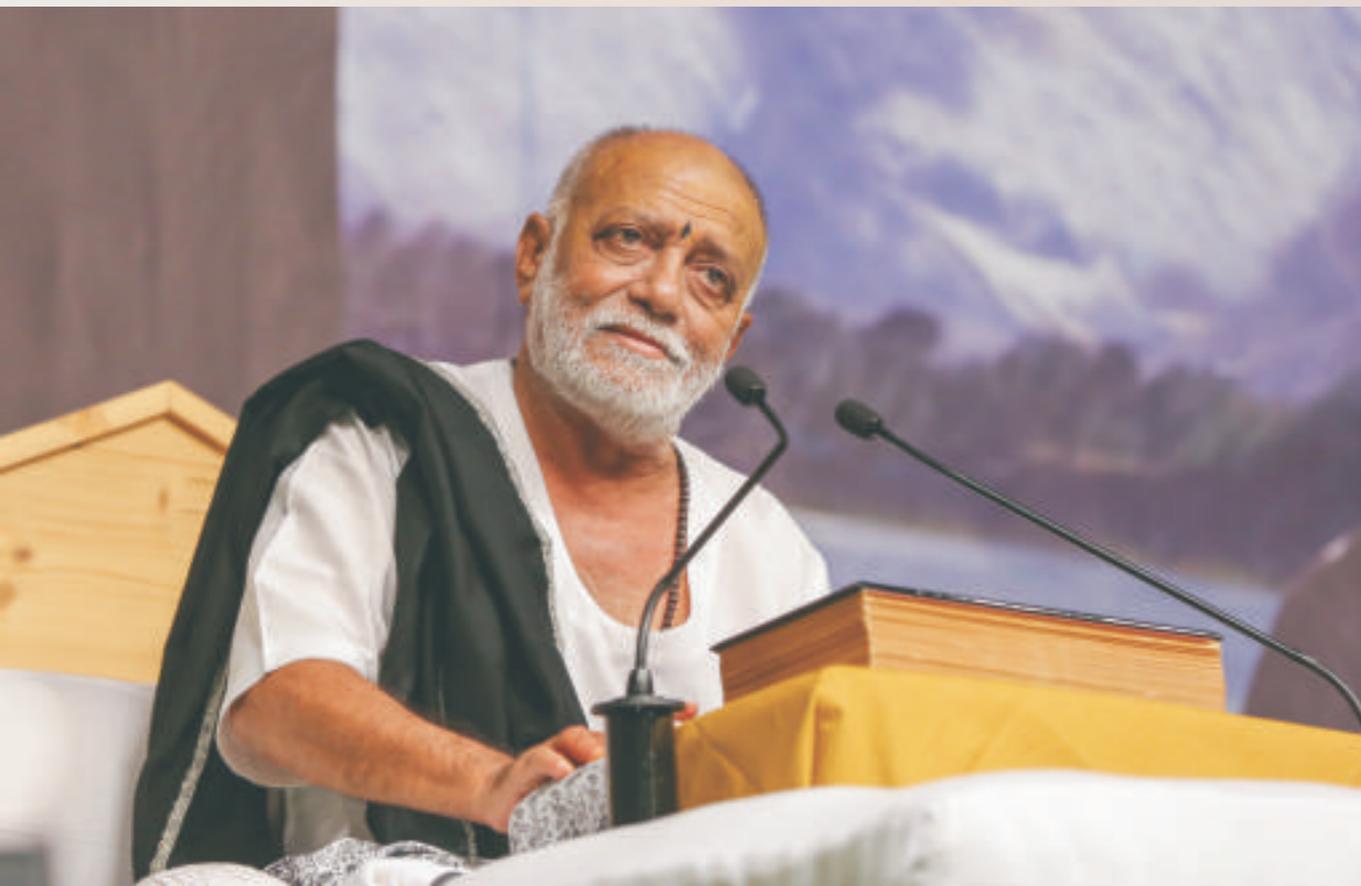
The next sutra which follows says that we know the happiness and sorrows or profit and loss of the outward journey, fine but are unaware about the inward journey. That is the reason that people are scared to go inwards. This requires the fearlessness obtained by the grace of the 'Buddha-Purusha'. Without this fearlessness we shall not be able to move inwards and do the 'Aantar-Darshan'. This is very important. The 'Bhagwadgita' terms it as 'Abhayam'. This asylum or protection is necessary Sahib, because the inward path is very scary. And this comes only from truth. It is an absolute fact that without truth, one cannot become fearless. I am a firm believer of this fact that without truth, you can never be fearless. So, even this sutra was also discussed that you have to be

fearless in order to move inwards. The next sutra is that one needs a firm belief or total trust. 'Mahaprabhuji' terms it as, 'Bharoso driddha innha charannana kero'. Total trust or belief! People ask that how much can one believe or trust! And till when? How far can we go on believing? This question itself is baseless. Trust means TRUST, belief means BELIEF! My 'Tulsi' has written a 'Pada', 'Bisvaasa ek Ramnaam ko'. Just a single pointed belief!

Therefore, I feel that for the inward journey or inner acceptance, the belief is of prime importance. This sutra was also discussed at that time. One more sutra was discussed at that time and it is, the lesser your desires, the easier will be the inward journey. This too is a sutra from the 'Gita', 'Vinivrittakamaha'. The more one is free from desires or attachment, the further will he be able to progress within. Well, whatever is essential or necessary one has to desire, of course! Years ago, this discussion had taken place at 'Gyan-Guddadi' about the inner 'Swarga' and yesterday, thinking about the query of this youngster that what should be done by the person who is desirous of the inner 'Swarga', this old memory came back and I shared it with you all.

So, we are engaged in a 'Sattvic & a Tattvic' discussion about 'Manas-Swarga'. Before, I enter into the 'Katha', let me take up a few questions. 'Bapu! Yesterday, you had said that even the Almighty does not try to overrule or interfere in between the 'Niyati'. After all, what is this 'Niyati'? Are, 'Praarabhdha, Bhaagya, Niyati' all synonymous terms? Is there nothing beyond 'Niyati'? Do all our Karmas revolve around this 'Niyati'? Bapu, 'Niyati' is mostly referred to in a negative context. If it is 'Niyati' alone which decides our present then why is it not referred to positively? Who is the creator of 'Niyati'? Bapu, is 'Niyati' only accepted in the Hindu religion who believe in rebirth or is it accepted universally? Bapu! Kindly explain this concept of 'Niyati'. Bapu! We are ignorant about 'Niyati' so kindly enlighten us! 'Niyati' has been explained in this 'Chaupaai' by 'Tulsiji';

Rama keenha chaahahi soi hoi|
Karrai annyatha asa nahin koi||
'Acharayacharan' terms it as 'Bhagwadd-Ichha'!
Hoihi soi jo Rama rachi raakha|
Ko kari taraka badhaavai saakha||



When the doer-ship comes then along with it, a sense of pride sets in. We are unable to swim in the Ganges of 'Niyati'. The one who can master this art of flowing in the tide of 'Niyati', for that person, the karma is neither a burden nor a fruit! He goes beyond both of them. That is why, it is a bit difficult for me to explain but I would like to assure you that fate, fortune, destiny and 'Niyati' are not synonymous but they are 'Sagotri' or related or belong to the same family. They keep on steadily going up and 'Niyati' is the top most peak. It is beyond the reach of ordinary mortals like us. Even Lord Shankar has accepted 'Niyati', for it happens to be the highest peak. Can anyone kill Lord Krishna? Who declares in the 'Gita' that I am 'Amrit' as well as death! Who can kill Him? But He too accepts the laws of 'Niyati'. Though, it is a very obscure question. The one who has asked it, is indeed very intelligent. It is a very nice question and I salute his understanding.

Before I move forward, in this discussion at 'Gyan-Guddadi' there were eight sutras and I left out one which came to my mind as we all were doing the 'Kirtana.' If you pick up a 'Berkha' or a 'Mala' and do the 'Japa' of any Mantra or any Divine name then, this is not outwardly inclined but it is a means of going inwards! So, the ninth sutra which that 'Mahatma' had told me regarding 'Swarga' was to turn inwards while remembering or chanting the Divine name of the Lord. I have been repeating this for a very long time and shall continue to do so that we can expound on any subject by the grace of our Guru or Saints and 'Acharyas' but ultimately what matters is the 'Harinaam'. The Divine name is the ultimate or the last word! In all the four 'Yugas' or all the four Vedas, the glory or the influence of the Divine name is irrefutable! And I always tell the youth that you go out, travel, study, and progress a lot Baap! Wear good clothes and follow the Indian traditions or culture. Eat the food that you can offer Sri 'Thakorji' as 'Naivedya'. Do all this. At night, after you have finished watching the TV, okay even seeing you phone and sending SMSs and all that you want to do but after doing everything when you retire and are lying down in bed, just before you fall off to sleep, for five minutes at least just remember or pray to your 'Ishta'! Just do the 'Hari-Smarana' for five minutes. I have seen and even heard from many a great souls that only and only the 'Harinaam' matters in the end.

Come, let us take up the 'Katha' a little bit. Maharishi 'Vishwamitra' travels to 'Ayodhya' to ask for Sri Rama to protect his 'Yagna'. Goswamiji says that he is a 'Maha-Muni' and a 'Gyaani'. He resides at a very auspicious and a holy place, 'Siddha-Ashram' at Buxar. He performs, 'Japa, Yagna and Yoga'. But he is afraid of 'Mareecha and Subaahu'. Whenever he begins any austerity, these two demons come and obstruct it. Whenever you begin an auspicious ceremony and if again and again there are obstacles in the way then how will you take it, whether as an obstacle or a stepping stone to attain God? When we see this topic, it seems that it is an obstacle because he had to stop his austerities umpteen number of times. Now, from the other point of view, this very obstacle paved the way for him to go and ask for Sri Rama. If this would not be the reason, he would not have gone to 'Ayodhya' and asked for Sri Rama, even though, it was close by! And without Rama, the great work which remained to be fulfilled, a universal expedition or journey by the Lord would have remained undone.

I am presenting an opposite aspect before you for the simple reason to reassure you because many a times people come to me and say that we were celebrating such an auspicious and a joy filled event but all of a sudden such a calamity struck that everything came to naught! Even the problems or the calamities know when and where to go. The obstacle does not go where there is inauspiciousness. Even the calamity or the problem seeks emancipation that is why it goes where ever it sees auspiciousness. Please change your outlook! Why do we see that mostly the great personalities are afflicted by a dreadful disease? The disease also wants to touch and get blessed! Maharishi Raman suffering from cancer, this is somehow an unfathomable fact that the one who can cure many a dreadful diseases just by a mere touch, he had to suffer from cancer! 'Thakur Ramkrishnadev' suffered so much because of cancer, the one who could speak to Ma Kali one to one at will! Therefore, let us try and see it positively. I have been doing the 'Katha' for so long and sometimes it so happens that the pergola or the arbour comes down crashing. At times it rains incessantly and due to which the schedule gets disturbed and we might have to stop the 'Katha' by a day or two. I have even noticed that at times someone passes away during the 'Katha'! An elderly person or anyone for that matter,

either due to excessive cold or maybe a heart attack passes away and then we perform his cremation at that 'Teertha' or wherever it has occurred. It becomes difficult to convince the people because the ones who think at the base level and whose mind has not ripened enough think, 'Arrrr! From where has this calamity struck?' No, it is not a calamity, the inauspicious wanted to come and embrace the auspicious.

Therefore, the obstacles created in the 'Yagna' of Maharishi 'Vishwamitra' opened up a new vista for him. Because, the Almighty or the supreme reality for whom he was doing the 'Japa, Yoga, Yagna' had already incarnated at 'Ayodhya' and by this time had completed His studies and had become a full grown youth at Maharaja Dasaratha's place. If this problem would not have bothered him, 'Vishwamitraji' would not have gone at all! So, this obstacle proved to be a boon for him. If our 'Bhajan' is true then even the obstacles turn out to be beneficial. You do the 'Sunderkanda-Paarayanna' every day and read it diligently but try and contemplate or ruminate over it. May by the grace of 'Allah' such a problem or a situation does not arise in anyone's life but if it does then please go on repeating these lines from the 'Sunderkanda'-

Garala sudha ripu karahin mittai|

Gopada Sindhu anala sittalai||

People say that the moment we sit down to do the 'Bhajan', the problem comes from nowhere. Even the problems want to come and meet you! That is why, it comes!

The journey of Maharishi 'Vishwamitra' begins. Bathing in the holy 'Sarayu' river, he enters the durbar of Maharaja 'Dasaratha'. The king, welcomes the great sage respectfully and offers him food. 'Muni Vishwamitra' has the Prasad. Then the king enquires that 'Maharaj'! How can I serve you? In reply, the sage narrates the problems he is facing from the demons. O mighty king! I don't seek any wealth or riches from you but I seek your progeny. Please hand over Rama and Lakhana for my protection. These words were beyond the king's wildest of dreams that someone will ask him to give his sons! I have been blessed by them in my old age after so long and now this sage is demanding that I hand them over to him! He declines! When there is excessive love then this sort of stupidity sets in and because of his love and affection for his sons, he refuses. But, Guru 'Vashishtha' salvages the

situation and asks the king to accede to the sage's request and says, 'Rajann! Please give them'! The Guru commands and the king obeys without saying anything and hands over Sri Rama and Lakhana to the sage. The two brothers along with the sage step out on their first expedition into the forests. Seeing them, 'Taaddka' tries to pounce upon them filled with rage. Guru 'Vishwamitra' points out and says that 'Hey Raghava! Her offspring come and disturb me. From this point the Lord embarks to fulfil the objectives behind His incarnation. Sri Rama, to begin the act of liberation, does not destroy the demons first, instead He first of all destroyed the source from where the demonic forces emanate. The 'Vyaaspeetha's' interpretation is that the Lord destroyed the birth place or the foundation of the demerits. Sri 'Raghavendra' mounts an arrow on His bow and in one shot killed her and liberated her.

The next day, the sage forgot all about performing the 'Yagna'. The Lord reminds him that please begin your 'Yagna'. We, are alert and stand in your protection. As the ablutions began, 'Mareecha' comes and attacks. The Lord shoots a blunt arrow to fling him far across the sea to Lanka. 'Subaahu' is killed and liberated. The 'Yagna' is completed without any problem. Maharishi 'Vishwamitra' had the means and austerities, weapons and the scriptures, mantras as well as the sutras. He had all

Yesterday, a youngster asked me that Babu! In the word 'Swarga' we have 'Swa' and 'Ga', so kindly tell us about it. If we do a very simple and a straight forward meaning then it would mean that the journey towards the self is 'Swarga'. Not moving out towards others but moving inwards. You and I, by the grace of the Guru, by the grace of the 'Acharyas', by the grace of the scriptures, by the grace of the saints, by the 'Atmakrupa', even the grace of the Supreme reality we are able to journey within! Not an outward journey but an inward journey! To live by our own nature and not under anyone's influence. 'Bhagwadkatha' or hearing any scripture, its thinking or contemplation, profound meditation, study and by speaking, doing this we start moving inwards then it becomes the pathway to 'Swarga'.

these six things. It is very rare for a person to have all these six in him. But, in spite of having all these, if Rama is not there, it is of no use. The presence of Sri Rama is most important. Therefore, only after Sri Rama and Lakhana came, he could accomplish his work. Rama is the truth and Lakhana is dedication or renunciation. Renunciation and knowledge or renunciation and emotion or renunciation and love, whatever you may call it! If there is no truth and dedication in our life then all austerities, means, mantras, sutras, scriptures and weapons will just be lying aside or will be a waste! 'Narsih Mehta' says-

Jjyaan lagi aatama tattva cheenyo nahin,
Ttyaan lagi sadhana sarva joothi|

The refuge or the protection of the Almighty fulfils everything.

The 'Yagna' was protected. The two brothers stayed there for a few days. Guru 'Vishwamitra' says that, 'Raghava! You have stepped out to fulfil and protect the 'Yagna'. You have already fulfilled my 'Yagna' but two more remain to be fulfilled. The first is the 'Prateeksha-Yagna' of 'Ahillya' and the 'Dhanusha-Jagya' of Sita. On hearing these words, Sri Rama as though in a haste, moves ahead. They are walking on foot and midway, they see an ashram. There are no birds or animals to be seen around. It is barren and an eerie silence enveloped it! It is the ashram of Maharishi Gautama. 'Ahillya' is lying still like a stone! The Lord asks the sage that whose ashram is this and who is this stony figurine? Sri 'Vishwamitra' says that it is Gautama Rishi's ashram. This stone like figure, is 'Ahillya', the wife of Gautama who has been cursed and begs for the sacred dust of Divine feet, so kindly bless her!

