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Manas-Pitru Devo Bhava
Saputara (Gujarat)

॥ RAMKATHA ॥

MORARIBAPU

कोड पितु भगत बचन मन कर्मा। सपनेहुँ जान न दूसर धर्मा॥
सो सुत प्रिय पितु प्रान समाना। जद्यपि सो सब भाँति अयाना॥



II RAM KATHA II

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Saputara (Gujarat)

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PREM PIYALA

From 9/9/2017 to 17/9/2017 'Morari Bapu' recited the Rama Katha at 'Saputara' (Gujarat). The Rama Katha recited during the 'Pitru-Paksha' or the 'Shraaddha-Paksha' was based on the topic 'Manas-Pitru Devo Bhava'.

'Bapu' went on to describe the different fatherly figures or spoke about all those who are addressed as father in the 'Ramcharitmanas'. 'Bapu' described the greatness of these nine fatherly figures of the 'Manas', namely, Lord Shiva, Lord Rama, 'Satyaketu', 'Maharaj Swayambhu Manu', Maharaja Dasharatha', 'Maharaja Janak', 'Geedhraj-Jattayu', 'Angad's father Vaali' and 'Dashaanana'.

'Bapu' classified these paternal figures as being 'Rajogunni', 'Tammogunni', 'Satvagunni' and 'Gunnateeta'. 'Vaali' is supposed to be a 'Rajogunni' father, whereas 'Ravana' is a 'Tammogunni' father. 'Satyaketu' and 'Swayambhu Manu' are 'Satvagunni' and the 'Gunnateeta' are Lord Shiva and Lord Rama.

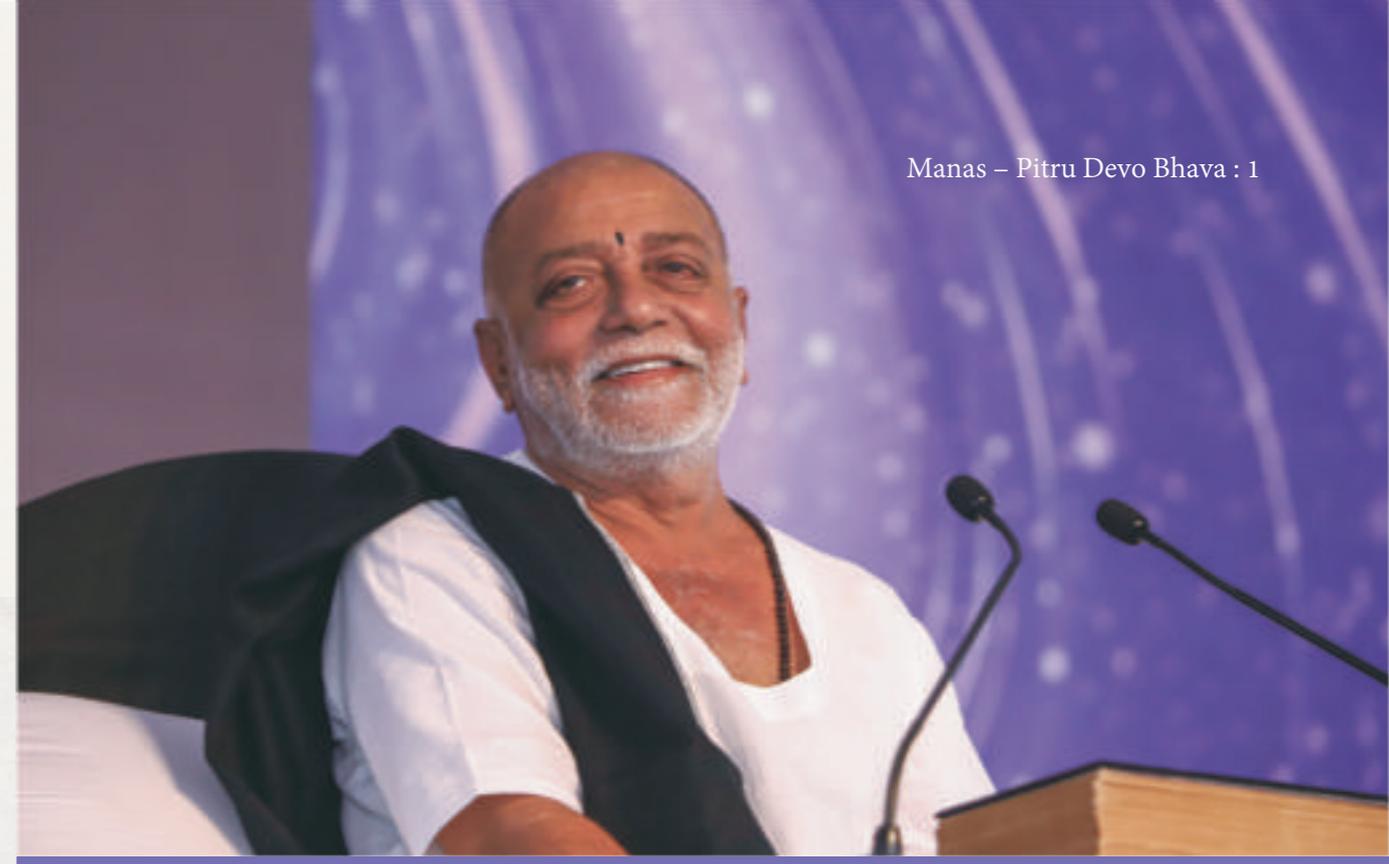
'Bapu' gave this 'Sutra', 'If the parents are deceased, remember them and if they are living then serve them'. Remember all those who are not there in person. In the form of the 'Shraaddha' or by remembering their nobility, or the values they have imbibed in you, offer your reverence to the departed souls. Those who are physically present, please serve them.

Many people say that the 'Pitrus' are annoyed and that is why they are faced with so many obstacles and try to do all sorts of things to appease them but in reply to a question asked by a listener, 'Bapu' clarified that till date, he has not experienced anything like that! People say that it is a 'Pitru-Dosha'! Superstitions, tying of threads in their name on trees etc. or going to people who claim to be the ones who can call or tame the deceased atman, 'Bapu' said that he does not believe in all this and suggested that it is best avoided! If you play the 'Daak' with faith then it is the musical instrument of Lord Shiva! 'Bapu's' opinion is that people are under this false notion about the 'Pitru' being an obstacle.

The area in which the Katha was held, the tribal communities living in those areas are subject to this scourge of conversion, to which 'Bapu' said that drink the water of your own well! Please don't get swayed or enticed to go here or there. In the name of service or by temptations or enticements, they try to influence you in the name of miracles, this is not good! You are welcome but please don't come with ulterior motives! Come back to your own home! The 'Sanatana' dharma is our lineage. We don't disrespect anyone but if you are waylaid, come back.

Through this Katha of 'Manas-Pitru Devo Bhava' 'Bapu' tried to awaken and caution the people.

-Nitin Vadgama



**'Matru Devo Bhava' is truth, 'Pitru Devo Bhava' is divine love
and 'Acharya Devo Bhava' is compassion**

*Kou Pitu bhagat bachan mann karma| Sapnehu jaan na doosar dharma||
So sutt priya Pitu prana samana| Jadyapi so saba bhaanti sayana||*

'Baap'! By the mandate of 'Astitva', when we are beginning the nine day Rama Katha at 'Saputara', then to all the divine spirits encircling in this area, all the respected personalities present in the Katha, the important dignitaries of different fields, the 'Yajmaan' family and all my dear brothers and sisters, I offer my 'Pranams'. First of all, I remember 'Ma Purnima Bahen Pakwasa', who is not present with us anymore but her divine spirit is undoubtedly present here, she had a lot of love and respect for the 'Vyaaspeetha' had requested for a nine day Katha here. Once, I had come here for a program of the 'Ruttambhara' institution when she was there but somehow it didn't materialise, there was no yoga and it didn't happen! Gradually, her health started deteriorating day by day. Today, unfortunately she is not in our midst! But this is the place of her tapas! Her family members are present here today. But, her real family are these daughters who are studying here!

I am extremely delighted with this fact that Ma's solemn vow, Purnima Bahen's' volition is being executed by 'Hetal Bahen & Deepak' family today. The sacred lamp was lighted by the daughters of Ma's family, the students of this institution. And you were the presiding judge on 'Rajat Sharma's' show, 'Aap Ki Adalat' and you had pronounced me 'Not Guilty', Your Honour! Thank you very much! You have even come to 'Talgajarda'. The fond memories of Ma's loving affection are still fresh in my mind. 'Bahen Hetal, Deepak Bhai and their family and so many others who have organized this 'Prema-Yagna' being the mere instrument or just the 'Nimitta' had been asking for this Katha for quite some time. Today, that yoga has materialized and we are all here!

I was thinking, what topic should we take up for our discussion at 'Saputara'? A topic, which has its roots in the Vedas, finds an important place in the Upanishads, it has the spread out in the 'Ramcharitmanas', or as a matter of fact, it is an integral part of our Eastern traditions. This thought has been going on in my mind for a few days not but I think it was yesterday, I thought that the 'Pitru-Paksha' or the 'Shraaddha-Paksha' is going on. I think, in Kashmir, my 'Vyaaspeetha' had spoken on 'Manas-Matru Devo Bhava' at the Lotus Feet of the Divine Mother.

So, during this Katha, I thought that we shall discuss 'Manas-Pitru Devo Bhava'. Since the 'Pitru-Paksha' is going on and I feel that as per the mandate of the Divine Existence, we should focus our attention in discussing how deep rooted is 'Pitru Devo Bhava' in the 'Ramcharitmanas'.

'Baap'! As my understanding or experience, 'Matru Devo Bhava' is the truth. Please remember, Ma is the supreme truth! So, 'Matru Devo Bhava'! From my 'Talgajardi' view point, 'Matru Devo Bhava' is the truth! *Banddau Avadh Bhuaal satya prema jehi Rama pada*, 'Pitru Devo Bhava'! This is the live example of divine love or 'Prema'. Please do not misunderstand that Ma does not have love, there might be some rare exceptions, God knows! There can be many exceptions because this is the age of Kali and its influence over the world today is very strong! We will have to accept the exceptions! That is the reason, 'Old Age Homes' are coming up everywhere.

My understanding tells me that the basic sutra of the Upanishad, 'Matru Devo Bhava' is truth! 'Pitru Devo Bhava' is divine love and 'Acharya Devo Bhava' is compassion. This forms the triangle of truth, divine love and compassion. This in no way means that the mother does not have divine love and compassion, or the father doesn't have truth and compassion or the Acharya is devoid of truth and divine love! We will have to study the sutra from all angles. I have not spoken on this subject before!

Who all have been addressed or regarded as father in the 'Ramcharitmanas'? You will find so many in there! Out of them, I would like to present nine before you. 'Tulsiji' has used the word 'Pitu' many times in the text! So many synonyms like 'Pitui' or 'Pita' or 'Taat' or 'Janak' and so on have been peppered all over the text! In the 'Manas', 'Bapu' has been used only once! So, 'Taat', 'Bapu', 'Pitu', 'Pita', 'Janak' have been used extensively in the text. In the 'Manas' who has been addressed as 'Pita' by whom? Who has been addressed as 'Baap' by whom? It becomes a topic to be studied with a lot of attention and introspection.

From today, for nine days we shall discuss this topic here. Since I am speaking, I am seated on top. I repeat and say this again and again that when I am listening, then I sit down just like you all! It is our talk, a discussion or a dialogue. For nine days we shall sit in these beautiful natural surroundings, in this sacred place and discuss! Our central focus shall be the 'Ramcharitmanas'; the sutras will be of the 'Ramcharitmanas' as well! So, these synonymous words have been extensively used in the 'Manas'. Out

of these, I would like to place nine before you. The very first 'Pitru' I feel is Lord 'Mahadeva'.

*Jagat maatu pitu Sambhu Bhawani|
Tehi singaaru na kahahun bakhaani||*

It is quite natural to think of 'Kalidas' in this context. *Jagataha pittarrau vanddey Parvathi Parmeshwarrau*. Lord Shiva is the father of the entire creation. Let us perform His 'Shraadhha', though He is not dead! Whoever is born, shall die! The one who is eternal, He is unborn, how can He die? But during this 'Shraadhha-Paksha', we shall remember this eternal 'Pitru' and offer our faith and devotion unto Him. So, one is Lord Shiva. The second is Lord Rama. The Lord says that a father can have many children.

*Ek pita kay bipul kumara|
Hohin prathak guna seel achara||
Morrey tumha Prabhu Guru Pitu Mata||*

The second 'Baap' or our 'Pita' our 'Param Pitru Devo Bhava' is Lord Rama. The third 'Pitru-Charan' in my opinion is Maharaja 'Satyaketu', who is worthy of veneration. He is the father of 'Pratap-Bhanu'. The fourth 'Pitru-Charan' in my opinion is 'Maharaj Swayambhu Manu'. The fifth 'Pitru' is, *Mahima Avadh Rama pitu mata*. We shall venerate 'Maharaja Dasharatha' as the fifth 'Pitru-Charan'. The sixth is 'Maharaja Janak', *Pita Janak bhoopal manni sasur Bhanukul Bhaanu*. 'Maharaj Mithilesha Videhraj Janak' is the sixth 'Pitru-Charan' in our list. The seventh according to me featuring in this list is 'Geedhraj-Jattayu', *Seeta haran taat jani kahahu Pita sana jaai*. Lord Rama has addressed him as father! He has taken him in His lap. Just see the culture of our country, Sahib! Where, birds and animals, are also respected. The caste, creed, class etc. might have been followed by some for whatever reason, it is best known to them! But, in each and every one, we do Hari 'Darshan'! Those who are unable to see the Divine in every one are asleep or they are unconscious. They might be eating, drinking, sleeping, merry making etc. but in the culture of our land does not consider them to be human! *Manushya roopena mrugaha charanti*, they have been reprimanded in this way. Lord Rama has accorded the respect of a father to 'Jattayu'. He could not perform the last rites of His father, Maharaja 'Dasharatha', is compensating it by performing the last rites of 'Jattayu'. Therefore, 'Jattayu' appears seventh in my list of the 'Pitru-Charan'.

The eighth as per my 'Talgajardi' view is 'Angad's' father Bali. My 'Vyaaspeetha' would like to perform the 'Shraadhha' of Bali as the eighth 'Pitru-Charan'. The number nine being very dear to me, I am

trying to include nine important personalities according to my view. The ninth person in my list is 'Dashanana'.

*Tumha Pitu sarisa bhalehi mohi mara|
Ramu bhajjey hita nath tumhara||*

You are my father! Even 'Prahasta' says that you are my father. So, everybody has something or the other in them! If the person is not awake then in spite of having everything, for us he is nothing! The question here is of being awake! Who shall attain consciousness? The one who is awake, only he can visualize or experience something important or valuable! The one who is asleep, his buffalo will go on producing calves! All this exercise is to make you understand this very point! There should be some awakening in the society. The western philosophers have termed the dharma to be a drug or laudanum! Today, when we look around the world to an extent we can see that the religion has been doctored to intoxicate or induce insanity in some people. These people seem to have become blind. It seems to have caught on as a trend. In these times of darkness the Rama Katha is a beacon of light to awaken us so that we can become alert and cautious so that our consciousness is awakened within. The one who is awake, will see the Divine everywhere in everyone.

*Kaabbey sey buttkaddey se kabhi bazmey jam sey,
Aawaz dey raha hun tumhein har makaam sey|*

Whether you are in the temple or in a mosque or a 'Gurudwara', where ever you may be. You are of this caste or your creed is so and so, who knows? The 'Ramcharitmanas' gives the message of equality and a healthy dialogue. But only those who are awake will be able to hear. Those who are unconscious, who can help them? So, there is no diktat here, we all shall have a discussion. 'Param-Pitru-Charan' Lord 'Mahadeva', 'Pitru-Charan' Lord Rama, 'Pitru-Charan' 'Satyaketu', 'Pitru-Charan' 'Swayambhu Manu', 'Pitru-Charan' Maharaja 'Dasharatha', 'Pitru-Charan' Maharaja 'Janak', 'Pitru-Charan' 'Geedhraj Jattayu', 'Pitru-Charan' 'Mahabali Bali' and 'Pitru-Charan' 'Dashanana'. Come, let us perform the 'Shraadhha' of these nine 'Pitru-Charans' during these nine days. You should all perform the ritualistic 'Shraadhha' the way it should be performed. This should happen, let us do the 'Shraadhha' of our thoughts and our behaviour!

When the decision comes down as a blessing on its own then I am fixed on it that 'Saputara' is the land of 'Matru Devo Bhava' but I shall discuss 'Pitru Devo Bhava' there! Of course there someone who is showering us with the compassion and i.e. 'Acharya

Devo Bhava', our Guru! We shall move ahead based on these values. So, 'Baap'! 'Manas-Pitru Devo Bhava', the title for this Katha shall be our principal focus and our root thought for our discussion. Keeping 'Manas' in the centre, taking references from the other texts, with the experience and the realisation of saints and whatever I have heard from Sadhus, we shall try to discuss it. With a very happy state of mind we shall ponder on the topic. I have taken these two lines from the 'Utterkanda' –

*Kou Pitu bhagat bachan mann karma|
Sapnehun jaan na doosar dharm||
So Sutt priya Pitu prana samana|
Jaddyapi so saba bhaanti ayana||*

I have just placed before you a short preface of our topic 'Manas-Pitru Devo Bhava'. It has now become a sort of practice in our ever flowing tradition that on the first day of the Katha, the speaker should introduce or narrate the 'Mahatmya' of the text he is going to recite or narrate.

So my dear brothers and sisters, the 'Ramcharitmanas' or the Ramayana is there in mostly all the households. Gandhi 'Bapu' used to say that the one who has no idea about the Ramayana and the Mahabharata, he/she has no right to be called a 'Hindustani'! Every household has it, there is the Ramayana irrespective of the language in every home and the Ramayana in some form finds a place in our homes. We now collectively ensure that the Rama Katha from the homes comes into our hearts. It is already there but now it has to become a part of our being! So, what is the 'Mahatmya'?

On the first day the speaker should talk about the glory of the text, on which he is going to speak. So, 'Baap'! Maharishi Valmiki wrote the original Ramayana in Sanskrit. The faithful believe that Valmiki incarnated as 'Tulsi' and in spite of being an erudite scholar of Sanskrit, he wrote the text in the simple colloquial language. He brought down the 'Shloka' to the 'Loka'! The text written by Valmiki is Ramayana and 'Tulsiji' named his text as 'Ramcharitmanas'. 'Tulsiji' says –

*Ramcharitmanas aehi nama|
Sunat shravann paaia bishrama||*

The sacred text which is the focus of our attention in these nine days is 'Ramcharitmanas'. In the Valmiki Ramayana the chapters are classified as 'Kandas', like the 'Balkanda', 'Ayodhyakanda', etc. but 'Tulsidasji' originally used the word 'Sopana' instead of 'Kanda'. Though, we are so used to say 'Kanda', but 'Tulsiji' said, 'Pratham-Sopana', 'Doosra-Sopana', 'Teesra-Sopana', like that! The 'Balkanda' is the

'Pratham-Sopana'. The 'Ayodhyakanda' is the 'Doosra', 'Arannya' is 'Teesra', 'Kishkindha' is 'Chautha', 'Sunderkanda' is 'Paanchva', Lanka is 'Chhah' and the 'Utterkanda' is 'Saat'. It is a seven step ladder, created by 'Tulsi' for the people to climb up in life and named it 'Ramcharitmanas'. The 'Pratham-Sopana', i.e. the 'Balkanda', begins with seven mantras of veneration. Let us recite one or two –

*Varnnanaam arthasanghannam
rasannam chandda saamapi|
Mangalannam cha kartarrau vanddey
Vaanni Vinayakkau||
Bhawani Shankarrau vanddey
Shraddha vishwaas roopinnau|
Yaabhyam vina na pashyanti
siddhaha swantaha Sthameeshwaram||*

The first veneration is of 'Vaanni', i.e. Mata 'Saraswati', then is the Lord of 'Viveka', Ganesh, next is the embodiment of a firm belief or complete trust, Lord 'Mahadeva', followed by the manifest form of faith, 'Paraamba' Mata Bhawani. Lord Shiva is venerated as the 'Tribhuvan Guru'. Followed by Shree Valmiki and Shree Hanuman. The creator, the nourisher and the eraser or the one who ultimately dissolves the creation, 'Paraamba Ma Shakti Jagdamba Janaki' is venerated. Then 'Sita-Ramji Maharaj' are venerated as One!

'Tulsiji' says that for my own pleasure, I am writing the original Sanskrit Ramayana in the colloquial language. He begins with the 'Devagira' Sanskrit and then moves on to writing the entire text in the form of 'Chaupaais', 'Dohas', 'Sorthas' and at some places in between, he has written a few 'Stutis' in pure Sanskrit. This is the lingual form of the text!

After the Sanskrit 'Shlokas', he writes five 'Sorthas'. 'Jagadguru Shankaracharya Bhagwan' had instructed the ones who are the believers of the 'Sanatana' Vedic Dharma to regularly worship these five deities. The first is the worship of Ganesh, the entire world just celebrated the Ganesh 'Chaturthi' festival. Second is to worship Lord Shiva. Third is the worship of Lord Vishnu. Fourth is to worship Ma Parvathi-Bhawani and the fifth is the 'Bhagwan Surya'. So, 'Jagadguru' instructed us to worship these five deities, daily! 'Tulsiji' came in the 'Ramanandi' sect, still by including the eternal 'Shankar Matt' right in the very beginning of his text, he started the process of unification by bridging two different ideologies. These five 'Sorthas' indicate the worship of the 'Panchdevas'! All those divine personalities have come down to earth

for a particular purpose or a part of a grandiose plan of the Almighty, all the 'Buddha-Purusahas' have spoken in the simplest language so that it can be easily understood by one and all! Just look at Lord Buddha, He has a royal lineage, highly educated but he always spoke in the 'Pali' language, prevalent in His time. 'Bhagwan Mahaveera', Prophet Mohammad Sahib, Jesus, they all spoke in the simplest of words and they cannot boast of a very high educational background! They chose the local dialect for communication! Coming down to 'Kabir' Sahib, he picked up even simpler words in his 'Sadhukdi' dialect! So, all these great Masters or if I may say Avatars, spoke the language of the common man!

I always keep on repeating this in all my 'Kathas', especially for my young listeners that always remember these five deities namely, Ganesh, 'Durga', Shiva, Lord Vishnu and the Sun. Whether it is the Ganesh festival or the Navaratri or the 'Rudrabhishek' of Lord Shiva in the holy month of 'Shravan' or Lord Narayana or Vishnu we worship with the 'Purush-Sukta' or reciting the 'Vishnu Sahasranaam', etc. and offering the 'Arghya' to Lord Surya! We all do it and we should do it as much as possible. I am not here to ask you that for twenty four hours go do doing the Shiva Pooja or any other form of worship blindly. I would like to tell you the basic idea or the spiritual connotation of each worship. You perform the ritualistic worship of Lord Ganesh, well and good but if you are unable to do it nothing to worry. Ganesh is the Lord of 'Viveka' or discretion, keeping your power of discernment always on and acting in its light is in fact Ganesh Pooja! How to sit, how to get up, how to walk, how to speak, what to eat, what not to eat, the one who uses his/her understanding judiciously is in my opinion performing the worship of Ganesh, outwardly you perform the Ganesh festival very ostensibly but inside, you have no understanding or discrimination then what use is it? I have heard that just in and around Ganesh Himself, people perform their 'SANDHYA POOJA' there itself, in the 'Pandal'. The habitual drinkers, drink! Instead of doing the actual 'Sandhya-Pooja', with 'Dhoop-Deepa' 'Aarti' etc. their definition is different! The question is of discrimination. By discrimination or 'Vivek' I mean to separate milk from the water and then understand it!

Neither a blind faith, nor an apathy, just plain and total faith is the Pooja of Gauri. There should be no blind faith or any superstition involved in it. All these threads or lockets, 'Parchas or Parchis' just leave it or

throw it away! Of course there should be faith. The 'Acharyas' declare, *Aaddau shraddha*. The 'Bhagwad-Gita' that only the faithful can attain knowledge. This faith that we have is in my opinion the Gauri Pooja. Not one Navaratri, there is a 'Navaratri' 24x7, 365 days! If you do then you must perform 'Navaratri' but with an unshakeable faith! One meaning of 'Shiva' is welfare or well-being. We should think about the welfare of others, if possible then try and do something towards it, this is the subtle form of the 'Rudrabhisheka'. Vishnu stands for the vast outlook or broad mindedness. Your thoughts, the outlook, your feelings should be inclusive and vast, it should not be limited or narrow minded. All are mine, and I belong to all, this in my opinion is the Vishnu Pooja. We should not be like a 'Toad in the well'! The meaning of Surya Pooja is, *Tamaso ma jyotirgamaya*. The resolve to live in the light or brightness. In the form of the deity worship, as far as possible one should try and do it but for any reason you are not able to do it then at least let us try and remember them as the sutras for life! 'Tulsiji' has indicated the worship of the 'Panchdevas' in this form. By establishing the 'Shankar' ideology in the very beginning of the text, he has tried to build a bridge or a 'Setu' between the 'Shaiva' and the 'Vaishnava' ideologies by unifying them. After the worship of these five deities, 'Tulsiji' does the 'Guru-Vandana'.

In my faith, the Guru is 'Gauri', he is 'Mahadeva', he is Surya, he is 'Durga' and he is Ganesh. He is everything! 'Gandharvaraj Pushpadanta' says, *Naasti tattvam Guro param*. There is no one above the Guru! Kindly pay attention because these days there is a lot of mumble-jumble going on about the Gurus. It is not the worship of a person or an individual. Guru is not just a person, he is the personality. The starting point of the Guru is a person. When the Guru goes on doing 'Sadhana' for the well-being of the entire creation, in this process he goes on awakening his consciousness and immersing himself in the 'Bhajananda', he evolves to the state of the personality from a person! 'Tva' is added to the 'Vyakti' to become the 'Vyaktitva'! When he outgrows his

personality, he become the 'Astitva' or the Supreme Reality!

I would to tell my young listeners that if you have any doubts on your Guru, don't worry! Because, after all he is human, because being human and having a physical form you may see some weaknesses in him. If you can remain without doubting or judging him from your view point, it is good! You should not doubt but if say a doubt comes to your mind about your Guru, don't worry but please remember one thing of your 'Morari Babu' that please don't doubt the Guru's grace! After all, in the human form, he is like you and me! There can be an error on his part but never doubt the Guru's grace! Grace is like a fragrance. Whereas, the Guru is the flower. Grace is the fragrance which spreads far and wide! I remember this 'Ghazal' of a Pakistani 'Shaayarana' –

*Teri khushboo ka pata karti hai,
Mujhpey yeh ehsaan hawa karti hai|
Mujhko uss raah pey jaana hee nahin'
Jo mujhey tukhsey judda karti hai|*

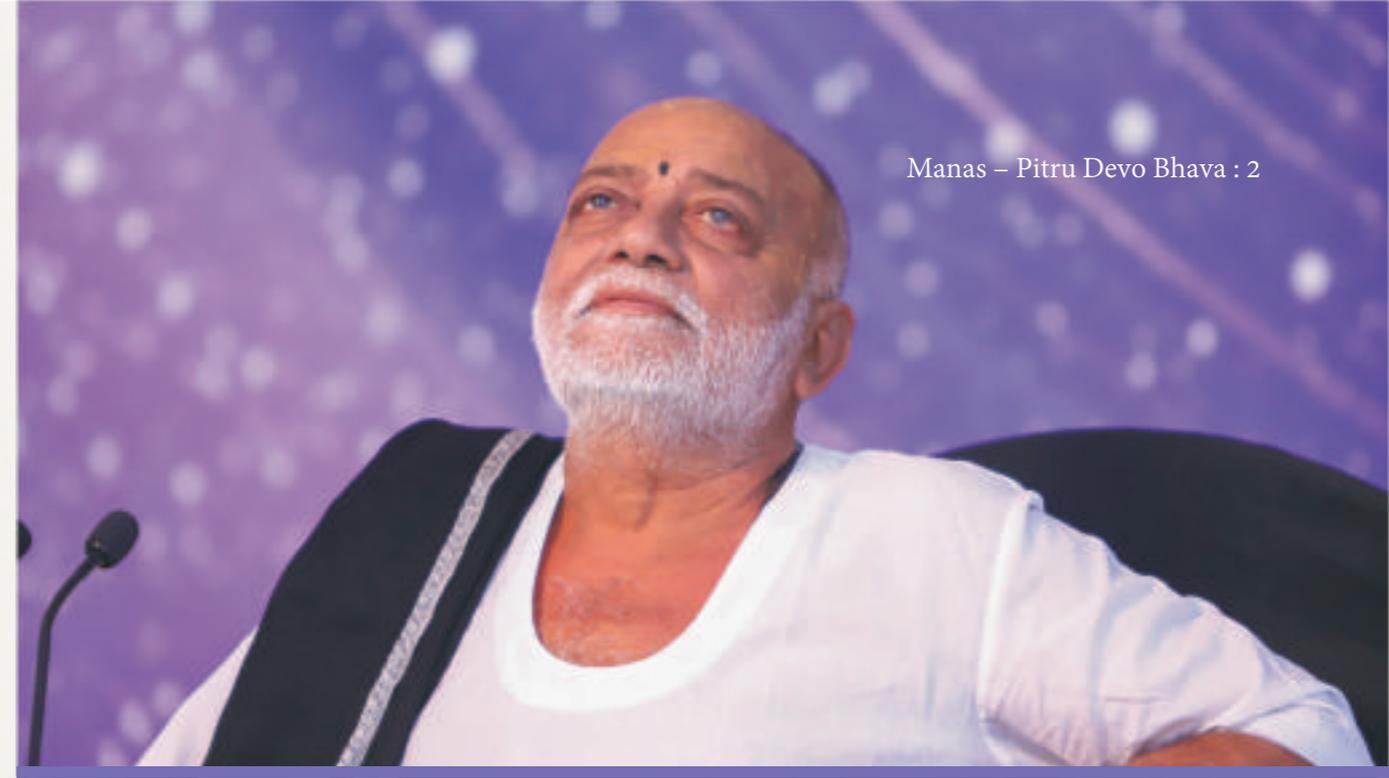
The path which will separate me from you, I don't want to tread on such a path! It is quite likely that the Ashrita may have some doubt on the Guru and it should be accepted as a part of evolution. More the grace of the Guru on his devotee, his happiness quotient should grow manifold, he must experience 'Masti'! Go on becoming more and more courteous or simple! The one who misses it, loses a great deal in life. Guru's glory is truly amazing, 'Baap'! Never doubt his grace because he is the embodiment of a complete belief or trust.

So, the very first topic or subject matter is the 'Guru-Vandana' and my 'Vyaaspeetha' calls it the 'Manas-Guru Gita'. Let us recite a few lines –

*Banddau Gurupada padum paraga|
Suruchi subaas sarasa anuraga||*

The text begins with the veneration of the Guru. 'Tulsiji' says that I have used the pollen dust of the sacred Lotus Feet of my Guru as the kohl to purify or cleanse my eyesight and now I am going to recite the Rama Katha. It is a big hint! 'Tulsiji' says that before we

As per my understanding, the original sutra of the Upanishad, 'Matru Devo Bhava' is the truth. 'Pitru Devo Bhava' is divine love and 'Acharya Devo Bhava' is compassion. So, this is the triangle of 'Satya, Prema and Karuna'! This in no way means that the Acharya does not have truth and divine love, or the father does not have truth and compassion or the mother does not have divine love or compassion! Any sutra will have to be seen from all the different angles.



speak, we need to have a clear vision by cleansing the eyes with the kohl of the sacred pollen of the Lotus Feet of the 'Buddha-Purusha'. If our vision is lopsided then whatever oratory we may do, it will be artificial like origami flowers! 'Netra shuddhi, phir vachan shuddhi'! Once the eyesight is cleansed then the veneration begins with the Devas of the Earth, i.e. the Brahmins. Then all the good and nobles along with the great personalities are venerated. He likens the Sadhu to a cotton flower, thereby venerating the Sadhus and the entire Sadhu clan! Like, at 'Teertharaj-Prayaga' we see that the Ganga, Yamuna and 'Saraswati' meet, in the same way in the Sadhu community the Ganga of Bhakti, Yamuna of Karma and the 'Saraswati' of knowledge and science merge together. In this way, he compares the Sadhu community with 'Prayaga'. This process of veneration goes on up to all the animate, inanimate, the demons, the wicked minded or even the evil persons are venerated! Because, now by the grace of the Guru, the eyes have been cleansed so no evil is seen.

*Siya Ramamayy saba jaga jaani|
Karaun pranam jori jugga paani||*

The entire world now appears to be the manifestation of Shree 'Sita-Ramji'. Like this famous 'Pada' of 'Narsih Mehta' which was very dear to Gandhi 'Bapu' and he glorified it in the world.

*Sakal lokma saunney vanddey
ninda na karrey keni rey|
Vaishnava jann toh tteney kahiye
jey peed paraai janney rey|
Per dukkhey upkaar karrey punn
mana abhimaan na anney rey|*

A very broad outlook, no narrow mindedness! The entire world seemed to be the manifestation of the Divine for 'Tulsi'. Then he starts the veneration of the individual characters of the 'Ramcharitmanas'. In it, Shree 'Janak' 'Pitru-Charan', Maharaja 'Dasharatha' 'Pitru-Charan', he venerated all of them. Then he venerates the mothers. First, Mata 'Kaushallya' is venerated followed by 'Maharaja Dasharatha', 'Maharaja Janak', Shree Bharat, Lakshmana, 'Shatrughna Maharaj' are venerated. While doing the veneration of the royal family, in between, he venerates Shree Hanuman, which is the most important veneration to my mind.

*Prannavau Pawan kumar
khala bala paavak gyaan ghana|
Jaasu hridaya aagaar bassahin
Rama sara chaap dhara||*

In this way, he venerates Shree Hanuman. I always clarify this misconception that the worship or the 'Sadhana' or any other ritualistic worship of Shree Hanuman is only ordained for men and forbidden for women, no, not at all! The women folk are equally entitled to worship Shree Hanuman. Why can't the daughters of my country worship Hanuman? Are they forbidden to do His 'Aarti'? Who has made such rules? Some wrong notions are purposely put in to waylay the society and it takes centuries for the people to come out of it! Now, there should be no delay in correcting it!

Everyone has the right to worship Shree Hanuman. For any reason, in a particular 'Anushthana', if certain dos and don'ts are specified then respect them! But, women can't worship Hanuman, this wrong notion has to be eradicated. All my mothers can worship Shree Hanuman! You can do the Pooja, read the 'Hanumanchaalisa' and the 'Sunderkanda'. Hanuman is addressed as 'Dada' by us! Dada belongs to each and every one. In this way, 'Goswamiji' venerates Shree Hanuman and He is the core of the 'Panchpranas' of the 'Manas'. He is the life force! In the 'Ramcharitmanas' we see that when Ma Janaki's life is in danger, He comes to her rescue, for 'Sugreeva', He becomes the saviour or protector. When Shree Bharat was losing patience towards the end of the fourteen year period, Shree Hanuman comes at the last moment and saves him. When the bears and monkeys were hungry, thirsty and tired during the search for Mata 'Sita', then Hanuman leads them to food and water. He saved the life of Shree 'Lakhana' by getting the 'Sanjeevani'. Therefore, He is the life force of the entire universe and each and every one can worship Him!

*Mangal moorti Marut-Nandan|
Sakal amangal mool nikandana||
Pawan tanaya santtan hitkari|
Hridaya biraajat Avadh Bihari||*

By venerating Shree Hanuman, 'Tulsiji' is venerating the life-force! Then, 'Goswamiji' venerates all the friends and companions of the Lord. After all the veneration, he finally comes to venerate Shree 'Sita-Ramji' 'Maharaj'! Here, first is 'Matru Devo Bhava' and then comes 'Pitru Devo Bhava'. 'Tulsiji' has followed the sequence of the Upanishad very carefully! After venerating their Lordships, in nine 'Dohas', he venerates the 'Ramnaam Maharaj'. He sings the glories of the Divine name or venerates the 'Naam Maharaj'. We shall discuss this tomorrow!

The father who has the world outside and renunciation within is a yogi

'Baap'! Lord Rama says in the 'Uttarkanda' that a father may have many sons but their nature and qualities are different. The father knows and understands each one of them. The Lord says that the father loves all his sons but the one who is devoted to the father with his mind, words and deeds or other than 'Pitru-Bhakti' he has no other goal in life, he will have a special place in the father's heart. A wise son is cared for by his father like we take care of our eyes. Eyes are the symbol of knowledge. The son fulfils all what the father wants so he becomes dear to the father like the mind. The one who follows in the footsteps of his father, he is cared for by the father like we take care of our feet. The son who follows the family tradition to the best of ability, he tries to practice and live by the values held by the family, in spite of making a great deal of material progress in life, remains humble and obedient, he is placed by his father on his head! But if there is a child who is ignorant, he doesn't know anything but for him the devotion towards his father is complete or total, my 'Goswamiji' says that for the father, he is dearer than his own life! When we say that somebody is dearer to us than our own life, then this is an indication of being loved the most!

