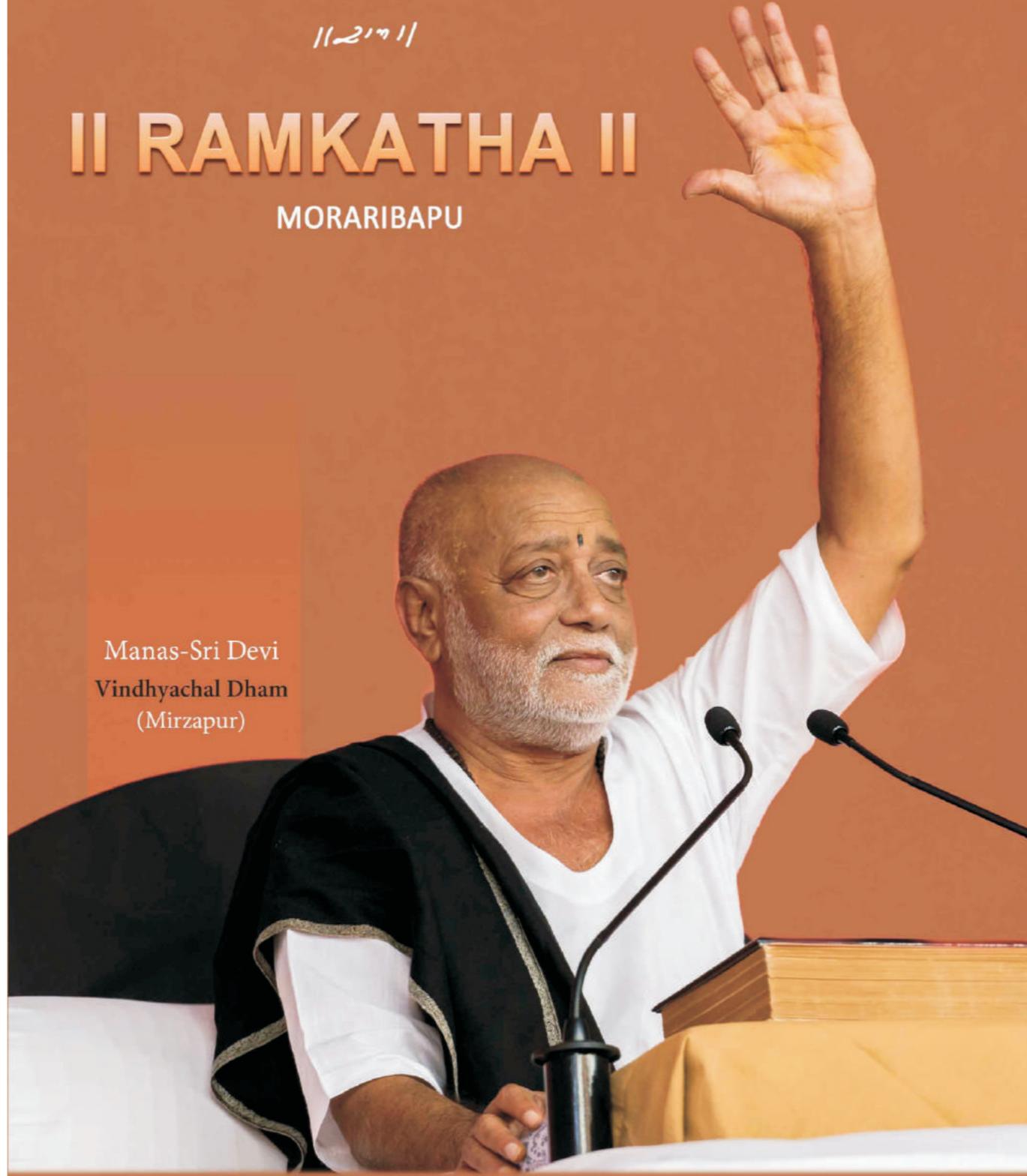


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II RAMKATHA II

MORARIBAPU

Manas-Sri Devi
Vindhyachal Dham
(Mirzapur)



उभय बीच श्री सोहड़ कैसी। ब्रह्म जीव बिच माया जैसी॥
देबि पूजि पद कमल तुम्हारे। सुर नर मुनि सब होहिं सुखारे॥

ब्रह्मचारिणी

शैलपुत्री

कालरात्रि

स्कन्दमाता

सिद्धिदात्री

कात्यायनी

चन्द्रघण्टा

महागौरी

कूष्माण्डा



II RAM KATHA II

Manas-Sri Devi

MORARIBAPU

Vindhyachal Dham (Mirzapur)
Dt. 21-09-2017 to Dt. 29-09-2017
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Editor

Nitin Vadgama
nitin.vadgama@yahoo.com

To subscribe, please e-mail your
name, address & preferred
language to

ramkathabook@gmail.com
+91 704 534 2969 (only sms)

English Translation

Arvind Nevatia

Design

swar-anims

PREM PIYALA

From the 21/09/2017 till the 29/09/2017, during the auspicious days of Navaratri, 'Morari Bapu' recited the Ram Katha at the sacred 'Vindhyachal' Dham (Mirzapur) at the Lotus Feet of 'Paramba Vindhyasini'. During this holy period the Ram Katha was focussed on the topic, 'Manas-Sri Devi'.

'Bapu' declared that for we Indians, being the descendants of the Rishis and Munis and a part of this eternal and most holy tradition if we need to decide then I will say that the 'Navaratri' should be our Mother's Day! Why only us, it should be the Mother's Day of the entire world and the Father's Day should be the 'Shivaratri'. So, this is our Mother's Day. What else will be a greater fortune than having got an opportunity for the Katha during the Mother's Day?

'Bapu' presented the different meanings of the word 'Sri' as given in the 'Bhagwadgomandala' as prosperity, population, progress, splendour, lotus, radiance, grace, beauty, fame, reputation, etc. 'Bapu' then discussed the ten scriptural 'Maha-Vidyas' along with the ten of those present in the 'Manas'.

Stressing upon the fact of seeing each and every woman in the world as the embodiment of the holy mother, 'Bapu' said that we may do the darshan of Ma 'Vindhyasini', Ma at 'Kali Khoha' or for that matter do the darshan of the Divine Mother at the various 'Shakti-Peethas' all over but overlook this aspect of all the women being their embodiments then no doubt, we shall get the Shakti from these 'Shakti-Peethas' but will not be able to attain peace, we shall get darkness or 'Tamas' but shall not attain 'Sattvic' purity, because each woman embodies the Divine mother in her.

'Bapu' stressed that the need of the present times and looking at the situation all around the world now needs the mother who is the embodiment of affection, who exudes peace and is Divinely beautiful. He said that he has taken away the bow and arrow from Sri Rama's hands and the mace from Sri Hanuman's hand at the temples in 'Talgajarda'. The world needs to come out from this atmosphere of violence, extremism, terrorism and it is necessary that our places of worship are free from all this. The bait is offered only to the Devi in the ferocious form and not to the one who is benignant. He added that this has now become outdated! There needs to be amendments to all these practices and the society should come out of it.

In this way, during these auspicious and ritualistically important days of Navaratri, 'Bapu' offered the flowers in the form of his words with devotion at the Divine Lotus Feet of the Divine Mother as 'Manas-Sri Devi'.

-Nitin Vadgama

Manas - Sri Devi : 1



Without Shakti, Shanti and Bhakti, Sadhana is impossible

Ubhaya beech Shree sohai kaisi| Bramha Jeeva bich maya jaisi||
Debi pooji pada kamal tumharrey| Sur nara muni saba hohin sukarrey||

Baap! During these auspicious days of Navaratri, the divine mother is worshipped and we are about to begin the Ram Katha at the Divine Lotus feet of Paramba Vindhyasini at the sacred Vindhyachal Dham. This is only possible by the unconditional grace of the Divine mother. I have mentioned this on a few occasions earlier that we all being Indians, being the descendants of the Rishis and Munis, being a part of this Santana Paavani Parampara, if we have to decide regarding the Mother's Day then for us this Navratri happens to be our Mother's Day. Not only for us but for the entire world the Navratri should be the Mother's Day and the Shivaratri should be the Father's Day. Kavi Kalidas had said 'Jagatah Pitarau vanddey Parvati Parameshwaraha'. Even my Manas as says 'Jagat maatu pitu Shambhu Bhavani'. Hey Paramba, Hey Vindhyasini, Hey Tripurasundari, you are our mother and Lord Shiva is our father. The Bhai Dooj is our Brothers Day and the Raksha Bandhan is the sister's day. There is no need to blindly follow the western culture! Dr. Sarvapalli Radhakrishnan, who has been the past president of our country, and we are proud to celebrate his birthday on the 5th of September as the Teachers Day. He was a great philosopher and an extra ordinary personality. The Satguru day happens to be the Guru Purnima and none else. Guru, the preceptor of our spiritual life is venerated on this day. I think that we need to make new calendar incorporating all these wonderful celebratory occasions. If we leave the obstinacy or a rigid mindset then the entire world can follow this particular calendar.

Therefore, this is our Mother's Day. What can be a greater fortune than this that we are able to sit at the Divine Lotus feet of the Divine mother? It is very good that the Shanta Swaroop off Mahakali is situated here. In fact, the mother is always Shanta. When her compassion was affected and she realised that she has stepped over the prostate Lord Shiva out of sheer Embarrassment, her tongue came out! Just see, what we have made it out to be? We have made her into to a ferocious form, which appears scary. I am personally delighted to see this Shanti Swaroop the Divine mother. I have been saying this since a very long time that the form of Shri Hanuman wherein he appears to be very angry, with the mace in his hand and depicting a violent disposition such a fearsome form is not desirable in today's time. Today's Hanuman needs to be in a very peaceful and in a serene state where he is sitting in Dhyana. Let us all come together, the entire world, the Purohit Samaj, everyone big or small, let us light a new light and pray to the Divine mother for her compassion. The world is awaiting to see the form of the Divine mother which is 'Ya Devi sarvabhuteshu ahinsa rupen sansthita'. She is Kripa rupena, Shakti rupena, Shradha rupena, Shakti rupena and the various innumerable forms because she is the divine consciousness. The world today needs 'Ya Devi sarvabhuteshu ahinsa rupena Sansthita| Namastasye namastasye namastasye namo Namah||' The world is waiting for us to call upon her in this form. I am very pleased to see her seated here in a very benevolent and a peaceful state. After all, the Divine mother is so very compassionate! Jagadguru Shankaracharya bows down in praise -

Prithivyam Putrasthey Janani bahavaha santi Saralahaa|
Param teysham madhye viralataraloham tava sutaha||
Madiyoyam tyagaha samuchitmiddam no tava Shivey|
Kuputro Jaayate kvachidapi kumata na bhavati||

Let us all come together, all the Indians, all the Peethas, the entire Dharma fraternity, all the different sects and the different forms of spiritual practices, all the acharyas, dharmacharyas, each and everyone together

should come and pray at the divine Lotus feet of the mother that 'Ahinsa Rupena Sansthita' form should be established in the world today. The Divine mother is always very benevolent and Shanta. It was so wonderful that 'Mahamaya' tied the Rakhi on the hands of Lord Krishna! I am delighted to have been blessed with the opportunity that we shall be sitting for these nine days under the benevolent grace of the Divine Mother's Lotus feet.

So, Baap! I was thinking that during this Navratri, at the sacred Dham of the Divine mother which particular aspect of the Manas should we take up for offer discussion. Finally, I came to this conclusion that we will focus our attention on Manas Sri Devi. In the 'Ramcharitmanas' we see that before Rama, the word Shri is used and it has been independently used at so many different places. If my memory serves me right and my arithmetic is correct then independently the word Shri has appeared in the Manas approximately 20 times and the word Devi has been used approximately 18 times. Combining the two together I decided to take up the topic Manas Sri Devi. During this Katha the mother will be seated right in the middle because the Ram Katha begins with Ma. We do not want to become a Siddha! Hey Ma! Please lift us out of our petty desires! Geographically, on one side is Baba 'Bholenath' Vishwanath and on the other side is 'Teertharaj Prayag' and the mother is right in the middle.

Ubhaya beech Shri sohahi kaisi|
Brahm Jeev bich Maya jaisi||

So, Ram Katha is Shakti Rupa. 'Tulsi' says about the Ram Katha, 'Taat maat sab bidhi Tulsi ki'. When we use the word 'Sadhak' it means the one who is engaged in Sadhana. I have a very simple and the clear-cut understanding of a 'Sadhak' which is the one who does not become an obstacle or is in no way a 'Badhak' to anybody is in my opinion a true 'Sadhak'. Whether he performs bhajan or he does Japa or performs yagna or any of the four austerities, it makes no difference. If he does not obstruct anyone then for me is he is a 'Sadhak'. My Manas says-

Bishayi sadhak Siddha Sayaney|
Tribidh jeev Jag Beda bakhaney||

In this way, the one who performs Sadhana is a 'Sadhak'. Please note that Sadhana is not possible without Shakti, Shanti and Bhakti. You may perform as

much Sadhana as you like but if you do not have the right mind set of Bhakti then your entire Sadhana will be a mere exercise or a Kriya Kanda. If you want to do Sadhana, Bhakti is very important. Similarly, Shakti is equally important because if you are weak or sick or at an advanced age then in spite of your wanting to do Sadhana you will not be in a position to do it. When one is engaged in Sadhana then certain discipline, rules and regulations apply this requires Shakti. How can you ever perform Sadhana in a disturbed state of mind? Therefore, Shanti is equally important. So, Shakti Shanti and Bhakti are the divine forms of the Divine mother. In any Sadhana, say a singer, if he wants to sing well then, he requires all the three forms of the mother. Any listener who wants to hear the Katha or any organiser who is organising the Katha for them as well all the three that is Shakti, Shanti and Bhakti are required. If I use the words of Jagadguru Shankaracharya then 'Sita Shanti samahita'. Here she has been present in the form of Shanti. She has even been established as the Shakti Swarupa being the Adi Shakti. This entire universe is run by the primordial Shakti.

In the beginning of the 'Ramcharitmanas' Katha, Shakti is venerated. 'Vanddey Vani Vinayakau'. Vani is Maa Sarasvati. Thereby the veneration of 'Maha-Sarasvati Maha-Kali and Mahalaxmi' is established. 'Ramcharitmanas' begins with the veneration of 'Maha-Sarasvati -

Varnanaam arth sanghanam
rasanam chhandsaamapi|
Mangalanaam cha kartarau
vanddey Vani Vinayakau|

In the second Mantra 'Mahakali' is venerated as -

Bhavani Shankarau vanddey
Shraddha Vishwas roopinau|

Now, who is Mahalakshmi?

Sita Ram gunagram punya ranya viharinau|
Vande vishudh vigyanau Kavishwar Kapishwarau||
So, Maa Sita is Mahalakshmi, Bhawani is Maha Kali and Vani is Maha Sarasvati. This is the basic form of the Divine mother that is Mahalaxmi, Maha Kali and Maha Sarasvati. Thus, the Manas begins with the veneration of Maha Shakti. This is the Santana Satya.