My dear young brothers and sisters, we err in life, there are shortcomings and we make mistakes or are at fault. But this topic of 'Ahallya' is a great reassurance for us. I like this statement of 'Krishnamurthy' very much. He says, 'Commit mistakes, do as much as you can, go on doing till the last but don't make it a habit and please don't repeat them'. After committing a mistake, when you realize that it was wrong; after realizing the consequence, just stop! And make it a 'FULL-STOP' so that the mistake is never repeated. So, when 'Ahillya' became a stone, it indicates that now she is fixed in her resolve of not repeating her mistake. The lesson for me and you is that that we all have certain weaknesses, we err, commit mistakes or are at fault, but resolve firmly that this was the

first and last! Never again! Don't fret in despair that OMG! I have committed such a grave mistake, now what will happen to me, I am finished and so on! No, just sit down with a firm resolve. If you can do so then you will not have to go to 'Ayodhya', Sri Rama shall come looking for you! A saint shall plead our case and pray to the Lord to shower His compassion on us! And the Lord shall do so!

My dear brothers and sisters, we all shall be uplifted or extricated or elevated, don't worry! But for any reason we have erred then let us learn from this topic of 'Ahillya' that we should become still and control our unsteadiness, we withdraw and completely contract all our 'Rajoguni' tendencies then 'Hari' will be forced to come for our emancipation. In this way, 'Ahillya' attained deliverance or extrication. In this regard, the 'Vyaaspeetha' has been saying that there are many thinkers in the world and they are great thinkers who present beautiful thoughts. Therefore, thinkers are dime a dozen but what about the deliverers or extractors? We need the one who can extricate us from the dungeons or deliver us from our mistakes. Just not thinkers, but saviour or a deliverer. Say, we might get many deliverers but what about the acceptors who accept us the way we are? Lord Krishna is a thinker, a deliverer and an acceptor as well! Just see, how many maidens He freed and then accepted them without any hitch! In spite of the slander or infamy, He went out and accepted them. Lord Rama also fulfils all these three! Lord Krishna too does all the three. Lord Rama is a thinker, deliverer and an acceptor. Acceptance is not easy!

After the deliverance of 'Ahillya', Sri Rama, Lakhanlalji and sage Vishwamitra along with the other Munis accompanying them proceed further. They arrive on the banks of the holy Ganges. The Lord bathes in the holy waters. He gave alms and gifts to the 'Teertha-Devas' and proceeded further. They reached 'Janakpur'. They stopped at a mango grove on the outskirts of the town. Maharaja 'Janaka' got the information and came with his entire court to meet and greet them. He for the first time has the 'Darshan' of Sri Rama. 'Videharaj' today became fully 'Sadeha' and was bewitched by the Divine beauty. He asks, 'Who are they?' The sage replies and he experiences Divine bliss! He then accommodates Sri Rama and the entire entourage at the 'Sundersadan'. Sri Rama and all the rest of them have lunch and rest for some time!



The 'Ramcharitmanas' is itself 'Swarga' !

Baap! In our discussion about the different aspects of 'Manas-Swarga', we are not interested in the temporary or short lived 'Swarga'. We seek the 'Swarga' which is permanent, infinite and is also 'Amritmaya'. We are principally involved in its 'Sattvic & Tattvic' discussion. Now let us do some more 'Darshan' of 'Manas-Swarga'. I have written down a mantra from the 'Atmaprabodha-Upanishad' where I found a beautiful definition of 'Swarga'. Today I even have one or two questions regarding the eternal 'Swarga' and the nine different steps we discussed yesterday and the way of going inwards and reaching the self. In fact, yesterday I had discussed it in detail. In the 'Manas' too there is an indication about it. That eternal 'Swarga', the 'Swarga' which is filled with the 'Amrit' consciousness or element, that where there is no fear, the 'Manas' has written quite clearly about it. When Maharaja 'Dasaratha' gives up his life unable to bear the pangs of the separation of Sri Rama, 'Tulsidaji Maharaj', though talks about something which is external in nature but we can take its reference.

Rama Rama kahi Rama kahi Rama Rama kahi Rama|
Tanu parihareu Raghubara biraha Rau gayeu Surdhaam||

Here, 'Surdhaam' means 'Swarga'. When 'Sumantra' returns back to 'Ayodhya' empty handed and says that none of the three have returned, hearing this 'Maharaja' decides that now there is no point in living without Rama and he utters 'Rama-Rama' six times and breathes his last. Now, this is a way of attaining eternal 'Swarga'. Maharaja repeated 'Rama-Rama' six times and went straight way to heaven which goes to prove that 'Ramnaam' itself is 'Swarga'. Whether one wants to attain the external 'Swarga' or an inner 'Swarga'! Therefore, the straight forward means or the way is the 'Ramnaam'. In our tradition, in order to reaffirm anything, it is repeated thrice known as 'Trisatya'. If you repeat this entire 'Doha' thrice, it will be complete. If you repeat it thrice then in all you shall be saying 'Rama-Rama' eighteen times. And saying it eighteen times is, 'Keval ek berkho phervo anney Surdhaam'.

There is one condition attached to it that you have to repeat 'Rama-Rama' six times with the extreme feeling of the absence or separation of the Divine or in other words utter it from the depth of your soul. We can even repeat 'Rama-Rama' with a feeling of communion with the Lord but when it is done with the feeling or unable to bear the pangs of the separation then it is a direct flight to heaven. Maharaja did not die out of any illness or old age or an accident and neither was it what we call 'Alpa-Mrityu'. His death was not sudden or an accident. The sole reason of his passing away was only the pain of separation from Sri Rama. When any aspirant, leaves his body in a state of extreme devotion for his chosen deity then he becomes eligible of going to 'Swarga'. Though, we are not at all desirous of this 'Surdhaam'. Maharaja 'Dasaratha' went there and came back in the 'Lankakanda' and then returned back. We seek that 'Swarga' from where there is no coming back. And we attain that state only when we remember or repeat the 'Harinaam' in a state of utter despondency, when one cannot survive even for a moment without the Lord.

I have discussed this a number of times in the past that if we can get the service of the great soul or the 'Buddha-Purusha' during the last moments, there can be nothing more fortunate than that. Everybody is willing to hold our hands to serve their selfish motives at different times. During our youth, many people for so many different reasons of their own will come forward to hold our hand. When we become a bit old then maybe out of a sense of duty or courtesy, people will hold our hand. But, when the Supreme Being takes leave then to be able to serve him/her is a matter of great privilege and fortune. Till such time as Sri Krishna had not left 'Dwarika', the one blessed by serving Him was 'Lakshamana'. Just try and imagine that scene when Sri Krishna is leaving 'Dwarika' and 'Lakshamana' is standing still and watching listlessly, unable to believe what she was witnessing! Earlier, the 'Gopis' and Mata 'Yashoda' bid Him good-bye at 'Vrindavana'. But when Sri Krishna was leaving 'Dwarika', He turns back and looks at 'Lakshamana' as if saying, 'Beta, apna khayaal rakhna! Kya? Beta, smarann ka anusandhaan rakhna! Beti! You have served and looked after me!' When the Almighty takes note of one's service then the 'Swarga' is right there in his/her grasp. That individual not alone for him/herself but becomes the provider of

'Swarga' for the entire family. 'So kula dhannya' that family or clan is blessed, where the person who is engaged in 'Bhajan' is born.

I want to say that when a person takes the 'Harinaam' in deep distress or when one is in separation then the 'Swarga' wants to climb down and touch the feet or take the dust of the feet of the one who is calling out the Divine name. Therefore, according to the 'Manas' one way is that in a state of separation, if a person takes the name of the Lord six times and passes away then most certainly, he goes to heaven and the journey is towards the eternal 'Swarga'. So, the 'Ramayana' gives out a formula of attaining all the seven 'Swarga'. Who does the 'Bhajan' during the state of communion? The 'Bhajan' is mostly done during separation or distress. Who does the 'Bhajan' during the day? It is mostly done at night. Who does the 'Bhajan' when one is happy? The 'Bhajan' matures or you get the real taste of 'Bhajan' when you are surrounded with problems!

In order to attain the eternal 'Swarga', one way is 'Ram-Smarana', only repeating the Divine name and there is no better solution than this! Goswamiji, in another line, tells us one more way-

Sita-Rama sanga banbasu|

Koti amarpur sarisa supaasu||

The literal meaning of this line is that to get the opportunity to stay in the forest with Sri Sita-Ramji Maharaj is not only one 'Swarga' but is even more blissful than countless 'Swarga' put together. But 'Sita-Ramji' were in the 'Treta-Yuga' and have subsequently left. Today, where do we find them? Our desire is that we can go along with them wherever they go but they had come to perform the 'Nara-Leela' and such a long period of time has elapsed in between! Where, the 'Treta-Yuga'? In between the 'Dvapara-Yuga' has gone by and we are in the 'Kali-Yuga'. Even if we want to, how can we go to them? Today, Sri 'Sita-Ramji' are not present with us physically but by the grace of the Guru, we will have to understand it differently. To be able to reside with these three is far more blissful than billions or trillions of 'Swarga'. Here, there are three entities, Sri 'Sita-Ramji' are two and the third is the forest. So, it implies that to be able to stay with Sri 'Sita-Ramji' in the forest. To stay with Mata Sita, to stay with Lord Rama and that too in the forest is greater than countless 'Amarpuras'. 'Sita' means 'Bhakti' and Rama is knowledge or 'Gyaan' and the forest is 'Vairagya' or disinclination. The one who shall

be in the world and perform the 'Bhajan', the one who in spite of living in the world shall safeguard his 'Viveka' or judgement and who shall live in the world but slowly and steadily disengage or detach himself shall be qualified to experience the Divine ecstasy which shall be greater than countless 'Swarga' put together. 'Bhajan' is not running away from the world. Don't look for the 'Viveka' or the right judgement only in the scriptures. Knowledge and correct discerning wisdom does not tell you to give up everything and go away. We have to learn to live with it in such a manner which shall be more blissful than innumerable heavens. And I am happy that after hearing the 'Bhagwatkatha', the knots or the protuberance of new consciousness, the youth as well as today's elders are being untied! The wrong and rudimental beliefs are being broken, people are moving away from miracles or marvels and coming back to the main stream.

So, 'Swarga' means the art of living! To live emotionally, to live in love! 'Swarga' means 'Viveka'. 'Swarga' means 'Vairagya'. Slowly and gradually one should become detached or disinclined. This body of ours is a field. Leave aside the others, but the field or even the individual should not come to know that 'Vairagya' has taken birth within. Even we should not get to know that the seed of 'Vairagya' is taking root within. The 'Manas' states that the one who only roams amidst the flowers of sense pleasures, 'Vairagya' cannot grow there. One needs to travel! You will have to go on moving forward. The journey of discerning judgements will have to be first up to the flower, then the fruit and ultimately the Rasa. It should grow within and still no one should come to know. We must meet 'Vairagya' very secretly or clandestinely. We should meet 'Viveka' without anyone knowing about it. Our life should become knowledgeable but without anybody coming to know. Because, when the people will come to know that you have become knowledgeable they shall bother you and your own ego shall disturb you! Just let it grow, let it grow at its own pace! The seed that is planted by the 'Satsanga' has to sprout sooner or later. Just let it grow! When the farmer sows the seed in the field, he doesn't pull it out again and again to see has it grown, he waits patiently knowing that in time, it shall sprout! The one who is blessed with 'Vairagya', he will live in the world like we all do, and he will eat and drink like us. The great Divine souls live like this. Did anyone come up to ask that when Christ was nailed to the cross and nails were

being hammered into His body, did He not experience any pain? Gandhi was assassinated! 'Meera' and Socrates were poisoned! Did they not feel any pain? All the great souls who have been persecuted by the world, did they not experience any pain? Socrates did not run away. Jesus Christ did not run away. His own tribesmen made him transmigrate, otherwise Prophet Mohammad would not have left. His own people forced Him to leave! No 'Buddha-Purusha' shall run away. 'Kabir' did not run away! All his life, he wove the cloth and kept on selling it in the market place of Kashi. 'Vairaaga' is a beautiful word. In the 'Swaminarayan' sect, there was a Saint, 'Nishkulanandaji Maharaj' and there is a lovely 'Pada' written by him which I have recited many a times. It is one of my favourite 'Padas'. He says-

Tyaag na takkey vairaag vina, karriye koti upaaya jee|

Anttar oonddi ichha rahey, ttey kaem karrinney tajaaya jee|

The renunciation can only be held in the vessel of inner expansion or glory. The state of indifference towards the worldly objects is the vessel and it holds the 'Amrit' of renunciation. One can become a 'Tyagi' or an eremite even if he is wearing trousers or working in an office or a factory. The one who leaves everything behind and walks away is not such a great solitaire or a recluse. But the one who is facing his problems and the blows of life with a ripened and a mature state of mind is a true anchorite! The company of such an individual is far more blissful than countless heavens put together. My dear children, I have not come here to make you all a recluse. Please do not take any wrong message from my statements. I want to tell you all my dear children that by renunciation I mean to say that wear good clothes, wear jewellery, eat good food, enjoy yourselves and be merry keeping in mind the values of our Indian culture but if you have been blessed with plenty and if you come across someone who has got less and if your conscience says so then please go ahead and help him even without asking your parents, in my view, this is the true renunciation. My definition of renunciation is that when you see a co student or a child who is unable to enjoy the smallest pleasures of life, to go out and help is 'Vairagya'. If you want to take a big decision then please consult your parents or elders. You can go by the direction of your inner conscience or ask your 'Buddha-Purusha' and follow his advice. This is your renunciation or an absence of worldly

passions, Baap! Just think that how much more we all have than we actually need? And there are so many people who live in poverty and deprivation. Do some justice and try to balance it out. People say that life is a stream or a flow or is continually in motion. If the life is just like a flow of the river then let us try and learn from the river. Whenever a stream or a river flows then it fills up the small-small holes or crevices that come in the way first and then flows on. If you want that the flow of life is beautiful and meaningful then please help the needy or the unfortunate lot first, your joy shall be upped manifold!

Okay, even if you are unable to give at that moment but you should at least have this inclination that if I would have had, I would have given so much! A thief enters the hovel of a Fakir and kept on searching for an hour to find something to steal but he couldn't find anything. The poor old Fakir was sitting outside engrossed in his contemplation. The thief thought that he is asleep. He did not even try to stop him nor did he go inside to see what was going on. After more than an hour the dejected thief tried to walk out stealthily and the Fakir asked him, did you find something useful? He said wryly, nothing! The Fakir said that in spite of your hour long labour you did not get anything but if it was in my hand, I would have plucked this full moon and given it to you! But unfortunately, I don't have anything to give you. This attitude is 'Vairagya'. 'Kavi Kaag' has written a 'Pada'. Hear two lines of it! If someone comes then please don't ask that why have you come?

Kem tammey aavya chho? Aem nav kehjey ray...|

Aenney dheeray ae dheeray tun bollva dejjey ray,

Aavkaarro meetho aapjey ray...jee....|

Just listen to this line, which is full of life;

Maanvini paassey koi...maanvi na aavvey ray....|

Tara divassni paassey dukhiyyan aavvey ray,

Aavkaarro meetho aapjey ray...jee....|

'Morari Bapu paassey tammey shun kaam aavo chho? Maari paassey 'Ramayana' na hot toh hun Switzerland joi na sakkun! Hun Mumbai na jjayi shakkun Saheb! Aevva abhaavma moto thayyo chhun. Aa kono prataap chhey? Aa ek 'Paaghaddi' no anney aa 'Manas' ni chopaiyono. Aem pottani kshanttanney yaad raakhjo anney aenney pachaavjo. Kshamtanney yaad raakhhey ae aadmi dhannya chhey!'

I was going to tell you a mantra from the 'Atmaprabodha-Upanishad' and we started off from there.

Please repeat the mantra after me. It is a bit difficult but I shall break it up into small-small pieces and kindly listen carefully. It is quite long but I shall shorten it.