'Baap'! There is question that while the eldest member of the family, like father or Dada or the elder brother are living, the younger member of the family passes away, why? Is it the play of the 'Niyati'? Does any principle work behind it? Or does one become the victim of 'Ati Bhagwant vichitra gati'? What is it? The world revered Gandhi 'Bapu' used to say that he would like to see the 'Ram Rajya' being established in the world. Even we say that there should be the 'Ram Rajya'! There is this rule of the 'Ram Rajya' that the son would not die before the father! Just imagine, what a wonderful period it might have been that there were no young deaths then! But today, we get to see it quite often! What is the solution? When we all are discussing about the 'Pitru-Charan' then please pay attention and if it becomes the truth of your soul then please work on it so that your sorrows can be removed or at least reduced to a great extent. By the grace of Allah or the Almighty, may such an incident not occur in anyone's life, we all pray for it! 'Sarvvey bhadranni pashyanttu'. This is the call of the Indian school of thought that all should live for a hundred years but still, such incidents do occur! People express their condolences, 'Arrey....! Your son passed away, or your brother passed away!'

Some people who lack this basic understanding don't even know that their words are adding fuel to the fire! The right understanding will only come through 'Satsang'. If you do not attain the Brahman through the

'Satsang', it is no big deal because the Brahman is already there with us. Why to even say that He is there, if a proper awakening takes place, then we are Brahman! This has been proclaimed by the Vedas since the very beginning! *Aham Brahmasmi!* It is said that I am Shiva, *'Chiddananda roopaha Shivoham Shivoham!'* I am neither the mind, nor the intellect, neither the 'Chitta', nor the ego and neither the 'Panchkosha'! I am nothing! We just read it like a parrot. Where do we try to realise it? The reality is, 'We are that'! My dear brothers and sisters, the fruit of 'Satsang' is to develop the understanding which is both worldly as well as transcendental! How do we get the answers to those incidents which we feel are miserable or painful? Since we all are the world-lings, it is quite natural to feel sad. We can explain it in this way that when an elder member or the 'Pitru' who is very much attached to his family passes away then he returns back as the son. And this process should not break, that is why in the 'Ram Rajya', the 'Pitru' departed before the older people. Please don't grieve!

Nav karsho koi shok rasikdda,

Nav karsho koi shok!

This is not a mere reassurance but it is the realisation of the 'Buddha-Purushas'. We are not aware of the person who passed early! He might have been the 'Pitru', who knows? He has returned as a new born child in the family. Please don't try to go into deaths by accidents or due to diseases. He passed away because the 'Pitru' wanted to return as your son and he does not want you to die before him! So, because of the attachment, he comes back! If one wants to attain Nirvana then there is the easiest way, 'Harinaam'!

The 'Satsang' alerts you and me! Who does not face problems in life? I would like to discuss this topic from the 'Manas' so that my young listeners shall get some encouragement out of it. Please listen carefully, under the leadership of 'Angad', along with Shree 'Jambuwantji' and Shree Hanuman, a search party is sent in the Southern direction. It starts in the 'Kishkindhakanda' and culminates in the 'Sunderkanda'. 'Angad' is leading this party comprising of the elderly and mature 'Jambuwantji', 'Hanumanji', 'Nala & Neil' etc. are the other members of this unit. The Lord sent this group especially in the southern direction to look for Mata 'Sita'. 'Sugreeva' had even laid a time limit that if you are unable to do the task in one month, you shall be killed by me! 'Do or Die'! In this topic we see that Shree 'Hanumanji' Maharaj is the last person to touch the Lord's feet, the Lord gives him the 'Mudrika', and he takes the necessary instructions from Him. In the forests, it so happened that they lost the

way! They could not find any water to drink or food to eat. The bears and monkeys lost their way! The leader of this group is very laborious and educated 'Angad', the adviser is the son of Brahma the elder statesman 'Shree Jambuwantji', the 'Shankar-Avatar' Lord Hanuman Himself is the most important member of the squad, though, He is right at the back.

In the Manas you will find three topics where the one who has lost the way in the forest, has met his/her downfall. There is a topic in the 'Balkanda'. King 'Pratapbhanu' went to the forest on a hunting expedition. He lost his way. Not aware of his bearings in the forest he meets a 'Kapat-Muni' which results in his destruction. In his next birth he becomes a demon. 'Pratapbhanu' becomes 'Ravana'! You will come across another topic i.e., of Mata Sati. Lord Shiva and Mata Sati are returning back after hearing the Ram-Katha. They are blessed with the darshan of the Lord in 'Dandakaranya'. Sati is filled with various doubts in her mind. Lord Shankar tries to explain it to her not to harbour any doubts in her mind about the Almighty. She was not convinced. She goes to test Lord Rama in the forest and gets lost. This results in her destruction. But these bears and monkeys also lose their way but were saved from destruction. Why? Because they had Sri Hanuman the embodiment of trust or firm belief, whether he was in the front or at the back!

With regard to my feelings about trust many intellectuals who have been hearing me since quite some time, even they ask me that 'Bapu'! How long can we go on trusting? Kindly remove this word 'how long'? Trust means TRUST! People come to me and ask that how will we attain 'Grace'? Please note that in trust there is no 'How'! It will happen! Jesus says that go on knocking, the door will open! Someone says that I want to go there but I am not getting any place. Don't be stuck on any preferences. The Lord provides for each and every one. In the present times I keep on getting so many questions that, 'Bapu! How long can we go on trusting?' Now, how do I explain? If it was a matter of speech, I would have explained because I say, *'Shwas tootta hai, vishwas tootta nahin'!*

Someone asked me, 'Bapu! What is the way to love'? I replied, 'See my dear, someone tries to express love by giving a flower'. Here the symbol is the flower. Some another person expresses by writing a letter. Someone else expresses by crying. Some others express by smiling. There are a few who express their love by dancing. I love the entire world. My way of loving is Katha. Why am I reciting this Katha? Where will I go on giving one-one flower to each and everyone of you? Who all can I reach? Here the main issue is love. Meera

knew 'Prema'. The 'Gopi' of Vrindavan knew 'Prema'. Please allow me to say that 'Buddhisattama Uddhava' understood 'Prema'. Lord 'Hanumant' knew 'Prema'. There are many different ways of expressing 'Prema'. When we talk about 'Prema', it appears to be too small, but it is not so! The 'Gopi' of Vrindavan knew 'Prema'!

When I talk about myself then I am quite confident about this life. I am not out to reform anybody. Many people say that after hearing 'Bapu' for such a long time we can now say with authority that we are free of a few of our vices. Now, when we pick up the glass of wine in our hand then your 'white beard' comes in the way! How can we drink? Drink the 'Vyaaspeetha'. After that, no one will need to drink anything else. The entire 'Bar' is on offer, which is my 'Ram katha'.

We people, who are mostly living in this comprehensible world around us can understand and realise the incomprehensible world while sitting at the Lotus Feet of the 'Buddha-Purusha'. Our relation is just with this 'Maayik' world and even after living for a hundred years in it, we remain untouched by the reality and our journey remains empty or meaningless. Whenever I talk about trust or belief, I am flooded with questions and I laugh at them. Now, how do I describe that what is trust? One can define trust as such that once having trusted I never even doubt or think for a second that I have done a mistake or this negative thought that if I wouldn't have done it, it might have been better! Just remove this doubt! You have taken the first step, that's it! Your trust alone is your God. This is what is called trust. My 'Tulsi' has recited in the 'Vinaya';

Biswas ek Ramnaam ko|

'Param Vaishnava Soordasji' prays with folded hands to 'Shreenathji Maharaj' and 'Srimann Vallabh'-

Bharoso dridha innha charannan kero,

Shree Vallabh nakh Chandra chhatta

binu saba jaga maahi andhero|

But when we are roaming around in this jungle of the world listlessly, we just waste our life uselessly. When we get lost and our mind gets influenced by wrong company then the lost 'Pratapbhanu' pays with his life. But here, the bears and monkeys do not lose their way because they have Sri Hanuman with them who embodies trust. Sri Hanuman thought that all of them are pretty tired, thirsty, hungry and were losing hope. Seeing their plight, Sri Hanuman climbs up and looks around. He sees a cave. He indicates to all of them to come up. Shri 'Hanumanji' Maharaj's message for all of us is that

whenever you get surrounded by trouble from all sides then try to rise up by your Guru's grace. Practice it; it is a psychological exercise. If you have a physical ailment and no medicines seem to be working, then you should try this experiment. If your mind will get focussed onto something else which is more powerful and energetic, gradually, your pain will reduce or you might just forget it all together. This indicates that our mind has attained some height. Divert your mind into something else and your misery will gradually come down or you will forget about it. Rise above the physical level. Rising above the physical plane is to establish yourself in the mental plane. But the mind also has a habit of unnecessary argument and counterargument, what wrong have I done to anybody? We have always tried to do good to others, yet we have to undergo this pain, these difficulties and we have been taken for a ride! Now, rise above all this. Sri Hanuman teaches us to rise above the physical plane and enter the intellectual plane and analyse for ourselves, where have I gone wrong? Is this the result of my mistake? What was milk? What was water? Where have I gone wrong? Enter the field of your intellect! If your intellect still doesn't give you a satisfactory answer then move into the plane of your 'Chitta'. This is the sequence. Experiment! I leave it to you all! Whenever you face any difficulty, first rise and enter your mental plane, I am sure you will be benefitted. For any reason, if you are not benefitted, you don't lose anything because you have not had to spend anything! You are hearing everything for free! 'Bhajan' and 'Bhojan' are invaluable.

Since the topic has come, allow me to say that when the day's Katha gets over, have the Prasad to your hearts content but please do not waste it. Have the Prasad with love and respect! Don't spoil it! A cleanliness drive is going on all over the country. Our 'Param Rishi' 'Krishna Shankar Dada' used to say; *'Sant ka kshann aur ann-kshetra ka kann bigaadna nahi chaahiye'*. Wherever there is a Katha, a Divine atmosphere is created. The people who come just to do the 'Tilak' or come just to perform the 'Aarti', I would like to pray to even these people that if you want take five rupees from me but please do not vitiate or pollute this environment. I have not come here to talk uselessly. This is my 'Prema-Yagna'. It is the Prasad of 'Bhajan'. You should take it but please don't waste or throw it.

I was saying that whenever you feel surrounded by difficulties then try to rise up a bit, try and contemplate in your mind whether you are not at

fault? Maybe, it is the result of your misdeeds! Try and go back a little and ponder! After hearing the Katha, this should be your homework. The Upanishads term it as 'Mannan' or contemplation. The entire sequence has been explained by our Rishis in detail. Then try to understand it intellectually. If you are unable to comprehend it intellectually then '*Chittavritti Nirodhaha*'. Go into a state where you can experience the infinite grace of the Divine. Sri Hanuman says that try and rise up, get up in life! What does this mean? Is it a mere journey? Is it just a Katha? Or just a metaphorical description? Or a story? Yes, undoubtedly it is an amazing Katha which is relevant at all times in the realm of the spiritual exercise. A few friends said that how can you say this for certain? It seems that there is water! What is seen is this illusory world! But the water can even be at a higher level or inside a cave. The grace at times can be seen flowing from above at another moment it might be hidden in the depth of a cave! We need to go within a bit to realize it! In order to go within, we have to rise above.

Chakravaak bakkhansa uddana]

My 'Goswamiji' says that Sri Hanuman saw three types of birds flying in and out of that cave. All the three birds were basically water birds. 'Chakravaak' i.e., larks, 'Bagula' means the Heron and 'Hans' or the Swan. The Hans represents the soul. It is symbolic of the 'Vishwa Mahapurusha' or the Universal Being. The lark represents respect whereas the heron is supposed to be an out and out materialistic. If the cave has the water which represents the Divine Grace, then the swan is the most suitable character to receive it. The grace never differentiates that you are a spiritual aspirant or a materialist. If you have wings then fly and go to drink the water. While it rains, the clouds never differentiate whether it is a desert or an ocean and choose to rain here or there. The nature of the clouds is to rain. The nature of grace is to flow!

Being a Sadhu, I can declare with complete surety and authority and taking full responsibility that between Sri Bharat and Sri Lakshman, in the service of the Lord, the refuge of the Divine and the Divine Love i.e., the 'Prema' and a few other things is exponentially more. But in comparison to Sri Hanuman, neither Sri Bharat nor Sri Lakshman stand any chance. Sri Bharat says that when I sit with the Lord, I can't even see His face but I can see Him only from a distance. That is the reason I don't sit close to Him and sit at a distance. Sri Lakshman says that I will not stay away from Him but be close to Him. Whereas, Sri Hanuman has no choice of his own, whether the Lord chooses to keep him far or

close is His wish! He was told that now you don't need to be near, go in search of Sita, he immediately left. After the victory over Lanka, he was asked to go to Ajodhya to inform Bharat, he immediately left instead of waiting for the 'Vimana'. My dear youth, be practical. Sri Hanuman is an ideal for the youth. Sometimes he assumes a gigantic form, '*Kanak bhootharakaar sareera*'. At another time, '*Masaka samaana roopa kapi dhari*'. Sometimes he remains Maun as though he doesn't know how to speak! At another he roars in a manner that the she demons suffered abortions! At times near, at another far! Sometimes 'Viyoga', at another 'Yoga', the acceptance of each and every situation as it comes is what is the 'Hanumant Tattva'! Sri 'Hanumant' is the incarnation of Lord Shankar. And Shankar is, '*Jagataha pittarau vanddey Parvati Parmeshvarau*'! He is the father of the Creation He is the '*Pitru Charan*'. At times He is the speaker, at another when He is the listener, tears stream down His eyes. He assumes the 'Veer Rasa' at times. Just see the '*Kishkindhakanda*' and the '*Sunderkanda*'! Hanuman is never in one Rasa. Sometimes this, at times that and at another He is entirely different. Just see the different forms in the '*Hanumanchalisa*';

Ramdoot atulit baldhaama||
Anjani putra Pawan sut naama||
Mahabeer Bikram bajrang||
Kumati nivaar sumati ke sanggi||

Sometimes, He assumes a tiny form, at another a gigantic form and at yet another some other, or in other words He assumes varied forms as He desires. We are all entrapped in our own identities. Hanuman is always relevant! In the battlefield of Lanka, on the '*Subela*' hillock, Hanuman is seen pressing the Divine Lotus Feet of Sri Rama. In our case, we are insistent that only we should be given the service of the Lotus Feet. Has Hanuman ever been insistent or stubborn in the 'Manas'? We should learn this humility from Sri Hanuman. We, the believers of the seen world are unable to believe in the unseen grace! In this situation we need the stewardship of Hanuman. Initially, 'Angad' was leading. Under the stewardship of grace, Sri Hanuman is the leader. What does this mean? Speaking from the 'Talgajardi' viewpoint, my dear young brothers and sisters, in your journey, the 'Purushartha' should lead but ultimately trust should always be supportive from behind. '*Binu biswas bhagati nahi hoi*'!

We are discussing that '*Niyati*' is there; either it is the give and take of Karma; or it is the effect of 'Kaal-Dharma' or going by the 'Manas' the reason is '*Ati*

vichitra Bhagwant gati'. Sometimes when we see that the youngsters go away before the elders, then this is the only answer. Any ancestor or an elder '*Pitru Charan*' who is very affectionate or attached to the family departs early but because of the attachment needs to come back again for some time for their own satisfaction they return to the same family for a very short period. But they are no doubt, our '*Pitru*'. The Gita says that one who worships the '*Bhoot*', shall become '*Bhoot*', the ones who worship the Devas, attain 'Devatva', those who worship Me, attain Me and those worshipping the 'Pitru' attain them. This is the conclusion of the Gita!

Who can be our 'Pitru-Charan'? Who is the father whose 'Shraadha' we should perform with 'Shraddha'? '*Pitru devo Bhava*'! Please keep this in mind my dear youngsters, walk in the footsteps of your father and whatever is your familial tradition try to follow it as much as possible. And walk in front of your mother. Walk in front in the sense that be prosperous in life for you have the backing of your mother. In this way walk before your mother and walk in your father's footsteps. Further, walk along with your 'Acharya'. Walk along with your Guru. The Guru who is interested in having a huge following wherein hoards of people are walking behind him, please be aware! The Guru who follows you might also be fake. The Guru is one who holds our hand and says, '*Sangachhadhvam*'. '*Acharyadevo Bhava*'. Walk along with him! The mother walks behind for she looks after us. '*Pitru devo Bhava*'! The father leads from the front and the son walks in his footsteps. Try to see these three sutras in this way. The Guru and his disciple sit together, eat together, live together without having any ill feeling towards one another.

The father has his greatness, 'Baap'! He occupies the second place but he has been forgotten! At least keep the second position intact for him, please! Sometimes, when we do not follow the footsteps of our forefathers, it becomes problematic! At times when we do not follow the true advice of the elders, it leads to our destruction or downfall. It should be from both sides. In the 'Mahabharat' 'Pandu' is the 'Pitru' but he does not listen to 'Kunti'. What was the result? 'Kunti' is the 'Sati'. If a 'Sati' obtains a son from the 'Devta' then what happens to her 'Satitva' or chastity? This was an important question raised in the 'Mahabharat'. 'Kunti' is a Sati but she obtains a son from the Sun Lord. People who do not understand the 'Mahabharat' raise such questions that what happened to her 'Satitva'? We have two dharmas for our 'Matru-Dharma'; one is the Sati

Dharma and the second is 'Sadhvi-Dharma'. In the Sati Dharma, the husband is everything and whereas in the 'Sadhvi-Dharma', the Almighty is everything. In the 'Sadhvi-Dharma', more than the physical dharma the Almighty is all glorious. Like 'Meera'; she represents the 'Sadhvi-Dharma'. The 'Gopis' are the pilgrims of this 'Sadhvi-Dharma'. These 'Gopis', on hearing the flute of the Lord ran leaving whatever they were doing. Just like no one can stop the flow of the wind. They were initiated in the 'Sadhvi-Dharma'. The 'Sati-Dharma' is secondary here.

What I mean to say my dear brothers and sisters that 'Pitru-Bhakti' is important. That is why, in this Katha, I am reciting the 'Pitru' glory. All this is there in the root of the 'Manas'.

Kou pitu bhagat bachan mann karma||
Sapnehu jaan na doosar dharma||
So sut priya pitu praan samaana||
Jaddyapi so saba bhaanti ayaana||
Jagat maatu pitu Sambhu Bhawani'.

The 'Pitru-Charan' I would like to revere first is this Katha '*Pitru devo Bhava*' is Lord Mahadeva! 'Goswamiji' has enumerated a few attributes of Lord Mahadeva at different places. Today, if we try to visualize it from a different angle then who is the 'Pitru-Charan'? Will 'Hiranyakashyapu' be the 'Pitru-Charan'? Firstly, our intellect will say that how can we accept him as our 'Pitru-Charan'. He restrained his son from doing 'Hari-Bhajan' then is he befitting to be revered as the 'Pitru-Charan'? At home, we have our father, Dada who are our 'Pitrus'. I had said this yesterday also that you perform the 'Shraadha' ceremony, do the 'Pitru-Tarpan' or whatever be your belief or faith but please try and remove the unnecessary practices that have crept in. If there is a firm faith then in no way I want to object but let us ascertain who is the 'Pitru-Charan' first. Who can be called our 'Pitru-Charan'? I would like to clarify here that for any reason if the father does not qualify to be one then we must be respectful no doubt but please be careful or cautious. The father must behave and prove himself to be a worthy parent!

I find the attributes of Lord Mahadeva to be that of the 'Pitru devo'. '*Jogi jattil akaam mann nagana amangal besha*'. All that comes within the description given by Sri 'Narada' while narrating the qualities of the groom. But when we are discussing about the 'Pitru-Charan' then I see the attributes of the 'Pitru-Charan' in them. How should a father be? 'Jogi'; the father should be a yogi in other words the father should be forbearing. My father is a yogi. He is not a materialist nor a dissolute. This is 'Pitru devo-Bhava'. A very

dignified and a beautiful cultured family. Worldly externally and an ascetic within, such a father is a yogi. After practicing austerities for some time and by constant 'Bhajan' if you gradually start getting detached within then please let it not be known to your family members or else your life will become miserable. The change should not be visible. When you are in the midst of the family, they should feel that the family is your world and if someone tries to look within you then you are a complete ascetic. 'Pitru' is one, who is a yogi by nature and not a 'Bhogi'! Just imagine the austerities one has to practice to earn this ascetism?

Another meaning of yogi; there is a complete detachment from within but the father doesn't appear to be detached in anyway, he seems to be well knit within the family, who is a part and parcel of all the joys and miseries and is not running away from the situation at hand. 'Goswamiji' gives us the second attribute of Lord Shiva which I am interpreting it from the point of view of the 'Pitru' and i.e., 'Jattil', which means having matted locks! The various types of difficulties faced by us in our day-to-day life alone is the matted locks adorning Lord Shiva's head. Lord Shankar is a householder; He is not a Sanyasi or a renunciate! He has married and has children. All the revenants, ghosts, spirits are his companions. If He would have been a Sanyasi then He might have a shaven head but no, He is a householder. The different troubles, difficulties, miseries, problems faced by householders like us are all nothing else but the matted locks. A Sanyasi might have a shaven head representing the fact that he is free from all the problems but 'Tulsidasji' has adorned Lord Shiva by arranging these locks as a crown adorning His head. The holy Ganga flows from there.

'Baap!' The one who does not let others know! He looks after his family without any selfish motive behind it is the 'Pitru-Charan'. His mind is not

engaged into any give and take, his actions are without any motive; you are born through me and it is my duty to establish you in your life. A desireless mind is the 'Pitru-Charan'. If the son of the family becomes a 'Vedanti' then the father experiences 'Bramhananda'. If the son becomes very charitable, an eremite then the father is overjoyed. If the son is very valorous and he is very sacrificing then the father feels very proud. But the 'Narada Bhakti-Sutra' says that the son who is a devotee of God and does 'Hari-Bhajan' then his father and the 'Pitrus' in the 'Pitru-Loka' dance in ecstasy. 'So kul dhanya Uma sunahu....', hey Parvati that family is extremely blessed wherein their progeny do 'Hari-Bhajan'. 'Brahmananda, Paramananda, Gauravananda, Sukhananda' are all very good words but 'Nriyananda' is entirely in a different league! Whether there is a 'Pitru-Loka' or not, I am not aware but it might be a state in which the ancestors or the 'Pitrus' might be dancing in ecstasy. If a child in the family does 'Hari-Bhajan' then the 'Pitrus' surely dance with divine joy!

Jogi jattil akaam mann nagana amangal beshal

When we refer to 'Pitru-Charan' then what should be the characteristics of the father? He should be 'Nagna'! You all might feel that what is 'Bapu' saying? 'Baap'! Here by 'Nagna' I mean the one who is pure or clean, devoid of any deceit or is not a hypocrite! He is not hiding behind any curtain of deceit. Who is honest or sincere (Nishkapatt)? 'Patt' means a cloth. The father should be sincerely honest, the way he is devoid of any pretext. 'Amangal beshal' literally means dirty clothes or shabbily dressed. People who see him themselves feel a bit ashamed or embarrassed that how can one be so shabby? These are the attributes of the 'Pitru-Charan' who is like Shiva. Perform the 'Shraadhha' of such a 'Pitru'. The ritualistic 'Shraadhha' or whatever be the way you do, please do so but as what I said yesterday, please perform the 'Shraadhha' of their

thoughts or ideology. How should the progeny of such 'Pitrus' live? Lord Rama explains it in these lines of 'Ayodhyakanda'-

*Sunu Janani soi sutu baddbhaagi|
Jo pitu maatu bachan anuraagi||
Tanaya maatu pitu toshanihaara|
Durlabh Janani sakal samsara||*

'Tulsiji' is telling us about the duties of the progeny of such a father. Mata 'Kaykaye' tells Lord Rama that His father is bound by these two promises that you should be banished for fourteen years and Bharat should be given the kingdom. The dilemma is that neither can he break his promise nor is he able to besiege his love for you! Now, if possible, try and extricate your father from this predicament!

Lord Rama was delighted and He said; 'Hey Ma! The son who obeys and follows the instructions of his parents is very fortunate'. In our country there has been a lot of discussion regarding the obedience of the father's instructions by the son. Some of the sons have been so great that they have overtaken their fathers. Sri 'Parashuram' obeyed his father to the hilt but obeying his father's instructions to the extent of going and killing his mother was rather taking it too far! Somehow, this aspect is not very acceptable. Well, those were different times but not today! When the son becomes the killer of his mother then it does not augur well for the well-being of the society as a whole. It could just be a one-off case but that too is not acceptable. We come across many instances wherein the son has disobeyed his father yet he has been praised and cheered by the society!

Yesterday, we were talking about Shree Hanuman. After that, 'Goswamiji' venerates Ma Janaki, followed by the veneration of Lord Rama. Then he goes on to venerate the Divine Name of the Lord. The veneration of the glories of 'Naam-Maharaj' was done by 'Goswamiji'. Rama, Krishna, Shiva, Durga, or whatever Divine name that you may like! 'Chaitanya Mahaprabhu' used to say that you might be an expert in any sphere but without the 'Naam-Sankirtana' everything is worthless!

In the 'Sat Yuga', Dhyana was prominent. Someone asked Sri 'Sharananandaji' Maharaj that, 'Bhagwann! How can we do Dhyana which was very important during the 'Satyuga'? 'Osho' had said that Dhyana alone is Dharma. Even Sri Krishnamurthy used to stress upon Dhyana. Our 'Pujya Tatt Bapji' of Vrindavan used to explain the methodology of doing 'Akriya-Dhyana'. During the 'Sat Yuga', Dhyana was very successful. So, 'Sharananandaji' Maharaj gave a

beautiful answer which has appealed to me! Dhyana cannot be done because in the doer action is embedded. Where there is a doer, somehow the minute pride of action creeps in! 'Sharananandaji' Maharaj says that just leave the effort of doing the Dhyana. Better than Dhyana is to increase oneness or intimacy wherein automatically your concentration or Dhyana will get focussed. We share an affection with our children and the family. Wherever you maybe, you are bound to think about your family. I hope that all is well! Because of this intimacy, our attention gets focussed automatically. I feel that this is a very practical answer.

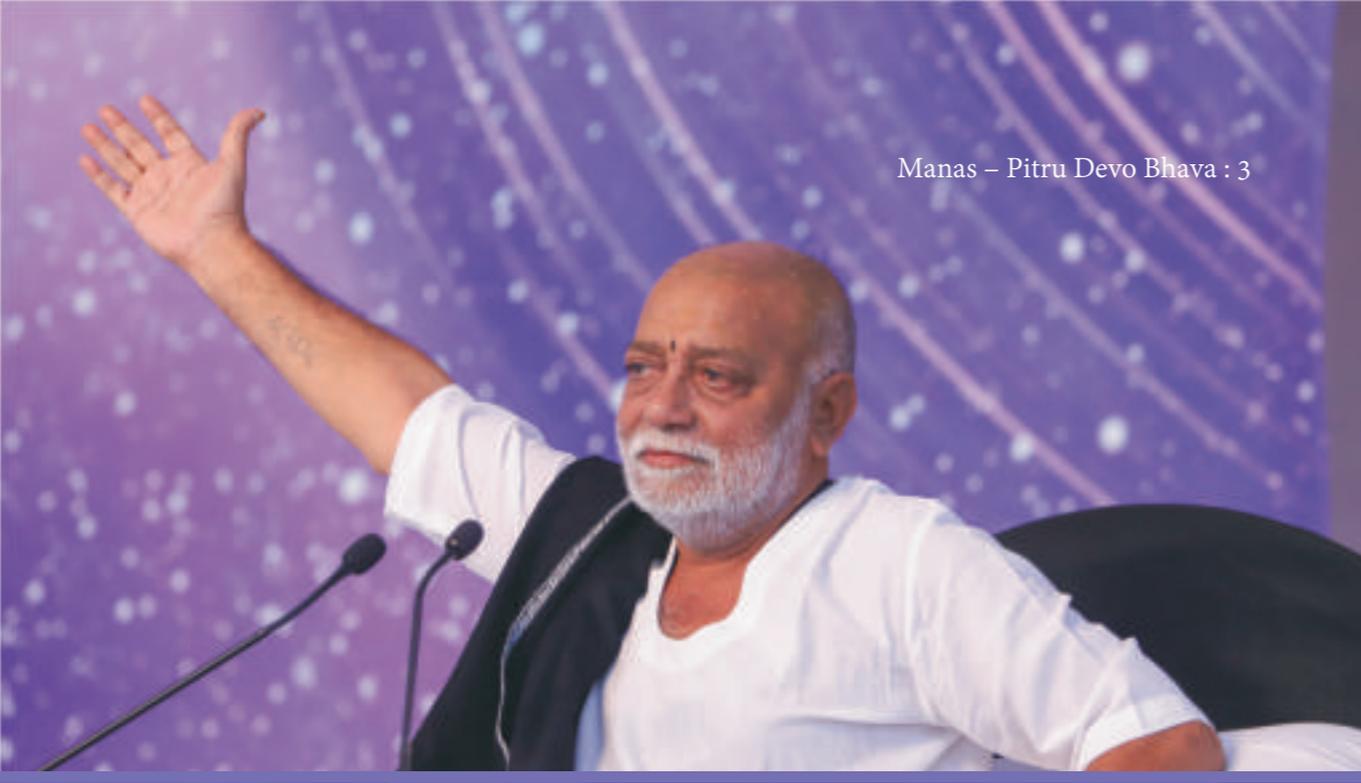
'Sat Yuga' was the season of Dhyana. In those days people used to attain Dhyana without any effort! Then came the 'Treta Yuga'. That was predominantly the period of 'Yagna'! Very many great 'Yagnas' were performed during those times. 'Yagna' used to be the principal tool for God realisation! Then came the 'Dwapar Yuga', when the performance of 'Yagna' was not very easy because there was the predominance of 'Rajoguna'. It was difficult to devote so much of time in the performance of these ritualistic 'Yagnas'. A 'Rajoguni' cannot sit quietly and the 'Tamoguni' cannot get up and work! He is so lazy that he will just not move. I have seen many Mahatmas and devotees who will get up in between in spite of the fact that the program is very good! He doesn't get up but the 'Rajoguna' in him makes him get up! We oscillate between two senses of joy; one is inference and the other is experience!

In this 'Kali-Yuga', we cannot engage in doing Dhyana or 'Yagna'. We cannot perform Pooja or worship. The 'Hari Naam' is supposed to be the corner stone of all the four Yugas and all the four 'Shrutis'. Where can you get a greater bliss in comparison to the discussion of the Divine? 'Hari Naam' is the greatest of all! Whenever you are alone, repeat the Divine name of the Lord!

*Bachhon tum khoob kharcha karo|
Mein kamaanney ke liye kaafi hun|
- Rahat Indori'*

An incarnation of the 'Buddha-Purusha' upholds innumerable responsibilities! 'Madhusudan' Maharaj of Kashi says that when you are free from everything at the end of the day and are not getting sleep then at that time do the 'Hari Naam' japa, that wee bit of devotional service done by you will suffice for the entire day. At that time, while remembering the Lord, if your eyes are moistened then it is the receipt pf your 'Bhajan' having reached its destination.

The attributes of Lord Mahadeva in my opinion represent the characteristics of the 'Pitru-Deva'. 'Jogi jattil akaam mann nagan amamngal beshal'. The discussion done by Sri 'Narada', wherein he was explaining the characteristics of the groom of Ma Bhawani. As we all are discussing the attributes of the 'Pitrucharan' then I think that somehow, it has a direct reference with the characteristics of the 'Pitru-Devta'. How should a father be? 'Yogi'; the father should be like a Yogi. You should feel that my father has abstinence. He is not a materialist or a debauchee. This is 'Pitru devo Bhava'. A happy and a fragrant family, which is very disciplined. Outwardly worldly and a yogi within, such a father is a yogi!



Misery is also Narayana and happiness too

Baap! There are many common words which are connected to the word 'Pitru'. 'Pitru' word denotes both the parents. The evidence of the same can be found in the 'Ramcharitmanas';

Aehi bidhi Rama jagat pitu mata|

Here, we get a clue that Lord Rama is both the mother as well as the father of the creation. The scriptural meaning of the word 'Pitru' is both, mother and father. One 'Brahman' has innumerable forms. In the spiritual world, the Eternal Father means both 'Matru' and 'Pitru'. In fact, 'Pitru' signifies both the parents. That is why in practise, we commonly use 'Matru-Bhakti' and 'Pitru-Bhakti'. The sutra of the 'Taittreya Upanishad' is, 'Matrudevo Bhava! Pitru devo Bhava! Acharyadevo Bhava! Atithidevo Bhava!' Sometimes, the 'Vyaaspeetha' says, 'Premdevo Bhava!' When we venerate the Almighty then we all say this—

Tvameva mata cha pita tvameva|

Tvameva bandhuscha sakha tvameva|

Tumhi ho mata, pita tumhi ho|

Tumhi ho bandhu, sakha tumhi ho|

Here, 'Pitru' stands for both the parents. '*Pita paatu rakshanney*'. It means that the one who protects is the 'Pitru'. The one who cares for all of us is the 'Pitru'! First, he looks after us and then we all perform the 'Tarpan' or libation with utmost faith. Principally, it is the 'Pitru' who does everything.

I have a question, 'Most certainly, the news about the death of Maharaja Dashrath must have reached Lord Rama because He is 'Brahman' and He is omnipresent. In spite of it, why did He not reveal it to Mata Sita and Sri Lakshman?' As the immanent One of course, He knows everything and even Mata Sita must be aware for she is the Divine Mother, 'Jagdamba', who too is immanent. Sri Lakshman is the 'Shesh- Avatar', the Acharya, maybe, he too was aware. But this was the 'Nara Leela' or the Divine play of the Lord and all that is happening is as per the Divine plan. Therefore, as 'Brahman', He must be aware but as a human, He might be unaware. Further the question is that the son who follows the father's command, why was he deprived from performing the last rites of his father? Because, the instructions of the father were to spend fourteen years in exile. Lord Rama says that because of my father's instructions I will not be able to enter the town so you please go and see. That is why, Lord Rama could not be present for the last rites. Alternatively, performing the human act, He did not get the

information prior to the people from 'Ayodhya' reached 'Chitrakut'. In this too, He was only obeying His father's instructions. The pain which was affecting Lord Rama, could only be healed when He performed the last rites of 'Jattayu' and was able to repay the debt of the ancestors.

Another question, 'Can women perform the 'Shraadhha' ritual for their husband or father-in-law?' In my view, you are at liberty to do so! Speaking from an individual standpoint, one can do it. I would go to this extent and say that the wife can even light the funeral pyre and perform the last rites of her husband. It is necessary for the progressive world that the constitution is amended from time to time. In the 'Dharmic' constitution also, keeping the basic tenets intact certain changes need to be done according to the changing times and demands. Many well to do families come to me and ask that we want to solemnize the marriage of the daughter, after her father's death, can I perform the 'Kanyadaan'? I say that you alone are authorised to do so! I have been a witness of such instances when the widowed mother has performed the 'Kanyadaan' ceremony for her daughter. Please ask these questions only to 'Bawas' like me! Only a 'Margi' will be able to bring about this change! Many birds often fly in a line or in a particular formation, the Margi too is a part of the group but he does not have a fixed route, he flies the way he likes! This does not mean that he is a despot but he is unconventional! The spot he sets his foot on, becomes a path. For the 'Gyanis' there shall be the 'Gyaan Marga', for the devotees there will be the 'Bhakti Marga', for the arduous the 'Karma Marga', for the yogis, the 'Yoga Marga', for the 'Dhyanis', the 'Dhyana Marga' and for the 'Bhajanandis' there is the 'Bhajan Marga'.

For some time now, I have been talking about the Margi and Gargi. Gargi means the woman who is very knowledgeable of the Vedas and Margi means the 'Bhajanandi'! By the good wishes of all of you and by the grace of God, my family has equal contribution of the Margi as well as Gargi. Here Gargi is represented by 'Vishnudevananda Giri Maharaj', who was a 'Vedantin' and my 'Tribhuvandas Dada' was a Margi. I say that Gargi is the elder sister whereas Margi is the younger one. In my family, it is the opposite, i.e., Margi is elder and Gargi is younger. Because, 'Tribhuvan Dada' was elder and 'Vishnu Dada' was younger.

Do not trust the Fakirs. What they may do next, no one knows! A very wise and a noetic person 'Vinobhaji' had said that I am not a trustworthy! 'Vinobhaji' and 'Gandhi Babu' are Margi. My 'Raghav' is a Margi who walked bare foot in the forests. My

Krishna has been a Margi all through His life! As a Margi who could take out a path in the Yamuna! When He left Mathura then He took the path which He got on the way! My Shankar is the Acharya of the Margi, at times Kailash, at another 'Vishwanath', yet another 'Somnath' and even 'Brajnath'!