So, my dear brothers and sisters, our main subject for these nine days shall be Manas Sri Devi. We

will not be following any definite sequence here because the grace does not have any pre-set sequence. The Mother's grace is not bound by any mathematical calculation. The line from which I wanted to take the word Sri is from the 'Ayodhya' Kanda and the word wherein I wanted to pick up Devi is of Bal Kanda. Therefore, you will not see any particular sequence here. By including both these lines we have tried to prepare the foundation of Manas Sri Devi.

'Manas Sridevi' will be the prime focus of our discussion and after all the mother is always in the centre. Taking a cue from the 'Taittreya' Upanishad, I would like to say 'Matru Devo bhava'. So, Baap! keeping this as our main topic of discussion we shall worship the divine mother by offering her the garland made out of our words. This is our 'Vangmayi' pooja, and what else? It is a very auspicious period. I have been saying this for quite some time and especially for those who have come from outside whatever be your method of Sadhana, it is most welcome but in case you don't know any other form then do the patha of the 'Ramcharitmanas' because it is the Shakti, Ma Durga! The Upanishad declares the Brahman is beyond gender. He cannot be classified as masculine or feminine. For that matter both mother and father are one. But for the Leela, the Brahman takes the form of the Divine mother as 'Jagdamba' Janaki as well as Lord Sri Rama.

Gira aratha Jal beechi sama kahiyat bhinn na bhinn|
Bandau Sita Ram pada jinahin parampriya khinn||
Therefore, intrinsically the Brahman is one.

In fact, the Manas also is Ma. 'Anek roop roopaaya'. She is Shakti Swarupa. Then what is 'Ramcharitmanas'? 'Sakala Lok Jaga Pavani Ganga'. Who is Sri Ram? The Manas replies, 'Durga Koti'! Rama is millions of Durga in one! I don't say it but my Babaji says 'Durga koti amit ari mardana'. Thus, you will find that the root is the Shakti 'Paramba', Sahib!

It has become a tradition that it on the first day of the Katha the speaker tries to explain the glory as well as the introduction of the text. So, we begin with reciting the glory of this great text because the knowledge of its greatness is necessary to understand and follow it. Simplifying it further, I shall be giving a brief introduction about this great text basically to make you aware about what we are talking! After all, to give you to the introduction of Ramayana is a fallacy!

Still, in order to purify my speech as well as myself, I shall try to speak about it. Aadi Kavi Valmiki wrote the Ramayana. Lord Shiva created the 'Ramcharitmanas'. Our dear 'Saket vasi Pandit Ramkinkarji Maharaj' used to say that Valmiki is the Aadi Kavi of the Ramayana whereas Lord Shiva is the 'Anadi' Kavi of this great scripture. He created this text and kept it within his heart to reveal it in front of 'Jagdamba' Maa Parvati at an opportune moment.

The tradition should always be flowing and vibrant.

Any tradition if it stagnates or becomes decadent then it becomes violent, dangerous and divisive. The tradition which becomes 'Jadd', destroys the social fabric of the civilization and culture. Therefore, I believe that the tradition should always be flowing like the Ganges. If there are any issues which are not in accordance with today's times and age then I am not opposed to any amendment or modification as the need be but please make sure that the root is intact. Our root is the Veda. Our Santana tradition is the very root of our culture. Keeping the root intact, new flowers should blossom and this should be done. That is why the scriptures are always new and fresh. The discussion of the scriptures 'Swadu swadu padey padey dinaey dinaey navam navam'. The 'Narad' Bhakti Sutra says 'Pratikshana vardhamanam'. This should happen, Sahib! Lord Shankar says, 'Hey Parvati'-

Puchhehu Raghupati katha prasanga|
Sakala loka jaga pawani Ganga||

This is the Ganges River which will purify the entire world. Therefore, the tradition should always be flowing and vibrant whenever it's stagnating, it becomes destructive. It becomes violent, divisive and fearful. Holding on to the roots of the Vedas, we need to make the necessary modifications based on the realities of the times because, during each time and age, the Dharma has a different form and the mentality of the people during that particular time varies. If you read the Manas, you will find that the mental makeup of the people during the 'Treta-Yuga' was different from that of the 'Dwapara-Yuga' and the 'Dwapara-Yuga' was different as compared to the present 'Kali-Yuga'.

Lord Shankar is the 'Anadi Deva' and the 'Anadi Kavi' who created the 'Ramcharitmanas' and subsequently began the tradition of its narration.

'Tulsiji' has not taken up any disputed topic of the text. He has created an allegorical reference of the four different Ghats of a lake. First is the Gyan Ghat where Lord Shankar is discussing with Maa Parvati. The second is the Karma-ghat where Maharaj 'Yagyavalkaji' is narrating it to Shri 'Bhardwaji'. The third is the Upasana Ghat where Baba 'Kaagbhusundi' is narrating it to 'Khagapati' Garuda and finally on the fourth Ghat which is the Ghat of the total unconditional surrender where Goswami Tulsidasji is speaking to his own mind and narrating it to the assembly of saints and sages. 'Valmikiji' has given the name as Kanda for each chapter like Bal Kanda, Ayodhya Kanda and so on. Tulsidas ji has instead use the word 'Sopaan' because we have got used to using the word Kanda, we keep on saying Bal Kanda, Sunder Kanda etc. But Goswamiji uses the word 'Sopaan'. 'Sopaan' indicates a ladder having seven steps. The 'Ramcharitmanas' has seven 'Sopaan' like Bal, Ayodhya, Aranya, Kishkindha, Sundar, Lanka and Uttar.

The Bal Kanda which is the first 'Sopaan' 'Goswamiji' begins with writing seven wonderful sacred Mantra in Sanskrit which forms the 'Manglacharana' of this great text.

Varnanaam artha sangaanam
 Rasanaam chhand saamapi|
 Mangalanaam chha kartarau
 vanddey Vani Vinayakau||
 Bhavani Shankarau vanddey
 Shraddha Vishwas rupinau|
 Yabhyam vina na pashyanti
 Siddhaha swantaha sthameeshwaram||

The very first Mantra begins with the veneration of Vani and Vinayak. The second Mantra is the veneration of Shri Bhawani and Lord Shankar. Third Mantra is an independent veneration of the Tribhuvan Guru 'Bhagwan' Mahadev, the fourth Mantra venerates Maa Janaki and Shri Raghavendra and in the next Mantra there is the veneration of the almighty Divine Lord Ram. In this way going on, 'Tulsi' finally declares the reason behind the creation of this wonderful text.

'Tulsidasji' declared three principal reasons behind the creation of this text. First, he declares that he is doing it for his own internal bliss. The second reason is that it should enlighten his mind and the third is purely to purify his words through to the recitation

of the Ram Katha. After beginning the text with seven sacred mantras in Sanskrit, 'Tulsiji' straight away goes into the simple local dialect prevalent in those times. From Shloka he wanted to reach up to the 'Loka'. He thus emulates the great feat done buy Maharaja Bhagirath of taking the Katha Ganga from Shloka to the 'Loka'. This was necessary and the need of the times. He said that this Katha Will be a source of peaceful rest for the Pandits and for the common people it shall be both educating as well as entertaining. In fact, he wanted that his words should reach the heart of the common people and up to the very last person. This is the reason why all the Buddha Purushas h who came to us as Divine incarnations in spite of being extremely knowledgeable they spoke in the local and the simplest language prevalent during their times in order to be able to reach the general masses. Kashi is a land of Pandits and the predominant language spoken there was Sanskrit but still Kabir spoke in the simplest local language. 2500 years ago, Tathagata Buddha spoke in the local language and presented the profound truths in a manner which was easily understood by the people. My 'Goswamiji' also decided to present his text in the simplest and easily understood language. You will find so many words of Bhojpuri, the Awadhi language along with so many other languages which are there in the Manas. I feel it is a great encyclopaedia in the form of 'Ramcharitmanas' and it is the up to date 'Shabdkosh' for today's Times. For the one who wants to search is bound to find the word he is looking for. Therefore, from Shloka to the 'Loka' Goswamiji paying obeisance to Sanskrit, came back to the local dialect and wrote five 'Sorthas'.

Jo sumirat sidhi hoi Gananaayak kari bara badan|
 Karahu anugraha soi budhi rashi shubh guna sadan||

In the first five 'Sorthas', he venerates the five Devas. My 'Vyaspeetha' keeps on saying that 'Bhagwan' Jagadguru Shankaracharya had declared five ways of worship of the five principal deities. Ganesh, Surya, Vishnu, Durga and Mahadev. Now I say that this text is a Vaishnavi text. Though, the Ramayana is unlimited. 'Ramayan sat koti apaara'. We cannot bind it within any boundary. Goswami Ji in a way came under the Vaishnavi tradition and we can also say that he he followed the Ramanuja tradition where else, Jagadguru Shankaracharya came in the Shaivite tradition. By establishing the Shaivite Tradition in the very beginning in his Vaishnavi text he

has created a bridge between Hari and Hara. Who is Shaivite? Who is the Vaishnavi? That is why my 'Vyaspeetha' always says that the principal speaker of the Ram Katha is Lord Shiva, who is narrating it to Ma Bhawani who is a Shakta, and the Katha is of Lord Rama who is principally Vaishnavi. Thereby we see a union of three different ideologies i.e., Shaiva, Shakta and Vaishnavi. It is the Triveni Sangam named the 'Ramcharitmanas'. Such a great revolutionary step was taken by 'Tulsiji' which was the need of the times. 'Tulsiji' in the beginning of the Ram Katha first of all establishes the eternal Shiv katha. Before the Nirvana of 'Ravana' when the 'Setu-bandh' was made Lord Ram first of all installed Lord 'Rameshwara' at that sacred spot. This is the 'Setu'! Today we all are getting divided in the name of this or that sect or a different religions or ideologies, we are out to hurt and kill the others for dominance!

I Call upon the youth of my country that you should worship Surya. You should study hard obtain higher degrees in education and enjoy the material benefits of the world in moderation. My 'Vyaspeetha' is not here to restrict you in any way but do not forget to worship the Sun god. In our country we have the tradition of performing the Surya Namaskar. We

worship Lord Ganesh, Mother Durga, Lord Vishnu and perform the Abhishek of Lord Shiva. This comprises the worship of the 'Pancha' Deva. I keep on repeating that there needs to be modification or renewal of the thoughts. We should not become 'Jadd' in anyway, however we should never forget our roots. For the youth, please remember that Lord Ganesh is the is the deity of Vivek. If you lead a life guided by your Vivek then this is equal to the Ganesh puja. If you perform the Ganesh puja ritualistically it is very good but let us not restrict ourselves into such rigid thinking and expand our mind to become all-inclusive. You perform the Surya namaskar and offer 'Arghya' it is very good but if you vow to live in light or in the brightness of knowledge then this is also your worship of the Sun god. 'Tamsa ma jyotirgamaya' this has been our Upanishad tradition. We perform the Abhishek of Lord Shiva everyday which is good but Lord Shiva stands for all round and over all welfare of mankind. Therefore, to always keep the welfare of others before self is the Shiv Puja. Rudra Abhishek is the gross form of worship but to think about the welfare of one and all is its intrinsic form. 'Survey bhavantu sukhinah'. The meaning of Durga is faith. Nobody should be able to damage or strike on our



faith, we need to be careful about it. We should not become unfaithful neither should we be living in a blind faith instead to have a faith which is profound and unshakable is the worship of Ma Durga. Perform the Vishnu Puja everyday which is very good but Vishnu stands for magnanimity or all pervasive. Let us have lofty ideal and be broad mind. We should not become like a frog in the well and come out of our narrow-minded thinking. In this way 'Tulsi' installed the worship of the 'Panch Devas' in his own way. If we are unable to perform the worship of all these five Devas separately then 'Tulsi' says that there is a single personality of God head in whom all the five are present. He is our Sadguru; this is the Guru Mantra. The Guru is Gauri, he is Gauri Shankar, he is Vishnu, he is Ganesh as well as he is also the Surya. To sit in the refuge of a 'Buddha Purusha' is as good as performing the worship of these five separately. 'Gandharv Raj Pushpadant' in his 'Mahimn Stotra' says 'Naasti tattvam Gurau Param'. There is none other than the Guru.

Goswami Ji performs the Guru Vandana as he is the most important element in the universe. Nowadays the so-called intelligent people say that what is the need of a Guru? Why can't we go direct? Now how do we explain to these half-baked pandits, Yaar? Our country has established this path of going via the grace of the Guru wherever one wants to go or it can be any Buddha Purusha. If we are totally surrendered at the feet of a Buddha Purusha, he will stop us from being enslaved and shall grant us total freedom. The grace of such a Guru is absolutely essential. My 'Vyaspeetha' calls it the Manas Guru Geeta, let recite a few lines-

Banddau Gurupada padum paraaga|
Suruchi subaas saras anuraaga||

The divine Lotus feet of the Sadguru have been venerated even the pollen dust of the divine feet are most sacred and have been venerated separately. The dust of the Lotus feet of the preceptor are also divine which are being venerated here. Goswami Ji says that by using the holy dust of my Guru's divine Lotus feet I have been able to cleanse my eyes and now I am going to recite the 'Ramacharitmanas'. The moment our vision or eyesight becomes pure we can't even think to be disparaging towards anybody. We start respecting and venerating one and all. That is why Goswami Ji goes on to venerate the entire creation.

First of all, he venerates the Devas of the earth who are known as the Bhoomi Suras or the 'Bhu-Sur'. We need to venerate the brahmins, they are always well respected but here, he also goes on to explain the qualities of the brahmins. The Brahmin is the destroyer of the 'Moha' which arises out of unnecessary doubts and dogmas in the community. The one who makes us faithful, driving away the unfaithfulness in us is a Brahmin. He establishes the faith completely. The ones in whom Vivek is predominantly visible are known as the 'Vipra'. 'Vipra' is a person who drives away all our misunderstanding and leads us away from unnecessary attachment. He is aloof from all that goes on in the material world. In this way 'Tulsiji' venerated the Devas of the earth first. Subsequent to that he venerates the Nobel souls and then he goes on to venerate the Sadhu. While venerating the Sadhu, he compares him to the cotton flower. Then he goes on to venerate the Saint community and comparing them to 'Teerthraj-Prayag'. He even venerates the evil-minded people because once the eyesight has been purified, you cannot see any impurity anywhere or in anyone. One after the other in this sequence of veneration he goes on venerating all the people good or bad saintly or evil or for that matter whosoever they may be. Finally, he says-

Siya Ram muya sab Jag jaani|
Karahu pranam jori juga Pani||

Now, 'Tulsiji' goes on to venerate all the important characters of the Manas. He is giving a brief introduction of the principal persons of the Ramayana. Following the tradition of 'Matru devo Bhava' he says-

Banddau Kaushallya disi Prachi|

First of all, he venerates Mata 'Kaushllya'. Mata 'Kaushllya' is one amongst the ten Devis and the ten 'Mahavidyas'. 'Tulsiji' addresses her as Devi, just see the view of my 'Tulsi'! She is not just a woman but is the embodiment of all that is glorious. She represents the East and from this direction the Moon in the form of Shri Ramchandra rises. Then, she becomes the East because motherhood or motherliness gives birth which indicates the East direction. Mata 'Kaushallya' represents the Eastern civilization. In this way Goswami Ji venerates 'Kaushallya'. He then goes on to venerate Maharaja Dashrath along with all the other queen which in a way is again the veneration of motherhood. While venerating Maharaja Dashrath Goswami Ji describes his unconditional love towards

Lord Ram and in this way does the veneration for the 'Pitru- Charan'. He goes on to venerate Maharaja Janaka. This is followed by the veneration of the Saint, Sri Bharath, Shri Lakshman and Sri 'Shatrughna'. In between the veneration of the royal family 'Tulsiji' venerates Shri Hanuman and says-

Mahabeer binavau Hanumana|
Ram jasu jass aap bakhana||

Goswami Ji venerates Shri Hanuman Ji Maharaj. The Hanumanth consciousness is extremely important. You may follow any form of spiritual practice but the Hanuman consciousness represents the life force. Without his support, we will not be able to progress in the path of our Sadhana. This is the greatness of the Hanumanth consciousness. Sri Hanuman Ji is also the Mahadevi. Why do you consider him only to be masculine? In the form of a monkey, he is also the Mahadevi as well as Mahadev. In order to destroy 'Ahravana', Baba went down to the 'Pataal' Lok and incarnated in the form of Mahadevi. I often repeat that we should seek the benevolent refuge of Shri Hanuman. We may be worshipping any Dev or Devi but in order to progress further in our spiritual practices, we need the support of the life force that is Shri Hanuman.