Sa aetena paggyenaatmana smalloka
duttkrammya mushminswarggey lokkay
Sarvaan kaamattva amrutaha
sambhavadmritaha sambhavatt|
Yatra jyotirrajasttram yasminnlokkay abhyarhittam|
Tasminnmaam dehi svamaanmruttey
lokkay akshathey achyuttey lokkay
Akshathey amrutattvam cha gachhttyom namaha||

Here, form this text I have got three or four descriptions of 'Swarga'. In order to describe the 'Swarga', the Rishi is trying to prepare an exhaustive preface or background. He says, the person, who's all the desires have been fulfilled, our scriptures call him either 'Nihkaam' or 'Poornakaam'. The Rishi of the Upanishad says that by looking in his eyes if you find that there are no wishes or wants, there are no expectations out of his actions, there is no greed or want in life to get or acquire anything, there is no goal, there is no intention or purpose, only and only 'Bhajan' is his life and if you happen to meet such a person then think that you have not come across an individual but you have got 'Swarga' on the way! When your heart and

soul tell you that there is nothing more to be achieved for this person and all his desires are fulfilled then think that you are in the company of 'Swarga'. This is a journey to 'Swarga' or the 'Swargaarohan'. And, there are such people in the world! One does not need to go all the way to 'Swarga'. Just sitting at a slight distance from such a 'Buddha-Purusha', is 'Swarga'.

My dear youngsters, please don't get depressed. Sahib! The 'Ramkatha' is with you! 'Morari Babu' is there with you! Please, don't take it as my pride but till such time as I am physically there, I am with you and even shall follow you in spirit, Sahib! It is my promise! Why are you getting so depressed? There is a 'Sher' of 'Rahat Indori'-

Khoob kharcha karro merrey bachhon,
Mein akkeyla kamaaney ke liye kaafi hun|

So, we are discussing that the 'Buddha-Purusha' is sitting, who is devoid of any desire; it is not something that we have heard from any publicity but have seen and experienced it ourselves! And when your inner conscience says that this person is bereft of all desires then please sit and experience it from a distance. This is being in 'Swarga'. 'Sambhavadamritaha'! This means that in the person who is a coordination or conjunction of all, consider him to be

the embodiment of 'Swarga'. In centuries or in ages do such Angels or 'Farishtas' come on earth who unify the entire human race. At times 'Kabir' came, many great personalities who were the unifiers, who reflect the Buddha' within or 'Mahabeera' or Sri Thakur or Sai Baba or Sri Raman, or 'Meera' or 'Narsih' or 'Gyaandeva' or a 'Tukarama'. The saints who unify the humanity are 'Swarga'. These words have been spoken from a very exalted state of mind. We are bound by the chains of sects or religions!

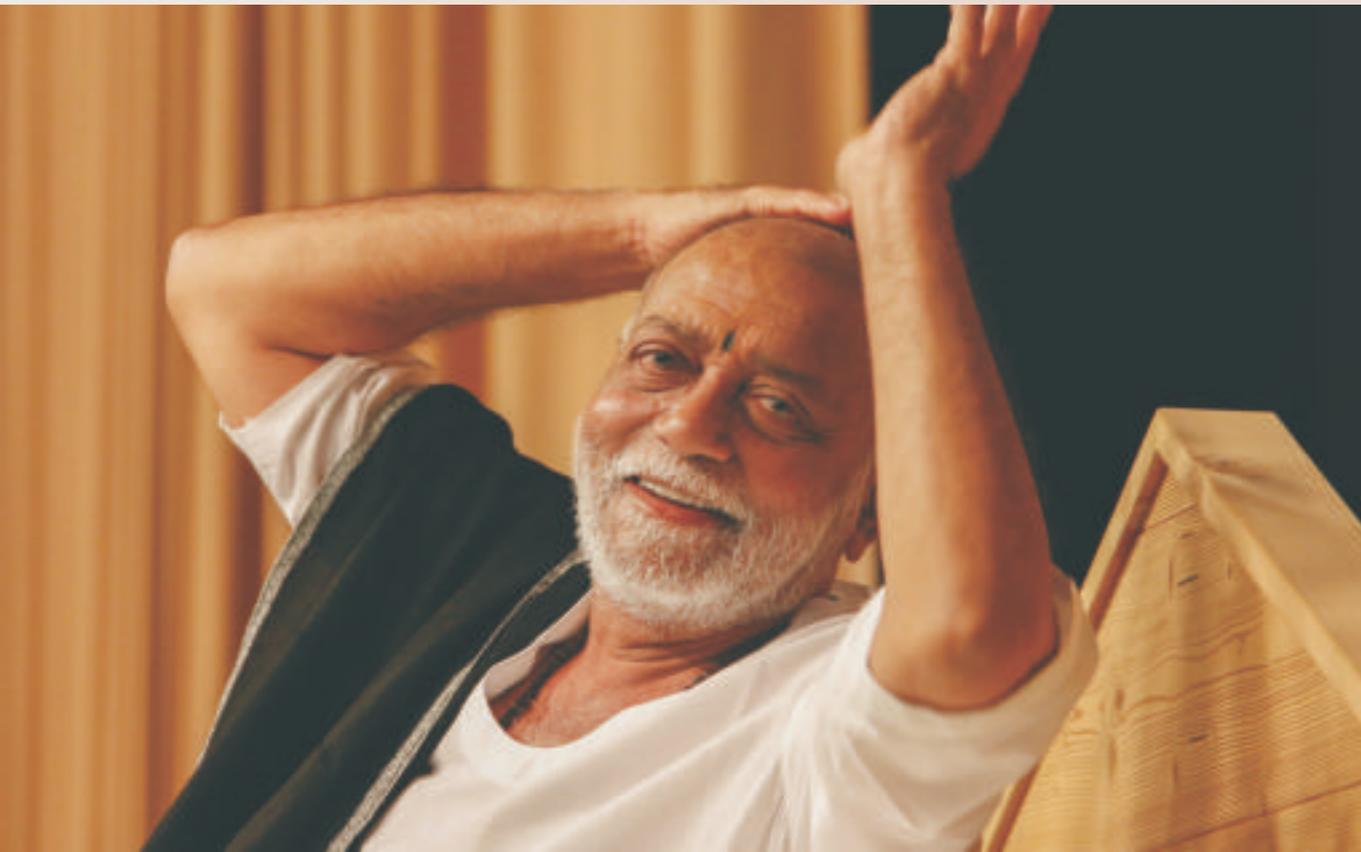
In the 'Geetanjali', Tagore has given us some very simple definitions of 'Swarga' and when one speaks about it then it appears that it is being spoken from the depths of truth, it seems that each and every word is coming out bathed in truth and when we get this feeling and it touches our 'Atman' then it is 'Swarga'. Tagore says that when knowledge is without fear, it is 'Swarga'. If it is bound by fear then it is not 'Swarga'. The third sutra is where there is humanity and the human being is respected and anybody can walk around holding his head high in respect, it is 'Swarga'. I have been talking to you about this universal brotherhood time and again that where the world is not fragmented by narrow domestic walls and the knowledge is free. Where the world is not saddened in the name of the so called religion or sects or beliefs or frugal obstinacies and wedges dug out by crony capitalism.

The 'Ramcharitmanas' is a text embodying universal unity or brotherhood. This entire scripture is one of unity and that is why, it is 'Swarga'. 'Manas' means heart and a loving heart is 'Swarga'. 'Manas' means our heart and the heart is 'Swarga'. The 'Ramcharitmanas' has unified the human race. Just see the discussion between Sri Rama and the Rishi-Munis! Just imagine, on one hand we see Him talking to the great sages and seers and on the other hand he goes and talks to the 'Kevat', the monkeys and the 'Nishads' with love! This is Unity! This is 'Swarga'. This thinking is 'Swarga'. This thought process is 'Swarga'. This philosophy of 'Tulsi' clearly represents the eternal 'Swarga'. I am very keen to go on talking about more and more secrets or this mystical text!

During Sri Rama's journey through the forests, He met Bharadwaj Rishi and asks him to tell Him which path to take? To which the Rishi said that first tell me, where do you want to go? Only then can I tell which road to take! Without saying, where you would like to go, you are just asking that which path to take then how can I

suggest? And, we are aware that for you all the roads you want to tread on are very easy and for any reason if you don't want to disclose your destination then you can choose any path you may like for all the roads are open. Sri Bharadwaj Rishi could not direct the Lord by suggesting a suitable path. Because, he knew that Sri Rama is the 'Poorna Purushottam'. The 'Poorna' does not come anywhere nor does He go anywhere. He has no coming or going! Then, the Lord goes to Maharishi 'Valmiki' and asks him where should he stay? To which the Maharishi says that Lord, first tell me a place where you are not there? He too was incapable to direct Him or pinpoint any one location. However, for our benefit, he points out fourteen very spiritual locations for Sri Rama to reside and indicates the most sacred of all places that He could go to 'Chitrakoot'. Now, where the great sages like Sri Bharadwaji and Sri Valmikiji were unable to clearly answer the Lord, which a poor 'Nishaad' could do and he says, 'Nath saath rahi pantha dekhaai'. A boatman (Kevat), an untouchable, the one belonging to the lower caste tells the Lord that come with me, I will show you the way! This is what is called the integration or the communion where the Lord shows respect towards a person who is the lowliest of the lowly and is sitting with the 'Buddha-Purusha' and engaging in such 'Tattvic' or elemental and intrinsic discussion. Just see the integration done by this great scripture, Sahib! What a wonderful communion is done here!

You take a small 'Guttka' of the 'Ramayana' in your pocket or your bag, believe me, you are carrying the 'Swarga' with you! Sri Bharat is an integrating or a unifying Saint. For a Sannyasin, the householder's life is not very suitable. And the householder is uncomfortable in leading the life of an ascetic. A 'Vaanprasthi' finds it difficult to follow the life of a 'Brahmachari' but in Sri Bharat we can see that all the four ashrams get integrated. Tulsiji says that when a 'Vaanprasthi' sees him, he feels that he is one of them, when a sannyasin sees him, he is a 'Yati', if an householder will see him then there can't be a greater householder than him and when a 'Brahmachari' sees him, he seems to be one of them. This is the communion this great text portrays. Just think about it, Sahib! A 'Kabir' or a unifier Fakir comes to this world after centuries or ages, God only knows! Sri Bharat was such a unique personality! When he talks about the scriptures or the essence of



Dharma, he appears to be a very learned Brahmin. In front of Mata 'Kaykaye' see him display his displeasure and in the heat of the moment speaks a few harsh words, then he appears to be a valiant 'Kshatriya'. The same Sri Bharat, while managing the affairs of the state expresses his willingness to forgive and forsake in return of the truth or Dharma, then he seems to be an able 'Vaishya'. And when digging the earth, he wants to be even lower than the lowliest of the lowly and as the servant of the Lord dedicates himself in deep contemplation and 'Bhajan'. Therefore, he embodies the integration of all the four ashrams and the 'Varnas'. Such great personalities are a very rare breed who appear to be one with the person who is seeing him. And this should happen for the unity of the world!

My dear brothers and sisters, just think that when your hands pluck the flowers for the Pooja, your hands open the book of 'Srimadbhagwadgita', your hands prepare the sandal paste to apply to the Lord, your hands garland the Lord then your hand is the Brahmin. When someone comes and try to disturb you and in order to ward him off you just raise your elbow then the same hand becomes a 'Kshatriya'. While you are doing the Pooja, if any Sadhu or a Saint comes or any 'Vaishnava' or a devotee comes and you pick up a flower from the feet of the Lord and give to him then your hand has become a 'Vaishya'. And when a great personality or your Guru comes and your hands are engaged in serving him then your hands become the 'Sevak'. The same hand performing different actions represents all the four 'Varnas'. The one who is the embodiment of the complete integration, the Vedas call Him, 'Brahman'. 'Ayyam may hasto Bhagwan| Ayyam may Bhagavattaraha| 'Mahamuni Vinobhaji' used to say that the world today needs a 'Vishwa-Maanush'! Maharishi Arvind used to say that an 'Ati-Maanav' should take Avatar!

Just look at Sri Bharat! See Lord Rama! They embody unity. And a saint, is slowly and gradually breaking loose the shackles of the rudimentary Dharma and surging forward towards 'Chitrakoot'. Where an orthodox sage 'Vashishtha' and on the other hand Saint Bharat who is living the life of a carefree and God intoxicated Fakir! Guru 'Vashishtha' in the beginning tries to bless the 'Gooha' from a distance and on reaching 'Chitrakoot' feels that he is making a mistake. When 'Gooharaj' sees the sage at 'Chitrakoot', he says Baba! I am

the friend of Sri Rama. Seeing this 'Tulsiji' writes, 'Rama Sakha Muni barbasa bhentta'. The moment he heard that he is the friend of Rama, then he has to be embraced! The walls of the so called Dharma were demolished there. This is the integration of the 'Ramcharitmanas'. This integration is embodied in Lord Rama. This unity is forged by Saint Bharat. This communion is written and experienced by my 'Tulsi'!

My dear children, my dear young brothers and sisters, gradually as and when these sutras of the 'Ramcharitmanas' get engrained in you then rise in such a manner that you become a part to unify or integrate the mankind. Each and every household should become a 'Swarga'. Each and every doorway or the ledge should be lit up with lamps. Just imagine this beautiful unification! What I mean to say is that the entire 'Ramcharitmanas' integrates and that is why it is 'Swarga'. The Rishi of the 'Atmaprabodha-Upanishad' proclaims that where there is unity or integration. There is a stream of knowledge, emotion, worship, total surrender and dignity. 'Yatra jyotirajastram'. Where there is eternal light and brilliance all around. An unexhausted light or an 'Akhand-Atmajyoti'. Where there is a perpetual light within or unbroken self-awareness, it is 'Swarga'. 'Svamaanmrittay lokkay', where our self-respect remains intact, that place is our 'Swarga'. Where we are respected and there is a perpetual flow of dignity and self-respect, that place is 'Swarga'. When you go anywhere and you are greeted very cordially and respectfully then you are entering into the doorway of heaven. And if there are huge palaces or big-big mansions but you aren't welcomed or your self-respect is hurt then such palaces are the doorway to hell. The Rishi says, 'Akshattay achuttay lokkay', what is the 'Swarga-Loka'? 'Akshat', where there is no decay or diminution. That is why, there is an emphasis on the word 'Shaaswat'. Not temporary but permanent or perpetual. 'Achyuta', which cannot be pulled down or imperishable or permanent. 'Achyuta' is a name of Lord Krishna. Our 'Gotra' is 'Achyuta-Gotra'. The 'Vaishnavas' and especially we 'Nimbaarkis', our 'Gotra' is 'Achyuta', which also happens to be Sri Krishna's 'Gotra' too! We are truly blessed, Yaar! All the things of Sri Krishna are applicable to the 'Nimbaarkis'. Our 'Dharmashala' is 'Mathura'. Our 'Kuldevi' is 'Rukmini'. Our gotra is 'Achyuta', same as Sri Krishna. 'Harinaam' is

our food. The 'Parikrama' is of the 'Vraja' or Sri 'Giriraj'. However! 'Achyuta', which can never be pulled down or fall is 'Swarga'. 'Amrittattvam', where there is 'Amrit' or is filled to the brim with 'Amrit'. A sweet glance, sweet words, sweet behaviour. Lord Krishna is a mobile 'Swarga'. 'Adharram madhurram vaddanam madhurram', everything of His is sweet or ambrosial.

There is a definition of 'Swarga' given in the 'Gita'. 'Arjun, if you are martyred in the battlefield, you will attain 'Swarga'. 'Hattova praapsyasi Swargam jivava bhogyassay maheem'. And if you win, you shall become the king of the world and enjoy the riches of the earth. 'Tasmaaduttishtha Kauntteya yuddhaya krita nishchayaha'. Hey Arjun! Arise and do your duty, fight! If you die, you will attain 'Swarga', why do you worry?' That is why martyrdom is considered to be the straight ticket to 'Swarga' when one dies in battle. In this way, we have done some 'Sattvic & Tattvic' discussion about the 'Manas-Swarga'. In the remaining time, let us take up the 'Katha' a little bit. Yesterday, in our discussion we saw that Sri Rama and Sri Lakhana along with Muni Vishwamitra were taken to the 'Sundersadan' at 'Mithila' for their stay. After having lunch they all rested for a while. In the evening the Lord taking the permission of the Guru, took Sri Lakhana out for seeing the town. As they both stepped out, the entire 'Janakpuri' thronged to see their Divine beauty. The elderly came out and lined the streets. They were quietly watching Sri Rama. The womenfolk, came out on the verandas and maintaining their dignity were keenly watching the duo. The children held their hand and began to walk along. In this way, the entire town was out to be blessed by their Divine beauty. As the dusk fell, the two brothers returned after winning over the hearts of the people of 'Mithila'. My 'Vyaaspeetha' would like to interpret it in this way that this world in 'Janakpuri'. You roam around, enjoy and make merry. But when you see the world, see it through the eyes of Sri Rama. See the world through the eyes of your 'Sadguru' so that you can see it properly and enjoy accordingly. In this way, you will not get lost and shall come back safe and sound!