So, ask a Margi. Never disrespect a Margi. People will make very many rules to suit them! If you are able to follow them then well and good! They will dictate that a widow is forbidden to even put a 'Kumkum Bindi'. Why? If she doesn't feel like it, it is her wish but who are you to stop her? I never put a 'Kumkum Bindi'. There are certain indications behind my actions! If any daughter or sister uses 'Kumkum' as a token of welcome then fine or else I just touch the 'Pooja Thali' with respect and show my acceptance. I want to pass on this message to the grieving society that I will always use a Black Bindi only and not a 'Kumkum Bindi'! The flow of the tradition also has a role to play! I am not saying to break any rules or regulations but we need to become practical in life. My 'Vyaaspeetha' has always been steady and stable. I did the Katha in an airplane as well as a ship but even there, the 'Vyaaspeetha' was fixed at a place. First time the 'Vyaaspeetha' is going for the 'Braj-chaurasi'. When we want to do the circumambulation then certain changes will have to be done. If it has been done earlier then we shall try and obtain guidance and those who will try and copy us, we shall give them our blessings. You can copy the dance steps but 'Kritya' or a purposeful action cannot be duplicated!

There is another question, 'Bapu! In my family, the 'Pitrus' are becoming a hinderance. Believing this, we have tried to appease them twice by the 'Dak' but of no avail! I told my family that no one else becomes a hinderance, our own actions stand in the way as obstacles. Kindly tell us something about this appeasement (Dak)? Well, I am yet to experience that the 'Pitrus' are creating obstacles in our path. People say that there is a 'Pitru Dosh'. Superstitions, threads and armbands, 'Dak', if you stay away from all this, I think it will be better. If you play the 'Dak' with devotion then it is a musical instrument of Lord Shiva. I honour the ones who play the 'Dak' in my village, 'Talgajarda'. My opinion is that there has been a wrong notion of the 'Pitrus' ever becoming obstacles for their progeny. 'Yogeshwara Krishna' is the father of the entire creation. When you perform the 'Pitru-Tarpan', you offer water at the root of the Pipal tree. Whenever it is convenient, visit the Pipal tree at 'Prachi' and Somnath. Somnath is our 'Pitrucharan' and Lord

Krishna is also there. Take the water of the 'Triveni' and offer it at the root of the Pipal tree. No 'Pitru' can ever be a hinderance to you. You maybe having a Pipal tree at your village, if you don't get 'Triveni' water then just shed some tears of devotion there remembering your ancestors. This shall become your 'Pitru-Tarpan'!

One more query, 'During the 'Pitru-Paksha', by feeding the Brahmins it is so believed that it pleases the 'Pitrus'. But, if our 'Pitrus' have already taken another birth then how will our offerings reach them?' I had mentioned this yesterday itself that because of the attachment they have for the family, they come to fulfil certain desires and go away at a very early age. Sometimes, when a child is born in the family, we get this feeling that some ancestral consciousness has come in this form. If you lovingly feed some milk to this baby with faith, it shall become your 'Shraadh'. There is a Kavita by 'Tushar Bhai' –

*Naam anney sarnaamu deedhun,
saath rahey Jeevan bhar|*

*Matrupremna doodhma bolli pitrupremni saakar|
Tamaara shwas amaara shloka|*

Pitrunej samjhi shakkey chhey kok?

So, the word 'Pitru' denotes both the parents. That is why we use both, 'Matru-Bhakti' as well as 'Pitru-Bhakti'. 'Pita' or father who is our protector and who looks after us. One meaning of 'Pita' is the Sun. That is why, we have this tradition of offering water to the Sun, which in a way is offering an 'Arghya' to the 'Pitru' who is none other than the Sun. 'Pitru' means a Deva who has created this creation, this is the principle behind it. We have the mention of the 'Pitru' in our tradition. The 'Pitru' is supposed to be above the 'Chandraloka', so it is said! The Gita talks about two vehicles or crafts, the 'Devayana' and the 'Pitruyana'. We use the word 'Pitru-Shraadh'. We generally perform the 'Pitru-Shraadh' on the day of Amavasya. If we don't remember the exact date or 'Tithi' then Amavasya is supposed to be the day to perform the 'Pitru-Shraadh'. 'Navami' is the 'Tithi' for doing the 'Matru-Shraadh'. There is a word 'Pitruj', all of us who have been created by the Almighty, we are called 'Pitruj'. There is another word 'Pitru-yaag'! People perform 'Pitru-Yagna'. There is a small 'Gita' known as the 'Pitru-Gita'.

So, there are many words which are enjoined with the word 'Pitru'. Till yesterday, we were discussing 'Adi-Anaadi-Deva-Mahadeva-Shankar'; 'Jagataha pittrauvanddey Parvati Parmeshwarrau'. Now, Lord Rama is, 'Sakal jagat pitu-mata'. Mata 'Kaushallya' says –

Jagat pita mein tutt kari jaana|

When the Lord assumed His 'Virat' form in the 'Ishta' temple of Mata 'Kaushallya', she gets scared and out of fear begins to perform the 'Stuti' and then says that I was thinking that the father of this creation is my son.

'Tulsiji' says that the proud egoistic kings, after the 'Dhanush-Bhanga' began destroying things all around them then the virtuous and the modest kings said that please stop all this non-sense! Please listen to us, He is no ordinary person, Janaki is the mother of this creation and Rama is the father of the entire creation. Therefore, Sri Rama and Krishna are our 'Pitrus'. This has dual meaning; the Sun is our 'Pitru' and Sri Rama came in the Sun dynasty whereas the Moon is also our 'Pitru' and Sri Krishna came in the Moon dynasty. The Sun and the Moon are considered to be our 'Pitrus'.

Yesterday, we focussed our discussion on Lord Shiva and tried to analyse the attributes of the father. Now, in the same way if we consider Lord Rama as our 'Pitru' then we will have to study a few of His attributes. All that we see in Him whether they are present in our father or the 'Pitru' or the respected elder or in a great personality of the family then consider that the fatherly figure is akin to 'Pitru' Rama. When Sri 'Parashuram' hears the words of Lord Rama, when the closed doors of his mind opened up he began venerating Lord Rama and, in that veneration, we see quite a few of His attributes. Even yesterday, there was a question that what are the characteristics of the father? There are two meanings of the word, 'Baap'; son as well as father! 'Baap' is generally used for the father and not for the mother. That is why, in the 'Ramcharitmanas', 'Goswamiji' has used the word 'Bapu' only once –

Kul Guru hit sama maai na bapu|

'Parashuramji' Maharaj venerates the Lord and says –

Jai Raghubansa banaj bana bhaanu|

Gahan danuj kula dahan krisanu||

Jai sur bipra dhenu hitkari|

Jai Mada moha koha brhama haari||

'Jai Raghubansa banaj bana bhaanu'. The Lotus doesn't blossom without the Sun. The Lotus has its unique beauty, fragrance, its incongruous nature, its colour and form, yet its opening is dependant on the Sun. The Lotus leaf and petals are enlivened with the rays of the Sun. Sri 'Parashuram' says; 'Hey Raghav! You are the Sun who blossoms this huge lake full of these magnificent Lotuses of the 'Raghuvansha'!' The family in which we are born, if we are not instrumental in its downfall and prove to be the enablers for its

growth then we too will be the 'Pitru' like the Sun. There are many who are the destroyers of the family legacy and there are some who build and nourish it. Ages have gone by but till date, the singers of the glories of the 'Raghuvanshi' have not tired. The great Kavi 'Kalidas' wrote the great epic 'Raghuvansha' to sing the glories of this great dynasty. Originally, the dynasty is called the Sun dynasty but from the time of Maharaja Raghu, because of his great virtues, the name of the dynasty became 'Raghu Kula'. Some such great worthy son like Sri Rama is born in the family and from then on, it starts to be known or recognized by his name. The rule of Lord Rama became 'Ram Rajya'.

There is an old Katha, 'Maharaja Raghu', the sovereign ruler, a great personality of the Sun dynasty, it was his birthday. In spite of being the king, he did not live in the royal palace but used to live in a small hut along the main thoroughfare of 'Ayodhya'. In the same family, Lord Rama lives in a simple hut for fourteen years and Sri Bharat lived in a hut at 'Nandigram'. This is such a noble family that the Almighty too wanted to be born in it. By reciting their glories, we attain inner happiness and enlightenment. The family used to care and look after the cows plus engaged in doing noble and virtuous deeds. Every year, the birthday of the Maharaja was celebrated. The Devas used to come to greet and congratulate the king personally. The Rishis and the Munis would come leaving their austerities for a while. Acharyas used to come. Small and big, each and everyone came to wish and prayed for the long life of the king. On one such occasion this news spread all over that each and everyone can go to wish the king. The aboriginal tribals, the backward and down trodden people were all going to wish their king. They had made a wooden sandal (Paduka) with love and care to be presented to their king. If there is true feeling in our hearts then the exact measurement is known automatically. True feelings generate a blue print! They made a 'Paduka' of Maharaja Raghu's measurement and came to 'Ayodhya' to present it to their king. 'Tulsiji' says that this is such a noble court of Sri Rama where the poor and down trodden were given preference and respected.

They presented the 'Paduka' to Maharaja Raghu and expressed their inability to get anything more! That is why, we have just brought this. By the grace of Allah, may no one in this country ever need to say that we are poor, I pray that we all are able to build such a society. When someone tells me that they are very poor then I feel miserable within! Gandhiji gave us the correct word, 'Daridra Narayana'. If there is misery in life then my 'Vyaaspeetha' would like to give

this word, 'Dukkha Narayan' and if happy then 'Sukkah Narayan'.

Saint 'Tukaramji' has written an 'Abhanga' wherein he has enumerated the characteristics of a 'Vishnu-Das'. As such it seems to be very difficult but once you get the hang of it, then it becomes very simple. Where the smile is 'Narayan' and the tears are also 'Narayan'. We do 'Satsang' so that we can develop this sort of a mental makeup! The bigger the person, more are the problems! Just imagine the pain of Gandhi 'Bapu'! The father and his son couldn't see eye to eye!

Happiness and misery are the two sides of the same coin. Consider the happiness and misery as 'Narayan'. 'Tukaramji' said the one who is always very humble and bows down to the world is the 'Vishnu-Das'. 'Narsih' Mehta says –

*Sakal lokma sahunney vanddey,
ninda na karrey keni rey|*

The Sutras of both of them are quite similar to one another. 'Tukaramji' said that the 'Vishnu-Das' has mercy, pardon and peace ingrained in his nature. The one who is merciful towards the poor and the lesser fortunate lot. He pardons the evil and prays for the peace of the entire creation. This point also came up that the 'Vishnu-Bhakta' considers the world to be sacred and the Almighty to be the most sacred and pure! May the Lord grant us such a vision that we see the entire world as sacred. Condemnation is there when there is jealousy or envy. When there is no envy then the question of condemnation doesn't arise. Such a 'Vishnu-Das' is celebrated in 'Vaikuntha' and he gains importance in the creation. In the eyes of 'Talgajarda', misery is Narayan, Joy is Narayan; disregard as well as acceptance are both Narayan! Build your life, my dear friends! In my experience, there is no place for envy. The absence of 'Prema' is envy! Like 'Osho' used to say; 'There is no darkness, the absence of light is darkness.' There is 'Sher' of 'Majboor' Sahib-

Kuch nahi dettey mohabbat kay siwa|

Kuch nahi lettey mohabbat kay siwa|

Why do I not say that my 'Ram-katha' is a 'Gyan-Yagna'? This is a 'Prema-Yagna'. Because the Divine Love could not be established, we are envious towards one another. When we consider all to be ours then the universal love is established. I can count out and show you that the ones who are engaged in doing very difficult 'Tapas' and were unable to be blessed by 'Prema'. 'Hiranyakashipu' performed very difficult and rare feats of 'Tapas' but he failed in being blessed by

'Prema'. In the same way 'Ravana' too performed great 'Tapas' but remained untouched by 'Prema'. After performing hundreds of 'Yagnas', one is able to obtain the 'Indra-Pada' and all those went that way remained bereft of 'Prema'. Because of the paucity of Divine Love, they could not bear to see the progress of others. A great amount of 'Japa, Tapa, Dhyana, Yoga' are all good mediums but they can only provide good health and a bit of purity of heart, but the Divine Love is beyond their reach. One attains 'Prema' when you think everyone as your very own but 'Purna-Prema' can only be experienced when you consider everyone to be your very own unconditionally and have no expectations in return! So, this is our 'Prema-Yagna'. This is not any ritualistic Yagna or a Dharmic congregation. This is not a Dharmic gathering, instead it is a 'Prema-Sabha'! Here, everyone is welcome, respectfully! If you are pushed around on the way then please think that it is not the jolt given by the 'Vyaaspeetha', instead, we have been pushed around by those in the middle. In this 'Durbar' the poor and weak are welcomed with honour! These social institutions, if they do not respect the poor then what is their utility? The times are changing very fast so you too catch up and walk along.

So, the poor and the downtrodden folk carried the 'Paduka' and came to Raghu. The honour given to Gurudeva 'Vashishtha' and 'Devraj Indra' was even accorded to these poor people by Raghu. Teary eyed, these poor countrymen said that we are sorry that we could not bring you a golden crown or bejewelled shoes but please accept this simple offering of these wooden sandals. Whatever size and shape our heart told us, we just made it according to that. Please accept this simple, ordinary and most inexpensive gift from our side. 'Paduka' is always worn in the feet but Raghu took the 'Paduka' from these people and respectfully placed then on his head! The entire court was stunned! What sort of a revolution is going to take place? The 'Katha' says that from that time onwards, the 'Paduka' always was the object of reverence for the entire clan. Since that time, it was worshipped. 'Dilip, Aja, Dashrath, all of them have worshipped the 'Paduka'. From the time of Maharaja Raghu right up to Maharaja Dashrath, this tradition goes on!

Sri Rama has been exiled and He is seeking 'Maharaja's permission to leave! Maharaja was in an unconscious state then. His hands were trembling and he thought as if saying to Lord Rama that you say, 'Pita deenha mohi kanan rajju'. My father has given me the kingdom of the forest lands and I am the king of the

forests from today, though factually speaking, He was exiled! But you are already coroneted as the king of the forests. Our family tradition goes that the 'Paduka' presented by the 'Adivasis' is worshipped till date by us so take them along with you. The 'Paduka' Sri Rama took along with Him by the virtue of His being the king of the forests. They reach 'Chitrakut'. Here, Maharaja Dashrath gives up his body and Sri Bharat along with the entire kingdom goes to meet the Lord. Very many meetings and long discussions take place. Ultimately, it was decided that Sri Bharat should look after the affairs of the state for fourteen years and at that moment Lord Rama says, 'The one who looks after the affairs of the state needs to worship the 'Paduka'. That is why-

Prabhu kari kripa paanvari deenhi|

So, this is how the 'Paduka' came to be worshipped. People used to ask such questions and trouble our Sadhus! In order to prove or deduce something, we need to examine the past history, take reference from different scriptures or speak on the basis of one's inner voice which alone is then taken as the proof! I have now even put aside the inner voice. Then do I go by the scriptural truth? No! Any approximation? No, not at all! For me, my 'Bhajan' alone is the sole proof. What does our 'Simran' say? What does the 'Guru-Krupa' say? That alone is our proof, if anyone accepts it or not! If the ones who are out to praise you and pamper you then don't believe them but when someone, who is opposed to you speaks from the bottom of his heart then consider it to be the indication of the 'Pitrus'. Sri 'Parashuram', one who is opposed to the 'Kshatriya' clan has said this, 'Ramroopi Pitru Lakshana'! In our family or in the clan if any demonic elements enter then the one who eliminates these destructive elements is 'Pitru'. The one who protects us from all the angles is the father. If a child comes to your rescue, then he too becomes your father or say if your daughter plays the role of your protector then she too is your father.

'Parashuramji' says that hail the one who benefits the Devas, Brahmins and cows. Wherever the virtues gain prominence and even though the individual is living in penury, it doesn't matter. The family where 'Vivek' is given importance is called 'Vipra'. The courtyard, though might not be having any cows physically but there is respect and love for the cows then that house becomes the father.

The one who does not have any pride or arrogance of being the father. He who can gradually control his attachment is fit to be the 'Pitru'. An

aspirant asked Swami 'Sharananandaji' Maharaj that our sense organs drive us towards sense pleasures. The eyes on seeing someone's beauty run after it, hearing someone speak beautifully, the ears run after them, seeing someone, we feel like touching. 'Swamiji'! Please tell us how to stop this flight? 'Swamiji' replied that create a feeling of a distance or pull your mind away from it and think that everything is changeable. Once your mind is firmly fixed of this change then your senses will tire and return.

The father withdraws all his limbs or sense organs like a tortoise and goes in his shell. 'Koha' means anger. After a certain stage, one who can control his anger shall be deemed to be the 'Pitru'. A father who is angry 24x7 for no rhyme or reason, what 'Shraadhha' can we possibly perform for him? The problem of excessive anger is there in every family. The entire world burns in the fire of anger! I offer a very simple trick to control your temper and i.e., when you get angry, just keep quiet for five minutes. Then go and wash your face with cold water. Then drink some cold water and sit down quietly. Then look at yourself in the mirror, if you see that you are normal then go out, you will not need to utter a word. On its own or looking at you the other person will understand and you yourself will feel that there is nothing to be angry about! Alternatively; the moment you lose your temper, give a hundred rupees to the other person, your anger shall dissipate.

If there are misunderstandings amongst the family members, then the person who helps to remove them is the 'Pitru'.

Binaya seel karuna guna sagar|

The one who is humble, is the one who is indeed big or elder. The father should be humble and virtuous. The 'Pitru-Charan' has a lot of responsibility on their shoulders. When there is a complete family, sons, daughters, daughters-in-law, wife, guests come and go frequently, then the father should be virtuous. As though he is representing the installation of 'Ganpati' in the house. Who keeps his honour and

dignity like the trunk of Ganesh, the ears are so long and sensitive that he is able to hear the words spoken by a child or anybody else! This is the installation of Ganesh! The one who rides a mouse is the 'Pitru'! In other words, it means that one who accepts even the smallest of things. The one who is gracious or merciful. If the child has committed a mistake, excuse him/her. One cannot become a father just like that. The 'Pitru-Charan' is very glorious. The one who is blessed with all the noble traits, is the 'Pitru-Charan'. 'Parashuramji' says that Sri Rama is endowed with these traits of the 'Pitru'.

Jayati bachan Rachna ati naagar|

'Naagar' means deft or accomplished, intelligent or clever. The one who speaks very intelligently, one who is very careful and accomplished in doing the tasks is known as 'Naagar'.

*Dharmey tattparta mukkhey
madhurta daaney samutsaahita|
Mittrey avanchakta gurorvinayata
chitteyapi gambheerta||*

'Chanakya' has narrated these eleven characteristics of a noble father.

*Aacharrey suchita gunney rasikta
shaastreshu vigyaanta|
Roopey sunderta Shivey bhajanta
pitrutva samdrishyattey||*

My Rama passes out in all these eleven traits. The one who at once jumps into the call of dharma is 'Baap'. Even if he gathers the courage to jump, it is good. The one who speaks very gently and sweetly is father. Whenever the question of charity arises, he becomes very eager and enthusiastic. If a snake is about to die and you try to enliven it, similarly if a person needs to be coaxed to give in charity, then such a charity is of no use. The one who never cheats or deceives his friends is the father. 'Chanakya' says that the one who is very humble at the place of his Guru. The one having a profound 'Chitta'. Small or big things do not upset him. When the mother-in-law shouts on her daughter-in-law and the father-in-law intervenes

I pray that in this country, no one needs to plead before anybody else that he/she is poor. When I hear someone say that they are poor, I am pained. 'Gandhiji' coined a beautiful word, 'Daridra-Narayana'. If there is misery in life then my 'Vyaaspeetha' would like to say, 'Dukkha-Narayana'. And if there is happiness then 'Sukkah-Narayana'. In the eyes of 'Talgajarda', whether it is pleasure or pain, in both cases it is 'Narayana'. Disregard is also Narayana and acceptance also is Narayana!

and stops her from doing so, he is the father. His behaviour, actions and thoughts are pure and honest. Wisdom, virtues and the one who is interested in different arts and cultures is the father. Here, we are not talking about any physical beauty, the father is one whose heart and mind are beautiful. The father who does 'Bhajan', 'Om Namah Shivaya', 'Hara-Hara Mahadeva'!

Lord Rama does the 'Bhajan' of Lord Shiva. He is totally devoted to dharma. He did not even hesitate or delay for a second in going to the forests. Instantly, He gave the kingdom to His brother. He is friendly and caring towards 'Guharaj, Sugreeva, Vibheeshana' etc, and never overlooked anybody. He was never upset or disturbed. Wherever He saw virtues, He accepted them openly. His behaviour or actions were filled with purity. So, these are the eleven characteristics of the father and they are all there in Lord Rama. Such a Rama is 'Dukhaharan'! Lord Rama is the abode of beauty. He is the devotee of Lord Shiva. '*Saba per preeti prateeti jehi*'. 'Lakshmanji' says, 'Baap'! You are very gullible. 'Bhagat Bapu' says –

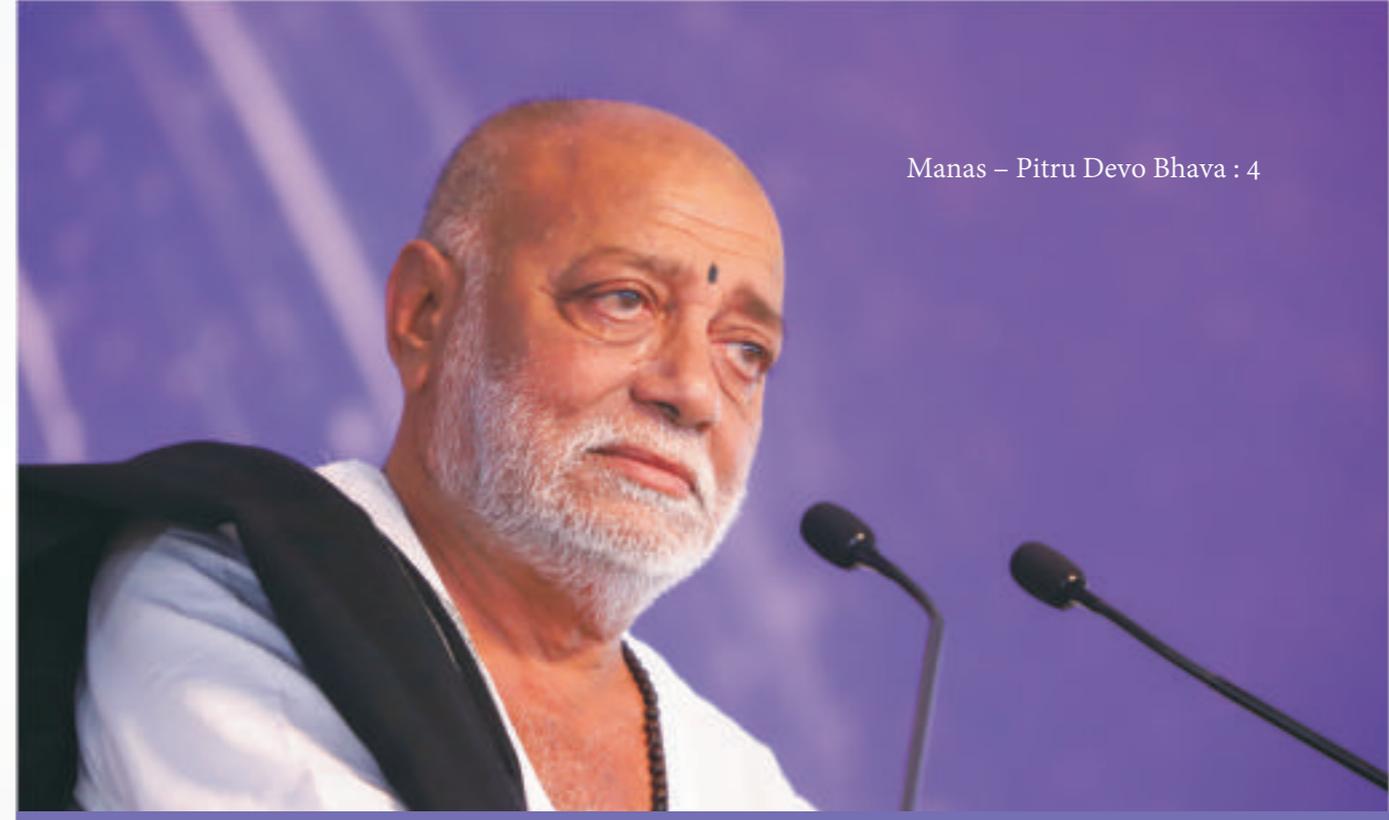
*Hoshiyaarini gaansaddio sahunney bandhavjey,
Chettrajey samjhyha chattan tu eklo|
Chaudh ratnon manthan na tun dayi dejjey,
Shiv thaajey saagar peenarro eklo|*

So, 'Baap'! In the 'Manas-Pitru-deva-Bhava', Shiva is the 'Param-Pitru'. Second, Lord Rama is the 'Param-Pitru'. We have been discussing on the basis of this 'Manas' and other texts. In yesterday's Katha, we were reciting the 'Naam-Mahima'. After singing the glories of the Divine Name, 'Goswamiji' narrates the entire history of the 'Bhagwat-Katha'. Originally, the Katha is the creation of 'Anadi-Kavi' Shiva. For a very long time after its creation, Lord Shiva kept it within His heart. At an opportune moment, He narrated the 'Racharitmanas' to Mata Bhawani. The very same Katha in time was given to Baba 'Kaagbhusundi'. He then narrated it to Sri Garuda. Subsequently, this Katha came down to 'Prayagraj' at the 'Triveni Sangam' of the three holy rivers, Ganga, Yamuna and 'Sarasvati'. Here, the wisest Muni 'Yaagyavalkaji' got it and in turn, he narrated it to Sri 'Bharadwajji'. Following this ever-flowing tradition, the Ram-katha-Ganga, 'Goswamiji' says that he received from his Guru in the 'Varaah-Kshetra'. But at that time, maybe due to my childishness and my innocence, somehow, I could not assimilate the Katha properly. When I could not understand it, my ever-benevolent Gurudeva narrated it to me again and again after which I could understand just a little bit. Whatever I could gather, I decided to compose it in very simple words so that it can reach

right up to the very last person of the society. Instead of 'Shloka' I composed it in 'Lok'. 'Tulsiji' then accomplished this gigantic task of compiling it in the simple local dialect so that it becomes very easy to understand. In the year 'Vikram Samvat' 1631, on the auspicious day of 'Ramanavami', the 'Ramcharitmanas' was published.

'Tulsiji' has compared the 'Ramcharitmanas' with the 'Man Sarovar'. Like the four ghats of this sacred Himalayan Lake, 'Goswamiji' also allegorically created four ghats of this 'Ramcharitmanas' lake. 'Brahmaleena Saketwasi Pandit Ramkinkarji' Maharaj gave the names to these ghats. The first is the 'Gyan-Ghat', where Lord Shiva and Mata Parvati are discussing. The second is the 'Karma-Ghat', where Sri 'Yaagyavalkaji' is narrating it to Sri 'Bharadwajji'. The third is the 'Upasana-Ghat' where Baba 'Kaagbhusundiji' is narrating it to Sri Garuda. The fourth is the 'Sharanaagati or the Prapatti-Ghat' where 'Goswami Tulsidasji' is narrating it to his own mind and the various sadhus and saints of this age. Starting the narration on the 'Sharanaagati-Ghat', 'Goswamiji' takes us to the 'Karma-Ghat'.

A 'Kumbha-Mela' is going on at 'Teerthraj-Prayaag'. After the 'Kalpavasa', the Rishis, Munis, Devas and the 'Danujas' began their return journey towards their respective abodes. Sri 'Bharadwajji' bids farewell to all the guests. At this beautiful and very holy ashram of this great sage, Sri 'Yaagyavalkaji' was also staying. When he stood up and begged for leave, 'Bharadwajji' fell down at his feet and said, Maharaj! Please wait a while! I have some serious doubts plaguing my mind, kindly clarify them for me and please explain to me in detail as to what is 'Rama'? The Rama, whose name Lord Shiva keeps on repeating incessantly or is He the son of Maharaja Dashrath? Is He the Divine consciousness or anyone else? Sri 'Yaagyavalkaji' smiled and said that O' learned sage! I have understood your cleverness. You are asking me like an ignorant fool because you are keen to hear the 'Rama-Charita' from me, though you are well versed with everything. The great sage smilingly began the narration of the 'Ramcharitmanas' in front of Sri 'Bharadwajji'. Before I narrate the 'Rama-Charita', I would like to narrate the 'Shiva-Charitra' to you. The query was about Rama but the narration began with Shiva. Here, there is 'Setubandha' or a bridge is created between two ideologies. Shiva is the entrance to the Rama temple. Shiva is Hanuman! The 'Charitra' of Shiva is nothing else but the elucidation of trust or a firm belief. The 'Charitra' or Ma Parvati is the 'Charitra' of faith or 'Shraddha'. The Katha of 'Shiva-Charitra' i.e., 'Manas-Pitru-deva-Bhava' we shall take it forward tomorrow.



The materialists change things whereas the spiritualists change the 'Chitta'

Baap! With 'Manas-Pitru-deva-Bhava' being our principal focus during these days of 'Pitru-paksha', we all are performing the 'Pitru-Tarpan'. There are four types of 'Pitrus' based on their merits. Whatever is being spoken from the 'Vyaaspeetha', whether it is the truth of your life, please go on examining simultaneously. From here, we use the proof from the Vedas, evidential proof, assumptive proof and the proof as per the inner voice of the conscience, but 'Talgajarda' goes by the proof as per the Bhajan or the 'Bhajan-Pramana'. The proof of the Vedas shall be according to the Vedas, the evidential proof shall be based on the apparent or the obvious facts, the assumptive proof shall be based on the logical conclusion and the proof based on the inner conscience is realised by a realized soul who has cleansed one's mind by dhyana and yoga thereby controlling the mental vibrations. We all have a conscience but unfortunately the proof of all the consciences cannot be taken as sacrosanct. Keeping all these aside, my 'Vyaaspeetha' is talking about only the 'Bhajan-Pramana'. Only the one who has done 'Bhajan', he alone can give this proof, no one else! Which proof will you accept? Maybe, just out of mere faith, because 'Bapu' has said it from the 'Vyaaspeetha' you may accept it! But any statement until and unless you do not experience is to be true, please do not accept it blindly. Without realising it, we accept so many things to be true which result in so many mishaps in the society today. Let us be aware of these facts!

So, there are four types of fathers. Some father has the predominance of the 'Rajoguna'. See in your own families, the father who is steeped in 'Rajoguna' will be busy all the time. Even after retirement, they cannot sit idle, they will be busy doing something or the other. They are the 'Rajoguni' type. Please do not disrespect your father. Respect all! If anybody's father happens to be 'Rajoguni' then I have no right to criticize him. We come across so many elderly fathers, who will be miles away from any retirement! Blessed are Maharaja Manu, 'Satyaketu', the father of 'Pratapbhanu'. For a king or a wealthy person there is no dearth of work or activities. Man becomes old but he always seeks new things. Between spiritual and material, the difference seen by the 'Vyaaspeetha' is just this that the spiritual will go on reinventing himself whereas the materialist remains old and decadent. But he always has fresh desire for newer things. This is the trait of the 'Rajoguni'.

Man has not changed but the times have changed. The world has been able to land on the Moon but they could not change their mentality! Everyone is wanting something new, all the time. We seek progress every

moment. Have you ever thought that day by day my 'Bhajan' should increase! What gift will you offer to your Guru? What shall you present your 'Buddha-Purusha'? To offer garlands or flowers at the Lotus Feet of the Guru is fine because the market is full of different varieties of flowers! What will you give to your 'Buddha-Purusha'? What should I offer my 'Tribhuvan Dada'? When he will learn that my Bhajan and 'Vairagya' has increased, he will be pleased. We seek new things every day, but not a new 'Chitta' every day!

The spiritually inclined person will say that he needs a new 'Chitta' every day. The spiritual path is the path of truth, divine love and compassion.

Lately, I have started taking about the 'Margi' quite a lot. It is very much needed and I shall continue doing so. Birth after birth I would like to remain 'Margi'. '*Charaiveti charaiveti*'. Maybe the respected Acharya has written to caution us –

*Punarapi jananam punarapi marannam
punarapi Janani jatharey shayannam*

This has been written to forewarn or caution us. I would like to say that here; '*Punarapi jananam*'; I would like to take birth from the very womb of my mother! There is no pleasure comparable to the extreme pleasure of sleeping on your mother's lap! There is no swing which can match up to the mother's womb, it is called the '*Jai Palna*'. The little child is bereft of the mind, intellect, 'Chitta' as well as ego, he is the form of the Almighty swimming in the waters. That is the reason our 'Vaishnavi' tradition always sings the Bhajan of the 'Bal-Krishna'. Though, we should not criticize 'Yogeshwar Krishna'! In the Mahabharat the ones who criticized Krishna are supposed to be culprits. The one who prays to 'Yogeshwar Krishna' or the Krishna of the Mahabharat should not deride 'Bal-Krishna'. The 'Ishta' of my 'Tulsi' is 'Bal-Rama'. '*Banddau baal roopa soi Ramu*'. The 'Ishta' of Lord Shankar as well as Baba 'Bhusundi' is also 'Bal-Rama'.

In this world has my divine love increased? Has my intimacy gone up? The same old 'Chitta', stereotypical, strangled by attachment and envy, the same old unnecessary issues! When our surroundings are quiet, we hear more of the chaotic noise all around.

Today, someone has asked me, 'Bapu! We have heard about 50/60 of your 'Kathas', but the people sitting around us engage in too much disparagement.' Let the toad's croak! How many 'Kauravas' will be there? Not more than hundred, 'Baap'! 'Krishnamurthy' says that instead of talking about God, sit quietly in the company of a 'Buddha-Purusha'.

It is a much greater achievement. Because God is lost in the maze of words because the speaker comes in the forefront. The speaker is applauded. When the words lead, the truth stays behind. That is why you will notice that the 'Buddha-Purusha' is generally 'Maun' or quiet. My 'Ganga-Sati' says, '*Samjhinney rahevun choop*'. 'Ganga-Sati' is a highly spiritual personality. She wears a new saree every day! Here, saree does not mean a garment, instead it means 'Vritti' or consciousness. Jesus Christ gave this sutra that wear new clothes every day meaning have a new thinking every day. Our 'Ganga-Sati' used to have a new consciousness everyday and in the courtyard of 'Samadhiyalla' play her 'Ektara'!

Those who remain quiet, place their palm on the mouth, this has two meanings. When anyone criticizes you, keep quiet and show love and respect towards that person also! You cannot grind your grains in someone else's mortar, you will have to do it yourself only. Our 'Margi', 'Vairagi Bawas' used to go out and beg for flour. The Sadhus never bothered about any caste or creed or religion. At the doorstep he is standing, he never bothered whether it is a Hindu household or Muslim or Parsi or a Jain! Whether it is the house of a Dalit or 'Koli'? The one who collects eighteen castes in one 'Patra' is a Margi.

During the pre-wedding ceremony, when the sandal paste is applied on the forehead, one feels fresh and rejuvenated thinking that he would get a new house to stay; will get new cars to ride and so on. Initially, it may sound very interesting but as the time goes by, one realises that it was nothing like that! Initially during 'Deeksha', one thinks of 'Brahman', renunciation, 'Advaita', dispassion etc, but as one moves forward, it starts getting tough! If one goes without any self-discipline and abstemiousness the dogs of desires and ego start chasing. Drink the water from your own well, don't unnecessarily wander here or there! In the name of service, infatuations, miracles etc, if you get distracted or experience a change of heart, it is not correct. All are welcome, but their objectives are evil! Just ask the poor 'Adivasis' why were they coaxed to change their religion or what temptations were offered to them to do so? They say that one of the elders gave us some ash and by taking it, our fever went away! They don't have any 'Bhajan' then how can they get any 'Basma'? They crush certain tablets and medicines which is given to reduce the fever. The simple folks are fooled to believe that this miracle powder rid us of the fever and impressed by it,

they are induced into conversions. If some one offers you any service, take its benefit, if need be, go into the medical facility but once cured, go back home. If they are honest, they will lead you to the 'Sanatana Dharma' or the Vedic Dharma. I like my own Dharma. I have not come here to force anyone to change their religion. My conversion is merely out of divine love. The 'Margi' shows the right direction to those who have lost their way! That is why, if someone has been tricked in this way and if my voice reaches you then please come back.

Whatever is pious or good, one cannot remain without appreciating it. Yesterday, 'Govind Kaka' told me a very nice thing that in about 320 'Adivasi' villages, he and his team are helping to construct Hanuman temples for eight lakhs of rupees each. I had the opportunity of going for the installation of one of them. On hearing the first day's Katha he decided that in all of the 320 temples, the Adivasi girls shall be deputed as the priests for performing the daily worship. This will convey a great message, Sahib! Yesterday, I too got the 'Aarti' performed by these girls.

