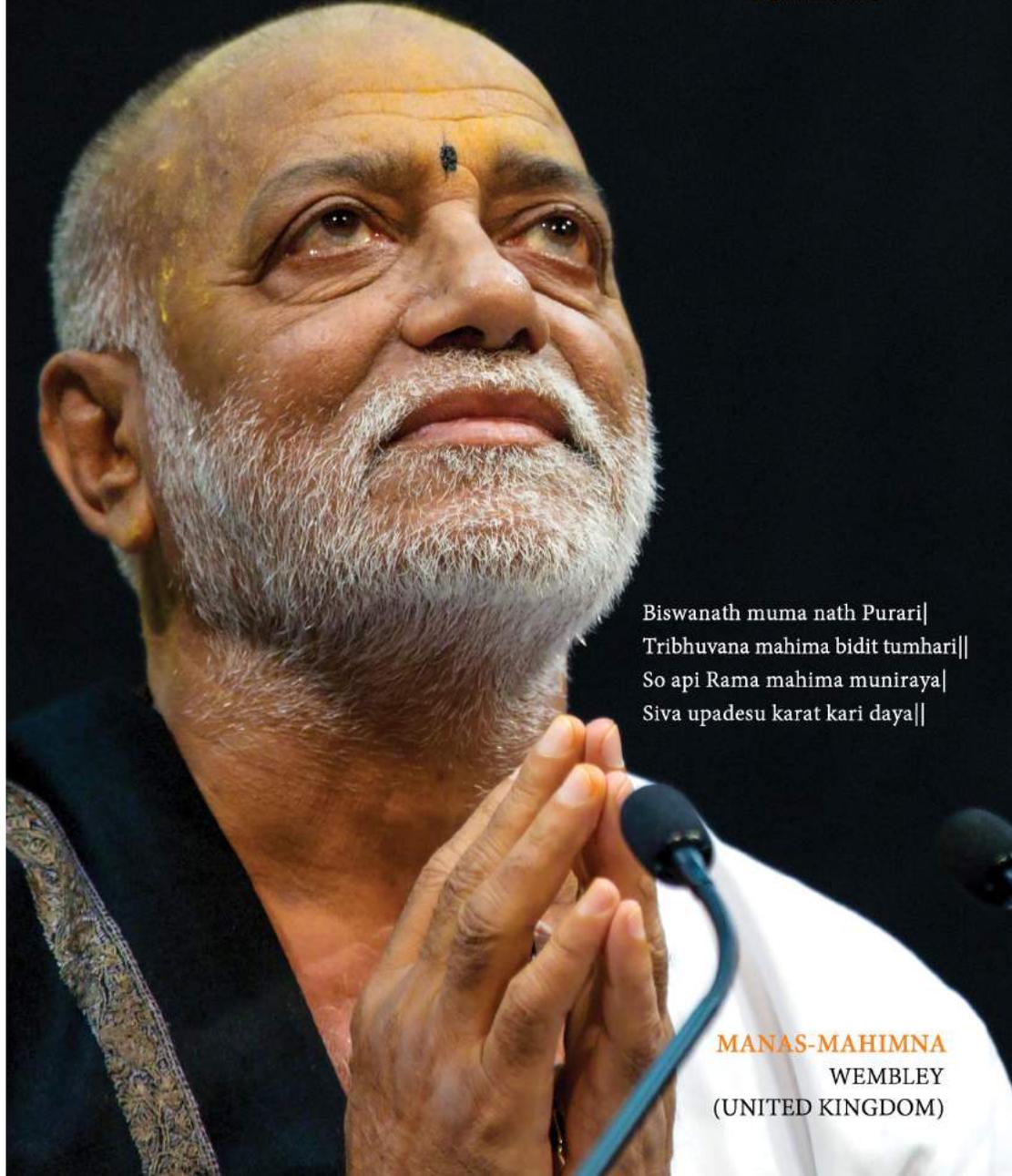


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# ॥ RAMKATHA ॥

MORARIBAPU



Biswanath muma nath Purari|  
Tribhuvana mahima bidit tumhari||  
So api Rama mahima muniraya|  
Siva upadesu karat kari daya||

**MANAS-MAHIMNA**  
WEMBLEY  
(UNITED KINGDOM)



## II RAM KATHA II

Manas-Mahimna

### MORARIBAPU

Wembley (United Kingdom)

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### Prem – Piyala

From the 12<sup>th</sup> of August 2017 to the 20<sup>th</sup> of August 2017, 'Morari Bapu' recited the Rama Katha at Wembley (London). The Katha recited during the holy month of 'Shrawan', supposed to be very sacred for the worship of Lord Shiva was based on the topic 'Manas-Mahimna'.

During this Katha, 'Bapu' spoke about the glory of the 'Shiva-Mahimna Stotra' recited by 'Gandharvaraj Pushpadanta' and compared it with the twenty seven centres of magnificence given in the 'Manas'. The 'Manas' talks about the glory of Lord Rama, Lord Shiva, Ma 'Shailaja', Shree Bharat, Maharaja 'Dashratha', Mata 'Kaushallya', 'Ravana', the 'Munis', Ganga, 'Chitrakut', 'Satsanga' and 'Sadhu' etc. In all, there are twenty seven glories and 'Bapu' explained these in detail.

Presenting the aphoristic dialogue, 'Bapu' said the seven 'Sopanas' of the 'Manas' are the seven chapters glorifying the "Tapa, 'Tej', 'Teertha', 'Taarunya', 'Tatparta', 'Tyag' and 'Trupti'," of Lord Shiva. He went on to proclaim that 'Manas' is the embodiment of Lord 'Mahadeva'!

Extolling the virtues of the different characters of the 'Manas', 'Bapu' said that it is a text of human glory. If it would only talk about the Divine glory then maybe people would have got bored with it by now. It is the text of our glory. Not just the glory of Shiva but also the glory of the 'Jeeva'! This text is the bridge between the 'Jeeva' and Shiva.

During this 'Katha' organized by the 'Sachde' family in London, many artists and accomplished personalities from the different fields of arts and literature were invited. During the special programs arranged in the evening, they enthralled the audience by their performances, as though a rare harmonious and a beautiful combination happened in London on this occasion!

It is a well-known fact that through the auspicious medium of the 'Vyaaspeetha', 'Bapu' tries to support all those by the natural disasters or calamities, whenever the need arises. During this time, Gujarat as well a few other states in India were badly affected due to floods and a few brave soldiers of our army were martyred on our borders. 'Bapu' made a humble appeal to provide monetary assistance to all the affected families. He began by providing the 'Tulsi-Patra' in the form of a token sum of Rupees One hundred and twenty five thousand from Shree 'Hanumanji Maharaj' of 'Chitrakutdham, Talgaajarda'. On his appeal, all the flowers of the 'Vyaaspeetha' from all over the world donated a sum of Rupees five crores in a short span of seven days. Out of this amount, a draft of Rupees four crores was carried and was personally handed over to the Respected Chief Minister of Gujarat, Shree 'Vijay Bhai Rupani' by Ramesh Bhai 'Sachde' and Lord Dollar Bhai 'Popat', at Gandhinagar, Gujarat after the conclusion of the Katha. Rupees twenty five lakhs each were given to the government relief funds for the states of UP, Assam, Bengal and the families of the martyred soldiers. In this way, there was a union of spirituality and human empathy, during this Katha.

-Nitin Vadgama.



Manas – Mahimna : 1

The seven chapters of the 'Manas' are  
the seven centres of the glory of Lord Shiva

Biswanath muma nath Purari| Tribhuvana mahima bidit tumhari||

So api Rama mahima muniraya| Siva upadesu karat kari daya||

Baap! After a gap of a few years, once again we all have gathered here for the 'Ramkatha'. All the great personalities who are worthy of worship and respect, the notable stalwarts from different fields who have come here, to all those as well as to all of you I offer my 'Pranams' from the 'Vyaaspeetha'.

Baap! The auspicious 'Katha' organised by 'Rudresha, Rishi and Ramesh Bhai Sachde's' family is beginning from today. In advance I would like to express my heartfelt joy for the firm faith and belief behind this organisation.

Secondly, as was pointed out by Harish Bhai in the beginning regarding the various calamities that have struck Gujarat as well as the different parts of India and the valuable lives lost on our borders including the families that have been affected by these tragic events, all of us along with the 'Vyaaspeetha' have expressed our respectful homage. We salute these sacrifices!

I would like to add one more thing here. At the end of today's 'Katha', prior to the 'Aarti of Ramayanji', Lord Dollar Bhai Popat will say a few words about our humble effort in English or any other language he chooses to speak. In short, I would like to say that yesterday, I shared the thoughts which crossed my mind when I was coming to London from Mumbai with Ramesh Bhai, who is the head of this family and he very gladly accepted the same. After reaching here, yesterday morning, Dollar Bhai and all of us were sitting around and I reiterated my feelings especially in front of 'Rishi' because he happens to be the most important person behind this 'Katha'. 'Baap'! The idea is that as the 'Prasad' of this 'Katha', we all would collect a certain amount of money which could be given to the effected families as a mere token to help them tide over the sudden burden they are faced with. I have a condition to it! Organisation is not my forte. Starting from today, this exercise shall continue till Thursday and everyone is welcome to declare whatever he/she would like to donate.

I have made it amply clear in so many words to these elders that under no circumstances any amount shall be accepted after Thursday. The draft of the collected amount shall be made out on Friday and I would like to declare the same on Saturday from the 'Vyaaspeetha', the penultimate day of the 'Katha'. On Sunday, the 'Katha' concludes and on



the following Monday or Tuesday, Dollar Bhai, Ramesh Bhai and anyone else who is keen to join them should go to 'Gandhinagar' and on the 20<sup>th</sup> or the 21<sup>st</sup> should hand it over to Sri Vijay Bhai Roopani, the Honourable Chief Minister of Gujarat. That's all! Everyone has welcomed my suggestion. Now, since I happen to be the one to have mooted this idea, at the very outset, I would like to offer a sum of Rupees One hundred and twenty five thousand as the 'Prasadi' of Shree Hanumanji Maharaj from 'Chitrakutdham, Talgajarda'. Dollar Bhai has already committed a sum of eleven lakhs and Daani Bhai has committed a sum of hundred and twenty five thousand. Dollar Bhai shall tell you how to go about it so that it will be clear to everyone. This entire exercise should be completed within the 22<sup>nd</sup> at the latest.

Baap! The third thing which is most heartening is that on the request and a cordial invitation of the 'Sachde Family', so many great exponents from different fields of art and culture, who are lovingly and respectfully inclined towards my 'Vyaaspeetha', some elderly, some young, nearly about one hundred and thirty of them have come here. I would like to make it very clear that none of them are sitting free or idle and are very busy with their own programs all the time. Only, because of the loving insistence of the 'Sachde Family', their affectionate respect for the 'Vyaaspeetha' and out of their own volition to be a part of and bless us all with their respective prowess of their own fields they are amidst us. From tomorrow onwards as the final program is chalked out, we all shall enjoy their performances. I respectfully salute all these great personalities and heartily welcome all the guests. I once again reiterate that none of them are FREE, please note! Their name and fame spreads all over the world. They have come all the distance to share their joyful bliss with all of us. I once again express my utmost happiness for the same.

Now, let us enter the discussion of the text. The holy month of 'Shraavan' is going on. These are the days especially earmarked for the worship of Lord Mahadeva. Before coming here, for nearly half an hour I was contemplating about which topic should we take up for our discussion? Whatever came to my mind, is in front of you. The two lines have been recited here in the beginning. The topic for this nine day 'Katha' shall be 'Manas-Mahimna'.

'Gandharvaraj Pushpadanta' has created a very glorious 'Stotra' called the 'Shivmahimna-Stotra'. Taking a cue from it, I have chosen the name for this 'Katha' as 'Manas-Mahimna'. As per my understanding, 'Tulsidasji Maharaj' sings the glories of twenty seven elements in the 'Ramcharitmanas'. Even 'Nilesh' had given me this

information that once at 'Surat' we had taken up the topic 'Manas-Mahima'. Once at 'Bardoli' also a similar topic was taken up but what had been spoken then, what was the flow of thought at that time, Allah only knows! Based on the 'Ramcharitmanas', we shall try to do the 'Darshan' of this topic and offer the flowers in the form of our words at the Divine Feet of Lord Shiva!

So, I have chosen the above mentioned lines from the 'Manas'. As per the information given to me, the word 'Mahima' appears fifty two times in the 'Ramcharitmanas'. 'Bhool chook levi devi'! The text cannot be controlled by anyone instead, we are controlled by it! So Baap! 'Manas-Mahimna'! 'Mahimna' means 'Mahima' or glory or greatness. Let us begin by singing a few lines of the 'Gandharva-Stotra';

Mahimnaha paaranttey paramvidusho yadyasadrushu  
Stutir Brahmadeenamapi tadavsanna stvaigiraha|  
Athavaachyaha sarvaha svamati parinamavadhi gruhann  
Mumapyesha stottrey Hara nirapvaadaha parikaraha||  
Ateetaha panthannam tava cha mahima vangmanasayo  
Rutuddvyavruttyayam chakitmabhidhattey shrutirapi|  
Sa kasya stottavyaha katividhgunaha kasya vishayaha Paddey  
tvarvaacheeney patati na manaha kasya na vachaha||

For me, 'Manas' itself is 'Mahadeva' because 'Tulsidasji' has declared, 'Sadguru gyaan biraag joga kay'. It is the 'Sadguru'. That is why, I have chosen these lines. Though, we can pick up any two lines for our discussion but the two lines that have been recited are both from two different places in the text. Please try and search them out for yourself!

So, Baap! 'Manas-Mahimna', based on this holy and pure topic of the 'Manas', we shall try to recite and hear the twenty seven virtuous elements. In the 'Manas', the glories of Lord Rama have been sung all through. Even Lord Shiva's glories have been sung. 'Manas' has the glories of 'Ma Shailaja', 'Ma Ganga', 'Maharaja Dasaratha and Mata Kaushallya', even the glories of 'Ravana' have been recited by 'Goswamiji'. The glories of the ascetics, 'Chitrakut, Satsanga, Sadhu and Sri Bharat'. Whatever instantly came to my mind, I am sharing it with you. In all, twenty seven of them are there. Therefore, my 'Vyaaspeetha' has named it 'Manas-Mahimna'. We shall discuss this topic for our inner joy.

'Rudra' spoke so well in English and I congratulate him for the same. So, Baap! The glories of the 'Manas' are incomparable. The seven cantos of the 'Manas' are truly great. My dear children, try and read a bit of Gujarati. Try and speak in Gujarati at home, teach and learn it a little, lest the children will forget. Whatever be the native language of the individual but here mostly the

people are Gujarati that is why I say that hold on to it. Even in London, Gujarati newspapers are published, this indeed is a great service. I commend this effort in promoting the Gujarati language.

I have been saying this for a very long time that in order to become a good orator, one has to first of all be a good listener. Listening is an art or a science, 'Shravan-Kundal'. In the 'Mahabharata', the armour and the ear ring of 'Karna' were taken away. 'Talgajarda' interprets it in this way that Lord Krishna managed to take them away somehow indicating that He took away the power of right hearing because He thought that if 'Karna' will hear the 'Gita', he will become invincible and it shall become an impediment in fulfilling the 'Niyati' or what I have ordained or the destiny. So, Baap! Please listen carefully! All the different splendours or 'Vibhuti's' of the Lord that are there in the 'Manas', listen and then narrate them to others.

The seven 'Kandas' of the 'Manas' stand for seven different glories and have their own greatness. On the first day, the glories of the text needs to be discussed. What to say about my 'Mahadeva', Baap? 'Gandharvaraj Pushpadanta' says-

Asitgirisamam syatt kajjalam Sindhu pattrey  
Surtaru varshaakha lekhanu patramoorvi|  
Likhati yadi graheetva Sharada sarvakaalam  
Tadapi tava gunanaameesha paaram na yaati||

Who can sing His glories? 'Mahimnaha paaramtrey'; the greatness is beyond compare, Sahib! Who can recite or comprehend it fully? But for me, when I recite the 'Manas' I see these four attributes of the 'Tribhuvana Guru' of the 'Manas'. There are six types of Gurus in the world. According to the 'Manas' the first is Guru and the second is Sri Guru.

Guru pada rujji mridu manjula anjana|  
Nayan ameeya driga dosha bibhanjana||  
Here, the Guru is merely a guru. Second;  
Shree Guru charana saroj rujji nija mann mukur sudhari|

I have explained it earlier some time. The third is the 'Kulguru'. The 'Kulpurohit' or the family priest. The fourth is 'Dharma Guru'. The fifth is 'Sadguru'; 'Sadguru baid bachan bisvaasa'. The sixth is;

Tumha Tribhuvana Guru beda bakhana|  
Aan jeeva paamar ka jaana||

This 'Tribhuvana Guru' is Shiva. Who else other than Lord Shiva? 'Mahadeva' is 'Tribhuvana Guru'. His virtues are infinite, no one can recite them nor can anyone write about them. 'Gandharvaraj' tries to explain this in his 'Stotra'.

In the seven chapters of the 'Manas', we can see seven distinct attributes of Lord Shiva. The first attribute

is 'Tapas'. His 'Tapas' is truly mysterious and beyond comprehension of ordinary mortals. Even Ma Bhawani's 'Tapas' is great! So the first attribute we get to see is the 'Tapas'. The second is 'Tej' or radiance. The radiance of 'Mahadeva'!

Vanddey deva Umapattim Surgurum  
vanddey jagat kaarnnam  
Vanddey pannagbhooshannam  
mrugadharam vanddey pashunnam pattim|  
Vanddey Surya Shashank  
Vannhinayanam vanddey Mukundapriyam  
Vanddey bhaktajanaashrayam cha  
varaddam vanddey Shivam Shankaram||

The Sun, the Moon and the Fire are His three eyes, who can even come close to match His radiance? So, the second attribute is radiance. Lord Shiva is 'Teertharoopa'. Like we say that if one takes a holy dip in the 'Teertha' or the holy place of pilgrimage, our sins are eradicated. In the same way, Lord Shiva is sacred and holy or is the 'Teerthasvaroopa'. So, 'Tapas, Tej and Teertha', the fourth is 'Taarunnya' or youth. Shiva is not old or aged. He is ever young, full of vigour and youthful. But in one of his writings, Goswamiji says, 'Boodho baddo pramaanik Brahmin Shankar naam suhaayo'. Lord Shiva took over the garb of an old astrologer once. These are all the past-times of the Lord and His ways of 'Leela'! So Lord Shiva is forever young.

Karahin bibidha bidhi bhoga bilaasa|  
Gannanha sameta bassahin Kailaasa||  
Youth, is the fourth attribute of Lord Shiva. The fifth is 'Tattparta' or assiduity, 'Teevrata' or poignancy. Lord Shiva's assiduity is unmatched. His sixth attribute is 'Tyaaga' or renunciation.

Mahoksha khattvangam parashurajinam  
bhasma phanninaha|  
What an embodiment of renunciation is my Shiva? He embodies the highest peak of renunciation. The seventh attribute is 'Trupti' or contentment. Santtushtaha satattam yogi yattatma driddha nischayaha|

When I remember that corner of 'Talgajarda' and in its light I see the seven 'Kandas' of the 'Manas' then in the 'Balkanda' I see 'Tapas' all through and through. Entire 'Balkanda' is filled with the glories of 'Tapas' Sahib! It has the 'Tapas' of Ma Parvathi, Lord Shiva, Manu & Shaturoopa, Devarishi Narada, etc. 'Goswamiji' says;

Tapabala rachahi prapancha Bidhaata|  
Tapabala Bishnu sakal jaga trata||  
Tapaadhaar saba srishti Bhawani|  
Karahi jaayi tapu asa jiya jaani||

In the 'Balkanda', 'Goswamiji' has discussed the virtues of 'Tapas' extensively. Therefore, the 'Balkanda' extolls the glory of 'Tapas'.

The second centre of Lord Shiva's glory is 'Tyaag' or renunciation. Renunciation is the central focus in the 'Ayodhyakanda'. The renunciation of Sri Bharat! Just 'Tyaag! Tyaag! And Tyaag!' As if there is a competition going on in renunciation. Thus, the second attribute of Lord Shiva i.e. 'Tyaag' is amply visible in the 'Ayodhyakanda' from the beginning till the end. In the 'Arannyakanda' we come across so many ascetics and numerous ashrams. These represent the 'Teertha' or the sacred places of pilgrimage. So, this represents the third attribute 'Teertha' of Lord Shiva. The fourth aspect of the glory of 'Mahadeva' is 'Taarunnya' or youthfulness and it is represented in the 'Kishkindhakanda'. 'Sugreeva' is young. Even 'Bali' is young. Today also happens to be the 'Youth Day'. Is my information correct? So, 'Bali' is young. In other words, he has a youthful thinking. His youthful exuberance was focussed in the wrong direction and Lord Rama's grace corrected it. 'Sugreeva' is also young. He was an ace runner and no one could match up to him in it. In fact, there should be a race named after him! Running was his forte. The crown prince 'Angad' too is very young. And the most youthful amongst all the youths Sri Hanuman enters in this 'Kanda' thereby confirming its youthfulness.

Mahabeera vikram Bajrangil|  
Kumati nivaar sumati kay sanggil|  
Kanchan baran biraa subsea|  
Kaananda kundala kunchit kesa|

The gold never becomes old or doesn't age. His hands are like the thunderbolt (Vajra). 'Ayam may hasto Bhagwan'. This is the proclamation of 'Bhagwati Shruti'. The Vedas proclaim that my hand is the medicine for all that ails the world!

So, Sri Hanuman is youthful and full of vigour. So the 'Kishkindhakanda' represents the youthfulness of Lord Shiva. The 'Sunderkanda' embodies the 'Tattparta' or the assiduity or poignancy of Lord Shiva. In other words, it reflects the squirm of Ma Janaki. On the other hand we see Lord Rama also restless without Ma Janaki. Kindly pay attention to the message of the Lord conveyed by Sri Hanuman to Ma Janaki-

Tattva prema kara muma aru tora|  
Jaanat priya eku manu mora|  
So manu sada rahat tohi paahi|  
Jaanu preeti rasu aetanehi maahi|

The Lord is eager and restless to meet Mata Sita. This restlessness represents the assiduity or the poignancy. Therefore, the 'Sunderkanda' reflects the fifth glory of Lord Shiva.

'Tapas, Tyaag, Teerthapana, Taarunnya and Tattparta'! The 'Lankakanda' represents the 'Tejasvita' or the radiance of Lord 'Mahadeva'. One might abuse 'Ravana' profusely or burn his effigy year after year but his radiance is truly commendable.

Tasu tej samaan Prabhu aanana|  
Harshey dekhi Sambhu Chaturanana|

My 'Goswamiji' says that when 'Ravana' was felled by thirty one arrows, his radiance merged in the face of Lord Rama. The 'Uttarkanda' symbolises the core essence of the greatness of Lord Shiva and that is 'Trupti' or contentment. 'Paayo param vishram'!

Jaaki kripa lavalesa tte mattimanda Tulsidas hoon|  
Paayo param vishram Rama  
samaana Prabhu naahi kahoon|

So, Baap! 'Trupti', a satisfaction, the contented feeling is an integral 'Sutra' of the glory of Lord Shiva. The 'Uttarkanda' embodies a sense of contentment. In this way, the seven cantos of the 'Manas' stand for these seven attributes of the glory of Lord Shiva. I visualize that these seven attributes are embedded in these seven chapters of this great text. When one is blessed with the grace of the Guru as well as the grace of the scripture, only then can the aspirant see or comprehend the truth embedded in the text. The window of receptivity must be open, Sahib!

Raashid kissey sunayein gali mein teri ghazal,  
Unnkey makan ka koi dareecha khula na tha|

So, Baap! We shall discuss the various points regarding 'Manas-Mahimna' in the coming days. Today is the first day and I term it as the introduction of the text. The listeners are acquainted with the text and told about its prime focus. The speaker is duty bound to talk and explain it to his listeners. In the sacred tradition of the 'Katha', on the first day the glory of the text is explained. 'Tulsiji' has made an allegorical reference of the 'Manas' with the 'Mansarovar'. He indicates the four 'Ghats' or the four banks of this lake. The first is the 'Gyaan-Ghat', second is the 'Upaasana-Ghat', then comes the 'Ghat of Sharanagati or total surrender and lastly the 'Karma-Ghat'. Lord Shiva is the 'Acharya' of the 'Gyaan-Ghat' where He is narrating to Mata Parvathi. The 'Acharya' of the 'Upaasana-Ghat' is Baba 'Kaagbhusundi' and he is narrating to Garuda. The wisest Sri 'Yagyavalkaji Maharaj' is the 'Acharya' of the 'Karma-Ghat' and he is narrating it to Sri 'Bharadwaji'. And on the fourth 'Ghat' of total surrender, 'Goswamiji' is narrating to his own mind and the saints and ascetics. This great scriptural text was created by Lord Shiva and edited by 'Tulsi' who got the 'Shloka' down into the 'Lokboli' or the most simple common language. 'Tulsidasji' composed the 'Manas'. He divided the text into seven 'Sopaan'

namely, 'Balkanda, Ayodhya, Arannya, Kishkindha, Sundar, Lanka and Uttar'. He compiled these seven chapters together and named it the 'Ramcharitmanas'. He began the 'Balkanda' by doing the 'Mangalacharana' with seven 'Mantras'.

Varnanam artha sanghaanam  
rasaanam chhanddsamapi|  
Mangalaanam cha kartaarau  
vanddey Vaani Vinayakau||  
Vanddey bodhamayam nityam  
Gurum Shankar roopinam|  
Yamaashritto hee vakkropi  
chandhraha sarvatra vanddyathey||

Beginning the text with the seven mantras in Sanskrit, 'Tulsi' moves on to the easy and simple local dialect as per his declaration of bringing the text right up to the common man. If we try to see the texts of the different religions like Islam, Buddhists, Jainism, Christianity, Hindus, the Sikhs or the various pure traditions being followed by different faiths all over the world, mostly we see that all of them have used their local dialect as the medium of expression. Prophet Mohammad has spoken in His language. Lord Buddha addressed in His language, 'Pali'. Jesus spoke in His language, English. 'Kabir Sahib' spoke in the most common 'Sadhukaddi' words. 'Tulsidasji' could have written the entire text in Sanskrit but he wanted the text to reach the common folks and hence he used the simplest words of expression commonly spoken then. He begins with the 'Shloka', thereby paying respects to the 'Devgira Sanskrit', he switched on to write five 'Sorthas'.

'Bhagwan Adi Shankaracharya' had directed the worship of the 'Panchdevas', i.e. 'Lord Ganesha, Ma Durga, Lord Shiva, Lord Vishnu and the Sun God'. Or we can even say that he had given us five principal ideologies. Those who want to follow the 'Sanatana' tradition must abide by these dictates. In the first four 'Sorthas', 'Tulsiji' has venerated these five deities and in the fifth, he venerates the One in whom all these five abide i.e. the Guru.

My 'Vyaaspeetha' interprets them as five thoughts or ideologies. In the gross sense, those who worship Lord Ganesha may continue doing it and they are indeed blessed. But in my opinion, 'Ganesha' is a thought! He is undoubtedly a Deity but I see Him as the representation of wisdom or discretion. My dear youngsters, if we live wisely, we are performing the worship of Lord Ganesha. Out of the twenty four hours of the day, you may perform a very elaborate worship of Lord Ganesha but lack the basic understanding or

wisdom then what is the use? 'Amaaro Gujarati Shaayar Nazir kahey chhey';

Hoon haathne maara faillaun  
toh taari Khuddai duur nathi,  
Hoon manggu ney tu appey  
ae vaat manney manjoor nathi|

So, Baap! 'Vivek is Ganesha Pooja'! Respect the elders. Befriend lovingly those who are your contemporaries and bathe the children with your love and affection. This discerning behaviour is the worship of Lord Ganesha. If you offer 'Arghya' or water and do 'Surya Namaskar', it is indeed the worship of the Sun God but to decide and promise yourself to live in the light is also the worship to the Sun. As far as possible, try to lead a life in light! The worship of Lord Shiva and that too during the holy month of 'Shraavan'. We perform the 'Rudrabhisheka' as the worship of Lord Shiva but He embodies the welfare of one and all. The one who strives for the welfare of mankind is continuously performing the worship of Lord Shiva. The worship of Ma Bhawani; 'Goswamiji' says that she embodies faith or 'Shraddha'. Be established in a firm faith and don't try to break or disturb the faith of others is the worship of Ma Durga. Our 'Jallan Sahib' says in Gujarati-

Shraddhano ho vishaya toh puravaani she jaroor?  
Kurranma toh kyaaneyi Payambarni sahi nathi!

The meaning of Vishnu is all pervading or 'Vyaapak'. Have lofty thinking, not shallow! Having a very broad and an open mind is the worship of Vishnu. Living by these five ideologies, in my opinion is the worship of the five deities as prescribed by Sri Shankaracharya. And if you find a 'Buddha-Purusha' or get a realized Fakir then all the five are in the One! The Guru is 'Ganesha', the Guru is 'Gauri', the Guru is 'Girijapati', Guru is 'Bhagwan Bhaasker' and Guru is Lord Vishnu! Guru is Brahma, Guru is Vishnu and Guru is Shankar. Thus in the 'Buddha-Purusha' all the five deities reside and that is why 'Tulsiji' says in the fifth 'Sortha'-

Banddau Guru pada kanja kripa Sindhu nara roopa Hari|  
Mahamoha tama punjja jaasu bachan Rabi kar nikara|

'Goswamiji' begins the 'Guru-Vandana' with this. The very first topic of the 'Ramcharitmanas' is the 'Guru Mahima'. My 'Vyaaspeetha' calls it the 'Guru-Gita'. Come, let us recite a few lines-

Banddau Guru pada padum paraaga|  
Suruchi subaas sarasa anuraaga|

'Goswamiji' begins his text by singing the glories of the Guru, the preceptor in the form of the 'Guru-Vandana'. The first 'Chaupai' starts with it. By performing

the veneration of the Guru and by cleansing the eyes with the holy dust or pollen of the Divine Lotus Feet of the Guru, the entire creation became the embodiment of Lord Rama or in other words everything became holy and divine. Thus, 'Tulsiji' began venerating each and every one and he even venerates the demons therein. The demons, animate, inanimate, mammals, animals, birds, or the entire creation became venerable to him because now his eyes were purified or cleansed by the grace of the Guru and even the tiniest trace of abuse was removed. He venerated the entire creation. The 'Buddha-Purusha' will diagnose but not abuse! Though you have not asked me but I would like to give you my 'Talgajardi' advice that desist from trying to know or enquire about others. The more you will learn, the more will be your attachment or envy (Raag-Dvesha). 'Hari bhajo'! Too much light can cause blindness. Too much information is unnecessary. Try and remain a bit illiterate or simple! If you can find the time then sit in a corner of your room and shed a few tears in the remembrance of Hari or the Supreme Reality! What can be a greater wealth than this?

Kitna mehfooz hun iss konnay mein,

Koi addchan nahi hai ronny mein!

The corner is very useful and helpful. One can sit in a corner and purify him/herself by crying quietly!

Ussko meinay bacha liya warna,

Doob jaata who mujhey dubonny mein!

So, Baap! The one whose eyesight is pure will see the Divine everywhere in everything! Because his vision had now become pure, 'Tulsiji' says-

Siya Rama mayya sab jaga jaani|

Karahun pranam jori jugga paani||

I am now visualizing the entire creation as the embodiment of 'Sita-Ramji', I offer my 'Pranams' with folded hands! Going on with an exhaustive veneration, he goes on to venerate Mata 'Kaushallya, Maharaja Dasarath, Janakraj,

Bharat, Lakshmana, Shatrughna and in between he brings in the most important and utmost necessary veneration-

Mahabeer binnavaun Hanumana|

Rama jaasu jasa aap bakhana||

Prannavau Pavankumar khala bana paavak gyaan ghanna|  
Jaasu hridaya aagaar bassahin Rama sara chaap dharra||

'Goswamiji' venerates Sri Hanuman. He is the symbol of our breath and belief or trust. Because he is the 'Pavanputra', he is the life force and he is also the form of Lord Shiva therefore representing a total trust or confidence or reliability! He is not enclosed within the boundaries of any country or any particular caste or religion. He represents the Supreme consciousness. Can gold belong to a particular race? 'Hanumanji Maharaj' is, 'Kanchan barana biraa subesa'. He is pure gold therefore is far from any impurities or differences. The air can never be Hindu or Muslim or Christian or Parsi! Sri Hanuman is the 'Pavanputra'. That is why he is untouched by any differences. He is the disciple of the Sun God and the Sun belongs to one and all. Hence, he is unalloyed and free of all differences. The 'Hanumant' consciousness is very much essential and an important element of creation. In this way 'Tulsiji' venerates Sri Hanuman. So, let us also venerate Sri Hanuman by singing a few lines from the great text of 'Goswamiji' the 'Vinaypatrika' and move on towards the conclusion of today's 'Katha'-

Mangal Murti Maarut nandan|

Sakal amangala moola nikandana|

Pavantanaya Santana hitkaari|

Hridaya biraaajat Avadhbihaari||

So, in this manner 'Goswamiji' venerates Sri Hanuman. As a tool of worship of Sri Hanuman, he has created the 'Hanumanchaalisa', which in my opinion is very pure as well as very potent and axiomatic. Please try to follow and practice the 'Hanumanchaalisa'.

In all the seven 'Kandas' of the 'Manas' we can see the seven attributes of Lord Shiva. The first attribute is 'Tapas'. Lord Shiva's 'Tapas' is incomparable! The second is 'Tejas' or radiance. The Sun, the Moon and the Fire represent His three eyes, so you can imagine the brilliance or radiance! The third is that He is 'Teerthasvaroop'. One attribute of His glory is the purity of the 'Teertha'. So, 'Tapas, Tej and Teertha'. The fourth is 'Taarunnya' or youthfulness. Shiva is not old or aged. He is forever youthful and this forms His fourth attribute. The fifth is 'Tattparta or Teevrata', meaning assiduity and poignancy. The sixth attribute of Lord Shiva's glory is 'Tyaag' or renunciation. My 'Mahadeva' is a 'Tyaagmurti'! The seventh attribute is 'Tripti' or fulfilment or contentment. Thus, the seven 'Sopaan' of the 'Manas' represent the seven glories of Lord Shiva!



Baap! In the beginning, the recitation of the 'Hanumanchaalisa', then the chanting of the 'Veda Mantra', followed by the views expressed by our daughter in English. After this, our dear and most respected elderly guardian 'Nagindas Bapa' narrated the summary of yesterday's 'Katha' in English. My humble 'Pranams' to 'Bapa'. Though, 'Bapa' had reserved all the applause for me but I signalled that please clap! Sahib! You cannot get applauded if you want to and neither can you stop a genuine applause!

Arrey! Prarabdha toh ghellun rahey chhey duur maggey toh,

Na maggey doddttu aavey, na vishvassey kaddi rahejey|

- Balashankar Kanthariya.

We are all respectful towards 'Bapa'. He is running 97 now! I once again would like to express my utmost happiness for the same. Now, let us enter into the discussion of our topic.

Mahimnah paaranttey param vidusho yaddyasadrushi

Stutir Brahma deenamapi tadavsanna stvayigirah|

Athaavachyah sarvah svamati parinnamavadhi grunna

Mummappyesha stottrey Hara nirapavadah parikarah||

There are many 'Stutis & Shlokas' in veneration of Lord Shiva and 'Adi Jagadguru Shankaracharya's' creation is right in the fore front but the 'Manas-Mahimna' or the 'Mahimna-Stotra' of 'Gandharvaraj' is following on His footsteps. In fact, 'Pushpadanta' was the King of the 'Gandharvas' (Distinct heavenly beings having great musical skills).

Sri Pushpadanta mukha Pankaj nirgattena Stottrena kilbishaharreyna Hara priyena|

What an amazing phraseology! He had the power to assume any form he wanted like the tiniest or he could become invisible. He was a totally surrendered devotee of Lord Shiva, undoubtedly! But he used to become invisible and



steal flowers from the garden of a King for the worship of Shiva. His objective was noble but the means were ignoble. We all are well aware of this fact that most revered Mahatma Gandhi emphasised a lot on the purity of our means or actions. The goal can be very noble and pure but the means of attaining it too has to be pure. 'Soorpanakha' wanted to attain Sri Rama, her goal was indeed the Supreme but the means she adopted in attaining it was improper. The 'Manas' states very clearly that who can attain Sri Rama; 'Mohi kapat chhal chiddra na bhaava'. She hid her true form of the demon and turned into a beautiful maiden. We get to see very many pairs of brothers & sisters but this pair of 'Ravana & Soorpanakha' is very peculiar. Their goals were truly great but the means they adopted to attain them were undesirable. Therefore, 'Soorpanakha' wanted Sri Rama but she chose a wrong path and failed. Whereas, 'Ravana' wanted Mata Sita, the brother wanted 'Bhakti' and the sister wanted 'Brahman'. Sri Rama is the 'Brahman' and Mata Sita is Bhakti. In the case of 'Ravana' also, he had disguised as an ascetic which proves that he chose the path of deceit.