Therefore, Shri Hanuman is extremely important. Many people ask this question whether the women can read Hanuman 'Chalisa' aur not? Whether they can do the part of the Sunder Kanda or not? Who is responsible for putting in these doubts in the minds of the people God only knows! I would like to clarify that the women can do the 'Patha' of Hanuman 'Chalisa', Sunder Kanda and all the other Texts as they may feel like. They can even do the Ram Katha. The Hanumanth Katha if they want! What difference does it make? They are free to do as they wish! If any

particular form of a ritualistic worship is being performed where in certain rules and regulations have been stipulated then we should respectfully follow them. Why should we unnecessarily revolt? Otherwise, Shri Hanuman is the father of all! People may try to obstruct the worship of Shri Hanuman but how can one negate the life force which is power of breath? Sri Hanuman takes a jump from our navel to our nostrils and back, other than him who can keep us alive? He goes right up to the 'Mooladhar' Chakra. Therefore, Shri Hanuman can be worshipped by each and every one irrespective of their gender. Goswami Ji performs the veneration Shri Hanuman. Let us recite this veneration from the 'Vinay-Patrika'-

Mangal Murti Maruti Nandan|
Sakal Amangal Mool nikandan||
Pawan tanaya Santan hitkari|
Hridaya birajat Avadh Bihari||

In this manner we see that Goswami Ji has venerated Shri Hanuman along with the veneration of the royal family. This is followed by the veneration of the friends of Sri Rama. After this, Goswami Ji venerates Shri Sitaram Ji Maharaj. Here again we see the predominance of the mother.

Janakasuta Jag Janani Janaki|
Atisaya priya Karuna nidhan ki||

'Matrudevobhava' comes first. First of all, the veneration of Maa Janaki, Sri 'Kishori', who is the Divine Mother, followed by the Divine, Lord Sri Rama. In this sequence of veneration, Goswami Ji goes on to venerate the Rama Naam Maharaj. The glory of the Ram Naam has been recited in nine 'Dohas' comprising of seventy-two lines or 'Chaupais', which is a whole number. We shall proceed further tomorrow.

The one performs 'Sadhana' is a 'Sadhak'. The Sadhana cannot be performed without Shakti, without Shanti and without Bhakti! You may perform millions of Sadhana but if you are bereft of any emotions or Bhakti then the Sadhana will become just a mere 'Kriya-Kanda' exercise. If you are keen to do Sadhana then Bhakti is most essential. You even need Shakti. If you are sick or physically very weak or at an advanced age, even though you may be very eager but to sit for long hours you need strength. In order to follow the different tenets which, form a part of it, you need Shakti. How can you perform Sadhana in a disturbed state of mind? For this, Shanti is equally important.



The world today is in need of the mother who is affectionate and peaceful

Baap! During these auspicious days of Navaratri, these days of Sadhana and the days of the ritualistic worship, we are sitting in the lap of the Divine Mother. We have chosen the subject 'Manas-Sri Devi'. The Mother has numerous forms. This entire creation essentially is 'Matrumaya'! But side by side let me clarify that we should not restrict ourselves in doing the darshan of Ma Vindhyavasini or at 'Kali-Khoha' or at 'Ashtabhuj', but for that matter should do the darshan of the various 'Shakti-Peethas' spread all-around in our country as well as our neighbourhoods. Please do not forget this that all the women in the world are essentially the embodiment of the Divine Mother. If we overlook this fact then we might get the Shakti from these 'Shakti-Peethas' but shall not get any Shanti. We shall get 'Tamasikta' instead of Sattvic vibrations. We will get complexity instead of simplicity. Each and every woman is the embodiment of the Divine Mother. In animate or inanimate, her Divine presence is there everywhere. That is why, we discussed yesterday that 'Tulsiji' chose 'Siya' first and said, 'Siya Ramamay sab jag jani'. The entire world is the manifestation of the mother; it is 'Siya-Ramamay'!

In Ma's 'Stuti', as the part of the 'Devi-Stuti' we say, 'Striyah samasta sakala jagatsu'. The Rishis have proclaimed that Hey Maa! All the women are your manifestation! In the daughter-in-law, daughter, sister, mother, whether residing in a hut or the palace, whether wandering or stationary in one place, if we see any woman then according to this 'Stuti', 'Sakala jagatsu', which means that the core of womanhood is the Divine Mother. We need to properly imbibe it within our hearts! In certain special places of pilgrimage if we go for her darshan, we should indeed do it because in those places her manifestation is more profound and palpable with divine energy. These places are very 'Adi-Anadi'. But her presence abounds the entire universe. 'Vidya samasta stava Devi bhedah'. Hey, Ma! You are all the 'Vidyas'. Because of the various forms, at times you seem as this Vidya, at times the other and at another, something entirely different! It might be the 'Veda-Vidya' or the spiritual knowledge or the Yoga-Vidya or 'Bramha-Vidya' or 'Lok-Vidya' or any other form of Vidya! The Mother manifests in all the different 'Vidyas' of the universe.

'Goswamiji' views the Manas also as the 'Shakti-Rupa'. The river is Shakti. 'Tulsi' as allegorically equated the Manas as a river. 'Sakal lok jag paavani Ganga', 'Sivapriya mekal saila suta si', 'Sadguna Surgana amba Aditi si'. 'Tulsi' says that the Ramayana is the mother of the Devas. You are 'Aditi', you are 'Mekalsuta', you are Ganga, you are Yamuna. Mostly, 'Tulsiji' views the Ram-Katha as 'Shakti-Rupa'. What I mean to say which is subsequently verified and can also be experienced is, 'Ya Devi sarvabhooteshu Manas roopena sansthita| Namastasyei namastasyei namastasyei namo namaha||' Thus, she is established as the Manas. All the ten 'Vidyas' are present in you!

Sata roopahi biloki kara jorey|
Devi maangu bara jo ruchi torey||

From this point, the topic of Vidya begins. The ten 'Maha-Vidyas'. The description of the various 'Vidyas' in the traditional worship of the Divine Mother, the various forms of 'Vidyas', the scriptures are filled with them. That is there, no doubt but 'Manas' is also the Devi, Manas is Sri Devi! The names of the ten 'Maha-Vidyas' of this 'Maha-Devi' have also been strewn along the course of the Katha by my 'Tulsi'.

Yesterday, I had mentioned, 'Ya Sri swayam sukruddinnam bhuvaneshu Lakshmi'. Ma is seated at five places. She has five abodes! Five forms! As such, she has innumerable forms. But out of the five forms, this Mantra states that she is seated in the house of the virtuous, you please be seated as 'Sri', in the form of 'Lakshmi' in the

house of the one who is virtuous and leads a very virtuous life. Now, there are so many virtues! Charity, is also a form of a virtue, welfare is another form of virtue, to do 'Japa-Tapa' is again virtuous, reciting the Katha is also an avenue of obtaining virtue. Hearing the Katha again is a sacred act. Though, Jagadguru Shankar says in the end –

Na punnyam na paapam na saukhyam na dukham
Na mantro na teertham na Veda na Yagyaha|
Aham bhojanam naiva bhojyam na bhokta
Chiddananda roopah Shivoham Shivoham||

Towards the end of the 'Ramcharitmanas' in the Uttar Kanda 'Goswamiji' writes, 'Punnyam paapharam'. This has two meanings; it is the giver of virtue as well as the redeemer from sins. But according to the 'Shaankar' ideology if some 'Bhajanandi' will try to interpret it then he will say, 'Hey Ma, ultimately, your worship removes all the sins as well as the virtues! One rises above this duality'!

Punnyam paapharam sada
Shivkaram vigyaanshantipraddam|
Maya moha mallapaham suvimalam
premambupooram Shubham||

So, there are different types of virtues. There are many forms of righteous deeds. But, talking about the virtues, the Manas says –

Punnya ek jag maha na dooja|
Mann kram bachan bipra pada pooja||

'Goswamiji' says that this is the foremost virtue and no other! This is his way of expression! Like, he says, 'Dharam na doosar satya samaana'. There is no other Dharma. In fact, it is truth as Dharma is only one! In my experience, Dharma is truth! Truth is always one! But it is also a way of expression. Therefore, my dear listeners, one of the greatest virtues is to worship the lotus feet of the 'Vipra' with your mind, words and your actions. Many people without understanding the true purport of these lines attacked 'Goswamiji' that he is the propagator of Brahminism! The Brahmin, 'Kshatriya', 'Vaishya' and the servitors are just a classification done to establish a certain order in the society. Talking about the Brahmin I would like to say that it is not only a caste! Brahmin represents the universal thought. If we try and enclose them within the four walls of casteism then it is different matter!

So, first is the veneration of the Brahmins but at the same time we will have to protect the Brahmin-

ness. There are many synonymous words for Brahmin like, 'Vipra', 'Dwij', etc. Being engaged in Sadhana, the one who has as if attained a second life or is reborn is 'Dwij'. First, the mother and father give birth to the child and the same child is given a second birth by the Guru! The birth from the womb of the Guru gives 'Dwijatva'! Each and every one can become a 'Dwij'. Anyone, whether he is engaged in serving, either an Indian or a foreigner, whose speaking, actions and thoughts are all based on Vivek, my 'Vyasa-Peetha' will not hesitate to call him a 'Vipra'. 'Poojiya bipra seel guna heena'. This is a question? People have tried to find answers suiting their own purpose. Let us put aside these arguments! I have come here for a 'Samvad'. The person in whom the Vivek is awakened, he becomes the 'Buddha-Purusha'. The one who has attained this exalted state of 'Buddhatva', to worship his lotus feet is the greatest virtue. Any 'Buddha-Purusha', any Sadguru, any 'Vipra', any 'Dwij'; not in a limited sense but in a very broad perspective! If one is born in the family of a 'Vipra', it is matter of a great fortune, but side by side one has to shoulder a lot of responsibilities.

In the 'Devi-Patha' it is written that those with a big-heart, who have a broad outlook, the ones who feel about others, Hey 'Paramba'! Hey Adi Amba! Hey Vindhyavasini! Please be seated in them as their intellect or 'Buddhi'. But, 'Hridayeshu buddhi'. In the house of the ones who are big hearted, please be seated in them as the 'Buddhi-Swaroopa'. The Buddhi should be endowed with Vivek! Where, the Vivek is clearly evident! How to sit in an assembly, how to get up, how to be courteous, how to speak, one needs to have this, Vivek. Both profane as well as supernatural Vivek.

Just see the faith of these village folk, I admire their Vivek! Their faith is nothing but 'Jagdamba'. Hey Ma, please be seated in the house of the virtuous in the form of Lakshmi. In the house of the sinners in the form of poverty! In the kind hearted as their intellect. In the heart of the saints as their unshakeable faith! Therefore, the one having Vivek is a 'Vipra'. You will get Vivek only by Satsang! The famous line of 'Tulsi' -

Binu Satsang bibek na hoi|
Rama kripana binu sulabh na soi||

The one in whom there is predominance of Vivek, such a great personality must be worshipped with your mind, body and intellect. Does worship mean to apply Tilak on the forehead of the Brahmins, make them eat, give them some 'Dakshina', all this is just a matter of a few hundred rupees! The worship of the Brahmin is to respect him, to have a very pious outlook towards him. We need all three, through your actions, thinking and words. Another meaning of 'Vipra' is the one who is devoid of any copiousness and is in no way deceitful. Or else, in the 'Ayodhya-Kanda' why will 'Goswamiji' write that such a Brahmin evokes a doubt –

Sochia bipra jo beda biheena|
Taji nij dharma bishaya layaleena||

The Brahmin who forgets the Vedas, who acts and behaves against the tenets of the Vedas, such a Brahmin is worrisome after his death. Sri Bharat says so, in the 'Ayodhya-Kanda'. The one who forgets his 'Sva-dharma'. The Gita says, 'Svadharmey nidhannam shreyaha'.

My dear brothers and sisters, we are discussing about the ten 'Vidyas' of the Manas i.e., the

ten characters of the Manas whom 'Tulsi' has addressed as Devi, the first one is Devi 'Shatarupa'.

Sataroopahi biloki kar jorrey|
Debi maagu bara jo ruchi torrey||

As you are aware, 'Shatarupaji', she is the 'Adi-Manav' through whom the human race came into existence.