'Baap'! If you have been waylaid then please listen to me. It is not about harming anyone. I try to maintain consentience with one and all. But the wrong and evil practices being done is not good! Please be aware! I would also request our Adivasi folk to try and stay away from vices or shun vices. Even stop hunting! May you arrows not strike any 'Shukadeva' or 'Kaagbhusundi'! The symbol of peace, the poor pigeons should not become your prey! That is why I am calling you all!

Return home! The 'Sanatana Dharma' is our clan. We don't want to stop anyone but for any reason if you have lost your way then please come back. Change the old 'Chitta'. People want new things but are happy with the same very old 'Chitta'! A spiritual person is always fresh, always new. Jesus declared it and Ganga-Sati lived it.

*Marnney aavinney dhann no dhaglo karrey ray,
Bhalley hoy moto bhoop ray*

Please do not take it otherwise, but I like Jesus very much. He is very innocent! I have gone to His place and done a Katha there but because of old traditions, they try to mislead the simple people, therefore it becomes the duty of the 'Vyaaspeetha' to caution them. The followers of the 'Sanatana Dharma' should accept one and all. We tried to create some distance and this is the result! None of the 'Dharma-Acharyas' go there! The amount of money that is spent in making big-big temples, in the same amount, one

temple could be made in a thousand villages. Temples should be made; I am not against it but please keep it small! If because of our own weaknesses, outsiders take advantage and force conversions, who is to blame? Our own people indulge in doing all this! Everyone is interested to start his own sect! They are trying to drill holes in our eternal religion and propagate that Rama and Krishna never existed! You neither have any scriptural proof nor do you have any experiential evidence. You cannot even produce any inner evidence because unfortunately the inner faculties are all sullied! There is no question of any 'Bhajan Pramana'! The people living close by in the same vicinity should come forward to do this work. It is never too late! You might feel that they nursed you and looked after you but once you have recovered, come home! You all need to be aware of these dangers.

This is our collective duty. All are ours but hold on to what we are! What is the shortcoming in our religion that you need to go elsewhere? Which other religion is more benevolent than our 'Sanatana-Vedic-Dharma'? Even those who happen to swear by it but are keen to start their own sects with their polluted mindset they do more harm than good! I am calling one and all that please be aware! All the allurements look very tempting to begin with but later on you realize that what is what!

So, 'Baap'! The materialist will not change, he will change things, he will change the Guru, change the Dharma, change the mantra and so on. Because an old 'Chitta' is always desirous of new things. A spiritualist is one who has nothing to do with things, he creates a new 'Chitta' every day. Talking about the new 'Chitta', I shall remember Ganga-Sati once more, '*Chittni vritti jeni raheysada nirmal*'. A pure nascent mind is the new 'Chitta'.

So, there are four types of fathers. One, who is 'Rajoguni' and is super busy. After a certain age, if one still does not stop, it is not very good. The Indian thinking has made four distinct compartments. Till the age of twenty-five be self-disciplined and devote your time to studies. Between twenty-five and fifty, get married, have a family and work. From fifty to seventy-five gradually withdraw yourself from day-to-day work or lead a life of a 'Vanaprastha' and from seventy-five to hundred be a sanyasi. This is wonderful arrangement designed by our scriptures. Many people have this motto, 'Work is Worship'! People do quote such phrases. When they retire from work, they will become a trustee in some organisation and it goes on!

A 'Rajoguni' father in the name of work, forgets the remembrance of God. In spite of the family trying to explain or reason it out they will not budge!

*Kot ray kaayana beli khallbhallya,
Kaalley chaanpi ray surango|
Khaanga ray thayya kottna kaangra,
Dooki gayan udhmati angol*

The 'Rajoguni' father is unable to withdraw himself out from his wide and far stretched network. I have seen quite a few elderly people, who are busy till their last breath.

Second, some fathers are 'Tammoguni', who are all the time seething in rage! Even if the other person is not at fault, they will go on shouting. On the wife, their parents, son and daughter-in-law, children, grandchildren or for that matter, whomever they see. These are the traits of 'Tammoguna'. They will create a ruckus, use abusive language or turn the place upside down.

Third, some fathers are 'Sattvaguni'. The one who does Bhajan, performs virtuous deeds, welcomes the guests and respectfully greets the Sadhus and Saints he meets, does not disturb the family and leads a very simple life. Shrimad 'Bhagwat' talks about such a 'Sattvaguni' father. 'Respected Father! Please serve the truth, serve divine love and serve compassion. Leave aside the worldly activities and the 'Lok-Dharma'. Serve the Sadhus, and shun passion and greed. Please stay away from thinking about the bad things about others. Serve the society and as much as possible try and hear the 'Bhagwad-Katha'.

Fourth, some rare father is beyond the realm of the 'Gunna's' or 'Gunateeta'. If you try to study him in detail there is neither any 'Tammoguna' nor 'Rajoguna' in him, he just flows gently like a river.

By the grace of my Guru, I would like to say that in the 'Ramcharitmanas', 'Bali' is a 'Rajoguni' father. A 'Tamoguni' father is 'Ravana'. 'Satyaketu' and 'Swayambhu Manu' are the 'Sattvaguni' fathers. But there are two fathers in the 'Manas' who are beyond the realm of 'Gunna's'; they are Lord Shankar and Lord Rama.

*Gunateeta sacharaachar swami|
Rama Uma sab antarjaami||
'Goswamiji' has sung in the 'Rudrashtaka' –
Kalateeta kalyan kalpaantkaari|
Sada sajjananand daata Purari||
Shiva is 'Gunateeta'. 'Jagatah pittarau
vanddey'. The root father of this world Shiva is
'Gunateeta'.*

So, the introduction of the father is based on these four 'Gunna's'. Let us try and study one such 'Pitrudevo-Bhava, Satyaketu'. I had thought of venerating nine 'Pitrucharan' but let me also remember two more side by side. One is 'Daksha', who is an out and out 'Rajoguni' father. The second is the father of Mata Parvati, Maharaja Himalaya who is a completely 'Sattvaguni' father. The father should be like Himalaya. There are four characteristics of the Himalaya. One, the Himalaya is the tallest in the world. So, one characteristic of the 'Pitrucharan' is that he should be tall or in other words, exalted. Mostly, everyone considers their father to be tall or placed very highly. The father should not be lowly but after attaining some height or respect there comes the danger of becoming unsteady. The flag hoisted atop the temple, flutters in the wind. This is one of the dangers of being at a height but the Himalaya is solid and steadfast!

Second, the father after attaining the height like the Himalaya, he should not slip or be unsteady, he should become stationary. That is why in the 'Shabdakosha' one name for the mountain is 'Achala'. Like, 'Udayachal, Neelachal, Himachal' etc.

Third, once a person attains a certain height or respect and becomes steady then lurks the danger of 'Tamoguni' ego or pride but the third virtue of the Himalaya is the calmness or the coolness. There is calmness, steadiness and is very tall, he is Himachal. Fourth, he is pure or spotless and bright. The one such father possessing all these traits in the 'Ramcharitmanas' is Himachal.

When the discussion of a 'Rajoguni' father came up then I offered by respects to 'Daksha' as well. 'Sanyaketu' is the father of 'Pratapbhanu'. 'Tulsiji' says that there is a world renowned 'Kaikaye' country and it is ruled by 'Sanyaketu'. I just said that at a great height the temple flag flutters but in spite of the height, Himachal is firm and steady. But here, we see a different context and the name is 'Sanyaketu'. 'Ketu' means a flag. The father should be such who hoists the flag of truth in the world. The one who has realized the truth, divine love and compassion, he shall enter into the realm of 'Sattva Guna' from 'Tamoguna' and gradually leaving everything he shall 'Jetthey suttahi raaj nrupa deenha', and proceeds to do Bhajan. I pray to all the fathers that when your hair becomes grey or silver, after attaining a ripe old age then go on handing over the responsibilities to your children if you want to fulfil the duties of a responsible father. 'Tulsiji' says that 'Sanyaketu' handed the reins of the kingdom to his

eldest son and he, 'Hari hita aapu gavan bana keenha'. He besieged the kingdom for the sake of Sri Hari!

Therefore, the father should be such that he is worthy of being called a Deva, his 'Pitri-Paksha' is celebrated, there is Lok which is given his name and various 'Pitruyaag' etc, are performed in his honour. In our culture, Manu is supposed to be the father of the human race. Though, Darwin might proclaim that monkeys were our ancestors. No, we all have been born from beautiful parents. Let us keep Darwin's idea aside for some time. The marital life of Manu and 'Shaturoopa' was beautiful. Vedas also sing paeans of their beautiful married life. If the parents are so glorious then just imagine, how will their progeny be? They have two sons, the elder one is 'Uttanpada' and the younger one is 'Priyavrata'. The Vedas and the 'Puranas' sing their glories. They have a daughter named 'Devahuti'. She gave birth to 'Bhagwan Kapil', who is one amongst the twenty-four Avatars of the Divine. Manu ruled for a very long time but one day, this 'Pitrucharan' sat down to ponder and concluded that sitting at home, I will not be able to develop 'Vairagya' in life. In those days, during the fourth stage of life, people used to go to the forests. 'Mandodari' tells 'Ravana', 'Hey Dashanana! In the fourth stage of life, the king should go the forests. But now, the times have changed. One should try and create a forest in the house itself! I have seen many people constructing houses in the forests! Instead of making a house in the forest, it will be better to create the mental makeup of the forest while living at home. After a certain age, try and take light and healthy food enough for sustenance, be affectionately inclined towards the children, do not unnecessarily interfere in their lives and do 'Hari-Smarana'. If you lead such a life then it is as good as living in the forests. Because of the effect of the present age and highly materialistic times, there are huge mansions being built in the forests! Well, its fine if it is so but you will never attain 'Vairagya' in this way. It will come on the word of your Guru which will destroy the darkness of infatuation plaguing your minds.

Manu's self-contemplation began. Living in the midst of the 'Rajoguna' and the 'Tamoguna', to practice the austerities of truth is very tough but with practice, one is able to get his bearings. You don't need to run; you just need to stay firm and awaken! Living in the midst of everyone, without anyone coming to know, slowly and gradually go on withdrawing yourself and practice detachment and do 'Hari-Bhajan'. Manu

started thinking that how will I attain 'Vairagya' staying at home?

*Tyaag na takkay vairagya vina,
Karriye koti upaayaji|*

One of my favourite words in the 'Shabdakosha' is 'Vairagya'.

*Badllai bahu gayo chhun, tammney mallya pachhi|
Maaro matti gayo chhun, tammney mallya pachhi|
- Gani Dahiwala*

*Ek mannasney meenddho ganva|
Bhegi tthai chey naat Kakeera|*

- Chandresh Makwana

Manu Maharaj is thinking that sitting at home, to attain 'Vairagya' will be very difficult. You may ask me that what is the proof that we have attained 'Vairagya'? There are three distinct signs. One, the moment the hankering and greed for money reduces on its own then think that gradually 'Vairagya' is setting in. When you start feeling disinterested in materialistic things then 'Vairagya' is creeping in. You are faced with a situation which infuriates you but still you feel that getting angry will not solve any problem and you try and solve the issue amicably; this is a sure shot sign of the 'Vairagya' taking root. The day you feel dispassionate towards everything which is worldly, then for sure the 'Vairagya' is settling in!

The Gita says that desires, cachexy and wrong notions run after us to bite like dogs. Our senses are first attacked by desires or 'Kaamna'. Our vision gets distorted. We start speaking inebriety. The bodily movements get distorted or to say they seem inappropriate. The individual wants to run towards the object of attraction. So, when the individual is possessed by Kama all the actions and behaviour changes. Then this corruption enters the mind. As long as it is outwardly, it is visible, once it enters the mind then it becomes very difficult to extricate it. This can be controlled by practicing yogic exercises and meditation. The bodily symptoms can be controlled by practicing self-discipline. After it has entered the mind then even the great sages like 'Vishwamitra' get affected and slide down from their austerities. Without 'Ram-Bhajan' the desires will not subside. As the Bhajan increases, automatically the desires subside. Therefore, the Kama centred in the mind can be removed by practicing yoga, meditation and increasing your Bhajan. The third place for Kama is the intellect. Once it is stamped by the intellect then it grows in strength and becomes that much more tough to combat.

Third, if the physical beauty is so enamouring then the Bhajan has to be very strong to protect! So, Manu Maharaj is worrying that I have entered into the fourth stage of my life but somehow the renunciation has not set in. He started wondering that will his life cycle be over without the 'Hari-Bhajan'? He called his sons who were very obedient and told them that now take over the responsibilities of the kingdom and relieve me, still he could not break the ice. A stage came when Pitrucharan' Manu, forcibly gave the reins of the kingdom to his sons. Is it ever possible to take 'Sannyasa' along with your wife? If you have the courage then take Sannyasa along with your wife and lead such a beautiful life that even the Brahmins are keen to be born of you. This 'Fakiri' of this novel Sannyasa is a gift of Maharaja Manu.

A 'Bhajanandi' Sadhu is a householder during the day time and a sannyasin at night. The so-called sadhu is exactly the opposite! This is a distinct difference between the two. This has been the tradition of our house-holder Sadhus. 'Tulsiji' says that Manu and 'Shaturoopa' are walking on the forest path. The names change once one is initiated into sannyasa. In this novel sannyasa, 'Tulsiji' has given them new names, 'Gyaan' and Bhakti. Manu became 'Gyaan-deva' and 'Shaturoopa' became 'Bhakti-devi'. The beauty of their sannyasa was such that the entire path became beautiful. The world sees your initiation but when saints, renunciates and Munis come to greet you then consider that you have set foot on the path of this novel sannyasa. When Manu and 'Shaturoopa' were walking, the Rishi-Munis who were busy doing their 'Tapasya' at 'Naimishaarannya' ran to see this divine couple.

The journey continued. The sacred and holy 'Naimish' Teertha was located on the banks of the 'Gomati' river where eighty-eight thousand Rishi-Munis were seated hearing the 'Bhagwad-Katha' and engaging in contemplation of the Divine. 'Naimish' is the menage of Katha, Kailash is the household of Katha, 'Teertharaj' is the abode of Katha and if you don't mind, 'Talgajarda' too is the sept of Katha. The sages asked the pious couple to do the pilgrimage of that sacred place. Afterwards, they bathed in the pure cool waters of 'Dhenumati' river. How beautiful is this sannyasa! The humble couple are standing with folded hands and requested the sages to give them a mantra so that we can contemplate upon it. They were given a twelve lettered manta (Dwaadash-Akshara).

Manu and 'Shaturoopa' reverentially accepted the mantra. If the husband and wife both practice the same mantra and mode of worship then the Blessed comes to bless our homes. There is no formula for the mantra 'Japa', just do it with devotion. Here, the quantity is not so important but the quality is most important, i.e., do it with love and faith! One meaning of mantra is a thought or a 'Vichaar'. If the couple are of the same mind set and thinking then they have a blessed family life. The couple devoted their attention at the Divine Lotus Feet of Sri Vasudeva. In the veneration of this 'Pitrucharan' there is a very exhaustive description of their tapas. Physically, their appearance was very frail. During that period, it was necessary to do such tapas but now the times have changed. It seemed as though two skeletons are standing! In spite of the fact that their physical health deteriorated, they did not leave their patience. A celestial voice reassured them and, 'Hrishta pushtan bhaye suhaaye'. They became hale and hearty. They requested the Almighty to give them the manifest darshan.

Ma Janaki and Sri Rama manifested and the couple venerated them. The Lord said, ask whatever you seek! Manu replied that in our next birth we again want to be husband and wife and would want son like you. The Lord was overwhelmed by the devotion of the couple and instantly said, 'Evamastu!' Then the Lord thought that there is none like me! He said, 'Rajan! In your next birth the two of you shall be Dashrath and 'Kaushalya' at 'Ayodhya' and I along with my Divine potencies will come and fulfil your wishes. The couple were very pleased with the boon and as the Lord was leaving, He asks 'Shaturoopaji' that would you like to ask for something more?' She replied, 'Lord! Whatever my wise husband has asked you is very much dear to me. I too wanted to have you as a son but kindly bless me with this understanding that even when you are born as my son, please bless me with the 'Vivek' your devotees always have towards you and I should never trespass any of those boundaries.' Seeing the wonderful 'Vivek' of the mother, the Lord was verily pleased. We are talking about the 'Pitru' like 'Manu' but he became the 'Pitru' to the 'Almighty Pitru' who is the 'Pitru' of this entire creation.

In the following veneration of the 'Pitrucharan' is Maharaja Dashrath. Followed by 'Maharaja Janaka', Bali, 'Jattayu' and 'Ravana'. We shall venerate all these 'Pitrucharanas' during this 'Pitru-Paksha'. Let me take up the 'Katha' a little bit. Sri

'Bharadwaji' asked about Sri Rama and the 'Ram-Katha' whereas, 'Yaagyavalkaji' Maharaj began the narration with the Shiv-Katha. In one 'Tretayuga' of some age and time, Lord Shiva along with Parvati, the daughter of 'Daksha' went to the ashram of Rishi 'Kumbhaja' to hear the Ram-Katha. When Lord Shiva and Sati arrived, the learned sage welcomed them by worshipping them. A very exalted and a great illumined star of our 'Ram-Katha' sphere, 'Pandit Ramkinkarji Maharaj' used to explain this topic along with its spiritual reference. He says that Shiva heard the Katha but Sati did not hear because she thought that the one who is born out of a pot, how can he ever explain the ocean like Katha? Sati being predominantly intellectually inclined overlooked the importance of the Katha. Lord Shiva heard the Katha with immense joy. Considering Rishi 'Kumbhaja' as the worthy recipient, He granted him the boon of Bhakti.

Lord Shiva and the daughter of Daksha were returning and they were passing through the 'Dandakaaranya'. In the 'Tretayuga' of that time, the 'Nara-Leela' of Lord Rama was going on. Because of the abduction of Mata Sita, the Lord was lamenting at her loss and looking for her here, there, everywhere. Indweller Lord Shiva, who is omnipresent, immediately understood that the very Katha which we have just heard is going on right in front of our eyes. Addressing the Lord as 'Sadchittananda', He bowed down to Him within. Seeing this, Sati was perplexed and the seed of doubt sprung up in her mind. Lord Shiva instantly understood. He tried to explain it to her but she failed to understand. He said that since you don't believe me, go and examine yourself. Whether He is Almighty or an ordinary mortal, judge for yourself! My 'Vyaaspeetha' has been saying this all along the Brahman is not a subject of examination, He is only the subject of a patient wait!

Lord Shiva sat down quietly and started doing the 'Hari-naam-Japa'. Sati took on the form of Sita. Sri Rama and Lakhan were going and she entered from the front. Sri Ram seeing her introduced himself and asked her that how come you are roaming all alone in this forest, where is Lord Shiva? She was caught and very sheepishly, she returns. Trembling, she came where Lord Shiva was. Smiling, Lord Shiva enquired about her well being and asked her about the test! Sati lied and said that I did not take any test. Lord Shiva saw everything in Dhyana. He remembered Lord Rama and decided that till Sati is in the present body, He shall have no physical relation with her.

After a span of eighty-seven thousand years, Lord Shiva came out of His Dhyana. He seated her right in front and began narrating fascinating Kathas. At that time Maharaj Daksh organised a big Yagna. Sati insists in going in spite of no invitation and could not bear to see the insult of Lord Shiva and jumps into the sacrificial fire. Her next birth is as Parvati, the daughter of Himalaya. Sri 'Narada' advises her to do 'Tapasya' in order to attain Lord Shiva. She received the fruit of her tapas and Lord Rama comes to Lord Shiva and requests Him to accept Parvati as His Divine Consort. The 'Sapta-Rishis' are sent to test her. In the meantime, Lord Shiva again slips into Samadhi. Kamadeva is sent to disturb the samadhi. He perturbs the Lord's concentration a bit. Lord Shiva just opens His third eye and he is burnt into ashes. Kama's wife, Rati comes weeping but seeing her state, the ever-benevolent Lord blesses her that during the Krishna Avatar, you shall get back your husband as the son of Sri Krishna. The selfish Devas come and put forth the suggestion of marriage but Shiva says that the Lord has already asked Him to do so! We shall celebrate the wedding tomorrow.

There are four types of fathers. The first is the 'Rajoguni' father, who is over busy. In the name of service, he forgets the 'Simran'. Second, some of them are 'Tamoguni', who is all the time shouting on the family. On his wife, parents, son, daughter-in-law, as well as the children. He takes out his anger on one and all. The third is 'Sattvaguni', he engages in Bhajan, doing virtuous deeds, welcomes all those who come to his doorstep like sadhus, saints, guests etc and performs noble deeds. Fourth, a very small percentage are there who are beyond the realm of 'Gunas'. If you examine him, you will not find any 'Rajoguna or Tamoguna' in him. He just flows like a pure cool and serene river!



The 'Ramcharitmanas' is the name of our eternal 'Sanatani' quest of truth, divine love and compassion

Baap! Keeping the Upanishadic thoughts in mind, on the basis of 'Manas' we are discussing a few salient aspects of 'Manas-Pitru devo-Bhava' for attaining inner peace and quiescence in our lives. Let's proceed further! 'Tulsidasji' has asked for grace from ten people. All of us walking on the path of 'Manas' are quintessentially one; but still 'Goswamiji' indicates that we should especially pray to these ten personalities. Let me also clarify that essentially mercy and compassion are one and the same. It is quite likely that in a particular context, in one text, the same person during an exposition uses mercy and compassion as synonyms. Still, there is an intrinsic difference between the two. When we see the stars far away in the sky, they appear to be quite close to each other but in reality, they are quite far. They are so many light years away! Words are also the progeny of the sky. That is why, when two words are being used which are synonymous in nature but basically, their intrinsic meanings are different.

I am being asked quite a few questions. 'Bapu! For some time, you have started this 'Gargi & Margi', basically, what is it?' Now, a lot will be spoken on it and many people will try and speak as though it is their discovery or interpretation, it is quite possible, there might be many literary expositions on it; and why not? Many articles will appear all over! The lotus grows in one pond but the fragrance spreads far and wide. It should be so! Who can stop the fragrance from spreading? Yesterday, I got a letter, in that too the person has enquired, 'Bapu! What is this Margi and Gargi?' Gargi is a woman from the Vedas or if I may say so, she is a 'Rishika' who is very wise. I would like to add that the Gargi is the Veena and Margi is the music or the voice. This is the difference. We see that Mata Sarasvati carries a Veena as well as Veda. She recites the Vedas. Gargi is that point where the Veena plays and it does play very melodiously.

So, first of all, for the new listeners or for those who are not aware I would like to say that Gargi is the woman rishi from the Vedas and considering her to be the symbol of the Vedic tradition, 'Talgajarda' talks about it. Gargi is the 'Veda-Vani'. Margi is the 'Lok-Vani'. Gargi is the 'Shloka-Vani' whereas, Margi is the 'Lok-Vani'. Or, since we are discussing about the 'Pitru' in this Katha, I would say that Gargi is the 'Devayaan' and Margi is the 'Pitruyaan'. People address the Margi Sadhus as 'Bapu' which indicates towards the father. So, it is the 'Pitruyaan'. I think I have said this earlier that Gargi is basic thought of the text whereas Margi is the thought of the path. The Gargi walks in the skies whereas the Margi walks on the earth. Gargi recites the glories of the Devas and Devis. The Vedas are filled with the glories of the Devas. You will find so many 'Suktas' of the Devas therein! Please do not get

into any sort of a comparison or this one is higher and that is lower! Though, because of what I have heard from the saints, read in the scriptures and the effect of my Bhajan, I would like to say for sure that Gargi sings the glories of the Gods, whereas the Margi sings the glories of man. The Rama of 'Adhyatma-Ramayana' is a Deva but in the 'Valmiki-Ramayana' He is human. The reference of Rama in the Vedas whether explicit or oblique, He is the 'Paramatma'! But 'Tulsiji's' Rama, 'Leenha manuj avatar'. In the North-eastern Bengal there was a great saint 'Bhakta Kavi Chandidas' who has composed some beautiful verses in Bengali. For the world he has been a Margi. 'Havvey toh baddhach manney margeej dekhaya chey!' 'Ek samaya baddha manney rookhadd dekhaata' ta'! But whether we talk of 'Rookhadd' or Margi, they all are the 'Margi's' of the same path!

Jjyan-jjyan najar maari ttharrey
yaadi bhari ttyan aapni|
Jjyan-jjyan chaman, jjyan-jjyan gullo
ttyan-ttyan nishaani aapni|
-Kalapi

'Sobaar ooper maanush'! 'Aa chey Chandidas'. Man, or human is above all. There is none above him. There should be glory of man. I mean to say that Gargi and Margi, both are equally important. Please don't criticize anyone! We need both the legs to walk properly. The right leg is Gargi and the left leg is Margi. The entire South studies and teaches the Vedas, thereby protects the Vedic traditions. In our 'Vairagi-Sadhus' there is a 'Vaam-Margi Bawa'; not the 'Tantric', please! I would like to be absolutely clear on this point. The 'Tantric- Bawa' devours so many 'm-kaaras'! He drinks 'Madira'! He eats 'Maans'(Meat)! He has a peculiar gait. Gargi is based or steeped in the flow of the mantra. Though, Margi principally follows the flow of 'Hari naam'. Because of his focus on the Divine Name, it has become the 'Maha-mantra'! The one who is humane is Margi and the one who is Godly is Gargi. We need two legs to walk properly. Please do not disregard anyone.

So, we get innumerable 'Suktas' in the Vedas. In all we see a demand for grace, mercy, compassion, etc. Mercy and compassion essentially are one and the same thing. Yet, there is a distinct difference as well! Two stars though appearing next to each other, in fact a million of light years away. So, why does the Rishi use one word for two separate words? So, what is mercy and compassion? We do see that at times at the same place, for the same instance, by the same person why have these two words been used separately? The same person is asked for the two things separately? Generally, or if I may say nearly 90 percent, we see that whenever the word 'Kripa' or mercy is used, it is seen

that the mercy is demanded or asked for. You ask for mercy and then you get it or someone indicates or prays for it!

*Gautam naari shraap basa uppala deha dhari dheer|
Charan kamal ruij chaahati kripa karahu Raghubeer||*

There is an indication, someone has to give a cue or one is ordered or requested for it. We seek mercy! You need to say or demand. Before you go on searching, let me tell you in advance that there is one instance where there is no demand.

Prabhu kari kripa paanvari deenhi|

It wasn't asked for; it was given as a benevolent gesture! I agree that you don't ask for compassion, the other person is compassionate by nature. Whether you ask or not, compassion just flows! Whether you offer 'Arghya' to the Sun or not, it shall shine upon your courtyard. This is compassion, which just flows! One day I had said that mercy is the eye and compassion is the tears! But at certain places, we see that they both are one. Everyday, in the beginning we pray, 'Kaarunnyaroopam karunakaranttam', please be gracious or merciful towards us. There is a demand or a prayer here. But, as per my experience, I would like to say that compassion is a continuous flow, which is forever flowing incessantly. We keep on asking for mercy. One should do it, no harm! 'Tulsiji' has asked us to demand mercy or grace from ten people. I just went past this particular point! In the 'Manas', we see that there are a few who have asked for compassion, 'Ab nath kari karuna bilokahu...' Bali is asking for the Lord's compassion. What I am saying is that the compassion just flows on its own. Here, both the words become one! We may say that it is an exception in this case!

So, at certain places it might appear as one but in actual experience in the world, we see a vast difference. When Ma Janaki meets the mothers at 'Chitrakut' when they all came from 'Ayodhya' then without her asking for it, the mothers shower her with blessings. Here, she does not ask for anything but 'Tulsiji' says, 'Tehi avasara karunamahi chhaie'. It was neither asked nor given per se but it flowed or it covered the entire place. There was just one scenario visible there. The entire 'Chitrakut' was as though covered with compassion! Mercy is the water from the well, whereas compassion is pouring rain! Grace is a handpump whereas compassion is a tube well. As though innumerable fountains sprang into action or flowing all at once. For people like us, 'Goswamiji' is hinting that if we demand in front of these ten people, there is no harm. Out of these ten, one 'Pitru' has been segregated from whom we can ask for mercy. This is 'Manas-Pitru devo-Bhava'.

*Deva danuj nara naag khaga preta pittar gandharba|
Banddau kinnar rajnichara kripa karahu aba sarba||*

It refers to the 'Vandana Prakarna' from the 'Bal Kanda' in the 'Manas'. The count is exact ten! 'Manas' is a mysteriously amazing text, Sahib! Without the benevolent grace of the Guru, one cannot follow or understand it, Sahib! It can be translated. 'Manas' does not only stress upon its transliteration but it implores us to understand its purport and the inherent meaning. It transports one from the state of Kama into the divine state of Rama. From the feeling of anger, one gets transformed into a state of perception. From the dungeons of greed to the heights of excitement or emotion (Kshobha). The entire purport, changes the basic foundation. That is why, I say that it is a mysterious text. We need the grace of the Guru to understand it. Just the translation won't help! Just a few imaginary or concocted meanings will lead us nowhere! The meaning cannot be found in the 'Shabd Kosha', instead, it shall come out from the 'Jeevan Kosha'! Our life itself is a dictionary. It is one of the largest encyclopaedias. 'Manas' means heart, this dictionary is not just an intellectual dictionary, it is the 'Hridayakosha' or the treasury of the heart.

So, 'Goswamiji' indicated these ten from whom we can ask for kindness or mercy. These ten are in fact all-inclusive. You can further go on making divisions and sub-divisions. For us to understand, it is more than sufficient. First of all, 'Tulsiji' asks for mercy from the Devas. I am out to create the 'Ramcharitmanas'; I want to recite it for, 'Svaantah sukhaaya', and I want to compose it in the simple, easy, local dialect. Only the Devas should be merciful is not enough, even the demons should be merciful. There is some goodness in every being. We shun the demons. After all, the omnipresent God is in them too! That is why 'Tulsiji', doesn't differentiate. Immediately after Deva, he refers to 'Danuja', followed by humans. He prays to the world to bless him.

The Devas, demons, humans and the serpents, all of them have been assigned different 'Lokas'. There are in all fourteen of them. Ten out of these are taken away by these ten. 'Dev-Lok' or 'Sur-Lok'. 'Danuj-Lok' or you may call it the 'Pataal-Lok'. 'Mrityu-Lok' is where men live. 'Naag-Lok' is the land of serpents which is one out the seven nether worlds. 'Muni-Lok', Himalayas or the 'Vindhya-chala' are known as the abode of Munis, where they sit down in meditation and contemplation. Then there is the 'Pret-Lok' or the land of the ghosts, etc. Then there is 'Pitru-Lok'. 'Gandharva-Lok', the land of the 'Gandharvas' which is around the Himalayan region. 'Banddau kinnara rajnichara', the 'Rajni Chara' can also be used as another term for the 'Rakshasas'. It also means the

beasts of the night time, like the thieves, etc. The ones who roam in the night or they get activated at night. For that matter, the moon is called a 'Rajni Chara', but the Sun is not. Sun is the 'Din Chara' or the 'Din Manni'. So, the thieves come under this category and when the entire world has gone to sleep but there is one who is awake, thinking about the welfare of the world and is immersed in Hari Bhajan and who sheds tears to rid the pain or suffering of the world, such a Sadhu or a 'Rookhadd' stays awake chanting, 'Hey Hari! Hey Hari! Hey Hari! The 'Bhagwad-Gita' says, 'Ya Nisha sarvabhootannam'. What is our night is the day for the Yogis! 'Nitin Bhai Vadgamaye Kabir Sahib matthey lakhyun Sahib! Kabiri Parampara matthey aakhunye pada aavyu, aemni shraddha je hoye ttey' –

*Sahib, jaggney khatter jaagey|
Chhek bhaangti rattey jattey oonddu talliyun taggey|
Mallana mannka appey chhey hallveythi honkaro|
Saakh poorrey chhey paachho
dhakhti dhunnino angaaro|
Mann manney nahi aenu aa
kaayana kaacha dhaagey|
Sahib, jaggney khatter jaagey|*

You have a huge palace and at night, the watchman walks from one side to the other. Your security staff are alert and are trying to keep an eye on the entire surroundings. They too are 'Rajni Chara'. It is not a bad word. It is bad for those who are the night wanderers, for them. Those who do Bhajan at night are the 'Rajni Chara' in its truest sense. The evil-minded ones, who perform all their black deeds at night have their own Lok.

So, 'Tulsidasji' is asking his 'Pitrus'. He has used the 'Pitar' word seven times. 'Pitu', 'Pita' etc, has appeared a number of times. So, under the topic of 'Manas-Pitru-deva-Bhava', I have tried to make the humble attempt of discussing about nine personalities, and talking about Maharaja 'Dashrathji', 'Goswamiji' writes in the 'Bal Kanda' –

*Banddau Avadhपुरी अति पावानी|
सरजू सारी काली कालुश नसावानी||
प्रान्नावाउन पुरा नारा नारी बहोरी|
ममता जिन्हा पर प्रभुहि ना थोरी||
बान्दौ कौसलिया डिसी प्राची|
कीरती जासु सकल जगा माची||
प्रगाट्टेउन जहान राघुपति ससी चारु|
बिसवा सुखद काल काल तूसारु||
दसरथ रौ सहित साबा रानी|
सुकृती सुमंगला मूरती मानी||*

First of all, 'Goswamiji' bows down to 'Ayodhya'; then he bows down to 'Sarayuji', who is supposed to wash away the sins of this age of kali, then he bows down to the citizens who are all the object of the Lord's affection. My 'Pranams' to Mata

'Kaushallya', who is like the East from where the Sun in the form of Sri Rama Chandra rises, 'Biswa sukhad khal kamal tusaaru'. He rises like this! Doing the 'Pitru-Vandana' of Maharaja Dashrath, 'Tulsiji' initially uses two words. 'Dashrath rau sahit saba rani'. Ma 'Kaushallya' is venerated. He should not omit any name so he says that along with Maharaja Dashrath, I bow down to all the queens. How is the Maharaja, whose 'Pitru-Vandana' I am doing? 'Sukrit Sumangala moorati maani'. Two characteristics of 'Pitru-Charan' Maharaja Dashrath are; the father who can have a son like Lord Rama. The first sutra that we get to see here is 'Sukrit' or 'Punnyashloka'! The one whose entire life is virtuous is fit to be the 'Pitru-deva-Bhava'.

'Sumangal', his entire physical form or murti is very auspicious. His hands are engaged in doing virtuous deeds, his eyes don't see what is not meant to be seen or rather doesn't bother to let his eyes wander, his tongue always speaks the truth and that which is holy and so on. All the virtues of a Raghuvanshi are added here in the veneration of 'Pitru-charan' Sri Dashrath. One, he is a 'Punnyashloka', second his murti is auspicious. These are very rare personalities, who are virtuous from head to toe! One such rare personality is Lord Krishna.

'Sukrit Sumangala moorati maani'. 'Dashrathji' is one of such rare personalities or the 'Pitru-deva' or 'Pitru-charan', whose hands are propitious, his ears are virtuous, his speech is noble, his thoughts are very uplifting, his actions are virtuous and after all, the person who is spoken about by the Vedas, cannot be any ordinary being. He is indeed the 'Pitru-charan'. Such a father is truly amazing! Such a father or the 'Pitru-charan' is very rare to find and he is one who fills his creator with bliss! If someone makes a beautiful idol then the first question arises that how beautiful will be its creator? 'Jinhahi birachi badd bhayahu Bidhaata'. After his creation, even Lord Brahma was further glorified. Who is such a person? 'Mahima avadhi Rama pitu mata'. The limit of glory, or so to say that he was the last point in glory! The limit of the glory ends in him! After creating him, even the creator becomes bigger and is himself flabbergasted by His own creation.

So, 'Baap'! Further glory of the 'Pitru-charan', who is completely surrendered or devoted to the Lotus Feet of the Lord or in other words who has the divine love for truth and because of this he is filled with compassion, such a 'Pitru-charan' is indeed blessed! I am repeating these three sutras again and again. Without truth there cannot be divine love. When the truth comes, the divine love flows from it. Divine love can never flow out of a liar! From a liar, at the most infatuation or idiocy may arise. The truthful will

always be loving. Truth is the 'Gangotri', the starting point of the flow of divine love. The 'Gomukh' is truth. The 'Kamandala' of Brahma is truth. But that which flowed from the matted locks of Shiva is divine love and it went and merged itself in the 'Ganga-Sagar' is its compassion. So, this is the journey of truth, divine love and compassion.