It was evening and dinner time. The first night at 'Mithila' and the Lord went to sleep. Next day, early in the morning, the two brothers go to the 'Pushpa-Vatika' of Maharaja 'Janaka' to get flowers for the 'Guru-Pooja'. There, for the first time, Sri Rama sees 'Siyaju'. 'Tulsiji' says that Sri

Rama and Ma Janaki meet with utmost dignity and grace and surrender their hearts to one another. Then Ma Janaki goes to worship Mata Gauri along with her friends and venerates her. In Ma Janaki's veneration there is supplication, humility and devotion. Hearing this, Ma Bhawani is overjoyed. The garland from her idol falls off as the 'Prasad'. The idol smiles. Yes, it is possible and the idol speaks. If the idol does not talk to us doesn't mean that it is a rule. It happens when one prays with total surrender and devotion. She might have spoken in a manner which only Ma Janaki could understand or she might have given indications. Ma Bhawani blesses her that the dark hued prince, who has stolen your heart, the adroit, handsome and the humble one, you shall get Him. Auspicious omens occurred. Returning back, 'Siyaju' narrated the happenings of the garden to her mother.

Here, the two brothers returned with the flowers and worshipped their preceptor. The Guru blessed them with the choicest of blessings. The second day at 'Mithila' was spent. The next day was the day of the 'Dhanusha-Jagya'. Sri 'Shattanandaji Maharaj' came and said that Maharaja 'Janaka' was waiting for them. Today, is the grand ceremony of the 'Dhanusha-Jagya' and the fate of 'Janaka-Putri' shall be decided, so kindly come! Guru 'Vishwamitra', along with Sri Rama and Lakhana as well as the entire Muni clan proceed to the grand arena. We shall discuss it tomorrow!

The 'Ramcharitmanas' in itself is a text of integration or unity. This entire text is filled with integration and unity and therefore is 'Swarga'. 'Manas' means heart, if our heart is filled with love, it is 'Swarga'. 'Manas' means the mind and the mind is 'Swarga'. We see that in the 'Ramcharitmanas' there is communion at every step. The discussion Sri Rama has with the sages and ascetics! Just imagine that Sri Rama talks to such great scholars, philosophers and great 'Tapasvi' Rishis on one hand and on the other goes and talks to the 'Kevat', monkeys and the 'Nishaadraj' with the same dignity and keenness. This is integration! This is 'Swarga'. This thinking is 'Swarga'. This philosophy of 'Tulsidasji' gives us the idea of the eternal and permanent 'Swarga'!

The 'Darshan' of the 'Mala' of a 'Bhajanandi Mahapurusha' is 'Swarga-Darshan'.

Baap! There are a few questions with respect to the discussion we had yesterday. Yesterday, we saw the different paths leading to 'Swarga', not the gross but we are talking about the eternal 'Swarga'. Maharaja 'Dasaratha' uttered 'Rama-Rama' six times and left for the heavenly abode. There is a query in this regard. 'Bapu! Unable to bear the pangs of the separation from Sri Rama, Maharaja 'Dasaratha' went to his eternal abode, the 'Surdhaam'. If the Devas would not have prodded Mata Saraswati, she wouldn't have influenced 'Manthara's' thinking and neither 'Manthara' would have given an evil advice to Mata 'Kaykaye' nor would she have exiled Sri Rama for fourteen years. As a result, Sri Rama would not have been exiled and Maharaja 'Dasaratha' also would not have had to suffer the pangs of His separation. Bapu! Somehow, this fact is not digestible that the person who is the root cause of your misery, you go to meet that very person. In the 'Surdhaam', there is neither Sri Rama nor His name! Was the 'Saket-Dhaam' not in his destiny or was it that as per the boon given to 'Manu & Shataroopa', Sri Rama came as his son and just remained so? Bapu, there appears to be a mystery behind these sequence of events. Kindly, unravel this mystery for me! It is a very nice question. It might be a bit difficult to understand but please try and listen attentively. It has been asked that the 'Devas' went and requested Mata 'Saraswati' to stop the 'Ramrajya' and help them or else they shall be in deep trouble. 'Saraswati' chose 'Manthara' to be the most suitable character for doing this job and as it could be, she in turn goes and pollutes Mata 'Kaykaye's' mind. Therefore, the 'Devas' are solely responsible in Sri Rama's exile and the 'Viyoga' of Maharaja 'Dasaratha'. If the Devas would not have plotted thus, Sri Rama would not have gone to the forest and Maharaja would not have to give up his life suffering the pain of the separation of the Lord. Now, the 'Loka' which is supposed to be the eternal abode of these 'Devas' who are by nature as we see are devious, where there is neither the 'Ramnaam' nor Sri Rama, then why did the Maharaja go there repeating 'Rama-Rama'? Why is it that he goes to the very people who were at the root of his miseries? He had gone there in transit! That was not his eternal abode. Because the devotee of the 'Bheda-Bhakti' cannot go directly.

Tathey Uma mocha nahi paayo|

Dasaratha bheda bhagati mana laayo||

Maharaja Dasaratha's last wish was that I want to see 'Rama' with my own eyes! He gave up his body with this divine desire in his heart. Because of this, he appeared in Lanka to see Rama one last time and this was the transitory phase of his journey. The 'Surdhaam' was just his 'In Transit' stop and not a permanent address. It is not meant for the devotees or the 'Bhajanandis'. So, after the victory in Lanka, Maharaja appears and sees all the three who had left him earlier. Now, you have even referred to 'Manu & Shataroopa' in your question. As 'Manu', he has asked for this specific boon from the Lord than in the next birth, when you appear as my son then I should not get the feeling that you are the Almighty but only look up to you as my son! That is why, he didn't go to the 'Saket-Loka' or the 'Ramdhaam'. When he sees the Lord again post his death, his previous body was no more there and when he saw Sri Rama, he sees Him as 'Brahman' and the feeling of the love for one's son was non-existent. Subsequently, now he went to the eternal abode from where there is no coming back! You have also asked that was this his 'Niyati'? Yaar! No one can cut or stop the 'Niyati'. Please keep this in mind that the Almighty is all powerful and what is it that He can't do? But, He too does not come in the way of 'Niyati'!

A completely disorganised or a topsy-turvy state of affairs is what the Supreme Spirit or 'Paramatma' is! He is beyond the ambit of any rules or regulations. And I would also like to tell you that if without any reason a thought crosses your mind then please hold on to it! The very first thought is of the 'Paramatma' and what follows is that of the 'Jeevatma'. Just tie a knot of the first thought or the first resolve! All the great poets or creators who have come down on earth as the manifestation (Vibhooti) of the Divine or have been sent for a specific purpose by the Supreme Spirit or Reality have had this common refrain that the very first line of our work is always an inspiration from God and we just

elaborate on it. This is the rule, Sahib! It is also possible that in some cases the entire matter is bestowed upon him by the Almighty. That is why, I request you that at least try to experience it sometime!

Since, all of you are my very own, I am sharing my personal inclination with you that mostly by the grace of my Guru, the very first thought that will come to me and I do it. It might be so that people don't like it or they feel that what an awkward thing is this? After a while, the very same people will change their opinion about it and say that it was in order. If there is no deceit in your mind, you intellect or 'Buddhi' is non-transgressor, your 'Chitta' is devoid of any disturbance and the 'Ahankaar' will not make you an egoist, then the very first thought that occurs in such a clean state of the mind, just hold on to it, it is not of our thinking but it has come as a blessing! You can add-on to it subsequently. Please keep this in mind that the first step is provided by the Almighty, I know that it is a bit difficult to begin with but you will have to take some risks, you need to show some courage! Please remember that in order to understand the stipulations or the rules, you need the Dharma and in order to understand the 'Niyati', you need the stipulated understanding of Dharma. The correct understanding of Dharma is miles away from the Dharma. Please do not conclude that this is Dharma going by someone's statement. Since 'Morari Bapu' has said so it is Dharma, I pray to you that please don't jump at such conclusions. Dharma is not the personal property of any individual that by his or her saying so, it will become Dharma. But, if that individual is a unifier or an integrator and all the different religions seem to emanate from His totally unwavering or a still mind, then go by His word. Therefore, what I mean to say is this, Sahib! That the Dharma tells us the rules and regulations whereas the true understanding of Dharma teaches or enables or empowers us to accept the 'Niyati'. Whether we accept it with a smile or crying, we have to accept the decision or the judgement meted out by the 'Niyati'.

Today, I have been asked this question by someone that 'Bapu, you say that avoid bad or wrong company (Kusanga) but if the entire family is a bad company then where do we go?' Well, it is correct! If the entire family is besotted by this virus of the bad company, where unnecessary or derogatory remarks are being passed,

useless chatter is taking place, then what do you do? Baap! I can very well understand your helplessness in this situation. You are living this line from the 'Sunderkanda', 'Jimi dasnanhi mahun jeebha bichaari'. Just like the tongue surrounded by the teeth! If you are faced with this situation then become the tongue. By becoming the tongue I mean to say that just become quiet because you are surrounded by negativity. Let your tongue silently repeat the 'Harinaam' within. Give your tongue the task of repeating, 'Hey Hari, Hey Hari!' You might be in such a precarious situation which could also be the part of the 'Niyati'! 'You cannot change it!' If the Divine himself does not intervene then who are we? In such a situation, go on repeating the 'Harinaam' as much as possible silently and create your own 'Swarga' within. Neither to join with someone nor to break. I shall place this line of 'Tulsiji' once again before you;

Uddaseena nita raheeya Gossain|

Khala pari hareeya svaan ki naain||

You might have heard as many 'Ramkathas'. And, I am seeing nowadays that after marriage when our sisters or daughters get pregnant, then they sit down in front of the TV and hear the entire 'Katha' along with the child in their womb. Many people come to me and say that Bapu, we made the consciousness developing in our womb hear so many 'Kathas' during the duration of the pregnancy and then later on the son grows up and turns against you, then? Just accept the 'Niyati'! You have done your duty now just accept and perform the 'Aarti' of the 'Niyati'. You have not done anything wrong. In spite of the fact that it might have been difficult for you to sit yet you sat down to hear the 'Katha' or do the 'Hanumanchalisa'. I have even heard this as well from the sisters and daughters who come to me any say that our baby will just not sleep or be quiet but the moment we take him/her in front of the TV and if your 'Katha' is coming, they quietly go off to sleep and stop disturbing or bothering us thereafter. If such a child in future, turns out to be something different than what you can think then just accept it as the 'Niyati' and you shall have to manage to live with it being disinclined from within. The moment you learn to do so, you will start feeling much lighter!

How long can you go on complaining to the Supreme Reality? How long? You have followed the tenets

of Dharma with utmost purity, not even a bit of error but still your husband gets drunk and beats you, abuses you, insults you and in spite of the best of efforts, if he doesn't improve then you will have to leave it on the 'Niyati'. Or what else can you do? Whom shall you go to and complain? After all, who will listen? It is the nature of the headforemost 'Sarkar' (Andhadhundha), i.e. 'Niyati' and it is very difficult to stop it. It is nothing but 'Niyati', after all! Many people are so eager and excited to come for the 'Katha' but at the last moment for whatever reason are unable to make it! And, when you might have lost all hopes and in the last minute everything works out, you get your Visa, tickets etc. and you are here! 'Niyati'! Many people tried but couldn't and some without much effort, just came! This goes on all the time all over the world. I pray to you all that please do not worry or think about this so much! There is this 'Sher' of 'Paarsa Jaipuri'-
Ulljhannon mein khud ullajhkar raha gayye who baddnaseeb,

Jo terri ulljhi hui latton ko suljhanney gayye|
One more 'Sher' of his-

Aandhiyyan gham kee challegi toh sanvar jaaunga,
Mein terri zulfa nahi hun jo bikhar jaaunga|
And a very vibrant 'Sher' which is full of life and 'Osman' sings it also very beautifully;

Iss-ssey baddhkar kya hummein miltti dadday wafa?
Hum tumharrey naam say
duniya mein pahachanney gayye|

My Dear Lord! Today, we have become famous only and only by your name, what can be a greater acknowledgement of my truthfulness towards you?

Kindly remember the most important sutra of this 'Katha' that excessive ordination is bondage! The ordination has to be measured and in the right proportion. If the so called ordinations bind you or tie you down and you are unable to experience the 'Ananda' then what is the use of such refinement? Therefore, what I mean to say my dear brothers and sisters is that learn to accept the 'Niyati'. And in my experience the one and only remedy is the 'Harinaam'! The 'Krishna' name saved 'Vraja'. For fourteen years, the 'Ramnaam' protected 'Ayodhya'. According to the 'Katha' of the 'Puranas', the Shankar name saved the world from destruction. So, the only solution is the 'Harinaam'!

'Bapu! I distinctly remember that at one time, taking the reference of some other 'Ramayana', you had described the love of Mata 'Kaykaye' also to be of the highest calibre! Every scriptural text describes 'Kaykaye' differently. The description of inferior love and superior love which we did was based on the 'Manas' because, 'Kaykaye' has been viewed differently by different texts. And Sri 'Ramkinkarji Maharaj' used to say that 'Kaykaye' is both! As the mother of saint Bharat she is the most revered and as the daughter of the king of 'Kaykeya-Pradesh' she is most despicable. 'Panditji' also goes on to say that from the churning of 'Ayodhya' which was done by the Lord's exile, the nectar or 'Amrit' which came out was drunk by every other person but the venomous poison that came out, was consumed by Mata 'Kaykaye' and therefore, she has become the embodiment of Shankar in the Ramayana. People write and speak differently according to their personal experiences. I have been given a 'Ghazal' written by Kishan Bihari 'Noor' Sahib. Like, when I say that if anyone criticizes you or spreads canards about you or raises doubts about you, then if you are correct and truthful then just take it in this way that by speaking in this manner, the individual is giving his own introduction and exposing his own lineage. A 'Sher' which I am sure that 'Noor' Sahib must have written it much earlier but it is in line with this thinking.

Zindagi say baddi saza hee nahin,
Aur kya zurm hai patta hee nahin|
Ittney hisson mein butt gaya hoon mein,
Merray hissay mein kuch bacha hee nahin|
I have been divided in so many fragments that there is nothing left for me! My focus was on this fact that when somebody talks ill of you, he is giving the introduction of himself and his background. It is a very beautiful 'Sher' befitting today's environment. The present state of the world-

Jisskay kaaran fasaad hottay hain,
Usska koi ata-patta hee nahin|
Great scrimmages or public violence erupts and when one tries to investigate its cause, nothing is found. A very beautiful 'Sher' by Kishan Bihari 'Noor' Sahib, 'Salaam Sahib'!

Sach ghattay ya baddhay toh sach na rahhay,
Aur jhooth ki koi imtihaan hee nahin|

'Bapu! In the topic of Lord Shiva and 'Kumbhaja' Rishi you had said that 'Dakshina' has to be given to the speaker but in your 'Katha', there is no question of any 'Dakshina'. Neither is there any possibility of any contribution towards the 'Langar' or 'Prasad'. So, is it correct to drink the divine 'Katha-Rasa' for nine days and go back home? Somehow, there is some load or a feeling of guilt in the mind, kindly clarify! The load or the pain you were feeling, you have off-loaded. If it is a vow or the nature of the person not to accept anything then by forcefully giving him, what Dharma will you fulfil? Please keep some 'Dharma-bodha'. It is not necessary here! And whatever is distributed is 'Prasad' and what is sold, how can you term it as 'Prasad'? Here, the 'Prasad' of the 'Bhagwadkatha' is being distributed so please do not have any hesitation. What you say, I am sorry, is not applicable here.