Swayambhu Manu aru Sataroopaa|
Jinh ttey bhay narsrushti anoopa||

So, 'Tulsi' has addressed 'Shatarupaji' as Devi. The Lord himself says that Devi, whatever you desire or is dear to you, you are free to ask! So, the Manas who itself is the 'Maha-Devi', the first Devi in it is in the form of 'Shatarupaji'. Earlier I used to say that 'Shatarupa' means Buddhi. Manu is the mind or Mann. It is the marriage of the mind and the intellect. Nowadays, it seems very difficult! Our saints say that when your mind is disturbed then go to your intellect. From the Buddhi go to your 'Chitta'. In this way go on progressing in your life. The Buddhi is the decisive factor whereas the mind is a bit fickle. But if the fickle mind marries a stable intellect, then how beautiful will this union be? In the world, the example of such a

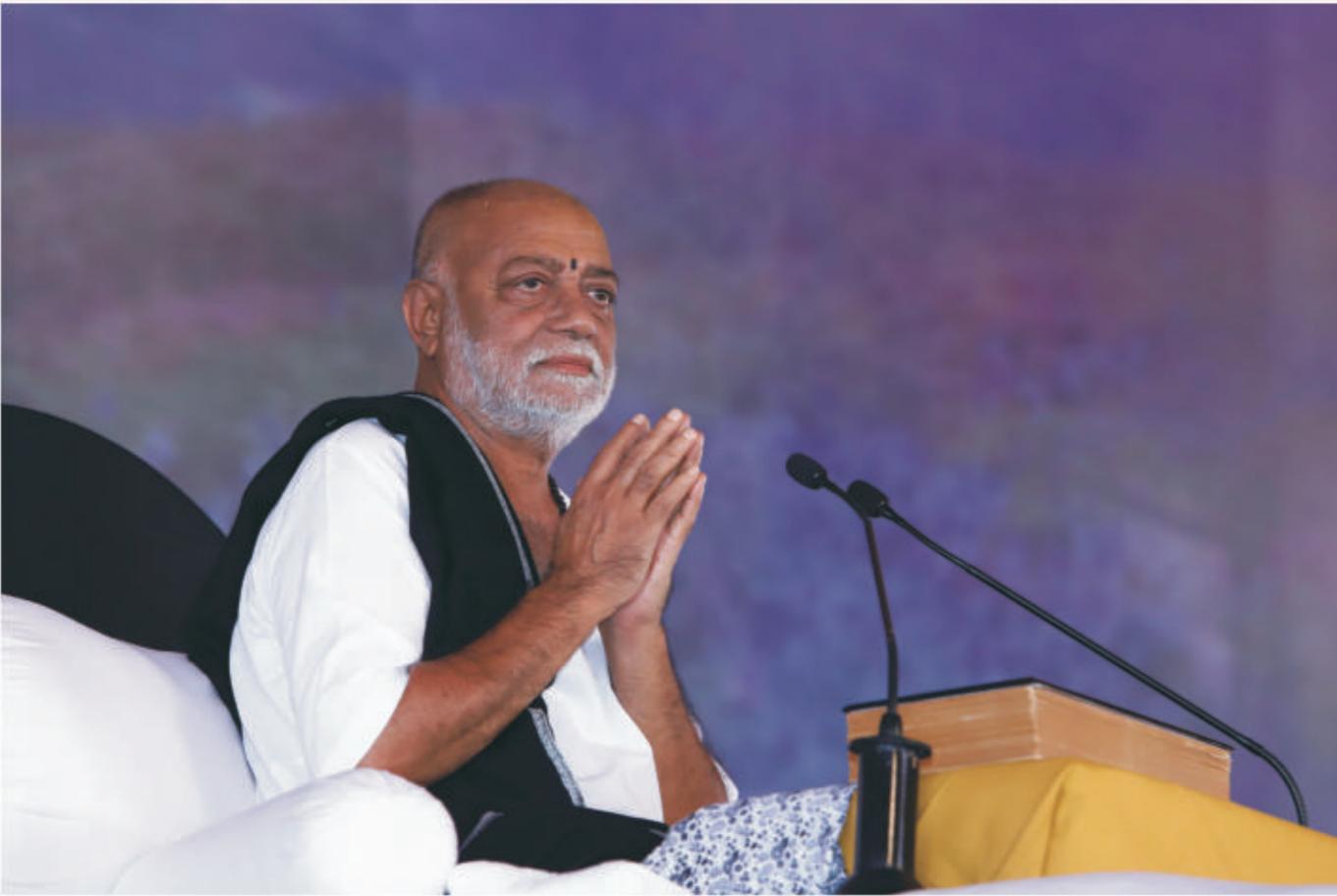
couple is that of Manu and 'Shatarupa'. They had two sons, 'Uttanpada' and 'Priyavrat'. 'Uttanpada' had Dhruva, who during his childhood attained an exalted prominence as a result of his Bhakti. 'Shatarupa's' daughter, 'Devhuti' married Rishi 'Kardam'. In the happy married life of Maharishi 'Kardam' and 'Devhuti', they were blessed with a son, the avatar, 'Adi Deva Deendayal Bhagwan Kapil'. 'Bhagwan Kapil' declared the 'Samkhya-Yoga' to the world and He came in the lineage of Maharaja Manu and Devi 'Shatarupa'. She in one of the ten 'Maha-Vidyas' of the Manas. We will have to see her from different angles!

The literal meaning of 'Shatarupa' is the one having a hundred forms! 'Anek roopa roopaya'. She is 'Shatarupa'. How many forms does Mother Kali have? She has indefinite forms! Amongst the ten 'Maha-Vidyas' we see 'Chinna-Masta' as well as so many different forms! 'Maatangi, Bagla', etc, they are the 'Maha-Vidyas'! I shall try to present the Sattvic side of it! Because the worship and the Sadhana of the 'Maha-Vidya' is very difficult. Please go into it only if you get an accomplished Guru. Many people get into it and then get stuck; they fall sick, their appearance becomes 'Tamasic' and the life becomes 'Rajoguni'. Their Shanti is lost, Yaar! That is why, it is very important to have an accomplished as well as an experienced Guru to guide you.

Today, I received a letter, 'These are the days of the Navaratri; this is the sacred place of the Divine Mother so kindly tell us an 'Anushthaan' which we can do and attain Siddhi in ten days.' I am sorry, I will not be able to tell you anything by which you can attain Siddhi because I am not capable to do so nor do I have any knowledge about it. Though, to attain purity or 'Shuddhi' in ten days, I can try to suggest something which shall purify your conscience. I always stress upon 'Shuddhi' than Siddhi. Those who have attained Siddhi by doing difficult austerities and following very rigid rules and Sadhanas are well aware that the moment there is a slightest mistake or impurity creeps in, the slippage or the downfall is imminent and instant! 'Tulsiji' has already written that the 'Avidya' will test you in a manner that there is every chance of your falling off the cliff! I don't have any arrangement for Siddhi, sorry! In our tradition it is mentioned 'Ashtha Siddhi and Nau Nidhi'. To which I say that we should have 'Ashtha-Shuddhi', for the worldly people

like us! The great personalities who are engaged in Sadhana and perform great 'Tapasya', I bow down to them and seek their blessings. But we are neither capable nor have that status! When one attains the grace of Sri Hanuman then one can get any Siddhi as one may desire. But I seek the 'Ashtha-Shuddhi'! 'Ashtha siddhi nau nidhi kay daata'. Who gave this boon to Sri Hanuman? 'Asa bara deenha Janaki Mata'. This was granted by the Devi herself, Ma said that henceforth you shall have the 'Ashtha-Siddhis' and the 'Nau-Nidhis'. Nine 'Shuddhis', is what we seek! Whatever we can achieve! By constantly doing the 'Hari-Smarana', we attain the 'Shuddhi' of the mind, intellect, 'Chitta' and 'Ahankaar'! Our body should be pure, 'Tana-Shuddhi'; keep the body clean, this is the fifth 'Shuddhi'. 'Dhan-Shuddhi', if the Almighty has blessed you with wealth, then take out one tenth of it for charity, this shall purify the wealth. Donate one tenth for the welfare of others. Everyone should take out one tenth of one's earnings. If a doctor sees one patient free out of ten then this becomes his one tenth! If the teacher, tutors one child out of ten without charging any fees then this becomes his one tenth. Each person should contribute their one tenth share in this way. It shall become a great revolution, Sahib! If one earns a hundred rupees then to take out ten rupees, is it so difficult? I keep on saying this that one who earns a lakh of rupees should donate ten thousand for charity to help the poor and needy, for dharma, for the 'Sanskriti', for the 'Teerthas', for the purification of the Ganga and the other holy rivers of our land. Please take out one tenth of your income!

So, physical purity, the purity of money, then comes the purity of speech, 'Vachan-Shuddhi'. There are three defects in the speech. The first is the grammatical errors, second is mis-pronunciation and the third is to speak hurtfully. To speak harshly is supposed to be the defect of speech. So, there are Siddhis. Let us strive to be pure or 'Shuddha' from our mind, body and actions as far as possible. The eight different 'Shuddhi' in my opinion is the 'Ashtha-Siddhi'. The Siddhi attained through Sadhana indeed is great! 'Jappaat Siddhi'. We cannot deny this Sutra. But to be able to digest the Siddhi is only possible under the guidance of an able Guru and the aspirant has to be pure hearted. Otherwise, it is very tough, Yaar!



One form of the Divine Mother is 'Maha-Kali'. Here, we see that 'Goswamiji' calls 'Shatarupaji' a Devi. Literally, the meaning is the one having a hundred forms is 'Shatarupa'. Not just a hundred but 'Maha-Kali' has innumerable forms, which is just one out of the ten 'Maha-Vidyas'. Ma Kali's most well-known form is with her tongue protruding out! She is holding a severed head of a demon in one hand, wearing a garland of skulls, she is standing on the prostrate Lord Shiva, etc, etc. All this is good but I am very happy that here, we see her seated in a very 'Saumya' Mudra or a very pleasant, benevolent form. Today, the world needs the mother who is the embodiment of affection; is very peaceful and divinely beautiful. In my village at 'Talgajarda' in our temple, I have respectfully taken away the bow and arrows from Sri Rama and the mace from Sri Hanuman. Because, we now need peace! Please become, 'Ahinsaroopena sansthita'.

Shoolena paahino Devi paahi
khaddgey cha Ambikay|

This comes in the 'Durga-Patha'. How will you interpret it? 'Shoolena paahino Devi'; we can say that Hey Ma, kindly protect us from the pin pricks of the world. The world has so many different types of spears or thorns that keep on pricking us! That is why, in the 'Rudrashtak' of the Manas Baba 'Bhusundi' says-

Trayah shool nirmoolannam shoolpaannim|
Bhajjeyham Bhawani pattim bhaavgamyam||
Namaameesh meeshaan nirvana roopam|

Vibhum vyapakkam Brahma Veda swaroopam||

Hey Ma, hey 'Paramba', hey Vindhyaivasini, wherever there is danger in the world, people are out to kill one another, at such a time, hey Ma, hey Amba, hey 'Jagdamba', please protect us from these dangers! I hear this meaning in the existence today, 'Shoolena paahino Devi'. Please protect us from the pains of the universe, 'Paahino' means protect us. 'Paahi khaddgey cha Ambikay'; 'Amba' means Ma! Hey Ma, please protect us from the onslaughts or the wounds being inflicted upon us. It is such a beautiful earth and it is being destroyed!

In our neighbourhood also a lot of jumping is going around. Someone is doing this; the other is doing that and it goes on! I pray that my country should come out of this mindset that anger or retaliation is the only answer, a proper understanding and knowledge

can solve many complex issues! A 'Buddha-Purusha' controls quite a lot! Our neighbour, who talks about brotherhood! So much talk was going on that we shall do this, we can do this, that and God knows what not! It was a cause of worry. There was just a short dialogue; whatever might have been the provocation, at least now they have stepped back a bit! In our spiritual country, many people have started saying that it has happened because of the 'Tapas' of the Yogis! I stand in favour that indeed it is possible, Sahib! Yes, someone's sadhana might have played an invisible role to alter the dynamics. Why have you got stuck to this idea that only through weapons or aggression you can solve the disputes? Though, the weapons have their importance but please don't consider the 'Shaastras' to be weak! At times the scriptures prove more powerful than weapons. All the people were shouting hoarse about it! But China did realise and took a step backwards! This is a fact that they did retreat to some extent. May the Lord keep it well and prosperous! Please do keep this mind that invisibly, the austerities of a great soul work silently for the good of mankind! Weapons are not the only answer. What can't be achieved by the Sadhana which is totally bereft of ego? If the Sadhana is very powerful, but if it is laced with ego then nothing tangible will come out of it. The entire energy falls on the doer himself and results in deforming the individual making him/her fearsome! The natural beauty and sobriety are lost. 'Prabh Shree shareeram'. Sahib! The Shree is lost! This is also a possibility, no doubt. Because, the Ramayana says that the motivator of the intellect is Lord Shiva! 'Buddhi prerak Shiva'. You might not listen to the person but when the thought is inspired by Shiva then it becomes acceptable. So, it is possible!

The atmosphere of violence we see all around in the world, this terrorism, just the talk of kill and destroy; the world now needs to get out of this rut; our places of worship should be free of this poison of hatred. This is of utmost importance and must be done. That is why, when I was reciting the Katha at Divine Lotus feet of Ma 'Chamunda' at 'Chotila' I had started with this prayer, 'Ahinsaroopena sansthita'. So, 'Baap'! I interpreted it that the Divine Mother should protect us. Whenever the question of protection arises in the invocation of Mother in the 'Stotras', then how do we protect our waist? How to protect the

shoulders? How does one protect the head? Hey Ma, please protect our backs in this form! This form of yours should protect our heart. Our nose, cheeks, lips, the face, our back and the entire universe, may this body of your 'Vishwaroopam' be protected!

So, the Divine Mother has innumerable forms. Out of these, her benevolent form situated here in this region appeals to me. It gives me eternal bliss! Ma Kali has many different forms. I have mentioned this many a times that one who is keen to become a good speaker should worship Ma Kali. This is a rule, Yaar! It provides you with a very powerful speech. Please don't conclude the 'Morari Babu' has done this Sadhana. My 'Kali-Roopam' Guru has been benevolent on me which is all that you see! 'Ramayana' is Kali. I don't say it, my 'Yagyavalka' Maharaj says –

Mahamoha mahishesha bisaala|

Ram Katha Kalika karaala||

Thus, Ma has many forms. In the Kali-Yuga we all need her 'Saumya-Swaroopam', who takes us in her lap and protects us from all sides. So, here 'Shatarupa' is a superlative decking or 'Atishayokti Alankar'. Literally, it means a hundred forms but intrinsically it denotes innumerable forms of Ma Kali! According to the place and need of the times, the discussion of the different forms should be done.

So, Manas itself is Sri Devi. That is why, by choosing this subject we are just offering our words as flowers at the Divine Lotus Feet of the mother! What else can we do? That is why, my 'Vyasa-Peetha' has chosen this topic. Let us recite both the lines once –

Ubhaya beeh Shree sohahi kaisi|

Brahma jeeva bich maya jaisi||

This is a scene from the exile of the Lord. During their journey in the forests, 'Bhagwan Raghavendra' used to walk in the front. Sri Lakhan used to follow but in between the two of them Ma Janaki used to walk. 'Goswamiji' is doing the darshan of this scenario and penning it down for us. Many allegorical references have been given there. One of them is that Brahman Rama is leading and Sri Lakhan is the 'Jeevacharya' or the Acharya of the 'Jeeva'. How is Ma Janaki adorned in between the Brahman and Jeeva? As though the Shree element is adorned as 'Paramba Mahamaya' in between the Brahman and the Jeeva. In the history of 'Vindhyaachal' regarding Ma

'Vindhyaivasini' all this has been written. I was trying to go through this book in order to know the incarnation of the Divine Mother here! In a sense, the 'Mahamaya' becomes the sister of Lord Krishna and it is pertinent that she ties the 'Rakhi' on the wrist of the Lord. But please remember that the mother is Shree!