So, Baap! The purity of the means or action is very important. I have given this example many times before also that if we buy a very warm blanket in the winter, we can very comfortably sleep by wrapping it around but if the blanket is a stolen one, which is far more expensive and even warmer but it will not provide the same comfort because the means of getting it is wrong. Our 'Bhagat Babu' says –

Jhaddpellun amee amar karshey,  
Punn abhaya nahi aapi shakshey|

The nectar which has been snatched by force can make you immortal but it can't give fearlessness or security.

So, Baap! The purity of the means is of prime importance. I would like to say that please don't be under this misnomer that only 'Bhakti' is 'Bhajan' or telling the beads of the rosary is 'Bhajan' or putting a 'Tilak' is 'Bhajan' or dressing up in a particular way which you may like is 'Bhajan'. 'Bhakti' undoubtedly is 'Bhajan' but please don't forget that even Karma is 'Bhajan'. If you ask 'Talgajarda' then I would like to say that even 'Gyaan' is 'Bhajan'. 'Gyaan' means understanding. I would not like to get into the discussion about 'Advaita, Brahman, Aneeha (Indifferent) or omnipresent (Vyaapak)' here. In simple words, 'Gyaan' means wisdom (Viveka), understanding,

carefulness, being awake or watchful, all this is also 'Bhajan'. In my opinion, both knowledge as well as Karma are 'Bhajan'. And 'Bhakti' in any case is 'Bhajan'.

When a writer writes to inspire and uplift the world then he too is doing the 'Bhajan' in his own way. When a poet tries to inspire or motivate through his poetry then that is his/her 'Bhajan'. A singer enthral the public by his/her performance then this too is 'Bhajan'. A musician mesmerizes us by the performance then this is also 'Bhajan'. In this way, each one through their own expertise or prowess are only trying to sing the glories of the Divine here. Therefore, Karma is 'Bhajan', Bhakti is 'Bhajan', wisdom is 'Bhajan', and carefulness is 'Bhajan' and so on! Why should we constrict or take a very narrow meaning of 'Bhajan'?

We were discussing based on the words of Gandhi Babu that howsoever pure or lofty our goal might be, but if our actions or means are not pure or noble we cannot attain it. Coming back to our story, 'Gandharvaraj' was a devout devotee of Lord Shiva and by using the special powers he would become invisible and steal the flowers and the 'Bilva' leaves for the worship of the Lord. Whatever charity you might have done, it has to be true and correct but the other dealings might not be so! While coming here, 'Ramesh Bhai' asked me, 'Babu! How can I become generous? Can I attain it through 'Bhajan'? Or 'Japa'? Why I can't become generous?' This acceptance and realisation in itself is commendable. I don't have to flatter him because in any case I will leave on the 20<sup>th</sup>! With him it is like this that when the question is of giving a dollar to someone, he feels very shy but when it comes to giving a hundred thousand, he will give it instantly without any hesitation! That is why, yesterday he instantly gave 11 lakhs. While the announcement was being made yesterday, he had already committed to give 11 lakhs. When our 'Phoolchabb' newspaper began this relief donation drive at that time also as the 'Prasadi' of 'Chitrakutdham' we had offered some 'Patra-Pushpa'! What I mean to say that generosity is ones nature. His question or eagerness in itself is a great thing. 'God is my silent partner' is the declaration of 'Ramesh Bhai's' enterprise. Just because God does not say anything, he does as he chooses but I am vocal and therefore, I shall not leave him! But 'Ramesh Bhai', to be quiet is indeed a big thing. Rumi says, 'Silence is the language of God'.

I was trying to impress on the point that the means adopted by 'Gandharvaraj' was not right. He is a

great devotee of 'Mahadeva' but stole the flowers for His worship. If on one hand you destroy the entire garden and on the other hand try to worship Shiva, does this sound right or just? Shankar can never be pleased by such worship. If you offer a rose or any flower for that matter with devotion, it is more than sufficient for Him. 'Gandharvaraj' was destroying the King's garden. The King was informed about this incident. On enquiry, the gardeners said that some unknown or invisible power does this destruction and we are unable to do anything. The King decides that he himself will go and try to catch the culprit at night. He too could just see that the flowers and leaves were being plucked but could not see anyone or how was it happening? This invisible person was none other than 'Gandharvaraj Pushpadanta'. The King thought to himself that indeed the person is a devout devotee of the Lord but his actions are not pure. Now, how to catch him? If he is a devotee of the Lord then if he sins, he will lose all the power he has. He thought out a plan to scatter the leaves and flowers already offered to the Lord (Nirmallya) in the evening all over the garden. The moment he will step on it, he will be trespassing and thereby will lose the power. The King put his plan in motion and waited patiently to witness the outcome.

The devotee should be very careful of the pride of the devotion! The moment he stepped on the offered flowers, instantly his power vanished and he became visible in his original form as he committed the trespass. The King caught him and asked, 'Who are you?' 'I am Gandharvaraj Pushpadanta', he replied. The King said that he was very sorry but he wanted to find out who was destroying his garden and for that reason he had to lay down the 'Nirmallya'. 'Gandharvaraj' said that you are not at fault at all but the fault lies with me, the pride of my devotion had blinded me and this caused my downfall. I adopted wrong means and suffered at its hand. At that very moment, out of repentance and to beg pardon of his Lord he recites the 'Shivamahimna-Stotra'.

'Mahimna' means greatness or singing of the glories. The 'Shabdakosha' will give you so many different meanings for it. To sing the glories of a person who is beyond the realm of the 'Gunas' or whose fame is beyond the comprehension of ordinary mortals it not bad at all! Fame is of three types. The first is a 'Tamogunni', 'Ravana's' greatness was no less but he was seeped in 'Tamas' or darkness. He cannot be glorified. The second is 'Rajogunni', money or wealth is not bad but the name or

fame one gets out of it can at times become the cause of one's downfall, therefore, one needs to be careful! In this case, his glorification is to caution him if at all! The third is 'Sattvagunni', this in comparison to the other two is somewhat better. One needs to be calm, composed, humble and virtuous. The fame one gets for these virtues is good. I feel that the fame which is beyond the realm of all the three is the sign of true greatness. The glorification of such a great personality or singing His paeans is 'Mahimna'. My 'Mahadeva' therefore is the one whose glories are sung or recited. But how do we know? Please remember three things. Firstly, the one whose fame transcends the realms of the three 'Gunas' and has a very noble influence (Prabhaav), His glories must be sung. Can we fathom the greatness or influence of Lord Rama? Because He is beyond the realm of the 'Gunas', the 'Ramcharitmanas' was written to sing His glories. Similarly, the 'Valmiki Ramayana' sings His glories for He embodies the virtues which are just out of the world. So, the influence of this greatness must be recited. Second, nature (Svabhaav); the one who is very simple, sadhu, or by nature very undemanding or contented (Raank), his virtues must be recited. If we don't do it, this creation will of course do it in some way or the other. The third is nonexistence or absence. In other words, the nature of a Fakir, who just abides in himself or is totally detached, his glories must be sung.

Lord Shiva has all the three virtues in abundance. He has a profound influence. His words or speech is also very influential. The water has a great influence on one's good health. The type of water we drink is reflected on our mental makeup as well as our body. I am amazed to think that when this 'Stotra' must have been recited by the 'Gandharvaraj' then what would it have been like? When 'Adi Shankaracharya Bhagwan' would be reciting His 'Stotras' then how would He do it? Who can possibly define or explain the influence of Lord Shiva? Our poet 'Daddal' tries and says, 'Chaptti bhabhoot mein hai khazana Kuber ka'.

The 'Manas' says that the Maya of 'Indra' proved ineffective over five people. In the 'Gita', Lord Krishna proclaims, 'Mumm Maya durratayaya'. Even 'Tulsiji' says, 'Hari Maya ati dustara'. Even Lord Shankar seeing the effect of Maya laughed and said, 'Bolley bihansi Mahesa Hari Maya balu jaani jiya'. But the 'Ramcharitmanas' says that if these five hold on to their intrinsic nature then Maya proves to be ineffective! Maya dare not come near them!

Let us for a moment enter the 'Ayodhyakanda'. Therein, let us go to 'Chitrakut'. When Sri Bharat and Sri Rama met, the people of 'Ayodhya' and 'Mithila' were gathered there and no conclusion was in sight, then 'Indra' got scared and tries to use his Maya to influence the people to return back to their respective places leaving Sri Rama behind so that his purpose can be fulfilled. At that time, apart from these five people, his Maya could bewitch the rest in its snare. When it rains, everyone gets drenched but those who are having the umbrella of the Guru's grace do not get wet. If the rain falls sideways then it might wet us a little that is an exceptional circumstance. Somehow, now I feel that the time has come when instead of having very tall temples, they should be made broad and wide. The flatness represents the act of joining or bridging the gap. There must be unity. Sri Rama installed Lord 'Rameshwara' but it does not say that He constructed a temple there. His temple was the 'Setubandha', constructing a bridge to join. One nation should unite with another, religions should unite, communities must get united, different languages should get together and families should live in unity and harmony!

I was given a letter which said that 'Bapu! Yesterday, you exclaimed 'Allah janney', you recite Urdu couplets, you are going on trying to establish unity so does it mean that you don't believe in cast or creed or nationality?' I am proud and equally delighted to be a Hindu. I am especially very proud to be an Indian. I am even proud of the fact that I am a 'Jeeva' living on this beautiful planet, earth and I am the son of God and am His creation. But I don't differentiate between people. I am not a 'Kaumvadi' but I am a 'Common' man. Let us learn to live simply and freely.

So, here we are talking about unity. Therefore, there are such people who were unaffected by the 'Dev-Maya'. These five are, 'Sri Bharat, Maharaja Janaka, the Munis, Prime-Minister (Sachiv) and the awakened sadhus'.

Bharatu Janaku munijana sachiv sadhu sachet bihaai|

Laagi Dev Maya sabahi jatha joga janu paai||

'Tulsiji' says that when the 'Devas' used their Maya to influence the people assembled in 'Chitrakut' then first of all, Sri Bharat remained unaffected by it. The second was 'Videharaj Janak' who is the 'Param-Gyaani', he remained unaffected. All the ascetics, yogis and the spiritual aspirants who were engaged in performing austerities remained unaffected by it. The learned, honest

and sincere ministers, even they remained unaffected by it. If I take the cue from the 'Manas' and try to understand the purport of the ministers then truth (Satya) and total disinclination (Vairagya) are the ministers. What can the Maya do to these ministers? And the Sadhus remained unaffected by the Maya. We are not talking about the Sadhus for namesake. Just see the attentiveness and how careful my 'Tulsi' is, he uses the word 'Sacheta', meaning an awakened or careful or the one who is fully in his senses. If you come across any Sadhu, pay your respects but here 'Goswamiji' lays stress on an awakened Sadhu. We say, 'Sadhu toh challta bhala'. The Sadhu is always on the move, he does not sit in one place. Our 'Wasim Bareilvi Sahib' says –

Who jahaan bhi rahega roshani luttayega,

Charaggon ko apna koi makan nahi hota|

A lamp does not have any Mutt or ashram or any 'Peetha' of its own. Wherever you light a lamp, it will illumine the environs. 'Charaivetti'! 'Sadhu toh challta bhala', it is a very beautiful sutra. For some time now, 'Talgajarda' has been saying and when I get this inspiration I make an addition to it, 'Sadhu toh jaagta bhala'. So, 'Goswamiji' says that barring these five, all the rest were snared by the Dev-Maya. The Maya affected the individual by taking him back to his base material desires!

Therefore, my dear brothers and sisters, the glory of the divine nature must be sung. If the influence is beyond the realm of the three 'Gunas' then it must be glorified, kindly keep this in mind. Thirdly, the absence or disinclination or the 'Fakiri' must be glorified. Shankar leads the life of a true Fakir. Just see what all He possesses! 'Pushpadanta' says –

Mahokshah khattvanga parashu rajjinam bhasma fanninah|  
Kapallam chettiyat tava varad tantropkarannam||

Lord Shiva had only one 'Charpoy' and that too had only three legs. Just look at His 'Akinchan' or total disinterest in the material possessions! 'Mahadeva' is fond of the number three, like a three legged charpoy, Trishul, Tripunda, Trilochana, three leaved 'Bilva'. His mount is 'Nandi' the bull but he too has become very old. The 'Bhasm' is His 'Vibhooti' or denotes His grandeur. He keeps snakes wrapped all around Him. I would like to ask you that those who are in the refuge or protection of Lord Shiva, have they ever been bitten by a snake? If you have a history about it then please tell me. The one who has taken the refuge of 'Mahadeva', does not have to fear the sting of the poisonous ones!

The articles that we see in His possession are all very symbolic. The three legged charpoy is the indication that the Lord is dispassionate. He doesn't sleep but He is in Samadhi. The one who wants to perform 'Sadhana' or diligent practice doesn't need any material things. The Shiva consciousness is truly great! 'Gandharvaraj' says that there is no other deity who can even come close to Shiva! And there is no other 'Stotra' like the 'Mahimna-Stotra'. 'Naasti tattvam Guroparam'. 'Pushpadanta' says that there is none other than the Guru!

Surasttam tamriddhim dadhati

cha bhavadd bhruprannihitam|

Na hee svatmaramam vishaya

mruga trushnna bhramayati||

The one who is immersed in his self, he does not need anything and is very contented and lives blissfully.

So, His influence is such that in a pinch of ash or 'Bhabhoot', He gives you all the riches of 'Kubera' and His nature too is like that. He thrives in total disinclination or dispossession. He is the highest of all the Fakirs and leads a very carefree unfettered life. His glories are meant to be sung. And yesterday, I had pointed out that in my opinion the 'Manas' in itself is 'Mahadeva'. We are not our face, instead, the face represents our appearance. We are our heart or soul. If for any reason the face gets disfigured, it is no big deal but our heart should not get damaged. Our heart reflects our true identity. To talk about the soul shall become a very high strung topic which is beyond our reach. The heart which beats, we can feel it, experience it. It is our true nature and that is Shiva.

Shankar sahaj saroopa samhaara|

Laagi Samadhi akhanda apaara||

In the 'Gita' Lord Krishna very clearly tells Arjun that 'Gita' is my heart or in other words, 'Gita' is me! And here, 'Rachi Mahesa nija manas raakha'. Lord Shankar states that 'Manas' is His heart and the heart is Shankar! Now what is His 'Ganga'? What are the 'Trilochana' of 'Manas-Mahadeva'? What is the matted locks? What about the snakes? We shall have to understand them one by one. The 'Manas' is Shiva 'Svaroop'. Lord Shiva did not store the 'Manas' in His intellect after He had created it. When the opportunity arose, He opened out His heart in front of 'Mata Parvathi'. He did not open the book, instead He opened His heart! I am distributing the 'Prasad' I received from the sacred corner of 'Talgajarda'. You see the movement of my lips but someone else is speaking!

My Dada used to tell me that 'Beta! For us the 'Manas' itself is our Shankar'. Ages old memories are coming back now, 'Smrutirabhdhah'! So, what is the matted locks of the 'Manas-Shankar'? What is the 'Ganga'? What is the crescent moon? Dada had told me three or four things and a few I have added by His grace. I shall present it before you. The 'Manas' is 'Mahadeva', He is an 'Avadhoot', therefore it is an 'Avadhooti' text. The Ganges flows out of the matted locks of Lord Shiva. Out of the matted locks of the 'Manas-Shankar' the 'Chaupayis' of the 'Ramcharitmanas' flow continuously in the form of the holy Ganges. Like the flow of the 'Ganga' these 'Chaupayis' also twist and turn as if they are dancing. I see each 'Chaupayi' dancing in front of me. I am saying what I feel and there is no compulsion that you should accept what I say.

So, the 'Ganga' of the 'Manas-Mahesh' are the 'Chaupayis'. The 'Tripunda' of 'Manas-Shiva' are the 'Sorthas'. The verses that come in between in the text are the 'Tripunda'. The 'Trilochana' is my input by the grace of my Guru. Truth, love and compassion are the three eyes of my 'Manas-Mahadeva'. Truth is the right eye, love is the one in the middle and compassion is the left eye. Truth is the Sun, Love is Agni and compassion is the Moon. 'Vanddey Surya Shashanka Vannhi nayanam'. Talking of the three eyes of Lord Shiva the Mahatmas and the Sanskrit scholars say that 'Hey Trilochana! The Sun, the fire and the Moon are your eyes. As per my interpretation, the right eye is the Sun and the left eye is the Moon. The one in the centre is love, the fiery one! Therefore, truth, love and compassion are the 'Trilochana' of 'Manas-Mahadeva'. The love is right in between which is the fire element. 'Prempantha paavak ni jwala'. The path of love is like walking on fire. The 'Dohas' of the 'Manas' are quite difficult to comprehend as compared to the 'Chaupayis or the Sorthas or the Shlokas'. In the eyes of 'Talgajarda' the 'Dohas' are the matted locks of 'Manas-Mahadeva'. The 'Dohas' either can be understood very easily but at times they are very tough to follow even for a PhD! Because, they have to be milked properly in order to understand their actual purport. When the aspirant empties himself completely or milks himself dry then he might understand a little bit. After all, they are the matted locks of my 'Mahadeva'. There is a couplet of 'Badshah Zafar' –

Aandhiyan gham ki chalenggi toh sanvarjaoonga,

Mein teri zulf nahin hun ke bikhar jaoonga|

The poet says that the more storms of misery come towards me, they in turn will only beautify me more and more!

Mujhey sooli pe chaddhanney ki zaroorat kya hai?  
Merrey haathon se kalam chhen lo, mer jaonga!

The 'Dohas' are quite tough. Some of them are beyond comprehension!

Bharat Rama ki milani lakhi bisseray sabahi apaan||

This is a line from the topic where Sri Bharat and Sri Rama meet at 'Chitrakut'. 'Apaan' is a type of 'Vayu'. When Sri Rama and Bharat meet, the 'Apaan-Vayu' disappears. One meaning of 'Apaan' could be the self or the sense of belonging. The sense of self was lost or the self-identity was completely dissolved. Who are we? Where are we? Seeing the divine love of the two brothers, the 'Apaan' just took flight! When we talk of the 'Apaan-Vayu' then this has a direct connection with the Yoga. The dissolution of the 'Apaan-Vayu' is an indication of the progress on the path of yoga. It is said that ultimately with practice it leads to the awakening of the 'Kundalini'.

By the grace of my Guru, I can quote a few 'Dohas' in front of you which are extremely difficult to comprehend. Many a great learned scholars have got drowned in the flow of this 'Ganga'! It is only possible by the grace of 'Mahadeva' if He chooses to open His matted lock! Therefore, the matted locks are the 'Dohas', the 'Sorthas' are the 'Tripunda' and the 'Chaupayis' are the continuous flow of the Ganges. The full Moon has a black spot in it. But the crescent moon adorning Lord Shiva's forehead is spotless or stainless. The 'Shlokas' of the 'Manas' are the crescent moon adorning the forehead. No one can point out even a smallest mistake in them. The Moon adorning the Lord's forehead is the 'Dooj ka chaand'. The beauty of this moon is that it is always on the ascendant or it only grows, there is no possibility of it diminishing. Do not reach the full moon phase lest the decline will set in. Therefore, the 'Shloka' is the crescent moon.

Sfurannmauli kallolini chaaru Ganga|

Lasaddbhaal baalendu kantthey bhujjanga||

The 'Chhand' is the serpent. The snakes adorning Lord Shankar have till date never stung. Therefore, the 'Chhand' written by my 'Tulsi' are very beautiful. That also depends on your skill, knowledge or understanding. You can sing it in any classical tone or in any tune you like but they are mostly set in the folk tunes. Wherever the knowledge of Sanskrit is questioned then just see the beauty of the 'Rudrashtak'. I have appealed and

many musicians are working upon it. I am of this firm belief that the eight Shlokas of the 'Rudrashtak' have all been sung in different 'Ragas'. One of them has been sung by Mata Parvathi herself! I feel that the shloka which she must have sung must have been in the 'Raga-Durga' only. I don't think that she might have chosen any other 'Raga'! Eight people have recited the eight shlokas in their own inimical styles. I have appealed to the musicians to compose each shloka in a different Raga. I am not sure but in the 'Raga Bhoopali' either Lord Ganesha or Mata Saraswati must have sung. Some might have chosen 'Kedar', another must have picked up 'Malkauns', yet another might have taken 'Bhairavi' or 'Yaman' or 'Baageshri' or 'Shivaranjani'!

Nirakaar Omkaar moolam tureeyam|

Gira gyaan goteetameesham Girieeham||

Karaalam Mahakaal kaalam krupaalam|

Gunagaar sansaar paaram nattoham||

Therefore, the shlokas of my 'Manas-Mahadeva' are the crescent moon. 'Trilochana, Tripunda, Gangdhaara'! The one who has taken the refuge of the 'Manas' without any motive and without malaise, his miseries go away because, 'Trayah shool nirmoolanam shoolpannim'. The trident is not a weapon in Lord Shiva's hand. Whatever might have been said in the different texts here and there but if you ask 'Tulsiji', his straight forward answer is 'Trayah shool nirmoolanam', He eradicates the three types of maladies that affect mankind. This trident eradicates the miseries afflicting the world. One of the most important part that augments the Lord's beauty is the poison He has in the throat, 'Neelkantham dayalam'. Then, what is the poison in the 'Manas-Shankar'? If we try and examine 'Goswamiji's' life then we see that he had to face quite a few challenges in his lifetime. Therefore, the blue hued throat of Lord Shankar reflects the poison of the miseries of His devotees. If the poison of the miseries is ingested then it might become the cause of one's death or illness or seeing your suffering the empathetic people will be saddened. Therefore, the Lord tells us that the poison is not to be ingested nor should it be vomited, just hold it in between i.e. in the throat. The miseries or the challenges we face in our day to day lives alone is the poison. This description is the 'Prasadi' of 'Pandit Ramkinkarji Maharaj'. The big or small difficulties which each one of us overcome in our lives to face them smilingly is akin to drinking poison. It becomes an adornment of the throat!

Havvey toh doston bhegga malli vahecheenein pee nakho,  
Jagatna jher peevanney havvey Shankar nahi aavey|

One has to face one's own problems! So, this in my opinion is the bluish tinge or the 'Neelkantha' of my 'Manas-Mahadeva'.

Therefore, my 'Manas' itself is 'Mahadeva'. That is why, we are doing the 'Manas-Mahimna' of the twenty seven incidents or topics covered in it. The first one is, 'Satsangati mahima nahi goyi'. This is the inaugural line from the 'Balkanda' where it says that the glory or the greatness of 'Satsanga' is beyond compare. 'Jagadguru Shakaracharya' says in His text that these three things are rare or scarce in the world; the human birth, humanity and the holy company or the company of great souls.

Thus, 'Satsanga' is very glorious. I narrate the 'Katha' and you hear, 'Satsanga' should not be restricted to only this but in a broader sense it means the company of the truth. Even if there is no talk or discussion, no problem! Just sit in the company of truth. Truth can be recited, discussed, but the most important aspect is to befriend truth. The glory or greatness of 'Satsanga' is no secret. The ones who have done the 'Satsanga' have become what, from what! So, the 'Mahimna-Stotra' of 'Satsanga' in just one line is;

Bidhi Hari Hara kabi kobida baani|

Kahat sadhu mahima sakuchaani||

The 'Manas' has sung the glories of twenty seven elements. The second is the glorification of the Sadhu. Even Brahma, Vishnu and Mahesh are unable to narrate the greatness of the Sadhu. So, this is the 'Sadhumahimna-Stotra' taken up by 'Tulsiji'. The one whose eyes are not sinister, instead they are filled with devotion, whose words are filled with the gentle or loving truth or if I may say that the greatest language is 'Maun'.

In my opinion, 'Manas' itself is 'Mahadeva'. The 'Chaupayis' are the continuous flowing 'Ganga' of this 'Manas-Mahadeva'. The 'Chaupayis' flow in their own inimical flow. The 'Sorthas' which are interspersed in the 'Manas' are the 'Tripunda' of this 'Mahadeva'. Truth, love and compassion are the three eyes of this 'Manas-Mahadeva'. Truth is the right eye. Love is in between and compassion is the left eye. In the eyes of 'Talgajarda' the 'Dohas' are the matted locks of 'Manas-Mahadeva'. The Sanskrit 'Shlokas' are the crescent moon adorning the forehead of my 'Manas-Mahadeva'. The 'Chhand' is the serpent entwining the body of my 'Manas-Shankar'. What is poison of the 'Manas-Shankar'? Shankar, holds or swallows the challenges or difficulties in life of His devotees and keeps it in His throat, does not ingest it. Each one of us have to swallow the difficulties we encounter in life. Therefore, these form the bluish hue of the throat of my 'Manas-Mahadeva'.



## 'Ramnaam' is the 'Kalpataru' or the wish fulfilling tree of this age of 'Kali'.

Baap! The 'Mahimnastotra' says that even a person who is endowed with certain qualities or expertise in arts or is scholarly and has some shortcomings then they are not condemnable instead they are appreciable. These are not my words but 'Gandharvaraj Pushpadanta' says so!

Vikaaroapi shlaadhyo bhuvan bhayabhanga vyananinaha|

Say, a great personality has some shortcoming then it is not condemnable but it is commendable. From this point of view, if we try and see Lord Shivar then we might find quite a few things which might not seem right! He is the embodiment of all the art forms and virtues yet 'Pushpadanta' has pointed out a few minuses but they are all positives from the intrinsic point of view. If you feel that any great exponent of any field of my country does not appear to be perfect for any reason then as per the point mentioned above, in front of his/her greatness or talent, this minor hiccup is of no consequence, appreciate the greatness. Lord Shiva has poison in His throat, it not an auspicious thing but 'Pushpadanta' says that even though poison is not a good thing but because it is in you my Lord, it adds to your beauty. O' Great one! You are very outspoken and always speak the truth but if it might appear hurtful to someone, we will not pay attention to it but shall appreciate the sweetness of your melodious voice! O' singer, how beautifully do you sing! After all, one becomes great by the great deeds done by him/her or else one whose actions are deplorable or sinful, cannot become great.

Saundarya paamta pahellan sundar banvun paddey|

Before one becomes beautiful, one has to be beautiful!

So, Baap! The blueish hue of Lord Shiva's throat added to His overall divine beauty. If we see most of the things He keeps with Him, we shall find them to be inauspicious. 'Pushpadanta' says that I am just indicating or pointing them out! Let us live simply and naturally the way we are. Please don't try to copy someone. I heard that a youngster was trying to recite like 'Rahat Indori Sahib' in his presence and 'Rahat Sahib' witnessed the performance. He has his own unique style of presentation. In fact, each and every one, has his/her own way of presentation. That youngster in order to gather applause tried to copy him but the great one's always remain great and he too joined in the applause! Yesterday, Zakir was feeling overjoyed, one should learn the etiquette or humility from him! His fingers were not playing the 'Tabla', instead the instrument was playing with his fingers! What I mean to say is that when we see Lord Shiva, we find so many

inauspicious things around him and 'Pushpadanta' has not shied away from speaking about them. We must learn to overlook or not see the weaknesses of great souls or great scholars or great artists. Who does not have weaknesses? Let us see the qualities or their greatness. 'Indori Sahib' seeing his style being copied was smiling away but when he said, 'Son! You are trying to copy me, thank you very much, I bless you but please remember that in order to become like me, you will have to blacken your face first', was the icing on the cake! In the literal sense also, he is dark complexioned. Therefore, the pun in the remark was intended! Now, 'Pushpadanta' is trying to point out the shortcomings in Lord Shiva – Shmashaaneyva kreeda smaraha pishaachah sahachara Chitabhasmalepaha sragapi nrukottiparikarah| Amangallyam sheelam tava bhavatu naamaivamakhillam Tathaapi smatrunnam varada paramam mangalamasi||

Is there anything auspicious in this list? To reside in the cremation ground is not considered auspicious, Sahib! The person whom we carry there, his consciousness or soul also does not stay there, instead enters another body or attains liberation. 'Allah jaaney!' Whatever happens, happens! The ones who go to cremate they too return after the cremation. No one stays there making it their residence, except my 'Bhola'! The crematoriums are considered to be inauspicious. In fact, it is His playground, isn't it inauspicious?

'Smara' means Shiva. 'Smara' means the slayer of 'Kamdeva'. The ghosts, spirits, fiends are His companions, how scary will it be, just imagine? There is 'Doha' of our 'Bhagat Bapu', 'Bhella rakhey bhoot, Kailasvallo Kaagdda', the one who resides in 'Kailash' keeps the ghosts and spirits around Him. They are in no way auspicious. Smearing the ash of the corpse, in no terms can be called auspicious! To wear a garland of human skulls is not auspicious at all! 'Pushpadanta' goes a step further and says 'Amangallyam sheelam', here 'Sheel' means nature, whose nature or appearance seem to be inauspicious, all this is improper. In spite of these improprieties, the one who shall pray to you, for him/her you become 'Varada paramam mangalamasi'. You are forever auspicious and benevolent on your devotee. The One who is supposed to be the storehouse or the origin of all the art forms, 'Pushpadanta', here points a few weaknesses in Him. He consumes cannabis or hemp. The 'Mahimnastotra' goes on to say that He just does not occasionally take these substances but 'Bhuvan bhayabhanga vyananinaha', He is an addict! I had heard this interpretation for the first time from 'Brahmaleena Dongrey Bapa'. The One who is an addict, does not fear the world. Till such time as He does not make His devotee fearless, He cannot be at rest. Therefore, He is surrounded

by inauspicious things all around but still, 'Varada paramam mangalamasi'. You are the embodiment of all that is auspicious. Metaphorically speaking, these are the holes in the mountains which are at a great height from the ground similarly, the great souls in spite of the so called weaknesses are still higher than us! Let us look at their height or their greatness. What does my 'Tulsi' have to say? After all, I finally have to ask him!

Naam Prasad Sambhu avinaasi|

Saaj amangal mangal raasi||

It appears to be a direct transliteration of 'Pushpadanta' here –

Amangallyam sheelam tava bhavatu naamaivamakhillam Tathaapi smatrunnam varada paramam mangalamasi|

The snakes adorn His body smeared with the ash of the burnt corpse and has poison in His throat! His appearance itself is inauspicious, so to say! In spite of being surrounded by inauspicious things, He is the quarry of virtues. So, Baap! If you see any art or erudition in someone then 'Vikaaroapi shlaadhyo bhuvan bhaya bhanga vyananinaha'. Try and see the root! Who is perfect here? Who does not have shortcomings? So, Baap! Yesterday, in the evening program, we thoroughly enjoyed ourselves. Even today evening, we shall have a great time because it is 'Shravana shraavanni of the holy Shraavan Maas'.

So, this was the introduction or the preface. Sahib! We shall start with the 'Katha' now! There was a lecture series of 'Osho' and therein he had said, 'Jo bolley so Harikatha, bhajan karrey nihakaam'. Whatever is being said is nothing but 'Hari-Katha' only, 'Stotraani sarvaangiro'. 'Jagadguru Shankaracharya' says that when whatever you speak becomes the 'Stotra' or a eulogy or an ode then it is the Almighty speaking through you! So, Baap! The third day's 'Manas-Mahimna' begins now!

Mahimnaha paaramttee paramvidusho yaddyasadrushi Stutir Brahma deenamapi tadavasanna stvayi girah| Athavaachyah sarvaha svamati parinnamavadhi grunnhan Mamapyesha stottrey Hara nirapvaadah parikarah||

'Gandharvaraj Pushpadanta' says that neither the mind can think nor can the eloquence sing your glories. Therefore, during these auspicious days of the glories of Lord Shiva, we are trying to sing the glories of the 'twenty seven attributes of the 'Manas' which is the embodiment of Lord Shiva. Let us proceed to study the true and pure (Sattvic & Tattvic) darshan. Yesterday, we were discussing, 'Satsangati mahima nahi goyi'. The glories of 'Satsanga', and –

Bidhi Hari Hara kabi kobida baani|

Kahat sadhu mahima sakuchani||

Now, in the third greatness, the name is most important.

Mahima jaasu jaani Gannrau|  
Pratham poojiyat naam prabhau||

This is the 'Naam-Mahimna', the glory of the holy name of the Divine. 'Goswamiji' says that who else other than Lord Ganesha truly knows the glory of the Divine name? He knows the greatness of the Divine name and that is why is worshipped first in any 'Pooja' tradition. Baap! The glory of the Divine name is truly stunning! In the 'Satyuga', 'Dhyana' was of prime importance. In the 'Tretayuga', 'Yagna' was considered very important. Great fire sacrifices were performed. In the 'Dvaparyuga', people used to follow the elaborate ritualistic worship of the Divine. Kindly don't criticize any practice for that matter. In the 'Kaliyuga', the divine name of the Lord is most important. This in no way means that people should not meditate now. Many people practice and teach meditation, it is very good. Therefore, meditation has great value. If you can or perform the 'Yagna', it is very good. But in this age and time how can we do all this? We are busy throughout the day. Where do we get the time to do all this? That is why, my 'Tulsiji' says that in the present times, the divine name of the Lord is sufficient! Whatever be the name of the Divine you like; Rama, Krishna, Shiva, Allah, Khuda, Ma or any name for that matter. 'Thakur' used to go into Samadhi merely by uttering 'Ma! Ma!' He would go into Samadhi just by the mere utterance of the divine name. In the 'Devyaaparadha kshamapanstotra', Jagadguru Shankaracharya' says that my last wish is, 'Shiva Shiva Bhawani iti japatah'. I should continuously repeat or chant 'Shiva-Bhawani'! He was the staunch propagator of the 'Advaita Vedanta' philosophy and He is saying this? In the 'Shiva-Taandav Stotra, Ravana' says that when shall the good fortune smile on me? He says that in the caves of the Himalayas, sitting quietly, I repeat 'Shiva! Shiva!' all the time and remain engrossed in His divine name!

Kada nilimpa nirjhari nikunj kotarrey vassan  
Vimukta durmatihi sada shirastha anjallim vahan|  
Villol loll lochanno lallam bhaal lagnakah

Shivetti mantra mucharran kada sukhi bhavammyaham||

In the end, only the divine name is what is, Sahib! Nothing is greater than the Divine name! So, the third glory recited by 'Tulsiji' is the glory of the divine name. It is quite a lengthy treatise or section. By the glory of the Divine name Lord Shankar, 'Saaj amangal mangal raasi'. Just by getting immersed in the 'Naam-Rasa', great Siddhas, Yogis, experience the bliss of 'Brahman'! 'Pralhad' took the refuge of the Divine name and –

Bhagat siromanni bhey Prahaladu||  
Narada jaanehu naam prataapu|  
Jaga priya Hari Hari-Hara priya aapu||

Sri Narada understood the greatness of the Divine name. The world loves Hari but whom does Hari love? He loves Hara! Vishnu and Shiva love each other and by the glory of the divine name, they both love Narada. Reciting the 'Naam-Mahimna, Tulsiji' says that Dhruv's father did not let him sit on his lap and because of this he was filled with remorse. Sri Narada blessed him with the Divine name and he attained immortality or permanence. The Pole Star is unmoving or stationary.

Sumiri Pavansuta paavan naamu|  
Apnney basa kari raakhey Ramu||

By the blessing of the divine name of the Lord, who attracts the entire creation, Sri Hanuman attracted Him and the Lord became indebted to him.

Naam Rama ko Kalpataru kali kalyan nivasu|  
Jo sumirat bhayo bhaangsey Tulsu Tulsidas||

The 'Ramnaam' is the 'Kalpataru' or the wish fulfilling tree in this age of Kali. This is not a mere explanation or a story per se! My Dada just gave me the 'Ramnaam' and indeed it has become my wish fulfilling tree. This is not my pride, it is the blessings of you all! Almost, whatever is desired, is fulfilled! Any 'Manoratha' I have, it is accomplished by His grace! I experience it every moment in my life. What do I possess? Only the 'Ramnaam'! And it gives so much in abundance that it can never be exhausted or diminish!

Recently, at our 'Saurashtra University, Rajkot' there was an award giving ceremony which is held every year in the name of 'Meghanni and Hemu Bhai Gadhu'. While speaking there, I openly said that many people claim that Babu learns from us and then speaks! This is unscrupulousness. If at all, I learn something, it is only for my personal pleasure. I have the 'Ramnaam' with me. I have nothing more to learn. This was my statement made at that time. The stone does not have the property that it will float on water and if anyone will hold it, it will drown the other person as well! And the monkeys are so fidgety that they can never do anything collectively. And the ocean too is not still that a bridge can be constructed over it. Therefore, it is neither the magic of the ocean nor the influence of the monkeys and nor the property of the stone. So, my 'Tulsu' says, 'Sri Raghubeer pratap tey Sindhu tarrey pashaan'. This bridge or the 'Setu' is just the grace of the 'Ramnaam'.