Let us proceed a bit further. I have some information about 'Swarga' with me. Yesterday, someone had asked me that Bapu, do all the religions have the concept of 'Swarga'? Yes, mostly all the religions talk about heaven in some form or the other. They have their independent descriptions of 'Swarga'. Our 'Gunwanta Bapu, of Saavarkundla' has managed to gather this information and forwarded the same to me. According due respect to his service, I would like to share it with all of you. One of the oldest religions in the world is the 'Judaism'. It is believed to be around twenty five hundred or three thousand years old. It is the religion practiced by the Jews of Israel and the Hebrews. Their religious scripture is the 'Tanakh Bible' or the 'Hebrew Bible'. It includes the same book as the 'Old Testament' of the Christian Bible. In spite of being a very ancient religion, we don't see a very clear cut explanation of heaven in it. That is the reason why there are not many different references of heaven in it. According to the Jewish beliefs, after the death of a person a Messiah or a Guardian Angel comes and following their tradition the soul is given a new body and a new life.

A very clear cut or one of the earliest description of heaven has been given by the Parsis. According to them there are beautiful enchanting walled gardens in paradise. The 'Parsis' believe that after death each and every soul goes there but the time an individual soul takes to get there depends upon the virtuous deeds and sins committed by

him. There is no explanation of hell therein. It is a good thing that each and every one will attain 'Swarga', sooner or later. It is said that on the fourth day after death the soul is shown a bridge to cross over into heaven. If the individual soul has done virtuous deeds and led a very pious life then the road is very wide and beautiful and on the other side of the bridge a beautiful maiden welcomes him and leads him into the 'House of Song', and he awaits the last leg of his final journey. At the end of this period, on the last day he enters 'Swarga' and where that soul is provided all sorts of comforts and pleasures. This is the belief of the 'Parsis' about their 'Swarga'.

Now, the heaven in Christianity! Jesus Christ says that heaven is neither here nor there. The 'Swarga' is right within which we have already discussed. The factual 'Swarga' is beyond the realm of our sense perceptions and is pure conscious bliss, it cannot be perceived by our senses as anything outside, and it is deep within our being. Jesus, says so! It is a good thing and it matches with our description as well. The 'Swarga' according to Islam, the holy Quran says that the Swarga' or 'Jannat' as they call it is a place where the soul of an individual can only go when his virtues outweigh his sins. He must have a credit balance of virtues which are far in excess of the sins. In other word, only a very virtuous or a pious person can go there. It is said that there is a magnificent garden wherein the souls rest and relax on beautiful silken carpets. There are streams of milk and honey. Trees laden with sweet grapes and beautiful eternally young fairies abound. There are trees of different sweet fruits and lovely gardens all around. The fairies live there and look after the residents.

In the Hindu religion, the other name for 'Swarga' is 'Moksha'. In a way, it is 'Moksha' alone which fulfils one's life after death. Because, if we talk about 'Swarga' then it still entails this coming and going. In fact, attaining 'Moksha' is the true form of the soul. In the Buddhist religion, the definition of 'Swarga' is totally different and very interesting. Lord Buddha said that the person's desires are the root cause of his downfall or destruction. A person lives to fulfil his desires and in order to fulfil them he is reborn. On the cessation of one's desires, he attains 'Swarga'.

The 'Gita' says that the people who are only interested in talking about 'Swarga' or believe that there is

nothing greater than 'Swarga' are ignorant fools! They lack 'Viveka', who believe that only attaining 'Swarga' is the ultimate goal. We discussed about the gross 'Swarga' yesterday. I am repeating that Shloka-

Kamatmanaha swargapara janmakarma fallepsavaha|
Kriya vishsha bahula bhoggaishvarrya gatihi prati||
Bhoggaishvarrya prasakttaanam tayaaphrit chettasaam|
Vyavasaatmika buddhihi samaadhau na vidheeyattay||

When you read these three four Shlokas together, only then can we understand its real purport. There it says that if one is only after attaining the 'Swarga' and does not think or talk of anything other than 'Swarga' then such a person is supposed to be totally lacking in any judgement. This means that the Indian philosophy seems to be the highest, in my opinion. This in no way is a declaration of pride or egotism. If it is so then so be it! Those who are above all define 'Swarga' in a totally different manner.

So let us try and see that where all is 'Swarga'? We have just seen the description based on Judaism, Buddhism, Islam, Christianity, Parsis and Hinduism. Now, let us view it from our point of view. In the lap of the mother and the shoulders of the father, there is 'Swarga'. When a child is in lap of his mother, he/she is in heaven. Similarly, perched securely on the shoulders of the father is again 'Swarga'. You return home, open your shoes and sit down and the very sweet voice of your wife greets you saying, 'Have you come? What would you like to have, something hot or cold? I have been eagerly waiting for you. Please don't make it so late. Kindly try and come a bit early!' 'Aavu baddhu bollay toh samajhvaanu kay Swarga chhey'. Punn, kyaan hutta? Konni haarrey hatta? Aettlay samajhvaanu ke narak chhey'!

In an open field, where our cows are grazing without any hindrance or disturbance, where they can move about freely, like we see them here, such a place is called the 'Swarga' in our 'Darshan'. Go to that place where the cows graze freely. Now we don't see them so much but earlier, in our villages' one could see the wealth or prosperity of cows. Another definition of 'Swarga' is that you can see it in the eyes of an enlightened or a realized Fakir. This is a lovely definition. The 'Swarga' resides in the eyes of the 'Sadguru' and the 'Buddha-Purusha'. This 'Swarga' is not what we all seek, please pay

attention, it is that eternal 'Swarga'! Say, an innocent child is walking on the road with his parents, who recognizes you and you too recognize him, you just very casually look at him and he too catches the attention of eyes and for no rhyme or reason looks at you and smiles, this smile is nothing else but 'Swarga'. A smile bereft of any desire or expectations is 'Swarga'.

The house where there is the 'Svaadhyaya' of 'Gita or Ramayana', or the 'Paatha' of any scriptures whether it is Quran or Bible, what difference does it make, there is no restriction whatsoever. Second, the house where there is a daily worship or the Pooja of 'Thakorji' is performed. As per today's times, the necessary arrangement for the worship of Sri 'Thakorji' have been made, is still acceptable but please note this definition of the 'Swarga' that the house where there is a daily study or 'Paatha' of the scriptural texts, irrespective of the time and duration and where there is a regular worship of Sri 'Thakorji' is 'Swarga'. Third, the house where the 'Bhajan and Bhojan' is done together is 'Swarga'. It is quite likely that in today's busy lifestyle, the timings might not match then at least on a holiday, take out five minutes to pray and try and have one meal together, even this house will qualify as 'Swarga'.

You all will be very happy to learn about these new definitions of 'Swarga' given by the saints, scriptures and also being done by 'Talgajarda', just go on listening. Sahib! The mere 'Darshan' of the 'Mala' of a great 'Bhajanandi' personality is also a 'Swarga'. 'Yes, no doubts!' The 'Tasbih' of a Fakir on which he has continuously repeated the name of the Almighty 'Khavinda' or Allah, to see his 'Mala' is 'Swarga'. Any book of any scripture which the Sadhu or the Saint has read repeatedly for years at a stretch and it might be that it is now in a time-worn state, the mere 'Darshan' of this book is 'Swarga' because even the texts ripen and become a living entity, Sahib! It is ripened by the reader's continuous readings! I mean to say that any scriptural text, whether it is Bible, Quran, Dhammapada, Gita, Bhagwat, etc. the text itself becomes 'Swarga'. Just imagine the readings being done of the 'Guru-Grantha-Sahib'! This text itself is the subtle 'Swarga'. In the Guru tradition and in our old 'Padas' the holy dust of the Divine Lotus Feet of the 'Sadguru' is also considered to be 'Swarga'. If you get the golden opportunity

to walk a few steps with your 'Sadguru' or the 'Buddha-Purusha' then you are treading on the path of 'Swarga'. If you get to travel with the 'Buddha-Purusha', this journey shall become the journey to 'Swarga'. So, there are many such heavens which we can find all around us. An understanding husband or a responsible father, is the 'Swarga' for the entire family. Where all will you go to look for it? It is right here in our vicinity.

One day, I had told you about the definitions given by 'Chanakya' about 'Swarga' and 'Naraka'. I would just like to add once again and move forward there are many 'Lokas' in this 'Brahmmanda', in this 'Nihaarika' or in this 'Akash-Ganga' there are so many different earths. If any time in the near or distant future, a 'Swarga-Loka' is discovered, we welcome it but say it is found but, if we are unable to discover our inner 'Swarga' then what use is it? Even if we are unable to discover any such 'Loka' outside, our journey has to be inwards. In the 'Manas' we find that the 'Swarga' described in this way!

Now, let us take up our discussion of the 'Katha'. Yesterday, we had discussed a few topics very briefly.

Today, is the day of the 'Dhanusha-Jagya'. Guru 'Vishwamitra' along with the two brothers reaches the arena. Thousands of people have assembled there to witness this rare spectacle. Everyone viewed the Lord according to their individual mental make-up and understanding. There was a platform made slightly above the normal seating height where people seated in the arena could see above and the one seated above could see all the others seated below. Sri Rama and Lakhana along with the Muni were seated on this platform. Ma Janaki accompanied with her handmaids came and sat at her designated place. 'Maharani Sunainaji, Maharaja Janaka and all the other members of the royal family took their respective seats. Not an inch of space was vacant. The courtiers came and read out the 'Proclamation of Sri Janakraj'. One after another, all the kings and the royals present there try their hand in lifting the great bow but failing to even move it, ashamed return back and take their place. Seeing this, 'Maharaja Janaka' became upset and spoke words in anger. This is the intricate understanding of 'Tulsiji' that at times even a very intelligent or a 'Gyaani'





The refuge of Rama is 'Swarga' !

person, also gets perturbed when faced with the situations which are not in line with his/her thinking. It is quite a natural behavioural pattern seen in the world !

So, 'Maharaja Janaka' was infuriated and speaks the language laced with anger. Three people express their anger in this particular episode. Firstly, 'Maharaja Janaka', who started it all! Secondly, Sri Lakhana responded in anger and thirdly Sri 'Parashuramji Maharaj'. There are three types of anger here. The first is the 'Sattvaguni'Krodha, the second is 'Rajoguni' and the third is the 'Tamoguni'! There is the culmination of three types of anger here. 'Janakraj' spoke angrily that you all have come from different parts of the world hearing about my proclamation but forget about stringing the bow, you all could not even move it! If I would have known this beforehand, I would not have taken such a vow about the marriage of my daughter and become a laughing stock in front of the world. Now, you may forget about it and go home! I have now understood that the earth is deprived of any brave or a courageous person.

To have said these words that the earth is without any brave person in the presence of two 'Raghuveeras', both Sri Rama as well as Sri Lakhana are 'Raghuveera'. Sri Lakhana could not bear such an insulting remark and became furious. 'Maharaj! Janaka's statement is totally unacceptable. To say this in your presence, how dare he? Either ask him to withdraw his remarks or else allow me to show him, who is brave! Lord Rama just signalled that in the presence of the Guru, we shouldn't speak unless asked to. Guru 'Vishwamitra' understood that Sri Rama is not saying anything so he asks the Lord that, 'Hey Taat! Please arise now and kindly rid the Maharaja's mind of the grief, a wise man is worried, please assuage him and break the bow now !

On receiving the command of the Guru, the Lord bowed down to him and arose. Only Sri Rama was capable in breaking because all the others were 'Nugrey' or without their Gurus! Sri Rama is the only one in the assembly who was blessed by His preceptor. The 'Nugura' cannot break the bow of ego. Sri Rama taking the blessings and seeking his permission to accomplish which seemed impossible for everyone else. Sri 'Raghavendra' is standing on the podium and when did He hold the bow, how He lifted and how did it break, no one could notice it! People just heard an earth shattering thunder indicating

something had snapped. It was broken in a split second! The Devas, Demons and Munis were all dumbstruck on hearing this thunderous sound, what has happened? When nobody could find any answers then my Goswamiji declared that Sri Rama has broken the famous 'Pinaka Bow'. The Lord dropped the two broken pieces on the ground. Ma Janaki was got to the podium and she offered the 'Jai-Mala' to Sri Rama. The entire arena reverberated with the 'Jai-Jaikaar'. Just then 'Parashuramji' walks in. A heated argument ensued in between Sri Lakhana and Sri 'Parashuramji Maharaj'. Finally, venerating the Lord he retreats to the forests. The messengers of 'Mithila' carry the invitation letter to Maharaja 'Dasaratha' at 'Ayodhya'. He arrives along with the marriage party at 'Janakpuri'. 'Mangal moola lagan din aava'. 'Margasheersha Shukla Panchami and the Gorujja-Bela' was the auspicious moment for the wedding. Lord Rama, astride Kama, in the form of a horse arrives for the nuptials. All the four brothers get married simultaneously with the four sisters of Mithila. Sri Rama weds Ma Janaki, Sri Lakhana weds Urmilaji, Sri Bharat weds Mandaviji and Sri Shatrughna weds Shrutikeertiji. The marriage party stays there for a few days at the request of Maharaja 'Janaka'. Then, they leave for 'Ayodhya' and the newlyweds along with Maharaja 'Dasaratha' reach 'Ayodhya'. The entire kingdom is filled with the 'Jai-Jaikaara'. One by one all the guests leave and finally, Guru Vishwamitraji too takes leave!

To do the 'Darshan' of the Mala of a 'Bhajanandi Mahapurusha' is the 'Swarga-Darshan'. 'Yes, no doubts! The 'Tasbih' of a Fakir on which he has repeated the name of 'Khavinda' continuously or chanted the holy name of Allah repeatedly, the audience of this 'Tasbih' is 'Swarga'. A scriptural text book which has been again and again read for decades by a Sadhu or a Saint and because of its continuous usage it has become time-worn to get the 'Darshan' of this sacred book is a 'Swarga-Darshan', Sahib! The 'Grantha' is ripened by the reader. Whether it is the holy Bible or Quran or Dhammapada or the Gita or the Bhagwat, by the continuous reading of the text, it ripens in time and becomes the 'Swarga'.

Baap! We have been doing the 'Sattvic & Tattvic' discussion about 'Manas-Swarga' by the grace of our Guru, now let us discuss a few concluding points and proceed towards its completion. Yesterday, we completed the 'Balkanda' in short. We shall just focus on the three important facets of the 'Ayodhyakanda' and move ahead. The first part of 'Ayodhyakanda' is excessive happiness. The middle is extreme sorrow and the end is the total unconditional surrender. After Sri Rama returned to 'Ayodhya' along with Ma Janaki, happiness poured and poured and Goswamiji has done an exhaustive description of the same. So, the first part was filled with excessive joy but as we move a little towards the centre, we start entering the domain of extreme sorrow in the form of the exile. Instead of being coroneted Sri Rama proceeded to the forest. Maharaja 'Dasaratha' gives up his body and Sri Bharat refuses to take up the responsibility of 'Ayodhya'. He takes everyone along with him and proceeds to 'Chitrakoot' to see the Lord. Lot of discussions, deliberations and consultations go on. Ultimately, Sri Bharat returns to 'Ayodhya' with the 'Sri Padukaji'. He enshrined them on the throne of 'Ayodhya' and handed over the reins of governance to them. He retreated to 'Nandigram', living the life of an ascetic and surrendered unto 'Bhajan'. We have just tried to touch upon the sutras of the 'Ayodhyakanda'. Then comes the 'Arannyakanda'. It begins with the description of a very peaceful and the divine pastimes of the Lord at 'Chitrakoot'. 'Tulsiji' writes, Ek baar chuni kusum suhaaye| Nija kara bhooshana Rama banaaye|| The 'Vanvaasi-Rama' is adorning Ma Janaki in solitude. The 'Jayant' episode follows. From here, the trio go to Sri 'Attri & Anusuuya' ashram. They proceed further from there and this is the journey of Sri Rama into the last chapter of the purpose of His Avatar. Meeting, Rishi 'Sharbhanga, Sri Suteekshna and Sri Kumbhaja Rishi, befriending 'Geedharaj-Jataayu' en-route, the Lord resides at the 'Panchavati'. Here, Sri Lakhana asks five important questions to the Lord. The Lord suitably answers all of them and these are spiritually very important for the 'Panchavatis' of our lives. Then 'Soorpanakha' comes and is suitably punished. 'Khara & Dooshana' are martyred in the battle. Now, 'Soorpanakha' goes on to instigate 'Ravana'. He hatches a plot to abduct Mata Sita with the help of 'Mareecha'. Before this, the Lord planning and foreseeing the future asks Mata Sita to stay in the protection of the Fire God and leave her shadowy form behind for the final part of His 'Nara-Leela'. 'Ravana' comes and abducts the 'Maya Sita'. 'Jataayu' tries to stop him but is critically wounded in combat.