There are two types of Mayas. 'Vidya apar avidya douu'. One is the 'Vidya' maya whereas the other is the 'Avidya'. The Divine Mother is the 'Mahavidya'! By her grace, the ordinary mortals who are entangled in world are liberated. The 'Avidya' maya entangles those who are free. 'Ja bas jeeva paraa bhavkooa'. The 'Jeevas' who are ensnared by the 'Avidya' fall into this mirth of the world! Those under the refuge of 'Vidya' get liberated from the material world. We can even interpret it thus, 'Brahman' means, 'Namo Brahmanya Devaaya'. Brahman means the Brahmin Devata. Jeeva means we all! When we go for the Darshan then we the Jeeva are on one side and the Brahmin Devata is on the other side, whereas Ma Vindhyaivasini is seated in between. One Brahmin Deva is guiding us that do the darshan here, there and seek the mother's blessings. We, the Jeeva's, according to the guidance, proceed with our worship. But in between, is seated Ma Vindhyaivasini, who is the seer or 'Sakshi', uniform, unchanging and neutral!

Debi pooji pada kamal tumharrey|

Sur nara muni saba hohin sukhharrey||

Therefore, we see a picture wherein Ma 'Jagdamba' in the form of Ma Janaki, during the exile is emitting her divine beauty as the Shree. The second image is in the Bal Kanda in the 'Stuti' of Ma Bhawani 'Girija' it is said that, Hey Devi, by worshipping your Divine Lotus Feet, the Gods (Sur), men and the Munis all attain solace! Sur means Swarga, Nara means this perishable world and the Munis are those who are engaged in doing tapas in the caves or the deep crevices of the earth! So, the ones who are high above, the ones in the middle as well as those in the depths of the earth you provide solace to one and all. You grant happiness to this human race, the sages and the ascetics as well as the Devas. Please don't think that since, I am seated in the lap of the mother, I am trying to derive all the Shakti related meanings or the mother related interpretations.



Manas - Sri Devi : 3

The sacrificial offering is only offered to the fierce form of Devi and not to the benignant Devi

The 'Vyasa-Peetha' is neutral. We see in the 'Ramcharitmanas' that till such time Mata Sita was seated in 'Ravana's' heart; the Lord could not kill him. Just because the 'Paramba' was seated there! The Lord used to fire thirty-thirty arrows at a time, ten for his heads and twenty for his arms, yet he could not be killed. He had to ask and Ma Janaki herself was confused that why is he not being killed? At that point 'Tulsidasji' clarifies that because Ma 'Jagdamba' was seated in his heart, he was invincible! After all, with the divine presence of the mother who can ever die? In the heart of Ma Janaki, Lord Rama is seated! In the Lord's heart these fourteen 'Brahmandas' are present. When he is distracted and his attention leaves the Divine Lotus Feet of the mother, he will be killed by the Lord. The 'Smarana' can liberate us from death. Just imagine, the constant remembrance of Ma Janaki faced with the arrows of the Lord which is the death knell of death itself!

Now, let us take up the text a little bit. 'Tulsiji' started the 'Vandana -Prakarna' of the 'Ramcharitmanas' by cleansing his eyes with the sacred holy dust of the Lotus Feet of the Guru and moving forward in the same breath, he says that 'Raghu Var' has innumerable names. 'Dashrath-Nandan' has so many names. 'Kaushallya-Nandan' has various names. From these very many names, I would like to venerate the name Rama in particular. Rama the 'Shabd-Brahman' has been designated as the 'Maha-Mantra'. 'Ramnaam' is the 'Maha-Mantra'. I always emphasise on this point that though 'Ramnaam' is right in the centre but please don't view it from a very narrow standpoint. 'Ramnaam' is so benevolent and its vastness exceeds the limits of the sky. Any name for

that matter, Rama is just the focus. Whether you chant Krishna or Shiva or Durga or any other name to your liking. The Divine name has a wonderful glory! Lord Shiva just took the refuge of the 'Ramnaam' and when He was consuming the 'Kaalkoota' poison, then Lord Shankar drank it while repeating Rama-Rama and the result was 'VishRam' (Vish = Poison + Rama). Shiva attained eternal peace! The most poisonous of all poisons the 'Kaalkoota', became Amrit for Him. This is the glory of 'Ramnaam'.

In the 'Sat-Yuga', the people used to attain God by doing Dhyana. Where will we sit to do Dhyana today? Even if someone teaches us how to do it, who has the time? In the 'Treta-Yuga' great yagnas were performed. Today, where and how can we imagine to perform such Yagnas? In the 'Dwapar-Yuga', people devoted their time in pooja or worship. Where is so much time today? That is why, 'Goswamiji' says that in the 'Kali-Yuga' seek the refuge of the Divine name of the Lord, 'Harinaam'! Therefore, the Divine name is very glorious. What one can attain through the Mantras, the Divine name grants manifold! 'Goswamiji' says that whether out of negligence or acerbity or by any way just take the refuge of any name of the Divine and it shall surround you with virtue from all the ten directions. Rama himself is unable to explain the glory of His Divine name, such is the influence of the 'Ramnaam'. So, my dear brothers and sisters, if you can perform the 'Japa' of big-big very difficult mantras, please do it by all means, you are welcome! But the 'Harinaam' is the easiest and simplest of all. I am not insistent that you should only chant the 'Ramnaam', you choose any name as per your liking. In this way, 'Goswamiji' has very extensively described the glory of the Divine name.

Today, the world is need of the mother who is the embodiment of affection, has a peaceful countenance and is Divinely beautiful. In the temple of my village 'Talgajarda', I have taken away the bow and arrow from the hands of Sri Rama and the mace from the hand of Sri Hanuman. Please sit quietly now. All this atmosphere of violence and terrorism in the world with the shrill cry of kill and kidnap or in committing all sorts of garish deeds, the world needs to come out of it now. Our places of worship should be free of envy and should get out of this gruesomeness. It is the need of the hour and very important. That is why, when I was reciting the Katha at the Divine Lotus feet of 'Ma Chamunda' at 'Chotila' in Gujarat, I had pronounced, 'Ahinsaroopena sansthita'.

Baap! Based on the 'Ramcharitmanas' we are discussing about Sri Devi. There are numerous 'Stotras' dedicated to Ma. The 'Markandeya-Purana' is filled with varied topics about Ma. Still, I would like to submit that you might be the devotee of any 'Ishta', if possible, during the Navaratri if you do the 'Patha' of the 'Ramcharitmanas' then it includes everything else! It is my faith and it is beyond the realm of all 'Gunas'. Even then, we see different forms of Sri Devi in the 'Durga-Saptashati'. Whenever you get an opportunity try and do the Patha with a very sattvic approach, not to attain any siddhi but for the purification of your inner self. I have done it, so I am telling you. I don't say anything without doing it myself. I like it. Out of it, a few mantras are very dear to me! All are wonderful!

Today, I have been asked a question, 'Bapu! What is the difference between mantra, tantra and yantra?' You should agree to what I say is not at all necessary. You just hear carefully and on hearing, what is your experience? Whether your conscience agrees with it or doesn't agree, do accordingly! Whatever I say is not the ultimate, please! It is just the presentation of a thought by the grace of my Guru and my experience. Please don't take it to be the final word! You can have your own opinion about it. I salute your individuality!

Yesterday, I got a very nice letter, it said, 'Bapu! You travel all over the world; we feel that you don't get influenced by people.' You are right! I appreciate it as it has been asked by a 'Sadhak'. Even if there is a great musician playing or singing, I enjoy it thoroughly but don't get influenced. It could be a great theatrical performance, which I will enjoy fully but will not be influenced by it. Any beautiful 'Sher' or a poetry or a movie or a play or a great speaker or a great philosopher or a great yogi a great 'Buddha-Purusha', I shall have a great respect in my heart for them but somehow, I don't get influenced! Whether you consider it to be my weakness or whatever it is, Allah knows best! I would like to express one reason openly in the court of the Divine Mother that 24x7 I live according to my own nature, that is why I don't get influenced by others. The one who doesn't live according to his/her nature, the tiniest of thing will influence them. Please be careful! What can be a greater achievement than your own individuality? Why do we see so much of superstitions and blind faith in the world today? Because we get influenced by miracles or certain trickery, whatever it maybe, immediately! Because of all this, the world has to face so many difficult situations or results! At times, it even results as an insult to our great eternal (Sanatana) traditions.

In the 'Atharva-Veda', there is a beautiful 'Sukta' or a 'Stotra' or a 'Stuti' known as the 'Devi-Atharvasheersha'. The Rishi of the 'Atharva-Veda' says, 'Hey Ma, you are the knowledge as well as ignorance. Devi Says that I am knowledge as well as ignorance, I am Vidya as well as Avidya, I am the Veda as well as the 'Aveda', I am big as well as small'. So, we are that! What is the need of being shadowed by others? Lord Shankar is always immersed in His inner self. That is why He is just not the Yogi, He is the 'Yogeshwara'. Lord Krishna was always immersed in His true self. People abused Him, called him one who does not keep His word, He was heaped with insults but He always maintained His individuality without getting affected by all that was happening around Him. Just imagine, we are living under the influence of so many! We cannot say that we belong to ourselves! There is a 'Sher' of 'Qateel Shifai' Sahib –

Mein khud ko kahin baant na dallun daman daman|

Kar diya tuaney agar merey hawalley mujhko|

I will lose myself and shall get divided! Hey Ma, let me always remain yours! Believe me that during these nine days my Hanuman appears to me in the form of Ma 'Brahmacharini'. I don't see Him as masculine during these nine days. When I close my eyes and sit down quietly, I see Hanuman with a 'Chunar' adorning Him. I have said this a number of times that the Swaroopa of Sri Hanuman installed at 'Talgajarda', at times appears to me as Buddha. What can I do? Some Buddhists are even annoyed with this statement of mine. Sometimes, He appears to me as 'Mahaveer'. The same Hanuman seems to be 'Thakur Ramakrishna'. I am helpless! What to do? He also appears as the Emperor of Arunachalam Maharishi Raman. At times I see Him as my 'Tribhuvan Dada'. I can't help it! If this is my view and it may be wrong in the eyes of another person but I should have the freedom for

this trespass! May this fault of my view remain for as many births as possible, within me. Because, ultimately, we have to live as per our nature.

So, when I am sitting quietly either in my room of next to the Agni or on my swing. This Ganga of thought flows where I am staying and when I pay attention, I see Sri Hanuman in the form of Ma. I say at times that Baba! I get surprised! When did you wear the sari? Then He says that I will wear it, offer a 'Chunari' to me! So, yesterday's 'Chunari', I offered it to Him. One form of the mother is 'Brahmacharini'. Today, being the third day, it is dedicated to Ma 'Chandraghanta'. The first day is 'Shailaputri'. Today is the third day and this day the 'Chandraghanta' form of the Divine Mother is worshipped. In this way, there are nine forms. I would like to add that please don't consider the Ram Katha to be a religious congregation or a fair! This is a great camp for the upliftment of our lives. Here, if we want, during these nine days can surely grow and rise above spiritually.

Any political leader or a world leader or a great personality in any field of arts or a litterateur, I applaud them all. When I am speaking to a poet over the telephone, I request him to recite a 'Sher' for me. When he recites, I feel verily pleased but I don't get influenced by it. Because my individuality is my own! We are out to distribute ourselves but not to sell! If someone plays well then how pleasing it sounds and gives us immense pleasure! When I hear a speaker speaking well then, I feel so happy that he is so blessed by the grace of the Divine Mother to speak like this! How beautifully is he/she speaking! But to influence 'Talgajarda' is a tad difficult! Live in your nature. But the world is such that it does not want to leave you alone!

Yesterday, I had said, 'Striyaha samasta sakala jagatsu'. Every woman in the world is Durga. The 'Chandi Patha' in the 'Durga Saptashati' says so. And this 'Chunari' which we have started especially for this Katha; I may not offer it to Ma Vindhyavasini! It is possible. When I am travelling on the road and if I see my sisters or daughters in tatters then I can offer it to them. For me, they are Durga! It is possible. Has the Divine Mother any shortage of sarees? By her offerings, the 'Purohita' who are engaged in her worship inside the sanctum sanctorum will be benefitted. To offer a sari to the Ma sitting on the road, is it not akin to offering a sari to Ma Vindhyavasini? By offering a sari inside, maybe you attain siddhi but if you believe in 'Morari Bapu's' words and offer one or two sarees outside, believe me, you shall get 'Shuddhi', inner satisfaction, purity and you will experience piety within.

So, I am asked that why am I not influenced? There is no greatness in this. Neither is there any effort to show humility nor is there any sort of deception or an act! It is natural! If you try to sleep like someone else, will you feel comfortable? You are used to sleeping as per your own comfortable position. Lord Buddha used to sleep like this, so you also start copying Him, whatever 'Buddhi' you have, will also go away. Buddha is BUDDHA! We are who we are! In the last Katha at 'Saputara' I had said that you can possibly copy the dance steps. So, the Nritya can be copied but the 'Kriya' cannot be! When one began copying the actions, wearing similar clothes like the other person, and copying the way he speaks then you lose your own individuality and you will ultimately be a loser! Just think! Now, I have become habituated and I speak in the Kathas naturally without any sort of a pressure, I sit very comfortably without any special effort in doing so, it comes naturally to me! Many speakers have started to imitate or copy my mannerisms! You are losing your identity! This cannot be done, why are you being so stubborn or rigid about it. You are being insistent about it. I used to sing a very old ghazal. It would be around 1976/77 if I am not mistaken. I used to keep on humming this ghazal sitting all by myself –

Tum zidd toh kar rahey ho hum
kya tumhey sunnayein?
Naghmey jo kho gaye hain unhein
kaissey gungunnayein?

So, Baap! We are discussing that the Almighty has made us all unique. We cannot be compared with anyone else. Even if you move heaven and earth, the Himalaya cannot become a tiny grain of the sesame and neither can the tiny grain become the mighty Himalaya. This competition in itself is flawed! Why should we be influenced by others?

So, the question being asked is that what is the difference between Yantra, Tantra and Mantra? Whatever I say, I am fully responsible for my words and you don't have any responsibility for it, whatsoever. The yantra is always 'Rajogunni', though there can be exceptions. Please pay attention, please don't take my word to be the last word! The Yantra-Sadhana is generally 'Rajogunni' only. It can also be sattvic. There can be exceptions or alternatives to it. The Tantra-Sadhana is again mostly 'Tamasi'. In this too there can be exceptions or alternatives. So, the tantra worship is generally 'Tamasic' and the yantra worship is mostly 'Rajasic'. The Mantra-Sadhana can be 'Tamasic' or 'Rajasic' but is generally Sattvic. But I would like to specifically tell the questioner that the sadhana of the 'Harinaam' is neither 'Tamasic', nor 'Rajasic' or Sattvic. It is only and only 'Gunateeta', i.e., beyond the realm of the Guna. That is why in the Kali-

Yuga only 'Harinaam'! Tantra, Mantra and Yantra are indeed different forms of sadhana. In my view, all the sadhanas have only two objectives, either Siddhi or 'Shuddhi'. What is your goal? If you seek Siddhi, you will attain Siddhi and if you want 'Shuddhi' you will get it!