Why are we so close or connected with each other? Why do so many artists and great personalities come over just out of love? I repeat that they all are very-busy with their own prior commitments. Who has

got them together? Only and only the glory of my 'Ramnaam'! A person who seems to be Hindi speaking has written a letter saying, 'Bapu! Since you have been doing the 'Ramkatha' right from your childhood then what all have you done in life?' It would be proper to ask that what all have I not done? I have done the work of a carpenter. I used to make 'Mala' out of the 'Tulsu' wood. 'Lala' blacksmith used to stay very close to our place. He used to hammer the red hot iron on his anvil to give it the desired shape of the implement or tool he was wanting to make. When I used to see him all alone toiling in the heat I used to feel empathetic towards him and used to go and help him. He used to hold the iron with the tongs and I used to hammer it! So, I have even done the work of a blacksmith. I have even done the work of a labourer. Ma used to stop me but because of the need in the house, I used to go in the farm and have done the work of onion harvesting. When half a day would go by, my mother would come running and say that I don't need anything, get back home!

I have even done farming. When I used to go to bathe at 'Bhavaan Nagji's vaddi' then I have even taken care of his cash box (Kosha). When I replaced the drainage tiles of the 'Ramji-Mandir', I got twenty five paisa. And 'Bhavaan Raja' used to give twenty five paisa to the children of the Sadhus who used to live in the lane of the 'Ramji-Mandir', then at that time I have even done masonry work. Then I undertook the Teachers training course and got the degree of a teacher. I used to do the clean shave, therefore you may say that I have even worked as a barber. I have had a golden childhood! Even depravity can be a great wealth provided, you have learnt the art of living. In comparison to those days, all the riches and comforts of today appear insignificant! So, I have even done the work of a barber. When I went to 'Shahpur' for my PTC training then as per the tenets laid down in the Gandhian philosophy, I have even cleaned the toilets. I know how to spin the 'Khadi' yarn because it was a part of our curriculum and we were marked for it because it was a Gandhian Institution. 'Ratu Bhai Adani, Akbar Bhai Nagori, Madina Bahen Nagori' institution was influenced by the 'Sarvodaya' and the Gandhian philosophy. Therefore, I have done everything, Sahib!

What I mean to say is that it is only and only the pull or the effect or the power of the 'Ramnaam' that has got us together. By the sway or the influence of the 'Ramnaam' this family has opened up their coffers so that all of us can be comfortable. Therefore, this 'Manas' is truly a 'Kalpataru' that whatever you seek is granted by making someone or the other an instrument. The 'Ramnaam' is the abode of welfare. 'Tulsiji' narrating his personal

experience says that I was like the plant of hemp which intoxicates the one who uses it but just by chanting the 'Ramnaam' I first became the sacred 'Tulsu' and then 'Tulsidas'. Hey, 'Yagyavalkaji Maharaj', kindly narrate the glory of this Rama. The 'Ramnaam' becomes instrumental for the liberation of all those who die at 'Kashi' by Lord Shiva. Therefore, the glory of the 'Ramnaam' is beyond compare!

Kahaun kahaan lagi naam baddaai|  
Ramu na sakahi naam gunna gaai||

When we say the 'Ramnaam', it does not mean that only the divine name 'Rama' is great, whatever be the name of your chosen idol is great. It is one and the same thing whether you say 'Rama-Rama or Allah-Allah', what difference does it make? Some say, 'Ali-Maula' or 'Hari-Bol', what is the difference? Here, we accept each and every one unconditionally. The divine name means the name which is as per your liking and nature. The glory of the Divine Name is infinite or beyond comprehension.

Kabeera kooan ek hai, panihaari anek|  
Bartan saba nyaarey bhaye, paani saba mein ek||  
Sri 'Pushpadanta' also says;

Trayyi sankhyam yogaha Pashupatimattam  
Vaishnavamiti|  
Prabhinney prasthanney parmidadamah patthyamiti cha|  
Ruchinaam vaichitrya drujukutil nana pathajusham|  
'Ekoham bahusyam'. In this age of 'Kali' the Divine Name is glorious, irrespective of what the name is! The 'Vinayapatrika' says that all the others means will only tire you but the 'Ramnaam' blesses the devotee with a restful peace.

Naahin, aavat aan bharoso!  
Yaha kalikaal sakal saadhan taru hai shram phal nipharoso|

So, the 'Manas' sings the glories of the 'Ramnaam'. Further, 'Tulsiji' sings the glory of Ma Durga or Ma Parvathi. When Himalaya and Maina became disheartened learning about the type of groom their daughter would get then a Mahatma named 'Vedshira' came to the Himalayan kingdom and said that you are ignorant about the glory of the Divine Mother 'Jagdamba'. Her glories are incomparable. If one does not do anything and just sitting quietly in one corner repeats 'Ma-Ma' and tears roll down, it is enough! Whenever 'Ishardaan' of 'Bhavnagar' used to come, he used to sing the 'Stutis' dedicated to 'Mataji' and I would especially request him to recite it. He is aware of his own experience but allow me to say that if he would go to the temple and just recite it for five minutes, I am sure that Ma would be compelled to reply! The glory of the Divine Mother is indeed amazing! That is why –

Sonalma aabh kapaalli, Bhajjaan tanney Bhelliyavalli|  
Uggamna orddavalli, Bhajjaan tanney Bhelliyavalli|  
Jai Jai Giribararaj Kisoril|  
Jai Mahesa mukh Chanda chakoril|  
Jai Gajabadan Shadannana Mata|  
Jagat Janani daamini duti gaata||

In the 'Ramcharitmanas', while singing the glories of Mata Parvathi, 'Goswamiji' has presented two forms of Bhawani. One form of the Divine Mother 'Jagdamba' is 'Sati'. This form is that of the intellect (Mati or Buddhi). 'Atma tvam Girija matihi'. Therefore, as 'Sati' she embodies the intellect in one form. The second form is, 'Bhawani Shankarrau vanddey Shraddha vishwas roopinnau'. Her second form is that of faith or 'Shraddha'. As the intellect, she is the daughter or 'Daksha', whereas in the form of faith she is the wife of Shiva!

Thus, we see that in these twenty seven glorifying references in the 'Manas', 'Tulsiji' has mostly glorified two elements. The glory of the Divine Name is of course there but the glories of Lord Shiva have been described in depth and that is why, before narrating the 'Ramkatha', Sri 'Yagyavalkaji Maharaj' chose to narrate the 'Shivkatha'. So, Baap! In the 'Manas-Mahimna' there are twenty seven glorifications which may or may not be in the same sequence as in the text because I shall go on discussing as it keeps on coming to me! In the remaining time in hand, let us take up the 'Katha' a little bit, but before I do so, there are few of your questions with me. 'Dila' has written down a 'Ghazal' of 'Wasim Barrelvi Sahib' –

Dariya ka sara nasha uttarta chala gaya,  
Mujhko dduboyya aur mein ubharta chala gaya|  
Who pairavi toh jhoot ki karta chala gaya,  
Lekin, usska chehra uttarta chala gaya|

There is another 'Ghazal' of 'Atul Sahib' –  
Fakirron ka koi ghar na zameen hoti hai,  
Din guzarta hai kahin, raat kahin hoti hai|

It is a good question, 'Bapu! Mareecha turned into a golden deer or a deceptive (Kapat) deer?' We say that 'Mareecha' became a golden deer and it is said, 'Hohu kapat mriga tumha chhalkaari'. 'Ravana' asks him to become a deceptive deer. 'Tulsiji' clarifies, 'Maya mriga paachhey so dhava'. Here, the word 'Maya-Mriga' is used. He indeed had a golden fleece and 'Tulsiji' describing it says that the deer had a golden skin and had jewels all over it. Why did 'Ravana' ask 'Mareecha' to become a deer? The idea was to draw the attention of Ma Janaki. Seeing the beautiful skin, she gets attracted towards it and says, 'O Lord! Please get me the beautiful skin of that deer'.

So, 'Ravana' could have asked him to take any form for that matter. Why did he insist on becoming a deer? It is a very important question. If I may say that he

might have even asked him to become a dog or any other animal with a golden skin. In Gujarati, 'Hirann' is called 'Harann'! Here, 'Mareecha and Ravana' have a slight similarity at the psychological level. 'Ravana' asks 'Mareecha' to become a 'Harann' because he wanted to abduct (Harann) Ma Janaki. This is the general explanation. The second explanation is that 'Ravana' lives in 'Lanka' which is made of gold, therefore the one living in golden palaces would want to see gold in everything. That is why the plan of becoming a golden deer might have been made, quite possible! The opinion of a sadhu is even this that 'Ravana' is aware of the fact that there is musk in the navel of the deer. And he is also aware of the fact that there is 'Amrit' in his navel. This is a very psychological comparison. 'Vibheeshana' knew that there is 'Amrit' in 'Ravana's' navel and 'Ravana' knew that there is musk in the deer's navel. When 'Ravana' comes at the 'Panchavati', he is overjoyed.

Keerati bidhu tumha keenha anoopa|  
Jahan basa Rama pema mriga roopa||

These are the words of Sri 'Bharadwaji Maharaj'.

Singing the glories of Sri Bharat he says that you have made the moon of glory so lustrous because your glory shines like the beautiful moonlight! And in the moon of Sri Bharat's glory, the dark deer like image of Sri Rama's pure love is visible. A Sadhu feels that it was not a golden deer but it was the deer of love! And the Love is golden hued! That is why, we can say a golden deer or a love deer. It is said that the deer is ignorant of the fact that there is musk in its navel but when the beautiful fragrance wafts the nostrils, it runs around trying to chase the sweet fragrance. The one having the musk in one's navel is unaware about it. 'Ravana' knew it! The one who has used the 'Itra' might not get the smell but he knows very well that he has applied the 'Itra' to the 'Malaji'.

So, it is said that the musk-deer getting the fragrance of the musk, runs here and there chasing that fragrance. 'Kabir Sahib' has presented this fact so beautifully! But a sadhu has to add one more thought as to why does the deer run around? The deer knows that the musk is there in the navel but it being the 'Love-Deer' knowing fully well that there is love residing within it runs around in order to share or distribute the love to the world. The one who has it, cannot stay without sharing it, he has to give! Therefore, the running around is to distribute or give! At times, it comes very close and in the next moment it runs away. The epigrammatic writers says, 'Assambhavo hema mrigassya janmam'. A golden deer is fictional, not real! An aspersion was also cast that when the end is near, the thinking gets deluded. So, just because it is love deer, it runs and jumps around.

Lord Rama was aware that it was ploy, still without even thinking for a moment He felt that my devotee or my lover wants to come to me but is somehow not being able to do so, therefore I should not worry about anything else but need to go and meet my lover first! The Lord chases the deer. 'Mareecha' is the lover of Sri Rama. The nature of love is to sing and dance! So, this is the 'Love-Deer'. Then you all are aware of the 'Katha' that the Lord liberates him and returns with the golden skin for His 'Beloved'! He asks Sri 'Lakhan' that why did you come after me? Not seeing Mata Sita there, He becomes restless! Sri 'Lakhan' says that we don't need the deer skin anymore, so let's throw it away, Lord! To which the Lord says that I cannot discard it because it is the skin of a lover! Please keep it with you and later on when I shall need it in Lanka, you can spread it for me so that sitting on it I shall try and remember the congruous connection with my devotee! So, the Lord kept the deer skin with Him and even used it on His onward expedition.

I am certain in my mind that the golden deer is the deer of love! If you have lived in the villages then you might be aware, I know because I live there. Where we used to stay in 'Talgajarda', in our old house, we used to keep the deer horn on top of it. I, out of curiosity, asked my mother that why have we kept the deer horn on the roof of our house? To which she would say, 'Beta! On the roof if the deer horn is there then the snakes don't come'. The purport is just this that wherever there is pure love, the vices or impurities or sense gratification does not enter. Therefore, in reply to your question about 'Mareecha', a Sadhu feels that this also can be one interpretation! The navel is the centre for the musk as well as the 'Amrit'.

Pranavahun Pavan Kumar khal bana paavak gyaan ghanna|  
Jaasu hridaya agaar basahin Rama sara chaap dhara||

We had venerated Sri Hanuman. After that, 'Goswamiji' goes on to venerate the parents of Sri Rama. Then he venerated Sri 'Janakraj'. Followed by the veneration of Sri Bharat, Shatrughana and Lakshmana. In between, he venerates Sri Hanuman and on the first day we had concluded the 'Katha' at this point. After this, 'Goswamiji' venerates the companions of the Lord. Then Sri 'Sita-Ramji Maharaj' are venerated by 'Tulsiji'.

Following the noble tradition of 'Matrudevo Bhava', he venerates Ma Janaki first followed by 'Pitrudevo Bhava', Sri Rama. First is the individual veneration, followed by the joint veneration who realistically speaking appear two but are only ONE! Then comes the topic of the veneration of 'Ramnaam Maharaj'. Finally, in the veneration of the Divine Name, 'Goswamiji' expresses his inability to expound on the glories of the Lord's divine name. Even Sri Rama is unable to speak about it!

So, the 'Naam-Vandana' was done. 'Tulsiji' then acquaints us with the history of the great text. He draws an allegorical reference of the 'Manas' with the 'Mansarovar' and indicated the four banks or 'Ghats'. I had heard this explanation for the first time from 'Pandit Ramkinkarji Maharaj'. There are four 'Ghats' of this 'Manas-Sar'. The 'Gyaan-Ghat, Upaasana-Ghat, Karma-Ghat and the Prapatti-Ghat'. Four Acharyas are seated on each of these 'Ghats'. From the 'Ghat' of total unconditional surrender, 'Goswamiji' begins the narration of the 'Katha'. People say that after 'Sharanagati', you don't need to do anything. If the surrender is absolute and total then nothing needs to be done, everything will be done! But, ordinary mortals like us cannot reach this state. 'Tulsiji' warns us that even if you are sitting on the 'Ghat' of total unconditional surrender, don't overlook the importance of the 'Karma-Ghat'. That is the reason why the main text of the 'Manas' begins at Sri 'Bharadwaj Ashram'. Surrender or 'Sharanagati' in no ways means carelessness or laziness. 'Pramaad hee mrityu hai!' The true surrender will motivate you into real action in the right direction.

At the 'Mahakumbha' held at 'Prayaagraj' once, after the 'Kalpavaas' the sages and ascetics began to leave for their respective ashrams, the very humble and wise Sri 'Bharadwaji' falls down at the feet of Sri 'Yagyavalkaji Maharaj' and says that I shall not let you go. He said that 'Maharaj', I have this doubt which is plaguing my mind since a long time and the tenets of the Vedas are in your grasp. Please clear my doubt that what is the 'Rama-Tattva'? Hearing this question, the learned sage smiled and expressed his pleasure. He began the narration about the glories of the 'Ramkatha'. He started with the narration of the 'Shiva-Charitra'. We shall take up this discussion tomorrow!

The 'Ramnaam' is the 'Kalpataru' or the wish fulfilling tree in the 'Kaliyuga'. This is not merely an explanation. My 'Dada' just gave me the 'Ramnaam' and it proved to be the 'Kaplataru' for me in the most absolute sense. It is not my pride but the blessings and good wishes of all of you. Mostly, whatever I desire, is granted. Whatever be the 'Manoratha' is fructifies. I am experiencing it in each and every moment of my life. What do we have? Only the 'Ramnaam'! And it has filled us up in such a way that it shall never be exhausted!

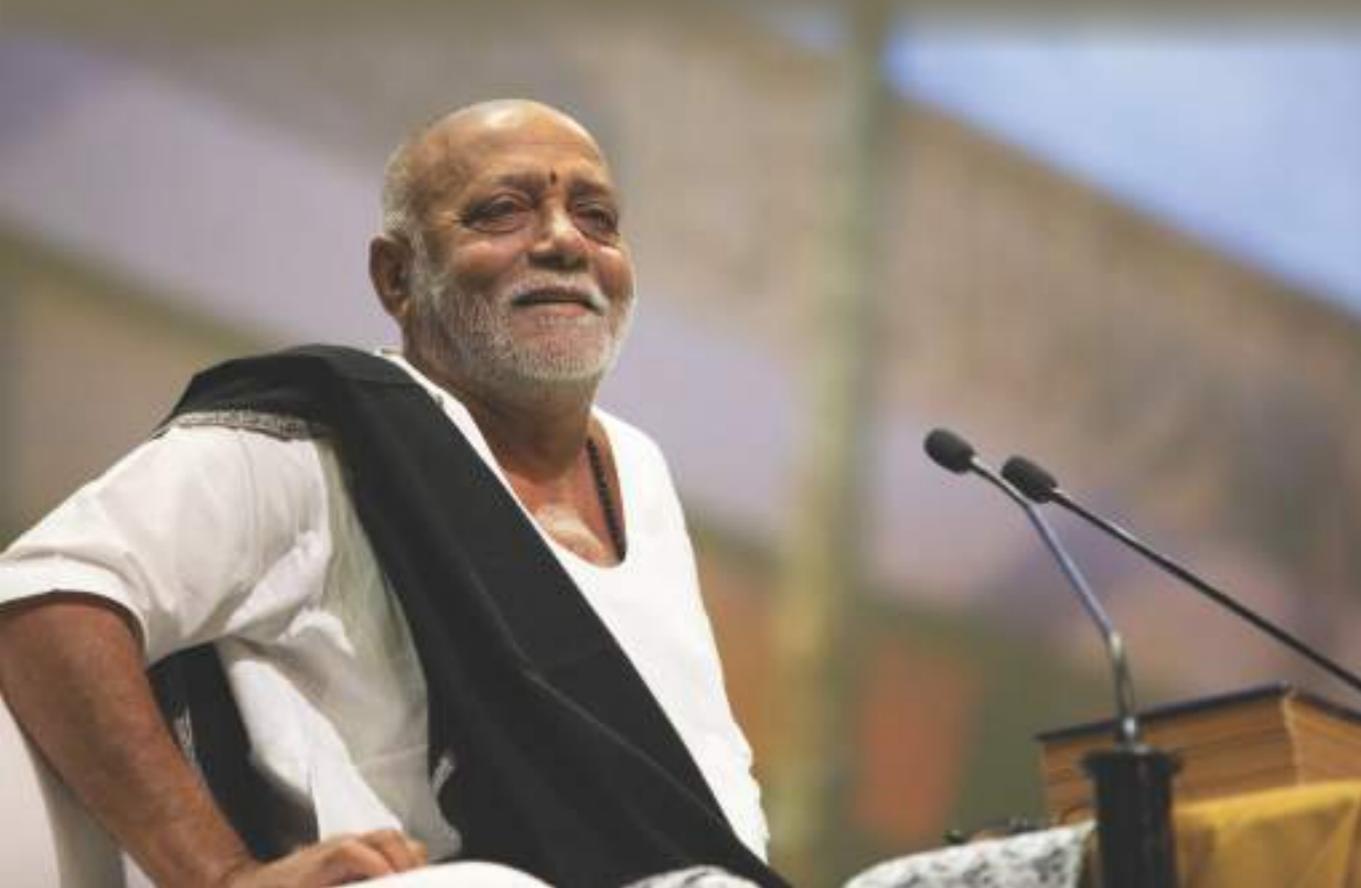


## A great flowing life is worth singing!

Baap! 'Manas-Mahimna' is the central focus for this 'Katha'. Like the previous days, Respected Bapa read out the gist of yesterday's 'Katha' in simple English, 'Bapa! Pranams! Yesterday evening, we all met at 'Ramesh Bhai's new residence and under the able conduct of 'Ankit' the presentation of the litterateurs of the Gujarati language was presented. The first presentation was of 'Respected Narottam Bapa' who spoke on 'Bhagwan Ramanuja'. After that 'Bhai Jai' presented his thoughts. It was thoroughly enjoyable. Later on some of the great poets of Gujarati language recited two-two poems each in their own unique styles and filled us up with joy. I express my happiness for the same.

Yesterday, I was talking to 'Bapa' that a suggestion has come for hoisting the national flag and paying our respects to our motherland. Should it be done? I said that here the 'Katha' is being done in a hall, so I am not sure! Wherever we have the 'Katha', on the Independence Day or the Republic Day or if any other day of national importance comes in between then we do the flag hoisting ceremony to mark the occasion and pay our respects to our motherland. Here, the question arose that because it is a hall, whether we should do it inside or outside? We should not be violating any rules and regulations. And, this event has been organized by the youth!

Before coming here, I paid my respects to our national flag. Then 'Bapa' asked me that will you be doing the customary salute? To which I replied that of course, the salute has to be done because we need to offer our respect and veneration. Then he asked, 'Will you do the flag hoisting?' I said, I can! But I wish that the little children should do it. Because, their hands are cleaner and more pure! And the flag of my country should be hoisted by the clean and divine hands. But the guidelines laid down in the constitution must be followed and the Prime Minister of our country does the hoisting ceremony at the Red Fort and then addresses the nation from its ramparts. I had mentioned this once that as a citizen of India, if I am allowed to give my suggestion then very humbly I would like to say that the national flag must be hoisted by a farmer and a soldier of my country. Because, the farmer feeds us and the soldier protects us. This is just a



suggestion. But, whatever be ordained in the rule books must be adhered to respectfully. Therefore, it is a very sacred day for all of us and our 'Gajanandaji' very aptly played the tune of 'Yeh Bharat desh hai mera'. Please repeat heartily after me –

Vanddey Mataram! Vanddey Mataram!  
Vanddey Mataram!

And Baap! Many scholars have given their interpretation about the three colours of our flag namely, orange, white and green plus the Ashok Chakra in the centre. If my 'Vyaaspeetha' has to present an interpretation as the citizen of India then I feel that the while colour stands for truth. As it is a very common practice I see in our country that if a point has to be raised in the parliament or any matter needs to be placed before the people then it is said that a 'White Paper' be presented. It means that the truth be declared.

The 'Gerua' or the reddish orange colour are similar. It is also called the 'Bhagwa' colour, it represents love. It is the colour of sacrifice, renunciation, martyrdom, the 'Kusumbal' colour. The green colour represents the mother earth and denotes that we pray that the entire earth remains forever green and it represents compassion. The truth is white, love is ochre and compassion is green. When it rains, it is a sign of compassion and when the mother earth becomes compassionate towards us, it is filled with greenery. The compassion is the underlying idea here. Now comes the question that what does the 'Chakra' stand for? There can be very many interpretations for the same. It represents progress, also it represents the 'Dharma-Chakra', but I feel that the 'Chakra' represents the 'Sudarshan' of the truth, love and compassion. And today happens to be the birthday of the one, who holds this 'Chakra'. Where there is the 'Sudarshan' of the truth and the untruth is discarded. The 'Sudarshan' of pure love and compassion. No religion can ever negate this 'Sudarshan'. This 'Sudarshan' in my opinion represents the 'Chakra'. Now comes the 'Danda' or the staff. I feel that the staff stands for the total unconditional surrender. You may ask that how can the staff stand for surrender? As per common knowledge, the staff or the pole represents punishment or a blow. Baap! The staff entails both types of surrender. Either it compels one to surrender by the use of force or at another it prods to surrender out of love. Someone may point a staff at us and say that surrender or else we

shall crush you! In this case, even unwillingly, one has to surrender. Out of fear, one has to fall down at the feet of the oppressor. The second is the 'Dandawat-Pranam'. Where there is devotion, respect, humility. When Sri Bharat reaches 'Chitrakut' he prostrates on the ground as if a stick is lying on the earth. Even the 'Sannyasins' carry a staff in their hand.

So, in my opinion the staff represents the surrender done willingly out of love for the country or the welfare of mankind. And if for any reason there is an unnecessary impediment in this surrender then the staff if warranted can become an instrument of force or fear. But the idea of a wilful loving surrender is as per my conviction. The surrender has to be permanent or stable in nature. Whereas, the truth, love and compassion should be fluttering. By a stable or a permanent surrender I mean that it should not be wanton in nature. The total unconditional surrender can only be done once and to one person only, it should not be unstable or should not go astray. My 'Vyaaspeetha' would like to call this as my interpretation of the 'Danda' or staff. Either in this way or even from a universal point of view, I don't think that this shall be refuted.

Therefore, first of all let us see the surrender or refuge spoken by Sri Krishna. In the 'Gita', after going on explaining for a while He says that so be it, do as you please! 'Yattechhasi tatha kuru'. Do as you like! Only then does Arjun come around and say, 'Karrishye vachanam tava!' Today, to remember Lord Krishna is but natural. Can there be an Indian or a person acquainted with the eastern philosophy or for that matter anyone in this world who has not been touched by Krishna? Even though, we might be in London today but if we call out from here –

Humaro pranam Shree Baankey Bihari ko....

Can someone please pass on our message that 'Hey Dwarikadheesh! Miles away from London we are calling out to you!

Aa aej hashey Vrindavan?

Ek samaey jyan Krishna-Radhika karta aavan-jaavan?

- Harindra Davey.

How fortunate are we all that we are born in India! Where Sri Govinda was born! I had once said that the eight women or the motherly figures who are associated with Lord Krishna, they all must be missing Him and remembering Him so much today!

So, Baap! This truth, love and compassion along with the permanent refuge should continue to flutter in the skies of the world, with this sacred feeling, we begin today's 'Katha'. Today is a very auspicious day for all of us. The eternally sacred and holy day of 'Janmashthami' and the seventy years celebration of our independence. Once again, my greetings to all of you all and my good wishes!

Now, let us proceed a bit further in 'Manas-Mahimna'. So, out of the many elements or the personalities whose glories have been recited in the 'Ramcharitmanas', one is the 'River'. 'Tulsiji' recited the glories of the 'Sarayu' river. Why is the glory of a river being recited? Especially, in India! The banks of the river should be clean and the river should be pure from within! Any flow of life, whose surroundings are clean and there is intrinsic purity, it is worth glorifying. We have dirtied the outer form of the 'Ganga' but from within, its purity is intact and will be so for eternity. We have this cleanliness drive in our country, yes, it should be done but unfortunately, our mind-set towards cleanliness is still wanting! The perineal flow, which is clean outwardly and pure internally should be glorified. As you all know, the origin of 'Sarayu' is the 'Mansarovar'. Since it has originated from the 'Sara', it is called 'Sarayu'. The 'Manas' means the heart. The heart of Lord Shiva. Just imagine, the flow that emanates from the heart, how pure and holy it will be? The flow of the mind or intellect can be muddy. But the flow of the heart is always pure!

Therefore, the internal as well as the external purity of the holy river compels us to recite its glories. Second, it flows continuously. The glory of the river that is worth singing, which takes care of its banks. When there is a flood then this very river assumes a very ferocious and a scary form. So, the river which is pure and it flows between the banks of 'Loka & Veda'. 'Loka Beda dui manjul koola'. One is the 'Veda' culture and the other is the folk culture. One is 'Gargi-Sanskriti' and the other is the 'Margi-Sanskriti'. The flow of life should be embanked between the 'Gargi' and the 'Margi' cultures. 'Gargi' means the Veda and 'Margi' is the folk tradition. I shall accept it for argument sake that 'Gargi' is the elder sister but you must then at least agree that 'Margi' is the younger one! The younger one is always dearer! I treat them as siblings. 'Gargi' sings because she has to do the 'Paatha & Parayana'. Whereas, the 'Margi', dances, singing along! The 'Gargi' will recite the 'Vedic Mantras'. The 'Veda-Mantra' is the

food for the 'Gargi' and is nourished by them. Whereas the 'Margi' is nourished by the words of 'Gangasati- Sadaye bhajan no ahaar'. The 'Margi' is nourished by 'Bhajan' and 'Gargi' by the 'Shlokas'. The 'Gargi' can only be understood by the scholars whereas the 'Margi' is understood by one and all because she goes door to door on the pretext of 'Roat'! The 'Bhajan' goes knocking on each and every door. That is why, the 'Vedas' are limited only in between the learned few but, both the traditions are very pure. Such a flow which flows within these two banks. If both the banks come together, the flow of the river will stop and it will become a 'Dam'.

In order to maintain the flowing tradition of life and keep it flowing perennially the two banks are most essential. Any continuous flow will create two banks along the path. And it supports the flow! That is why, its glories are recited. The river is great and hailed as the mother because it nourishes the two banks with greenery and vegetation. The life that nourishes and flourishes the surroundings, such a life is indeed worthy of being glorified. But while doing so, the goal or the objective should not be forgotten. Any flowing tradition or any one should always focus on the ultimate goal. But it is also very interesting to know that the river is oblivious of the fact that it has to ultimately go and merge with the ocean. This path has been decided by the world that it goes and merges into the sea. 'Krishnamurthy' says that 'Creative emptiness in itself is an invitation which is natural.' This void invites us or sucks us in! Say, if there is a hole in the ground, it invites or calls for it to be filled first. The mud goes flowing with the water during the rains and it is filled up.

I like this declaration made by 'Krishnamurthy' that, 'The state of creative emptiness is not a thing to be cultivated, it is there, it comes darkly, without any invitation and only in that state is there a possibility of renewal, newness or revolution.' The void welcomes whereas a filled up mass, pushes us away! From this the disregard or negligence or abandonment came forth! The one who thinks that I know all and have become a 'Pandit', became the disparager. And for centuries my country is still trying to atone this sin!

When I used to study in the primary school, we had made a team of boys from 'Talgajarda' and we used to sweep the lanes of our village. Then, the question of cleaning the toilets cropped up and we had to do it during

our ashram training. You use the word 'Dalit' for such people, your 'Morari Bapu' has even done this work without a slightest disregard or disdain. I have the right to speak because I have done it myself! Any great speaker or writer or poet or any artist the moment he/she moves away from the truth, instantly, the words become dull and starts slipping.

My dear brothers and sisters, especially the young listeners, the new and fresh consciousness's, I request you that please love one and all. Open your arms and embrace the world. The world is worth loving and living! How many people have we overlooked until now? We have disrespected women! You have no right to do so! Lord Krishna did not ever disregard anyone. He even accepted the invitation of the 'Kubjas' of the world! 'Duryodhana' had prepared a grand feast for Him when He had gone to 'Hastinapur' as an ambassador of peace & harmony. As He was nearing the palace of 'Duryodhana', His eyes were looking out for someone. He was looking for Mahatma 'Vidur & Vidurani'. He spotted him standing at a distance. Sri Krishna's eyes were in conversation with Sri 'Vidur'.

Kabhi rotti kabhi hansatti kabhi lagtti sharabi si,  
Mohabbat karneywallon ki nigaahain aur hotti hain|  
- Raj Kaushik.

He saw Uncle 'Vidur' and through their eyes they spoke to one another. Accept one and all, unconditionally.

Nishedh koi no nahi, vidaai koiney nahi,  
Hun shuddha avkaar chhun, hun sarvano samas chhun|  
- Rajendra Shukla.

He never disregarded anyone. Wherever He saw love, He ran. Seeing anyone in trouble, He ran to help! Seeing someone happy, He ran even then to greet the person! Seeing one going at one's pace, He ran to complement and on seeing the downfall of another, He ran to up-lift the person. His speed depended on seeing the speed of the other person. This is my Krishna!

Therefore, a perennially flowing life is indeed glorious. That is why 'Goswamiji' recites the glory of the 'Sarayu'. The condition being that it should be 'Sarayu' and its origin should be the 'Manas-Sarovar'. The 'Manas' means the heart. The flow emanating from the heart

should be glorious and its paeans must be sung. That is the reason why the 'Sarayu' finds a place amongst the twenty seven elements being glorified in the 'Manas'. After this, in one line the glory of Sri 'Rama's parents is recited –

Jinhahi birachi badd bhayahu Bidhata|  
Mahima avadhi Rama pitu mata||

'Tulsiji' says that by creating them the Creator himself became big or famous. Having created the parents of Lord Rama, Brahma attained greatness and gained eminence. In this way, Maharaja 'Dasarath' and Mata 'Kaushallya' are the ultimate in greatness. A new 'Mahimna' was established. My dear children, there must be the glory of one's parents. This is the ultimate glory! Though, in today's times the question does crop up that how should the parents be to be worthy of greatness or glory? On the basis of the 'Manas' I would like to say that as parents, Mata 'Kaushallya' and Maharaja 'Dasarath' were faced with five difficulties and the manner in which they found out a solution out of their predicaments! Therefore, those parents are truly great who have it in them to extricate their family out of these five difficulties which might plague their lives. Such parents are glorious and their 'Mahimna' must be recited.

The family of Maharaja 'Dasarath' was faced with five difficulties. Please go on counting according to what my 'Manas' says. Maharaja was faced with a 'Dharma-Sankat' to begin with. We use the terminology very easily and say that, 'Bhai, kya karrein dharma sankat tha'. So, first is the 'Dharma-Sankat'. Then comes the 'Praan-Sankat'. The third is the 'Rashtra-Sankat'. When the country is faced with an unforeseen calamity or danger then it is termed as the 'Rashtra-Sankat'. In a way, if we look at the situation in our country today, there is a flood somewhere, some calamity, skirmishes at our borders by the enemy camp, terrorist attacks, at some place wrong treatment is done with the women, non-availability of oxygen in the hospitals, recently the tragedy which took place in Gorakhpur, where so many children died! There is some mishap or the other happening every now and then and especially our border areas have seen some trouble going on for quite some time now!

For helping the people affected in Gujarat, you all have so generously collected quite a large sum. I had told 'Ramesh Bhai' that one crore or 1.25 crores is a very respectable figure. On the way here, he was telling me that the collections have already crossed two crores! The

Central Government had declared two-two crores. When our Respected Prime-Minister came, he immediately made the declaration. It was a good step in the right direction. The Centre is giving so much and the 'Katha' will give double the amount! This has been done by all of you. Whenever the nation is faced with a grave situation, we should in some way or the other come forward to do our bit!

So the, 'Dharma-Sankat, Rashtra-Sankat, and Praan-Sankat'. At times, one is faced with a familial crisis or the 'Paarivarik-Sankat'. When there is a crisis in the family and you are at your wits end, not knowing what to do? The fifth is the 'Prema-Sankat'. In the 'Ayodhyakanda' 'Tulsiji' says that 'Maharaja Dasarath and Mata Kaushallya' were faced with these five crises in their life and how they overcame them.

First, the 'Dharma-Sankat'. Dharma means truth. Truth is a promise. Maharaja 'Dasarath' had made a promise to Mata 'Kaykayei' that he will give the throne to her son. But when the moment of fulfilling the promise came, Maharaja was faced with this predicament that what should he do now? It stood as a 'Dharma-Sankat' for him. Whether he should honour it or disregard it? What should he do now? Therefore, 'Dharma' means the truth. 'Dharamu na doosar satya samaana'. The 'Sadputra' extricated him out of the predicament. The 'Dharma-Sankat' was that how should he honour the commitment? On one hand was the proclamation made to 'Ayodhya' that he will hand over the reins of the kingdom to Rama and the entire kingdom was overjoyed with it. On the other hand was the commitment made to Mata 'Kaykayei' and 'Dasarathji' was faced with this predicament. He was stuck with a 'Dharma-Sankat'. In order to assuage all fears and soothe the taut emotions, Sri Rama goes to the 'Kaykayei-Bhavan' and says that 'Ma! The son who obeys his parents is most fortunate. My father is faced with a 'Dharma-Sankat' so please do not worry at all! My younger brother should become the King. Why did you not tell me earlier? I would have gone to the forest then and there! Ma! You have indeed done so much good for me! When I go to the forests, I will be blessed with the 'Satsanga' of so many Saints and Mahatmas.

Munigana milanu bisekhi  
bana sabahi bhanti hita more|

Ma! Whichever way I see it, I only see my good fortune in it. And to top it all, I get this honour of being able to fulfil the promise made by my father. And over and above that the happiest part is that it also meets your wish, O Mother! Just see, so many benefits are in store for me in doing it. Therefore, when the parents are faced with a crisis, the children come forward to pull them out or vice versa? Such a family is indeed great and its glories must be sung.

The second problem Maharaja 'Dasarath' faced was the 'Praan-Sankat' and he did not survive that. Can he survive without Sri Rama? This was a matter of life or death for the King. 'Tulsiji' says –

Banddau Avadh Bhuwal satya prema jehi Rama per|  
Bichhurat Deendayal priya tanu truna iva pariharehu||

In this 'Sortha' we see the truth, love and compassion have been highlighted. Kindness is grace and grace is compassion. 'Bichhurat Deendayal', this denotes compassion. 'Deendayal', the one who is compassionate towards the helpless or the afflicted.