Just observe the 'Marginess' of Lord Rama in the 'Ramcharitmanas'. The journey is of truth, divine love and compassion. By the grace of my Guru, I can present it in front of you logically with its true basis. This is the journey of truth, divine love and compassion. These sutras have just come up all of a sudden. Lord Rama went to Sri 'Bharadwaj' ashram at 'Prayagraj' and stopped there for a while. After a while, He asks the learned sage that, 'Maharaj! Please tell us what route should we follow? Please tell us which Marg we should choose to be the Margi? 'Bharadwaj' rishi looked up to his disciples to see that whom should he send as a guide? Hearing about it, fifty of them came forward! If one gets this good fortune of becoming the guide for Sri Rama, who would not want to come forward? Fifty came! Now whom to choose? The disciples are just a metaphor but these fifty represent our scriptures who are the true guides. Sri 'Bharadwaj' is a very clever sage and 'Tulsiji' calls him, 'Paramaarith patha param sujana'. He is the knower to the right path of welfare. He selected four out the fifty, who had come forward, and the mahatmas say that these were the four Vedas. Which path does Lord Rama follow? He follows the Vedic path! This path is truth because the Veda is truth!

The Lord followed the path shown by these four disciples. They were just not mere disciples; they were the four Vedas. They are guiding the Lord. As per my 'Talgajardi' view, this path is truth. Now try and see this journey carefully on the plane of the 'Manas'. Going forward, they reached the banks of Yamuna River and the Lord requests His accomplices, the four disciples and 'Guha raj' and others to return, because now we have come forward and can follow the path of the Yamuna as Sri 'Yamunaji' is the 'Premdhara'. Divine love will spring out of truth only. It cannot come forth from untruth! 'Goswamiji' sees it first-hand and says –

*Tehi avasar ek taapasu aava|
Tej punj laghu bayas suhaava||*

It is a very mysterious topic of the 'Manas'. An ascetic or a 'Tapasvi' comes there. He is young and very lustrous or radiant. All the 'Ramayanis' try and explore as to who is he? He comes all of a sudden from nowhere and goes away, after all who is he? No name or address is given! Who is he? But 'Goswamiji' has dropped a hint when this ascetic and Lord Rama embrace each other, he says –

*Manahun prema parmaarath douu|
Milat dharrey tana kaha saba kouu||*

'Goswamiji' is saying that it appears as though divine love and summum bonum (Universal Good) are meeting. So, he was divine love! The path of divine love starts from here. The Lord is going here and there on the different forest paths. Sri Lakhan said that, Lord! This path seems to be straight so let us take it! He said, no, no; let us go by this way and also that way. This is the path of compassion. The 'Kols, Kiraats and the Bheels', who stayed far into the deep woods, the Lord was going towards them. This is the path of compassion.

Therefore, 'Manas' is the eternal or the perpetual journey of truth, love and compassion. The beginning of the 'Ramcharitmanas' is truth. In the middle, in 'Ayodhyakanda', the divine love of Sri Bharat is presented. So, the middle becomes the divine love. Finally, in the 'Uttar Kanda', '*Jaaki kripa lava lesa ttey mattimandd Tulsidashun*'. This is compassion. The beginning is truth, the middle is divine love and the culmination is compassion. Thus, it is the journey of truth, divine love and compassion. So, such an Almighty, the one who is the embodiment of truth, having true love for His Divine Lotus Feet, is the 'Pitrucharan'. What is true love? '*Bichuratt Deendayal Priya tanu trunn iva pariharreu*'. This is an example of true love that because of the separation from the Lord, he gave up his body just like a tiny blade of grass falling off!

In my opinion, these characteristics of Maharaja Dashrath is the veneration of the 'Pitrucharan'. From this, 'Manas -Pitrudevo Bhava', now let us come into the discussion of the principal text, Baap! We were discussing the wedding of Lord Shiva. After the marriage, Lord Shiva returned to Kailash. Mata Parvati gave birth to a son, Lord 'Kartikeya'. He liberated the demon 'Tarakasura'. One day Lord Shiva was seated at Kailash in a very lively mood. Sensing the right opportunity, Ma Bhawani, comes and approaches the Lord to narrate the 'Ram-Katha' to her. What is this Rama consciousness, my Lord? Lord Shiva was verily pleased with this query and seeing Mata Parvati's renewed interest in the Katha. As Lord Shiva came out of His dhyana, and the very first word He spoke in reply to Ma Parvati's questions was –

*Dhanya dhanya Girirajkumari|
Tumha samaan nahi kou upkaari||*

Hey Bhawani! You are blessed! You have asked for such a Katha which shall purify all the 'Lokas'. Devi! No one can say for certain that this alone is the reason behind the incarnation of the Divine. Still, I shall narrate a few out of the many for your

understanding. The gatekeepers of 'Vaikuntha', 'Jai & Vijay' were cursed by the 'Sanatkumaras' and that is why they became demons and came to earth. Sati 'Vrinda' cursed Lord Vishnu, that is why, He had to incarnate. Sri 'Narada' cursed Lord Vishnu once and that is why, He incarnated. 'Manu & Shaturoopa' performed severe penance and as a result of that His Lordship incarnated on earth. The fifth reason is that King 'Pratapbhanu' was cursed by the Brahmins because of which, in his second birth he became the king of demons 'Ravana', and his brothers became 'Kumbha Karana' and 'Vibhishana'. The three of them perform very severe penance and thereby appeasing Lord Brahma attain rare and insurmountable boons. These boons intoxicate 'Ravana' and he started misusing and exploiting his powers. His atrocities began to annihilate the world!

The entire world was steeped in the mirth of his profligacy. The mother earth was tormented. Taking the form of a cow, she went to the rishis and sages to protect her. The sages expressed their inability in doing so. All of them went and prayed to the Devas. Even the Devas expressed their helplessness in the current situation. All of them then decided to go to Grand Sire Brahma. 'Pitamaha! Save us!' Lord Brahma said that other than the Almighty Creator no one else can protect us. Let us collectively call upon Him! They collectively prayed to the Almighty! The Celestial voice reassured them! I shall come along with all my Divine Potencies at 'Ayodhya'. Hearing this, they were relieved. They eagerly awaited the advent of the Lord! I keep on saying this again and again that first perform your duties or human efforts, then call upon the Almighty and finally wait patiently. Then He will emanate!

'Goswamiji' is now transporting us all to Sri 'Ayodhya'. It is the rein of 'Raghuvansh'. The present ruler is 'Raja Dhiraj' Maharaja Dashrath. Now, if we add this in the veneration of the 'Pitrucharan', it tells us, who is Dashrath?

*Dharam dhurandhar guna nidhi gyaani|
Hridaya bhagati mati Saarangpaanni||*

'Tulsiji' is taking us towards the 'Rama-Janma'. 'Ayodhya' is the capital city of this sovereign kingdom. It is presently under the rule of Maharaja Dashrath. How is this 'Pitrucharan'? 'Beda-bidit'; even the Vedas sing his glories. It is not only his folks who glorify him but the Vedas too sing his glories. He is a 'Punya-Shloka'. He is the 'Pitrucharan' Dashrath! The one who holds the reins of the horses of the chariot so that they do not go helter-skelter is known as 'Sarathi'. In the same way, the one who has controlled his sense organs so that they work in unison and are in his full control is called Dashrath. He is the 'Pitrucharan'.

'Beda bidit tehi Dashrath naau'. The second point mentioned here is 'Dharam-Dhurandhar'! How is the king? The one who carries the plough of Dharma on his shoulders and rules by the tenets of Dharma.

Who is a 'Punya-Shloka'? Who is the 'Pitrucharan'? Whose 'Tarpan' will you perform? Whose 'Shraadh' will you perform with faith? The one who follows the Dharma to the 'T' and is very virtuous. All the virtues of the world, dwell in this great personality! The king is also very wise! He carries the devotion towards the Divine in his heart. As though the king is a 'Gyaani, Karmatha and a Bhakta'. As he is said to be the embodiment of Vedas, the 'Upasana Khand, Karma Khand as well as the Gyan Khand' are all there in equal measure. Mata 'Kaushallya', etc, are his beloved queens. The nature and actions of the queens also is virtuous. They lead the life which is conducive to the king. The Royal household together pray to the Almighty.

There is one pain which hurts the king that in spite of having so many queens, even in this ripe old age he has no children! Tomorrow, after him, 'Ayodhya' shall become an orphan! His lineage will end! The people come to him to get solutions for their problems, now where does he go? He rushes to his preceptor! 'My Lord! By your grace, I have got everything but because of my worldly nature, I feel deprived of having my progeny! I and my wives are worried about this!' Guru 'Vasishta' said, 'Rajan! I have been waiting since long for you to come and express this desire, so that the moment you express the desire for Brahma, I can make Brahma dance and play in your household! Better late than never! We shall have to perform a Yagna!

'Shringi' Rishi performed the 'Putra-Kaameshthi' Yagna. Yagna-Narayan appears amidst the rising flames holding an urn of the sacred Prasad. He gave the urn to Sri 'Vasishta' and asked him to give to the king for onward distribution to his queens. Thus, the urn changed hands and the queens partook their share of Prasad with devotion.

Some time passed and the auspicious moment of the advent of the Divine was at hand. The 'Joga, Lagan, Griha, Var and Tithi' all became favourable. 'Treta-Yuga, the holy month of Chaitra,

Shukla-Paksha, Naomi tithi and mid-day'. Good omen began showing up from all directions. The rivers were overflowing with nectar. Mild, fragrant and cool breeze began to waft across! The Devas were showering flowers from the heavens. The serpents of the nether world, the Brahmins from the earth and the Devas from the heavens began venerating the Lord who lay ensconced in the womb of Mata 'Kaushallya'. The one who is omnipotent or in whom this entire universe is contained, that Almighty Divine God, 'Para-Brahman Parmatma, Bhagwant, Eshwar, Param-Purusha, that ultimate reality, the Supreme Consciousness of Godhead appeared in His four-armed form in the inner quarters of Mata 'Kaushallya'.

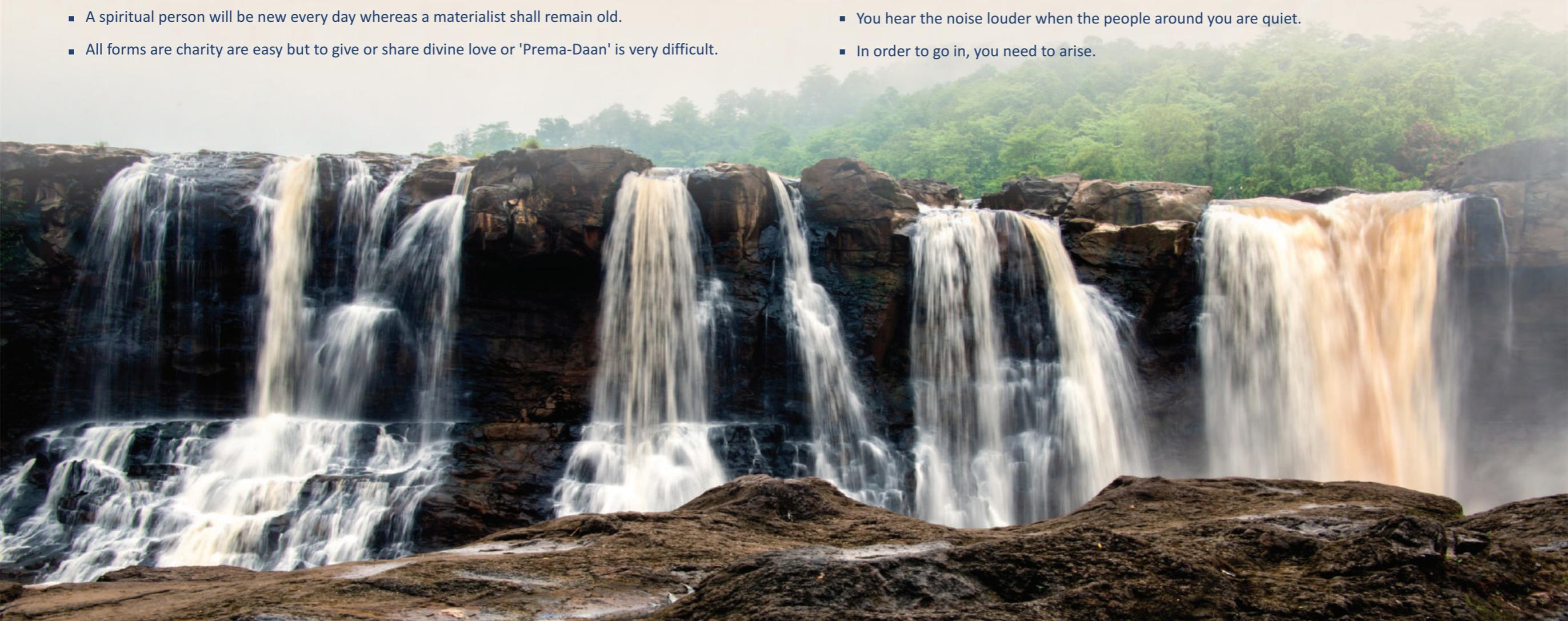
*Bhaye pragat kripaala deen dayala
Kaushallya hitakaari|
Harshit mahataari muni mann haari
adbhut roopa bichari||*

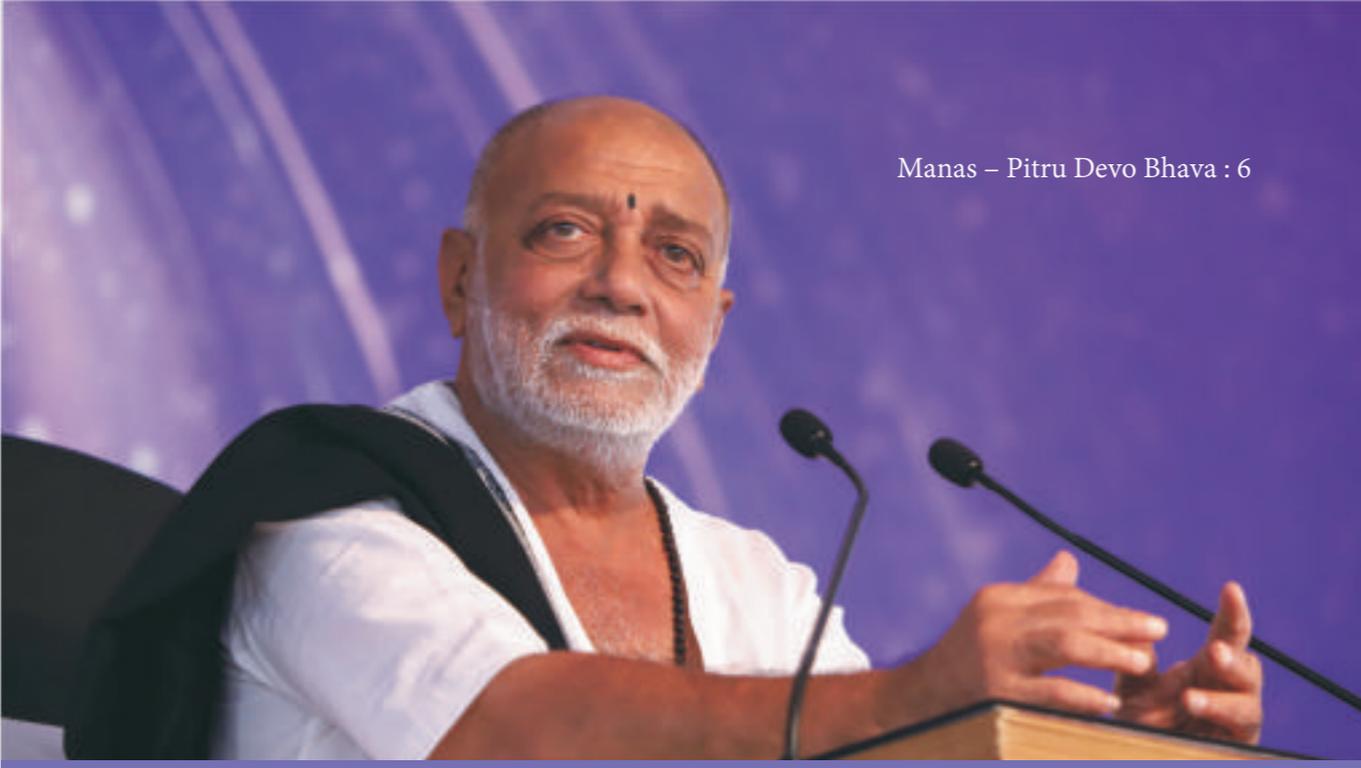
'Hey Anant! How do I venerate you?' The mother expresses her helplessness. On hearing the first wail of the new born, all the other queens and handmaids ran towards the quarters of Mata 'Kaushallya', in absolute dismay because they were not aware of any labour pains or discomfort expressed by the mother and all of a sudden, the delivery has taken place! Seeing the Divine Child in the arms of the mother they all were filled with ecstatic joy! The handmaids ran to the court to inform and congratulate the king. '*Maharaja! Badhai Ho! Lala Bhayo Hai!*' 'Mata 'Kaushallya' has given birth to a baby boy!' As the king heard these divine words, he instantly experienced 'Brahmananda'! He started wondering that whether he is a boy or He is the Brahma, this can only be decided by the Guru. Please immediately inform Gurudeva and request him to come! Guru 'Vasishta' declared, 'Rajan! The almighty himself has come to bless you in the form of your son.' On hearing this, Maharaja was immersed in Divine Bliss! Call the drummers, the band, the singers and let the auspicious welcome songs be played all over 'Ayodhya'. Distribute congratulatory gifts to one and all! From the 'Vyaaspeetha', to you all and to the entire world I offer my greetings of Shree 'Ram-Janma'! 'Badhai-Ho! Badhai-Ho! Badhai-Ho!'

'Manas' is the name of the eternal and the perpetual journey of truth, divine love and compassion. The beginning of 'Ramcharitmanas' is truth. In the middle, the 'Ayodhyakanda' is about Sri Bharat's divine love. So, the middle is divine love. Finally, in the 'Uttar Kanda', 'Jaaki kripa lava lesa ttey matti mandd Tulsidashun'. This is compassion. Whose beginning is truth, the middle is divine love and the conclusion is compassion. This is the journey of truth, divine love and compassion!

Kathā-Darśana

- The natural way of life of the 'Buddha-Purusha' is Maun.
- The one who has the greatness of human life is a 'Margi'.
- The virtuous person sees everything with an outlook of worship and not desire.
- The one who is always engaged in 'Satsanga', the laws of Karma don't apply to him.
- The path of spirituality is the path of truth, divine love and compassion.
- Hari Bhakti is the result of someone's divine grace.
- Increase the 'Bhajan', the desires will automatically recede.
- The 'Bhajanandi' Sadhu is a householder during the day and a Sannyasin at night. But the so called sadhu will appear to be a sannyasin during the day and a householder at night.
- A spiritual person will be new every day whereas a materialist shall remain old.
- All forms of charity are easy but to give or share divine love or 'Prema-Daan' is very difficult.
- The divine love could not be established that is the reason we envy one another.
- Instead of making a house in the forest, it is better to imbibe reclusiveness in life.
- Please don't do 'Bhajan' by making your family miserable. You require the blessings or the good wishes of all to do 'Bhajan'.
- You don't need to ask for compassion, it is always flowing towards you.
- 'Pitru' will always be a 'Yogi' and never a 'Bhogi'.
- To water each and every plant or tree is 'Pitru-Tarpann'.
- The Lotus grows in a pond but the fragrance spreads all around.
- Happiness and sorrow are the two sides of a coin. Consider both of them as 'Narayana'.
- The Constitution needs to be amended time to time for a progressive society.
- You hear the noise louder when the people around you are quiet.
- In order to go in, you need to arise.





The father is one, who keeps his Bhakti under wraps and keeps the family happy

Baap! During this 'Pitru-Paksha', we are trying to do the 'Pitru-Darshan' through our discussion of 'Manas-Pitru devo-Bhava'. In the 'Manas' there are many 'Pitru-charans' but during these nine days, we have decided to study nine out of the many. Out of this list, we have venerated Lord Shiva as our primordial 'Pitru'. Lord Rama, Maharaja Himalaya, Daksh 'Prajapati', 'Satyketu', and 'Swayambhu Manu'. Yesterday, we all were doing the 'Pitru-Vandana' of Maharaja Dashrath. Now, we have to venerate Maharaja Janaka. He is a very different and an ingenious 'Pitru'!

One of the listeners has asked, 'Baap! Whatever you are saying, what should be our foundation for listening, ingesting and digesting it?' Since you have asked me, I would like to speak in a manner that it reaches your heart! You all are seated here or there in front of me, thousands of my listeners are hearing it wherever they are in their respective homes or countries in front of their TV sets. This is the physical plane in which you all are seated. How should we sit, in what posture, like I am seated on the 'Vyaaspeetha' and it has its own glory and decorum. But wherever you all are sitting, that too is a 'Peetha'. Like I have to follow this etiquette of the 'Vyaaspeetha' that there should be no disturbance and the tenor of speech is well maintained, there should be no overtaking of the 'Vivek' and no wrong message should go!

I request you all sincerely that either through WhatsApp or via the internet or any other medium, please do not forward anyone else's sutra in my name, please! I am responsible only for what I say! You are devoted towards the 'Vyaaspeetha', that is why any message said by any saint or a 'Buddha-Purusha' or any litterateur which has been received by you, in order to increase your own importance please do not forward it under my name, please! Whatever is mine, you can send it in my name if you feel like! Some send sutras of 'Osho' in my name! I feel miserable about it and even the devotees of 'Osho' feel bad when they see such misrepresentation. All what I say is being recorded. How can I dare to claim the sutras of others as mine? Whatever I have said, in case you are very eager to share it, then share it! People send Swami Vivekananda's sutras under my name! Whatever I have spoken or not spoken, I remember it. You too, who are used to hearing me will immediately understand that this tone cannot be of 'Bapu'! Everyone might be doing it with the right intentions but if you desist from doing so, it will be good! If you continue doing so then I will just say that your posture of hearing the Katha is not right. You

can propagate fine, but you will not be able to digest it. You don't need to do any propaganda for the Katha, my Dada has done enough before going. No need of any propaganda or any networking. You and me are in front of each other, no need of anyone else!

I would like to say this particularly to the youth that I have the 'Vyaaspeetha' whereas, you all have the 'Pyaspeetha'. You all are thirsty and are hanging on my words. Slowly and gradually, my listeners are moving into the 'Gopi' state, I am very happy to see it! It is the limit, when Ghazals are sent in my name! Am I a poet or a Ghazal writer? I just try to present whatever has been sung by you or heard by you or penned by you! But, where do I write? Some stupid people go to this extent and say that this shloka has been made by 'Bapu'! Please stop all this non-sense, my dear! My effort is to remain aware and awake and try and keep you aware and awake. Just imagine, so many sutras of Krishnamurthy are subscribed in my name! Maybe, there are certain sutras, which I might not understand or somehow, they don't fit into my psyche! Why do you pressurize 'Morari Bapu' to agree with all the sutras of 'Osho'? Science has done great service for mankind but if it comes in the hands of an idiot then nothing is more dangerous than that! On what level are you hearing, this has great relevance with your being able to digest the sutra.

There are four levels of the Katha, Baap! Katha is heard from the level of the mind. In this, the mind is very prominent. We say that please pay attention and listen. This is a good state to be in. I am saying this after my years of experience that when the 'Stuti' is going on in the beginning then please pay attention and listen instead of doing all sorts of distracting things. Close your eyes and concentrate, if that doesn't suit you then do whatever by which you are able to pay attention for this will decide the state of your listening, whether you want to be in the Kailash stage or in the 'Prayag' stage or in the 'Nilgiris' stage or in the 'Chitrakuti' stage! The existence shall bless you to install you in your desired stage in those few minutes. It will need some time. In the spiritual field never think that you are late! You still have a chance in your hand! During the initial few minutes, even though if you are not able to sit quietly and attentively, this time will be sufficient to put you in your right state. It will need a little bit of practice. Once the stage is decided, it will become easier for you to digest what you are hearing. I

am saying this on the basis of a very long experience. When I sit in any program, somehow, I visualize the 'Vyaaspeetha' only. When I close my eyes even then, I visualize the 'Vyaaspeetha'. I will share this secret with you that wherever I might be seated and whomsoever I may be hearing, somehow, I only see 'Tribhuvan Dada' and no one else.

There is no easier option other than Katha for the 'Chitta-Vritti-Nirodha' (Cessation of discursive thought process). Just practice it for some time, then you will be able to digest it. We have got four things, mind, intellect, 'Chitta' and arrogance or pride. If I take the basis of the 'Manas' and say then Sri Garuda heard the Katha from the intellectual standpoint. Please don't leave or deviate from your individual state and listen. Whatever it is, make good use of it. If you have an intellectual bent of mind then make use of your intellectual faculty to listen. Garuda went to hear the Katha as an intellectual or with questions plaguing his mind. His intellect had put forth this argument that how can Lord Rama get tied up with the 'Naag-Paash' in the battlefield? The Almighty is ever-free and is the freer of all bondages how can He be bound by a demon? Moreover, I have been asked to go and free Him from this bondage of serpents because I devour them and thereby free Him. Garuda goes and frees the Lord but immediately his mind said that the one who can be bound by a demon, how can He be the Almighty? An intellectual will think on these lines only. When he goes to Baba 'Bhusundi', the direction of his thinking is altered. When your brain or intellect troubles you then go and seek the refuge of Baba 'Kaagbhusundi'. The crow is not supposed to be a very good or a clean bird and 'Goswamiji' also refers to it. You may rear a crow with a lot of love and affection and give him good food but getting an opportunity, it will not hesitate from putting its beak in filth or non-vegetarian food. 'Kaagbhusundiji' says, 'Hey Garuda! I am impure and dirty from all angles.

Don't try to examine the cast or creed of any 'Buddha-Purusha'. The crow will put its beak into anything filthy or meat or pith or faeces, etc. It is not supposed to be a very clean or a pure class of a bird. In the scriptures and moral sciences, the crow is called a pariah. 'Chaandal' is the lowest word used to denote the inferiority. To call anyone by that name is to abuse the person in the most offensive manner. The crow is a born pariah. Amongst the birds, the crow is a pariah. In

the animals, the dog is considered to be a pariah. Amongst the sages, the one who is filled with anger and is ready to curse at the drop of a hat is a pariah. The ethics are sitting holding a weighing scale in hand. The greatest amongst all the pariahs is the one who revels in reviling others. Try to find out some goodness in the crow! As you go on searching, you will come across the 'Kaagbhusundi', I promise, and you shall feel grateful. The state of your intellect shall become pure and ready. This very crow has the right of partaking the offerings of the 'Shraadh' and he represents our 'Pitrus'. No parrot or Peacock partakes the offerings of the 'Shraadh'. Only the crows come. In our tradition, the crow is considered to be the sign of good omen. If your mind has the tendency of wavering or is not firm at one point then make 'Teertharaj-Prayag' as your desired stage. There, you can hear with focussing on your mind.

*Nath ek sansau badd morrey|
Kargat beda tatva sabu torrey||*

'Bharadwaji' says that he keeps on getting a lot of questions and doubts arising in his mind. It is not said that give up your doubts. Whatever be your state, sit down in front of me and listen. If some one comes with the focus on the mind in the Katha, then his state is equanimity. The Katha has come to 'Prayag'. Listen, so that your mind may become still and equanimous. The state of 'Goswamiji' is that of the 'Chitta'. Slowly and gradually, the disturbed 'Chitta' will attain tranquillity. If you are bothered by anger at a slightest excuse, then it is not the play of your intellect, it is the play of your 'Chitta'. The one who has the 'Chitta' as the prime focus then be seated at 'Chitrakut' where 'Tulsiji' recited the Katha.

If you are seated on the seat of pride or egotism, like in the case of Sati, I am the daughter of Daksh, why should I bother to hear from 'Kumbhaj'? Though she was sitting there but did not bother to listen. Even if you are in the state of pride, the Ram-Katha invites you. At least come a sit! It will take time, mere intelligence or arrogance will get initiated into 'Shraddha' or faith. Sati will be changed into Parvati and the flow of the Katha shall begin.

I am trying to make it as simple as possible because simplicity or ease of understanding is the constant feature of my speech. Trying to encircle all the different musical notes, my 'Sama' is this. To remain simple, speak simply, wear simple clothes, have a

simple nature, simple diet, simple living and be simple top to toe, in and out! You will have to return to your permanent natural state and that is 'Adhyatma' or spirituality. A good singer will go up and down but stop at the 'Sama'! If you cannot hide anything then you might try and be very careful of not letting it out but at sometime or the other, it shall come out. It is the compulsion of your nature.

Even if you have pride or arrogance, come to the Katha. Your pride shall get initiated because Lord Shiva is the Divine pride of the entire creation. Whatever you have, make good use of it. Whatever be the case, whether it is the intellect, the mind, or the 'Chitta' or your pride, no problem, all are welcome! We have been told that you hear in this manner, it is wrong! I say that come to the Katha the way you are! The Ganga doesn't ask you whether you are Hindu or a Muslim? Whether you are a Brahmin or a 'Shoodra'?

So, let us take a few more Sutras of 'Manas-Pitru devo-Bhava', wherein we shall venerate Maharaja Janaka today. Now which parentage, we should assign to be the father? What is this qualification of a parent? In our Gujarat and Bharat, we address the farmer as 'Baap'. Here Janaka is the father because he has done farming. He has ploughed the field, sown the seeds and Ma Sita was born! We address the king as father. In our Indian tradition the 'Father of the Nation' or 'Rashtrapita'. The one who is on the seat of power, he is the President, Honourable or His Excellency and so on. But if he is not sitting on any seat of power but the power itself is the seat, such a person is the father.

Pita Janaka bhoopal mani sasur Bhanukula Bhanu|

Whose father is supposed to the first among all the emperors, who is leading the nation is called the father. The one who is a creator, multiplier and nourisher, he is the father. We Sadhus are called 'Bapu', even if the child of the Sadhu is still in the cot, he will also be addressed as 'Bapu' only. Even the 'Kshatriyas' or the warrior clan are called 'Bapu'. For, he is the creator, multiplier and protector of the society. Even they should follow these three Sutras.

In the 'Ramcharitmanas', even the Rishi-Munis are addressed as 'Baap'. The sages and ascetics, Acharyas, Guru, they all are the father! Guru is the father who takes care of his 'Naad-Vansha'.

*Merray praan nath sutt dou|
Tumha Muni pita aan nahi kou||*

While handing over Sri Rama and Sri Lakhan to Muni 'Vishwamitra', the words spoken by Maharaja Dashrath are noted by 'Tulsiji'. Maharaja says that you are the 'Prana-Nath', but from today, I cease to be their father and hand over their responsibility to you, so you and you alone are their father from now on! The one who is wise, one who has 'Vivek', even he is the father.

*Jaasu gyaan rabi bhav nisi naasa|
Bachan kiran muni kamal bikaasa||*

Maharaja Janaka has all these qualities, that is why he is supposed to be the father, the 'Pitru'. The one who can create these three in our family then he too automatically becomes the father. These three are, Shakti, Bhakti and Shanti. Mata Sita is Bhakti, Param-Shanti as well and Adi-Shakti. Sri Janaka is the father of Sita, who embodies all these three! In the 'Manas', the person who is able to establish Bhakti, Shanti and create Shakti is known to be the father figure. That is why Maharaja Janaka is the father. The husband of 'Sunainaji' is the father. 'Sunaina' means having a very pleasing outlook! The one having beautiful eyes, whose thinking is noble and forward looking is the husband of 'Sunaina' and he is the fatherly figure. The one having a very pleasing and a noble outlook, 'Tulsiji' has accepted him as the father.

*Pranavau parijana sahit bidehu|
Jaahi Rampada goodha sanehu||
Joga bhoga maha kaakheu goi|
Rama bilokata pragatteu soi||*

In the 'Bal Kanda', in the 'Vandana-Prakarna', venerating Maharaja Janaka along with all his relatives and men collectively he does the 'Pitru-Vandana'. The one who has a very secret divine love for the Lotus Feet of the Lord is the father. In our families too we should have the father who is immersed in the devotion of the Lord but no one is aware of it, and he cares for and loves his family. The father keeps the devotion a secret and openly loves and cares for the family. Maharaja Janaka showed and practiced this in his life.

*Tehi ki moha mamta nearayei|
Yaha Siya Rama saneha baddai||*

Let my devotion at the Lotus Feet of my Lord be hidden from the world so that the family does not feel that they have become secondary for me! Please do not trouble or disregard the family and do 'Bhajan'! For doing 'Bhajan', you need the blessings of one and all. Starting from the smallest child right up to the eldest or the last person in the family should not be hurt by you!

The 'Dharma-Acharyas' might have told you that all this is maya or 'Prapanch' or delusions. Don't listen to them, listen to 'Morari Babu'! Can ever the 'Videha Raj-Janaka' ever have attachment or be deluded? He was a true lover of Sri 'Sita-Ramji'! When the so called great Dharmic people perform pooja, they try and shoo away a little child even if he happens to come there, playing! If you do one Mala less, it doesn't matter. Look at the child and smile! Don't be such a Dharmic who cannot love an innocent child! Love the children, serve the elders and befriend those of the same age group, this is necessary. If you have placed the 'Bhog' in front of Sri 'Thakorji' and the little boy comes and takes a little bit of 'Seera' from it, be happy that 'Bal-Krishna' has personally had the 'Bhog'. The father is one who will always hide his devotion towards the Divine and ensure the happiness of the family. If you annoy your family and try to do Bhajan then please be sure that you will not be able to do the Bhajan properly and peacefully!

'Tulsiji' says that Janaka is the father who has kept the Yoga as well as the 'Bhoga' a secret. In spite of being physically present in the body, his mental state was always out of it! But somehow the true nature does come out. '*Rama bilokata pragatteu soi*'. As he saw Lord Rama, his inner divine love for the Lord comes out in the open. Janaka is a true Yogi as well as a 'Bhogi'. If anything happens against his wishes or thinking then at that time, he even becomes a 'Krodhi' or angry. He is a 'Premi' also! These are all the characteristics of the father. When there was a delay in the breaking of the great bow, we get a glimpse of his temper. He is very wise or 'Viveki'. The one having all these qualities, we consider him as the 'Pitrucharan'. In one way, in spite of having everything, he is free of all desires!

Our 'Upanishadkaras' have given us a Sutra, '*Aneeho pita*'. The one who is bereft of all the desires is the father. It is difficult to get such a father because he is worried about his children and it is not bad to do so! But the spiritual description given for a father is '*Aneeho pita*'. Like, the Divine is 'Aneeha', meaning He is desireless! I keep on repeating this Sutra again and again that if anything happens as per your wishes then consider it to be 'Hari-Kripa' and if anything is against what you wanted or thought for then it is 'Hari-Ichha'. A desireless state is very good but only someone like Janaka can live it! Our Sir 'Prabha Shankar Pattani' Sahib had written –

*Pitaji kanney paddi mara vana jaavani vaat|
Putravyoggey anney praan tyjya,
manney malljo aevo taatt|
Banu pita toh bannu aevo,
hatto Raghunathjeeno jevo|*

How does one become desireless? I would like to express my opinion that being a worldling, to have desires is no crime. But if you can attain the state of desire lessness then there can be nothing comparable to that. Kindly keep these four things in mind and by practice, one can achieve it. One, desire for that which is connected with the present. Whatever is connected to the future, don't desire that. In the present if you feel hungry then the desire to eat is not bad. If you do a proper groundwork and then hear, you will be able to digest all that you have heard. If I am feeling thirsty and if I am offered water then it is not a bad thing. If the desire is connected with the present, then after fulfilling, it dies. It is the law of the ocean that the large fishes eat the smaller ones and after eating even the bigger ones perish. This goes on. In this ocean of the world, we all are like big alligators.

Second, If the requisites for the fulfilment of the desire are easily available, then desire. Say, you live in a little hut and you desire to own an elephant then this desire is of no meaning! At nine thirty I have to start the Katha, so my desire gets attached there and for four hours or thereabouts, I speak. The one whose desire is connected with the present, moves forward. If we desire to have a grand feast whereas we don't even have the means for a piece of dry bread then such a desire will give pain!

Third, desire that which in no way harms or hurts the other person. Fourth, the desire should not be fulfilling for you alone! If I desire that today I should get, 'Kheer, Poori, Pakora' etc and I am feeling hungry now, all the ingredients are also available, it is not harmful for anyone but what ever is available, I don't want it alone, instead, would like to share it with others as well.

Please don't desire anything outside these four prerequisites. Whatever is not connected to the present, my dear young brothers and sisters, please don't desire. That for which you do not have the necessary inputs, that which is detrimental for others and that which just fulfils your selfish desire, please do

not desire such things. If you can understand and follow these four then in spite of being in the midst of so many desires, you will be able to become desireless. This is referred to 'Aneeho Pita' by the Upanishads. This is the Rishikesh darshan, original 'Talgajardi' darshan! 'Vishnu Dada' grew up playing in the sacred dust of 'Talgajarda'.