We are discussing that everything is Ma. 'Atharvasheersha', 'Devi-Atharvasheersha' is a beautiful 'Sukta' of 'Bhagwan Veda'. I have written down the beginning of it and brought it with me. I wanted that during these sacred days of Mother's worship, I and my listeners recite it. We can offer our childish chatter at the Divine Lotus Feet of the mother. The Veda says, 'Bhagwati-Shruti' says about Ma Bhagwati 'Paramba' –

Om sarvveyvay Deva Devim
upatastuhu taasitvam Mahadevi iti|

All the Devas together in the 'Atharva-Veda' present themselves before the Divine Mother and say, 'Kaasitvam'? Hey 'Paramba'! Hey Devi! Who art thou? 'Mahadevi iti', Hey Mahadevi, in essence who are you? Now Ma 'Vindhyavasini', 'Jagdamba' or 'Paramba', whatever name you like to give her, says –

Sa braveet aham Brahmaswaroopinni|
Mataha prakriti purushaatmakam jagat|
Shoonyam cha ashoonyam cha|

Ma replied, 'I am 'Brahmaswaroopinni'. The entire 'Prakriti' and 'Purusha' have been created by me. I am their creator; I alone am the 'Karta-Dharta'. I am the 'Shoonya' as well as the 'Ashoonya'. It is a wonderful sutra! The one who is universal, does not belong to any particular nation, instead belongs to one and all! Ma is indivisible or is the whole! That is why she says that she is 'Shoonya' as well as 'Ashoonya'. 'Ashoonya' means the whole! 'Shoonya' means void! In the present times, if I present before the philosophers two Avatars, one twelve hundred and the other twenty-five hundred years ago, then the Divine Mother says, in the form of 'Shoonya', I am the Buddha and as the 'Ashoonya' I alone am the Shankaracharya.

Hari Om poornamadaha poornamiddam
poornnatt poornamuddachyathey|
Poornasya poornamaadaya
poorna mevaavashishyathey||

Shankar speaks about the whole whereas, Buddha talks about void or emptiness. I like it when the pandits said that this is the concealed or the hidden Buddha. Shankaracharya was not opposed to Buddhism but He was a concealed 'Buddha', so they say! They consider Him to be a hidden Buddha! Both, as one consciousness are a part of this 'Brahmaswaroopinni' Ma. I am the void as well as the

whole! It is a lovely 'Stotra'. It is indeed wonderful and mysterious at the same time. We don't even need to explain it. We just need to enjoy it. What to explain? We are not commentators! We are just the 'Bhaavkara' or try to catch its emotion and revel in it! The commentators are 'Jagadguru' and other great personalities.

The Devas asked, who are you Mother? She says that I am the void as well as the whole, I am incomplete as well as complete at the same time. What is Rama? He is 'Shoonya' or void. Who is Rama? He is Durga! Rama is total emptiness or complete void. The Shastras confirm it! Even if the Shastra is not there, the effect or confirmation of the Bhajan is there. Our saints say that Lord Rama incarnated on the 'Navami-Tithi' and nine is a whole number or it is known as a 'Rikta-Tithi'. Generally, on 'Navami' no auspicious acts are performed. It is supposed to be an empty or a void date in the Hindi calendar. Someone once asked me that why is 'Navami' supposed to be inauspicious or bad? 'Navami' on purpose is left untouched so that no one can fool around with it, because my Thakur had chosen it for His incarnation. Keep space for the Almighty! This 'Virat-Purusha', or the 'Vishwa-Manusha' is about to incarnate. Our Mata 'Kaushallya' is also one of the 'Ten-Vidyas', Devi of the Manas. She says –

Brahmaanda nikaaya nimit maya
roma roma prati Veda kahey|
Muma uur so baasi yaha upahaasi sunat
dheer matti thir na rahey||

When a VVIP or the President or the Prime Minister come then isn't the airport closed to traffic for that time? Keep it empty, free of all traffic so that He is free to come as per His choice! This is also a normal protocol followed these days also. When my Rama came then these restrictions were in place on the entire creation. Keep it free and empty! If you use this 'Tithi' for doing anything other than welcoming the Lord, you are gone! Just keep your eyes glued upwards, the descent of the Lord is going to happen, someone is about to arrive! That is why the 'Navami' is 'Rikta'! It is also the whole number! The arithmetic explained by the saints is that nine is always nine, unchangeable! This is the 'Talgajardi Bhaashya'.

Shoonyam cha ashoonyam cha|
Aham Ananda ananddau|

It means that I am Ananda as well A-Ananda! If some is morose then I am the sorrow and if someone dances in ecstasy then I alone am the joyful dance! 'Ananda and A-Ananda'! My Vedas declare and my mother says that I am bliss and I alone am agony!

Aham vigyana avigyanney|
Means that I am science as well all that is unscientific. It is indeed a very mysterious 'Stotra'. I am the knower as well as the ignorant. It means that any pandit should not be under this impression that the Divine Mother is seated within him only, because Ma says that in a stupid fool, who doesn't know anything, I alone am the ignorance. So, if any pandit disregards a fool then essentially, he is disregarding the mother herself! Because she is both at the same time! I am Vigyan as well as A-Vigyan!

Aham Brahma Abrahmanni| Vedittavye|
Bhootanya panchbhootani|
Aham akhilam jagat|

In the end she says, I am the entire universe. Here, there is nothing devoid of me! So, these are a few shlokas of Ma 'Paramba'. It is quite a long 'Stotra'. I have just noted this bit. I think, this much is sufficient for us to understand for now.

What is the 'Ramcharitmanas'? It is the core essence of the entire literary world. That is why, 'Goswamiji' says, 'Saar ansa sammat sabahee ki'. It is the summary, the 'Ark', the core essence or the extracted juice of all the scriptures squeezed together. Do the Patha of Manas and it is equal to doing the Patha of all the different scriptures, Sahib! 'Shruti, Purana, Smriti', each and every scriptural text. The Patha of the Manas because it is the Devi in this form!

Sadguna surgana amba Aditi see|
'Tulsi' says that the 'Ramcharitmanas' is the mother of all the Devas. So, the mother alone is everything. We are doing the darshan of the mother sitting here in this holy Dham of Ma Vindhya vasini. There are few fierce forms of the mother and a few very calming and peaceful forms. We cannot negate her fierce form. Because whether fierce or benignant, all are the forms of the mother. Whether frightful or delicate, all are the mother. But still, it is the Kali-Yuga, Baap! Though, you haven't asked for my opinion but still I would like to say whether you accept it or not is entirely your discretion. Please excuse me for expressing my opinion without being asked for it but if you get pearls without asking, what is the harm, it is possible! It is the Kali-Yuga, Baap! Our mind as well as the times, both are sullied! One, we all are under the effect of the prevalent time and age plus our mind is also somewhat polluted!

I am saying this at the Divine Lotus Feet of the mother that please let me remain and be human like you all! I was told that a 'Morari Bapu Chalisa' has been written. Kindly stop all this, please! There cannot be any 'Chalisa' or 'Stotra' dedicated to me! I am just an ordinary human like you! Yaar! Please let the human remain one, please! It can be the good feelings of

someone, I understand and humbly respect it. But such a publicity should not happen, Sahib! Till such time you give a poetic form to my 'Sutras', it is still ok because you are trying to poeticize the words spoken by me. This is entirely your wish!

The 'Hanumanchalisa' can only be of my Hanuman. No one else! Please pay attention; the 'Hanumanchalisa' is the 'Adi-Anadi Chalisa'. I beg, please tell me that 'Tulsiji' was there some four hundred and fifty or five hundred years ago. He had written the 'Hanumanchalisa' then! If there is any 'Chalisa' which has been written before it then please let me know, I shall be forever indebted to you for the same. All the 'Chalisas' have come after 'Tulsi'. There are few which have been written during the last fifty years! Tomorrow, somebody might write a 'Stavan' in my name and the innocent people will start reciting it! 'Rama bhajo'! Yes, if you like then hear my deliberations but please don't catch the person! The 'Vyasa-Peetha' is magnanimous and very expansive. Here, the tradition has been established by Lord Shankar and people are just walking on His footsteps. They come during their time and go away! Then someone else comes to take their place. What happens in the world, who comes after whom? In each and every field of the world, this coming and going goes on. In the spiritual field, this is an exception that you can't replace anybody! Some or the other great personality will appear having his own identity. The seat is never empty or vacant. I have received a Kavita of 'Tushar Bhai' –

Jitna seekha who sab bhoola,
Raha yaad bas keval Ma|
Mukti ka jab mainey path poochha,
Toh kaha Guru ne keval Ma|

So, Baap! We all are seated in the durbar of Ma. I am giving you an unwarranted suggestion, though you haven't asked me about it. There are some fierce forms of the mother. Whatever comes to my mind I will share with you! Bhawani, this is the 'Saumya' form of 'Paramba'.

Jahan basa Sambhu Bhawani so Kaasi seyeiya kas na||
Jarat sakal Sur Brinda bisham garal jehi paan keeya|

Ma is in her benignant form. Lord Shankar has already consumed the poison. But, since He has kept it in the throat, so sometimes the poison might be showing its affect! If you eat something sweet then for a couple of hours the sweetness lingers in your mouth. Similarly, if you drink something bitter then for sometime the bitterness too lingers in the mouth. But here, my Mahadeva consumed the 'Kaalkoota-Visha', so its bitterness will linger on much longer. At times, when it used to bother Him then He used to tell Ma Parvati, 'Bhawani! My throat is aching'! Then, the mother, the resident of Kashi wouldn't do anything.

After all, she had certain limitations and customs to follow! Bhawani, seated on the left lap of the Lord did not do anything. She just benevolently looked at the blue throat of the Lord and the pain used to subside. This is her benignant form. Ma Bhawani is a very amiable and soft. Gauri, 'Mahagauri' has a very benign countenance. She is in a very gentle form. One name of the mother is 'Himvati'. Here again, she has a very soft and a gentle form. Parvati is 'Saumya'!

Parvati sama pati Priya hou|
Parvati, Gauri, 'Himvati', Bhawani are all the benignant forms of the mother. Kali, 'Chamunda', etc, etc, the names given in the 'Manas' are her fierce forms. Mostly, in the 'Manas', her very soft and gentle forms are established. Manas is a temple. In it, all the Devis and the Devatas are installed at their respective places.

I very humbly request to you, all my brothers and sisters that the mind is polluted as well as the times are also polluted, in such a case, please worship the gentle benign form of the mother. I am giving my opinion without your asking me! To follow or overlook is entirely your prerogative. Because, I feel that we aren't capable and strong enough to be able to digest her fierce form. Even Lord Shiva couldn't tolerate her fierce and violent form! Worship her benignant form! If you get a very accomplished Guru, who is a great enlightened personality, who is very disciplined and performs regular 'Anushthanas' worshipping the fierce form of the mother then this will entirely depend upon him. Kali is the fierce form! 'Bagulamukhi' again is her fearful form. 'Bhairavi', 'Mahakali', 'Kushmanda', etc, are all the virulent forms of the mother. Please allow me to speak and whatever is the truth, I must tell you that the 'Bali' offering or the sacrificial offering of animals, etc are only offered to her fierce form and not to the 'Saumya-Swaroopa'! This entire tradition of 'Bali' is for the fearsome form of the Divine Mother. Has anyone ever offered a sacrificial goat to Ma Bhawani? No, never! Has it been offered to 'Mahagauri'? No! These are her affectionate forms. But wherever her fearful form is worshipped, the question of the sacrificial offering does come up! I feel that now it has become outdated. There needs to be some revision or amendment in these rituals. The society should come out of it! Please excuse me for it! But, since it has been indicated for a particular type of worship, it is not my domain, so let us just leave it! But the time has progressed very fast and moved ahead!

With utmost humility, I submit and pray that even in the scriptural tenets wherever very difficult and harsh rules or practices have been laid down, we need to have a relook at them according to the present age and time. If need be, certain amendments or revisions should be incorporated. Keeping the root intact, new

shoots should flower every day! How long will we continue to slaughter innocent animals and in certain rare cases even humans? Please come out of such barbaric practices. It is our collective responsibility. On the very first day also I had made this humble request. Our places of worship should ban such practices. My people, this beautiful nation and the society need to awaken from their stupor. Ok! Let us ask the Divine Mother that Ma, should we sacrifice an animal at your altar? If the mother says yes, then I offer my self to be the first person ready to be sacrificed! Let her say so! She will never say yes to it! These village folk, where and how will they know, what practices to be followed? We should explain it to them that no, it is not so! A cleanliness drive is going on in the country now. This too is a part of that cleanliness! It is my humble submission! Let us come out of all this.

Read the 'Saundaryalahari' of Jagadguru Shankaracharya. It gives you a different message altogether. It is also the worship of the mother. We just did the Patha of a little piece from the 'Devi-Atharvasheersha'. What was the message? All this might be relevant in some age, some time! If it is a sinful act to stop this practice then I beg that please give all that sin to me without any hesitation. I am ready to take on all the sins on my head! But I want the society to come out of all this, please! 'Shoolena paahino Devi paahi khaddgena chaambikay'. Let us pray to her that Hey Ma, please save us from these pinpricks of the world. Please grant us peace from this dreadful war engulfing our world! This is very much needed.

So, there are few fierce forms and some benignant ones. There has been a lot of change in the country. It has not changed, it isn't so! Since I have done a lot of Kathas at these 'Shaktipeethas' and I have seen it being practiced at some places. What else can I say? Let the people be awakened! If the number of buyers goes down then the supply will automatically dry up! The scriptures awaken us. I don't think that all of us are in favour of such practices. Wherever it is being done, people there might also be saddened that what should we do? With a lot of pain this argument is put forth that how can we do away with centuries old practices? However, let's leave it! When a goat is sacrificed then what does the goat say? I am not aware that what a pitiable state that poor animal would be? The poor goat can just bleats, 'Mey! Mey!' He bleats like this only, isn't it? So, I feel the clear-cut message it is conveying that no need to sacrifice me, sacrifice your ego, give up the pride of your ownership. We need to offer our ego or pride at the Lotus feet of the mother and by offering ourselves let us become 'Virakta' or renunciate! Let us all do this together!



Manas - Sri Devi : 4

The 'Vindhya' is Satya, Ganga is 'Prema' and 'Vindhyavasini' is Karuna

So, Baap! Certain forms are fearful. The fundamental theory is that from these ten 'Maha-Vidyas', from each one of them, one Avatar has incarnated. The principal avatar has come from each of these 'Maha-Vidyas'. Kali is the first Vidya. Tara is the second. From Kali, Lord Krishna incarnated. Our scriptures give a detailed description of each of these ten 'Maha-Vidyas' and the 'Dash-Avatar' that emanate from them. Therefore, Lord Krishna emanated from Ma Kali and Lord Rama from Ma Tara. Lord Rama's incarnation basically is from 'Paramba Tara'. So, ten Mahadevis' gave us ten Avatars. 'Mahavidya' means the practice of seeing the truth from ten different directions!

So, the first is Kali and we discussed about her form as Mata 'Shatarupa' yesterday. Today, is Tara. For the Swarupa of Tara the line which we have taken as the base, the second form of Ma Parvati, whom we address as Tara also.