He was faced with the 'Praan-Sankat' arising from the separation from Sri Rama. Maharaja gave up his physical body unable to bear the separation from the Lord. The next is 'Prema-Sankat', should I honour it or abandon it or what should I do? Even in the 'Shiva-Charitra' we see that Lord Shiva too was faced with this 'Prema-Sankat'. When 'Sati' took the form of Mata Sita, He was faced with this predicament that I would not like to forsake 'Sati' but if I continue to maintain normal conjugal relationship with her, the path of devotion shall get sullied because she has impersonated my Mother Sita which is not acceptable at all! So, Maharaja was faced with the predicament arising out of love. The fourth is the 'Parivaar-Sankat' and 'Mata Kaushallya' extricated the family out of it. She says that 'Rama! If the decision of sending you into exile was only that of your father then I would have gone and questioned him that for what reason you are taking such a harsh step because I happen to be the Queen Mother of 'Ayodhya' and also as your mother have the right to know. But;

Jaun pitu matu kahehu bana jana|

Here, the word 'Matu' is for Mata 'Kaykayei'. If Maharaja and Mata 'Kaykayei' both have asked you to go then;

Toh kaanana sata Avadh samaana||

In that case, may the forest give you the pleasure and comfort of a hundred 'Ayodhyas'. This is the power of the Mother! The family issues can only be sorted out by

the Mother. Either, the Mother can do it or anyone else who has the motherly qualities shall be able to extricate the family out of the dumps. The Mother has this extraordinary power. The fifth is the 'Rashtra-Sankat'! What do we do now? Who shall be installed on the throne of 'Ayodhya'? Whether Sri Rama or Sri Bharat? It took a while for this problem to be solved but a reasonable solution was found in 'Chitrakut'. Sri Bharat returned with Sri 'Padukaji' and the 'Prema-Rajya' was established. Therefore, the parents who were faced with these five problems in their lives were able to overcome them with the help of truth, love and compassion or were able to do so leading a life of Dharma. Such parents, according to the 'Manas' are worthy of glorification.

So, the glory of the holy 'Sarayu' and the greatness of Maharaja 'Dasarath' and Mata 'Kaushallya'. The line which we have taken as our principal topic for this 'Katha';

Biswanath muma nath Puraari|

Tribhuvan mahima bidit tumhaari||

Mata Parvathi says that, 'Hey Vishwanath! O my Lord! Your glory is spread across all the three 'Bhuvanas'. Here, the word 'Nath' is very important. Who is a 'Nath'? In our tradition, the husband is called 'Nath' like 'Merey Prannath'! We also have a 'Nath' tradition like 'Gorakhnath, Machhendranath' etc. who have given us amazing 'Sutras'.

In the 'Nath' doctrine, there are five explanations of 'Nath' and Lord Shankar is the 'Tribhuvan-Nath'. Here, why only five, fifteen thousand can be seen. But even if we just understand these five, we will be able to understand the 'Shiva-Mahimna' a bit better. In order to understand Lord Shiva, the 'Nath' sect or cult is coming to my aid.

The first description of 'Nath' as per their doctrine is that the person who is extremely tolerant is qualified to be called a 'Nath'. Now, whether the individual is your younger brother or your son or daughter or wife or mother or any member of your family whose tolerance is beyond comprehension then consider that individual as your support or the 'Nath'. Lord Shankar is that!

Second, the one who internally or from within is having an absolutely sound health is in a position of becoming our 'Nath'. The inner state or if I may use the words of 'Swami Sharananandaji' and say that his mind is stable or undisturbed in any situation. How much had

'Gangasati' studied? So many people have done PhD. On her till date! I have no hesitation in saying that her mind had become so still that automatically all the scriptures entered it! One of her 'Pada's' –

Meru re daggey punn jena mandda daggey nahi,  
Paanbai!

Bhalleyne bhangi paddey Brahmaand jee|  
Vipadd paddey punn ttoye vannse nahi ne re,  
Ee toh Harijann na parmaann jee||

The third 'Sutra' of the 'Nath' tradition is being generous of magnanimous. That is why we call Him 'Raghunath'. Inner wellbeing, generosity and tolerant. It is a very holy and a pious tradition and I am trying to put it in my words for the ease of explaining and understanding and the fourth is the one who is very soft and tender. The one who is very sensitive, straightforward, well-disposed is the fourth definition of the 'Nath' tradition. And the fifth attribute is that the person is not vocal at all! Or if I may say that the one who is mostly 'Maun' is qualified to be the 'Nath'.

Let us take up the 'Katha' a little bit. I had thought that today is 'Krishna-Janma' and tomorrow, we shall do the 'Ram-Janma'. Today is the auspicious day of the 'Krishna-Janmashthami'. 'Goswamiji' moving forward in the 'Manas' says that 'Sri Yagyavalkaji Maharaj' started the narration with the 'Shiva-Charitra' in front of Sri 'Bharadwaji'. Shiva is the entry point of the 'Ramkatha'. That is why, the 'Shiva-Charitra' is narrated in the beginning. In one 'Treta-Yuga', Lord Shiva along with Mata Sati went to Sri 'Kumbhaja Ashram' for hearing the 'Katha'. The sage, seeing their Lordships at his ashram, first of all worshipped them. The learned sage was overjoyed seeing the Lord that the creator of the 'Katha' himself has come to me in order to hear the very same 'Katha' from me, how fortunate I am! But Sati misinterpreted the humility of the sage. She, being the daughter of a very intelligent father thought the one who is worshipping us, what 'Katha', can he possibly narrate? As a result, Lord Shiva heard the entire 'Katha' with utmost devotion. Here, 'Goswamiji' removes the name of Sati from the list of the listeners. After the conclusion of the 'Katha', Lord Shiva knowing that the sage is worthy, blessed him with the boon of 'Bhakti'.

In this 'Treta-Yuga' in question here, Lord Rama's avatar had taken place and Mata Sita had been



Manas – Mahimna : 5

The Divine greatness is unique!

abducted by 'Ravana'. Enacting the human role to perfection, Sri Rama was weeping on being separated from Mata Sita. On their way back, Lord Shiva seeing Sri Rama, instantly paid His obeisance saying 'Hey, Sadchiddananda!' Sati doubted that the one who is weeping for his wife, how can He be the 'Brahman'? Lord Shiva says that Sati, He is my 'Ishtha Rama'. She was not ready to accept! Seeing her obstinacy, Lord Shiva says that if you don't believe me then go and test for yourself whether He is 'Nara' or 'Narayana'.

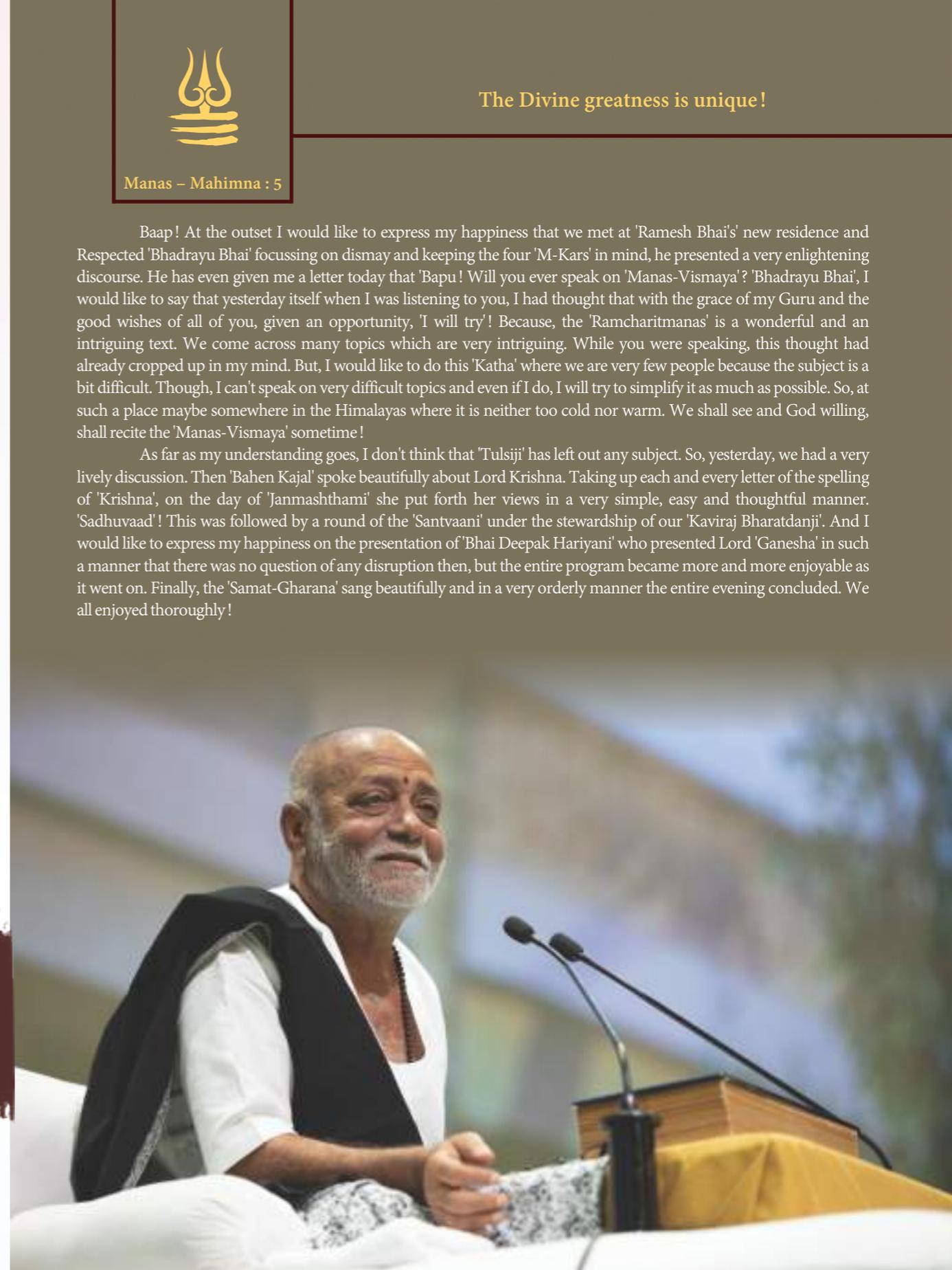
'Sati', takes the form of 'Mata Sita' and goes to test Sri Rama. The omniscient Lord understood and she was caught in her game! Without uttering a word, she returns. In between the Lord shows her His sovereignty and she runs back to Lord Shiva filled with remorse. Lord Shiva asked her that have you done your test. She lied to Him and said that I did not take any test. Lord Shiva sensed a problem and saw everything in His 'Dhyana', whatever she had done but just kept quiet about it. He thought that now, what? Since, though momentarily, she has taken the form of 'Sita', my Mother so how can I maintain a conjugal relation with her? Till such time that she is in this body, I shall have no physical relationship with her. They, reach 'Kailash'.

For eighty seven thousand years, Lord Shiva was immersed in deep Samadhi. Finally, He opened His eyes and uttered 'Rama-Rama'! Seeing Sati, He sensed that she is very sad. In order to alleviate her sorrow, He began narrating 'Rasaprada Katha'. Then the topic of the 'Daksha-Yagna' comes. 'Daksha' performs a great 'Yagna' with the sole objective of insulting Lord Shiva. 'Sati' insists of going even without an invitation and ultimately immolates herself in the sacrificial fire and the 'Yagna' is destroyed.

Sati burns her physical form and is reborn as the daughter of 'Nagadhiraj Himalaya'. She came as Parvathi to the 'Parvatraj' or as 'Shailaja' to 'King Shaila'. The Himalayan kingdom celebrated the birth of their divine daughter. Devarishi 'Narada' comes and foretells the future of the daughter and seeing her palm, explains the qualities of her would be husband. The parents were upset to hear the description but Parvathi was overjoyed because she understood that the characteristics described by Sri 'Narada' are of none other than Shiva. 'Devarishi' says that if your daughter will do 'Tapas', the outcome shall be very auspicious. Parvathi goes to perform 'Tapas'. The celestial voice blessed her and said that your penance has been fruitful! You shall attain Lord Shiva!

Here, in the absence of Sati, Shiva kept on wandering from one place to another. The Lord appears before Him and asks for a commitment from Him. 'Maharaj', please accept Parvathi. You had vowed that you will not accept Sati as your wife, she is not Sati but she is Parvathi. Sati, sacrificed herself to become Parvathi. For the sake of the creation and honouring the Lord's words, Shiva agrees. The 'Saptarishis' come for the 'Preme-Pareeksha' of Mata Parvathi and she passes with flying colours. Hearing the 'Katha' of Parvathi's devotion, Lord Shiva was filled with divine bliss and enters into Samadhi. A demon by the name 'Tarakasura' began tormenting the Devas, and they send 'Kama-Deva' to disturb the Samadhi because, this demon can only be killed by the son of Lord Shiva. Lord Shiva opens the third eye and instantly 'Kama' is burnt. Out of His sheer compassion, He establishes him as 'Ananga'. The Devas request Lord Shiva to get married. Remembering the Lord's command, He consents and the preparations for His wedding are being done.

In order to maintain the regular flow of life and to keep it flowing uninterruptedly, the two banks are very much necessary. Any flow will create banks on either side and this is helpful in maintaining the regular flow. That is why, it is in place to sing its glories. The river is indeed great because it keeps its surroundings green. The flow of life or the river that ensures the greenery and growth of its surroundings is indeed glorious. And any flowing life should always remember the ultimate goal. Therefore, in any form, the flowing glory of life must be sung. That is why, 'Tulsiji' venerates the holy 'Sarayu'!



Dil ek bacchey ki manind adda baitha hai,  
 Ya toh sab kuch chahiye ya phir kuch bhi nahi|  
 Like, when a child asks his father that please give me five rupees. And the father says, No! To which, the child says that fine, in that case I don't want anything! You can keep your five rupees with you! How can we say it but 'Kabir' said, 'Kaha Kabir mein pooraa paaya'. To which my 'Tulsidasji' adds, 'Paayo param vishram'. Either we understand fully or we don't! When we are unable to understand fully, that is what is very intriguing. Can we understand anyone completely, Yaar? If we try to understand it from the point of our intelligence then each argument will be followed by another. When do we understand? A beautiful 'Sher' of a 'Ghazal' written by 'Moradabadi Sahib' –

Jo bantata firta hai zamaney ko ujalley,  
 Uss shaqs ke daman mein andherra bhi bahut hai|

It is very difficult for a person to understand fully. 'Jallan Sahib' has very rightfully questioned that 'Manney shanka paddechhey ke dewaana shoon dewaana chhey?' How can we trust someone completely? The arguments and counter-arguments weigh down upon the 'Jeeva' then how far can one go to know 'Shiva'? It is very difficult. Either by the grace of God, one is able to understand fully 'Poora paaya' or else remain ignorant. Totally empty, total void, emptiness or invariable absoluteness (Ekant). How can we fully understand? In between, there are many disruptions. I feel that our intellect itself stands in the way of our total understanding. Intellect is good and is a part of the four inner faculties (Antahkaran Chatushthaya). But a shrivelled intelligence becomes an impediment. And especially in a state of dismay, it becomes an obstacle. Is it possible or is it so and this goes on and on! Now, let us take up the 'Mahimna-Stotra' itself, where we see that 'Pushpadant' raises so many questions;

Kimeeha kim kayaha sa khalu kimupaaya  
 sribhuvanam

Kim aadharo dhata srujati kim upaadan iti cha|

Just see for yourself the arguments after arguments being raised by him. The creator created this universe. 'Kimeeha kim'? What made Him do it? 'Eeha' here means desire and 'Aneeha' means desire less or a recluse. 'Kimeeha kim kayaha sa khalu kimupaaya sribhuvanam'. Out of which desire did the Creator create the universe? Why did He make it? How did He make it?

'Kim aadharo dhata', what platform or support did He use? Even an ignorant person would know that in order to make a pot the potter will need clay which becomes the cause or appropriation here. 'Srujati kim upaadan iti cha'. Therefore, what was the desire of the Creator behind this creation? Why did He make it? When did He make it? What was at the back of His mind while creating? And finally the 'Gandharvaraj' says that 'Atarkyay aishwaryay', His greatness is beyond the realm of any arguments or reasoning. And if it is so then why do the half-baked intelligent ones raise these baseless questions? To which he says, 'Mukharyati mohaaya jagatah'. What a slap on the face has 'Pushpadant' planted here? Why is he amazed? It cannot happen like this, it is not correct, such garrulity comes to him and that creates this bewilderment or mental confusion.

In the 'Ramayana', we come across one perplexity which is created by Lord Rama. All this what we see has come out of One Supreme personality of Godhead. The joy as well as the sorrow, both have originated from the same source. 'Bidhi prapancha guna avaguna sana'. Everything is joined to one another. When Bhawani enquired about the greatness of Sri Rama then Lord Shiva began narrating the glory of His deep mysteries and therein He says, 'Rama atarkya buddhi mana baani'. He is beyond the scope of argument and He further says –

Aadi anta kou jaasu na paava|  
 Mati anumani nigam asa gaava||

Hey, Bhawani! On seeing Rama weeping in the forest on the abduction of Sita in the 'Dandakaranya', the doubt cropped up in your mind that how can He be the Brahman? And now, in your next birth, you are asking me to narrate His 'Katha' to you and explain that what is this God element? So please listen carefully that which beyond the realm of arguments and counter arguments is Brahman! 'Aadi anta kou jaasu na paava'. No one has been able to find out the beginning or the end. The one who has been able to do the 'Bhajan' in between has crossed over to the other side. What is His beginning or end? Everything is useless! Only the ones who have done His 'Bhajan' in the present have attained salvation. Now, the 'Chaupaais' of bewilderment begin –

Binu pada chalahi sunahi binu kana|  
 Kara binu karam karahi bidhi nana||  
 Aanan rahit sakal rasa bhogij

Binu bani bakta badd jogij|

Tann binu parasa nayan binu dekha|

Grahaahi ghraan binu baas asesha||

Lord Shiva says that hey Parvathi, no one can know His origin or the end, how amazing is this God consciousness! 'Binu pada chalahi', He walks without legs.

Aabhna thaambhala roj ubha rahey,

Vaayuno veenjhanro roj halley;

Uday ne astna dordda ooperey,

Nat bani roj Raviraj mhaley;

Bhaagti bhaagti paddijati paddijati,

Raat nav suryane haath avey;

Karmavadi baddha karma karta rahey,

Aemney oonghavu kem phaavey?

The Almighty walks without legs, this is indeed bewildering! How can the human mind comprehend that it is possible to walk without feet? But Rama is that Supreme Reality who walks without walking or without legs. The saints have given us two interpretations on this amazing fact mentioned in the 'Manas' that 'Pada' has two meanings, one is feet so He walks without feet and the second meaning of 'Pada' is a position of importance or power therefore implying that only the Almighty is such a power who controls the entire universe without being in the position or without being seated on that position of power. Without having or demanding any position, He works tirelessly. Therefore, Rama walks without feet and 'Sunahi binu kana', hears without ears. The Lord walks without feet and it has been proved by 'Goswamiji' in the 'Balkanda'.

Lord Rama was in the form of a child. Mata 'Kaushallya' had given Him a bath and put on the favourite yellow dress. He had curly hair and the mother combed them. In order to protect Him from the evil eye, she put a black mark on the forehead and after giving Him milk, she put Him to sleep in the cot. Mata 'Kaushallya' thought that it is time for her to offer the 'Bhog' to her 'Ishta-Deva'. She went to check whether she had taken everything and when she was entering the kitchen, Sri Rama was asleep in the cot and the cot was rocking. The Lord thought that I, the Brahman incarnated from her womb and just now she made me have the milk and has now gone to propitiate other deities! It means that she is in a way negating my identity of Supremacy. Her single

pointed devotion is getting tarnished. As 'Mata Kaushallya' was returning from the kitchen and was entering her Pooja room, she sees Lord Rama sitting there and eating whatever she had offered to the deity. She was totally perplexed that just now I have tucked Him to sleep then how can He come here and eat? The Lord wanted to do some 'Leela' there! The mother was totally confused. Has He all of a sudden learnt to walk? She goes to her inner quarters to check and sees Him sleeping! Then she returns back and sees Him eating! At one place His eyes are shut and the same time at another place He is wide awake. The Lord was trying to indicate and make the Mother understand the reality. 'Mati bhrama more ki aan bisesha'. Is it my confusion or is it the Reality? And when the Mother was totally confused and became agitated, 'Vismayavant dekhi mahatari'. Here again the word 'Vismaya' has been used. Seeing His Mother confused, the Lord projected His 'Aishwarya' or supremacy and in the idol of her chosen deity of 'Sri-Ranga', He presented His 'Vishwaroopa-Darshan' to her.

He presents His total sovereignty. Like, we see in the 'Gita' that Arjun also is bewildered. What is all this? It is amazing! This goes on to prove the line that the Almighty walks without feet. At one place He is asleep in the cot and at another place, He is eating the 'Bhog' offered to Sri Ranganath Swami. 'Binu pada chalahi'. He walks without feet and 'Sunahi binu kana'. He hears without ears. The proof can be seen in the 'Kishkindhakanda' when the Lord kills Bali, he began putting forth arguments after arguments trying to plead his case in front of the Lord. You have killed me stealthily like a hunter! What is my fault? Then the Lord says, 'Mooddh tohi atisaya abhimana'. O' stupid fool! You are very proud! 'Naari sikhaavan karasi na kana'. Your wife was trying to explain it to you but you just wouldn't listen. That is why, in order to teach you lesson I killed you. On hearing these words of the Lord, Bali's mind started wondering that I was talking to my wife in the house but did He hear it from so far? 'Sunahi binu kana'. He can hear without ears.

So, wherever any 'Sidhi' is required, He can do it without any effort and this confirms that He is the Brahman. 'Kara binu karam karahi bidhi nana'. Hey Parvathi! It is very difficult to fathom the divine play. Without hands, He can do everything. Everything just

happens automatically. How? When Sri Rama broke the famous bow 'Pinaak', no one could see that when did He pick it up and how did it break? What did He do? How did it break? People just heard a thunderous sound and in the very next moment the broken bow was lying on the ground! 'Aanan rahit sakal rasa bhogi'. O' Parvathi, the speciality of the Brahman is this that He partakes all the Rasas without having a mouth. 'Binu baani bakta badd jogi'. Without speech He is the greatest of all orators. 'Tanu binu paras', He touches everyone or everything without a physical form. 'Nayan binu dekha', He sees without eyes! 'Grahaahi ghrana binu baas asesha', even without the sense of smell He is able to smell everything. Devi, the One who has such amazing glories, His greatness cannot be understood with arguments or cannot be understood merely by the intellect. These truths cannot be revealed without His grace. So, here also we see that the Lord's uncommon greatness has been mentioned. Therefore, this too is an element of 'Mahimna' or greatness.

There are three words used in our texts. One is the 'Laukik' or a common greatness. The second is 'Paarlaukik' or out of the world greatness and the third which is used here in particular i.e. 'Alaukik' or an uncommon or unusual greatness. So, the first is the most common glory i.e. 'Laukik'. The second is 'Paarlaukik', for example the sovereignty of the heavens which is out of this world. That too is great, no doubt! Say, when Sri 'Rambhadra' comes to marry Ma Janaki. Maharaja 'Dasarath' came with the marriage party and in order to welcome them and take care of their comforts, Ma Janaki used her supernatural powers to create all sorts of comforts and the 'Ridhhi & Siddhi' came to serve them. Such dominion was created by her and 'Yah mahima Raghunayak jaani'. Excepting Lord Rama, no one else could understand this rarity. Therefore, this is an example of an out of the world creation or glory. But the greatest glory is beyond these two. For Sri Rama's greatness the word 'Alaukik' is used –

Asi saba bhaanti alaukik karni|  
Mahima jaasu jaai nahi barani||

Now, let us pick up the 'Katha' and try to reach up to the 'Ramjanma' in the remaining time at our disposal. Lord 'Mahadeva' readies for the marriage. The selfish 'Devas' did not bother to arrange anything for Lord Shiva and got busy in just decking up themselves. Lord

Shankar consented for the marriage without having anything in His possession! Now who will look after Him? The 'Ganas' of the Lord began dressing Him up in their own uncharacteristic ways. 'Tulsiji' says –

Sivahi Sambhu gana karahi singara|  
Jata mukut ahi mauru sanvara||  
Kundal Kankan pahirey byala|  
Tana bibhuti putt kehari chhala||

'Goswamiji' says that the 'Ganas' of 'Mahadeva' started doing His make-up. Now, the groom has to have a proper head-gear, but nothing was available there! To which the Lord himself suggested that just tie-up my matted locks properly and arrange them in the shape of a crown. So, His 'Jata' or matted hair was tied tidily. Then one of the 'Ganas' suggested that there has to be a plume on the top of the crown. To which the Lord said that I have snakes all over me, just take a small snake and put it on the top. There should be proper 'Kundal' or ear-pieces for which the smaller snakes were tied in circular shape around His ears. The body was smeared with ash or 'Bhasm'. 'Tana bibhuti putt kehari chhala', the skin of the lion was tied around as a skirt. Yesterday, someone had asked me this that some Mahatmas sit on the tiger skin or the lion skin.

This was with reference to my statement that the golden skin of the deer or the 'Prema-Mriga' that Sri Rama had hunted, was kept aside for Him to sit. Here, in this case we see Lord Shiva using the lion skin and when He sits down to narrate the 'Katha' at 'Kailash', 'Nija kara dasi naagripu chhala'. Lord Shiva embodies the entire ego element of the creation that is why can sit on such 'Asanas'. In my opinion, the type of 'Asan' you use, indicates your mental make-up. It indicates the temperament of the individual whether he is violent or very short tempered, ready to curse! The one who wants to do 'Bhajan' will sit on the deer skin of the 'Prema-Mriga' and not on the tiger skin. If it is used as a wrap around, maybe you can. The type of pictures you have around you also indicate your mentality or character. The type of books you read reflects your thinking or interests, Sahib! It is but natural!

So, when the 'Ganas' are trying to dress Him up then the Lord's throat is blue because of the deadly poison. He is wearing a garland of human skulls. Holding a trident and the 'Damru' in His hands. He is astride a bull. Lord

Mahadeva is ready as the groom and ready to proceed. The ghosts and the spirits were overjoyed seeing the make-up of their Lord. All the Devas along with their Devis came in their 'Vimanas'. Seeing Lord Shiva's terrific form the Lord of the intellect i.e. Brahma told the Lord of the 'Chitta' Vishnu that how can we the ones wearing yellow (Peetambar) walk beside the partially naked (Digambar)? After all, it is a question of our prestige. So, what has to be done? The Devas then decided that in the name of an orderly conduct, let all the Devas form their own lines so that Lord Shiva automatically gets separated from the lot. Lord Shiva understood and nodded in jest that if you all are the Devas then don't forget, I am the 'Mahadeva'. You feel ashamed in walking with me?

Lord Shiva called upon His three main 'Ganas', Shringi, Bhringi and Dhringi. 'Talgajarda' has created these three 'Ganas'. They were always by the side of the Lord. He commanded that call all our folks from all the crematoriums or burial grounds or cemeteries from all over the world. Send a word that they are invited for my wedding along with their families. Sahib! The ghosts and spirits arrived from all over the world! Because death happens everywhere and the one and only groom in the entire creation whose wedding was attended by people from each and every nook and corner of the universe. Their language differed, like the ones from India used to say 'Hara-Hara'! The ones from USA and UK used to say 'Hi-Hi'! This was because each place had its own language. And my 'Mahadeva' is 'Sakal kala guna dhaam'. He embodies all the virtues and arts and cultures. That is the reason why everyone in the entire creation was aware and found a representation in the marriage party of the Lord. 'Goswamiji' gives us a description of this great procession –

Tana kheena kou ati peena  
paavan kou apaavan gati dharrey|  
Bhushana karaal kapaal kar  
saba saddya sonit tana bharrey||

'Tulsiji' says that the ghosts and spirits who came for the wedding of Lord Shiva, some of them were very lean and thin and some were very fat and bulky, some very profane, some clean. This in reality is the description of our thoughts. Some of our thoughts are very weak or very lowly, some are healthy and thriving which are self-empowering as well can empower others. Some thoughts

are very pure and some are profane. The ghosts and spirits were sporting different heads like that of an ass or a jackal or dogs. So 'Tulsiji' says that the entire clan of the ghosts and spirits of all forms and variations gathered there. 'Naachahin gaavahin'; well, this tradition goes on till date and we see that when the marriage procession starts, we see so many people dancing and singing before the groom's mount. This tradition has come from here! It is nothing new. Who were these people? The whimsical ghosts were engaged in this dancing and singing. Seeing all this, the 'Devas' started making fun of these people. There is a lot of fun and frolic going on all around. The marriage procession advances and reach the Himachal Pradesh. The entire kingdom came to welcome the groom for whom our Parvathi has undergone such penance. So, how beautiful and handsome the groom should be? Everyone is anxious to catch a glimpse!

The selfish Devas decided that let us all enter first so that we are accorded a great welcome, who knows what will happen later! Out of curiosity, the children craned their necks to see the groom. Seeing His scary form, they ran back and hid in their homes out of fear. Lord Shiva and His entourage arrive at the Himachal Bhavan. Maharani 'Maina', the mother of Parvathi comes along with the bride maids who were singing very beautifully for the ablutionary welcome of the groom with burning lamps to perform the ceremonial 'Aarti'. As she stepped forward and seeing Lord Shiva's fierce form she fainted and fell down. The bride maids carried her to the inner quarters of the palace. When she regained consciousness, taking Parvathi in her lap she burst out crying that what wrong have I done of 'Narada' that he ill-advised you to do 'Tapas' for such a groom? My dear daughter, I am willing to carry you in my arms and jump off the mountain top or jump into the sea or if it comes to that, while the circumambulation of the fire is being done during the ceremony, I will jump into the fire with you but as long as I am alive, I shall not let you marry such a person! Now, just see the wisdom of the daughter of my country, whose hands and feet have already been coloured with henna. After all, she is the 'Jagdamba' or the 'Paramba', the Mother of the universe! 'Tulsiji' writes about her wisdom.

Tumh san mittahin ki Bidhi ke anka|

Hey Ma, you have given birth to me. I am willing to do your bidding. All along, I have been burning and

shall do so once again if you so desire. But please tell me that are you in a position to change my destiny? Whatever is my 'Niyati' shall follow me wherever I go. This is not the question of the end of the world, Ma! The 'Saptarishis, Sri Narada' and Maharaja Himalaya learnt of the grave situation inside and they all rush. Maharishi 'Narada' says that Maharani! I know that you are annoyed with me but now the time has come when I have to reveal the truth. So listen! The one whom you consider to be your daughter is in fact the Mother of this entire Creation. It is your good fortune that she has come to you as your daughter but in reality, she is your Mother! In her last birth, she was the daughter of Daksha and she accompanied her husband, Lord Shiva to the 'Kumbhaj' ashram to hear the 'Katha'. On the way back, she doubted Lord Rama and took the form of 'Sita' to test Him. For this unpardonable mistake, Lord Shiva had to forsake her and she immolated herself in the 'Daksha-Yagna'. Now, she has been born to you. In order to get her original or eternal husband, she performed great 'Tapas'. 'Maharani'! Kindly come out of this darkness of ignorance and doubt because she is the eternal wife of Lord Shiva. And the one, who was at your door is none other than the Lord Shiva himself!

I think that for us, the learning from this topic is just this that the 'Shakti' is present right within our home. All of us are endowed with the 'Shakti' in accordance to our capacity. And the Shiva consciousness is right there at our doorstep but we are unable to recognize Him. Neither the Shakti, nor the Shiva! If any 'Buddha-Purusha' like 'Narada' tells us, only then do we get to know the reality. On hearing the enlightening words of Sri 'Narada', everyone had a different feeling towards Lord Shiva and Mata Parvathi. Just by the words of an enlightened Master, the entire outlook changed. The groom's party now is ceremoniously welcomed and the beauty of my Shiva is unexplainable! My 'Mahadeva' is indeed amazing! He arrives at the place of the ceremony. The Vedas are being recited and the 'Shanti-Mantras' are being sung. Lord Shiva enters. He is seated on a golden throne. Eight bide maids accompany Mata Parvathi to the wedding venue. The Vedic rituals as well as the local rituals are performed side by side. Just imagine, what a bewitching sight it would be? Lord Shiva accepts the hand of Parvathi in marriage and the Devas showered flowers and the entire gathering reverberated with the sound of 'Jai Ho! Jai Ho!'

The eternal couple begin the ceremonial circumambulations and the marriage is solemnized. 'Mahadeva' stayed there for a few days. Finally, the moment of the daughter's departure was at hand. Tomorrow, she shall leave for her husband's place. The people of Himachal Pradesh could not sleep a wink. Tomorrow, our dear daughter shall leave. 'Tulsiji' has written two episodes of the daughter leaving her parents place, the first is of Ma Bhawani and the second of Ma Janaki. As such, the 'Ramayana' speaks of four weddings. The first is of Lord Shiva and Parvathi and the second of Lord Rama and Janaki'. The wedding of Sri Narada with Vishwamohini and Soorpanakha with Sri Rama remained just a dream.

The palanquin was decorated for Parvathi. Just see, how careful 'Goswamiji' is, Sahib! Since Shankar is 'Ajanma' and therefore has no parents and naturally, Parvathi has no in-laws. At the time of Ma Janaki's departure, Maharaja Janak and Sunainaji tell her that 'Beti! Please serve your in-laws!' Since, Shankar has no parents, how alert is my 'Tulsi' and he writes –

Karehu sada Sankar pada pooja|  
Nari Dharamu patidev na dooja||

'Beti! Worship the lotus feet of Lord Shankar. The Dharma of a woman is her husband alone. He is the Deva! Jao Beta! Himalaya, what a great personality he is and he is absolutely firm and unmoved. But today, when his daughter is leaving, he melts. Any father, as we all know that when their daughters leave their homes, weeps inconsolably. All of sudden, the age catches up with him and he ages very fast because a part of his heart has left him. My 'Dadal' says –

Kallja kero kattko maaro haath thi chooti gayo....

A part of the father's heart is leaving him heart-broken! Bhawani leaves. As long as the 'Palanquin of Uma' was visible, everyone, stone like, teary eyed kept on looking at it and at a far off distance when it became invisible, and with heavy hearts they all turned back. 'Himalayye, Himalaya jevddo nisasso mookyo Sahib!' And he returns. The 'Kanya-Vidai' happens in this way. Sahib! After all, we are worldly people! But, in the great work of 'Kalidas', when Maharishi 'Kannva', the foster father of 'Shakuntala', at the time of her departure, the sage

too could not control his emotions and tears flowed down his weary cheeks! Arrey! Forget about a sage, Maharaja Janak, who was a 'Videha', the one who had lifted his consciousness outside the physical body, even for him, 'Goswamiji' says, 'Bhayehu bideha Videha bahori'. The one who having a physical form was always a step above or his consciousness was above his physical self, today, when his daughter was leaving he became even more 'Videha' or was numb as if lifeless!

Mata Bhawani reaches her husband's abode. All the Devas sang eloquent venerations of their Lordships. Most of the old 'Stotras' of 'Uma & Maheshwara', in Sanskrit have been written at this time. The Devas left for their respective abodes. 'Tulsiji' writes –

Jagat matu-pitu Sambhu Bhawani|  
Tehi singaaru na kahahun bakhani||

The Eternal Divine couple, the mother and father of this creation, the immortal ones, to teach us and guide us, engaged in various past-times and 'Kalidas' writes about it very openly in the 'Kumarsambhavam'. As a result, he was afflicted with leprosy. After all, 'Tulsi' is 'Tulsidas' and therefore maintained the dignity and decorum and instead of the 'Kushta' (Leprosy), he was afflicted by the 'Ishta' sickness or in other words was afflicted by the 'Rama-Roga' or the 'Naam-Roga'! He just wrote this much, 'Karahin bibidha bidhi bhoga bilasa', which explained everything. Their Lordships were engaged in their past times and after some time, Mata Parvathi gave birth to 'Swami Kartikeya'. He liberated the demon 'Tarakasura', thereby providing succour to the Devas. So, this was 'Goswamiji's' 'Shiva-Katha'.

I had said that we shall try and do the 'Ramjanma' today but it won't happen! Who am I to say or decide that it will be so? After all, He is the Brahman and 'Malik ka kaun malik'? When, 'Joga, lagan, graha, baar and tithi' all are conducive, only then will it happen. However! Once upon a time, on the Mount Kailash, under the shade of the sacred which has been described the Vedas as well, the banyan tree, laid out His 'Asan' himself and was seated in a very happy and a benevolent mood. Seeing an opportunity, Parvathi took advantage and goes and bows down to the Lord. Lord Shiva accorded her due respect and made her sit on his left next to Him. Conjuring some strength, she says that my Lord! You seem to be in a very happy mood and if you don't mind, I have a doubt and want to ask you something. Lord! Kindly tell me, what is the 'Rama-Tattva'? I have already lost one life but still this doubt plagues me that what is the nature of Brahman? And if He was Brahman incarnate then why was he behaving like an ordinary human? Who had abducted 'Sita'? If He was Brahman then He is omnipresent then why didn't He know, where she is? Again and again the same doubts. At times, the doubts or misconceptions take a very-very long time to get eradicated. 'Tulsiji' says that after doing 'Satsanga' for a very long period of time, then maybe it can get eradicated. Mata Parvathi asks the Lord to narrate the 'Ramkatha' to her. On hearing this, Lord Shiva was verily pleased. Like, Sri 'Yagyavalkaji Maharaj' began his narration in front of Sri 'Bharadwaji'; 'Goswamiji' began narrating it to his own mind and the saints and ascetics, in the same way, Lord Shiva began narrating the 'Katha' to Mata Parvathi. But, along with the discussion of our principal topic, we shall take it up tomorrow!