So, desire that which is connected to the present. I should get 'Kheer' after fifteen days, such a desire is meaningless. If I am hungry now and have the means with me then I will go to the hotel and eat. If the means are there, then please go ahead and fulfil it! If I eat with my own money, it will in no way harm others. When I am eating, I am at the liberty to share it with others. If in the present you feel like doing the 'Hari-Bhajan' then leave everything aside and go and immerse yourself in doing it. If in the present moment, you feel like going to the 'Bhagwad-Katha', then please do so, provided the means are there! By going to the Katha, I should not disturb anyone else's program of going to the office or school or any other household work. By my going to the Katha, only I will not be benefitted, instead I will try and share it with my family, then go by all means. There is a beautiful Ghazal of 'Mareej' Sahib in Gujarati which says that whatever I get, I should not have it alone! If the Divine has fulfilled your desire, then you should not enjoy it alone, share it, distribute it to others.

*Bas aettli samajh manney Parvardigaar dey,
Sukh jyarrey jyan malley tyan badhaana vichar dey|
Duniyama kanyikno hun karajdaar chhun'Mareej',
Chooku badhanu de jo Allah udhaar dey|*

I would like to offer my 'Pranams' to all the elders, you all have heard and some of you have even digested it. But my Katha is for the youth and I would like to tell them that if you desire and it gets fulfilled then please do not forget to offer it to others because if the Almighty has honoured my desire, I should also honour the desire of others. The Almighty has given me wealth, you are a destitute, in dire needs, allow me to be of some assistance to you! You don't need to ask anyone, just flow! But Dada says that please do not desire for anything that is the opposite of these four Sutras. If you go on following these four then the big fish will go on eating the small ones and one day perish, this is 'Aneeho Pita'.

The father like Maharaja Janaka who is wise, a yogi, a 'Tapasvi', who can sit with 'Ashtavakra' and do 'Satsang' and 'Shukadevji' too comes to him to attain wisdom. Such a great personality Maharaja Janaka is the 'Pitrucharan' because we see all the attributes of the 'Pitrucharan' in him. Still, what a great lover of the Divine! 'Tulsiji' says –

*Innhahi bilokata ati anuraga|
Barbasa Bramhasukhahi mann tyaaga||
Kahahu nath sundar dou balak|
Munikul tilak ki nripakul palak||
Sahaj biraag roopa manu mora|
Thakit hota jimi chandd chakora||*

Just see, the divine love of the yogi springs forth! To enquire is basically the nature of intellectuals; so first he entered the field of enquiry. Maharaj! Who are these two boys? Why do I feel so attracted towards them? If, all of sudden you get a feeling of true love towards someone then it is not an accident, it is the plan of the existence. The Gopi's did not fall in love with Sri Krishna just like that. They have travelled a very long distance to reach Him. At times, it takes long journeys of so many births and then can one reach the precincts of the Divine! Unknowingly, we get pulled into by the divine attraction and such a pure love which is so sublime in nature just sprouts up then at times, we tend to miss the bus. When something is available very easily then you don't understand its value and after you lose it, you repent that what have you lost? The 'Buddha-Purusha' is right there, available to us in our grasp but the very next moment he goes away, then we repent, 'O! We have missed a golden opportunity'!

*Ammey aparaadhi kaanyi na samjhya,
Na ollkhya Bhagwantney|
Jall kamall chaanddi jaanney walla,
Swami amaro jaagshey|*

'Janakji' says, 'Hey Mahamuni! When these two Princes look at each other, just the expression in their eyes and the smile on their face is so Divine! When I look at them, though I don't know who they are but I feel that the Brahman and the 'Jeeva' have come here assuming a youthful form! Maharaja Janaka is filled with dismay. Like what I had said yesterday about Maharaja Dashrath that he is a very rare and a different 'Pitrucharan', same applies to Maharaja Janaka as well. Janaka is not the name of the Maharaja but it is a degree or the special calibre. According to the Sanskrit dictionary, Janaka means father. His name is different but people called him Janaka, just imagine how rare would this 'Pitrucharan' be? 'Tulsidasji' has addressed the ocean also as father. 'Janak ek jaga jaladhi agaadhu'. This Janaka is the ocean of wisdom and Vivek.

In short, this was the veneration of the 'Pitrucharan' Janaka within today's Katha. Now in the remaining three days, we have three 'Pitrus', 'Jattayu', Bali and 'Ravana'. Lord Rama appeared in 'Ayodhya'. Simultaneously, Mata 'Sumitra' gave birth to two sons and Mata 'Kaykayei' had one son. The festivities continued in 'Ayodhya' for a month. All the four brothers began to grow up! The auspicious occasion for the 'Naamkaran-Sanskara' came. The learned Guru 'Vashishtha' came along with the other sages. The Guru said that the dark hued child playing in the lap of Mata 'Kaushallya', I am going to name him Rama. By taking His name, the world shall experience 'Aaram, Viraam and Vishraam'. The one identical to Rama, having a similar complexion, nature, virtues etc, who is in the lap of Mata 'Kaykayei', I hereby name him Bharat for he will nourish and fulfil the entire universe. By taking his name, one will be able to overcome envy, I name him 'Shatrughna'. The one, who upholds the entire universe, dear to Rama and very kind hearted, I

Never do Bhajan by making your family miserable. For Bhajan, we need the blessings of everybody. That is why, starting from the smallest child to the eldest member please do not hurt anyone's feelings. The so called big Dharmic people, when a little child comes to them, they shoo him away! If you do one mala less in this process, it doesn't matter. Look at the child and smile! Don't be such a Dharmic that you stop loving children! The father is one, who will always hide his bhakti for the Lotus Feet of the Lord and will try to look after the happiness of the family. If you annoy your family, believe me, you will not be able to do the Bhajan properly!

name this child of Mata 'Sumitra' as 'Lakshmana'. 'Rajan'! These four are just not your sons but they are also the sutras of the Vedas. All the four brothers proceed to the Guru ashram for their education. In a very short time, they mastered all the subjects. The Guru had taught then the sutras of the 'Taittreya-Upanishad', 'Matrudevo-Bhava! Pitru devo-Bhava! Acharyadevo-Bhava!' They began practicing them in their lives. Time flew!

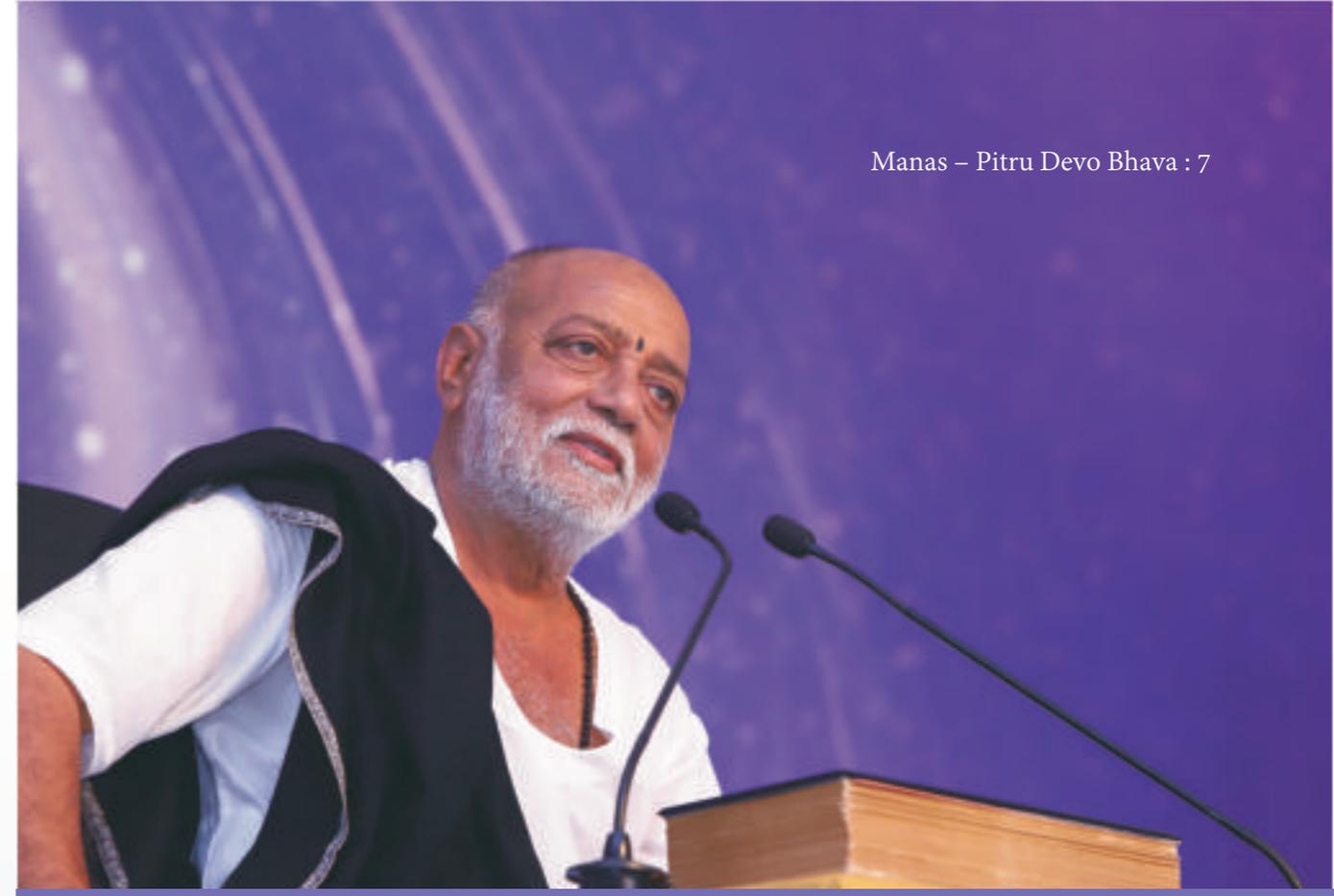
Maharishi Vishwamitra used to live at the 'Siddhashram' situated at 'Buxar' and used to perform 'Yagna-Yaag' but was disturbed by 'Mareecha and Subaahu'. The sage thought that other than the Almighty, no one else will be able to destroy these demons. He could see in his Dhyana that the Almighty has taken birth at Maharaja Dashrath's place. He goes to 'Ayodhya' on foot. Has a refreshing bath in the 'Sarayu' and arrives at the court of 'Ayodhya'! Maharaja Dashrath welcomed the great sage and asked him how could he serve him? The sage said that the demons obstruct my austerities. Kindly give me two of your sons, Rama & Lakshmana, who shall rid me of all my troubles. Because of his attachment towards his sons, the king becomes a bit undocile and says that he can lay down his life but cannot part with his sons. Guru 'Vasishtha' intervenes and handles the situation very deftly. On the orders of the preceptor, the king handovers Sri Rama and Lakhan. The trio set out for the sage's ashram on foot! On the way, 'Tadka' was liberated by just an arrow. The next day the yagna begins. 'Mareecha & Subaahu' come to interrupt but 'Mareecha' was flung far away across the ocean into Lanka with a blunt arrow and 'Subaahu' was burnt by the fire-bolt! The Yagna was completed and the Lord stayed there for a few days.

Sri Vishwamitra said that Raghav since you are out for the completion of Yagnas then two more remain incomplete, one is 'Ahallyas' and the other is the 'Dhanush-Yagna' at 'Janakpur'. This, delighted the Lord and he instantly agreed and left for 'Janakpur'. On the way, they came across the ashram of Gautam Rishi, where 'Ahallyaji' was lying stonelike! The Lord enquired of the sage, who is this? Sri Vishwamitra says that Lord, she is the wife of Rishi Gautam. Because of a curse, she has turned into a stone. She is desirous of the dust of your Lotus Feet. Just with a speck of the holy dust, she sprung into life and was thus liberated. Sri

Rama and Lakhan along with the sages, arrive at the banks of the Ganga. The Lord enquires about how this holy river came into being? The learned sage narrated the entire katha of 'Ganga-Avatarana'. They took a holy dip in the river and reached Janakpur.

Maharaja Janaka got the information that Baba Vishwamitra has arrived. Taking his entourage along he proceeds to greet the learned sage at the mango grove and offers his respects. On seeing Lord Rama, everybody stood up! Maharaja is bewitched by the Divinity and asks Guru Vishwamitra that why is his mind getting pulled in? Who are these two? Are they the children of some great sage or are they are royal princes? The sage replies very obliquely, 'Rajan'! It is just not the case that only you are attracted by them! The are loved by one and all.' The king accords them the suitable welcome and provides them the accommodation at the 'Sundar-Sadan'. All of them have lunch and rest awhile. In the evening, the Lord goes out for sightseeing. The entire 'Mithila' is struck by the Divine beauty of the two brothers. They return and perform the worship of their Gurudeva and hear from him many deep-rooted analyses of sacred texts.

The next day, early morning the two brothers go to the garden of Janakpur to collect some flowers where the Lord sees Ma Janaki for the first time. They both surrender unto one another mentally. Ma Janaki goes and performs the Gauri 'Stuti'. Ma Bhawani blesses her that the dark hued one, who is seated in your heart, that Rama, you shall get Him. She returns back with her bridesmaids. The two brothers come to their Guru and offer the flowers. The next day, the hour of the 'Dhanush-Yagna' is at hand. Lord Rama just picks up and the bow breaks instantly like an elephant effortlessly pulling out the lotus roots from the pond. Sri 'Parashuramji' comes and after praying takes leave. The next day the messengers are sent to 'Ayodhya' and Maharaja Dashrath comes along with the marriage party. 'Maagsar Shukla Panchami', 'Goruj Bela' and the marriage procession with Lord Rama as the groom departs. The marriage ceremony is solemnized. All the four brothers get married under the same canopy to four sisters. The moment of the daughters to depart comes and the marriage party returns to 'Ayodhya'. Maharishi Vishwamitra takes leave. The 'Bal Kanda' concludes at this point. We shall begin the 'Ayodhyakanda' tomorrow!



The 'Pitru' who is not present, remember them and those present, serve them

Baap! 'Manas-Pitru devo-Bhava'. We are moving on track of its moral and elemental discussion. I keep on receiving very many questions. One point is being repeatedly asked that 'Bapu', you are venerating the 'Pitrus' in the Ramayana. Why don't you remember the 'Pitrus' of the Mahabharat? For that we need an entire Katha. If we go on to venerate the 'Pitrus' of the Mahabharat then I really can't say, how much time it will take? Undoubtedly, they all are very important and venerable. Let me begin with 'Bhagwan Baadarayana Vyasa'. Should I remember 'Pitamah Bheeshma'? Remember Mahatma 'Vidur'. Think of Pandu and 'Dhritrashtra'! A resident of Mumbai, 'Vyasa-Karmi' our respected scholarly 'Dinkar Bhai Joshi', he has done a lot of work on the Mahabharat. 'Nanabhai Bhatt' of 'Bhavnagar', has written a lot about the characters of the Mahabharat and the Ramayana, doing full justice to them. I am remembering all this because all these young brothers and sisters they have a problem about their language. Let your children study in the English Medium by all means but side by side ensure that they don't forget their own language. You children today are forgetting their mother tongue! Our elders and even scholars of the present times have given us such beautiful texts that because of the language problem you are unable to read them! Kindly keep the Marathi of Maharashtra alive. Keep the Gujarati of Gujarat alive! Which ever region you belong to, try to love and respect the language of that region.

The veneration of the 'Pitru charanas' of the Mahabharat can be a very interesting topic. But we don't have so much time at our disposal. However, if any reference comes and I get the flow then I shall try to touch upon it. But during this Katha, our discussion regarding the 'Pitru-Vandana' is 'Manas-Pitru devo-Bhava'. Of course, I am trying to remember all those 'Pitrus' who are not present. 'Dada-Dadi, Pad-Dada, etc, etc, but my idea is that lest you forget, I am hinting towards your parents who are still there! Amongst the other 'Pitrus', we should not forget the living ones! You should not think that 'Bapu' only spoke about the 'Pitrus' whose 'Shraadha' needs to be

performed. This is there, no doubt but those who are sitting at home, such a father, I am more inclined towards him.

I shall share a sutra and then proceed further. Please remember your 'Pitrus'. The ones who are not there, remember them. Under the pretext of their 'Shraadh' or remembering their noble deeds or on account of the melioration or upbringing they have given you or through the various charitable activities they might have started by taking them forward, pay your respectful homage to them by remembering those who are not present. Serve those who are there, present at this time! Please, I abhor the youth of my country to understand this. You are very much concerned about those who are not present because they won't come and scold you and not come to stop you from doing whatever you like. Whether you do the 'Shraadh' or not but the one who is present and sitting in front of you, who politely explains to you if you are doing something wrong, please serve him! Please keep this in mind my dear brothers and sisters that remember them reverentially, those who are not there and please serve them with loving devotion, those who are present now! You may now say that, Babu! How do we serve? Just one type of service –

Aagya sama na susahib sewa!

Do, whatever he asks you to do! You might ask that even if they ask us to do something wrong, should we do it? For a moment, say yes Dad, it is fine. After a few minutes say that you have to do whatever he has asked you to do. Your command is my duty and service but sit with him and very calmly with proper reasoning try and explain to him the nature of things today, I am sure he will understand and appreciate your point of view. Then do as per what you have just discussed, this shall be your service.

So, while we are doing the veneration of the 'Pitru-charan' then your query about the veneration of the 'Pitru-charan' from the Mahabharat is very good and it should be done. In the Mahabharat, you will get so many Kathas of 'Pitru-Tarpan'. Even Ramayana has it! Sri Bharat performed the 'Pitru-Kriya'. Guru 'Vasishtha' said and following the scriptural guidance in that regard Lord Rama performed the entire ritual on the banks of 'Mandakini' at 'Chitrakut'.

My dear children, we have three types of loans which we all need to repay. 1. 'Pitru-Rinn'. 2. 'Rishi-Rinn'. 3. 'Deva-Rinn'. One has to repay all the

three in one's life time. The 'Rishi-Rinn' is repaid by studying the Ramayana, Gita, etc. The loan of the Rishis and the 'Munis' can only be repaid by studying or reading the scriptures. Please never be lazy in doing this. '*Svaadhyaya pravachanabhyam na pramadittavyam*'. 'Gyaneshwar' Maharaj gave us the 'Gyaneshwari'. 'Gyaneshwar' is the Rishi, he is 'Bhagwan'. If you want to repay the 'Rishi-Rinn' then do the 'Patha' of the 'Gyaneshwari'. If you want to repay 'Jagadguru Tukaram' then sing his 'Abhangas', study them. Valmiki and 'Tulsi' are rishis. If you want to be free from their loan then recite the 'Ramcharitmanas' or the Ramayana. Lord Krishna is the father of the entire universe, He is the 'Pitru' of all the 'Pitrus'. These Sikh brothers, the entire Sikh or the Punjabi tradition, if they want to repay the loan of Guru Nanak Deva and all the other ten Sikh Gurus then they should do the 'Patha' of the 'Guru-Grantha-Sahib', regularly. The 'Rishi-Rinn' can only be repaid by humming the words of the scriptures. What can you ever give the Rishi or the Guru? What can I give? Even if I continue to sing the 'Chaupayis'.

'Deva-Rinn'; by doing Yagna, charity and performing virtuous deeds one can free himself from this burden. Small Yagnas, not big-big Yagnas! I am not against Yagna. I am a perpetual worshipper of Agni and keep on sitting next to Agni for hours all by myself! Yagna is very important. The 'Bhagwad-Gita' says that one should never stop doing Yagna, charity and tapas, because it purifies the mind which over time tends to get sullied. In today's times, there is no need to engage in doing big-big Yagnas! Please excuse me and kindly do not take me wrong! What I mean to say that to pour tins after tins of Ghee in these big-big 'Anushtanas', such large Yagnas! Please excuse me! A thousand 'Kundi' Yagna! '*Arrey! Ek kokno chulho pettavi dey ae yagyaj chhey! Aa Adivasi chulha phookkey chhey aenney tu gasno cylinder aapney, ek motto yagnaj chhey! Hajaar kundi yagna karo, maari na nathi! Manney aamantrann aapney chhey toh hun ye jaaun chun!*' But somehow it is not as per my thinking!

One of our elderly gentle-man from Surat asked me, 'Babu! Crores of Rupees are being spent to construct so many temples, are you in agreement with all this?' See, I am not opposed to the construction of temples. I should not oppose any 'Sat-Karma' being performed but since you have asked me, though it is

something between you and me, still I am making it public. I even mentioned here that why such huge temples! Temples should be there but instead of spending millions of rupees on it, please reduce the budget a little! '*Anney aemaathi aa daang, aahwa, aa Valsaad Jillana ek-ek gaamda ma Ram-Mandir, Hanuman-Mandir, Maatanu-Mandir na thayi jaai? Jayjaykaar thayi jaai, Sahib! Aenney Govardhan upaaddyo toh aatllu na uppaddey? Uppadwannoj chhey! Vraj choraasi Katha karrishun!*' The name of that Katha will be 'Manas-Parikrama'. The meaning of 'Manas' is heart and 'Hridayeshwara Krishna' is seated there and it is His circumambulation! 'Giriraj' is our heart and we do the circumambulation or else the 'Parikrama' of the 'Manasji' itself!

'Pitru-Rinn'; I just spoke about doing the 'Tarpan', Lord Rama performed it! But, if you are unable to do anything in this age of Kali, please don't worry. Just reverentially remember those who have gone by and try to follow their ideals in life! Those who are living, serve them with loving respect. Where all do we get the darshan of the 'Pitru'? One, as per our scriptures in the 'Pipal-Tree'. The 'Pitrus' are supposed to reside in it. The 'Pipal' is supposed to be the 'Pitru-Tree'. '*Toh peeplla ney tammey paanni pivddao, maatra tarpana samaya nahin, sukaava aavyo hoya tyarre tammey paanni pivddao! Jangalni suraksha karo. Akaaran jhaaddva na kaappo! Aajjey Saputarammai aa prashna aavinney oobho chhey kay jangalkappatu rahyun chhey!*'

'Tulsi' and Pipal are the symbols of the worship of Vanaspati, they are our 'Pitrus'. Keeping this symbolism in mind it was said that offer water in the roots of the Pipal Tree. Each and every tree is the 'Pitru', they are in front of us in their manifest form, Real! Living! The Tarpan of the Pipal will be by offering water. But water all the Vanaspati. The Adivasis and the industrialists who come here to set up industries, kindly pay attention to the environment and care for the vegetation around. The worship of the tree is 'Pitru' tarpan!

Second, 'Nag' or the serpent is 'Pitru'. Many families say with respect that our 'Pitrus' are roaming all around in the form of serpents. The temples dedicated to the 'Nag-Devata' is supposed to be the 'Pitru' temple. One meaning of 'Nag' is elephant. Strong, robust, powerful, the largest animal is the elephant and the serpent. 'Bhalbhalla' are scared of it, such is the greatness of the

'Nag-Deva'. Now what will be his tarpan? One way is by offering milk to the snake-charmer. Whether the 'Nag' has milk or not, is a question? It is said that, '*Payapaan bhujangannam sadaivam visha vardhannam*'. If you offer milk to the 'Nag', it will only increase the poison. If you dream of a serpent or you see one then it is said to offer crushed 'Talvat'. 'Vat' means pride and the 'Vyaaspeetha' would like to understand 'Talvat' as crushing all your pride and offering! Therefore, the 'Pitru' tarpan of the 'Nag' is to crush your pride and offer it! The family or those who shall come in future should have no pride and if by chance there is any, they should offer it as the tarpan to the 'Pitrus'. The 'Nag' is supposed to be the representation of the 'Pitru'. That is why to remain egoless is the biggest offering to our ancestors. Offer 'Ganga-Jal' to Mahadeva, it is your tarpan. Lord Shankar is most pleased with the offering of water. If you perform the Shiva Abhishek then it is your tarpan. 'Shaligram' is Narayan. Doing the Abhishek of 'Shaligram' is tarpan.

Pipal, Nag, Shiva-Lingam, regular 'Par Ayana' of the Ramayana is 'Pitru' tarpan. '*Taat maat saba bidhi Tulsi ki*'.

Whenever you get some time, chant 'Hari' or do the Jaap of 'Ram-Naam', it will be your 'Pitru' tarpan. To follow the instructions of your Guru to whatever extent you can with honesty is 'Pitru' tarpan, because Guru is our 'Pitru'. In this way you will see so many 'Pitru' links. Whatever rituals you are already doing, please continue doing so! But kindly understand the Sutra, 'To reverentially remember all those who are not present is their tarpan and to respectfully serve all those who are present, is their tarpan'.

So, we are discussing 'Manas-Pitru-devo-Bhava'. Today, I have brought a 'Pitru-Stotra' with me. I shall not go into explaining it in detail. It is quite simple! It is from the 'Markandeya-Purana'. The name is 'Pitru-Stotra'. In it, the 'Pitrus' have been declared as above all the Devas. This is our 'Bhartiya' wisdom. The gist of this 'Pitru-Stotra' from the 'Markandeya-Purana' is just this that the 'Pitrus' are above all the Devas. And when you read it with this aspect that the 'Pitrus' are above all then this 'Pitru' is Lord Shankar or 'Shaligram' who is above all. We will just do its 'Patha'. I shall not recite the full 'Stotra', will just pick up a few pieces from it and read. In this way we will be doing the 'Patha' of the 'Pitru-Stotra'.

*Archittanam moortannam
 pitrunnam deeptatejasaam|
 Namasyami sada tesham
 dyaninnam divyachakshusham||
 Indradinnam cha netaro dakshmareechyostatha|
 Saptarishinnam tathanyesham
 ttan namasyami kaamdan||
 Manvadinnam cha netaraha suryachandmasostatha|
 Ttan namasyamaham sarvaan
 pitrunapyudadhavapi||
 Prajapateha Kashyapaya somaaya varunnaya cha|
 Yogeshwarebhyascha sada namsyami krittanjalihi||
 Somaadharan pitrugannan
 yogamoortidharranstatha|
 Namasyami tatha sommam pittaram jagattamaham||
 Agniroopamstathaivannyan namasyami pitrunaham|
 Agnishomamaya vishwam yata aettadsheshataha||
 Ttebhyo akhillebhyo yogibhyaha
 pitrubhyo yatamanasaha|
 Namonamo namastteyastu
 praseedantu svadhambhujaha||
 Iti pitru stotram samaptaha|
 'Baddhanu tarpann thayi gayun! Laavo
 dakshina! Maari dakshina aetleey kay koi koini ninda
 na karrey|Maaro Narsih Mehto kahi gayo kay' –
 Sakal lokma sahunney vanddey
 ninda na karrey kayni re|
 Vaach kaach mann nischal raakhey,
 dhan dhan Janani teni re|*

So, this 'Pitru-Stotra' from the 'Markandeya-Purana' is very simple. Its simple meaning is this that everything is you and you alone! You are the Indra, the 'Mareech'i, Agni, etc. this is the purport.

To water each and every tree is 'Pitru-Tarpan'. To perform the 'Abhishek' of Lord Mahadeva, to offer the 'Jal-Dhaari', the 'Abhishek' of 'Shaligram', all of these are acts of 'Pitru' tarpan. If you don't have the 'Panchamrit' offer water. I have just placed nine 'Pitru-charans' before you, but the 'Ramcharitmanas' talks about twenty 'Pitrus'. We have taken nine out of these for the purpose of our discussion. Yesterday, we were doing the 'Pitru-Vandana' of Maharaja Janaka.

Today's 'Pitru-Vandana' is being done a bit briefly. 'Jattayu' is the next 'Pitru-charan'. Lord Rama has treated him like His father. I had said this on day one that the Lord could not perform the last rites of his father but He did it for 'Jattayu'. The journey of

'Pitru-charan' 'Jattayu' and his darshan is presented by 'Goswamiji' here. After staying at 'Chitrakut' for thirteen years, the Lord decides to move ahead. On the way, He meets 'Sharabhanga' Rishi, 'Suteekshnaji', who is the disciple of Maharishi 'Kumbhaj' He finally reaches the 'Kumbhaj' ashram. In the 'Arranyakanda', there is a very vivid description of the Lord's travel and discussions. He is advised to spend the last phase of His journey at 'Panchawati' as the 'Leela' of the destruction and nirvana of the demons will start from there. The trio reach the 'Panchwati' on the banks of 'Godavari' river in the 'Dandakaaranya'. This region is known as the 'Dandakaaranya'. Mata 'Shabariji' also lives here. The people living there have a lot of love and respect for her!

Once again, I would like to appeal to you all from here that please hold on to the roots of the 'Sanatana-Dharma', just for a wee bit allurements or temptations, don't get carried away, please! Be firm in your own Dharma. Go on performing your duties enshrined in your 'Sva-Dharma'. Since you revere Mata 'Shabari', kindly hold on to her ideal. She is the true Mother! The other mother-fathers are there but they hold a different place. Since 'Shabariji' is our true Mother, we all need to pay attention to this fact! Our father is Lord Rama. What else do we need? Our father is Lord Shankar. Mata Parvati is our mother. In one of the Katha's, I had said that we get very quickly influenced by the Western culture! Mother's Day, Father's Day, Friendship Day, Valentine's Day and so on! Let me give you our list of our 'Sanatana' culture, our Father's Day is Shivaratri. In the world the Father's Day for we Indians is Shivaratri. Our Mother's Day is Navaratri. This is the day of our mother! After this Katha, we all shall be going there for the 'Manas-Sridevi', 'Vindhya-chal'. You are free to celebrate any day as you like but please do not forget your original mother. Broaden your chest and proclaim with pride that our Mother's Day is Navaratri! Our Father's Day is Shivaratri. Our friendship day is 'Hanuman Jayanti'. There is no friend like Sri Hanuman. He even managed to take a person like 'Sugreeva' to the Lord, can there be a better friend than Him? So, friendship day is our Hanuman Jayanti. 'Shabariji' is our mother. If you keep your belief in mother 'Shabari' then one day father Rama will surely come. If Rama doesn't come, He will send the Ram-Katha! Just think! This 'Daang' stretch is known as the 'Dandakaaranya'.

So, the Lord proceeds on His onward journey. Here, 'Tulsiji' shows the entry of 'Jattayu'. On the way, He meets 'Geedhraj Jattayu'. By the grace of my Guru, I would like to draw your attention towards a special word here, it says that Lord Rama, Ma Janaki and Sri Lakhan were going and, on the way, they meet 'Jattayu', after that what did the Lord do? '*Bahu bidhi preeti baddhai*'. What sort of the 'Pitru' would he be? Rama on His own accord met him with a very heightened emotional state. The love increases manifold. Does the love of 'Jattayu' increase? No! It is such a revolutionary step! 'Tulsiji' explains it further for us. '*Geedha adham khag*'. Lord Rama's fondness for him is increasing. He is feeling very emotionally and lovingly attached to him. He starts looking up to him as a father figure and his fatherly reverence goes on increasing.

My dear youngsters, if you want divine love and if you want to increase the love quotient then do these two things. One, if your divine love for the Lord is laced with some desire then the Lord will become the world. The one who goes towards the Lord to get something then he has made the Lord the world. If you listen to me and if you go to the world without any desire then the world will become the Divine. If you do 'Sakaam-Bhakti' that please cure me of my disease or this should happen, etc, it is not bad, after all we are ordinary mortals and we have desires. But to go to Him with a materialistic desire will result in the Lord becoming the world. But if you go to the world without any desire then the world turns into the Divine. Love the Lord without any desire and serve the world. Just these two things, love the Lord and serve His creation. After doing this have no expectations or desires from anyone! I neither want anything from God nor do I want anything from the world, if this happens then the Divine shall shower you with His divine love and even the world will love you. Serve the world and love the Almighty, and don't ask anything from anybody!

In this wonderful ever flowing tradition of divine love (Prema), for a true lover, peace and liberation are worthless. A true lover does not want anything, not even 'Shanti' and somehow, he cannot be 'Shant'! Shouting, crying, wailing, dithering, banging his head, quietly sitting in a corner and shedding tears of divine love remembering Sri Hari! Those who say that by bhakti or in divine love you will attain peace or

'Shanti', they are incomplete lovers. Will one get 'Shanti'? No! This disturbance is far better than a thousand 'Shantis'! Please tell me one example of a true lover who has not been disturbed or is peaceful? '*Nako*'! You will get blame; you will be insulted and what not! If the lover asks for peace, then he/she is insulting the divine love! Divine love is sobbing, crying and tears raining incessantly in love! Did 'Ayodhya', which loved Rama ever get peace? The divine lover of the Lord who was bearing the pangs of his separation from Him, did ever get peace? The true lover does not demand peace! To ask for anything in lieu of divine love is a great crime, it is a blot on the face of divine love and shows that something is lacking! In divine love, you neither ask for peace, nor liberation.

Someone had asked me once, 'Bapu! What is the difference between 'Gyan' and 'Bhakti' according to you?' My answer to him was that in Gyan, one remembers himself or he has the realisation of his 'Swaroopa'. In divine love or Bhakti, one forgets the Swaroopa and only remembers the 'Parmeshwar'. The 'Gyan' immerses in self! Who am I? Whereas, Bhakti is not bothered about 'I', it is only bothered about Hari, Hey Hari! Hey Hari! Gyan keeps your focus on the self, whereas Bhakti is careless about self and careful about the Divine. Bhakti says that I am only interested in the happiness of my Krishna, my Govind should be verily pleased, that's all! 'Gyan-Sadhana' is a karma. When you want to light a lamp of knowledge, you have to do so many things. Bhakti is the fruit of the Divine grace! Hari-Bhakti is the fruit of the benevolent grace! So, the Lord from His side, showered respectful love on 'Jattayu'. Please pay attention, he alone is a Man who up-lifts the down-trodden and showers love on those who have been outcast or neglected! Everyone will try to befriend a big man but the one who goes out to befriend the weak or down trodden, that is indeed revolutionary! And that too with a bird! 'Goswamiji' has introduced Maharaja Dashrath as the father of Sri Rama and here Sri Rama himself is addressing 'Jattayu' as father! Therefore, there has to be some similarities as well as some dis-similarities between them. The 'Ramayanis' need to explore as to why did the Lord address 'Jattayu' as father! One is the proven father, Sri Dashrath is the father, the one who is the embodiment of all the three 'Khandas' of the Vedas is the siddha father. But what about 'Geedhraj'? Where do the two

meet? After all, where Sri Dashrath and where is 'Jattayu'? A Siddha and a 'Giddha'! But both are placed on the pedestal of the father or the 'Pitrucharan' in our context. 'Talgajarda' feels that there is a mystery behind this. Lord Rama's devotion towards His father is unique, no doubt! But here we see that the second father, the Lord is going on increasing His love towards him. The turpitude of the eagle is vanishing. I feel that since Lord Rama looked at him lovingly, it wiped away all the impurities in him. The father must not have had meat ever, we see no indication of that. The beak of the eagle used to peck on meat, flesh, carcasses, etc. I feel that the Divine touch of the Lord turned him into a pure being. Like Maharaja is known as 'Satya-Murti', in the same way, the eagle too turned towards truth or was reformed, if I may say.

The meeting of great souls is always very auspicious and it is very revolutionary in nature. Just increase the quotient of divine love in the world, it will eradicate all the turpitude. In the absence of your divine love, you see fault lines everywhere and in everyone! Just go on multiplying love! You will not find ugliness around you. No one will seem lowly! You will not lose anything! The other person will be filled with your love. That is why I say that the Ram-Katha is a 'Prema-Yagna'. Go on increasing the love from your side. In your household, if there is any misunderstanding then please stop scolding of getting angry. Start loving! The other person may hate, so what? From our side, there is only love, love and more love! He may protect his turpitude but let us show tolerance, patience and greatness from our side. It is a very big formula, if my society would like to follow!

At least experiment! Whatever the other person does, you just respond with love. The turpitude will be destroyed, I promise! He will be ashamed of his own behaviour and the love will get the point to enter his heart. How can I be so untruthful towards him? How can I cheat the one who is loving me? I am trying to imprison the one who is bubbling with love! I am trying to control love! Why am I getting scared of the one who is loving me? Let me drop off everything and become brave. He will love me any which way! We have given a lot of dos and don'ts but we have not given divine love. We only went on teaching others! Do this! Do that! We immersed the mankind in this unnecessary maze! We did not give what ought to have

been given in the first place. All the charities are easy but the most difficult is to give love!

From there, the Lord came to 'Panchwati' on the banks of the Godavari. The one who is truly great, try and catch one characteristic from the 'Manas'. Any great charitable open-hearted person, wherever he goes, he will cover or encompass everything. That is why my Raghav stationed at two places. When He came to 'Chitrakut', '*Chitrakut Raghunandan chhaaye*'. The one who has that speciality in him, wherever he may go, he will just cover everything. Wherever he is, he shall spread light! This Sher of Wasim 'Bareilly' Sahib has become world famous –

*Who jahaan bhi rahega roshani luttayega,
Charaggon ko apna koi makaan nahi hota!*

Wherever the lamp goes, it will emit light. Lord Rama, Ma Janaki and Sri Lakhan started living in the 'Panchwati'. From there then in order to discover more and take the 'Leela' forward, we now move towards 'Sita-Haran'. Mata Sita is abducted by 'Ravana'. 'Tulsiji' at this juncture brings in our 'Pitrucharan Jattayu'. He was honoured like a father by the Lord and he tried to fulfil his duty of being a father by coming in the way of his daughter-in-law's abduction. He vows to destroy the entire demon clan! This is 'Pitrucharan Jattayu'. As 'Jattayu' sprung over 'Ravana', he thought as though Indra's thunderbolt is coming at him. Who is this creature? Is it Shiva's trident? 'Jattayu' is trying to upkeep the ideal of the 'Pitrucharan'!