Debi pooji pada kamal tumharrey|
Sur nar muni saba hohin suharrey||
Ubhaya beech Shree sohahi kaisi|
Bramha jeev bich maya jaisi||

The second 'Mahavidya' is Tara. Sri Rama's incarnation is attributed to Ma Tara. By her worship, the Gods, humans and the sages, all were blessed. We see all of them in the principal cause of Lord Rama's incarnation. 'Bipra dhenu sur sant hita leenha manuj avatar', for the welfare of one and all and to spread happiness all around. Behind the reasons of the Avatar, either explicitly or implicitly these get attached to them! So, the second 'Maha-Vidya' is Tara. She is believed to have a very benign form. In some texts, we can occasionally see her assuming even a fierce form. But the 'Vyasa-Peetha' is in the favour that she has a very benignant countenance. From this benevolent form Sri Rama incarnates.

What is meaning of keeping the Devi in between? We are all householders. We will be able to understand it better. There is a room and outside there is corridor or a 'Parsaal'. Or say there is just one room and outside is the staircase. There is a courtyard. Okay, for a moment let us accept as per the 'Dehri Deepak nyaya', which in Sanskrit means that if you have one

lamp and you want the entire dwelling to be lighted by it then just place it in between the room and the courtyard i.e., on the door sill and it shall light up both within and without at the same time. So, Ma is always right in the middle. Ma illuminates the Brahman or in other words reveals the Brahman as well she enlightens ordinary mortals like us! The 'Deev' is the root and Devi is the word. It means to illuminate, enlighten or to spread or emit light. This is one meaning of Devi. The incarnation of Deva or Devi is supposed to be the illuminating element, which enlightens us, illumines us or it splendens us. So, the Divine Mother is in between. She is the one who establishes the Brahman as well as world. In order to take the Jeeva towards Brahman, she leads the path. My child, follow me or walk in my footsteps and you shall attain Brahman!

So, the motherhood is always in the centre. Whenever there is any argument between the father and son, the mother mostly comes in between and settles the matter, because she is right in the middle. 'Jagdamba' has always been 'Ubhaya beech'. Speaking from one angle, the worship of the Divine Mother falls under the classification of the 'Vama-Marga' in the Tantric tradition. She is neither a leftist, nor a rightist, she is in between or the 'Madhyam-Marga'. This middle path was illuminated or propagated by 'Tathagata' Buddha, who gave the world a middle path of spiritual practice! Ma is always the 'Madhya-Margi'. She is there right in the middle! She has the Shree, radiance, aura, brightness and Shree which denotes her prosperity and splendour! It can be a worldly splendour or a divine splendour, is the Shree Tattva, which we see all around. Even in the form of wealth it is Shree! As prosperity, position, name and fame or in the form of power. We get many meanings of Shree. The one who is blessed with Shree, he or she should live in the midst of the people. The wealthy should try to illumine the weak, poor and the backward people of our society. The one with Shree should uplift the society. On one hand is the powerful and on the other hand is the wealthy then the one who is in the centre, cautions both to stay within limits. Such a benevolent mother is always in the centre!

If you want to worship the Divine Mother then worship her benign form. Ma Kali is her fierce form. 'Baglamukhi' again is her fearsome form. 'Mahakali' is fierce. 'Kushmanda' again is her fearful form. These forms of the Divine Mother are fiercel. Kindly allow me to say this please that the 'Bali' or the animal sacrifice is only offered to the fierce form of the Devi and not to the benignant Mother. Has anyone ever offered 'Bali' to Ma Bhawani? No, never. Has 'Maha-Gauri' been offered any Bali? No. These are the mother's affectionate loving forms. But whenever there is talk of the worship of her fearsome form, the Bali sacrifice seems to be there. I feel that now it has become outdated. There needs to some refinement and amendment to it. The society needs to come out of all this.

Baap! We are engaged in a sattvic and a 'tattvic' discussion of Manas-Sri Devi. Today, I have with me so many queries regarding our topic that just trying to go through them, it has taken such a long time. Keeping our principal focus on the topic, with the kind grace of Ma, the blessings of my Sadguru, according to my understanding and the time permitting, I shall try to discuss as much as possible. One question is, 'Bapu! Please tell us that out of the three Devis installed here, Ma 'Ashthabhuj', Ma 'Kalikhoha', and Ma Vindhyavasini, according to the 'Vyasa-Peetha' which one of them is truth, divine love and compassion? Kindly explain. Which Ma represents the truth, which is divine love and which one is compassion? A flower of your Katha Garden!

Two years ago, during the 'Ashwin Navaratri', we had a Katha at 'Chotila' Dham in Gujarat and the topic chosen was 'Manas-Chamunda'. At that time the 'Vyasa-Peetha' had said what I have been saying from the day one that left to me and by the grace of Ma if it happens then nothing like is that –

Ya Devi sarvabhooteshu ahinsaroopenna sansthita|
Namastasyei namastasyei namastasyei namo namaha||

This 'sutra-paat' was done in that Katha by Ma's grace at 'Chotila'. But during that Katha, I had also mentioned that –

Ya Devi sarvabhooteshu satyaroopenna sansthita|
Ya Devi sarvabhooteshu premaroopenna sansthita|
Ya Devi sarvabhooteshu karunaroopenna sanssthita|

These three sutras were discussed as per the 'Talgajardi' view point. The three forms of the Divine Mother that you see installed here, they are nothing else but truth, divine love and compassion, Sahib! When you read the different prayers devoted to the Divine Mother you will find, 'Shraddharoopenna, Kshamaroopenna, Shantiroopenna', and so on.

Kim varnayaam tava roopam achintya meytatt| Rishirovaachah| 'Durga-Shaptashati'.

The Rishi is accepting his defeat or inability that how can I describe your Roopa or form? Because it is beyond imagination! It is beyond comprehension, forget about description! So, she has innumerable forms. 'Satya-Roopa, Prema-Roopa, Karuna-Roopa'. What is not there in her? But since you have asked me specifically, I would like to reply a bit differently that Ma is the embodiment of truth, divine love and compassion. There is no need to prove it because it is a well understood fact and is self-proven. Not in my words but in the text of 'Rishi Markandeya' it is here, there, everywhere. To give you a straight forward answer, here 'Vindhya' is Satya. The first truth is 'Vindhya' which is immovable! After lying down, he never got up. His surrender is the unshakeable truth! His Guru instructed him that don't move till I return! Since then, 'Vindhya' is just lying as it is! For, the words of the Guru are always the truth and 'Vindhya's' surrender is also true! In two or three Kathas, during some relevant discussions I remember having mentioned that 'Vindhya' began to rise and when one rises, we generally see that some pride does creep in. There is a sutra in my Manas –

Nahin kou asa janmeu jaga maahi|
Prabhuta paai jaahi mada naahi||

There is no one in the world or born on this earth who has not swelled up in pride after attaining some greatness or ascendancy. It is 'Goswamiji's' non-refutable declaration. To rise up with pride is not rising, please understand this carefully! If someone rises up or swells in pride, is it a big deal? 'Morari Bapu' is going to prove it to be true! How will it happen? When anyone attains a certain prominence in any field and he goes and surrenders at the Lotus Feet of his 'Sadguru' and believes or does whatever his preceptor has told him without raising any questions or doubts then the one who has risen, has bent down, this is the truth! Now, why was

'Vindhya' rising? He rose to such a height that now the Sun should go around me! See, when one attains a great position or rises up then he/she expects that everyone should bow down before me. People should do my circumambulation. They should sing my praises. This is a very common desire. He had the audacity to tell the Devas to command the Sun to go around him. The Grandsire and others tried to explain it to him that 'Little one, this is the law of nature, it cannot be altered. The entire world and the planets go around the Sun. It cannot be the other way round!' Then he went on to cover or press the Sun. I shall turn the entire world into darkness. You all are trying to dissuade me and are not willing to bide what I say? I shall rise to such heights that automatically there will be darkness all around. Darkness means ignorance or tamas. He wanted to establish darkness.

The height or position gained by people, makes them deaf for some time. Now what to do? Maharaj 'Kumbhaj' had to plead with Maharishi 'Agastya' that please do something! Please be gracious! At least 'Vindhya' had this insight by the grace of his Guru that seeing him come, he thought of bowing down to him, otherwise after assuming power who remembers the Guru? But I feel that in this aspect this person is sane to at least recognise the Guru and the one who had thrown the world into complete darkness, bows down to his Guru. He prostrates at the Lotus Feet of his Guru and says, 'Bhagwann! What are your instructions for me?' Son, I am going for some urgent work so till the time I don't return, don't get up! I am in a hurry, my child! But remember, don't get up or move until my return. Sahib! Since then, this 'Vindhyagiri' is lying prostrate on the ground. Please don't conclude that here the Guru has tricked his disciple. He said that he will return but he never returned. I interpret it in this way that once the disciple is totally and unconditionally surrendered then there is no need for the Guru to return. The guru has fulfilled his purpose! There comes the 'Iti'! He attained what is a rarity for any disciple! He reached his destination! Just see his obedience! We all should take the dust of the holy feet of 'Vindhyachal' on our heads. After all, Ma too would like to stay at a place where she finds such obedience, humility and mellowness in nature. Where there is no trace of ego. But the Guru never indulges in any sort of a game and he will never deceive anyone!

Vaidgharna vaateylla ohadd nahi samjhaay|
Aenney bharoso rahevaay|

Whatever the Guru decides, the disciple should not raise any doubts against it. 'Bolley so nihaal'! What is the sutra of the Manas?

Sadguru baid bachan biswasa|
Sanjam yaha na bishaya kai asa||

A total belief on the words of the Master! If you look at it from the top then the general impression will be that he was tricked by his Guru! He left him prostrate and has not come back that way till date. But what is truth of 'Vindhyachal'? Why am I trying to reply with a slightly different context here? Because, the Guru Rishi 'Kumbhaj' has been so compassionate and revealed the truth to him that once you are surrendered at the Lotus Feet of your Guru then there is no need to harbour any rigidity or stubbornness that the Sun should encircle me! The 'Suryavanshi' Rama will do your circumambulation. 'Chitrakut' is 'Vindhya'. There Lord Rama and Ma 'Kishoriji' do the 'Parikrama'! The 'Jeeva-Acharya' too shall do the 'Parikrama'. If the Sun goes around then in comparison it is a losing bargain! The principal or the root cause of the creation will do your 'Parikrama', such was the Guru's compassion. And who is Rama? Rama is truth! When Sri Rama came to 'Chitrakut' or arrived in the area of the 'Vindhyachal' then as long as He stayed there i.e., for thirteen years He did the 'Parikrama'. Thirteen years is not a short time! 'Vindhya' became so insulated by his Guru's grace that happiness did not swell his pride, because without any effort like 'Japa-Tapa', I have achieved this greatness! Seeing the good fortune of the 'Vindhyagiri', Kailash, Meru and the other great mountains began praising him and adulating him. In my view, 'Vindhya' represents truth. Bhagwati Ganga is divine love which flows continually. She represents 'Prema'!

Rama bhagati Jahan sursari dhara|
Sarasai Brahma bichaar prachara||

Bhakti means 'Prema'. Ganga means 'Prema' because the flow of the Ganga represents Bhakti. The poignant from of 'Prema' has been described as Bhakti, in the Bhakti sutras by the great Masters. So, the Ganga is divine love and the 'Vindhyavasini' is Karuna. The Mother is compassion incarnate. We have become harsh or stern before her, that is a different matter altogether! Ma says son, if you don't have a flower with you, no problem, just bow down your head in front of me! But we are interested in offering Bali! What to do? This is an experiment of rigidity against compassion, it can be a form of worship but I am sorry, divine love is absent here! This is just a ritual without any 'Prema'! I

cannot deny that it is a form of worship according to the ritualistic guidelines provided for them, whatever they may be! It is a part of the ritualistic worship but where can you see 'Prema' there? This 'Ashthabhuj', 'Chaturbhuj', 'Dasbhuj', 'Ashthadasbhuj', the different forms of the Divine Mother with so many hands, these are all her 'Achintya-Roop'. How many forms do I sing? These are all her different forms. Worship them with all means but with divine love not as a mere ritual! When the attitude of divine love will come then automatically the tendency of violence or cruelty will go away.

There is a sutra of the 'Vyasa-Peetha', 'Prema' cannot be with the 'Chaturbhuj', it can only be with 'Dwibhuj'. You can worship the 'Chaturbhuj' form! Should I tell you something secretly? Narayana has four hands. Even Ma Lakshmi has been depicted with four hands. I would like to ask you that have you ever seen 'Lakshmi-Narayana' loving each another? He is asleep in 'Yoga-Nidra'! Ma Lakshmi also seems to be dosing off while pressing the Lotus Feet of the Lord or since she is 'Chapala', so who knows where she is? She keeps on moving from house to house! She can never be of one person because her nature is 'Chanchala', i.e., airy-fairy! So, where is 'Prema'? Only the two-armed ones can share Divine Love. The four armed are worshipped. Well, Pooja is also essential part of our tradition. We should respect one and all, irrespectively! Those who are Deva Swaroopa are worthy of worship but the two-armed humans who are a part of these Devas should not be overlooked, love them! Love the world, be loving towards them!

I am saying all this in today's context because we tend to overlook the ordinary two-armed humans like us and miss out on their love! The Ma sitting at home, the daughter or the sister or the daughter-in-law are all the two-armed forms of the Divine Mother. Start from home! It is a sort of a ladder. Starting from the two-armed go up to the eight-armed, the mother will shower you with her grace without asking for it. Please try and follow this formula, Yaar! Pooja is very inexpensive. Offer some Kumkum, offer any fruit not bothering about its state, offer a few withered flowers and the Pooja is done, simple. But, on the other hand, 'Prema' is difficult, Sahib! The one wants to do 'Prema' will just sing this one line, which is very dear to me –

Tum mujhey bhool bhi jao toh yeh haq hai tumko,
Meri baat aur hai mainney toh mohabbat kee hai|

So, my dear brothers and sisters, all the three forms according to me is the 'Karuna-Murti'. We are

offering harshness instead! We are becoming too rigid and go in front of her. We offer the Pooja aggressively. Let us turn back from all this. I will keep on saying it whether anyone listens or not! At least I shall get this satisfaction that with Ma's grace, getting strength from her I have called out sitting right in the middle of the society that this barbaric act of Bali should stop!

So, the question asked was about truth, divine love and compassion. Truth is 'Vindhya', immovable and firm. The truth is always unshakeable. There is no quivering or flexing in it. The way in which 'Tuldidasji' gives justice to it, 'Shrama binu bipul baddai paai'. In the mind of 'Vindhyachal' the sense of happiness doesn't creep in. Today, for him 'Indra' and all the other Devas are immaterial because without doing any sadhana, the truth is going round and round while I am just lying down and resting! I did not have to wander here or there in search of it. This is truth. When we talk about the truth then we have only one comparable thing and that is the Sun. What sort of truth? Radiant like the Sun! We compare the truth with the Sun.