The secret or the mystery of the Supreme Reality is very difficult to understand. He works without hands and everything is done. When Sri Rama broke the 'Pinak-Bow', nobody could see that how did He hold it, lift it and break it. What did He do? How did He break it? Only a thunderous nerve shattering sound was heard and the very next moment the two broken pieces of the bow were lying on the ground! The greatness of the Brahman is that without the mouth, He tastes all the 'Rasas', without speech, He speaks eloquently, He touches without having a physical form. He sees without eyes, without the sense of smell, He smells or takes in the fragrance. The one who is endowed with such uncommon greatness, His glory cannot be understood by dry unnecessary arguments and nor is He a subject matter to be understood by the intellect. In order to reveal His glory, only His grace can do it!

## Katha – Darshan

- \* 'Ramnaam' is the 'Kalpataru' during this age of Kali.
- \* 'Hanumanji' is the embodiment of belief and the life breath.
- \* The 'Hanumanchaalisa' is siddha and 'Shuddha', so take its refuge.
- \* The 'Buddha-Purusha' shall diagnose but never ridicule.
- \* A Sadhu should always be on the move and be awake.
- \* The one who lives for the welfare of the mankind and not for himself is a Sadhu.
- \* The true surrender always lead the individual in doing the right thing.
- \* The goal may be very pure but the purity of the means is most important!
- \* The one who is blessed with divine love will always be away from demerits, sense pleasures and impurities.
- \* One has to be very alert so that the pride of one's 'Ananyata' does not creep in.
- \* I think that the Divine has not created malice but the lack of divine love gives rise to malice.
- \* Even depravity can have its own opulence, provided one knows the art of living!
- \* The greatness cannot be measured, it can only be felt.
- \* One should remain free of cogitation but one should not be free of pleasures.
- \* A very bright light can blind the vision. Too much information is not very helpful.
- \* The search of divine beauty is very good but to be lost in search of material beauty is not good at all!
- \* Thinkers abound in the world but the acceptors are very rare breed!
- \* The flower can be from your garden but you cannot enclose its fragrance, within the garden!
- \* Any easy flowing life should always remember its goal.
- \* To be a good speaker, it is necessary to be a good listener.
- \* To sing the glories of the 'Gunateeta' faith is not wrong.
- \* One does not need to advertise one's dedication, self-control and good deeds.



## The greatness cannot be measured but it can be felt.

'Baap! Today, to offer their respects towards the 'Vyaaspeetha', revered dignitaries of other religions have come, I with utmost humility reciprocate their feelings and express my happiness for the same. Our Ambassador Sahib spoke in detail about Israel. Our honourable Prime Minister has visited that country to further strengthen the close ties between the two countries. May Allah shower His blessings on our friendship! Our little daughter expressed her thoughts in English and like every day Respected 'Bapa' presented the gist of our yesterday's discussion in simple words. 'Bapa! Please accept my 'Pranams'.

Before we enter into the discussion of our topic, 'Manas-Mahimna', yesterday evening, the programme which was held at the residence of the 'Sachdev' family, 'Pandya' spoke very well about Newton in English and Gujarati. His presentation of Newton's principles in connection with elementary faith was indeed very nice. I express my happiness on his thinking! Then, Our Respected Professor 'Natha' Bhai 'Gohil', who has come from 'Keshod', he has done an in-depth study on our saint traditions and based on them has created an exhaustive text which was released a few days ago at 'Junagadh'. In it, he has presented his views regarding the 'Margi' tradition and extolled its virtues.

Yesterday, when the 'Mushaira' was going on, then a few of the 'Shayars' said that the particular 'Sher' they were reciting is very dear to me, I thank them for the compliment! 'Vinobhaji' has said the one should also talk about his own virtues sometimes! Let the world interpret it in any way they like but the noble traits should be told! Why should we all the time go on talking about the short comings. The one who has to do 'Bhajan' should not only rely on the opinion of others. The opinion of the world keeps on changing every minute. Please remember this, the opinion of the people is always conditional, it is never unconditional. The one who has to do 'Sadhana', whatever be your path, whether you are a creator or a 'Shayar' or a musician or a singer or an orator or a keen listener or do meditation or yoga or 'Japa', for that matter whatever be your path, please don't rely only on others opinion. If you want to express your opinion, then express it without any hesitation.

So, do the 'Guna-Sankirtana'. All is Maya, or mundane, please do not engage in such talk. Nothing happens just like that! Just imagine the amount of expenditure in the 'Katha'? On the twentieth, all the birds will fly away! Whatever birds you had in your houses depending on your position, early in the morning you too must have freed them. That is why, for the Gujarat Relief Fund you all have collected such a huge sum! This gesture of yours is very commendable and most of you have contributed whatever you could! I have heard that at Gorakhpur in UP, some infants have died, Bihar, Assam and some other regions have also been affected due to floods or maybe for any other reason. Our scriptures declare, 'Vasudhaiva Kutumbhakam' and from this point of view, the entire world is mine. We believe in it and therefore cannot be narrow minded. So, I thought that out of the total amount that is collected, a crore of rupees we shall divide it and give it to the respective state relief funds.

Until this moment, we have already collected about four crores of rupees plus whatever more is collected by today evening! So, you have loosened your purse strings and released the birds to go to their desired location. Yesterday, our 'Shayar' 'Wasim Bareilvi' Sahib also contributed a sum of fifteen thousand rupees from his side. Though, I was a bit hesitant in taking it! The other dignitaries also told me but I said that your coming here in itself is your biggest contribution! Somehow, I could not refuse this respected elder! Yesterdays, 'Mushaira' was very delightful. In fact, I wanted to express my



happiness about yesterday's programme, we all enjoyed it thoroughly! Come, now let us proceed with our 'Manas-Mahimna'.

Mahimnaha paaramtney paramvidusho yaddyasadrushish  
Stutir Brahma deenamapi tadavasanna stvayigirahaj  
Athavachyaha sarvaha svamati parinnamavadhi ghrunna  
Mamapyesha stottrey Hara nirapvaadaha parikaraha||

Hey, 'Mahadeva'! Hey, 'Trilochana'! Hey, 'Dhurjatti'! Your glory is infinite! Keeping this pious 'Stotra' in our minds, we are reciting the 'Manas-Mahimna'. Wherever, 'Tulsi' has sung the glories of a particular Divinity, we are trying to recite the same as per our understanding and in the time available with us.

Yesterday, I had tried to depict this particular image in front of you all that Lord Shiva is seated in the shade of the eternal and universally known 'Vatt-Vriksha'. Seeing her Lord in a very happy mood, Ma Bhawani asks Him about the quintessence of Rama. 'Maharaj'! Kindly explain to me the essence of the Rama consciousness. Who is this Rama? Lord Shiva narrates the glories of Shree Rama and says, 'Binu pada chalahi sunahi binu kana'. Then Mata Parvathi says –

Dekhi charit mahima sunata bhramit buddhi ati mori|

Ma Bhawani tells Lord Shiva that by seeing His divine play and by hearing His glories, my mind is very confused! Therefore, kindly explain to me His greatness. Now, at this point another 'Mahimna' is being sung. 'Tulsiji' says, 'Dekhi charit mahima sunata'. 'Baap'! The character or the disposition is seen whereas the glories are heard. The glories cannot be seen! We can only feel or experience them. When we go near the 'Sadguru', the peace and tranquillity is not seen but we can experience it. The one who is great or the glorious one, one can't possibly recite their greatness. You can feel it and understand the reason why you are so peaceful! What I mean to say is that the glory cannot be seen, it can only be felt. If we ask 'Ananda' that you have spent the maximum time in the company of Buddha, kindly recite His glories for us, he will express his helplessness! He might just say that if you want then please come and sit next to Him to experience it. So, the greatness cannot be explained!

Here, we see 'Tulsiji' giving us a very highly psychological sutra, 'Dekhi charit mahima sunata', I have seen the enactment of the character and after seeing it, I have become confused and all sorts of doubts have clouded my thinking. Though, you explained it to me but somehow, I couldn't agree! My mind failed to accept it! Today, in my next birth I am requesting you once again, kindly explain it to me in detail so that my doubts can be cleared. Please remember this my dear listeners that see the characterization, hear the greatness and enjoy the divine play (Leela). Enjoy the 'Krishna-Leela' or the 'Rama-Leela'.

If any good play is being staged then see it and enjoy it. Do not try to copy the act or become like what you have seen, just sit back and enjoy! The Katha should be spoken and heard in this manner that you experience as if you are seeing it 'Live' in front of you! While narrating, there are instances when I start seeing the characters in front of my eyes and tears well up!

My listener brothers and sisters, when you see the characterization then see it through the eyes of the 'Buddha-Purusha' and when you hear the greatness, then listen and understand it carefully. Please bear this in mind that everything whatever you hear is not always worth hearing. 'Shravan-Bhakti' does not mean that you hear anything and everything! The ears also need to have a proper reasoning or discrimination. When your 'Bhajan' increases then, in spite of all sorts of noise around, you don't hear it because your ears have mastered a science which I term as 'The Science of Listening', or an art of listening! So, please enjoy the Katha. Take the rasa of the divine play. See the character. You don't need to ignore anybody but seeing the character you need to decide whom to follow and whom to avoid! The character must be seen and the greatness should be heard. Parvathi says that I have seen such a Divine character. There are five 'Charitras' in the 'Manas' worth seeing or are 'Darshaneeya'! We should see all the five characters and must hear their glories, this is 'Manas-Mahimna'.

They are the five principal characters of the 'Manas' and my 'Vyaaspeetha' considers them to be the 'Panchamrita' of the 'Manas'. The 'Rama-Charitra' is the principal character, 'Ramcharitmanas aehi naama'. Guru 'Vishwamitra' says –

Charittam Raghunathasya shattkoti pravisttaram|

Ekaikamaksharam punssam mahapaatak naashannam||

The second character, 'Pratham kaha main Shiva charit'. Lord Shiva! Maharishi 'Valmiki' says that the character of Mata 'Sita' is the most important one whereas, 'Goswamiji' gives prominence to the 'Rama-Charitra'. As such, 'Sita-Rama' are 'Vaagarthaviva samprakttau'. They appear two but they are 'One'! In that sense, the 'Sita-Charitra' forms the integral part of the 'Rama-Charitra'. The second is the 'Shiva-Charitra'. He is the 'Ardhanareshwara'!

Jagataha pittarau vanddey Parvathi Parmeshwarrau|

The third is the 'Bharat-Charitra'. 'Bharat charit kari nem'. The fourth is the 'Hanumant-Charitra' and the fifth is 'Baba Bhusundi-Charitra'. This is the 'Manas-Panchamrita'. We do the 'Darshan' of these characters by singing, by seeing with eyes open or closed and by hearing about their divine play. We should hear and recite their glories. The 'Darshan' of the 'Rama-Charitra' is very propitious.

Mangal karani kalimala harani Tulsi katha Raghunath ki|

The fruit of the 'Rama-Darshan' is welfare and bliss (Mangal). The fruit of 'Bharat-Darshan' is the manifestation of divine love (Prema).

The 'Hanumant-Charitra' creates divine energy to arise and look for 'Mata-Sita', find your peace, rediscover your Shakti and Bhakti. Construct a 'Setu' or bridge the gaps in the society. We see so much of infighting, all around! Whether it is Allah or Buddha or 'Eeshwara', what difference does it make? As the singer of the Ramayana and as an ordinary singer with the grace of Guru I say it with utmost humility that Shree Bharat is the 'Cog Pin', which holds the wheel of all the religions of the world. 'Tulsiji' states –

Sakal dharam dhur dharani dharatt ko|

Just see the divine love Bharat has for his brother! This is the brotherhood of Islam! His 'Bhratru-Bhakti' is truly amazing! The brotherhood in Islam was spoken ages ago. This brotherhood stands for the unity of the entire world! We get this energy from Shree Hanuman. If the Almighty has blessed you with the power then build a bridge to join the entire world!

In Bharat's compassion, the sutra of the Buddhist religion is seen from the very beginning. The followers of the 'Prema-Marga' say that at the point of 'Param-Prema' or intense love, the lover becomes innate! Could be, that is why we see Shree Bharat a bit harsh towards his mother. Bharat's compassion is just like Buddha's compassion. The vow of Shree Bharat is not to hurt anybody through his minds or words or actions, this represents the non-violence of Lord 'Mahaveera'. To mingle or mix just like the sugar mixes in milk represents the tenets of the 'Parsis'. He is the greatest 'Brahmachari' for the 'Brahmacharis', the greatest 'Tapasvi' for the 'Vaanprasthi', the greatest householder for the 'Grihasta' and the greatest 'Yattindra' for the sanniyasin. As if, the 'Bharat-Charitra' is the foundation stone of all the world religions.

So, 'Baap'! The 'Rama-Charitra' is propitious, the 'Bharat-Charitra' is the fountain head of divine love and the 'Hanumant-Charitra' gives us energy or strength. With the strength thus gained, look for your Bhakti, Shakti and 'Shanti'. There is no need to break or dismantle anything, just construct a bridge and join the world.

There is a question asked regarding a 'Bahen', 'Bapu'! My family is devoted to 'Mataji'. The 'Mataji' installed at my house, hears our voice or in other words even speaks at times.' At our 'Talgajarda', if any announcement has to be done then a drummer goes on beating the drum and repeating, 'Suno'! 'Suno'! 'Suno'! I even do the work of the announcer or the 'Dholi'! I had once enumerated that I have done this-this work. So, one person asked me that have you done the work of a potter. Yes, I have! Every 'Shravan', I used to prepare the 'Parthiv-Shiva-Linga' out of sand and then coated it with mud like

the potter, polishing it with fine clay and worshipped it from morning till the evening. This was the work of a potter! I used to offer the 'Kaner' or the oleander flowers, and my Shiva used to be installed on the banks of the 'Rupaava' river during my childhood. So, I have done pottery!

Coming back to the question, 'My family worships 'Mataji' and my wife is the follower of a very well-known sect. Now, I have three questions for you.' Just see, it is problem of his family and now it has come on my head! 'Please tell my wife something. I am a legal professional. Please explain to me, how to increase the 'Satsanga' with my wife?' If your wife has a different belief than yours then let her do it. But please tell her that in her belief, they don't accept women! Still, if you want to establish a compatibility and do the 'Satsanga' then do this much. Tell your wife lovingly that your faith and devotion is very good. If she is moving on the right path, she shall redeem you as well and if not then she will come back and start walking with you! Love her in such a manner that she respects you. Just tell her that she is free to believe the one she may choose. But in the morning, please give me a cup of tea and a few 'Bhakhari'! Don't get angry, reason and explain to her, try to bridge the gap. With the energy you get from the 'Hanumant-Charitra', use it to make bridges. The next question is, 'How do we make our children well cultured?' The two of you should remain urbane, seeing you the children will automatically become cultured. If the two of you fight in front of them then all the teaching will be useless! Today, Ramesh Bhai's daughter's son, is seeing and learning our noble culture! Just see, how he paid obeisance to the 'Vyaaspeetha'! I felt like getting down and touching his feet! If someone asks me, what is the result of the Katha? This is the result of the Katha!

Last night, I got this information that a few guests have arrived at the Hilton Hotel. They might have come to attend some function there. By mistake a glass pane broke and the emergency alarm of the hotel got activated. Everyone had to rush out and walk down the stairs. All the people were out on the street. Our 'Bhatt' family, Ashish Bhatt, who also stays in London at present. He has come with his family and was staying there, so naturally, he too had to come out! His son, carried the 'Ramayana' with him so that in an emergency, he can do the 'Paatha'! When I hear such things then I feel that all this shall make us live longer! 'Sadhuvaad'!

The children will learn seeing us. The seeds of noble traits lying within them shall sprout. The third question is, 'Since our paths are different then how do we conduct the worship at home? Or should the Pooja become more elaborate?' Create a 'Setubandha'! Take the energy from the 'Hanumant-Charitra' and join! If your wife has a different 'Ishta' then let her worship hers. Whatever

you believe in, you worship that! Please don't create any acrimony on account of worship! Whatever it is, let it be! Don't ignore or disparage anyone. Don't compare or say this is big and that is small! If the two of you will fight then it shall have a negative impact on your children that is why, establish harmony and build bridges instead of wedges! Let you wife believe the 'Ishta' she likes but you don't give up 'Mataji', please! The day you leave 'Jagdamba', the children will get lost! In such times of crises, only 'Ma' comes to our rescue. The father will not be there! 'Shankaracharya' says –  
Prithivyam putrasttety Janani bahavaha santi saralaha  
Param tesham madhye viral taralloaham tava sutaha|  
Maddiyoayam tyagaha samuchitmiddam no tava Shivey  
Kupotro jaayeta kvachiddapi kumata na bhavati||

A son can become a 'Kuputra' or bad son but the mother can never ever behave in an unmotherly fashion. 'Shakaracharya' worshipped the Divine Mother. Whatever be His way of worship, basically and predominantly He worshipped the 'Shakti' only! Even the 'Peethas' He has created are named the 'Sharda-Peetha' or the 'Jyotir-Peetha'. Therefore, continue worshipping Ma 'Jagdamba'. Let your wife follow what suits her but there should be no quarrel about the different beliefs at home! What is Dharma? Dharma is our nature! Dharma means my individuality! My personality! The Bhagwat Gita says that your intrinsic nature alone is spirituality or 'Adhyatma'!

Therefore, if we study the 'Charitra' of Shree 'Hanumanji' then we shall be filled with vigour or energy. With this renewed energy, look for your peace, your Shakti and Bhakti. Now, try to build a bridge and unite the world. In order to be free of the undesirable or certain unwanted elements within, do a moral cleansing exercise and attain 'Nirvana'.

So, the 'Ramcharitra' is 'Mangalkari', the 'Bharatcharitra' is 'Premkari', the 'Hanumantcharitra' is 'Oorjakari' and the 'Shivacharitra' is 'Kalyankari'. Lord Shiva initiates us into the welfare or the good of one and all. The meaning of Shiva is 'Kalyan' or felicity. The 'Bhusundicharitra' initiates us into devotion and total trust in our Guru. By the study, by hearing and understanding the 'Bhusundicharitra', the trust in the Guru is further strengthened. If for any reason you might have erred then please remember this 'Chaupai' written by 'Tulsiji' –  
Ek sool mohi bisara na kaahu|Guru kar komal seela subhau||

'Bhusundiji' says that 'Hey, Garuda! This pain keeps on pricking me all the time and reminding me about my Guru's tender and polite nature! My Guru's nature was very soft, polite and humble but I out of my stupidity, misbehaved with him. This thought, moves me closer and closer to my Guru and makes my trust in him stronger. That is why the 'Bhusundicharitra' helps our trust to grow stronger at the Lotus Feet of our Guru.

There is a question, one day we had discussed that Lord Krishna and Shree 'Uddhava' look alike as stated in Shrimad Bhagwat. But, it seems that internally they were not at the same level, because even though outwardly they might seem to be very close but it appears that Shree 'Uddhava' could not understand the inner feelings of the Lord. Kindly say something about it!

Outwardly, there is a marked similarity in their appearance. This is what I have heard from 'Brahmaleena Atul Krishna Goswamiji Maharaj' and I had mentioned it yesterday by offering my respectful regards. Maybe, there could have been some similarity internally as well! In the 'Krishnacharitra' we see that they are friends and they share a brotherly bond. From the outside, Shree Bharat and Lord Rama appear to be two but on studying the 'Manas' in depth we see that they are One! The day Shree Rama was born, Shree Bharat was also born on the same day. Their appearance and complexion is similar. 'Goswamiji' says that their nature is quite similar to one another. The 'Naamkaran-Sanskara' for both took place simultaneously. Their 'Chuddakarana-Sanskara', 'Yagyopaveet-Sanskara' also took place together. They went to the Guru Kul together and began their studies together. They went for the hunting expeditions with their friends together. They get married simultaneously and return to 'Ayodhya' together. In fact, when Shree Rama was exiled, after that Shree Bharat did not stay in the palace but went into a self-imposed exile and lived in 'Nandigram', in a 'Parna-Kuteera'.

Bharat bhavan basi tapa tanu kassahin|

Both the brothers follow the 'Udaseena-Vrata'. Though, Shree Bharat's penance seems to be higher than the Lord because Ma Janaki and Shree 'Lakhana' are there with Him but Shree Bharat is all alone. There, Ma Janaki was in the service of the Lord but here, 'Maandaviji' is not there. Therefore, Shree Bharat seems to be undergoing a far stricter tapas or is on a pedestal, in comparison to Shree Rama. They both are afflicted by the pangs of separation from each other. Shree 'Padukaji' forms the central focus here. Lord Rama gives the 'Paduka' to Shree Bharat. They both are pained by the separation and their eyes are raining tears all the time. The 'Paadukaji' is also a common denominator. Lord Rama broke the innate bow of Lord Shiva whereas, Shree Bharat had to break the imbecile intellect of Mata 'Kaykayei'. It seems, that the underlying reasons behind their incarnations were also somewhat similar. The 'Ramcharitra' grants different types of fruits. 'Vimal vairagya sampaadano naam'. The one who shall recite the 'Ramcharitra', by the grace of the Lord all his auspicious endeavours shall be successful. The ones who shall recite or hear the 'Bharatcharitra', his miseries, poverty and conceit will be eradicated.

In this way, we see a lot of similarity between Shree Rama and Shree Bharat! On the other hand, in the case of Lord Krishna and Shree 'Uddhava', outwardly there is a lot of similarity and I would like to draw your attention on one point to prove that their inner wavelengths are also in sync. Like, Shree Rama gives the 'Paduka' to Shree Bharat, in the same way, Shree Krishna gives the 'Paduka' to Shree 'Uddhava'. Before His departure to the eternal abode, Lord Krishna hands over the 'Paduka' to Shree 'Uddhava' and asks him to go to 'Badrikashram'. We all need some support! The ones who believe in the formless God, they are perched at such a height that, standing on our toes, we can just crane our necks to see and bow down to them. But, for people like us, we need some sort of a support. Even the 'Buddhisattama Shree Uddhava' needed a support and 'Govinda' gave him the 'Paduka'. If you find a little difference then after all one is a 'Jeeva' whereas the other is 'Shiva', one is just a tiny part and the other is the whole! Shree Krishna is both, the formless one and with the form. But, in certain things, they both are one!

'Baap'! Let us recite the 'Ramjanma' Katha. Lord Shiva begins the narration of the Katha. The Almighty, assumed a form from the formless state. The 'Nirguna' became 'Saguna'! Why did the Father of this creation become someone's son? The theory of cause and effect is applicable to the entire world, but it does not apply to the Brahman. Still, Lord Shiva says that Devi, there are five reasons. The 'Sanat-Kumaras' cursed the door men 'Jai & Vijai' at the entrance of 'Vaikuntha', this is the first reason behind the incarnation of Lord Rama. The second reason is that Sati 'Vrinda', the wife of 'Jalandhar' cursed Lord Vishnu. The third reason is that 'Devarishi Narada' cursed Lord Vishnu that He will have to take a human birth. The fourth is the Katha of 'Manu & Shatarupa' who prayed to the Lord that during our next birth, we would like to be blessed by a son like you. The fifth and the last reason given in the 'Manas' is that King 'Pratapbhanu' was cursed by the Brahmins, because of which the Lord had to take birth on the earth. In other words, the Lord comes out of His own volition to enact His divine play or 'Leela'. From, 'One', He wants to become many!

'Ravana', 'Kumbhakarana' and 'Vibheeshana' perform great penance. Lord Brahma along with Shiva grants them boons. 'Ravana' attained some very rare boons and started misusing them. His misdeeds, corrupted the world and the atrocities grew manifold. The earth was overburdened with sin. The mother earth was anguished. She assumed the form of a cow and unable to bear the atrocities unleashed by 'Ravana', she approached the sages and ascetics for help. They expressed their own plight that due to these atrocities, they are unable to meditate and think rightly. All of them go to seek the help from the

Devas. The Devas said that we feel as though our virtues are about to end. Seeing 'Ravana', out of fear we go and hide in the caves of the 'Meru' to save ourselves. Collectively, they all decide to go and seek the refuge of Grand Sire Brahma. He says that while giving the boons, He did not imagine that he will misuse them! Let us all call upon the Almighty for help. Following Lord Brahma, all the sages, Devas and the mother earth prayed to the Divine, 'Hey Prabhu! Please rid us of this grave misery'!

The Divine was evoked! The Divine voice reassured them, 'Don't be afraid. As such, there are no reasons behind my incarnation but I have wilfully taken over a few upon myself. I shall incarnate in 'Ayodhya' and the reign of Dharma shall be re-established. Lord Brahma and all the others were overly joyed! Lord Brahma instructed all the Devas that before the advent of the Lord, let us assume the forms of bears and monkeys and await His arrival on the earth. All the Devas came down to earth assuming different forms and now 'Tulsiji' takes us all to 'Shreedham Avadh', where the Lord is going to incarnate.

The 'Raghu' dynasty was ruling over 'Ayodhya'. The present ruler is Maharaja 'Dasaratha' and along with Mata 'Kaushallya', he had other queens. He has a very prosperous and a vast kingdom. There was only one minus point that he had no issues! With whom shall I share my pain? He decides to go and share his anguish with his preceptor. My 'Vyaaspeetha' keeps on repeating this that when you are faced with problems which you can't share with the world then go to the 'Buddha-Purusha' and open your heart to him/her. Today, the seat of power has gone to the seat of the Guru! 'Avadhpati' goes and offers his 'Pranams' at the Lotus Feet of Guru 'Vashishtha'. The wet and dried twigs of his sorrows and happiness, he offers as the 'Samidha' or firewood. The king asks his preceptor that I am growing old now and will I not see the face of my child? Will the 'Raghuvansha' or 'Ayodhya' have no heir to the throne? Maharaja, please be patient for a while. If you would have come to me earlier then till now, 'Brahman' would have been playing in your courtyard but, please be patient! You shall have not one, but four sons! For that, a 'Yagna' will have to be performed. 'Shringi' Rishi was sent for! He performed the 'Yagna'. 'Yagya-Deva' appeared out of the sacred fire holding the 'Urn' of the Divine Prasad and handed it over to Guru 'Vashishtha' to be appropriately distributed to the queens. Half of the Prasad was given to Mata 'Kaushallya'. The remaining half was divided into two parts. One half was given to Mata 'Kaykayei' and the remaining half was sub-divided into two and each portion was given to Mata 'Sumitra' by Mata 'Kaushallya' and 'Kaykayei'. After having the Divine Prasad, the three queens started feeling the symptoms of pregnancy.

Entire 'Ayodhya' began experiencing auspicious omens. Some time elapsed and the hour of the incarnation of Shree Hari was at hand. Since the Almighty is all powerful, He resides in our hearts and can also reside in the Mother's womb! The resident of our hearts has now entered Mata 'Kaushallya's' womb. He is the Almighty! He has no restrictions, whatsoever. He can take birth or can incarnate! At the opportune moment, when the 'Joga', 'Lagan', 'Griha', 'Baar' and the 'Tithi' or in other words the auspicious moment according to the divine timetable, 'Treta-Yuga', 'Chaitra-Maas', 'Shukla-Paksha', 'Navami-Tithi' and midday arrived. Mild, fragrant and cool breeze began to blow! The entire atmosphere turned auspicious or sacred. When the people of 'Ayodhya' were talking to one another, their eyes would be filled with tears of joy, in the expectation of something beyond imagination! As the Sun reached the mid-point, a Divine light spread in front of Mata 'Kaushallya'. She started to wonder, what is going on? Gradually, the light took the shape of the effulgent four armed form of the Lord. The mother rubbed her eyes and tried to see carefully, to her utter amazement she finds the Divine in front her. The Supreme Personality of Godhead, the Brahman, the Lord himself, God, the Divine, appeared in front of Mata 'Kaushallya'. Instantly, 'Goswamiji's' pen danced in bliss and writes –  
Bhaye pragat Kripala Deendayala Kaushallya hitkaari|  
Harshit mahatari muni mann haari adbhut roopa bichaari|

The Divine appears! The mother stands up with folded hands, what am I seeing? How do I venerate you? 'Hey, Anant'! I am able to see innumerable universes in each and every pore of your body and this Divinity was residing in my womb? Who can believe this? As the realisation of the mother grew, the Lord smiled.

I have heard this from the saints that the mother turns her face away! The Lord asks, 'I have come to you and you are turning your face away, why?' The mother says, that I am glad seeing you and I welcome you, for you have blessed us! But, I am sorry to say, you have not kept your word! You had promised that you shall come as a son, but here you are in the form of our Father! You are not in a human form, instead you are in your four armed form! The Lord asks then please tell me, how do I become human? The mother now teaches the Divine how to

become human! 'Bhaarat' is indeed blessed and blessed is this mother of my 'Bhaarat' who is teaching the Divine to become human! She says, remove two hands. The Lord instantly becomes two armed. The mother says that now you look human but not a son, you look like the Father! The new-born baby is very small so become small like a new-born. Going on becoming smaller and smaller, He turns into a new-born child. Bhakti possesses this power! Knowledge makes us grow or expands our horizon! Whereas, Bhakti reduces this expanse to fit in her lap, this is the effect of divine love! The Lord asks that is it fine now? The mother says that you are just like a new-born but are speaking like a grown up! The new-born baby cries, so start crying! 'Suni bachan sujana roddan thaana'. Hearing the accomplished words of the mother, Hari started crying! Hear the wail of a new born from the chambers of Mata 'Kaushallya' the other queens ran, absolutely dazed because Mata 'Kaushallya' did not complain of any labour and how come we are hearing the baby cry?

All the queens and the handmaids came running filled with amazement. The Mother is immersed in the sea of emotional bliss! Baby 'Raghavendra' is crying! Seeing Brahman, they were filled with 'Bhram'! Now, who shall extricate us out of this 'Bhram' or delusion or this mystery? For this, we require our preceptor, who alone can reveal the truth or remove this disillusion. A few of the handmaids run to court to inform the king, 'Maharaja! Badhai Ho! Our Mata 'Kaushallya' has given birth to a Divine child! The king first felt the 'Brahmananda'. This word 'Brahmananda' is used by the 'Gyanis', but 'Paramananda' is the word of the 'Bhaktas'. Maharaja is in a hurry to find out the fact! He immediately asks the courtier to inform Guru 'Vashishtha', only He has the answer! 'Guru hee upaaya! Guru 'Vashishta' arrives and confirms that Maharaja! You are indeed blessed. Whatever you were waiting for, has finally arrived. The Divine himself is in the lap of Mata 'Kaushallya'. Hearing this, Maharaja 'Dasaratha' was immersed in 'Paramananda' and asked the royal band to start playing! Let the music begin! Entire 'Ayodhya' was filled with bliss and congratulatory greeting were being exchanged. Today, from this 'Vyasspeetha' of London, I extend my greetings to all of you on this auspicious occasion of 'Ramjanma'!

Mata Bhawani is telling Lord Shiva that by seeing His Divine play and by hearing His Divine glories, my mind was confused, what is the greatness of this Divine character? Please narrate it to me! From this point, a 'Mahimna' starts. The Divine play or the 'Charitra' is to be seen whereas, the greatness has to be heard. You cannot see the greatness, in fact it is invisible! You can just feel or experience it. When we go near the 'Sadguru', you don't see peace, instead you experience it! What I mean to say is that the greatness cannot be seen or measured, you can only feel it!



## Ganga is the 'Bhakti-Dhara', or the 'Prema-Dhara'.

'Baap'! Just now, 'Harish Bhai' informed us that from the 700<sup>th</sup> Katha at 'Kailash' we have started this effort to concise and edit each and every Katha and publish it as the booklet of the 'Rama Katha'. Our very dear 'Nitin Bhai Vadgama' and his entire team are involved in this voluntary service and they all are working with selfless dedication. Continuing this exercise serially, the Katha recited at 'Kamijala', the 'Bhaanteertha' at Gujarat, 'Manas-Raghuvansha', and the concise edited booklet was released to be distributed as 'Prasad'. I express my happiness for the same. 'Nitin Bhai' keeps on emphasising it, Harish Bhai also mentioned it and I too would like to clarify once again that it is the 'Prasad' distributed free of any charge! It is only and only and I repeat only 'Prasad' which is given to all those who are desirous of having it. The modalities of obtaining it have already been announced many a times however, for those who are new and would like to receive the same regularly can contact the people here after today's Katha for the necessary details. I once again express my pleasure for the same!

As per the daily routine, Respected 'Bapa' presents the gist of the previous day's Katha in English. 'Bapa', my 'Pranams'! Yesterday evening, we had a classical music program. 'Kaushiki Chakravarty' sings beautifully and she is growing to be an accomplished singer. It was a very 'Satvic' program and she was singing very elegantly and with piety. There was no trace of 'Rajoguna' anywhere, it was just divine music. I express my utmost happiness for the same. At the beginning of yesterday's program, 'Bahen Meera' presented a beautiful dance performance on the 'Shiva-Stuti' from the 'Ramcharitmanas', 'Jai Rama Ramaa Ramannam samannam| Bhava taap bhayakul paahi janam'. I express my joy! 'Khush raho Baap'!



There is a beautiful question, 'Bapu'! During the course of the Katha you had mentioned that Krishna is 'Kaathiawadi'. The questioner has put across his single pointed faith or 'Ananyata' very sensibly and with humility. I bow down respectfully for this! He has asked the question in chaste Hindi, he asks, 'Bapu'! We are 'Brijwasis', why are you snatching away our Krishna from us? On that very day or on another occasion you had said that at Mathura when the 'Thali' was placed before Him, Lord Krishna had tears in His eyes because He remembered the 'Gorasa'. This proves that He is one with 'Braja', then why are you making Him a 'Kaathiawadi'? He further says and maybe out of his faith, 'I wonder whether the words spoken from the 'Vyaaspeetha' will not turn out to be true?' No, not at all! When I say, my 'Talgajarda's Rama', it does not mean that He is not of 'Ayodhya'. Rama belongs to one and all! But, I have my own personal propriety or right! In fact, the later part of His life, a considerable period He had spent in 'Dwarika'. 'Soor' though says that Lord Krishna had said, 'Oodho! Brijva bisarat naahi'. I can't forget 'Vrindavana'! The 'Brijwasis' or the saints of 'Braja' have this firm belief that though He might have gone to Mathura or 'Hastinapur' or 'Dwarika' or anywhere else, Shree Krishna never left 'Vindavana'. If I go by this belief that He has not left 'Vrindavana' then what will happen to my 'Dwarika'? Even I have the right to ask!

The totally surrendered devotees of Lord Rama believe that after reaching 'Chitrakut', the Lord never left! Then what about accomplishing the objectives of His taking an Avatar? This is one's personal belief and each and every one has the right to it! So, you need not worry but I would like to add that Saurashtra looked after Him very well! Even to this day, there are some communities in Saurashtra who started wearing black clothes after the Lord's departure and still continue to do so! You may ask, why? Their answer is that we are still aggrieved by the Lord's departure! The unmarried girls also wear black clothes because they are saddened by the Lord's departure. So, Krishna belongs to the entire creation. The 'Golokwasis' can very well claim Krishna to be theirs! The people of 'Vaikuntha' can say that Krishna is ours. If the land could speak then 'Kurukshetra' will say that 'Yogeshwara' is ours! So, please don't be unduly perturbed by it because this is one's personal devotion or belief.

Where to be born is not in our hands but one can to some extent say that the nirvana is in our hand! If we see Krishna as the greatest human being or a unique personality then He might have been born anywhere but He chooses the Nirvana in the land of 'Kaathiawad'. Therefore, please don't fret over it, Krishna belongs to one and all. He is omnipresent and is present in every one in equal measure. The Divine or the 'Buddha-Purusha' cannot be enclosed in your frame alone! Every individual has an independent or a personal 'Darshan'. Everyone is free to say that Hari is mine! In UP and Bihar, they sing, 'Govind mero hai, Gopal mero hai'. Then what will happen to us? Is He not ours? He is of one and all! I spoke in my personal capacity that Krishna is 'Kaathiawadi', this in no way means that He is not a 'Brijwasi'. I give full respect to this 'Pada', 'Oodho! Braj bisarat naahi'. This is not a statement of any stupid fool but it is the submission of a 'Krishnaarpit chitta'!

Establish a personal relationship with the Lord. The flower can be of your garden but the fragrance can't be imprisoned in your garden! The flower has grown in your garden but if 'Pawanputra' spreads it all over the world then it does not belong to one individual, it becomes universal! Please keep your emotional attachment of 'Braja' intact, but Krishna belongs to the entire creation. No one can claim any sole right over Him. Krishna is not the oxygen supply of the aircraft that when there is loss of cabin pressure, you pull the mask to cover your mouth and breathe! He is the life breath of the entire creation. We can take in only that much depending on the capacity of our lungs and how much we can breathe in!