'Ravana' keeps Ma Janaki at the 'Ashok-Vatika' in Lanka'. Here, after liberating 'Mareecha', Sri Rama and Sri Lakhana return and seeing that Mata Sita is not there, He laments for her just like an ordinary mortal enacting the human role to perfection. He moves out trying to look for her. On the way He sees 'Jataayu' badly wounded and just holding on to his last breaths. He takes him in His lap and according him the respect due to the elder, He grants him the 'Saroopya-Mukti'. Granting him salvation, the Lord moves ahead. Going further, He is confronted by 'Kabandha' and the Lord liberates him. Granting him deliverance the Lord comes to the 'Shabari' ashram. The devoutly devoted 'Shabari' expresses her inferiority, incapability and says that she is a wretch. The Lord narrates the nine tenets of 'Bhakti' to her and says that even if one out of the nine is present in a person, he/she is very dear to me but here, you have all the nine there in you. Right there, before Sri Rama 'Shabari' immolates her body in the 'Yoga-Agni' and goes to the 'Loka' from where there is no return. Thus, blessing 'Shabariji', the Lord comes to the 'Pampa-Sarovara'. Sri 'Narada' comes to meet the Lord. 'Narada' asks the Lord about the characteristics of a saint and Sri Hari himself sang the virtues of the Sadhus and Saints. 'Hey, Narada! The characteristics of the Sadhu or

the Saint are so exhaustive that even if 'Sharada' and 'Shesha' try to expound on them, they will fail'.

In the beginning of the 'Kishkindhakanda' Sri Rama and Sri Hanuman meet. Sri Hanuman requests the Lord to befriend 'Sugreeva'. Whatever or however so you may be, please don't go on imprecating yourself that I am a sinner or I am poor and so on. If you are, so what, by the refuge of Sri Hanuman, even a sensuous, fearful and the one who is always on the run, and who goes back or forgets his promise can also be accepted by the Lord. In the 'Hanumanchaalisa' we all read, 'Tumha upkaar Sugreevahi keenha'.

So, my dear brothers and sisters, when we look at ourselves, are we not afraid? Are we not running away all the time? We are also surrounded by so many weaknesses, we too run after sense pleasures, greed and covetousness. Even we forget our promises and indulge in sense pleasures. But, if we take the refuge of Sri Hanuman, in spite of anything and everything, we shall be accepted by the Lord. Since the mention of Sri Hanumant has been done let me clarify one or two things and proceed. Just going on asking his help for every other thing or petty matters is not right. As long it is in your capacity or limits and you can do it, please don't drag him into it. The Reserve Force cannot be made to operate as the regular operational force. It is the rule of the Army that the Reserve Force is used only in the event of the extreme emergency. They are not the regular police. Let me draw your attention towards another very beautiful 'Chaupaai' of the 'Hanumanchaalisa'-

Durgama kaaj jagat kay jettay|

Sugama anugraha tumharrey tte-ttay||

Please don't pull him into every small things in life, only call upon him for the most difficult of things. The Almighty has given us intelligence and understanding or 'Viveka'. As far as possible, first let us try to do our best.

The 'Hanumanchaalisa' is the 'Maha-Mantra'. Still, one part of it remains. When we get the opportunity, we shall very openly try and discuss it in detail, if the flow comes! Like, at times certain things

come out in a divine flow. After all, it is His benevolence! Please remember these two things. When in trouble or a problem call upon Sri Hanuman. And the second is that He too gives us a chance because as it is, His benevolence is always flowing. But if you drag him into every small thing now and then, you will not be able to feel or experience the benevolence. Be certain that the benevolence is there always! Our heart keeps on beating all the time and we are aware of it, we jump around, eat, drink or sleep, the heart goes on beating, similarly the benevolence flows perennially. Therefore, the 'Shabda-Brahmma' of the 'Hanumanchaalisa' has to be understood very carefully by the grace of the Guru. So, we shall seek the refuge of Sri Hanuman in this way. I don't at all mean to say that don't do the 'Paatha' of the 'Hanumanchaalisa', please! But just don't use it cheaply for mundane tasks. For the full year you don't study, don't do your homework, and don't attend your classes and just before the examination you go to the Hanuman temple to offer sweets and apply the red lead (Sindoor)! Hanumanji will say that my child, you have come very late! If we need to sit for the exam then we need to study. I am sorry, Sri Hanuman will not come and write the paper for you. He can jolly well do it but call upon Him only in distress or if you are helpless. The benevolence is endless! By the refuge of Sri Hanuman, even the sensuous like us can be befriended by the Lord, and this is the gateway!

Sri Hanuman establishes the friendship with 'Sugreeva'. 'Vaali' is liberated and 'Sugreeva' is coroneted. 'Angad' is made the Crown Prince. The Lord and Sri Lakhana go to the 'Pravarshana' hill for the 'Chaturmaas'. 'Sugreeva' indulges in sense pleasures and forgets the Lord's work. After the 'Chaaturmaas', Sri Lakhana is sent to caution him. 'Sugreeva' comes back to his senses and comes and begs the Lord's pardon and surrenders at His feet! The ever compassionate Lord pardons him and the plan for the search of Mata Sita is made. The groups of monkeys are sent in the East, West, North and South. Ma Janaki is 'Shakti, Shanti and Bhakti! In order to search for energy, peace and devotion, then we shall have to plan

to look for her in the south, to go in 'Vaama' direction will be an exercise in futility. 'Vaama' means the opposite side. South means going in the right direction. The one who goes in the wrong direction shall not attain Bhakti, neither Shanti and nor Shakti. In order to attain the 'Shanti' we go on doing so many right or wrong networking! That is why the 'Shanti' eludes us and we perish without food or water! But if we go in the right direction, we shall attain 'Eternal Shanti' sooner or later. I should become more powerful than others. The games we play! In order to attain Bhakti, we use hypocrisy, deceit and show-off! Therefore, it was decided to send the most able group in the South, headed by 'Angad', with Sri 'Jambuwanta' and Sri Hanuman as the senior and well experienced members. One by one they bow down to the Lord and take His leave to look for Mata Sita and Sri Hanuman was the last candidate to offer his Pranams. 'Pachhey Pawan Tanaya siru naava'. As, Sri Hanuman was the last in the queue, the Lord calls him near and blesses him by putting His hand on his head and gave the 'Mudrika' along with the personal message to be conveyed to Mata Sita. If you want Bhakti, Shanti and Shakti then kindly don't get into a race or any sort of competition to prove that you are ahead of others. Because, there is this misconception that if I am not in the front and the one ahead takes the 'Shanti' and goes away then? Please, the 'Shakti, Shanti and Bhakti' are not blind. Wherever you may be, seeing your worth and your stage and seriousness they themselves will come to you that's why no need to push and prod. The 'Ramcharitmanas' is a great guidance for our life.

So, Baap! The expedition begins. Moving forward, they lose their way in a thick forest then Sri Hanuman comes in the front and takes up the mantle to guide them out of this darkness. When you are in comforts or happiness, be at the end and if the family is facing any problems then jump and come forward. When the family is happy and comfortable, be the last one to seek them. The 'Manas' provides guidance at each and every step. So, Sri Hanuman comes in the front. In front of the world, we try and project unity in our actions but when the question of the welfare of the

society comes we just indulge in false or petty criticism, compete with one another and harbour envy and jealousy! Just think! Be away from selfish interests. There should be no groups of the selfish lots but yes, the chartable and one's working towards the welfare of the society should come together. The group of the selfish minded people abound is in politics. This is our gathering of the kind- hearted and charitable people and there is no selfish motive whatsoever. Come together for the welfare of the mankind. Be involved in your work, job and business but the Sutras of the 'Manas' that you have heard put it in practise in your daily life. You shall attain Shakti, Bhakti and Shanti in life. What I mean to say that for the search of Mata Sita they all came together hand in hand and with camaraderie! For serving the Lord and searching the Shakti Bhakti and Shanti they have all come together. They meet a great 'Tapasvini' or a 'Saadhika' 'Swayamprabha' who guides them. She asks all of them to close their eyes and she would transport all of them to the sea-shore and if you don't open your eyes midway, I can transport you all to Mata Sita. Because, in order to attain Bhakti, Shakti and Shanti, we have to go inwards. Our problem is that, we can't go inwards! Whether the eyes are closed or open is immaterial, the main point is to go inwards.

Then they came to the sea shore and met 'Sampaati'. He too guided them that I am able to see from here that Mata Sita is seated at the 'Ashok-Vatika' in Lanka. The one who can cross this twelve hundred and eighty eight kilometres long ocean will be able to meet her. Now who will venture? Sri 'Jambuwanta' is old and expresses his inability. If I was young then I would have done it but not anymore. 'Angad' says that I am young and can go but after going there if I get enamoured by its charms and indulge in the sense enjoyment then it will become very difficult for me to return! When everyone expressed their inability, Sri Hanuman was sitting quietly indrawn then 'Jambuwanta' draws his attention saying, 'Pavana-Putra' why are you sitting quietly? You have taken birth only to do the work of Lord Rama then why are you silent? The moment he heard that his bidding is

the work of the Lord, he arose and assumed a gigantic form! He thundered and saluting Sri 'Jambuwanta' asked him that please tell me what needs to be done, or else I might just wipe out everything! My dear youngsters, when your power or energy is awakened, you attain great heights in your own field and make great progress, even then please seek and heed to the advice of the elders of your family. Listen to your elders so that your upward trajectory doesn't make you do something which is reprehensible! Don't think that the elders are old and out dated! Just think about it very coolly. Do you think that your parents have become old and you don't need them anymore? If so then it the same with your children! 'Jambuwantaji' tells that you go to Lanka and meet Mata Sita, convey the Lord's message and hand over the 'Mudrika' and in return get whatever she wants to send for the Lord along with her message. Apart from this, nothing else needs to be done now. On your return, when you inform Sri Rama, He along with the army shall vanquish Lanka and we

all shall become a part of the Lord's glories. The 'Kishkindhakanda' ends here.

In the beginning of the 'Sunderkanda', 'Hanumanji Maharaj' remembering the Lord again and again climbs upon a hill and takes a giant leap towards Lanka. On the way, he had to encounter a few obstacles because when you embark on the journey in search of Shakti, Shanti and Bhakti, the obstacles are bound to rear their heads. But if your journey is with the blessings and refuge of the Lord, the obstacles shall turn into blessings and will become your stepping stones on the way to your goal. Sri Hanuman overcoming all that came in his way enters Lanka. He looks for Ma Janaki all over but could not see her, then he sees a residence whose walls were adorned with the 'Ramnaam', a 'Tulsi' plant in the centre of the courtyard and a beautiful temple was built separately in the same compound. He was perplexed seeing this divine sight and wondered that Lanka houses the demons, how come a noble and pious soul resides here? He then

meets 'Vibheeshana' and learns from him the way to reach up to Mata Sita. He reaches her and conveys the Lord's message to her. The Divine Mother blesses him abundantly and then he eats the sweet fruits. He is captured and brought to the court of 'Ravana' and ultimately he burns down Lanka.

Mata Sita hands over her hairpin (Chuddamani) to be given to the Lord. He returns back and his friends are overjoyed seeing him. 'Sugreeva' greets him and they go to inform the Lord. Holding the 'Chuddamani' close to His heart, He listens to Mata Sita's message. Lord, please don't delay now! The entire army departs and arrive at the sea shore. What to do now? Such a vast sea bed, how to go across? Here, there is a lot of anxiety and apprehension in Lanka. 'Vibheeshana' tries to reason with 'Ravana' but he is not willing to listen to anything. Ultimately, 'Vibheeshana' is kicked out and comes and surrenders at the Divine Lotus Feet of the Lord and he is very heartily welcomed by Him! For three days Sri Rama fasts and prays to the

Sea Lord but because of the innate nature, the Sea Lord does not respond thereby, infuriating the Lord. The Sea begins to tremble and taking the form of a Brahmin comes with a huge tray filled with fresh pearls to appease the Lord. He begs pardon and opines to construct a bridge across the sea and I shall assist in my own capacity. Sri Rama was delighted with this proposal of the 'Setubandha' as it was a suggestion for the unification. At this point the 'Sunderkanda' ends.

In the beginning of the 'Lankakanda' the 'Setubandha' is constructed. Sri Rama installed the 'Rameshwara-Shivalinga' on that spot and the 'Tribhuvana' reverberated with the 'Jai-Jaikar' of Lord 'Rameshwara'. 'Namaha Paarvati Pattaye Hara Hara Mahadeva'! And, 'Aaya saavan jhoom kay', the 'Shraavana-Maas' begins from tomorrow, the days of the worship of Lord Shiva, it is the first Monday, Sahib! Lord 'Rameshwara' was installed. Let us sing one or two mantras of the 'Rudraashtaka'-



Niraakaar Omkaar moolam turreeyam|
 Girra gyaan goteetameesham Girisham||
 Karaallam Mahakaal kaalam kripaallam|
 Gunaagar sansaarpaaram nattoaham||
 Namamieesha meeshaan nirvaanroopam|
 Vibhuam vyaapakam Brahma Veda swaroopam||

Lord 'Rameshwara' was consecrated on that spot. The Lord's army crossed over. 'Angad' was sent as an emissary of peace. The mission failed and the war became inevitable! A tumultuous battle rages and one by one, all the demons are killed. In the end, the Lord mounted thirty one arrows and liberated 'Ravana'. His divine spark merged with the Divine. 'Mandodari' comes and venerates the Lord. The last rites of 'Ravana' are performed. 'Vibheeshana' is ritually established as the king of Lanka. Mata Sita comes out of the protection of the Fire God. The Lord says that without any further delay let us all proceed to 'Ayodhya'. The fourteen yearlong exile is now over. The 'Pushpaka-Vimaana' is readied and along with all His friends, Ma Janaki, Sri Lakhana and Sri Hanuman proceed towards 'Ayodhya'. On the way, the Lord points out the 'Setubandha', the battle field and visiting the ashrams of the Mahatmas arrives at 'Shringaberpur'. He sends Sri Hanuman in advance to go and inform Sri Bharat. On hearing the overwhelming news, Sri Bharat embraces Sri Hanuman and bathes him with his tears of joy! At this point, the 'Lankakanda' ends.

In the beginning of 'Uttarkanda', Sri Hanuman returns after informing Sri Bharat and requests the Lord not to delay even for another moment. Sri Rama reaches 'Ayodhya'. He meets Bharat and then takes infinite forms so that He could meet everyone personally. He then first proceeds to meet Mata 'Kaykaye' and then goes to meet Mata 'Kaushallya'. Seeing Ma Janaki everyone's eyes welled up! Guru 'Vashishtha' says that we should not delay any more and asks for the mystical and the divine throne to be brought, so that we can do the coronation right away. All the four brothers had the ceremonial bath and got ready for the coronation. The Lord first of all did 'Pranams' to the mother earth, the Sun God, all the directions, the Rishis and Munis, the Brahmins,

His subjects, the Mothers, Guru and friends, and along with Ma Janaki ascends the throne of 'Ayodhya'. Giving the 'Ramrajya' to the world, Guru 'Vashishtha' anoints the Lord with the 'Rajtilak'. The 'Tribhuvana' reverberated with the 'Jai-Jaikaar'! Lord's 'Aarti' is performed. The four Vedas came down and after venerating Sri Rama return back. Lord Mahadeva comes down and venerates the Lord. With the alms in the form of eternal Bhakti, He returns. The great Divine 'Ramrajya' is established. Six months pass by. Excepting Sri Hanuman everybody else returns back. In time, Ma Janaki gives birth to two sons. All the other brothers also had two sons each.

Declaring the names of the heirs to the throne, Goswamiji ends the narration of the 'Ramkatha' at this point. The second exile of Ma Janaki in her pregnant state being a disputed and a very controversial subject, he omits it completely. 'Tulsiji' just wants to establish a healthy dialogue. He wants that the image of their Lordships seated on the throne gets etched on each and every mind and that is why, omits the other parts and concludes at this point. Then Baba 'Kaagbhusundiji's Charitra' is given. Sri Garuda hears the 'Ramkatha' from him and returns back to 'Vaikuntha'. Now Lord Shiva asks Mata Parvati, that would you like to hear anything else? She says that she is blessed beyond measure but her thirst for the 'Katha' has increased. Ma Bhawani is overtly blessed. Whether Sri 'Yagyavalkaji Maharaj' has concluded his narration to Sri Bharadwaji is not clear. And 'Pujoyapada Goswamiji' who was narrating to his mind, giving us his final message says-

Aehi kalikaal na saadhan dooja|
 Joga Jagya Japa Tapa vrata Pooja||
 Ramahi sumireeya gaayia Ramahi|
 Santata suniya Rama guna graamahi||

In this age of Kali, what other austerity can we all perform? Remember Rama, sing Rama and hear Rama! His name is the eradicator of all sins or 'Patita-Paavan', very many great sinners like the 'Ganika, Gaja and Ajamila' etc. have all been emancipated just by the Divine name of the Lord.