They both are engaged in a mortal combat. He tries to assure Mata Sita and tucking her in a corner, darts towards 'Ravana' as though, he will kill him. He was well aware that he is no match to 'Ravana' and his death is certain, but this doesn't mean that I will run away from my responsibility at hand! For once, he strikes 'Ravana' so hard with his pointed beak that 'Ravana' lost his bearings and fell down unconscious. 'Ravana' understood that though he cannot overpower me yet he will hold me back. If I cannot race ahead and if anyone out of these two 'Tapasvis' come in my pursuit, they will kill me! That is why, he instantly pulls out his sword and cuts his wings. Remembering the great and very wonderful treatment meted out to him by the Lord, he falls down unconscious. He puts back Ma Janaki in his chariot and darts through with great speed towards Lanka. He keeps her at the 'Ashok

Vatika' under the Ashok tree with full care and security. Mata Sita is abducted. Here, liberating 'Mareecha' in the form of the golden deer, the Lord returns. He sees the blank hut without Mata Sita! The Lord enacts His human act to perfection. He starts weeping like any ordinary person would in these circumstances. The two brothers move ahead on the look out for Mata Sita! On the way, they see 'Geedhraj Jattayu' about to breathe his last! '*Sumirat Ramcharan ki rekha*'. Why did 'Jattayu' remember the lines etched on the Lord's Lotus Feet? Because, he thought that his daughter Sita would not have been abducted, if she had stayed within the lines! After all, as a father, he will think about it! He will not get angry but will feel sorry that lest she would not have crossed over! So, he remembered her abduction and felt sorry!

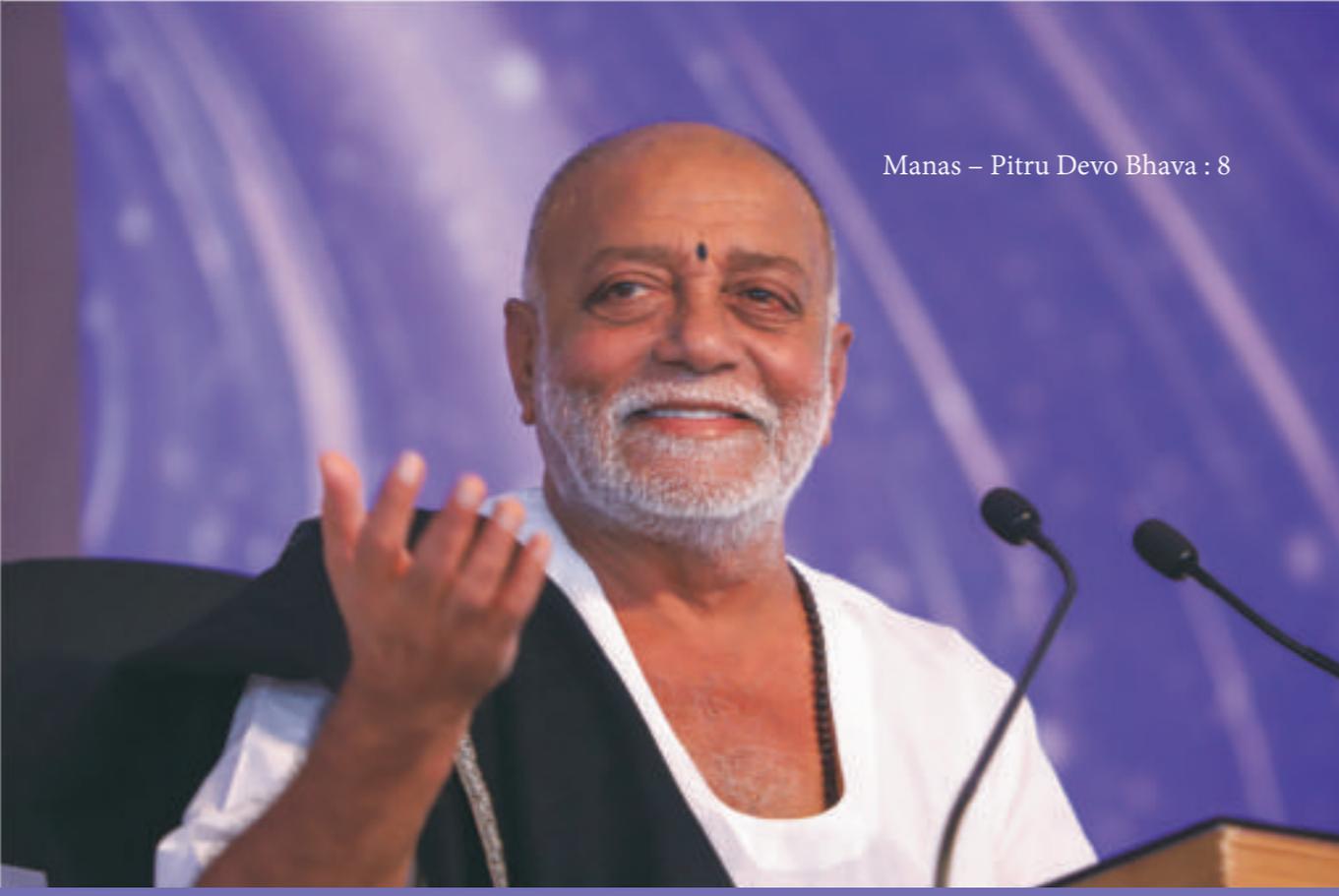
Create and decide your own boundaries. No one dare enter it! You will be abducted only if you crossover or disregard the boundary lines! Even Ma Janaki had to pay a very heavy price for crossing the line! This line was drawn by Sri Lakhan and he had said, 'Ma! Please don't cross over and no one dare cross it and enter'. This line of security was accepted by Mata Sita herself. But when someone is not in his/her original form then who bothers about anything? Because she was Maya Sita and not the original one! Maya induces wrong thoughts and misleading scenarios in front of man which compels him/her to go in the wrong direction. That is how Mata Sita got abducted.

The Lord sees the bleeding 'Jattayu', He sees the 'Pitu' smeared with blood and breathing very heavily! The first thing the Lord did was to take him on His lap and put His hand over his head. Instantly, his pain vanished. The Lord asks him, who did this to you? 'Jattayu' narrates the entire timeline to the Lord.

'Ravana' was stealthily trying to take away Sita like a 'Kururi'. Just see, how the father sees the daughter? 'Kururi' is the 'Kunj' bird! These birds produce a very plaintive tone and fly in a line formation. Their sound has an inherent pain in it. I tried my level best Raghav but the evil demon cut my wings. I am sorry that I could not stop him but I am glad that at least I did stop him for a while, though I might have got hurt! I don't have any desire to live anymore because in front of me my daughter was taken away! I am still alive, which will not be appreciated by the world but how could I die because I have had the darshan of my daughter which has resulted in my having your darshan one last time! 'Jattayu' is lying in the Lord's lap and the Lord's tears are as though giving him a purifying bath. He breathes his last and the Lord performs the last rites.

Why is there a Ram-Mandir in mostly all the villages? Why is there Aarti morning and evening? Because Sri Rama has established this ideal! After the last rites were done and the mortal remains had turned into ash, 'Jattayu' appears in the form of Hari! He prays to the Lord through a beautiful Stuti! 'Jattayu' has been blessed by the 'Saarupya Mukti' by the Lord. He attains the 'Chaturbhuj' Hari Swaroop! '*Geedha gayahu Haridhaam*'. All the final rituals were done by the Lord himself! 'Tulsiji' says that an ignoble bird, who lived on by eating meat and flesh, the ever-benevolent Lord gave him the liberation which great yogis don't get and was addressed and respected like His own father. 'Jattayu' is the 'Pitrucharan' of the Manas. Now two 'Pitrucharans' remain, one is Bali and the last one is 'Ravana'. We shall discuss about them in brief tomorrow and shall move towards our 'Viraam' of this nine-day katha by the day after!

Remember your 'Pitrus'. Those who are not there, remember them. Whether through their 'Shraddha' or by remembering their noble deeds, or by the virtues they have imbibed in you or if they have initiated some noble charitable endeavours then by taking their legacy forward. So, remember the departed and serve the living. You are very much concerned about the ones who are not present because they are not there to scold you, they won't come in your way whatever you may do! Whether you do 'Shraddha' or not, doesn't matter but the one who is right here, sitting in front of you, who shall stop you from going astray by speaking to you very politely with his hand over your shoulder, explaining to you the pitfalls! Please serve him. Those who have already passed, remember them reverentially and lovingly serve those present!



He is the 'Pitrucharan' who gives the hand of his son in the hands of the Divine

Baap! 'Manas-Pitru devo-Bhava'! During these days of the 'Pitru-Paksha', on the basis of the Manas, we all are venerating the 'Pitrucharanas'. My 'Vyaaspeetha' has chosen to venerate nine 'Pitrucharanas' from the 'Ramcharitmanas' and we have focussed our attention on them. Before we proceed further, our 'Param-Snehi, Nitin Bhai' who is serving purely for the sake of service. For each and every Katha, he and his entire team, summarizes, edits, and presents the 'Ram-Katha' booklet only out of their sheer love and respect towards the 'Vyaaspeetha'. During this Katha, the booklet of the Katha held at 'Veerayatan' in Bihar, 'Manas-Mahaveer' has been presented before you here. Without adding anything more to it, I express my heartfelt joy to him as well as the entire team who are behind this service!

You all know that I am not a person of any arrangement or any management. I remember here that the original idea of publishing the summary of each Katha was of Harendra Bhai Dave, who is now no more with us. Such a great editor, litterateur and poet, this was originated by him. He once suggested to me that 'Bapu' we should do like this and if you agree then I would like to do this service! Suresh Bhai Dalal was also present at that time and he seconded the proposal. To which I said that because my mentality is not for any organisation or management, even a noble initiative might entangle me who knows? Still, 'Mayyadhyakshenna prakritihi sooyathey sacharacharam'. The Lord says that all this is going on under my stewardship, you too join me and move around with me! The devotee who understands this secret, in spite of joining in or getting involved in any activity, he can still remain aloof and enjoy his freedom!

My dear youngsters, please remember this mantra, 'Mayyadhyakshenna prakritihi sooyathey sacharacharam'. Just by chanting the 'Krishna-Naam', we are reminded of the father. Who else can be the father

like Him? We can do the classification of the 'Pitrucharan'. Many fathers or the 'Pitrucharans' are only the biological father. We all have been fathered by someone! Out of these, some are also the ones who bring us up. It may be that they are not the biological father but they have brought us up and looked after us. It is also possible that the biological father might not have been able to bring us up without the help of this father! The most glaring example of this is right in front of us in Lord Krishna. His biological father was Sri Vasudev whereas His foster father is Nand Baba. The father who was responsible for the birth was in prison whereas the foster father was tied with the bond of affectionate love, otherwise he was free.

In the entire world, in the relation between the father and the child, the father is responsible for the birth. Even 'Tulsi' says; '*Janam hetu sab kahan pitu mata*'. The 'Pitu' comes first and then, '*Karam subhasubh dei Bidhata*'. So, one is the father who is responsible for the birth (Janma-Pita). The other is the foster father, who brings up the child (Palak-Pita). Then comes the 'Dharma-Pita'. Don't we say this that he is my Dharma brother or sister? Once having used such beautiful words then please maintain them with sincerity and honesty. The word can be very deceiving for yourself as well as for the society! She is my Dharma-Sister, she is my Dharma aunt, some even say that he is my Dharma father! It is a good word! Many fathers are spiritual fathers who have nothing to do with the so-called dharma of today. Above all the grandsire is the spiritual father. He has nothing to do with the other issues. As far as 'Talgajarda's' understanding goes, he just has one relation and i.e., 'Prema-Sambandh'!

So, one is the father responsible for the birth, the other is the one who brings up, then we have the dharma father, then there is another father who is tied down by the moral bindings of the times like 'Bheeshma'. He is tied down by the moral obligations of those times because of which, he is unable to utter a word! He should have spoken. 'Talgajarda' can pull his white beard for this! If you are my Dada, if you are my father then please explain to us, the innocent or ignorant lot! We have the right to question you, why were you quiet at that time? What was such a great helplessness? What sort of a restriction was there

which stopped you? Hey Son of Ganga! We need to know, why? There are quite a few fathers in the society who all the time are giving us lessons in morality. Some fathers may even be dangerous, like 'Hiranyakashipu'! He is a violent pop, a deadly father! I feel that those fathers who are deadly or violent or who is bound and is not free himself, we should perform their 'Shraadha'. Those who are free, they don't need the 'Shraadha'. They themselves have performed their own 'Shraadha' before they left.

I would like to tell my young brothers and sisters that in any person if you notice these things then what is the need for their 'Shraadha'? They are our 'Vattvrikshas' or our Pipal Trees. The Pipal gives us oxygen twenty-four hours of the day. The father is one who gives us oxygen 24x7! What is the need of any 'Shraadha' for such a personality? Whose body does physical labour and his mind is self-disciplined. The father knows as well as the world knows that because of the father's recreation the child was born. But still, the father's mind should be abstemious. He should be hard working and perform his ordained karma. After a certain age, though he should not over strain! At that time, he should pass on the responsibility to his children. Mentally, he should practice restraint. He should be intelligent. He should not be proud. Pride and ego are two separate entities. 'Ahankara' is Shiva. The universal ahankara is Lord Shiva. He is not depressing or miserable, on the contrary, He removes all misery. But the 'Shiva-Tattva' present in us, makes us proud and the ego bloats up, this is what is despicable!

Yesterday, we did the 'Pitru-Vandana' of 'Jattayu'. Now, the husband of Tara, the father of 'Angad', the elder brother of 'Sugriva', a very important character of the 'Manas', Bali of 'Kishkindhakanda', we shall do his darshan and perform the Vandana of this 'Pitrucharan'. First of all, I would like to say this about Bali that his entire life is resting on these four pillars. My 'Talgajardi' eyes visualise these four pillars of Bali's life. Out of these two are very good and two are not good. In many people, the ratio of goodness is more in comparison to evil. But more or less, it is present in everyone. Some have more of evil and less of Godliness in them. In Bali, it is a mixture of both. The creation of Brahma is a mixture of good and evil. Here there is

virtue as well as sin. Here there is Deva as well as a butcher. Here there is heaven and hell. There are men and women. The entire creation is a mixture of both, only through 'Vivek' can we separate them.

So, in Bali's life there are four principal things. Out of these, two are good whereas two are bad. Bali does not accept the Divine in spite of the guidance of his wife. Many husbands are so haughty that they will just not accept what their wife says because it hurts their ego! Bali understands this very well that whatever she is saying is right, yet he does not want to accept it. At least he understands, which is a good thing. This is a good pillar! Bali considers the Divine to be equal or balanced, which again is a good thing. To consider God as equal or balanced is good. This was told to him again by his wife. So, the wife taught him and he learnt. That very thing he learnt, he tries to tell her, '*Kaha bali sunu bheeru Priya samdarsi Raghunath*'. Bali says, 'O coward woman! I have learnt this about Rama that He is very balanced or impartial. He cannot be disparate or partial.' This again is a good pillar of support. The other pillar of Bali's life in my opinion is very good and i.e., the Lord incarnates for Dharma, he is aware of this sutra.

*Dharma hetu avatarehu gossain|
Marehu mohi byaadh ki naain||*

In front of his wife, he says that Rama is impartial, which is a good pillar. In front of Rama, he says that you have incarnated for Dharma, therefore this too is a good aspect. So, these two are the good pillars. But the remaining two are not good. They are –

*Moodha tohi atisaya abhimana|
Naari sikhavan karasi na kaana||*

One, there is gross ignorance which is not very good. Secondly, you are very proud, this too is bad. But this is fifty-fifty. He seems to be a good father but his life is divided half-half! Two good things and two not so good. He is ignorant, fine, he is proud, accepted but side by side his knowledge that the Lord is neutral and knows the cause of His incarnation, speak of his goodness.

So, Bali is such a 'Pitru-Purusha' who has many weaknesses but in comparison to 'Sugreeva' he is hundred times better. 'Sugreeva' is very timid and always running scared. Will see a little danger and he will just run! My dear youngsters, if you are faced with a problem, don't run away from it, wait and watch

whether it is actually a problem? First test whether what you feel is a problem is one in reality or not? Without even knowing you become so serious! So, Bali's darshan gives us a lot of inspiration. He has certain short comings but is better off than 'Sugreeva'. When I am referring to Bali as the 'Pitrucharan' then his life philosophy begins from here –

*Nath Bali aru mein dou bhai|
Preeti rahi kachhu barani na jaayi||*

In the 'Kishkindhakanda', the Lord travels and comes to the 'Rishyamooka' hill. He befriends 'Sugreeva' and then enquires that dear friend, you are the native of 'Kishkindha', but how come you are hiding here? To which 'Sugreeva' narrates his life story and says, 'Prabhu! Bali is my elder brother and I am the younger one. We both were very fond of each other and had very good bonding. Once, a demon named 'Mayavi' came to our kingdom and in the thick of the night, he challenged us to fight! He could not defeat Bali. On the sly, he knocked on our door and enraged Bali ran after him with his mace. Seeing him run, I thought that I too must accompany him so I ran after him. It was a very difficult situation because it was night time, who is there, what is going on? However, Bali was chasing the demon. They reached a cave and the demon went in and hid himself. Bali ran after him in hot pursuit. While entering the cave, Bali instructed me that you stay here and I am going inside to deal with him. For any reason if I am killed then you look after the kingdom. You stay put here! Wait for me till fifteen days. If I don't come out in fifteen days then consider your brother to be dead and you go back and take care of the affairs. Lord, I was waiting patiently at the mouth of the cave for fifteen days. Bali had given a time limit of fifteen days but instead of fifteen days, I waited there for a month. The time period was over. Bali didn't come out but a stream of blood flowed out of the cave! Inside, it must have been such a violent fight that instead of him, I see this flow of blood. I thought that my dear brother has been killed and if I stay here, the demon will come out and kill me too! So, I ran from there. My Lord! I was running for my life but before running I thought that the demon will chase me down even if I am on the throne. So, before leaving, I blocked the mouth of the cave with a huge block of stone to prevent the demon from coming out.'

'Bali came out of the cave and found the huge block of stone blocking the entrance. With one kick, he removed the boulder and came out seething in rage. You timid and scare crow! Greedy to become the king! You couldn't wait for me? I said that instead of fifteen days, I waited for a month. If that be so then before returning, why did you block the cave? I thought that the demon shall kill me, if he comes out. On hearing this Bali beat me up and asked me to leave the kingdom immediately. Now, I will chase you till your death! O Lord! He took away the kingdom and threw me out! He even took away my wife! Bali can reach everywhere. Only this hill is protected because of a curse placed upon him that if he comes here, he will die. That is why, I feel safe here and I hide from him'.

'Pandit Ramkinkarji' Maharaj interpreted this aspect that if 'Sugreeva' is on the 'Rishyamook' hill, Bali will not be able to come there. It means therefore that this particular hill is the symbol of 'Satsang'. 'Sugreeva' climbed up very easily but Bali couldn't do so out of the fear of the curse that if he climbs the hill, he will die. 'Panditji' Maharaj would take the reference of the 'Vinaya-Patrika' and explain, '*Karam kapis Bali balli*'. The powerful Bali is the symbol of Karma as per the interpretation of the 'Vinay-Patrika'. 'Panditji' took that reference and explained that Bali is Karma and we are all chased by our own karmas. Karma is very powerful and karma is the father.

Please remember this as a sutra that karma is the father and mercy is the mother. Karma chases whereas mercy caresses! The karma will make you learn whereas the mercy shall take you in her lap. They are the spiritual parents. My 'Vyaaspeetha' refers to mercy or 'Kripa' as the mother and karma as the father, the 'Pitrucharan'. We are chased by our karma and we keep on running away from it. But Bali cannot climb up the 'Rishyamook' hill, for it is 'Satsang'. When the Jeeva climbs up the top of 'Satsang' then the karma becomes helpless even though it is at the tip of our heel! Because the karma is in hot pursuit all the time, the Ramayana says, even a momentary 'Satsang' is very good but, '*Karahu sada satsang*'. The one who is steeped in 'Satsang', remains out of the clutches of Karma. Let us base our lives on this beautiful interpretation.

So, Prabhu! Even though Bali cannot come here because of the curse, still I am always very scared.

When the Lord heard His friend's worry and fear, out of his friendship he vowed, '*Sunu Sugreeva mariahu Balihi ekahi baan| Brahma Rudra sarnaagata gayye na ubarahin prann*||' Now let me also add a little bit from my side and i.e., that 'Sugreeva' is sitting on the peak of 'Satsang'. The one who does 'Satsang' then sooner or later, Sri Rama will come there. Rama means 'Vishram', Rama means joy, Rama means fearlessness. Please don't entrap Sri Rama in a single frame! Some saint like Shree 'Hanumant' will become instrumental for this meeting. So, the Lord seeing His friend trembling in fear takes a vow that He shall kill Bali with just one shot. On hearing this vow in the 'Kishkindhakanda', 'Goswamiji' writes the full 'Mitrashakt'. In eight lines, the characteristics of a friend is elaborated.

*Jey na mitra dukh hohin dukhari|
Tinhahi bilokata paatak bhari||*

A friend is the one who is a part of his friend's miseries and happiness. The one who is not affected by pain of his friend, to see such a person's face is a sin! If your own misery is huge like a mountain consider it to be just like a speck of dust and even if the friend's sorrow is just a little consider it to be mountainous! Work towards the welfare and help of your friend. '*Bipati kaal kara satguna neha*'. When your friend is in trouble then support him in every which way and assure him that he is not alone! '*Shruti kaha sant mitra guna aeha*'. The Vedas declare that these are the characteristics of a sadhu and a friend. The one who talks very sweetly on the face but abuses behind the back, to leave the so-called friend will be helpful in all respects. The 'Mitrashakt' has been explained in eight lines. By the grace of the Lord, we were blessed to do a Katha on this, 'Manas-Mitrashakt'.

The Lord took a vow and asked 'Sugreeva' to go and challenge Bali for a combat! 'Sugreeva' was as it is terrified. The dual with Karma had to be done or he would then have to stay under the protection of the 'Satsang' all through his life, which is not practical for a worldling! One has to go for work, to attend to the business and the youngsters need to go for studies. Then what is the alternative? When you get involved in your work then keep the 'Hari-Smarann' with you, take Rama with you so that karma cannot bother you, and you will feel relieved!

'Vinobhaji' asked Gandhi 'Bapu' once that what have you achieved by constantly doing the 'Ram-naam-Japa'? 'Gandhiji' replied that you are a very wise person, Vinobhaji! Whether you will agree or not, I don't know but since you have asked me, I shall say that by constantly doing the 'Ram-naam-Japa' I got three things. One, I got rid of my fear. I shall endorse this fully and say this with my own personal experience that constant repetition of the Hari-naam makes us fearless!

When any Sadhu is in trouble then he will not even bother to disturb the Lord for help or plead his case, he is a true Sadhu. The one who goes on pleading, wailing, crying for help is no Sadhu. But, when any sort of a problem befalls upon the devotee then the existence or this creation will pray on his behalf. The directions pray, 'Hey Hari! Nothing should happen to him. The one whose Hari-Naam or the 'Hari-Smarana' is there, he shall be fearless to bear the onslaught of Karma.

'Gandhiji' spoke about freedom from three things. The first is to be free from fear or become fearless. 'Gandhi-Bapu' says that 'Ram-Smarana' has made me fearless. With Hari, what is there to be scared of? Second, I became free of maladies or perversion. Man is weak but the sense organs are powerful. They are so powerful that they can even dislodge a sensible person to do nonsensical things! That is why one needs this protective armour of Hari-Naam! It will rid you of all your perversions. Gandhi 'Bapu' says that Ram-Naam rids you of your physical ailments or diseases. Now I would want to add something from my side. So, Gandhi 'Bapu's' words are that the 'Ram-Naam' cures our ailments, it rids us four perversions, it makes us fearless. But what about the 'Krishna-Naam'? Intrinsically, all are one and the same but, in my opinion, the 'Krishna-Naam' releases the tears which are lying imprisoned in our eyes waiting to flow! One begins to cry on hearing the Krishna-Naam. Take any name, all are the same!

So, 'Sugreeva' came out in the open and as per the directions of Sri Rama, he challenges Bali for a one-to-one combat! Hearing 'Sugreeva's' challenge, Bali comes out with the mace in his hand and looks at 'Sugreeva' very piercingly! At that moment, his wife Tara, falls down at his feet and said that I am proud of

your valour and have never stopped you to fight but today, I request you because it the question of my wifehood! Please don't go and fight 'Sugreeva'. Though he is much weaker than you but today he is sheltered and protected so no karma can touch him. He is surrendered to Brahman or Hari and therefore is over protected, so please don't go. 'The one who has given refuge to him is the ultimate in radiance and strength. His general introduction is that He is the son of Maharaja Dashrath, of 'Ayodhya'. The two brothers are Rama & Lakshmana. They are so powerful that they can even win over death in combat. Please, I beg of you, don't fight him! Then Bali says that you are telling me about Rama & Lakshmana, the sons of Maharaja Dashrath of 'Ayodhya', who can even vanquish death! Listen, O fearful woman! Why are you so scared? I have not seen them but I have heard that He is absolutely impartial and equanimous! Why will He kill me? He cannot differentiate between Bali & 'Sugreeva'. He is neutral! Even then, if He kills me, I shall be divinely blessed and He will take me in His refuge! I shall become 'Sanath'!

Carrying his mace, he came out in the open. Their duel begins. It was quite a ferocious combat. The Lord is hiding behind a tree and watching. What does this indicate? When the Jeeva is in combat with his karma then, he cannot see the Lord, but the Lord keeps a watch on him as to how is he fighting? It was a mortal combat, a fight to finish! How could poor 'Sugreeva' ever be match for Bali? Bali gave him such a blow that he ran shouting! The Lord tests the capability in us that how well or badly we defend!

As he came and fell on the Lord's Lotus Feet, the Lord says, 'See! I have mounted an arrow on my bow and have been waiting to shoot! But, *'Ek roopa tumha bhraata dou'*. The one who has created each and everything, does not know which one is 'Sugreeva'? The Lord says that I am unable to differentiate between the two of you and I am confused! If I think that I am firing at Bali but instead, it hits you then I shall be hauled up aloft by one and all for going against the friend. Because of this confusion and your similarity stopped me from shooting the arrow. Since 'Sugreeva' had got a solid beating, he was writhing in pain but with the divine touch of the Lord, all his pain vanished and he became fresh and energetic to fight again. The

Lord took out a garland which He was wearing and put it on 'Sugreeva'. It was an indication to Bali that 'Sugreeva' has already been garlanded as victorious! Now you better beware! The Divine always gives a chance, 'Sugreeva' is in my protection and he told him to go without any fear for there will be no confusion now, because 'Sugreeva' is easily identifiable.

My dear youngsters, you will have struggles in life; you have to face your Karmas but you shall remain courageous and bold when you will keep on turning towards the Lord or take His Divine Name. The Lord will support you from the back! If His remembrance is intact then no obstacle shall stop us. Again, there was a fierce combat because Bali would not give up so easily and 'Sugreeva' was going on losing his will power to fight! At that very moment, the Lord fired the arrow and Bali fell down. The Lord ran and arrived at the scene. Lying down, Bali looks up and says, 'Hey Raghav! 'Sugreeva' has become your friend so I have become your enemy! Why did you kill me? What harm have I done to you? Your incarnation is for Dharma then I don't deserve this fate! I demand justice!' When he referred to the tenets of Dharma, to which the Lord had to give him a suitable reply. The Lord said that the daughter-in-law, the daughter and the wife of your younger brother are all like your own daughters. The one who crosses the line and sees them with a malaise then to kill such a wretch is not wrong at all! Bali begs the Lord's pardon and said that I tried to be clever with you but you put me in my right place! You say that I am sinner, an idiot, egoist, etc, etc. Lord! I accept that I have sinned but this sin has proven to be my saviour! In my last moments of life, 'Rajiv-Lochan' is right in front of me, how fortunate I am!

When Bali understood everything correctly, the Lord says that if you so desire, I can grant you immortality or permanence. At this point Bali says, 'Maharaj! I am not such a fool who will cut down the 'Kalpataru' and sow a 'Babool' in its place! I very well

know that this is my last chance for nirvana. I want to die now; I have no charm left to live! You are in front of me right now and by living I will let this golden opportunity slip away? 'Prabhu! I don't want to live!' Seeing Bali's wisdom, the Lord was verily pleased. The Lord feels that he wants to say something so He asks him, what is it? He says, my Lord, I want to say as well as do something before I die. What is it? The last moment of his life has arrived. Bali's son 'Angad' was standing there. Bali takes hold of his hand and says, 'Lord! He is my son, he is strong, courageous, polite and now I hand over his hand unto you, my Lord!'

I keep on repeating this that all over the world we see the father who has performed the 'Kanyadaan' of his daughter but here, he is the only father in the Ramayana who performs the 'Kumardaan'! Everyone does the 'Kanyadaan' and should do it! Just like the father during the ceremony, takes the hand of his daughter and gives it in the hand of the groom, in the same way, Bali gave his son's hand in the hands of the Lord! Who is the true Vali? Who offers his progeny in the hands of truth, in the hands of divine love and to compassion! The Lord had fired the arrow to strike his heart and the divine love stays in our hearts. Today that divine love came out. The divine love lying in our heart will either come out by the Lord's arrow or by the words of the 'Buddha-Purusha'. He looks up at the Lord and prays that I have a last wish, please look at me as I depart. I pray for a boon that whichever birth I take as a result of my karma, I should never leave your Divine Lotus Feet and my divine love for them goes on multiplying manifold. Please grant this prayer, my Lord! By cementing his divine love at the Divine Lotus Feet of the Lord, Bali breathes his last and his consciousness merged with the Divine.

He is the 'Pitrucharan' who hands over the hand of his progeny into the hands of the Divine. Bali could have asked that though you have killed me, the kingdom should be given to my son! As I was the king

He is the 'Pitrucharan' who gives the hand of his son into the hands of the Divine. Bali could have very well said that though you have killed me, being my heir, my son should sit on the throne and become the king after me! But he did not do so! He is the 'Pitrucharan' who does not hand over the reins of power to his son, instead he gave his hand in the hands of the Ultimate Truth, Lord Rama!

and my son being my direct descendent should get the throne. But Bali as a true 'Pitrucharan' does not want to tie down his son to this impermanent world, instead he gave his hand in the hands of the Ultimate Truth. This is the 'Pitrucharan'. We were trying to do Bali's darshan in this way in this Katha.

'Manas-Pitrudevo-Bhava', our main topic of discussion, let us keep it at this point and enter the Katha. Tomorrow, we have to conclude! Tomorrow, we shall do the darshan of 'Ravana' as the last 'Pitrucharan' for this katha and then move towards the conclusion of this nine-day Katha. Yesterday, we concluded the 'Bal Kanda'. In the beginning of the 'Ayodhyakanda' we see the pouring of happiness in 'Ayodhya'. Here, 'Goswamiji' wants to convey a very important message that happiness is good but in excess it will turn into unhappiness. Because of excessive happiness, there came the unbearable pain of the exile of the Lord. Maharaja Dashrath was bound by his promise. The 'Kusanga' of 'Manthara', even poisoned the mind of the mother of a saint like Sri Bharat. As a result, instead of 'Ram Rajya' it became 'Rama-Vanvaas'. Rama, Lakhan and Ma Janaki, orphaned 'Ayodhya' and left for the forests. They halt for the night at the banks of the 'Tamsa' river. The people who were following them weeping, went off to sleep. The triumvirate leaving them sleeping, stealthily leave before dawn. They reach 'Shringaberpur'. They do the night halt there. Then they arrive on the banks of the holy Ganges. The 'Kewat' washes the Lord's Divine Lotus Feet and takes them across. The Lord was feeling a bit ashamed that what should I give him as the fare since He did not have anything with Him. Ma Janaki immediately understood the Lord's predicament and she takes out the ring from her hand and gives to the Lord for giving it in lieu of the fare. The Lord is wanting to give the ring to the boatman but he is refusing to take. He says, Maharaj! I am not going to take anything from you. If at all you insist then please come back this way after fourteen years, I will accept whatever you give! He ensured that he will get the opportunity of a second darshan!

The Lord stayed on the banks of the Ganges for the night. From here the Lord's 'Pad-Yatra' begins. They come to Sri Bharadwaj ashram at 'Prayaag'.

Moving forward, they arrive at the Valmiki ashram. The learned sage indicated fourteen spiritual places for the Lord to stay and ultimately asked Him to stay at 'Chitrakut'. The three of them arrive at 'Chitrakut'. From here, Sri 'Sumanta' is sent back. On his return, he sees the sorry state of Maharaja Dashrath who is dithering because of his separation from Sri Rama. He regained consciousness and heard whatever Sri 'Sumanta' had to say. Slowly and gradually, his energies sapped and he slid into a comatose state. Finally, repeating Rama-Rama six times, he gives up his body. Bharat was called for. On his return, he was shattered to pieces. Who can explain his state? Guru 'Vasishtha' gave some amount of moral support and asked for the last rites to be performed. The court of 'Ayodhya' assembled to anoint Sri Bharat as the king, but he declined. He said that I am not a fit person for any 'Pada' but he is in favour of the 'Paduka'. I am not fit to rule, I seek the truth! If you all truly want my welfare then first of all let us go to 'Chitrakut' for the Lord's darshan and then do as He directs.

The entire 'Ayodhya' leaves for 'Chitrakut'. Maharaja Janaka too arrives with his people. With these two people meeting at this place, a sea of divine love began flowing there as though a new township of divine love has been established. Many great meetings, discussions, confabulations took place but to no avail. Ultimately it was left to the Lord to decide. The Ram-Katha is a competition of sacrifices. Every individual is a step ahead in making any sacrifice. In the end, Sri Bharat understood and without putting the Lord in any sort of an embarrassment says –

Jehi bidhi Prabhu Prasanna mann hoi

O my Lord! We are surrendered unto you and are your lovers. Whatever will make you happy, we all will do that gladly! Sri Bharat had to return and Lord thought that in this hour, I need to give him a support. He granted the 'Paduka' to him. Every one returns back and Sri Bharat installs the Sri 'Padukaji' on the throne of Ayodhya'. After organizing the affairs of the kingdom Maharaja Janaka too returned. Sri Bharat seeks the permission of the preceptor and Mata 'Kaushallya' to stay at 'Nandigram', leading the life of an ascetic just like his Lord! Here, the 'Ayodhyakanda' is concluded by 'Tulsi'!



'Ravana' has ten attributes, out of which five are great whereas five are weak

Baap! 'Manas-Pitrudevo-Bhava' has been our principal topic of discussion during this 'Pitru-Paksha' and we are offering our tarpan in the form of thoughts and actions. Today is the last day of this Katha. Remember these words of Lord Rama, He says that the entire world is my progeny. Like, any father can have children who are having different qualities. In the same way, the entire creation is my children. Everyone has their own nature and qualities. Still, the one who is devoted to his father through his mind, words and deeds, he is a complete 'Pitru-Bhakta' and for him there is nothing beyond that. He follows no other dharma except 'Pitru-Bhakti'. Like Sri 'Pundalik' of Maharashtra. He was such a devoted 'Pitru-Bhakta'! Seeing his devotion towards his parents, Lord 'Vithoba' came down himself to see. He was so engrossed in serving his parents that he was not even aware of the surroundings. He was pressing his father's legs. The Katha says that the Lord was waiting at his door. He even called him once or twice that I have come but somehow, he was so deeply engrossed in his service that he didn't pay any attention. The Lord again said that seeing your 'Pitru-Bhakti' I have come and standing at your door, at least look at me! 'Pundalik' did not pay any attention. He continued with his service. The Lord repeated two/three times still he did not listen. Waiting for him at the door for so long, the Lord got tired. He thought that it is not the right place to stand. 'Pundalik' noticed His discomfort and threw a brick towards Him that in case the ground is uneven then stand on this brick. Till such time my service towards my 'Pitrucharan' does not get done I am sorry; I will not be able to attend to you! The Lord stood on that brick but He got so tired that He rested His hands around

His waist. After completing his 'Pitru-Sewa', he came to the Lord. The Lord said that I have been waiting for so long and you are not paying any attention! He said that my Lord! You have come because of my 'Pitru-Sewa'. The cause behind the effect which is your coming, how can I overlook the cause? The medium through which I have attained spirituality, why should I leave that medium?

In the path of 'Gyan', the means are lost or the 'Gyani' gives them up! The aspirant of the 'Gyan-Marg' doesn't engage in any means. He does no 'Japa, Pooja, Patha, or Tapas'. He just meditates on his chosen form of the Divine. In the 'Bhakti-Marg', after the Supreme form of the Lord is realized, he does not give up the means which led him to the ultimate realisation! Any 'Bhajanandi' great personality after having the total realisation of the Supreme does not leave his mala or 'Berkha'. He has attained the Lord by this practise. But the means should be pure. From the pure means only can one achieve ultimate purity. If the means itself is impure then how can you expect Divine Purity?