'Krishna-Prema' is the entire whole, whereas we all are fragmented! Some as Hindus, others as Sikhs or Moslems or Christians, this sect, or that sect! There are different sects created by the so called religious leaders who are doing this condemnable act of breaking the 'Param-Paavan' traditional flow! The Katha should be done every year so that whatever possible, can be protected. If any one comes and tells you that your Krishna is very small, our Lord is bigger and much more powerful than Him then please don't believe in this rubbish. I am saying this with assertion, please listen! Whomsoever you believe in, our 'Pranams' but what do you know about Krishna? What do you know of Rama? You are still a little baby, being rocked in the cradle with a lullaby! Please think!

Everyone is free to choose his/her path, no problems! But, please don't undermine others. I respect Islam but that does not mean that I am transgressing from my roots or the eternal beliefs! I feel everyone to be my very own! When someone tries to break your original flow or eternal belief then please ask him/her that kindly show me, which scripture says so? On what basis do you say that Rama or Krishna are ordinary mortals and you try to denigrate them? Everybody is free to have his/her own personal God! But to claim that only your God is the Almighty and the rest are non-entities is wrong or it is hypocrisy! When we see all this going around then it seems that we have become so small and shallow! Please stay united! If you see any place of worship, offer your respects, but why do you clash with one another? Or, if the person is non-combative then why are you trying to break him? Please don't mistake generosity or humility to be a weakness! Generosity has its own valour! This valour is not offensive, it is very humble!

'Rumi' says, never say that you are a drop of the ocean but say that the drop contains the ocean in its entirety. 'Chiddananda roopaha Shivoham Shivoham'. Our thinking is very small or shallow! Whatever be your 'Ishta', or your path, welcome; how does it bother me? But, we must remain united! Honour the country you live in and be proud of it too but don't forget your Indian roots! Just to portray a false greatness, you denigrate Rama or Krishna? I have observed this in many sects that their principal person or the founder says that Krishna is our principal deity. But, their followers say that Krishna is ok, nothing great! Whom are you trying to fool? If I ever wanted to initiate people then I would have overtaken all of them in so many years. I love without changing the other person, as he is! How does it matter to me?

Na koi Guru, na koi chela|

Meley mein akeyla, akayley mein mela|

So, the Supreme Personality of Godhead belongs to one and all. The sky belongs to each one of us. The Sun, the Moon, this Earth, belongs to everyone. In the same way, Krishna is of all of us! Therefore, I respect your feelings and offer my 'Pranams'! You have indeed asked a very nice question.

Now, let us proceed with the 'Manas-Mahimna'. The 'Manas' sings the glories of different elements or Divinities, so let us try to study a bit more.

Sachivahi anujahi priyahi sunaai|  
Bibudha naddi mahima adhikaai|

Lord Rama is speaking. On the journey of His exile, He has reached the banks of the Ganges. There are three people accompanying Him. 'Sumanta' has come as the charioteer to take them to the forests. On the banks of the holy Ganga, the Lord himself is narrating the greatness of this sacred river to Shree 'Sumanta', Shree Lakshmana and Mata 'Sita'. See, this is the holy river, Ganga! A monkey in the form of 'Angad' says in the court of 'Ravana' that Ganga is no ordinary river, the 'Kalpataru' is no ordinary tree and the 'Kaamdurga' is no ordinary cow. The one who has burnt down your Lanka, Hanuman is not an ordinary monkey! Amrita is not an ordinary drink!

In appearance, the Ganga is a river but its greatness is amazing! Ganga is the symbol of our recognition to the entire world. Ganga is getting polluted and contaminated day by day! It is indeed very great, for the Lord himself extolls its greatness! 'Tulsiji' talks in great detail about the Ganges in the 'Vinay-Patrika'. Please remember this that Ganga is very dear to one and all. Shree 'Ramanuja' has written a 'Stotra' on the Ganga, Maharishi Valmiki has written and Shree 'Shankaracharya' would get ecstatic seeing it! Ganga represents our eternally flowing tradition. No one can ever undermine its intrinsic purity. 'Goswamiji' writes a 'Pada' about the greatness of the Ganga, 'Jai Jai Bhagirath nandini'.

You may question that how did Shree Rama know about the greatness of Ganga? During His exile, He has reached the banks of the Ganga for the first time. Has He been there before also? After granting salvation to 'Ahilya', Shree Rama proceeds towards 'Janakpuri' and while walking along with Maharishi 'Vishwamitra', He specifically asks him two questions. First, when He sees the stony image of 'Ahilya' lying in the middle, He enquires, whose ashram is this? Whose is this stony image? The second question He asks when they reach the banks of the Ganges, please tell me, which river is this? On this question, Guru 'Vishwamitra' smiles and says that the river which has emanated from your Divine Lotus Feet, you are asking me to tell you about it? 'Nakhnirgata munibandita trailokapaavan sursari'. So, Lord Rama is telling Shree 'Vishwamitra' to narrate the greatness of the Ganga, how did it come into existence? When did it

emanate? Who got it here? 'Gadhhiputra Vishwamitra' narrated the entire Katha of the 'Ganga- Avatarana' to Lord Rama!

The entire clan had to be emancipated, so many thirsty progeny of 'Sagar' had to be quenched. 'Hey, 'Raghav'! Generations after generations, came and went, but who shall redeem them? In the end 'Bhagiratha' did severe penance and Ganga agreed to come down to earth. Ganga said that I shall flow down to earth but who will hold me or shall bear my force? My flow is very strong and it will come down from a great height. If the flow is not checked it will pierce the earth and enter the nether world. If there is someone who can bear this force and hold me, I am ready to come down. Someone, capable enough to tame its ferocity is needed. 'Bhagiratha' moves ahead towards the Himalayas and stood at the foot of Kailash. He thought that only Lord 'Mahadeva' can solve this problem. He prays to Lord Shiva and continues his penance to appease the Lord.

'Ashutosh Bhagwan' Shiva was pleased. When He looked down the valley, He saw 'Bhagiratha' praying. Lord Shiva lovingly asks him, 'My child, what do you want?' He says, 'My Lord! For the emancipation of my ancestors, Ganga is willing to come down but she says that the earth will not be able to bear its force, so she wants somebody to take it over first and then release it on earth'. Lord 'Mahadeva' represents the ego of the entire creation. As the fierce flow of Ganga came down with a huge force, in today's parlance its magnitude was even greater than a hundred thousand tsunamis put together. Lord Shiva opened His matted locks and spread them over as if it was a huge cup! The moment Ganga entered the matted locks of the Lord, He tied it to form a bun on His head and He sat down to meditate. After quite some time, when He opened His eyes, He saw 'Bhagiratha' standing with folded hands and He asks him, 'Bhagiratha'! Ganga has come down, now your problem must be solved?' 'Bhagiratha' says that it has come but it is tied in your matted locks! Kindly release it, my Lord! Ganga was also feeling suffocated within! On hearing these words, the Lord just loosened His 'Jata' and through one strand, Ganga started flowing on the earth. Ganga begs the pardon of the Lord. After coming to you, why are you sending me away? Where else do I have to go my Lord? Lord Shiva says that follow 'Bhagiratha', that shall be your path!

'Bhagiratha' is leading the way and Ma Ganga is following him. From 'Rishi Kesha' on to 'Hardwar' it is flowing, in between a Mahatma was sitting on the path of its flow. Now, wherever you place the lamp, it shall illumine that place. 'Bhagiratha' pays his obeisance to the Mahatma and says that 'Maharaj', how come you are sitting here? Kindly give us passage. The Mahatma says that why should I move? Who is coming? 'Bhagiratha' says that Ganga is coming. The Mahatma says, just ask her to bypass me and flow on! Ma Ganga feels that who is this Mahatma sitting right in the middle? She did not pay any heed to him and the Mahatma held it within his thighs. When 'Bhagiratha' looked back, he did not see Ganga anywhere! He was again faced with a new problem. 'Bhagiratha' fell at the feet of the Mahatma and the compassionate saint released the Ganga. The one who labours or toils is 'Bhagiratha'. In the world all those who labour, the Ganga shall emancipate their families. In this way, Ganga proceeds further. This is the glory of the Ganga which 'Tulsiji' has recited.

Jai jai Bhagiratha nandini, muni Chaya chakor-chandini,  
Nara Naag bibudha bandini, jai Jahannu balika|

Now, let us see the spiritual side of it. 'Tulsiji' says that Ganga is Bhakti, 'Premdhara' or the 'Bhaktidhara'. He has said that the Katha is Ganga, bhakti is Ganga, 'Preeti' is Ganga. The Ganga in the form of Bhakti stays in Lord Shiva's mind. He opens up His matted locks only in front of a worthy recipient, it is not available to everyone. Any one, who is worthy and is capable, Lord Shiva grants the Bhakti to him/her.

Lord Shiva is the giver of Bhakti as well as 'Mukti'. But the one who attains this Bhakti by the grace of the Lord then he should make it public like what 'Bhagiratha' did, don't just enclose it within the four walls of your house. 'Vinobhaji' used to say that we should have collective prayer, collective farming, collective labour and collective education. 'Bhagiratha' made his Ganga available to one and all. He expanded it so much that its expanse went and merged itself in the ocean. Bhakti means that any knowledge you attain out of Lord Shiva's grace or you have got it from any scripture or from your Guru or from any cave, but please keep this in mind that whatever art or the wisdom or expertise you get, it is only and only as Shiva's Prasad. It should be distributed. 'Sadvidya' should be shared, anyone who needs it, must be given! Even if a few drops, share it with everyone!

The one who has attained Bhakti as a boon by the Divine grace of Lord Shiva then this Bhakti is the 'Sanjeevani'. The one who chants the 'Rama' mantra or repeats two 'Chaupaais' or reads a shloka of Shrimad Bhagwat or a nice poem or an article, all of them will act as the medicine for regaining consciousness. That is why I say that they are the 'Sanjeevani' or the magical herb to bring us back to life! It might sound a bit exaggerated but whatever I say, I take full responsibility of my words. The Rama Katha should take place. The 'Bhagwadkatha' should take place! Healthy discussions must be encouraged. Reading or recitation or writing or a discussion of anything noble or virtuous should be done. All virtuous deeds or actions must be encouraged.

'Tulsiji' calls the Rama Bhakti as Ganga, the Rama Katha to be Ganga, 'Sakal loka jaga paavani Ganga'. Lord Rama narrated the greatness of such a 'Bibudha' river Ganga. In this way, the 'Manas' recites the 'Ganga-Mahimna'. After that, when the Lord comes to 'Chitrakut', then the glories of 'Chitrakut' are sung. 'Chitrakut' is indeed wonderful! Its greatness is boundless! The Lord comes to Shree Valmiki ashram. He asks the learned sage that please tell me such a place in the forests where our presence will not disturb any Muni, birds and animals. 'Valmikiji' says that I can indicate the place to you but first of all please tell me that place where you are not present? You are omnipresent, the all-pervasive Brahman, you manifest in the entire creation! Then Shree Valmiki indicates fourteen spiritual places whose heart is like this, the mind is like this and the last one in this list of fourteen he says that the one who never wants anything in life ever and loves you naturally! It could also be interpreted in this way that because of having a natural pure love for the Divine, he does not desire anything, kindly stay in his/her heart or make it your abode! It is a very beautiful direction!

Maharishi Valmiki is reciting the glories of 'Chitrakut' in front of Shree Rama. Hey, 'Bhanukul Nayak'! I shall indicate the places suitable for you to stay. It is called 'Chitrakut-Giri'. Please go and stay there! 'Maharaj'! It is a beautiful mountain amidst the forests inhabited by birds and animals. A clean and a pure river flows there. 'Atripriya nija tapa bala aani'. The reason I stopped at this point is to highlight that the descent of the Ganga can not only be done by a man but a woman of my land is equally capable in doing it! 'Bhagwati Anusooya'

is the proof! The mother of my land 'Bhaarat' is capable of enabling the descent of the Ganga. She does it with the power of her tapa in no time! There, it took generations for 'Bhagiratha' to be able to get it on earth. One tributary of the Ganges emanates there known as 'Mandakini', 'Jo saba paatak potak daakini'. On one hand we are singing the glories of Ganga and here, the 'Mandakini' is being called a 'Daakini'! It is being called so because she devours the sins of the people or in other words, she eradicates the sins of an individual by washing them away or by devouring them.

I have mentioned this many a times that our scriptures say, when the 'Buddha-Purusha' has a meal at a person's place then he is not eating the food but he is eating the sins committed by generations of that person, this is the principle or the rule. Now, the times have changed. In olden days, why would people welcome the Sadhus or Mahatmas to eat at their place? I am not meaning a particular caste only but anyone, who has the traits of a sadhu or a Brahmin, even if that person is a Dalit, it doesn't matter! Anyone, having saintliness or is very virtuous, if they have a meal at our place, then they eat our sins! If an enlightened Fakir has 'Bhiksha' at our place then why does the entire family feel delighted? One feels delighted only when the sins are removed. Even to this day, we see in the villages that the Sadhus or Brahmins are fed by the simple village folks, the principal thought behind it is this! Their faith is firm and it does fructify, Sahib! The food that is served, it is, 'Annam Brahmetti vyajaanat'. It is Brahman! I would like to say that in our Saurashtra, all the 'Anna-Kshetras' run by the saints and sadhus are in fact not 'Anna-Kshetra', they are the living or real 'Brahma-Kshetra'. Because, the Upanishads declare that the Roti or 'Anna' is Brahman. 'Ramesh Bhai', feeding people is a very great service and is indeed a very glorious act! I am glad that you are doing it! It is a great service!

Ammey toh samandar ullechyo chhey pyara,  
Tammey fakt chhabchhabbiyan keendha kinarey|  
Ammoney malli chhey jagaa motioma,  
Tammoney fakt budbudda ollkhey chhey|  
Parichaya chhey mandirma devoney maaro,  
Anney masjiddoma Khuda ollkhey chhey|  
Nathi maarun vyaktivta chhanu koithi,  
Tamara prataphey baddhan ollkhey chhey|  
Iss sey badhkar aur kya miltti daddey wafa,

Hum tumharey naam say duniya  
mein pahachaney gayye hain|

Here, the 'Shaayar' is talking about an honest  
applause, not just an artificial appreciation!

Kaissa pyaar, kaissi chaahat, mein bass ek zaroorat hun,  
Poojo, toddo, kuchh bhi karo,  
abb mein bass patther kee moorat hun|

-Deepti Mishra

'Deeptiji' presents the 'Darshan' of today's society, in this 'Sher'. When I was reading it, I was reminded of 'Ahillya'! The manner in which 'Tulsi' has pictured her in the 'Manas'. I offer myself completely or am totally surrendered at the Lotus Feet of this great Saint! Please, try to understand me. To look for beauty is fine but to get lost while searching it is very harmful. Which mind does not seek beauty? Do not be boastful! Who is not thirsty for rasa? What does your honesty say?

'Indra' comes down on earth in search of beauty. Seeing the rare and the sublime beauty of 'Ahillyaji', he gets attracted. You all know the Katha that he takes the form Gautama Rishi and goes in front of her. In the 'Arannyakanda' also we see that 'Ravana' takes the form of a sadhu and goes to abduct the shadow 'Sita'. Somehow, by this it seems that the garb of the sadhu is very successful in deceiving people! This does not apply to the true Sadhu! Just an outward appearance of the sadhu is good in hoodwinking the people. That is why, the evolved Sadhus say that the attitude is more important than the appearance. I would like to repeat it once again that it is good to reduce your thoughts slowly and gradually or have a sense of control over them but enjoy life within the moral boundaries of decency! By the grace of the Guru, the one who is having enlightened thoughts, his/her behaviour will automatically be modest and decent!

In the remaining time at our disposal, let me take up the Katha a little. Yesterday, all of us celebrated the birth of Lord Rama by reciting and hearing that vast Katha in short. 'Ayodhya' was blessed with four princes, Rama, Lakshmana, Bharat and 'Shatrughna'. Avadh is immersed in divine bliss! 'Manaskaar' says that the festivities continued for a month, as though the Sun didn't set for a month! The entire 'Ayodhya' was so immersed in the Divine bliss that they didn't realise how a month elapsed? As though, the day was as long as a month! The intellectuals will surely argue that how is it possible? My

simple explanation is this that even in the present age and time, how fast the period of divine bliss or ecstasy passes, we don't realize! It has been my experience always that during the Katha, how the nine days pass, there is no clue, it seems that we just started the other day! The four hours of Katha each day, they just pass in a jiffy, we don't even look at our watches! If this can be our experience today then, when Lord Rama the embodiment of 'Param-Ananda' would have incarnated, it is not surprising at all!

The auspicious time for the 'Naamkaran-Sanskara' arrived. 'Maharaja' requested his preceptor to kindly decide a suitable name for the four Princes. A grand celebration took place. 'Bhagwan Vashishtha' names the four Princes of 'Ayodhya'. Having the Divine 'Darshan' of the son of Mata 'Kaushallya' in her lap, Guru 'Vashishtha' says, the one who is the ocean of Divine bliss, who is the embodiment of happiness and is the omnipresent Brahman, this Divine child will provide Ananda, 'Virama' and 'Vishrama' to the entire creation, I name Him Rama! Who has the complexion of Rama, his nature, humility and is similar to Rama in every which way, the son of 'Kaykayei', he shall nourish and look after the creation, he shall be the redeemer and not an exploiter, which is why I name him Bharat. The two sons of 'Sumitra', one whose name will eradicate animosity or envy, I name him 'Shatrughna'. Not the destruction of the enemy but to destroy envy, not to destroy the oppressor but to destroy oppression and instead of defeating the opponent, to eradicate opposition. The second son of 'Sumitra' who is the embodiment of all the virtues, who is very dear to Rama, the upholder of the world, I name him Lakshmana.

My 'Vyaaspeetha' has been saying this every time that for the person who wants to chant the 'Harinaam' or the Rama 'Mahamantra', this is a three-fold instruction for the same! If we chant the 'Ramnaam' then you and I should keep this in mind. First, the person who chants the 'Ramnaam' should not exploit anyone. As far as possible, we should try and nourish others. Fulfil others! I think that the name Bharat indicates that one should help others to be verdant with divine love. Second, even if the other person is envious or harbours animosity, you should not treat him as your enemy instead, try and remove the envy. The one who wants to do 'Bhajan' should eradicate all envy, ill-feelings or malice. With learning from Shree Lakshmana, like he upholds the entire world, we should



Manas – Mahimna : 8

The 'Manas' not only extolls the glory of Shree Bharat but goes a step further to talk about His Supreme Glory!

also try to uphold or support as many in whichever way possible. We can't make a school or college but if there is a poor student then pay his fees, buy him books, support him/her to study, this in my opinion shall be the greatest usefulness of chanting the 'Ramnaam'. We cannot run a big 'Anna-Kshetra' but we can go and serve there. We should try and do whatever we can in any way that we are capable of doing!

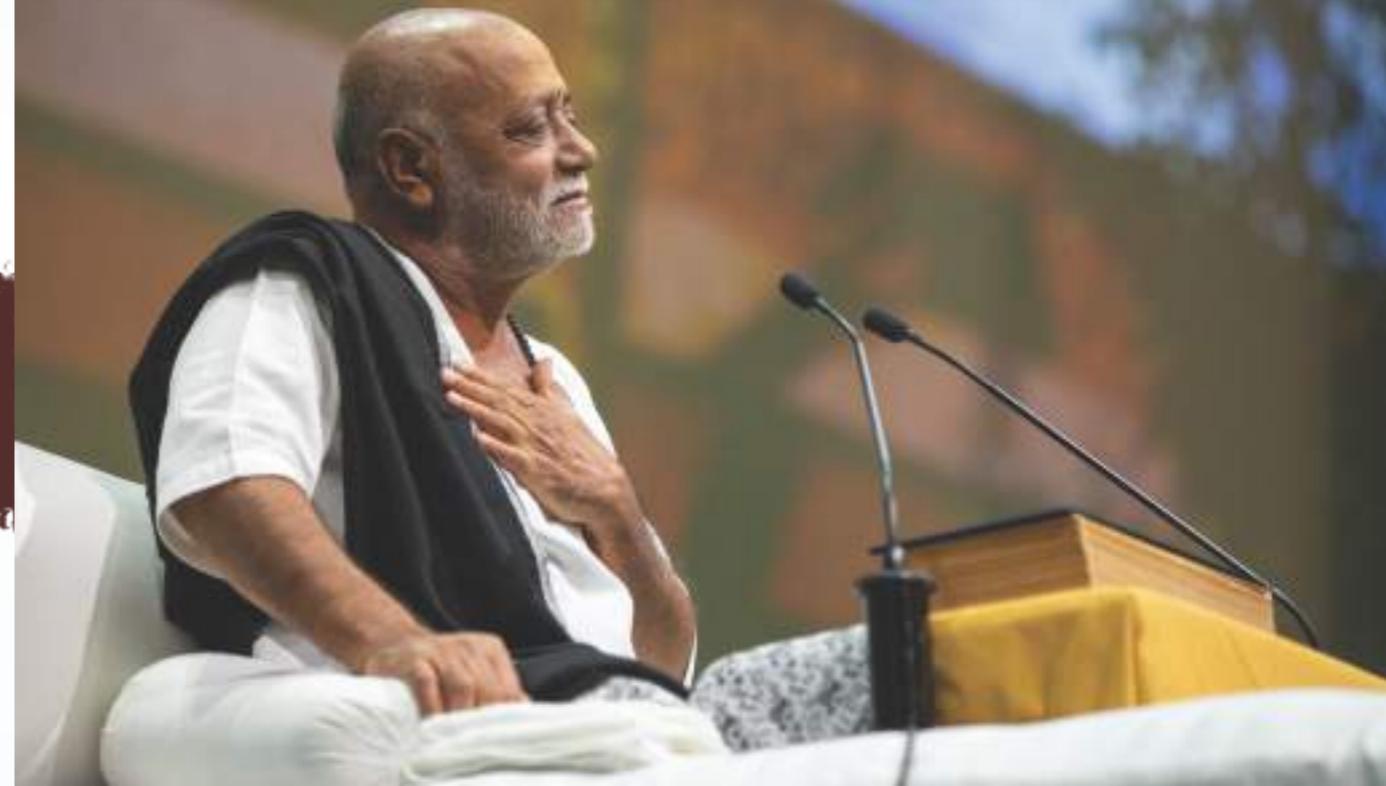
Days passed! The Lord's 'Leelas' or His Divine play goes on. The 'Chooddakaran-Sanskara' is done. This is followed by the 'Yagyopaveet-Sanskara'. The four brothers go the 'Guru Kul' to attain knowledge. In a very short time, they could grasp what was being taught to them. The Vedas are His breath, what is left for Him to study? But, He wanted to tell the world that education is necessary. Whatever the brothers had learnt, they practised it in life.

At the 'Siddha-Ashram' in 'Buxar', 'Vishwamitrajii' would do his 'Japa', 'Tapa' and 'Sadhana'. The demons 'Mareecha' and 'Subahu' used to trouble him. Shree 'Vishwamitra' decides to go to 'Ayodhya'. Reaching there, he bathes in the holy 'Sarayu' and goes to the court of Maharaja 'Dasharatha'. The King, respectfully bows down to the great sage and says, how can I serve you? The sage says that I am troubled by the demons. They obstruct my austerities, penance and defile my 'Yagna'. I have come to beg to you that please hand over Rama and Lakshmana to me! The Maharaja was upset with this demand but after Guru 'Vashishtha' explained to him, he agreed to hand over his sons to the sage. The two Princes follow the sage to his ashram. Seeing them coming, 'Taadka', the mother of the demons runs to attack them. Shree Rama

fires one arrow and instantly liberates her. The next day morning, the 'Yagna' begins. Both the brothers are alert and are guarding the 'Yagna'. 'Mareecha' and 'Subahu' come to defile the 'Yagna'. With a fire bolt, 'Subahu' is liberated and with a blunt arrow, the Lord flung 'Mareecha' away on the sea shore. The two brothers stay there for a few days. After a while, Guru 'Vishwamitra' says that since you have set out to protect and fulfil the 'Yagnas', two more await you! Firstly, 'Ahillya's Yagna' of patience needs to be fulfilled and the second is Maharaja 'Janak's Dhanush-Jagya'. Hearing this, the Lord leaves along with Guru 'Vishwamitra' and Shree 'Lakhana'.

The 'Padyatra' moves ahead. On the way, they see an ashram. It was totally barren, there were no birds or animals, nor any living species, not even a blade of grass, nothing. An eerie silence covered the entire ashram. Lord Rama enquires about it and Guru 'Vishwamitra' narrates the entire Katha. This is the ashram of Rishi Gautama. This stony figurine is 'Ahillya', his wife! Because of a curse, she has turned into stone. Hearing her suffering, the compassionate Lord grants her salvation. There are many 'Vichaaraks' but hardly any 'Sveekaaraks'! The Lord is a 'Vichaaraka', 'Sveekaaraka' and an 'Uddhaaraka'! After the redemption of 'Ahillya' the Lord proceeds further. Seeing the holy Ganges, the Lord enquires about it and hears the Katha of Ganga's descent. He takes the holy dip in the Ganga and gave 'Dakshina' to the 'Teertha-Devtas'. The Lord reaches 'Janakpuri'. He puts up in the 'Amrakunja'! Maharaja 'Janak' hears about their arrival. He makes arrangement for their stay at the 'Sunder-Sadan'. They have lunch and take some rest. I too shall now leave you to go and have your lunch. If you are destined, then surely, you shall get some rest!

In appearance, Ganga is a river but its greatness is indeed wonderful! Ganga happens to be the symbol of the recognition of our 'Bhaaratvarsha' on this earth and in the entire world. Ganga is getting polluted and contaminated day by day! Ganga is very glorious because Lord Rama himself has sung its glories. 'Goswamiji' says that Ganga is Bhakti, it is the 'Premdhara' and the 'Bhaktidhara'. 'Tulsiji' says that Katha is Ganga, Bhakti is Ganga and 'Preet' or divine love is Ganga. But this Ganga in the form of Bhakti only resides in the 'Manas' of Shiva. Lord Shiva opens just one strand of His 'Jata' in front of a worthy recipient. It is not available to anybody or everybody. Only the ones who are worthy and have attained some capabilities to assimilate it, Lord Shiva gives it only to such a deserving person.



be handed over to the PM of country, Respected Narendra Bhai Modi, at Delhi. In case he is preoccupied and an immediate appointment is not available then as per his convenience, someone from Delhi shall go and hand it over. There is no question of any quantum here but the faith which all of you bestow on the 'Vyaaspeetha', may 'Allah' bless us to uphold this trust, always! That is why, I express my happiness to all my flowers all over the world and 'Baap! Khush raho! Khush raho! Khush raho!'

Before we enter into the discussion of 'Manas-Mahimna', we met yesterday and our respected elderly 'Kaviraj Jitudanji' beautifully conducted the entire program. Out of the four speakers, our respected 'Ratibapa Borisagar' presented different types of humour and entertained us. After that, our 'Shahbuddin' Bhai also presented his art and entertained us. Then, remembering that date of the month of August, 'Vasant Bhai Ghadhvi' presented 'Meghanni's' thoughts very beautifully. Respected 'Arif' Sahib gave us a very beautiful enlightening guidance. All of them, in their own inimical style gave us immense joy! I express my heartfelt happiness for the same. After that, our 'Anudan Bhai' did the installation of Ganesh in such a way that the entire program went off without any interruption. I don't know whether it is the grace of Ma 'Saraswati' in this twenty first century that all the artists hear each other with so much respect and express their joy, thereby making the entire program so divinely joyful! This is what gives me immense pleasure!

I think that I might have said it here that 'Dwesh' or malice or envy is not the creation of the Almighty, it is the absence of 'Prema' or divine love! Starting from the installation of Shree Ganesh, 'Lalita Bahen' went on to 'Ranaji ney kehjo, pachha jher mokalley' then moving onto 'Milley sur mera tumhara', with a 'Satvic Bhairavi', she concluded in a very pious manner. 'Aap sab bahut khush raho!' Such a wonderful environment was created that from 'Atha to Iti', all of you filled us with a divine joy! The Katha is for nine days, everyone goes away after the Katha but if all of you would not have come, then who would have given us this divine pleasure every evening? You all have adorned and decorated our evenings so beautifully! Everyone is feeling very happy! My joy knows no bounds! I thank you all again and again from my heart. Now let us enter into our topic, 'Manas-Mahimna'.

Mahimnaha paaramttee param vidusho yaddya saddrishi Stutir Brahma deenamapi tadavsanna stvai giraha| Athavaachyaha sarvaha svamati parinnama vaddhigrunna Mamapyesha stottrey Hara nirapvaadaha parikaraha||

By the grace of the Guru, let us proceed with our 'Satvic & Tatvic' discussion of 'Manas-Mahimna'. The 'Manas' recites the greatness or glory of these elements. Out of all, there is a lot of emphasis on the glory of Lord Rama. The greatness of the 'Ramnaam' is far greater than Shree Rama himself! Another character who enjoys a very special place in this list is Shree Bharat. 'Tulsiji' could not restrain himself in narrating the glory of Shree Bharat. Whatever comes to my mind, let me take it from there.

Bharat maha mahima jalraasi|  
Muni matti thaaddi teer abala si||

The 'Manas' sings the glories of twenty seven elements or divinities. But, when 'Goswamiji' begins to sing the glories of Shree Bharat, he says that it is not just 'Mahima' or glory, it is 'Maha-Mahima', or the supreme glory. 'Tulsi' has not left anything untouched! He has gone to the extent of singing the glory of 'Moha' or attachment. 'Bharat' is not attachment, he is the embodiment of 'Param-Prema' or pure divine love! Our scriptures talk about 'Moha' very objectively with an impartial point of view. So, where there is 'Vishuddha-Prema' or 'Param-Prema', then it is not just glorious but it is the ultimate glory!

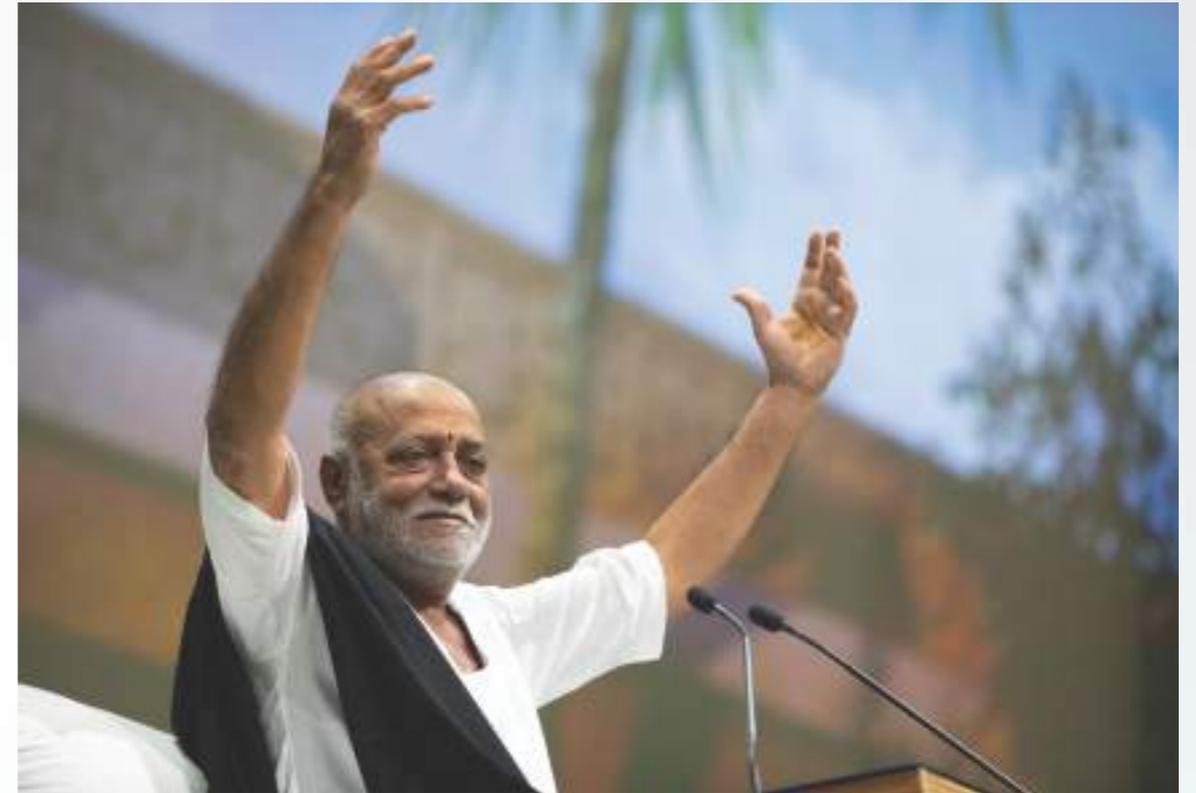
When I study the 'Manas' with my 'Talgajardi' eyes then by the grace of my Guru, I am able to see some distinct features of Shree Bharat's glory. First, there is the glory of his Bhakti, the glory of his 'Rati' or divine love, the glory of his 'Neeti' or values or policies, the glory of his word, the glory of his renunciation and while renouncing, he exudes the light or a flow of divine happiness! They are all presented either explicitly or obliquely. 'Tulsiji' gives us such beautiful illustrations when Shree Bharat would speak in the assemblies at 'Chitrakut'. In fact more than speaking, he used to be crying! Each and every tear drop was conveying some meaning! 'Jallaluddin Rumi' says the Divine only hears or understands just one language and that is of tears. The confusions or indecisiveness, noise or shrill shouting, all remain outside His doorway, only the tears find entry in that exclusive chamber!

The great glory of Shree Bharat is such a vast ocean that the intellect of Muni 'Vashishthaji' stands dumb struck like a lonely lady standing on the sea shore for the boat to arrive for her to cross over when the tide ebbs! Shree 'Vashishtha', the son of Brahma, when he was offered

to become the family priest of 'Raghuvansha', he turned it down saying that priesthood is a very ordinary or an inferior post. He had this power in him that if we wanted, he could alter the destiny of the person, in other words he could rewrite his destiny! There are many Siddhas who have such divine powers and I have absolutely no qualms in agreeing with it. There have been such great personalities who could alter our destiny, maybe they are there even today but we are unable to recognize them. They shall keep on coming! I am absolutely firm on this fact that the 'Prarabdha' or the destiny can be changed but the 'Niyati' cannot be touched. It is like the 'Vajra-Lekha'! It is an entirely different dimension! Even the Almighty accepts the 'Niyati' and abides by its obligations. If they want then the 'Buddha-Purushas' or the Almighty can alter it but they respect the 'Niyati' and stay away or remain aloof! The one who has faith in 'Bhajan' will say that 'Prabhu'! You also do not want to interfere with the 'Niyati' and we whole heartedly support you for your views and accept whatever you say or decide!

Therefore, there is a difference between the 'Prarabdha' and 'Niyati'. The Siddhas are capable in doing anything they want! Let us just leave it, where shall we go to find such a 'Buddha-Purusha'? Say, we get one but we are no position to measure him! The 'Manas' says, 'Mettata kathin kuank bhaal kay'. 'Tulsiji' says that the 'Ramcharitmanas' is not only a Mantra, it is a 'Maha-Mantra'. The grace or the refuge of the 'Ramcharitmanas' can eradicate the ill effects of one's destiny! I am a witness to that. I am sharing this experience with you all and it is the 'Maha-Mantra' of my life, Sahib! It can eradicate or change one's destiny, for sure! Our 'Nitin Bhai' writes steeped in his divine emotions but has expressed our experiences in his words when he says, 'Pothinney pratapney kyan-kyan poogiya'? When I sit and think about it quietly that if this 'Pothi' of 'Ramcharitmanas' was not there with 'Morari Bapu', then who would have invited me to come to London?

My dear brothers and sisters, the recitation of the 'Manas' and hearing it, is in fact the recitation and hearing



of this 'Maha-Mantra'. I sing the 'Chaupaais', you too sing along, this is the collective repetition of the 'Maha-Mantra'. As a living example or a proof that this repetition or 'Japa' eradicates or removes all the misfortunes, I am sitting right here in front of you all! Only when these misfortunes are removed, one can experience the grace and 'Pothinney pratapney...' Sahib! I try to think about it a lot and at times I am awe struck when I realize that if this would not have happened then where would I have been? I don't feel like talking about these things but I mention it so that your faith and conviction on 'Manas' becomes firm. In the scorching heat of the month of Vesak, we did not have slippers on our feet and while returning from the school at 'Mahuva', the road or the ground would be so hot that I had to skip, hop and jump to walk my way back to avoid the feet from getting burnt! Today, with the eminence or the benevolence of the 'Pothiji', where have I not gone?

So, I was saying that 'Vashishthaji Maharaj' is the person who was capable to alter one's destiny! The evolved thinking of even such a great sage like him seems to be helpless in front of the supreme greatness of Shree Bharat just like a lonely woman, standing on the shores of the sea waiting for the raging storm to calm down and hoping a boat will take her across. Such is the supreme glory of Bharat! So, Bharat's 'Mahimna' is 'Maha-Mahimna'. 'Tulsidasji' writes about Shree Bharat's glory, 'Mittihahi paap prapancha saba'. What has been written, the ones who have experienced it by their faith, only they know! For the rest of us, we just read it and without faith, it will be just a mere reading without any experience.