All the four 'Acharayas' of the 'Manas' conclude their narrations before their respective listeners. Today, seated in the shade of the unconditional benevolence of all these 'Acharyas' we were also reciting the 'Katha' for the past nine days and now even my 'Vyaaspeetha' is moving towards the conclusion, then in the remaining time at our disposal I would like to talk a little bit with you all. In the 'Manas-Swarga', for the last nine days we spoke about different forms of 'Swarga'. There is Mantra of the 'Kathopanishad', lets recite it together-
 Na prannena na paneena marttyo jeevati kashchanna|
 Itterena tu jeevanti yasminnay taavupaashrittau||

Here, there is a hint about 'Swarga'. The 'Swarga' we have been trying to search for the past nine days. Here, it says, a human being is not alive due to the life-force. Just see that the centuries and ages old established belief the Upanishad is breaking by making this declaration. We all say that we are alive by our breath. 'Arrrr! There goes the breath! The person is dead! But the Upanishad here is refuting the fact that one lives out of the life-breath. Neither the life-breath

can be the cause of our life nor death! Any other school of thought cannot reach such heights. It is a matter of great pride for us. Till today, we thought the person is dead means he is gone! There are 'Pancha-Pranas', 'Paan, Apaana, Samaana, Udaana and Vyaana', in their absence one dies. But the Upanishad says it very emphatically that if the 'Prana' goes away, the person does not die. Isn't it a very intriguing thing to say?

Let me ask you very logically and please listen carefully. One hand is chopped off, one eye is blinded or say that both are blinded then are we dead? We become blind but do not die. No one has died because he is blinded in one eye. Without a leg, one becomes lame but he doesn't die. With one hand being cut one is handicapped but isn't dead. In the same way, if the 'Prana' goes away, one doesn't die. Then, how does one live? 'Itterena tu jeevanti', some other element is responsible for your life. That which keeps you alive is nothing else but the 'Swarga'. Now what is it? 'Gumnaam hai koi!' 'Yasminnay taavupaashrittau'. What is the element to keep us alive, it is not 'Prana', please remember! The last sutra of this 'Katha' to remember is that like we don't die if we get blind in the



same way, we don't die if the 'Prana' goes out. Newer technologies are coming out every day. Newer techniques are emerging every day. Even if the life force is not there for a while, even after three days the doctors revive the patient back to life, because in the absence of the 'Prana', the person is without the 'Prana' but not dead as yet. Only Bharat can say so! It is not the handiwork of America or any other nation for that matter. This is truly a very revolutionary declaration to make! Then who is responsible for our life? Some other force is keeping you alive. The answer of this question raised by the 'Kathopanishad' is given by the 'Manasopanishad'; 'Praan praan kay jeeva jeeva kay jiva sukha kay sukha Rama'. There is a 'Prana' in the 'Prana' and that is Rama. So, 'Prana' is not the life giving force. Rama, who is the 'Prana' of the 'Prana' and is responsible for our life. And the one who seeks the refuge of this Rama is 'Swarga' and there is no other 'Swarga'. Therefore, 'Taahi bhajahi mana taji kuttillai'. 'Hey Jeeva! Ram bhajo!' Therefore, the conclusion is that Rama alone is 'Swarga' and it is the consciousness responsible for our life. The hand behind our hand is that of Rama. The 'Jeeva' in the 'Jeeva' is Rama. The 'Prana' of the 'Prana' is Rama. The eyes that see in our eyes is Rama. The legs that is in our legs is Rama. This is keeping all of us alive.

Therefore, for the past nine days we all living in Rama and by that logic we are all in 'Swarga' and not in Switzerland. It is an external or the gross 'Swarga' no doubt how beautiful and so lovely it is! But the real 'Swarga' is what we have been living during these nine days. The refuge of Rama is 'Swarga'. I have again been asked about 'Niyati' and this doubt is lingering in very many minds. Today, this question has come from India that, 'Bapu! You spoke about 'Niyati', it is fine and we were relieved a bit but if one has to accept the 'Niyati' only then what about the grace or benevolence? Then, what about Sadguru? What about 'Eeshwara'? What about Bhajan?' They are indeed, very nice questions. If 'Niyati' is something like etched in stone, unchangeable then why should we do any 'Bhajan'? 'Bhajan' alone is your 'Niyati'. Why can't every Tom, Dick & Harry do it? 'Why'? You have got money, wealth and even time. Don't give any excuses

that you don't have time! You have all the time in the world but your 'Niyati' is such that you are unable to do 'Bhajan'. In the shadow of 'Niyati', you don't have to leave 'Bhajan'. If your 'Niyati' permits you to have the 'Sadguru', he himself will come looking for you, you will not have to go and look for him! This is 'Niyati'. Since 'Niyati' happens to be the last sutra for this 'Katha' then I would like to emphasize that the Supreme Personality of Godhead, the 'Sadguru' and 'Bhajan' is our 'Niyati'. If in between for any reason there is break in the flow of 'Bhajan' then consider that also to be a result of your 'Niyati'. Who is getting it done? What austerities or 'Saadhan' can we do? When I refer to 'Niyati' I am using it in an ultimate sense. If you try and find out the meaning of 'Niyati' in the dictionary, you will get confused! Just keep the 'Vyaaspeetha' in mind. If you will go here or there you might get lost! The 'Pandits' are waiting to confuse you and take you for a ride! In fact they know nothing, except they are good speakers who know how to influence you.

I am speaking with full responsibility. I have been talking about 'Niyati' since the last three days. Trying to explain it by giving different examples I am trying to tell you that believe it most certainly that my 'Niyati' is 'Bhajan', my 'Niyati' is my 'Sadguru'. What is our 'Niyati'? Who is our ultimate decider? My 'Sadguru'! 'Guru kripa hee kevalam'. Our 'Niyati' is Lord Rama. Our 'Niyati' is Lord 'Mahadeva'. And who else? Like I have said that when the Almighty came as an Avatar, He did not transcend the boundaries of 'Niyati'. If He so desired, He could have jolly well done it. Sri Krishna did not break free from 'Niyati'. Sri Rama could have killed 'Ravana' sitting in 'Ayodhya'. Then we would not have been able to do these nine day 'Kathas'. It could be over in just one day! Plus all this expenditure could have been saved! Therefore, here 'Niyati' is the ultimate. The greatest refuge is the refuge of 'Niyati'. You have to accept it! How much did Lord Krishna tried to explain Arjun and finally he accepted the 'Niyati'. 'Karrishye vachannam tava'. That's it! Final! Now, if you tell me, I will fight or if you say, I am

ready to die or if you order, I shall become a 'Sannyasin'. Here, 'Niyati' means total unconditional acceptance. And the complete acceptance is the Supreme 'Brahman'! The moment He takes an Avatar, He too is bound by the rules and regulations. Don't leave the 'Bhajan' on the pretext of 'Niyati'. And you will also not be able to leave it. This is something which you will have to experience, or else how do I explain?

So, what about 'Sadguru'? What about God? I was asked such questions. Now kindly listen to the last message, I am also listening and you too listen! This is after all the message of the 'Manas' which even I will listen. No one dies when the life-breath leaves and no one is alive by the presence of the life breath. The life of the life breath is the Almighty and one is happy or alive only through Him. And this refuge of the Almighty is 'Swarga'. 'Bharoso driddha innha charanani kero'. This is 'Swarga'. 'Tushar Bhai' has sent me a 'Kavita', let me recite it also side by side.

Gahan gagan nee paarey hashey Swarga,
Kay hashey atal sagarma?
Swargni samjjhann aetlu kaheti ke,
Maarun Swarga chhey maara gharma|

So, Baap! We all have been talking about 'Manas-Swarga' for the past nine days by the grace of the saints, the grace of the scriptures, and the grace of the scholars, texts, by the grace of our Guru and above all the grace of our 'Atman'. We were doing the 'Parikrama' around our focal point of discussion. Today, is the final day of this journey of thoughts. Then, Baap! I am expressing my utmost joy for this wonderful organisation. The entire 'Jassani' family, elders, youngsters, children and all those who came and joined in the service, their friends and relatives, you all my dear listeners and even the people of this beautiful place, I express my extreme happiness to one and all. What more shall I say? I can just say this that 'Khush raho Baap! Khush raho!' 'Tina' was asking me that 'Bapu! If there are any complains then please let me know'. I told him, 'Beta! There are no complaints whatsoever. Everybody is very happy'.

We are moving towards the conclusion of this nine day 'Ramkatha, Manas-Swarga' then the fruit of this nine day 'Satt-karma' I would like to offer it to the material Swarga', the spiritual Swarga', the gross and the subtle 'Swarga', or whatever is the inner feeling of the different people, 'Allah-Jaanney', I dedicate it to the inner Swarga present in all of us. Just a minute! Someone is knocking my door and telling me that you are offering the fruit of this 'Katha' to all the ones who are steeped in the joy of their inner 'Swarga' but all of them are already very contented and hence are returning it with thanks. I am saying this for the first time that someone is knocking me from within then that inner voice is that we all are very happy on hearing this nine day 'Katha'. My inner voice says that we are more than happy and hence are returning this auspicious fruit for all those who are living in hell and shall be greatly benefitted by this fruit! That is why, my elders are prodding me and saying that all those who are leading a hellish life, who have lost all hope and happiness from their lives, who are very disturbed and distressed it should be given to them. Therefore, let us give this fruit which has come back now as the 'Prasad' to all those whose lives have become a nightmare! I am not aware about any existence of the 'Swarga Or Naraka' but however, I would do my bidding and give it to all those who are unhappy for any reason!

There is a 'Prana' of the 'Prana' and i.e. Rama. The 'Prana' is not keeping us alive. The 'Prana' of our 'Prana', Rama is keeping all of us alive. The refuge of this Rama alone is 'Swarga' and there is no other 'Swarga'. That is why, 'Taahi bhajahi mana taji kuttillai'. Hey, Jeeva! Please revere or Rama 'Bhaja'! Ultimately, it is Rama that is 'Swarga' and is the source of our life breath. The hand of our hands is Rama. The 'Jeeva' of the 'Jeeva' is Rama. The 'Prana' of 'Prana' is Rama. The 'Eye' of our eyes is Rama. The 'Leg' of our legs is Rama. He alone is what is keeping us alive!

The 'Bhagwadgita' is the 'Triveni' of truth, love and compassion !



The enlightening discourse given by 'Morari Babu' at 'Joddiyadham' on the occasion of 'Gita – Jayanti'.

Baap! First of all I offer my humble 'Pranams' to this sacred 'Tapobhoomi' of Sri 'Viraag-Muniji'. My 'Pranams' to his spirit (Chetana). 'Pujya Shastriji Yogesh Bapa, Laabhu Dada, the representative of Lord 'Vishwanath' Ananta Shree Vibhushita 1008 Mahamandaleshwar Sattuva Baba, Ananta Shree Vibhushita Mahamandaleshwar Pujya Vasantdasji Babu' and to all the 'Pujya Charana', I offer my 'Pranams'. My love to all these little children of the 'Gita-Vidyalaya'. Though, our Indian prudence says 'Vasudhaiva kutumbakkam'. The entire world is our family. Still, we all have our own families. And such a family of 'Pujya Krishna Shankar Dada, Brahmaleena Pujya Dongrey Bapa, ours and my very own this 'Triveni Parivar'. My 'Pranams' to all of you. Because I am asked to speak in the tradition established by 'Viraag-Muni', I speak! But now, I am extremely delighted to speak here, so I speak. Or else, I feel like a dumb person in front of all these great personalities. But, because I get an unexplained joy in speaking and that is why, I shall not stop speaking. Two days ago, during the night 'Pravachana', 'Bapji' was talking about some topics of the 'Mahabharata', then I had said that in the 'Dharmakshetra' it is said that there is no desire to know about very many mysteries or secrets about the Almighty, because if we know them then this eagerness or the interest in speaking will be lost. And

'Talgajarda' has still got to speak quite a lot! Because, this is the nature of our 'Triveni'. 'Sadhu toh chalta bhala'. This is there but, 'Sadhu toh jaagta bhala, Sadhu toh bhajta bhala'! And from time to time, 'Sadhu toh bolta bhala'. Just because, speaking gives us immense joy, so we speak!

It is not something new that the 'Bhagwadgita' in itself is a 'Triveni'. It contains the flow of knowledge, Bhakti and Karma. Therefore, it becomes the 'Triveni'. The 'Bhagwadgita' raises questions in the beginning and right up to the middle the questions abound. Midway onwards, the solutions or the profound contemplation begins and towards the end it culminates in the total unconditional surrender. That is why we can say that it is the 'Triveni'. Questions, solutions and surrender form this 'Triveni'. The questions are raised by the mind. The doubts take birth in the mind. And the intellect accepts or puts forth the solutions. In other words, resolution is the intellectual domain. And finally the surrender has to be at the level of 'Chitta' and not physical! 'Muraripaddarpittachittavrittihi'. We exhibit a lot of physical surrender. I am saying this from my personal experience that when I am provided more than necessary or too much service, I start feeling very uncomfortable! There, it is mostly at the physical level that how can we serve 'Bapu' or make him more comfortable? But this is too much! I have tried to put across these 'Panchasheela' for the organizers of 'Talgajarda's' Katha that

if you are keen to organize the 'Katha' then kindly adhere to these five things. The first is that for 'Morari Babu' please do not provide unnecessary or ostentatious comforts. This is the first condition so to say! Our 'Kolkata's Mamaji' reminded me that Babu, please include this one condition also to which I readily agreed and that is do not organize the 'Katha' by taking any loan! Kindly, pay back your debts before you come forward to organize the 'Katha'. Because, there have been instances that the person has borrowed money to organize the 'Katha' and since he has not paid, the lenders have approached me for its repayment! This is what I call is the 'Dharmakshetra'. And, 'Dharmakshetray krittam paapam'. This then becomes like a permanent line etched in stone! It becomes the 'Levin Exergue' (Vajra-Lekha). So, even such things happen.

The total surrender should be done at the level of the 'Chitta'. The mind raises doubts. The intellect provides the solutions and the 'Chitta' ultimately surrenders. I am excluding the last quarter part of the conscience (Antahakarana) because we are talking about the 'Triveni' here. And it is better that we keep the fourth part away! Because, 'Kailash' is very far and Shankar is the 'Ahankaara' of this entire creation. It is better to keep it at bay! The ego can never surrender. If not then it cannot exist! Therefore, the 'Gita' is a 'Triveni'. The mind raises questions, the intellect provides the answers and the 'Chitta' surrenders. This forms a 'Triveni'. The 'Gita' gives us many such 'Trivenis'. 'Yagya daan tapa Shraddha trayo vibhaga'. How many different 'Trivenis' of the path of 'Yoga'! Three types of 'Tapa', three types of Shraddha and three types of this, in this way, 'Trivenis' after 'Trivenis' abound!

We have three 'Jagadgurus'. As such, in our 'Sanatana-Dharma' which is ours, ours does not mean that ours alone but universal, provided the other accept it! If they don't accept then who shall go and argue with them? So, in this 'Sanatana-Dharma', the 'Jagadgurus' came. 'Jagadguru Ramanujacharya, Jagadguru Madhavacharya, Jagadguru Vallabhadeesha, Jagadguru Shankaracharya, in Maharashtra Jagadguru Tukaram', but how many permanent 'Jagadgurus' do we have? There are only three permanent 'Jagadgurus'. One is Rama, second is Krishna and the third is Shiva. Here, Sri Krishna is beyond the realm of time or 'Kalaateeta'. He is the permanent 'Jagadguru'. Even if 'Shishupala' gives Him innumerable abuses, He will remain the permanent 'Jagadguru'. If they don't accept then unfortunately or fortunately, He still is the 'Jagadguru' of their fathers and forefathers! Because, He is the permanent One!

Yeh mera farz tha ki mein unnkay haath dhulvaauun,
Innhi haathon ne mujh per keechadd uchhala tha!