So, there are many sons. The entire world are His children. In the Gita Sri Krishna says that I am the seed of the entire creation. I am the one who creates the creation. I am the father of the creation. I give away this seed of creation. I am the father who impregnates the seed! The mother is not considered to be the impregnator of the seed. She is the fertile land. Like, the farmer sows the seeds and the mother earth holds it. The earth helps the seed to sprout, helps it to grow, and provides all round protection. So, the father is truly great, 'Baap'! It is ok, the world is there, there are certain situations or compulsions, the effect of the present times is there that is why old age homes have sprung up all over. But in front of the 'Pitru-Bhakti', the old age home doesn't look decent. But the 'Manas' says that there is the effect of this age of kali! What to do? Describing the 'Kaliyuga' in the 'Uttar Kanda', Baba 'Bhusundi' says –

*Sut maanahi maat-pita tablau|
Abalanan deekhinahin jablau||*

Explaining the effect of kali, 'Tulsiji' says that the son shall respect or accept his parents only till his marriage. Well, there are exceptions everywhere but generally, it is so. We see in the world that once the child gets attracted or I should say besotted by his wife, he tells the parents that what do you know? You have become old and outdated! The educated class uses such words! I would like to tell these brides of today that if the husband overlooks his parents, she should guide him on the right path. You are my husband, you are everything to me, I have come in now, you came much before me, but our parents came first!

In the scriptures, there is word used for the wife, 'Kanta'. It is a very beautiful word. 'Kant' means husband and 'Kanta' is for wife. It is word used for great women personalities, '*Kanta Priya bhaashini*'. There are certain characteristics of 'Kanta'. It says that 'Kanta' is the lady who brings back her husband on the right path and leads him to a healthy way of living. To walk behind is not despicable, it is no sign of any weakness and neither does it signify any kind of depreciation. Sri Hanuman during His forest journey, always walks last. Ma Janaki in the entire journey walked behind the Lord. Sri Lakhan walked behind. To walk behind is in no way trying to disrespect or mistreat, nor it is in anyway refuting your soul. The one who walks behind are greater than the ones in the front. If the one walking in the front for any reason limps, then the one at the back will hold him and push him up to tread on the path of dharma. In our tradition we see that whenever the man becomes weak for any reason, it is woman who comes forward and leads him towards the goal. Such a woman is called 'Kanta'. The man earns but he should hand it over to the lady of the house provided she is the 'Kanta' and who can manage the affairs properly. We need to be practical nowadays. The women earn, of course they should earn. But there was a time when the man in the house was supposed to earn

for the entire family. The lady of the house was supposed to follow him. In the household where the wife earns more than the husband, I just pity the state of the man, may Allah save him! The rules and doctrines given to the Bhartiya people by our Rishis, are in no way insentient. There can be certain improvements or amendments looking to the need of the times, then it should be done.

So, 'Baap'! The 'Kanta' woman has a very wonderful countenance. The man should earn. The lady of the house should look after the guests, take care of the children, do the household chores, etc. There used to be this tradition that the earning was always given to the lady of the house. Because the lady is Lakshmi. Lakshmi can take better care of Lakshmi! Any safe or the bank locker is not so safe in comparison to the money in the woman's hands! After the demonetisation, the maximum number of old notes were with the women and much less with men! Only Lakshmi can take care of Lakshmi. Just imagine, the woman was the economy of each and every household. The man should earn and the lady should take care of it. The ladies are great economists. Men are mere propagandists. Our old tradition says that when the man needed some money then he had to ask his wife for it! Just see, how loving and caring the environment will become! What I mean to say is that in our tradition, the woman walking behind the man does in no way degrades her dignity nor is she debased, it was to support and push the man the moment he gets weak.

We are discussing 'Manas-Pitru devo-Bhava'. I had decided the veneration of the 'Pitrus' for this Katha. There are twenty 'Pitru-charan' in the Manas. We have venerated eight out of the twenty and we did the veneration of Bali yesterday. Today, we will do the last on our list i.e., 'Ravana'. 'Ravana' is the 'Pitru' no doubt. When the 'Ramcharitmanas' declares its interpretation then it says that there is nothing wrong with 'Ravana' as such. If I will say it then you will feel

that 'Bapu's' expression is a bit different. Yes, there are certain weaknesses for sure. If we go into the past of 'Ravana' then we find that he was Lord Shiva's 'Ganna'. Shiva's 'Gannas' cannot be sinners. But there is some weakness. He tells 'Narada' to see his face in the mirror first. He played a prank! This was his weakness so to say! 'Ravana' was the gatekeeper of the Lord, 'Jai-Vijay'. The gatekeepers of 'Vaikuntha' cannot be ordinary. We should not overlook his greatness. If we see the topic of Sati 'Vrinda', there he comes in the form of very powerful 'Jalandhar' demon. His wife 'Vrinda' was supposed to be at the height of chastity. 'Ravana' in one birth was the son of 'Satyaketu'. The one who hoisted the flag of truth, he was his son who became 'Ravana' in one birth. In his last life, he was 'Pratapbhanu'. He was radiant like the sun!

We have done ten Kathas on 'Ravana' by the name, 'Manas-Ravana'. I remember the words of 'Tukaram Bua' who had said that the Vishnu-das is one who sees the entire earth to be pure! If you are a Vishnu-das then you not see anything as impure. 'Ravana' after all is something! His past is good! Then how did he become such a demon? The 'Ramcharitmanas' stands to protect him and gives the list of his ancestors in which nobody is bad. The entire family tree of 'Ravana' has been spotless, immaculately clean and bright.

Now, how do we justify 'Ravana'? I am taking his 'Pitru-Vandana'. 'Meghnaad' died before him. 'Akshaya Kumar' also died before him. His entire clan perished in front of his eyes. Whether anyone has performed 'Ravana's shraadh' till date or not, I don't know but 'Morari Bapu' is doing it. Someone might have done it! Maybe not! If 'Vibheeshana' might have done it then it is good. 'Mandodari' could do it. Even women can do the 'Shraadh'. She can sit in the 'Shraadh-Vidhi'. From my side, there is full freedom. But 'Mandodari' didn't do it because she thought that the one who has attained nirvana, then there is no need

to do his 'Shraadh'. The one who has entered into the Divine abode, he doesn't need any of these things. 'Mandodari' for this reason did not do it. I have not read or heard that 'Vibheeshana' performed the 'Shraadh' of 'Ravana'. Those who have no one, 'Morari Babu' is there for them! Who shall do the 'Shraadh'? In my view, this is 'Ravana's' 'Pitru-Vandana' and his tarpan. Basically, he is a good person, not bad. Maybe,

in the eyes of the world whatever he maybe! He cannot be compared with the other 'Pitrus'. I am not saying it. I am just trying to place before you and unravel the words of 'Tulsi'.

Uppajey jaddapi Pulastyakula paavan amala Anoop|
For his clan or his family tree there are three words here. One, he is from a pure tradition, it is holy, pure, refined and incomparable. Then how come he

became a demon? He said, it was none of his fault!
Tadapi maheesur shraap basa bhaye sakal agh roop||

The Brahmins cursed him, so he became like this. Then who is at fault? It was the 'Niyati'! It is the divine pastimes of the Lord. That is why the Brahmins cursed him. If you try and see impartially then he is a good man. But because of the curse of the Brahmins, he

became a demon. What do you think about 'Ahallya'? Maybe, there was a wee bit of weakness because of which she fell into the trap. But 'Tulsi' does not hold her guilty and releases her from all wrong doings. Guru Vishwamitra says, '*Gautam naari shraap basa*'. She became like this because of the curse of Rishi Gautam, basically she is not at fault. This is her protection! Because of the curse of the 'Brahmins', 'Ravana' became a demon. But there should be justice. 'Ravana' is very happy! Beat him! The Brahmins beat them up. They were beaten by ignorant people. This in no way implies that I am trying to establish 'Ravana' as an ideal. Please pay attention, my young brothers and sisters, don't take any wrong message, please! Please listen very carefully! What I speak, I take full responsibility for it but what you hear and how you interpret, it is your responsibility!

The 'Talgajardi' eyes see ten things in 'Ravana'. Out of ten, five are good and five are a bit weak. He is a ten headed man. You will see ten things in him. So, in 'Pitru-Ravana', there are five good points. If you think honestly then you will have to agree! I am not forcing you to accept. But if you view from a very neutral standpoint then 'Ravana' is very powerful. This is a good thing in him. Whether he has done the 'Patha' of the 'Hanuman-Chalisa' I don't know but he is fully aware that Hanuman is my Guru. When Hanuman is the Guru then these three qualities are bound to come, strength, knowledge and intelligence. 'Ravana' is very powerful, without any question! Second, he is very intelligent and is very knowledgeable. His knowledge is truly great, Sahib! The knowledge he applies in the battle field is admirable! He is very knowledgeable! Fourth characteristic is that he is a great 'Tapvaan'.

Evamastu tumha badd tapa keenha|
Mein Brahma mili tehi ber deenha||

Shankar says, here me means Shiva! Myself and Brahma jointly have given you this boon. No doubt, 'Ravana' can do severe 'Tapas'. Just see the



power and strength of his arms that he lifts the mount Kailash along with Lord Shiva seated on it! Who can be more powerful than him? He has great intelligence. His political mind and brain can become a text book for the politicians to study and research. So, he is powerful, intelligent, knowledgeable, a great 'Tapasvi' and the fifth according to me is that he is very wealthy. His Lanka was made out of gold. Who can even estimate his wealth? 'Ravana' has a fascination for gold. You can get an idea of his mentality from the 'Manas'. He is obsessed with gold. When he asks 'Mareecha' to go and lure Mata Sita, there too he asks him to become a golden deer. He abducted Ma Janaki, who is like the petal of a golden lotus bud. The one who goes to reason with him is also '*Kanak bhodharaakar sareera*'.

So, 'Ravana' is wealthy. He is powerful, intelligent, knowledgeable and can-do severe tapas. These are the five pluses in his life. In line with these pluses there are five minuses also. 'Ravana' does not know any ethics nor is he Dharmic. He does not have any humility or politeness. He says that he knows everything but he knows nothing! 'Angad' taunted him, '*Dharamsheel toh tava jaga jaani*'. Your dharma and humility are famous all over the world! You abduct someone else's wife, is this your dharma? He is not even humble or virtuous. Any virtuous person will not go on changing every minute! He will present himself as he is! Venerating a truly virtuous person, my 'Samddhiyalla' has said –

*Sheelvant sadhunney vaarey vaarey
nammiye Paanbai....*

So, 'Ravana' is not a 'Dharma-sheel'. In my view, the definition of virtue is that the one who changes every second cannot be virtuous at all, he should remain as he is! The virtuous person's eyes are filled with worship and not passion or attraction.

Therefore, one characteristic of the virtuous is that he remains as he is, he does not take different forms every minute. 'Ravana' is adept in changing his

disposition and form. He is not the one following any dharma. In reality, he has no dharma whatsoever! He is unethical, though he claims that he is a pandit of 'Niti & Dharma'. He is not humble or virtuous. His fourth weakness is that he is not 'Bhaktivaan'! He himself says –

*Hoihi bhajan nahi taamas deha|
Mann kram bachan mantra driddha aeha||*

He is accepting very openly that he cannot do any bhajan. I cannot do Bhakti. I can abduct and later maybe try but it seems impossible. The abducted bhakti is no bhakti, it can only be an illusion of bhakti. Whatever you get after surrendering unconditionally is bhakti. 'Ravana' got just an illusion of bhakti whereas what you get after a total unconditional surrender is real bhakti. So, he is neither a 'Dharmavaan', nor a 'Neetivaan', neither 'Sheelvaan', nor a 'Bhaktivaan'. The fifth weakness which my 'Talgajardi' eyes see in him is that he is neither a 'Rooopvaan'. He is ugly!

So, these five weaknesses and five strengths are there in the 'Pitru-Dashaanana'. We are venerating him in this way. Therefore, 'Ravana' is an integral part of the 'Manas'. Basically, his family and ancestral background is very illustrious and very rare to find. But because of the curse he became a demon and became a sinner, violent murderer, lustful, leech and a big delusionary. Still, we have to go back in history and study his antecedents which compel us to look at him a bit differently. So, this is my 'Pitru-Ravana'!

Today is the last day and the 'Katha-Virama' is lurking round the corner. We shall just have an overview of the topics and move towards the conclusion. Yesterday, we did the 'Ayodhyakanda', in brief. In the 'Aranyakanda', the Lord after staying for thirteen years at 'Chitrakut' now wants to move forward. He felt that if I stay longer, people will get to know me and that will become an impediment in fulfilling the main goal of my incarnation. The Lord comes to 'Sri Atri & Mata Anusuya' ashram. Maharishi

worshipped the Lord and venerated Him by a wonderful 'Stuti'. Mata 'Anusuya' gave Ma Janaki some ornaments and revealed to her the tenets of the dharma of a chaste woman. Moving forward, they come to Sri 'Sharbhanga' ashram and then gives darshan to His devotee 'Suteekshanaji' Maharaj. Taking him along, they come to Sri 'Kumbhaj' ashram. He made the plan to eradicate the demons. He obtains the powerful mantra from the learned sage and then moves ahead. On the way, He befriends 'Jattayu'.

The Lord stays at 'Panchwati' on the banks of the Godavari. One day Sri Lakhan asked Sri Rama a few spiritually charged questions. He asked five very pertinent questions. The Lord replied to his satisfaction. Then 'Soorpanakha' comes and attacks but she is duly punished. She goes and instigates 'Khara & Doo Shana'. A battle takes place and the fourteen thousand strong demon army is vanquished by the Lord. This was the Lord's journey of giving a large-scale nirvana or liberation whatever you may call it. Then 'Soorpanakha' goes and instigates 'Ravana'. He plotted an evil plan with 'Mareecha' to abduct Mata Sita. Lord seeing the empty 'Panchwati' without Sita, enacts His human role to perfection. He moves forward in search of her and saw the wounded 'Jattayu' lying half dead! The Lord giving him the honour of a father performs his last rites. From there the Lord goes forward and comes to 'Sabari' ashram. In between, He liberates 'Ka bandha'. He talks about nine types of Bhaktis to Mata 'Sabari'. This is considered to be the part of the 'Sabari-Pradesh'. Sabari Dham, this Dang, 'Aahawa' parts of Valsad, all this falls under the Sabari-Pradesh, which is accepted by the faithfuls! After the 'Navadha-Bhakti', Sabari attains nirvana through offering herself to the Yoga-Agni and merges with the Divine. The Lord then goes to the 'Pampa-Sarovar'. He meets Sri 'Narada' there and talks about some virtues of the saints.

In the 'Kishkindhakanda' Sri Hanuman and Lord Rama meet. The Lord befriends 'Sugreeva' by the grace of Sri Hanuman. Bali attains nirvana. 'Angad' is made the Crown Prince and 'Sugreeva's' coronation takes place. The Lord strictly following the vow, stays on the 'Pravarshan' hill for the 'Chaaturmaas' period. 'Sugreeva', getting all the comforts, forgets the promise given to the Lord. He is jolted out of his slumber of maya by Sri Lakhan. He comes and surrenders to the Lord. The expedition of the search of Mata Sita began. All the monkeys were sent in different directions and under the leadership of Angad and stewardship of 'Jambuwant' with Shree Hanuman as the main proponent this group was asked to go South. Sri Hanuman was the last to leave. The Lord gave him the 'Mudrika'. They leave but lost their way in the deep woods. Then Sri Hanuman comes forward and all of them enter the cave of 'Swayam Prabha'. After refreshing themselves they reach the shore of the sea. Here they meet 'Sampati'. He said that from here itself I can see that Sita Mata is seated in the 'Ashok-Vatika'. But Lanka is hundreds of miles away. The one who can go to Lanka can find Ma Janaki. Now who can go? Everyone expressed their limitations but Sri Hanuman was sitting quietly. Sri 'Jambuwant' prods him and reminds him of his purpose and prowess. Immediately, Sri Hanuman assumes a gigantic form and as per the wise counsel of 'Jambuwantji' goes forward. Here the 'Kishkindhakanda' concludes. The beginning of 'Sunderkanda' -

*Jaamvant kay vachan suhaye|
Suni Hanumant hridaya ati bhaye||*

After crossing all the obstacles, Sri Hanuman manages to reach Lanka. He looks all around but could not find Mata Sita anywhere. He saw enjoyment but did not see Bhakti, he saw uproar but did not find peace, he saw cowardice, weaknesses due to various problems, but did not find shakti. Finally, he saw a

beautiful house where there was 'Tulsi' in the courtyard. The walls were plastered with 'Ram-Naam' written all around. He enters there and meets 'Vibheeshana'. Both the Vaishnavas meet and the way to Mata Sita is found. Sri Hanuman reaches 'Ashok-Vatika'. 'Ravana' enters, etc, etc.

Sri Hanuman passes on the Lord's message to Ma and she showers him with blessings. Sri Hanuman says that he is very hungry and he eats sweet ripe fruits. The demon army arrives and most of them are killed. One or two who escaped went and reported the matter in the court. Akshaya Kumar came and he was killed. 'Indrajeet' tied him up and takes him to the court. 'Ravana' and 'Hanumant' samvad! Sri Hanuman's tail is lit and he burns down the entire Lanka. He goes and presents himself in front of the mother. Mata Sita gives him her 'Chuddamani' to be given to the Lord. After reassuring her, he returns. The entire group reached roaring with glee! They meet 'Sugreeva'. He hears the entire 'Hanumant' Charita. They all come to the Lord. The Lord embraces Sri Hanuman and expresses His indebtedness. We should not delay. The Lord and the army depart. They reach the sea shore.

'Vibheeshana', is kicked out by 'Ravana' and he comes and surrenders at the Feet of the Lord. The Lord grants him refuge. As per 'Vibheeshana's' advice, Sri Rama sits down to appease the Sea Lord. The sea does not respond. The Lord asks for His bow and instantly the Sea Lord carrying a huge tray of pearls comes and begs the Lord's pardon. He suggests to construct the 'Setu'. The Lord was very pleased and the task of joining the two shores began.

In the 'Lanka Kanda' the 'Setu' is built and the Lord says that it is such a beautiful land, we should install Lord Shiva here. Lord 'Rameshwar' is installed at that point. To achieve victory over Lanka, first trust and belief is installed. The one who cannot establish trust cannot win over attachment, ego and Kama etc. The Lord's army crosses over and they pitch their camp

on the 'Subela' hill. On another peak 'Ravana' sat down for his entertainment. The Lord disturbs his plans. In the morning, 'Ravana's' court assembles. Angad is sent as an emissary for peace. The mission failed and war became inevitable. One after the other, all the great warriors or 'Ravana's' army were killed. Finally, by mounting thirty-one arrows, 'Ravana' is felled and for the first and the last time he utters Rama. The divine spark of 'Ravana' merged into the Lord's face. 'Mandodari' came. She prayed to the Lord. 'Vibheeshana' is coronated. Ma Janaki was informed and she was brought with honour. The Lord's entourage aloft the 'Pushpka' Vimana' leave for 'Ayodhya'. Sri Hanuman is sent in advance to inform them. The Lord shows everything to Ma Janaki on the way and they land at 'Shringaberpur'.

In the 'Uttar Kanda', Sri Hanuman informs Sri Bharat of the Lord's arrival. At that very moment as though, Sri Hanuman saved a sinking ship and Sri Bharat's joy knew no bounds. The news spread all around and the Lord's Vimana lands on the banks of the 'Sarayu'. The Lord bows to His motherland and falls at the feet of the preceptor. When Sri Bharat and Sri Rama met, no one could make out who is who? The Lord took innumerable forms and met each and everyone individually. This was His 'Aishwarya-Leela'. After that, the Lord first went to meet Mata 'Kaykaye'. He assuaged her and took away her pain of guilt! Then He meets Mata Sumitra and Mata 'Kaushallya'. Tears of joy were filled in each eye. Guru 'Vasishta' asked the Brahmins that should we perform the 'Raj tilak' today? Without any delay Maharaj! We don't trust tomorrow. A gap of one night flung us in this abyss of fourteen years, therefore no further delay. The Lord first bathed His brothers and then had the ceremonial bath. The Divine throne was asked for and Sri Rama and Ma Janaki were asked to ascend on the throne. The Lord offered His 'Pranams' to Mother earth, The Sun, all the directions, the Guru, the 'Bhudevas' and the people of

'Ayodhya' before sitting on the throne. The first tilak was done by Guru 'Vasishta' and the entire universe reverberated with the 'Jai-Jaikaar'!

The four Vedas came to venerate the Lord. Lord Mahadeva came from Kailash and venerated the Lord with a beautiful 'Stuti'. Lord Shiva getting the gift of Bhakti and 'Satsang' returned back. The Lord accommodated His friends. Six months passed in no time and everyone was bid goodbye. Excepting Sri Hanuman, all the others returned home with a heavy heart of parting from the Lord. The Lord is here for his human act. After the requisite time, Ma Janaki gave birth to two sons. All the other three brothers also had two-two sons each. All the controversial issues were omitted by 'Goswamiji'. The two sons of Ma Janaki 'Lava & Kusha' we get to see their reference in the scriptures.

Here, after declaring the name of the heirs of 'Raghuvansh', 'Tusiji' concludes the 'Ram katha' at this point. After that comes Baba 'Kaagbhusundi-Charita'. Sri Garuda asks seven very important questions and the 'Satguru' answered all the questions. After hearing the Katha, Garuda was overjoyed and offering his 'Pranams' to Baba 'Bhusundi', returned to 'Vaikuntha'. 'Yagyavalkaji' Maharaj concluded or not is not known but till such time the Ganga, Yamuna and Saraswathi are flowing at 'Prayagraj', the Katha will never stop. May we be blessed with such ears that we can hear it. Lord Mahadeva asked Mata Parvati that are your doubts cleared now or you want to hear anything else? She said the Prabhu! I am truly blessed but still the thirst for hearing more and more persists! Lord Shiva

concluded at Kailash. 'Tulsiji' before concluding gives a universal message to the world that the core substance of my 'Ramcharitmanas' is truth, divine love and compassion. He first said, '*Ramahi sumiria gaaiya Ramahi*'. This is the truth. Because Rama is truth. Recite Rama. Who can sing? The one who loves can only sing. So, to sing the Ram Naam is divine love. Rama's Simran is truth. And, '*Santat sunia Rama guna gramahi*'. To constantly hear the glories of the Lord. To hear the glories of the Lord is not possible without compassion. That is why, the sum substance of this great text 'Ramcharitmanas' is truth, divine love and compassion.

So, Lord Shiva concluded the Katha. Baba 'Bhusundi' also concluded his narration. Sri 'Yagyavalkaji' Maharaj concluded or no is not clear and 'Tulsiji' from his seat of 'Sharanagati' too concluded the Katha. Seated under the benevolent grace of all the four Acharyas, from this 'Vyaaspeetha', I was speaking to you all for the past nine days. My 'Vyaaspeetha' is also moving towards the conclusion then I feel that what should I say? I have spoken a lot still a lot is left unspoken! But we have to follow the boundaries of time and proceed to conclude. I can just say this that the 'Vyaaspeetha' is very happy with the entire organisation. Wherever there is a Katha of the Divine, as a result of it the 'Sukrit' gets accumulated. So, the 'Sukrit' of this 'Manas-Pitru devo-Bhava', whatever virtue has got collected, let us all offer it to all the 'Pitrus' in the world. We offer this 'Sukrit' as our 'Pitru-Tarpan' at your feet!

In 'Ravana' there are ten characteristics out of which five are good and five are weak. In 'Pitru-Ravana' five things are good. He is very powerful. Second, he is very intelligent. Then, he is very knowledgeable. The fourth characteristic is that he could perform great 'Tapas' and fifth in view of my 'Vyaaspeetha' is that he is very wealthy. Against these, there are five weaknesses. He is unethical and not a follower of dharma. Third, he is very uncouth. He is not a Bhakta and the fifth weakness as per my 'Talgajardi' view is that he is very ugly!

Any work done for the good of all is the work of Rama, it is the work of the Almighty



During the public felicitation function at 'Shishu-Vihar', discourse given by 'Morari Bapu'

A very 'Satvic' public felicitation program is held every year in the memory of 'Poojaneeya Punnyashloka Respectable Maan Dada'. I am fortunate to be a part of this function every year. First of all, I offer my 'Pranams' to the very firm and equally soft hearted spirit of 'Poojya Maan Dada'. My 'Pranams' to Respected 'Jyoti Bapa Bhatt', who is seated on the dais. My 'Pranams' to the Chairman of this institution. I would also like to remember Respected 'Sudarshan Bhai Iyengar', who could not come due to some difficulty but very graciously, he has accepted our

reverence through this public felicitation function. Padma Shri 'Bahenji' also couldn't make it, I offer my respects to her. Cordially, I would like to greet Respected 'Indira Bahen', 'Jyoti Bahen' and 'Ramneek Bhai', who are present here and they serve the lepers with total dedication and selfless service. When we go to the temples, we offer garlands to the divine idols, worship them, perform the 'Aarti', offer clothes at their Lotus Feet, whatever we want, we put it in the 'Hundi' but till date, no Deva or Devi has ever said 'Thank-You', you have done so much for us! As such, this

function is held for these five dedicated people who are engaged in doing this divine work and have attained divinity by performing this divine service! I always maintain and have this attitude that we are not doing all this just to hear a 'Thank-You' from them! They have so graciously accepted our humble gratitude and veneration that in itself is a very big thing!

As per the thoughts of Gandhi 'Bapu', the great personality who lives for serving the mankind is 'Sarvabhoot hittaya' | 'Sarvabhoot sukhaya' | 'Sarvabhoot preettaya' | The one who has dedicated his/her entire life in the service of mankind in any field then this work is always for the highest good or welfare of all concerned! If my memory serves me right then in the 'Uttarkashi' Katha, held very recently I was saying that the people living in Gujarat are known as Gujarati. Those living in Kashmir, we call them Kashmiri. The ones in Rajasthan are called 'Rajasthani'. The people of Tamil Nadu are known as 'Madrasi' or 'Tamilian'. But who is a 'Paramarthis'? Those who reside in the land of 'Paramartha' are the 'Paramarthis'. They all are living on this beautiful earth, in the Asian continent, in India, living in different regions of Gujarat and there are doing such great service, they all are 'Paramarthis'. Because, they reside in the land of 'Paramartha'. The address of all the respected people engaged in this self-less service is 'Paramartha'. Today, 90% of the people live in the land of selfishness, the world at present is in this vice like grip of this age of Kali and only 10% people are 'Paramarthis' or are living for the ultimate good of the mankind. Rest all are selfish!

I had read a very funny reference about 'Osho' once. He had said that it is a Christian tale. Maybe the Christian Priests might be telling it. Somehow, I am not comfortable to say that he is a Christian or so and so is Moslem or he is a Buddhist, if

out of a compulsion I have to say, then I say but somehow, it doesn't suit my nature! I am in a constant self-search to know, how am I? When I don't get an answer from any side then I ask 'Narsih' Mehta. He then tells me that you can say-

Aeva rrey ammey aeva rrey,

Ttammey kahochho valli ttevarrey.....

In this world, those who have salt and those having a balm are always on the lookout for a wound. Their search is only limited to the wound. The salt is on the lookout for the wound because by rubbing the salt, it wants to aggravate the pain. Whereas, the one with the balm is searching a wound so that it can lessen the pain or suffering by applying the balm! So, they both are searching the wound with their respective motives. It is this, I somehow, don't even like to be this assertive!

'Osho' had said that this is a Christian fable. Whatever it may be, 'Osho' knows best! The story says that there is a woman and her husband has passed away. She wants to put a placard on his tomb. She goes to a good sculptor and says that I want this sculpted plaque to be put on my husband's grave, can you make it for me? The sculptor said that he will take a week to make it. Please give me the matter you want to be written. The lady said that please write, 'LIVE IN PEACE'! The sculptor made a beautiful marble plaque with a nice border and etched the message as desired by her. Before the lady was to go and collect the plaque, she thought of checking the will of her late husband as to who has got what? The will had all the details about the division of liquid cash, the moveable and immovable properties, etc. He had not willed anything for his wife! The lady was very sad reading it! It is quite natural for her to feel bad. She rushed to the sculptor. He said that the plaque is ready. The lady said that I want some changes in it. Kindly write, 'LIVE IN PEACE UNTIL I COME', just be in peace till I come,

then I will show you! We are living in such a selfish world! Even amidst such circumstances, there are some people who are away from the glare of any name or fame and still continue carry on serving the mankind in their own way! When I get to know of such people and if I happen to pass through their place, I make it a point to go there and meet them. Then I see for myself what a great service endeavour it is!

I am not saying all this just to please you! But, indeed it is a very great service, and especially to do selflessly for the entire society. 'Paramartha' is connected with 'Paramatma'! Lord Rama is the embodiment of 'Paramartha'! That is why all this is the work of Lord Rama. It is the work of the Almighty. You all are doing it! Whenever I get an opportunity to go to such institutions, I feel a true sense of happiness. When I hear about them, then 'Talgajarda' is immensely pleased. You may feel that the people have appreciated the work, what is more to it? But, I feel the happiness is multiplied manifold because this award is being given in the name of 'Maan Dada'. A Fakir, this 'Punnyashloka' personality used to live here, our respected 'Maan Dada'! Wearing a half pant and 'Khadi' shirt, this fearless Fakir used to walk in this area as if these words, 'Sabko sanmatti dey Bhagwan' were written on the back of his shirt! This award is being given honouring his legacy, it is indeed a very big thing! It being given by the hands of 'Morari Bapu' is a great honour and a matter of immense joy for me.

The Vedas or the 'Shrutis' declare that our hands are Divine! Everyone's hand is Divine. This can only be spoken by a Rishi of my 'Bhaarat' or the Divine Vedas can only proclaim, 'Ayyammey hasto Bhagwan, ayyammey Bhagwataraha, ayyammey Vishwabheshajam'. My hands are Divine. Or, my hands are even a bit more than the Divine! The Rishi goes to the extent to say that my hands have the

medicine to cure the various diseases afflicting the mankind. That is why, our hands are Divine for sure! The hands accepting the award are Divine, without question! But, we need to check the quantum of Divinity they have! Because, unfortunately the Divinity of the hands has been suppressed by the dominion. Whether the dominion is of wealth or prestige or position or name or fame. When an individual is in a position to do whatever he feels like then somehow the Divinity is suppressed or maybe sidestepped. Then, these hands need to be washed properly! In a sense to cleanse or purify all the noble deeds akin to washing the face or having a bath! Even if one has just had a bath and is sitting to perform the Pooja then the Acharya says, 'Hastey jalmaadaya'. Take water in your hands and wash them before doing the Pooja. Then, again some water is taken in the hand to wash away the coating you have put on the Divine till such time, you perform the Pooja.

Therefore, all the hands are Divine. I might have said this here also and I keep on saying this! I shall repeat it once again and certain repetitions are very pleasing! 'Vasudeva Mehta', a noted and a well-known personality in the field of Gujarati journalism, at Rajkot whenever any awards were given by him, it used to be specifically mentioned that this award is being by the auspicious or the sacred hands of 'Vasudeva Bhai'! When he was asked to say a few words then he would say that instead of the award being given by the auspicious hands, I feel that the award given by pure or 'Shuddha' hands are far more valuable. Today, the family, the neighbourhood, the state, the country as well as this beautiful earth is in dire need of pure and pious hands! I feel that Lord Krishna might have said in the 'Bhagwad-Gita' that when this will happen then, 'Sambhavaami yuggey yuggey'. Only Lord Krishna should be born in every 'Yuga' or age is not enough!

Even the pens have to incarnate in every age and time. The pencils or the writing instruments have all got to awaken! Even the voice will need to be audible and should be heard!

Here, everyone needs to awaken and all this will have to be done. Such institutions, or if I may say that such active and awakened institutions can create a lot by their service. Such institutions or the people who are an institution unto themselves are very diligently selected by the experienced people here during the course of the year and those thus shortlisted are awarded in the honour 'Maan Bapa', every year. I am mostly present on this occasion because these respected elders give me this leeway to choose the day and date as per my convenience. Earlier, I had given the eleventh but in the last minute, I had to alter it a bit because of certain unavoidable circumstance! Just

five-six days ago I informed that twelfth will be more suitable, if possible! Very graciously, they accepted the change and said that we shall adjust as it suits you! It is very rare to get such accommodating and noble institutions! People can turn back and question me saying that you recite the Ramayana and say, 'Praan jaahu per bachanu na jaai'! 'Arrey' Bhai! Why are you bringing this question of life for such a small thing? I have still a lot of 'Kathas' to recite and need my life for doing it! 'You can go and take a jump for no one needs you!' I am subjected to such taunts that 'Bapu' had promised, still he didn't come! Now, where all will I go to clarify or explain? If I agree and fix the date and time for such a program and when others will get to know, they shall jump in between from nowhere asking for a date for their function! 'Bapu', you have to come! I just say that I have certain prefixed engagements, if in



between I find time, I will try! But please don't go and advertise it because then for any reason, I am unable to make it then I need to go on giving explanations to all Tom, Dick & Harry! Such people taunt and say that 'Bapu' had agreed, still he didn't come! It unnecessarily creates a wrong impression!

But, here, you all make it so easy for me and I feel overjoyed and consider it my good fortune to be able to attend the function. Our 'Budha Bhai' is also connected with this institution from 'Dada's' time. Let me make this announcement here today that either towards the end of September 2020 or around that time, I have agreed to do a Katha at Bhavnagar for 'Budha Bhai'! This elderly politician, because of his busy schedule whether he visits his constituency during his five years term or not, but he is fully involved in the work here. Likewise, I also at times feel that it has been a while, let me now visit my constituency once! Do not misunderstand me, I have no constituency! I only need to go on working judiciously. So, 'Budha Bhai' was after me for a while now. I remember that I had said during the 'Dakshinamurthy' program and even 'Budha Bhai' held on it that now whenever there is a Katha and by the grace of God whatever amount we are able to collect, we shall distribute it amongst all the charitable or welfare institutions of Bhavnagar. In that Katha, it is solely 'Budha Bhai' and 'Budha Bhai' alone! May the Divine bless us that we are able to collect a respectable amount! Just see the amount of welfare work being done in Bhavnagar! So many small-small institutions, starting from 'Dada's' institution to places for music, dance, education, scientific research and so on. A lot of work is being done!

Bhavnagar is truly amazing, Sahib! It has a unique glory of its own! So, whatever amount we are able to collect, we shall use it for the institutions of

public welfare. I am able to participate in this institution of Dada in Bhavnagar, it is my good fortune and am extremely delighted to be here! You keep on telling me and I will come, whenever you want me to! If for any reason, I am unable to make it still, my heart is always with the work of my 'Punnyashloka Maan Dada'! I feel blessed and delighted to be here! Once again, all the great personalities who have been honoured here, I offer my 'Pranams' to their noble service. My 'Pranams' to all of you. I beg your pardon for leaving a bit early because on the way, I have another three programs lined up which I have to attend! From the time I have left 'Uttar-Kashi' it has been going on like this only, one after another! If I am not being discourteous then may I be excused? I request you all to continue with the program with dignity and piety! In the end, I would like to mention one thing about 'Bhagwan Shankaracharya'. 'Adi Jagadguru Shankar' had said that this world is a poisonous tree. I don't remember the shloka now. Kindly try and look it up! He had said that this world is a poisonous tree but it has two fruits of Amrita on it. It sounds so paradoxical that how can a poisonous tree bear the fruit of Amrita? Our 'Tulsi' says-

Nahi bisha beli Amiya phal farahin|

A poisonous creeper can never have fruits of amrita. People started saying that on the poisonous tree like 'Kaykaye!', there can't be a fruit of amrita like Bharat! There is a piece of this purport! So, 'Jagadguru Adi Shankar' says that on this poisonous tree, the fruit of amrita is 'Kaavyanu rasaasvaadana'. To enjoy the nectarine poetry is the fruit of amrita! To be blessed with the company even for a short time of such great noble selfless personalities is indeed the fruit of amrita!

(Shishu-Vihar, Bhavnagar, (Gujarat), the discourse given during the public felicitation function of 2019; Date: 12/11/2019)



There are four types of fathers. The first is the 'Rajoguni' father, who is over busy. In the name of service, he forgets the 'Simran'. Second, some of them are 'Tamoguni', who is all the time shouting on the family. On his wife, parents, son, daughter-in-law, as well as the children. He takes out his anger on one and all. The third is 'Sattvaguni', he engages in Bhajan, doing virtuous deeds, welcomes all those who come to his doorstep like sadhus, saints, guests etc and performs noble deeds. Fourth, a very small percentage are there who are beyond the realm of 'Gunas'. If you examine him, you will not find any 'Rajoguna or Tamoguna' in him. He just flows like a pure cool and serene river!

- Moraribapu