How glorious is this great 'Shiromani' amongst all the saints! He is the one who bears the yoke of all the dharma. Out of his divine love, he can make an animate, inanimate and vice versa! 'Tulsiji' says that just by doing the 'Japa' of his Divine name, all the sins and their ill-effects are eradicated. Whatever burden we carry of anything inauspicious, we shall be unburdened of it. The Lord says that by repeating Bharat's holy name sins shall be removed, their delusion will be removed, all the misfortunes shall be eradicated, one will attain respect in the society and will experience bliss forever! Someone asked Lord Rama that if the 'Japa' of Bharat's name is so glorious and divinely potent then what 'Japa' do you do? The Lord replied that all the time I only repeat Bharat's name! The entire world does the 'Ramnaam-Japa' whereas Rama himself does the 'Bharatnaam-Japa'.

Because, the divine name of Bharat, removes all that is inauspicious, eradicates the misfortunes and completely destroys the delusion of sin.

So, for doing the 'Japa' of the divine name of this Supreme glorious personality, 'Tulsidasji' has indicated four steps in the 'Manas'. Please remember this my dear brothers and sisters that one of the easiest 'Sadhan' in this age of Kali is 'Japa'. It is also true that we all enjoy the discussion of the scriptures, by hearing and reciting it we feel blessed but the single most important and the easiest means indicated for the present age is 'Japa' or chanting the 'Harinaam'. When we were discussing the topic of the 'Naam-Mahima' in between then also I had mentioned that whatever be the Divine name that you chant, whether it is 'Allah-Allah' or 'Ma-Ma', it makes no difference at all because all are one and the same but the 'Japa' is most important and indeed very glorious. In the 'Manas', 'Tulsidasji' indicates either directly or indirectly that when the 'Japa' is done on the principle of Karma, there is a methodology to it like sit in a particular 'Asana', if you decide to do 1.25 lakhs then keep a count and do it as an 'Anushthana', then there are certain rules and regulations that one needs to follow. This is also one way of doing it that do it as per the norms laid down! When, you do the 'Japa' in adherence of the guidelines then you have to be very careful. So, many people perform the 'Japa-Anushthana'. Fine, even this is a way. The 'Japa' is bound to have its effect! It gives us energy and strength. When you rub the palms of your hands, it starts feeling warm, in the same way, when you are telling the beads of your 'Mala' then your soul feels the warmth of the inner soul power! The more you rub the palms, greater is the amount of heat you feel!

My dear flowers, I am saying this very seriously and with full responsibility, do 'Japa' following the guidelines, do a karma centred 'Japa', no problem! Because it is said, 'Jappat siddhi'! If you do it as an 'Anushthana' then you will have to adhere to all the dos and don'ts attached to it. You will have to have a bath, sit on a clean and a pure asana in a particular posture, etc. etc. These are all the different ways of doing the 'Japa'. If someone just goes on repeating 'Om Namah Shivaaya', he is free to do it but if one wants to do a particular 'Ahushtana' in the month of 'Shravan' then one has to follow all the guidelines laid down, for it to be fruitful.

The second method, do it following the tenets of the 'Gyan-Marga'. To do the 'Japa' after understanding

and knowing all about it is the 'Gyan-Margeeya Japa'. Say, if you have a biggish precious stone but you are not aware of its value, then your children will think it to be a marble and play with it along with their friends. Though, it is very precious but you are ignorant about its value. But if you come to know that its value is 1.25 crores and because of that, you lock it up in your safe, then you will have to go hungry! One has to understand its actual worth! Many people say that what is the use of doing Rama-Rama? You are asking because for you it is a marble to play with! You are free to play with it, if you please? Even if you lose it, it doesn't matter because you don't know its real value! Sometimes, while doing the 'Japa' of 'Ramnaam', you realize that it is a precious emerald but if you just keep it away in your locker, you will die hungry, because you have not understood its true worth! The 'Gyanis' do the 'Japa' by the 'Niroopana' or the evaluation method. The 'Karmakandis' do following the principles laid down, that has its own value!

The one doing the 'Japa' in the Bhakti tradition, will do with a total detachment (Nishkama). 'Tulsiji' has given all the different methods of doing the 'Japa' of the Divine name. So, the supreme glory of the glorious Shree Bharat, doing his 'Japa' is indeed very glorious. One whose glory is supreme then His name has to be very powerful and you are free to take it by any method you may choose, like 'Gyan' or Bhakti or Karma and gradually you will notice the effect, Sahib! Only the one who does, knows! Doing the 'Japa' methodically following the tenets of the 'Karma-Marga' or the 'Gyan-Marga' or the 'Bhakti-Marga', but 'Tulsiji' tells us a fourth way, where there are no dos and don'ts, there is no evaluation, neither with expectation nor without any expectation, the fourth stage is –

Bhaaya kubhaaya anakh aalas hun|  
Naam japat mangal disi duss hun||

'Tulsiji' gives us this freedom. The King who used to love his subjects as his own children then during the times of natural disasters or famines etc. they used to forgo the taxes, in the same way, this age of Kali is the time of a natural calamity, so during this time, 'Tulsiji' gives us this relaxation that even mentally if you think the good for others then you shall attain 'Punnya' or righteousness for it. But, for any reason if you think ill of someone and it being a sin, even then you shall not have to bear the entire burden or the repercussion of this sin. This relaxation has been given but it does not mean that you start doing it!

Having good and noble thoughts for others is indeed meritorious and the fruits shall accrue to you in 'Kali-Yuga' but for any reason, deliberately or non-deliberately ill-will for someone does crop up then you will not be subjected to a harsh punishment for the same.

Our 'Nitin Bhai' has written so many 'Padas' on the 'Berkha' and in one of them he says that when you are all alone and are feeling lonely then the 'Berkha' moves around you as if, it is giving you company! You get this feeling that 'Harinaam' is with me! Leave everything else, just take the Divine Name! Indeed, the Divine Name is very glorious, Sahib! In this age of Kali, the Devine Name has great glory! You have a two thousand rupee note in your pocket and you don't spend it, maybe your nature is a bit stingy, you walk, don't even take a rickshaw, but since you are having the two thousand rupees in your pocket you feel secured that when you are hard pressed, you will use it! In the same way, the one who has the 'Berkha' with him, he too feels reassured and gets the courage to egg on! Many people say that so and so just keeps it in his pocket but never turns it! So what, at least he is carrying it with him that in itself is great! Someday, he will begin telling the beads!

Our 'Manas-Mahimna' is going on and the glory of different elements has been sung. Our 'Gunwant Bapu' has come from 'Saavarkundla'. He has looked up the 'Bhagwadgomandala' and sent me a list of the synonyms of 'Mahima'. I shall like to place them before you. First, the one who has the power to assume the 'Viraat-Swaroop' at will or can become a 'Vamana' or 'Viraat' as He wants. There are eight types of Siddhis, 'Annima', 'Mahima', 'Garima', 'Laghima', 'Prapti', 'Prakamya', 'Ishitva' and 'Vashitva'. Here we see that 'Mahima' is a siddhi. These siddhis are standing around the Divine Lotus Feet of Shree Hanuman. 'Bipra roopa dhari kapi tahan gayauu', he assumed the form of a Brahmin.

Sookshma roopa dhari Siyahin dikhava|  
Bikat roopa dhari Lank jarava||  
Bheem roopa dhari asura sanhaarey|  
Ramchandra kay kaaj savaanrey||  
Masak samaan roopa kapi dhari|  
Lanka chalehu sumiri Nara Hari||

Shree Hanuman has all the eight types of siddhis and one of them is 'Mahima', which has been accepted by the 'Bhagwadgomandala' also. Second, 'Mahima' means 'Upma'. Any incident or any topic or any individual, if you

use the right or similar comparisons to praise him/her then this is 'Mahima'. Third, 'Mahima' means the best 'Pada'. Fourth, the 'Bhagwadgomandala' says that in the 'Puranas', the 'Aditya' named 'Bhag' and his wife Siddhi had a son, who was named 'Mahima'. This means that both man and a woman have 'Mahima'. Like 'Tulsi' is the name of a man as well as a woman. Fifth, the person who is worth talking about or is worthy of praise, means 'Mahima'. 'Charittam Raghunathasya shattkoti pravistaram'. Sixth, greatness or dignity is 'Mahima'. Seventh, fame is 'Mahima'. Eighth, prestige or renown is also 'Mahima'. Influence or vestige is 'Mahima'. Everyone has his/her influence. One's energy, radiance or the virtuous life has its influence that too is called 'Mahima'. The grandeur or greatness can also be because of someone else. 'Peerno mahima aeno poojari vadharey'. The 'Bhagwadgomandala' says that the glory of the Deva is created or enhanced by the priest, this also is called 'Mahima'. Expanse means 'Mahima'. The one who is very vast or in other words very broad minded and has an all-inclusive nature or big hearted, he/she is very glorious. While some are so narrow minded or have a shallow thinking or are short sighted. We have the word 'Gagan-Siddhanta' or lofty ideals! In the 'Stuti' of Lord Vishnu we say, 'Gagan sadrusham meghvarnam shubhnggam'. Prosperity or splendour is called 'Mahima'. Why should anybody's prosperity be criticized? That is their greatness! If one can make a good use or uses the prosperity for the upliftment of the society then the greatness will grow and he is 'Mahimavant'! The best or the greatest means 'Mahima'. So, 'Mahima' has so many meanings and we have just seen a few of them.

'Baap'! In whatever time is remaining, let me take up the Katha a little bit. I shall just touch upon a few topics so that it becomes a bit easier tomorrow. As you all know, I can even recite the entire text in two minutes! It is very difficult to expand but to shorten, it is very easy. The one who's Vairagya has matured or ripened, he can withdraw or shrink instantly! Our Harish Bhai sings –

Paholla pathaara bahu paathrya,  
Havvey tenney samjhiney lejo sankelli|  
Kott ray kayana beli khalbhallya|  
Anggam galittam palittam munddam  
dashan viheenam jaattam tunddam|  
Vridhho yaati grahitva danddam  
tadapi na munjyati ashapinddam|  
Bhaja Govindam bhaj Govindam  
Govindam bhaja moodhmattey||

What 'Shankaracharya' says in a 'Shloka', in the 'Chaarni' literature, the same thing is said in short in their language. As one becomes old, with time, he takes the support of the walking stick or a mast. There may be some exceptions to this rule as well! 'Tribhuvan' Dada never had a stick in his hand. He had the youth of his 'Bhajan'. Though, he used to keep an umbrella when it used to be very hot and he would walk from 'Tarred' to 'Talgajarda' or during the rainy season. In an original photograph of 'Tribhuvan Dada', he is seated with a few Sadhus and there we see him holding an umbrella. He never used a stick. It is quite possible that the one who has become completely devoid of all desires at a very young age, he might not need a stick or maybe, he had a very good health, whatever it is, 'Allah jaanney!

Let me take up the Katha in short. The Lord reaches 'Janakpuri'. He has been put up at the 'Sunder-Sadan'. In the evening He sets out for sightseeing. This is the 'Videha-Nagar'! The people living here consider the name and form to be illusory or in other words the 'Advaitins' stay here but seeing Lord Rama, they all became curious or anxious to know as to who is He? The entire 'Janakpuri' was immersed in the Divine beauty of the Lord. The two brothers return back in time and perform the evening rituals. At night, they have the Prasad. Shree Rama discussed Vedanta with the Guru and then they all take rest. The next day, early morning, the two brothers go to the 'Pushpa-Vatika' to get some flowers for their Guru Pooja. At the same time, 'Jankiji' along with eight of her handmaids comes there for performing the Gauri 'Pooja'. She bathes in the small pond in the garden and goes to the Gauri temple to perform the Pooja. She asked for boons which were as per her worthiness! One of the handmaids had strayed away from the group and goes to see the beautiful garden. She happens to see Shree Rama and Lakshmana in the garden. She runs to inform Ma 'Kishori' that the two Princes who are the talk of the town and you too had enquired about them, they are here! She is leading the way and Ma Janaki and the others are following her. Seeing Ma Janaki, 'Tulsiji' is immersed in the 'Shringar-Rasa' and says-

Kankana kinkini noopur dhuni suni|  
Kahat Lakhan sana Rama hridaya guni||  
A divine sound was emanating from three ornaments which Ma Janaki was wearing. The bangles of her hands, the waist girdle and the jingling anklets of her

Lotus Feet. The melodious sound compelled the Lord to turn in the direction from where she was coming. He was wonder struck! The 'Talgajardi' interpretation is that the bangles are the symbol of surrender. The waist girdle is the symbol of celibacy and the jingling anklets are the symbol of noble or virtuous action. Sahib! When one is divinely surrendered, has self-control or is a celibate and whose actions or movements are virtuous then such an individual exudes a Divine aura all around and his/her presence doesn't need any publicity! The divine sound it reverberates, compels the Lord to look at such a person. The Lord sees Ma Janaki from a distance and holding Shree 'Lakhan's' hand says that she is the daughter of Maharaja 'Janak' for whom such a great 'Swayamvara' has been organized. Seeing her Divine beauty, my pure mind is feeling a natural attraction towards her. Because of the eternal divine love, my mind is attracted towards her! They both see each other! There is such modesty and dignity or nobility seen here! Ma Janaki is just about to be absorbed in the eternal Divine Love between them and that handmaid, who is performing the rule of the Guru, pulls her back and says that we are getting late, let's go!

The Guru controls each and every organ of his devotee! I find this 'Darshan' so endearing! Ma Janaki is immersed in the Lord while her handmaid is pulling her away! She does not want the Lord to become out of sight! She makes excuses to turn around and get a glimpse of the Lord again and again. Like to see the deer or a waterfall or the birds and so on. 'Siyaju' tries to push away the creepers blocking her view and sees Him! Don't just see Lord Rama in the temples, try to see Him in the nature around you! If one is unable to see His Divinity spread all around then he/she will only see the idol or the picture and not the Almighty! Each and every element of the nature is the priest who is slowly trying to remove the veil or the curtain between us and the Almighty. Unfortunately, we are suppressed and are unable to see! Ma Janaki is telling us all this because she is the embodiment of Bhakti and she is telling us to see her in the beauty of the nature all around us. Ma Janaki comes back to the temple of Ma Gauri and recites the 'Stuti' in her veneration. Each and every sister and daughters should do this 'Stuti' –

Jai Jai Girivararaj Kishori|

Jai Mahesa mukh Chanda chakori||





Manas – Mahimna : 9

## The 'Manas' speaks about the 'Manav-Mahima'!

Jai Gajabadan Shaddannana Mata|  
Jagat Janani damini duti gata||

'Hey Jagdamba! Hey Paramba! Teri jai ho! Himachalkanya, teri jai ho! Mahesh mukh Chandra chakori, teri jai ho! Ganesh aur Kartikeya ki Mata, aapki jai ho!' Ma Bhawani was so moved by the devotional love of Ma Janaki that the idol swayed. Just see the 'Bhava'! We all dance in front of the idol but when the idol sways in front of the devotee then who can describe this greatness or devotional fervour? The garland adorning the idol moved and the idol smiled! Certain things are beyond the comprehension of our small minds but they are true! As the garland fell off, 'Siyaju' picked it up and placed it on her head and 'Goswamiji' goes to this extent to say that the idol spoke! The language might be different or one requires a special organ to assimilate it! Yes, the idols do speak but the irony is that even our neighbour doesn't talk to us, even our family members don't talk then how can the idol talk to us? My Ma Janaki prays and Ma Bhawani replies, what is there to be surprised or dazed by it? Ma Bhawani blesses her, 'Janaki! All your divine desires shall be fulfilled! The dark hued Supreme Personality of Godhead, who is seated in your heart, you will physically get Him'! Hearing these sacred words, Ma Janaki's joy knew no bounds! She was overjoyed. The handmaids take her back to the palace to Ma 'Sunaina'. Here, Shree Rama and Shree 'Lakhana' returned with the flowers for the Guru's worship! They offer the flowers at the Lotus Feet of their Guru and receive his blessings.

The next day is the day of the 'Dhanush-Jagya'. Shree Rama and Shree 'Lakhana' along with Guru 'Vishwamitra' enter the arena. They are seated on an elevated stage. The conditions of the 'Dhanush-Jagya' are declared. One after the other, the assembled kings were trying to break the bow but failed. None of them could even move the bow! Seeing the desperation and frustration of Maharaja 'Janak', with the permission of the

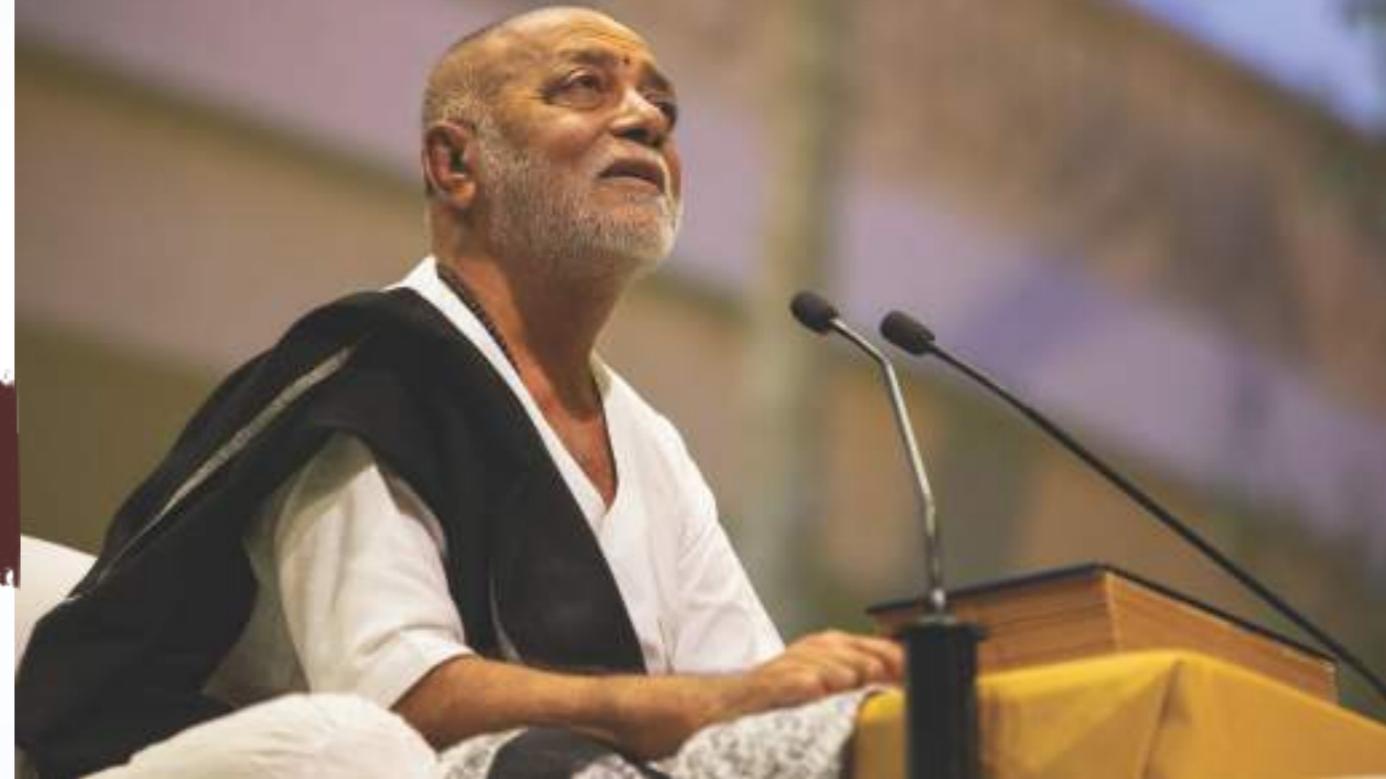
Guru, Shree Rama picks up the bow just like an elephant uprooting a lotus stem from the pond and in a fraction of a second breaks the bow. Ma Janaki offers the 'Jai-Mala' to Shree Rama. The entire arena reverberated with the 'Jai-Jaikaara'! Everything was going on very smoothly, just then 'Parashuram Maharaj' enters and seeing the broken bow, thunders that who has done this? He sees the predominance of the Lord and the the doors of his mind opened up. Venerating the Lord, he proceeds to the forests thereby, winding up his divine play!

All the obstacles are removed and Guru 'Vishwamitra' says that 'Maharaja', with the breaking of the bow, your promise has been fulfilled and 'Siya-Rama' are united! Please send your messengers to 'Ayodhya'. Maharaja 'Dasharatha' arrives with the marriage party. The auspicious day of 'Margsheersha Shukla Panchami, Godhuli bela' is at hand and Shree Rama and Ma Janaki are married. Simultaneously, all the three brothers also get married. After the wedding ceremony, Maharaja 'Janak' does not let Maharaja 'Dasarathji' leave. After some time, with a lot of persuasion, the marriage party leaves for 'Ayodhya'. The Lord reaches 'Ayodhya'. One by one, all the guests leave and finally Guru 'Vishwamitra' takes leave. The entire royal family, go up to the banks of the 'Sarayu' teary eyed, to bid goodbye to a Sadhu! 'Tulsiji' says –

Nath sakal sampada tumhaari|  
Mein sewak sameta suta naari||

'Avadhpati' says that everything belongs to you, my Master! I, my queens, sons and my entire family are your servants. I shall not force you but whenever you find time, please come and bless us. At this point, 'Tulsiji' concluding the 'Balkanda' says that in order to purify and cleanse my words I have sung the glories of the Lord. Who can sing the infinite glory of the INFINITE? All those, who shall recite and hear this Katha of Lord Rama's birth, 'Naamkarana' and marriage will be blessed by the Lord and all their auspicious and noble endeavours shall be fulfilled!

When 'Goswamiji' began singing the glories of Shree Bharat, then he says that it is not just 'Mahima', but it is 'Maha-Mahima'. With my 'Talgajardi' eyes, when I study the 'Manas' with the grace of my Guru then I find that there are some aspects of Bharat's supreme glory which have been very distinctly described by 'Tulsiji'. One, there is 'Mahima' of Shree Bharat's Bhakti. His Divine love, His adherence to the tenets of governance laid down by the people and guidance of all the elders and the Sadhu 'Samaj'. Then we see the 'Mahima' of his word! The glory of his renunciation. When he is renouncing then he spreads the divine pleasing light of 'Tyag'. All this can be seen, very distinctly and discreetly in the 'Manas'!



Mahimnaha paaramtney param vidusho  
yadyasadruhi Stutuir Brahma deenamapi  
tadavsanna stvayi giraha|  
Athavaachyaha sarvaha svamati  
parinnama vadhighrunnan Mummapyesha  
stottrey Hara nirapvaadaha parikaraha||

In this 'Manas-Mahimna' we have recited the glories of the various elements sung by the 'Manas'. The two lines which we have chosen as the foundation of our discussion, in the first line Mata Parvathi says, 'Hey 'Mahadeva'! Hey 'Vishwanath'! You are the Master of the entire universe but you are also my beloved Master and your glories are well known to the entire universe'.

Soapi Rama mahima muniraya|  
Siva upadesu karat kari daaya||

Lord Shiva is spreading the glory of the 'Ramnaam' in the entire universe, therefore the glory of Shiva is the root and it is coupled with the glory of the 'Ramnaam'. Since, we are now moving towards the conclusion so let us recite the glory of Lord Shiva and the 'Ramnaam'. Before I take you towards that particular scene, let us quickly have an overview of the different topics.

Yesterday, we concluded the 'Balkanda' in short. In the beginning of the 'Ayodhyakanda' the extremities of happiness have been explained. From the time Ma Janaki has set her Lotus Feet in 'Ayodhya', its prosperity has grown manifold. It is raining or pouring happiness all around. Happiness is good to an extent. Adequate rain is good but excessive rain is harmful. We see that in excessive rain, so many houses get destroyed, villages are swept away in floods, and it wreaks havoc! The very first topic of the 'Ayodhyakanda' in the 'Manas' conveys this message that we all need happiness in life. Our entire civilisation proclaims, 'Sarvey bhavantu sukhinaha, sarvey santu niramayaha'.

Allah tero naam, Eeshwar tero naam|  
Sabko sanmati ddey Bhagwan|

Here, why did the poet ask for a noble thinking for everyone? Whether this person is aware or not, Allah knows best but in the known or the unknown 'Chitta' somewhere the 'Chaupai' of the 'Manas' is lying embedded in the foundation. Because the 'Manas' says that the wealth accrues to only those having a noble disposition.

Jahan sumati tahan sampati nana|  
Jahan kumati tahan bipati nidaana||

This beautiful face of our earth should not be mutilated! O Almighty! May this beautiful face of my mother earth never be disfigured and the warmth of love and harmony should never dissipate! Everyone should be happy but the happiness in excess becomes the cause for the exile of Lord Rama. In the 'Pushpa-Vatika', Ma Janaki had asked for a 'Nija anuroopa' boon means according to her worthiness or capability, she did not ask for anything in excess. 'Mareej' Sahib has written a 'Ghazal' in Gujarati –

Bas aetli samajh manney Parvardiggar ddey,

Sukh jyarrey jyan malley tyan baddhana vichar ddey|

If you get excessive happiness maybe by your destiny or your own efforts then please keep this in mind that the moment is goes beyond a certain limit, it shall become harmful! That is why, the person who has more should share it or distribute it! The Upanishad says, 'Tteyna tyakttena bhunjithaha'. 'Mareej' Sahib says that Hey Allah! Whenever I get any happiness from anywhere, at that moment I should not just think about myself but I should think of the entire world so that I can share it. Hey Allah! If you give me wealth then please give me this understanding also that I should think of others first. May God grant happiness to each and everyone but it must be shared! 'Mareej' Sahib says –

Duniyama kainkanno hun karajdaar chhun  
'Mareej',

Chookvun baddhanu den jo Allah udhaar dey|

So, the starting point of the 'Ayodhyakanda' is extreme happiness! This happens to be the reason for the fourteen years of exile! I should not get more happiness, my Lord, this submission in front of the Lord by the devotee shows his/her courage or strength and only a brave 'Bhakta' can do it! If you so desire to give me more my Lord, then before that kindly give me the thought of the priorities of others! O Almighty God! Please give this understanding to the strong and powerful that they should not go out and divide the world! This needs the right thinking! 'Parvaaz' Sahib made such a bold and a well thought out statement that I have burnt the very file of my 'Padma-Shri', because the poet is unbridled. An award is good and may everyone get it but remember, if you get one then the giver becomes bigger and the receiver becomes small! Why should one lower one's dignity? If you get one, it is very good but see the courage, he went and burnt the file! There is a 'Sher' of 'Parvaaz' Sahib –

Hillney laggey hain takht, uchhalney laggey hain taj,

Shahon ne jab suna koi kissa fakir ka|

When the rulers hear about the Fakir, their thrones are shaken! One needs the strength of penance for this. I recite the Katha and I am very glad that I am able to do so. Is there any greater joy than this in the entire world? But I hear more, I try to observe more for my inner growth, that why did the 'Shayar' say like this? Sometimes we see rhyming in the words, at another we get to see full of reasoning or it is sophist! But, one has to be very careful of the fact that the wholeheartedness should not get suppressed. 'Osho's' discourses were mostly very sophist! In many discourses you get to see the reflection of 'Tapasya'!

Na Kabira, na hee Meera, na mein Tulsidas hun,  
Phir bhee tujhko khoj hee loongi,  
mein atal vishwas hun|

- Deepti Mishra.

There is no need to become a 'Tulsidas' or a 'Kabirdas' or a 'Soordas', we just need to become, 'Vishwas-Das'! In this creation of the Divine, there are no copies or duplicates, all are different or unique in their own way. So either logical or rhyming or the narrative is based on fundamental or basic principles. 'Narsih Mehta' says –

Jyaan laggi atma tatva cheenyo nahi,  
Ttyaan laggi sadhana sarva jhoothi|

Till such time the 'Atman' does not realise the core essence, all the 'Sadhana' is worthless! All this is the gift or the donation given by the litterateurs. No one is more charitable than the poets or the learned scholars. What they give, everything else pales in comparison. Because, behind his words, there is 'Tapa' and he/she is speaking very simply and factually from the heart.

It should not happen that in this high tide of happiness brings forth the profound misery of exile! That is why, this opening fact presented in the 'Ayodhyakanda' is a great eye-opener for the world. In the court room, Maharaja 'Dasharatha' looks into the mirror and adjusts his crown. While doing so, he notices a few strands of silver close to his ears, which prods him to think that he is growing old! Now it is time to hand over the reins of the kingdom to Rama and anoint Him as the Crown Prince! He asks Guru 'Vashishtha' that when should I handover the reins of 'Ayodhya' to Rama? To which the learned sage replies that 'Rajan! The moment this thought has come to you, that very moment is right so go ahead and do it and it shall be beneficial to all!

It is my personal experience that the very first or the initial thought that comes to mind, it is initiated by the Almighty! In some cases the entire text is written by the Divine grace only! The initial thought that comes to your mind and you feel that it is right then just hold on to it, because it is not the figment of your imagination, it is thought of the Divine or given to you by Him. The Almighty gives us the 'Matla' but we miss out on making the entire Ghazal from this cue! If the thought comes to you that I want to give this to so and so, then just go ahead and give it, maybe later on, you change your mind! The mind is very fickle! Guru 'Vashishtha' says that since this thought has come to your mind, just go ahead and do it! The king asks for a day to make the necessary arrangements and this very interval upturned the coronation into a fourteen years exile! The intervening night of attachment disrupts the entire plan! Rama was exiled!

Lord Rama, Ma Janaki and Shree 'Lakhana' leave for the forest. Entire 'Ayodhya' is saddened and is weeping! They do the night halt on the banks of the 'Tamsa' river! The Lord felt that these people will not let me go further. The people of 'Ayodhya' who were following the Lord's chariot, due to their grief and tiredness fell asleep and in the dead of the night the Lord asks 'Sumantji' to take the chariot very slowly without making any sound. They reach 'Shringaberpur' on the banks of the Ganges and in the morning the people of 'Ayodhya' not seeing the Lord anywhere around, lament and weep on their misfortune and with a heavy heart return back! The Lord stays for a night at 'Shringaberpur'. In the morning the Lord wets his hair with the 'Vattksheer' or the 'Banyan-Milk' and does the 'Jata-Bandhan'! Just one night resulted in such a great change! Then, why do we weep and lament with a little misery or if the result is not to our liking? That is why I say that the Rama Katha is very relevant.

Yesterday, a big industrialist from here came to meet me. He asked me, 'Bapu'! All what is described in the Ramayana, is it a reality? I said, all what we read in the Ramayana is true and it existed at one point in time. The Rama Katha is equally relevant today as it was then! I am not trying to publicise it because I recite it. It is the Sun, which is itself effulgent and illumines the world. The so called intellectuals argue that the 'Treta-Yuga' was thousands of years ago, Lord Rama had come then and Valmiki had written it. 'Tulsidasji' wrote it four or five

hundred years ago, but why do we still recite the 'Ramayana'? This is the Katha of the ancient times, it gives us the guidance for the future and teaches us the art of living in the present! Why should I recite the 'Katha'? I don't take a penny from you. You pay for my ticket and arrange my accommodation. I bring my 'Pothiji' with me and go back after nine days. This Katha explains the past glories, it foretells that there shall be a new sunrise tomorrow and inspires me to live a pious life!

Sirf hungama khada karna mera maqsad nahi|  
Meri koshish hai ki yeh soorat badalni chaahiye|

I cannot live without the Katha. It is my life breath! The Upanishads are my search, Shrimad Bhagwat is my thirst and the Divine, who is spoken about or is the principal focus of all the scriptures is by belief or conviction. I have said this years ago! Why do you hear the Katha? Because, it is relevant. Rama is eternal! The Rama Katha keeps us reminding that even we are that! The 'Manas' talks about the 'Manav-Mahima' or the human glory. 'Leenha manuj avatar'. If it was only about the glory of the Almighty, it is possible that world would have got bored by it. This is text of our glory! There is not only 'Shiva-Mahima' but the 'Jeev-Mahima' is also there. It is the text which makes a 'Setu' or a bridge between the 'Jeeva' and Shiva. It is relevant at all times. All what is said in it is the absolute truth, absolute love and absolute compassion which creates an impression on our hearts! Without speaking, the Rama Katha or the 'Bhagwad-Katha' or the Katha of the 'Param' is teaching us everything. Whether there is a discussion about a noble saint or there is discussion on a nice piece penned by an author, that is also Rama Katha. If I read a nice Ghazal then for me it is akin to 'Tulsiji's Chaupaa'! 'Vigyanvrat' Sahib says –

Tumney sirf apna hee gham dekha hai?  
Tumney kitna kam dekha hai!

I cannot let so much expenditure go waste! This is not just any 'Dharma-Sabha', it is the 'Prema-Sabha', it is the 'Satya-Sabha' and it is the 'Sabha' of 'Karuna'! Here there is 'Sangat' as well as 'Pangat' for Prasad! The Katha teaches us the art of living! When we are faced with challenges or undergo pain then the Katha reassures us or consoles us by reminding us that Shree Rama was to wear the crown and the very next moment, He had to tie the bun of His matted locks! When the situation will change, who knows?

The next day the Lord asks Shree 'Sumant' to go back and he returns with a heavy heart. The Lord asks the 'Kevat' to take them across the river but he becomes adamant that until and unless I don't wash your Lotus Feet, I will not let you set foot on my boat! The Lord smilingly relents and 'Kevat' washes the Divine Lotus Feet. Yesterday, 'Nagin Bapa' had said that the first step was taken by 'Bhagwan Ramanuja' that anyone and everyone is free to come to the temple. Nearly a thousand years ago, 'Bhagwan Ramanuja' took this revolutionary step because he knew that my Rama has shown me the path! The one who has nothing, the Lord of the Universe is begging him! Shree Rama broke this misconception that what can a poor man give? Those who believe in the caste system might not like what I say but what to do? Whatever Rama did, 'Ramanuja' followed suit and what he did 'Param Vaishnava Narsih Mehta' did the same. It was further done by Gandhi 'Bapu', my 'Tulsi' did and I am following their foot-steps. It has become my responsibility!

Many people ask me that you go to their houses and have their Roti? You have the vow of the Ganga-Jal! I say that I carry the Ganga-Jal with me and get the Roti made by using it. Please accept everyone open-heartedly in the world. I do not take any 'Dakshina' from the listeners! My simple request to you all is that keeping your truth safe, love one another and be compassionate towards the entire world. The temple which discriminates amongst people to allow them to enter, unfortunately, in such places the Divine does not reside, just a stone idol is there like a museum. By taking His Divine name one can crossover this sea of worldly existence, today He is begging in front of the 'Kevat'. This is the revolutionary step of breaking these unnecessary barriers. Shree Rama even went to an apostate 'Ahillya', the 'Kevats', bears and monkeys, the tribal folks and He even reached out to the demons! He even went up to the most abject amongst the birds, the vultures like 'Jatayu'!

In 2018, I am going to 'Ayodhya' to do a 'Katha' on 'Manas-Ganika'. If my 'Tulsiji' can go up to a harlot 'Vaasanti' then why should I not go? The so called guardians of dharma at that time, God knows, what all they might have done! My 'Vyaaspeetha' will go to recite the 'Manas-Ganika'! Even Buddha had gone! The statesman and the seniors had objected to His going to see a courtesan. To this, Buddha had said that if she is banal then what are you? She is a well-known sinner whereas,



you all are not so well known! We all will have to do this. I invite you all to come for this Katha! My 'Vyaaspeetha' has gone to the 'Kinnars'. At Surat I had called some apostates to do the 'Aarti' but they have their own modesty. They did not come up! Later on, they came to see me where I was staying. If you pour some milk in the pond, then the water won't turn into milk but the colour will become light milky! Before taking the Samadhi at least I should have this satisfaction that I had also poured my 'Lota' of milk!

Therefore, Rama is there for the one who feels that he has nobody for him in life! Similarly, the Rama Katha is theirs who are lonely or feel left out in the society. Just by taking His Divine name, people can cross this ocean of worldly existence, today, He is seen begging from a poor boatman! The one, who became 'Viraat' from the 'Vamana' and measured the entire universe in just three steps, could He not go across the river on His own? But, He did not do so! 'Kevat' took their Lordships across the Ganga in his boat. They stayed for a night on the banks of the Ganga and the next day morning performed the 'Shiva-Pooja'. From here on, the Lord's journey is mostly on foot. They go to Shree 'Bharadwaj' ashram at 'Teertharaj-Prayag'. The Lord asks the learned sage to

guide Him about which path should He take? 'Bharadwaji' gives the directions and they proceed accordingly. The Lord asks 'Guharaj' to return. Now, they come to the Valmiki ashram and the Lord asks Maharishi to tell Him a place where they could stay. 'Valmikiji' indicates fourteen 'Adhyatmik' places where the Lord can stay. Shree Rama, Ma Janaki and 'Bhaiya Lakhana' started staying at 'Chitrakut'!