Even if someone doesn't accept it Sri Krishna is the eternal 'Jagadguru'. Many people speak about Him at times a bit loosely. The 'Vyaaspeethas' will have to be very careful and alert about it. However! Lord Rama is also the eternal 'Jagadguru'. When the 'Rajoguni' says that He is the eternal 'Jagadguru' then it becomes slightly difficult to believe, even if the 'Satvaguni' says, then also, it is not all that easy to believe and if a 'Tamoguni' will say then it is impossible to believe. Because, these are all the statements made from the realm of the 'Gunas'. But Sri Rama is the 'Jagadguru' and that too an eternal one and it has been declared by Sri 'Atri' Muni. And 'Atri' has risen above the realm of the 'Gunas' or he is a 'Gunateeta'. 'Dongarrey Bapa's' explanation is that Sri 'Atri' is beyond the realm of the 'Gunas'.

Jagadgurum cha shasvattam| Turriyameva kevallam||

And the one who is the primordial reality, even more ancient than the 'Adi-Anaadi', the eternal 'Jagadguru' Lord 'Sadashiva'! This is also a 'Triveni'. And the perineal flow has flowed through these three Divine Personalities of Godhead!

Offering 'Pranams' at the feet of Goswamiji and speaking after taking his blessings, I would like to say that these three flows are just not 'Nakhanirgata' but it is the 'Mukhanirgata'. And in such a 'Dharmakshetra' the war was about to begin, the chariot had been taken right in the centre of the two armies and it starts flowing with the 'Vishaad-Yoga' of Arjun. A similar third 'Mukhanirgata-Ganga' flows to purify the 'Triloki' from the battle field of Lanka just prior to 'Rama-Ravana' battle. Mostly, we see that these 'Gitas' usually are spoken in the midst of a war! Why is it so? That which emanates from the battle-field is mostly termed as the 'Gita', Sahib! In the AC rooms or auditoriums only its descriptions can be done but the 'Gita' can't flow! Somewhere, on the table a half filled glass of beer is there, a half smoked 'Cavenders' cigarette is lying in an ashtray and these western scholars try and talk or explain the 'Bhagwadgita', it is somehow not digestible. The description can be done by an 'Agnihotri' Brahmin. Who has a 'Kamandalu' in one hand and who has taken a vow of an 'Akhanda-Agni', Sahib! Who has not spoken anything else but the aphorisms of the Vedas! In order to cement my own understanding I was talking to 'Bapji' that here in the 'Gita-Vidyalaya' if the base of the trees are painted with an ochre colour and above that if there is a white band, would it not look beautiful? The roots in any

case are rooted in the ground and cannot be seen. In the same way, what is the commentary of the main or the original texts? It is something which just comes forth like it is presented here by the grace of the Guru, only then can it be understood. Even the different commentaries on the same text confuse us!

Ravanu ratthi biratha Raghubeera|
Dekhi Bibheeshana bhayau adheera||

In the 'Mahabharata', Arjun is perplexed and is steeped in deep sorrow seeing his 'Mama, Mausā, Chacha, Fufa, etc. etc. all aligned to wage war against him. And here seeing that 'Ravana' is coming raging on a chariot and my Lord is bare footed standing on the ground, seeing this dichotomy, 'Vibheeshana' felt a deep sense of anguish. And in order to assuage his fears, 'Mukha nirgata muni bandita trailoka paavana Sursari'. From the lips of the Lord a 'Gita' flowed which is not the 'Bhagwadgita' but the 'Bhagwadbhaktagita'. Which was narrated to 'Param-Vaishnava Vibheeshana'. Who had the holy 'Tulsi' plant in his courtyard, the walls of his mansion were adorned with the 'Ramnaam' and the temple was located outside his living quarters. Thus, this divine flow came out in the form of words through these three eternal 'Jagadgurus'. This is also a 'Triveni'.

If I want to further rectify or purify myself then I would like to add that the 'Bhagwadgita' is the 'Triveni' of truth, love and compassion. 'Sattiyam gyaanam anantam Brahman'. Take the first six chapters, they only discuss or establish the truth. This 'Triveni' is divided into three equal parts comprising of six-six chapters each. From the chapter seven to twelve where the 'Bhakti-Yoga' ends represents love. Though, the 'Bhagwadgita' does not talk explicitly about love per se! The word 'Priya' is used more often than 'Prema'. However! Then the last six chapters represent compassion. Now where does the 'Karma' fit in, in this 'Triveni' of knowledge, Bhakti and Karma? But someone has been very compassionate towards us that is why I say, truth, love and compassion.

My dear youngsters, it is not in the form of any advice but I would like to talk to you. Always walk with the truth. Today, people try to prove that they are firm or neutral but on the contrary they are more of a middle man or an arbitrator but no one wants to become firm in truth! How many are truthful nowadays? Today our country and the entire world needs more truthful people. So, if we are unable to become truthful, nothing to worry because, it is beyond our capability to be truthful. Therefore, let's walk with truth and walk behind or follow love. Wherever you

find love, 'jey koi prema ansha avatarrey', to walk behind it or follow it. And, always keep the compassion behind you or walk in front of compassion. Because, we should always be grateful about the fact that someone's compassion is right behind me to hold me on! There is a compassionate hand on my back to egg me on! So, for me personally, even this is also the 'Triveni'. Therefore, it is a proven fact that the 'Bhagwadgita' itself is the 'Triveni'.

I think I have mentioned this in my earlier statements here that in the 'Triveni at Prayag', only the Ganga and the Yamuna are visible but 'Saraswati' is invisible but here at the 'Joddiyadham', the 'Saraswati' is clearly visible. How many great speakers are speaking! How beautiful and enlightening are their words! This is the true depiction of the 'Saraswati' in my opinion. Therefore, the 'Bhagwadgita' in itself is a 'Triveni' and it is eternal and perineal! It will never contract!

I was saying in the last 'Katha' that when there are worthy listeners, the scriptures become benevolent and open hearted to reveal the hidden meanings but when they see unworthiness, they contract themselves or in other words become stingy. Like;

Kupaatra nee aagall Paanbai vastu na vaaviyye,
Anney samjhinney rahiyee choopray;
Marrnney aavinney dhanano dhagallo karray nay,
Bhalley hoye moto bhoop ray.....

If I go to the 'Ramayana' with utmost humility and surrender then the 'Chaupais' shall become kind hearted and reveal their meanings to me! And the moment they sense that there is a hidden pride underneath, they become stingy! Sahib! The Vedas reveal themselves unto us! When a surrendered speaker speaks about the 'Vedas', the shlokas begin to reveal within his heart because they can judge the worth of the individual. So, the scriptures become benevolent for the worthy and miserly for the unworthy.

In the 'Ramayana' there is one 'Vrata' and if we can follow it then the Lord is very pleased. He shall be overjoyed and very much satisfied. It is called the 'Haritoshana Vrata' by which Sri 'Thakorji' is very pleased!

Haritoshana vrata dvija sevakaai|

The service of the Brahmin pleases the Lord very much. Sri Hari is most happy with this service. But kindly note the word 'Dvija' used here! 'Dvija' means the traits of a true Brahmin. But, in the Sanskrit literature and in our local dialects, we get so many different meanings of 'Dvija' but the most common meaning is, the one who is twice born is called 'Dvija'. The one who is born from a womb is different and the one who is born from the mouth of the 'Buddha-

Purusha' is totally different. Many mature in the womb and some mature within the lips of the 'Buddha-Purusha'.

These days, we have come across two three such incidents in our country and they have been happening for a while now. We feel anguished and ashamed, they are such incidents. It has happened in Hyderabad, two days ago at Unnao. In Hyderabad, even without the court's verdict, they met their fate. When such heinous and disgraceful incidents take place, they implores us to be even more careful and alert! Lord Krishna has promised that He shall take birth in every 'Yuga' or age but even the pen should take birth and be emboldened. How has the pen stopped taking newer Avatars? It has to take a new Avatar now. Who? The writer! Who? The 'Kathakaar'! Who? The creator!

The 'Bhagwadgita' is the creator, protector, nourisher as well as the server. It creates a new life or gives us a new breath of life. Our 'Vishnudevanandagiriji Maharaj', the 'Mahamandaleshwara' of the 'Kailash Ashram' sent a post card addressed to us at 'Talgajarda'. It was a 'Half Written' post card. Generally, whenever a half written post card comes, people in the villages would start weeping because it denotes an inauspicious or a sad news of someone's passing away! It is not even necessary to convey the sad news or give any details of the same. Seeing a half written note, people would start weeping even before reading it. Now, this post card which only covered half of the face of it said, 'My dear Bawao! Die as soon as you live! People die on their death but you die even while you are alive! If you die even while you are alive then no will ever be able to kill you. I have safely and carefully kept this post card with me. In this, my Dada had said that the 'Ramayana' is already there in our family; it is an intrinsic part of the 'Margi-Sadhus'. 'Margi'; means Margi and it means MARGI! We are 'Margis', not 'Kumargi'! So, it said that 'Ramayana' is already a part and parcel of our family but tell the boys that they should never leave the 'Bhagwadgita'.

The 'Bhagwadgita' is the creator. It will change and reform us. It shall give us 'Nirvana' in order to create a new and a fresh creation. The moment we are alive, the 'Bhagwadgita' provides us with the 'Nirvana' and creates a new creation within! The 'Bhagwadgita' is our protector. Who is protecting this 'Gita-Vidyalaya'? I don't know whether there is a watchman appointed here or not. Can both these 'Vinus' take care? Or, 'Udaibhai' does it? Who is the care taker? The 'Bhagwadgita' is the

shield, it is the protector. The 'Bhagwadgita' is our nourisher. Lord Krishna has promised us that He will look after our well-being, happiness and prosperity. Therefore, He is our nourisher or preserver. And the 'Bhagwadgita' is also the serveant.

Talking about a second 'Triveni', Lord Krishna is the creator as well as the protector. 'Paritraniya Sadhunaam'. He is also our guardian as well as our servant! He picks up the half-eaten leaf plates and also agrees to become our charioteer. Therefore, He even becomes our server or servant. 'Vyas' is a creator. He is our protector. Who protects us? Vyas protects us! What is it that nourishes us? The 'Vyaaspeetha'. I do not incite the listeners of my 'Vyaaspeetha' but I feel like saying that please take a proper 'Dakshina'. We are not born just to die! We are born to sing His glories. Yes, if you want us to speak, then give a proper 'Dakshina'. Many people just speak for half an hour and take fifteen lakhs for it! My 'Kathakaar' opens his heart and soul and even uses all he has to narrate the 'Katha'! Either seven days or nine days he is continuously engaged in performing 'Sadhana'. The one who organises the 'Katha' should at least give the 'Kathakaar' enough! It should not become the alliteration (Vritti) to take, on the contrary it should be renunciation. If I will call out the name, he might not like it but he says that whatever comes on the 'Vyaaspeetha', he gives it away to the dairy farm, some other places and some to the ashrams. The 'Vyaaspeetha' is not there to take! But you should take! Take a handsome 'Dakshina'! And if you come across a 'Yajmaan' who is very stingy and dithers in giving you adequately then please tell me! I shall tell him that if you are short of money then come to 'Talgajarda' and take it but kindly honour and respect the 'Kathakaar' properly. Who had asked you to organise the 'Katha'? Yes, it is not our business or source of income, instead it is our 'Bhajan'. But the society also needs to understand its responsibilities. We are made the 'Potthia' whereas the organisers go on making bungalows, this will not be accepted anymore! Don't you feel that in my seventy five years long journey how many varied experiences I must have had!

Ghaat ghaatna panni peedhan,
Saba teerath karai tambuddiya|

Bapu doesn't take anything! Taking is not our occupation. Are we beggars? Our 'Vyas' is the creator. He is our protector. He is our nourisher. Who has served like what Vyas has done? The one who has offered his seat for

us to sit, saying I am your Dada! Sit on my back! Sahib! If you sit on the 'Fazat-Faalkkay or the Chakkardi' then you might feel giddy. But the caprice we get by sitting on the back of your granddad cannot be experienced elsewhere. Therefore, this is the 'Peetha' or the back! This 'Peetha' word is such that even the Almighty is eager to sit on it. We have got it to sit! 'Thakorji' sits on the 'Peetha' of my Hanuman that is his back!

The third flow of this 'Triveni' I consider is my Hanuman. The first is Sri Krishna of the 'Gita', second is Vyas and the third is Hanuman. In our tradition, any 'Karmakanda', nuptials or the marriage can be performed only with the 'Agni' as the witness. The 'Bhagwadgita' did not come with 'Agni' as the witness but it came with the 'Pavanputra' as the witness. Here, Sahib! Sri Hanuman or the son of the 'Vayu-Deva' is commanding the position of the prime witness. Sri Hanuman is the creator and also the protector. 'Sadhu santa kay tumha rakhavaaray'. Sri Hanuman is the creator who created a new history of Lanka! He is also the protector. He is the nourisher and he is also the server or servant.

Sevaka sevya bhaav binu bhava na tarriya Urgaari|
This is also a 'Triveni'. But it is the 'Triveni' which never shrinks.

Therefore, all the three are the creators. This 'Triveni' as well as our 'Triveni'. I am not trying to boast or say I might also if I want to! 'Vinobhaji' had said that if one is endowed with virtues then at times he should engage in the 'Gunakeertannam'. Nothing to worry! Let the world mind its own business! What's the harm? We keep on saying that I am a sinner or I am this or that! Now, please change your language a little bit. Everyone knows what you are! Can't we say like this for once that 'Aaju dhannya mein dhannya ati'. Will you always go on damning yourself? Change your thinking a bit. Call yourself blessed and say that I am blessed. We shall improve tomorrow! If not today then at least tomorrow! So many 'Vyaaspeethas' are sitting holding us in their arms. So, the 'Triveni' is the creator. It is the protector of virtues. It is our nourisher and it also serves us. The 'Bhagwadgita' in itself is the 'Triveni' but-

Desa-kaal-pooran sada badday beda purana|
Sabko Prabhu sabmein bassai, sabki gatti jaan||

'Vinayapatrika'! Who is the eternal 'Jagadguru'? All the three are eternal or perpetual. Who then is the perpetual 'Jadadguru'? My 'Tulsiji' says in the 'Vinayapatrika'-

Desa-kaal-pooran sada badday beda purana|

Who is complete at all times and in all the places excepting the Almighty? And that which flows from His mouth is 'Mukhanirgata'. Who else will be complete at all times and everywhere? When it is winter time then it is not hot. If it is summer time then it is not cold. All the seasons are not complete in every way. There are ups and downs in them. All the places aren't complete. The boundaries keep on changing. The geographical changes keep on taking place. If there is anything that is unchangeable then it is only and only the Almighty! 'Tulsi' says so, not me!

Desa-kaal-poorana sada badday beda purana|
Sabko Prabhu sabmein bassai sabki gatti jaan||

The Supreme Personality of Godhead is the Master of all, He is within everything and knows the future or the pace of everyone!

Tulasidas tehi sayiyay, Sankar jehi sev|

This great text is complete at all times at all places. Rig-Veda, Sam-Veda and Yajur-Veda, it is the core essence of all the Vedas. Originally, we only talk about the three Vedas. That which comes out after squeezing out the nectar from all the three is also a 'Triveni'. Thus say the Vedas, 'Srimadbhagwadgita' is the visibly personified 'Triveni'. I have taken half an hour extra than my allotted time and I beg to be pardoned for the same. There is so much to speak! Please try to understand me! And if you don't, even then it doesn't matter. Who has been able to understand whom? Why to have such expectations? Many people ask me, Bapu! You don't get tired?

Mein kaissay kahoon ki mein thak gaya hoon?
Na jaanney kis-kiska hausala hoon!

How can Sri Krishna say that He is tired? He may sit down like a senior citizen under the 'Peepal Tree' at 'Prachi'. He seems to be tired, that was His human role! But He is the hope and reassurance for the entire creation! Our 'Kailaspati Mahadeva' is the encouragement for innumerable souls! Our 'Jagdamba Durga' is the source of encouragement of her entire progeny! 'Sri Rama, Krishna and Hanuman are all the source of our hope and reassurance!

Mein kaissay kahoon ki thak gaya hoon?
Na jaanney kis-kiska hausala hoon!

(Sri Gita-Vidyalaya, 'Joddiyadham' Gujrat, Discourse dated: 8/12/2019)





II JAI SIYARAM II