'Sumantji' returns to 'Ayodhya' and Maharaja 'Dasharathji' enquires about the triumvirate. When he was certain that none of them would return before fourteen years then he lost patience. Repeating Rama-Rama six times, he left for his heavenly abode. Guru 'Vashishtha' comes and the mortal remains were kept in an oil tub. The messengers are sent to get back Shree Bharat. Seeing his 'Ayodhya' in shambles, he admonishes Mata 'Kaykaye' for her misdeeds. He runs to Mata 'Kaushallya' and immersing his head in her lap, weeps inconsolably. Mata somehow manages to calm him down a little. Bharat pours his heart out in front of Mata 'Kaushallya'.

The last rites of the Maharaja are performed and the court of 'Ayodhya' assembles for the first time without its beloved king. Bharat refuses to accept the throne saying

that it shall prove to be the biggest tragedy for 'Ayodhya' and even greater for himself. I am in favour of truth but not power! I am a man of 'Paduka' and not cut out for any position or 'Pada'. Taking the entire 'Ayodhya' along with him, Shree Bharat leaves to meet the Lord. The two brothers meet and bathe each other in their tears. Maharaja 'Janak' also comes there with his people. A township of divine love or a 'Prema-Nagar' was seen in 'Chitrakut'. The meetings, discussions and confabulations went on days after days but to no avail. Finally, Shree Bharat does not want that his Lord should feel any sort of embarrassment so hints that if He so wishes, he shall return back and after fourteen years the Lord will take a call about what has to be done. The Lord gave His 'Padukaji' to Shree Bharat as a support. Shree Bharat returns with his party back to 'Ayodhya' and on an auspicious time and day, installs the 'Shree Padukaji' on the throne of 'Ayodhya'. Gandhi 'Bapu' picked up his idea of trusteeship from this very topic. 'Bharatlalji' goes to 'Nandigram' and makes a small hut and leads a life of a hermit. He then excavates the ground and every day would get down into it and sit down in deep contemplation of the Lord with tears flowing incessantly as though a dam has burst within. He goes for a while to 'Ayodhya' to look into the matters of the state and meet Mata 'Kaushallya'. At this point, 'Tulsi' concludes the 'Ayodhyakanda'.

In the 'Aranyakanda', Lord Rama, Ma Janaki and Shree 'Lakhana' go and stay at 'Panchwati'. There, 'Ravana' abducts the shadow Mata 'Sita' and keeps her at the 'Ashok-Vatika' at Lanka. Lord Rama is seen lamenting and sets out in search of her. He grants emancipation to 'Geedhraj Jatayu'. Going further, He liberates 'Kabandha' and arrives at the 'Shabari' ashram. 'Adham ttey adham adham ati naari'. Sitting next to this tribal woman the Lord is narrating the 'Navdha-Bhakti' to her. In the presence of the Lord, 'Shabariji' merges in the 'Yoga-Agni' and goes to the place from where there is no return. From there the Lord comes to the 'Pamapa-Sarovara'. 'Devarishi Narada' comes and hearing the characteristics of the Sadhu from the Lord returns back to the 'Brahma-Loka'. At this point the 'Aranyakanda' concludes.

In the 'Kishkindhakanda', both the brothers reach the 'Rishyamook' hill. In the presence of Shree Hanuman, Lord Rama befriends the material minded 'Sugreeva'. 'Vaali' is liberated. 'Angad' is made the crown prince. The Lord because of His 'Udaseena-Vrat' performs the 'Chaturmaas' on the 'Pravarshan' hill. 'Sugreeva' gets

steeped in sense pleasures and forgets the promise given to the world. The Lord sends Shree 'Lakhana' just to scare him and awaken him from his state of worldly slumber. He surrenders and begs the pardon of the Lord. The different groups comprising of bears and monkeys are sent out in different directions to look for Mata 'Sita'. A special group is sent in the Southern direction. They have been especially chosen to look for Bhakti. The Lord gives the 'Mani-Mudrika' to Shree Hanuman, as a symbol of identification for Mata 'Sita'. The group departs and enters the deep woods. They reach the ashram of 'Swayamprabha'. She assures them that Ma Janaki is in the 'Ashok-Vatika' at Lanka. All of you close your eyes and you shall be transported to her. Because of their fidgety nature they open their eyes in between and find themselves on the sea shore. They meet 'Sampati' and get further guidance. Shree Hanuman seeks counsel from Shree 'Jambuwanta'. The youth should forge ahead but should not overlook the saner counsel of the elders. Shree Hanuman gets ready. There was hill on the sea shore, He climbs over it. The 'Kishkindhakanda' concludes and the 'Sunderkanda' begins.

Shree Hanuman darts across the ocean just like an infallible arrow of the Lord and enters Lanka. During the night time, He sets out in search of Mata 'Sita'. He looks for her in each and every 'Mandir' but could not find her. He chances upon a house which had a 'Tulsi' plant in its courtyard and the weapons or the Divine Name of Lord Rama were painted on its walls. He goes and meets 'Vibheeshana' there. He guides Shree Hanuman how to reach 'Mata Sita'. He goes to the 'Ashok-Vatika' and sees 'Ravana' entering there. Before 'Ravana's' entry, Shree Hanuman was already there. This proves that even before we are faced with a problem in life, the solution has already been sent by the Divine. But we get so bogged down by the problem that we don't bother to look up, where the solution is already waiting! 'Ravana' threatens her and returns. Ma Janaki feels helpless and is in deep sorrow! Shree Hanuman drops the ring and she is surprised to see it! In order to convince her, 'Hanumanji Maharaj' begins narrating the Rama Katha. He conveys the Lord's message to her and is divinely blessed by the Divine Mother! He says that Mother, I am very hungry. Ma Janaki says that there are many poisonous fruits also, so please remember the Lord in your heart and pick out the sweet fruits and eat them.

'Ravana' sends 'Akshaya Kumar' to the 'Ashok-Vatika' and Shree Hanuman kills him. Hearing this 'Ravana' is enraged and sends 'Indrajeet'. He fires the 'Brahmastra' on Shree Hanuman and then ties Him up and gets him to the court. It is decided to set his tail on fire. Shree Hanuman burns down the entire Lanka but no lives were lost. I feel that He burnt down the Lankan ideology but not the Lankans. After bathing in the sea, he comes and stands in front of the Divine Mother. Mata 'Sita' gives Him the message for the Lord and He returns.

'Hanumanji Maharaj' returns to Shree Rama and hands over the 'Chooddamani' along with the Mother's message. The Lord gathers His army and reaches the shores of the ocean. 'Vibheeshana' comes and surrenders at the Lotus Feet of the Lord. On his advice, Shree Rama sits down without food and water to appease the Sea Lord for finding a way to cross-over the sea. The imbecile Sea doesn't respond and the Lord asks for His bow and arrow. In the form of a Brahmin, the Sea appears before the Lord carrying a large plate full of pearls to seek His pardon. He says that Lord, there are two monkeys in your army named 'Nala & Neil', they have been blessed with a boon that even the stones thrown by them in the water shall float. The Lord liked this suggestion of the 'Setubandha'. Here, the 'Sunderkanda' concludes.

In the beginning of the 'Lankakanda' the 'Setu' is constructed. The Lord says that it is very beautiful and a sacred land, which cannot be explained in words, therefore, I would like to install a 'Shiva-Linga' at this spot. Lord 'Rameshwara' is installed. The determination of doing the welfare of others and a firm belief is the installation of Lord 'Rameshwara'. One of the ideologies of the Lord is the 'Setubandha'. The unity and harmony of one and all is Shree Rama's 'Ishta'. This particular thought was installed! This is the temple of belief or conviction. The temples can be destroyed but our beliefs cannot.

The Lord's army reaches Lanka and pitch their camp on the 'Subela' hill. On the top of the 'Trikut', 'Ravana' and 'Mandodari' are immersed in entertainment. The Lord interrupts his enjoyment by shooting an arrow towards the entertainment amphitheatre. The next day, 'Angad' is sent as the messenger of peace to make the last effort to avert bloodshed. The peace offer was rejected by 'Ravana' and the war became inevitable. In the battle, Shree 'Lakhana' is struck by 'Indrajeet' and he becomes

unconscious. 'Hanumanji' gets the 'Sanjeevani' herb and he regains consciousness. 'Kumbhakarana' and 'Indrajeet' attain liberation. In the end, the Lord liberates 'Ravana' and his divine spark merges into the Lord's face. 'Vibheeshana' performs the last rites. 'Mandodari' comes and venerates the Lord. 'Vibheeshana' is coronated on the throne of Lanka and Shree Rama reunites with Ma Janaki. The 'Pushpaka-Vimana' is readied and Shree Rama along with the entire entourage takes off for 'Ayodhya'. Shree Hanuman is sent in advance to inform Shree Bharat about the Lord's arrival and the Vimana lands at 'Shringaberpur'. The Lord goes up to the 'Kevat' and says that He still owes him a debt of the fare for making them cross the river. 'Kevat' says that, 'My Lord! It was just an excuse to be able to get your 'Darshan' one more time'. Shree Rama takes him along to 'Ayodhya'. Here, the 'Lankakanda' concludes.

In the beginning of the 'Uttarkanda' there is a very touching scene. At that very moment Shree Hanuman enters and introducing himself announces that the Lord is on His way! Shree Bharat's heart skipped a beat in that moment of ecstasy and the Vimana is hovering above the skies of 'Ayodhya'. The Vimana lands on the banks of the 'Sarayu' and Shree 'Raghvendra' alights. He bows down to His Motherland. The monkeys, bears, 'Vibheeshana' and all the others attain divine human forms. This means that the Rama Katha teaches the monkeys and the demons how to become humans. Shree Rama and Bharat hold each other in a tight embrace and it became difficult for the onlookers to make out as to who was exiled? The Lord creates His Divinity and takes numerous forms in order to meet each and every one personally. First of all, He goes to meet Mata 'Kaykaye'. He eradicates her feeling of guilt. From there he goes and meets Mata Sumitra and finally meets Mata 'Kaushallya'. He himself bathes His brothers and bathes after everyone else. Ma Janaki was bathed by the mothers.

Guru 'Vashishtha' called for the Divine Throne and asks the Lord to ascend on it along with Ma Janaki. Shree Rama offers His 'Pranams' to the Mother Earth, the Sun God, all the directions, His countrymen, mothers, the Gurus, Sadhus, Saints, Rishis and 'Munis'! Then He sits on the throne along with Ma Janaki. Establishing the reign of Rama in the universe, Guru 'Vashishtha' anoints the Lord with the 'Rajtilak'! The four Vedas come to the court to venerate the Lord and return. Then, 'Bhagwan Kailashpati Mahadeva' comes in His original form to

offer His veneration. Attaining the boon of eternal Bhakti, He returns to Kailash. Six months pass and one by one the friends of the Lord leave. Excepting Shree Hanuman all go back.

The Divine reign of Shree Rama spreads peace and harmony all around and in time, Ma Janaki gives birth to two sons, 'Lav & Kush'. All the other three brothers have two-two sons each. At this point, 'Tulsiji' concludes the Rama Katha. The second exile of Mata 'Sita' is not liked by my 'Tulsi' and that is why, it finds no place in the text. He says that he only believes in a meaningful dialogue, thereby omitting anything or everything controversial. Now, Baba 'Bhusundiji's Charitra' is there. In the end, this great 'Buddha-Purusha' answers the seven questions asked by Sri Garuda. Whether, Sri 'Yagyavalka Maharaj' concludes his narration or not, is not mentioned. Mata Parvathi is overwhelmed by hearing the Katha and all her doubts are quelled! Seated on the seat of 'Deenta', 'Goswamiji' talking to his mind, says, O Mind! Please remember three things.

'Tulsiji' says that in this age of Kali, we can't undertake difficult yoga practices, neither can we do proper 'Japa', nor can we do 'Tapa'. So, let us remember or do the 'Smarana' of Shree Rama, which is the truth. Recite His 'Leela', which is divine love. The one who loves, shall sing! 'Meera', 'Tulsi', 'Kabir', 'Nanak' loved the Divine, so all of them sang! That is why, I use the term 'Prema-Yagna' for the Katha. Whenever you get an opportunity, you hear the Divine Katha, this is compassion. Whenever we get to hear the Katha, please bear this in mind that it is not the fruit of our Karma but it is the compassionate grace of the Divine. 'Tulsiji' goes on to say that by just a wee bit of His grace, a stupid fool like me could attain ultimate peace or 'Vishram'! So, from the 'Peetha' of

unconditional surrender, 'Goswamiji' concludes the narration of the Rama Katha. Seated in the benevolent grace of these four 'Param-Acharyas', I too proceed to conclude then as always I feel that everything has been spoken, yet nothing has been spoken!

I express my utmost happiness for the entire organisation. The 'Sachdev' family became instrumental in organising it and we all spent these nine days in a very auspicious and pious environment. When the arrangements are beyond words then I use a very simple term, 'Bhali Rachna'! Today, from the bottom of my heart I repeat, 'Bhali Rachna'! What should I take with me as I leave? I would like to repeat the words of Guru 'Vishwamitra' and say, 'Ramroopa', my Rama 'Darshan' in all of you, 'Bhoopati Bhagati', my Ramesh Bhai, 'Dollar' Bhai, your faith, 'Byaha, uchhaha anand', the communion or the 'Sangam' of different art forms and literature. More than intelligence, we could see and feel the warmth of the heart. May by the grace of Allah, your innocence and ingenuousness towards the 'Vyaaspeetha' remain intact! When I say 'Masoomiyat' I mean your humility! Understanding is far more important than cleverness! What all will I remember? The 'Rama-Roopa', your feelings, and 'Param-Ananda'! We all met in the evening, this blissful joy shall always remain with me! All of you, with just a small appeal made by the 'Vyaaspeetha' donated such a large sum, in such a short time to help the badly affected people of our country, this gesture shall always remain with me. Come, let us collect all the good and virtuous that has accrued from this nine day Rama Katha, and offer it as our homage or our empathy or our libation to all those who have lost their lives in this calamity!

The 'Manas' recites the 'Manav-Mahima' also. If it would only talk about the glory of the Divine, the world might have got bored by it. This is the text of our glory. Not just 'Shiva-Mahima' but also the 'Jeev-Mahima'. It is the text which makes a 'Setu' between the 'Jeeva and Shiva'. It is relevant in all ages. This truth, divine love and compassion is having an effect on us. The Katha teaches us how to live in the present. It gives us the moral courage to face the challenges we face in our day to day lives by telling us the Lord was supposed to wear the crown of 'Ayodhya' and in the very next moment, He wore a crown of His matted locks! When will things change, who knows?

## कवचिदन्यतोऽपि

Poverty is not miserable but penury is!



Morari Babu's enlightening discourse during the dedication ceremony of 'Manas-Baag'.

I offer my reverence to this pure and sacred land of 'Girnar'. During the preceding afternoon before the grand occasion of 'Shivaratri', 'Manas-Baag' is being dedicated to the Sadhu community, I offer my 'Pranams' to the sacred Samadhis of the entire Sadhu community. I offer my humble 'Pranams' at the holy feet of 'Mahamandaleshwar Pujya Jagu Babu' who has had a very prominent role in the creation of this 'Manas-Baag', Late 'Samadhista Prabhudasji Babu', present Sri 'Ajay Babu', the entire Sadhu community of 'Junagadh', 'Mahamandaleshwar Vasantdasji Babu' who has graced this auspicious occasion by his presence, and all the saints and abbots of the various holy rural places of devotion and also those sacred places which are always a part of our memory. I offer my 'Pranams' to respected Mayor, the first citizen of 'Junagadh' Sri 'Vijay Bhai' who is helming the glorious 'Saurashtra University, Rajkot' and to all of you,

the elders of our Sadhu community, respected motherly ladies and sisters. 'Jai Siya Ram'! My blessings to the daughters of our Sadhu community who presented the beautiful 'Raas'.

In the truest sense the penance of 'Jagu Babu' and the entire Sadhu community has culminated today in the form of 'Manas-Baag' which is being dedicated to our Sadhu community. The Sadhu community and our rural places of worship have contributed quite a lot for this noble cause. The others who have contributed have done so by the direction of some Sadhu only. No one comes forward to give on his own! Which means that it has been created by the blessings of the Sadhu community only. And I always think positive so that the result too is positive. A very nice edifice has been created here for our Vaishnav Sadhus and being a child of this community, I express my utmost happiness for the same.

I will not name anyone in particular because otherwise some might feel that their name was omitted. Not only for the upliftment of our community but certain auspicious elements which were lying submerged for ages, in order to dig them out many present and late Sadhus have done yeoman service. I offer my humble 'Pranams' to all of them. Poverty is not miserable. We pray to the Almighty that no one remains poor in the world and that is why the Rishis of Bharat have given this sutra;

Sarvey bhavantu sukhinaha|

Poverty is a misery but 'Baap'! All my revered people are seated here. I belong to the entire world. The entire world is mine! Yet, this is my nest! I cannot forget that I am a tiny little bird of this nest. Getting out of this very nest, I have been able to embrace the world and become one with it! That is why, when the Sadhu community does some noble deeds then I don't need to elaborate on it but would like to express my happiness in front of you all for a few minutes. Lest I forget, let me mention it beforehand that our honorable Mayor made a very gracious declaration that if any daughter of ours wants to do higher studies and is in need of some help, they can contact him and he would provide the necessary assistance. Serving the Sadhu is also a part of the mayor's duty. He also said that it so happened that he is in this political role but he is not a politico! Now that this responsibility has been thrust upon me then might as well do something before leaving and if the Sadhu community has certain needs, then I should do my utmost to accede to their requests. I express my pleasure for these kind words of the honorable mayor.

Poverty is not miserable but penury indeed is a pain! Poverty is happiness. Those who say that poverty is miserable, they seem to be ignorant of what is declared by the scriptures. Punery is indeed painful! May the Lord not make anyone a pauper! The entire world celebrated hundred and fifty years of most revered Gandhi 'Bapu'. 'Gandhiji' gave us a word, 'Daridra-Narayan'! So, being a pauper is painful but being poor is not. And my Sadhu community is a poor community! By poor we do not mean being a beggar or impoverished or the one who

would go to any length to fulfil his own selfish interest! Here, by poor I mean one whose nature is very simple. 'Tulsiji' says –

There is nothing more miserable than punery.  
But as opposed to it –

Sant milan sama sukh jaga maahi||

The meeting of a saint is the happiest thing in this world. 'Sant' means poor or 'Garib'. 'Daya garibi bandagi samta sheel sujaan', Saint 'Kabeer' says so! My 'Tulsiji' calls Lord Rama 'Garibnawaz'! I would like to tell my Sadhu community that in the 'Vinaypatrika', 'Tulsidasji' says that my Rama is 'Garibnawaz' but the irony of my fate is that I could not become 'Garib'! The ones who shall imbibe poverty in their nature, the 'Garibnawaz' will bestow His compassion on them by all the four hands. It is not good to be a pauper but one should strive to be poor! My 'Ganga-Sati' says;

Bhakti rey karvi aenney raank thainney rahevun|

So, our community has the word poor or 'Garib' attached to it. Many people say that he is a poor Sadhu, I am delighted by this way of expression. If one says pauper, I feel awkward! Who is a pauper? The society which has given roti without bothering about the cast or creed or class or language or religion or region, how can they be paupers? Yes, we are poor! And this poverty is our inherent nature! The sadhu should be poor but not a pauper. And just now 'Bapu' used the word 'Margi', which is very dear to me. For some time now, the word 'Margi' is being used very extensively! This in turn is purifying the society. The ones who used to refrain from using the word 'Margi' are today repeating it again and again like a 'Maha-Mantra'! By this the environment shall be purified and the sins of the past so many births shall be washed away. I am able to foresee a very bright future ahead! The 'Margi' community means the entire Vaishnav community, the entire 'Bawa' community, and our 'Vairaagi' community. Recently, one of our daughters won an international beauty pageant then I was asked that one of the girls of the Sadhu community has won such a great honor so how do you feel about it? To which I said that the daughter of my Sadhu community becomes a beauty queen is not what I

want because our daughter is the symbol of universal culture, not mere outward beauty! They do not need to participate in any beauty pageants to be declared beauty queens because they are the embodiment of universal civilization!

We don't need to be paupers but we should possess a poor nature. Many schools or educational institutions should be made where boys and girls can get good education. So many of our children are progressing in life! You don't need to be paupers but never give up the poor nature! I have been saying this for sometime now that in our villages when the parents get annoyed, they hit their children with whatever they can lay their hands on, if it sticks the child is beaten by it, if they get hold of rolling pin then they beat by using the same! In the same way, I am also being beaten from all sides as if my days of being beaten are not over as yet! Without knowing or understanding the context of my words, they just pick out a sentence out of nowhere and use it to shower blows on me from all sides! In spite of this, 'Talgajarda' has not given up its poor nature, because this poverty is our strength, it is our inherent nature. That is why this 'Manas-Baag' is of the poor. It is not merely a garden or a park. My Sadhu community, which is inherently of a poor nature, it is their grove! It is not merely a decoration for the Sadhu community but it bodes a good omen for the entire 'Girnar'.

I just asked 'Vijay Bhai' that how many districts are there in Gujrat? It is good that he knew it because there are so many politicians who seem to be ignorant about these statistics. I for a moment thought that he might feel that 'Bapu' is trying to test me! First, I thought of asking the mayor but then I felt that why not ask one of our own! There are thirty-three districts. From the foothills of 'Girnar' I would like to say that in each and every district of Gujrat, there should be such places. There is one in Rajkot. Starting from 'Mangaldas Bapu', all the boys look after it. At 'Junagadh' also we have a hostel for our daughters. At 'Mahuva', 'Vanu Bapu' and others have put up the 'Hanumant-Baag'. At 'Bhavnagar', 'Haru Bapu' along with many others are trying to create a beautiful place there.

This should happen at all the different places. Wherever it is not there out of the thirty-three districts of Gujrat, it should be created. My 'Bapu-Samaj' is there everywhere and once they get involved; nothing is impossible. This shall render yeoman service to the people at large. It may not be there in each 'Tehsil' but at least each district should have one where my Sadhu community can say it with a sense of pride that our community has got a 'Baag' of our own and whenever our Sadhus, Saints or Abbots come, they have a place to stay.

There should be some such arrangements for the Sadhu community. Whenever anyone will take the lead in doing this in each and every district then my entire poor community will come forward in full support. It is not important who puts in what amount of money in this endeavor. For today's inaugural function one of my Sadhu brothers has sponsored the entire expenditure for the food, another has come forward to shoulder the cost of the 'Pandal' etc. My only request is this that in the committee which will be working to oversee the proper functioning of this place, please beware that no politics should enter in! There should be no wrangling! The rich quarrel but the poor don't! Our Sadhu community should stand out as an example for the entire society to emulate that we are out only to serve unselfishly. This can very well be done under the guidance of our elders! Under the guidance of two/three elders, the 'Baag' at 'Mahuva' is functioning so well! Similarly, in Rajkot! In the same way there should be one at 'Bhuj' in 'Kutch'. Everywhere, there should be one!

Mayor Sahib said that circumstantially this responsibility has come to him and he is willing to serve whole heartedly. As a Sadhu I am proud of this fact that how many new 'Kathakaars' are coming out from our community and so many new nascent consciousnesses are being graced by the 'Vyaaspeetha'! All of them will come forward to support this cause in their own home district. Even if they take out ten percent out of the 'Dakshina' they get for each 'Katha', it shall become quite a sum. If you get twenty-five thousand then take out one tenth of it for the service of my Sadhu community. None of my 'Kathakaars' will shun this proposal because this

amount shall keep on getting replenished by the next 'Yajmaan'! Nothing to worry!

I hope and pray that this becomes a reality in each and every district. The library has been started. What more can I say? I am not a person to go and ask anyone. If someone gives something and he later on asks me to give an account of the same then perhaps I will decline! If you want an account for your donations, kindly go and give at any other place! Here, whatever comes, just goes like that! If I have to keep an account then instead of doing the 'Katha', I might as well do some business. Could I have not put up five diamond cutting units in Surat? There is no account or any receipt with me. If you are eager to give then give! And that too without any delay! The ones who delay or keep on deliberating to give or not, somehow, they don't suit me! That is why, on this occasion I requested our Lord 'Popat' of London to donate rupees one lakh for this auspicious cause as a 'Shagun'. 'Ramesh Bhai' has already given rupees twenty-five lakhs. But he is not the one to let go of any amount just like that! I will have to tell him to do so! If his family will ask for a certain sum, he might not give. He will say that I would first like to check with 'Bapu'! Only then will he give and shall even give up to a crore of rupees without batting an eyelid, Sahib! He is a totally surrendered soul! I would even like to tell him that since you have come to participate in this 'Mela', give a lakh of rupees to this sadhu and go. Naresh Bhai has also come; I request him also to give rupees one lakh for this noble cause! The boys from 'Navsari' shall be giving one lakh. Ashish got married recently and he says that he too would like to contribute a lakh of rupees. 'Khetshi' says that he would also like to give a lakh of rupees. Our 'Bharat Bhai Der' would like to give a lakh of rupees, he is always ready to serve. 'Jayanti Bhai' is also ever ready, that is why I have not taken his name separately. One of our boys has come from Dubai and he has come forward to give rupees one lakh from his side. Please note that this is not a collection drive! All of them have taken a lot from me and that is why they are coming forward to give. This is not to show how charitable you all are! The name of 'Ramesh Bhai's' company is "God Is My

Silent Partner"! The Almighty is my partner in my business. He is merely a trustee. Who is this silent person? Me! I prefer to remain silent or quiet by nature.

Therefore, this is a very auspicious occasion. This is the 'Abhishek' of 'Manas' during 'Shivaratri'. You all have come forward to serve in this noble cause, may the Divine always bless you all with happiness and joy. This thought just came to my mind right now that they all roam around with me so at least they should do this bit! Last night I was talking over the phone when I was asked that 'Bapu'! How many people are there with you in the 'Mela'? I said that the entire 'Mela' is with me! Our 'Geeta Bahen' who is from America would also like to contribute a lakh of rupees.

'Bapu'! Please get a lift installed at this 'Baag'. I am seventy-five now, still with the grace of God I don't have any problem but if an aged sadhu comes then he should not face any difficulty. So, I would like to express my utmost happiness. This institution should also take care of the girls' hostel and look after our daughters. Wherever in whichever district this happens, it shall be a source of immense joy for me. Somebody sitting here will surely fulfill this resolve. Mayor has got this responsibility and he is doing his best! We have already got this responsibility from before! That is why we need to do it.

I would like to express my utmost happiness on this very auspicious and a beautiful occasion. Not because I am appreciating it but you for yourself can try and see what wonderful work has been done! 'Bapu', please try to maintain it properly and stress upon the cleanliness of this place. If you need to keep a few extra people to do so, please go ahead and do it and you can collect the extra pay from 'Talgajarda'. Each and every nook and corner should be clean. Take inspiration from the 'Hanumant-Baag'. I love each and every corner of that place. It should be so everywhere is my humble prayer at the Lotus Feet of Shree 'Hanumanji'. This is a very big task of our poor community, Sahib! My community should forever remain poor by nature but not impoverished! Don't sacrifice your inherent nature for anything. Our intrinsic nature is poor! 'Tulsiji' says that I have done so much



'Bhajan', so many 'Malas' or 'Japa', wrote the 'Manas', performed so many austerities, did 'Tapas' at 'Chitrakut', right from my birth till date I have been in this state but if the Lord is 'Garibnawaz' then why has He not been compassionate towards me? He says, 'Grahi na mai garibi', I have not been able to imbibe poverty in my nature. Because, the Lord says that if you become 'Garib' or poor, I shall become 'Garibnawaz' for you. You are not 'Garib' at all! You think yourself to be somebody, that is why my grace doesn't flow. This community of mine has been of a poor nature, is and shall always remain to be so is the firm faith of 'Talgajarda'.

I once again express my utmost pleasure. My 'Pranams' to all my saints. I am fortunate to be blessed by all of them, Sahib! They put me in the front out of their sheer magnanimity. 'Jagu Bapu' and 'Ajay Bapu'; I shall not be able to name everyone separately but right from the smallest right up to tasks of great service have been done by the Sadhu community. When it all started then the places of reverence in small-small villages came forward and made such contributions out of their chartable

nature! I hope that this happens in each and every district. Everyone should come forward to support and may such noble and charitable acts continue forever is my prayer at the Lotus Feet of Shree 'Hanuman'. Many people remind me that during the 'Bamanna' Katha I had said that I shall not be attending very many programs anymore and I request the people should not ask me to come. You are welcome to come to 'Talgajarda' whenever you want but not for inviting me, please! I do not want to retire but it is becoming next to impossible to attend so many functions in the country as well as outside. I am charged with this argument that you had said so but you had gone for that Sadhu's 'Bhandara'! People have started keeping a track of my day-to-day activities. Even this shall be noticed that you had gone for the 'Shivaratri' function. Am I your slave? I am free to go where ever I want. In particular, I shall go to my nest where I belong!

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(The discourse given at the dedication of 'Manas-Baag' at Junagadh, Gujrat on 20/02/2020)

Night Performance



Mayabhai Ahir



Devraj Gadhvi(Nano Dero)



Hakadan Gadhvi



Meran Gadhvi



Dipakbapu Hariyani



Rajbha Gadhvi



Jitendra Gadhvi



Harehdan Suru



Lalitababen Ghodadra



Devraj Gadhvi



Anubha Gadhvi



Bihari Hemu Gadhvi

Night Performance



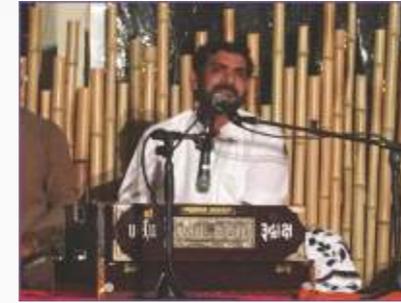
Bhartibahen Vyas



Ishani Dave



Niranjan Rajyaguru



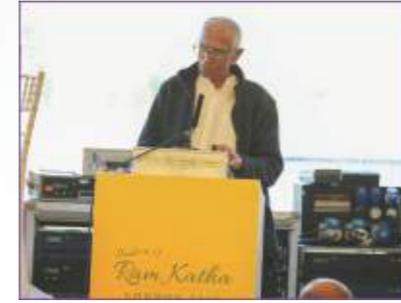
Ghanshyam Lakhani



Bharatdan Gadhvi (Ranghola)



Jitudan Gadhvi



Nagindas Sanghvi



Narottam Palan



Raghuvir Chaudhri



Ratilal Borisagar



V. S. Gadhvi



Shahbudin Rathod

Night Performance



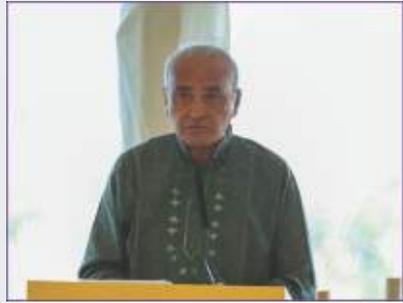
Bhadrayu Vachharajani



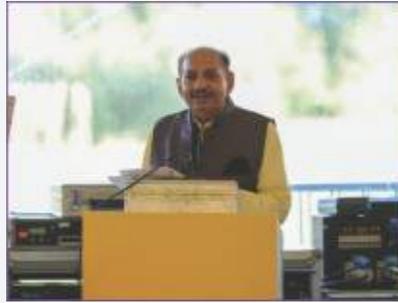
Jay Vasavada



Kaajal Oza (Vaidya)



Nathalal Gohil



Harshdev Madhav



Balvant Jani



Ankit Trivedi



Chintan Pandya



Harishchandra Joshi



Jalan Matri

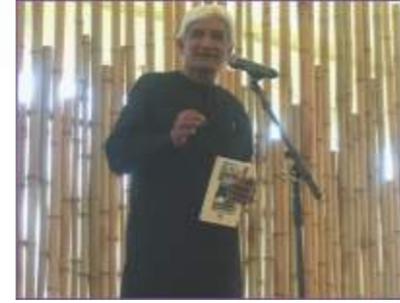


Khalil Dhantejavi



Javahar Baxi

Night Performance



Madhav Ramanuj



Vinod Joshi



Sanju Vala



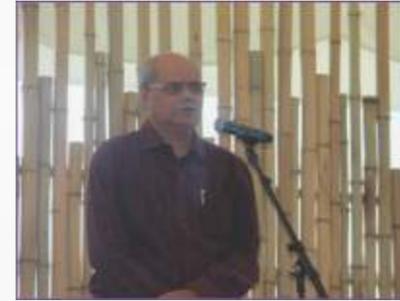
Tushar Shukal



Harshad Trivedi



Shobhit Desai



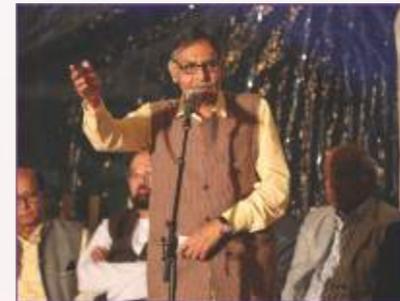
Nitin Vadgama



Rahat Indori



Vasim Barelavi



Vigyanvrat



Dixit Dankauri



Jamil Hapudi

Night Performance



Dr. Vijendrasinh Parvaj



Dr Kunwar Bechain



Masoom Ghaziabadi



Dipti Mishra



Naeem Akhtar



Rajesh reddy



Andaz Dahlvi



Mirza Arif



Raj Kaushik



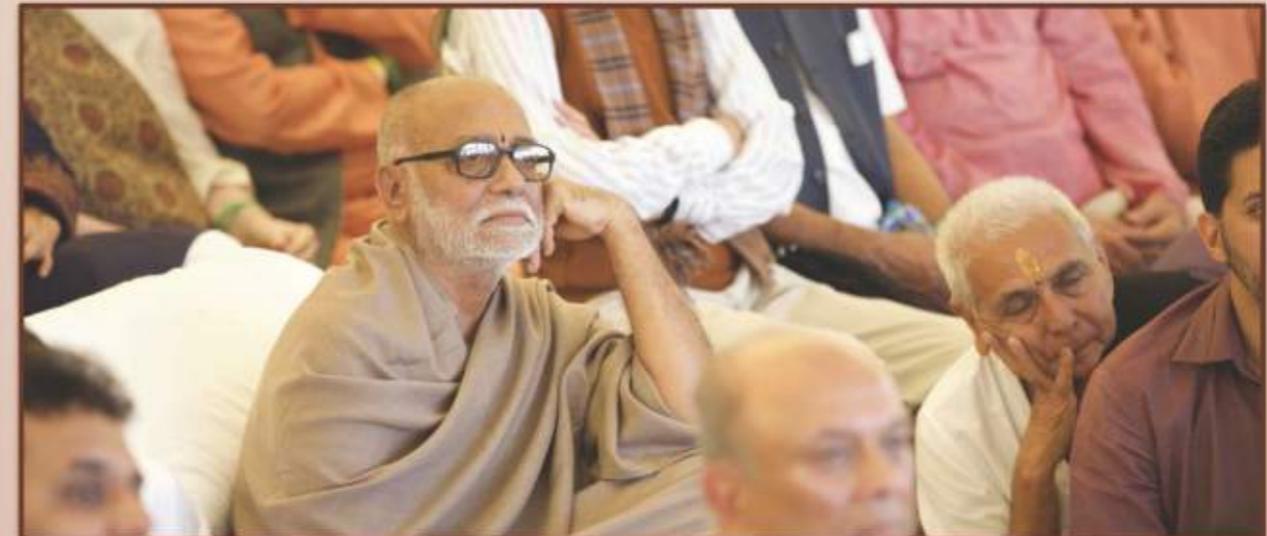
Night Performance



Ustad Zakir Hussain - Nilandri Kumar



Kaushiki Chakraborty



## Shiva 'Mahimnaha-Stotram'

Mahimnaha paaram ttey paramvidusho yadyasadrishi  
Stutir Brahmadeenamapi tadavasanna stvai giraha|  
Athavaachyaha sarvaha svamati parinnamavadhi grhunnan  
Mamapyesha stottrey Hara nirapvaadaha parikaraha||



Ateetaha panthannam tavacha mahima vaangmanasayo-  
Rattaddvyavrittya yam chakitmabhidatthey shrutirapi|  
Sa kasya stottavyaha katividhagunnaha kasya vishayaha  
Paddey tvarvacheeney patati na manaha kasya na vachaha||



Trayi sankhyam yogaha Pashupatimattam Vaishnavamiti  
Prabhinney prasthanney paramidamadaha pathyamiti cha|  
Ruchinnam vaichitrayadraju kutilnanapathajusham  
Nrunnameko gamyastvamasi payasamarnnav eva||



Shmashaneshva kredda smarahara pishaachaha sahachara  
Schittabhasmalepaha sragapi nrukarottiparikaraha|  
Amangallyam sheelam tava bhavatu naamaivakhillam  
Tathaapi smatrunnam varada paramam mangalmasi||



Asitgirisammam syatt kajjallam sindhupaatrey  
Surtarubarshaakha lekhani patramoorvi|  
Likhati yadi graheetva Sharada sarvakaalam  
Taddapi tava gunnannamesha paaram na yaati||