You have asked about all the three but let me start with the foundation and i.e., all three are 'Prema-Swaroopa', as well as 'Karuna-Swaroopa'. All the three are also the 'Satya-Swaroopa'! The truth attracts. Divine Love pulls! Compassion too captivates. If you will see the compassionate eyes then in spite of being in a hurry, you will be forced to stop for a moment and think, what is it that stops me? Because, compassion has a magnetic pull which pulls the Jeeva. Today, Ma 'Vindhyavasini' pulled us all, so we came! What pulls is the truth, divine love and compassion. The final answer to your question is this that all the three forms we see are truth, divine love and compassion combined.

A youngster has asked, 'Bapu! I have lost my way! I am in service. But for the last six months I am unable to understand whether do I have anyone who is mine in this world! Why is it that I don't feel anybody to be my very own? Please show me the way. I would like to meet you for a couple of minutes.' Why are you asking for one or two minutes, after coming on the 'Vyasa-Peetha', I give you nearly four hours. If you feel no one is yours then I promise, 'Morari Bapu' is yours. 'Khush raho Baap!' You have with you the 'Vyasa-Peetha' of my 'Rishi-Munis'. Ma 'Vindhyavasini' is with you. Why are you crying? Why only two minutes, hear for four-four hours every day. I am giving you four hours daily! You have the 'Ramcharitmanas', Ma Bhagwati, Ma Ganga, who says you are alone? The

youth should not feel depressed, please! Why are you so sad? Please forget to talk like the cowards that no one is mine! The entire nation is yours. All are yours. We all belong to one another. The cleanliness drive has already been started by the Sadhus, ages ago. Today, we all need to join in! The nation should become clean. Our 'Teerthas' are ever pure from within and if they weren't then they would not have been the 'Teertha'. They are pure eternally but we have made them dirty from the outside. What is this 'Vyasa-Peetha'? It is the protagonist of the cleanliness drive for centuries! All our 'Peethas' are helming this cleanliness drive in their own different ways. 'Dwisheso jahi', it comes in the 'Argala-Stotra'. If this, 'Dwisheso jahi' is not a cleanliness drive then what is? The 'Argala-Stotra' of Ma 'Paramba'. There are four demands made in it;

Mahishasur praanaashi bhaktanaam
sukhaddey namaha|

Roopam dehi jayam dehi yasho dehi dwisheso jahi||

Please remove all our blemishes. The cleanliness drive has been started by the 'Argala-Stotra'. The rishis have done it. And when I do get an opportunity, I talk about it. Gandhi Jayanti is just round the corner, there is no compulsion but, if possible, please buy a pair of 'Khadi' garments. Wear Khadi. It provides employment to so many poor people! Gandhiji had said that Khadi is not a cloth, it is a thought! People say that Khadi is very expensive and it tears off very soon. But imagine the help it provides to many artisans, weavers, etc who are involved in its making! If someone has already started this program then I am not aware and neither am I advertising it. My entire 'Vyasa-Peetha', wears Khadi. My 'Pothiji' is wrapped around in khadi. At our 'Ramji-Mandir' or at the 'Katha-Pandals', the flags are all made of Khadi. I have been only wearing Khadi for so many years now. Only Khadi! I will not force you but whatever is possible for you, just do that much. When you come to the Katha, then at least on one day wear Khadi and come. Just think! The traders should make such plans. Whatever be the price but try and make it reasonable. Make a plan that if someone is buying three sets of cotton pyjamas and kurtas then one set of Khadi is free! Make any such plan! Gradually, people will get accustomed to it. This 'Charkha' of Gandhi 'Bapu' can become the 'Sudarshan-Chakra' for an economic revolution.

I remember having spoken in one of my discourses about three chakras. One is Gandhi's 'Charka', the other is Lord Krishna's 'Sudarshan-Chakra' and the third is what is in the centre of our

national flag, the Ashok-Chakra. These three chakras represent the greatness of this nation. With the 'Sudarshan-Chakra', we make the proclamation of peace, 'Su-Darshan'! I am keen about Ma 'Tripura-Sundari' the third Vidya with whom I would like to relate Mata 'Sunaina'. This is my principal focus today. The third 'Mahavidya' is 'Tripura-Sundari'. In the Manas, out of the ten 'Mahavidyas', the third is Mata 'Sunaina', wife of Maharaja Janaka. 'Su-Darshan' & 'Su-Naina'! Sudarshan is the first chakra. We Bhartiya's have never seen others with any malevolence. We have always done 'Sudarshan'. Our eyes are accustomed in doing 'Sudarshan'. Then came another chakra of non-violence during the Buddha period, known as the Ashok Chakra. Then Gandhi gave us the third, the 'Yerwada' Chakra. This was as the symbol of economic progress. When he respectfully boycotted the foreign clothing coming from the mills outside India and requested the nation to adopt nationally made things. He then started spinning with this 'Yerwada' Chakra or told the country that spin, and weave your own yarn. The wealthy should start wearing some Khadi outfits. I have not come here to advertise. I have been saying this for years now! This is our natural flow! In my room also, I use only Khadi. Khadi has now become my second nature. I am not putting any pressure on you!

My listeners, I am sure can do this much, Yaar! Participate in the cleanliness drive! Take up Khadi! Stop eating non-vegetarian food and avoid it even if it is a part of any ritualistic worship. Avoid the consumption of alcohol and intoxicating substances. My dear youngsters! I am roaming around all over the world, just for you!

My young friend! Please don't feel depressed! Don't think that you are all alone in this world. The 'Vyasa-Peetha' is yours. Don't worry, please! The 'Bhagwad-Gita' if yours. Any scripture for that matter, I have no problem, whatsoever! Whatever inspires or motivates you, any such text! All are yours! Beta! Don't accept defeat! My 'Vyasa-Peetha' believes and stands for this! Accept one and all! Whether good or bad. What did Sri Rama do? He accepted the 'Ahallyas' of the world, the 'Kevats', rocks, monkeys, rishi-munis. The journey of 'Ram Rajya' was basically to go out and embrace one & all!

So, what I want to say is that you all don't offer us dry rotis without ghee but you immerse the 'Phulkas' in ghee and serve us. Give us 'Laddus' made in pure ghee and after all this, if we don't have the courage to stand up in the midst of the people and speak the truth, then I feel that I am failing in my duty. That is why, until

the last day I will go on saying that please put an end to this barbarism. Because, I am duty bound to do it! After all, I have eaten your roti! I don't know about others but at least I will have this satisfaction that I have done my work and at least made a wholehearted appeal to the society! Whether anyone paid heed to it or not is not my concern. Even if you forget my words, you may for you have the right to do so! For me, it does not matter because I have given you my divine love (Mohabbat).'

'Bapu! On the top of your Katha Pandal, seeing the tricolour flying makes us feel proud. You are in favour of incorporating new 'Reeti & Niti' according to the changing times and the need of the hour. Bapu! You are also addressed as the 'Rashtra-Saint'. In this situation, it shall be a matter of pride for all if the beginning or the conclusion of the Katha is done by singing the national anthem.' You have given your suggestion. We had a Katha very recently at 'Junagadh', 'Manas-Rukhadd'. Since then, my 'Vyasa-Peetha' has started this practice. One Khadi flag is always fluttering on the top and i.e., 'Satya seel dridha dhwaja pataaka'. I am liking it. But singing of the national anthem has certain protocol attached to it. Everybody will have to stand up. Whenever the organisers hoist the tricolour, they salute and sing the national anthem. The question is, 'Which is that name by taking it just once liberates the person? In the 'Manas' who is such a character who attains Mukti by taking the name just once? Please explain.' That name is none other than the 'Ramnaam'. It is 'Ramnaam' and 'Ramnaam' alone! The person who uttered it just once and got Mukti is 'Ravana'. In his entire life, he just uttered it once –

Kahaan Rama rann hattau prachaari|

When the thirty first arrow was about to strike him, for the very first and the very last time 'Ravana' said, where is Rama? Uttering these words, his demonic form fell on the ground and his consciousness merged with the Lord. He attained instant Mukti. That name is Rama! That one person to attain salvation just by uttering the Divine name once is 'Ravana'.

'Bapu! I am able to understand the 'Antahkarana-Pramaan'. But from where have you got this 'Bhajan-Pramaan'? What is your reasoning behind it? This is my personal experience. I do not want to enforce it publicly! Whosoever experiences it will know, in my personal experience I can say it with full confidence that the 'Bhajan-Pramaan' is the ultimate or the greatest. How to understand that? Slowly and gradually, whosoever is your chosen 'Ishta' and you have 'Preeti' for Him/her, the 'Smriti' becomes uninterrupted or constant or 'Akhanda'.

'Tailadharavatt', continuous and when this continuity comes in then without even realising, our 'Japa' turns into 'Sumiran'. First is 'Japa', then comes 'Sumiran' followed by Bhajan! The final destination the ultimate goal is called Bhajan by my 'Vyasa-Peetha'. For support, I have this 'Chaupai' of my 'Tulsi' –

Kaha Hanumant bipati Prabhu soi|

Jaba tava sumiran bhajan na hoi||

Do as much 'Japa' as you can, Baap! Fulfilling your duties and responsibilities. Attending to your household work, office work or tilling the field etc, not neglecting your responsibilities one bit! Doing all this, whenever you get an opportunity. A time comes when your 'Japa' ripens. Now how do I explain this? I shall take the help of 'Nagarjuna' to explain it. In the Buddhist tradition, a very great philosopher, an alchemist, an erudite scholar, 'Nagarjuna'. You might have heard his name amongst very prominent Buddhists. I would like to explain through four things taking his help. Keeping the mango fruit as the central focus, he says that there are some mangoes which are already ripe but they appear raw. They are very sweet like nectar to eat but the outer skin is still green as though it is raw. So, the first is ripe from within but outwardly appears raw. The second sutra of 'Nagarjuna'; the mango which is raw but appears to have ripened. It is absolutely raw but from the outside it has a vermilion shade seeming to be ripe. Being raw, it appears ripe! The third sutra; the mango is ripe from both inside and outside. The fourth sutra is; the mango is raw and appears raw as well.

Now, let me try to establish it allegorically with Bhajan. He has not discussed just about any particular fruit but mango in particular. Mango is a common fruit and can be digested by people in general. The sutra should be such which is easy, 'Aam' and not 'Khaas'! The Bhajan of many 'Buddha-Purushas' is ripened fully but he will sit with us, will joke with us, have fun, speak to us, laughs and eat with us as though he is one of us only. He will do everything with us and you will start thinking that he doesn't know much or is not so great, still seems to be raw! But he is ripened fully but we feel that he speaks like us, jokes and laughs, sings, eats, walks, sleeps like us. This though in appearance might seem raw but has attained the state of total ripeness or sweetness. We think that those who are ripe might be from a different world altogether. This notion in itself is wrong that the ripened souls are from a different planet! The greatness in ripening is when you look 'Aam' and keep on maintaining the outward relationships, go on ripening inside. You



The ultimate reality or the Almighty is far more benevolent than the sky

maintain very cordial relations with the very last person standing in the society.

Some mangoes are raw but seem to be ripe. My 'Tulsi' says –

Jinha kay kapat dambha nahi maya|
Tinha kar hridaya basahun Raghuraya||
Kama krodha mada maan na moha|
Lobha na chhobha na raag na droha||

I feel that in this 'Kali-Yuga' this is the sign of a sadhu, who dresses very simply, whose words are simple, whose nature is very simple, whose behaviour is simple and whose entire life is very simple and lucid. 'Shivmangal Singh' "Suman"; a great poet who lived in Ujjain. Whenever he used to stand up to speak, he would introduce himself very poetically and say –

Mein Kshipra sa saral taral bahta hoon,
Mein Kalidas ki shesha katha kaheta hoon|
Mujhko toh maut bhi nahi maar sakti,
Mein Mahakaal ki nigari mein rahata hoon|

Simple dressing, simple words, simple behaviour, simple food should be the indicators for the sadhu of the twenty first century. Meeting one another in a very easy-going manner, bereft of any pretensions. The Sadhu should be available to all. Only when he is free and gives you time! He should accept one and all. So, Baap! Easy or simple behaviour and simple looks! 'Dekhey aur deewana karddey'. If he looks at the other person and smiles then this person is sold for life, without doing anything!

So many mangoes appear to be ripe but inside they are still raw. Sour in state, raw! False appearance of ripeness! Certain mangoes are both ripe inside as well as look ripe outside. It is just ready to fall from the branch. It is fully ripe! Both inside as well as outside. There is a constant 'Smriti' of the 'Ishtha'! From within also he appears 'Ah-Ha-Ha'! What height has he/she attained! Who is fully ripe? The one who is very deep within and outwardly just makes you sigh and say, 'WOW'! Ah-Ha-Ha'! He is totally empty inside and is

complete in all respects! Some mangoes which are raw, 'Fatkiya Moti'! They take some help of dharma only when there is a difficulty, we have done so many 'Hanumanchalisas', still nothing happened! We did so many 'Anushthanas' of the 'Gayatri Mantra' still, Ma Gayatri did not give Darshan! Beware, 'Saavdhaan Sadhak', we are supposed to perform the 'Anushthan', to give the Darshan or not is the choice of Ma 'Jagdamba'. That is why, you need to just leave it to her. Today, this has become such a big burning question and a hot topic of discussion that the 'Dharmics', the 'Bhajanandis', the Fakirs or the attained souls have to suffer the most! Whereas, the sinners are having a good time! The answer is that one has to pass through so many tests and hardships and one has to endure. The fourth sutra of 'Nagarjuna', certain mangoes aren't ripe and even look raw! This is good! We are raw and we present ourselves as raw in front of the society. This is a good mango, in my opinion! If it does not ripen, you can make a pickle out of it! If it ripens then it shall be eaten in a day or two, but the pickle remains yearlong! This mango is raw within, there is in no deception nor any priggishness. So, these are the four sutras of 'Nagarjuna', you can think about it!

So, my dear brothers and sisters, by the grace of my Guru, I am sharing my experiences with you and say that the 'Bhajan-Pramaan' is the ultimate! Any 'Bhajanandi' devotee if he takes any decision then he will only do it on the basis of his Bhajan! He just discards his intellect, mind, etc. What is the mind? What is the intellect? What is 'Chitta'? There is no question of any 'Ahankar' or ego to even enter there. That is why I sometimes say when the Buddha-Purusha gives you any decision just accept it without any questions! The 'Bhajan-Pramaan' is my personal submission. There is 'Shaastra-Pramaan, Anumaan-Pramaan, Antahakarana Pravritti-Pramaan', indeed they all have their own importance.

In my view, 'Vindhya' is Satya. 'Prema' is Bhagwati Ganga, which is continually flowing. It is divine love. Bhakti means 'Prema'. Ganga is divine love. The flow of the Ganges is Bhakti. The poignant form of 'Prema' has been defined as Bhakti by the great writers of the Bhakti Sutras. So, this Ganga is 'Prema'. Ma 'Vindhyavasini' is Karuna. This Ma is compassion. We have become harsh in front of her, which is entirely a different matter. Ma says, Beta. Even if you don't have flowers, don't worry, just bow down before me. Instead, we have gone and offered her a 'Bali'. This is the practice of cruelty in front of compassion. It can be a Pooja but not 'Prema'. It is Pooja but not divine love.

Baap! The line of the 'Manas' which we have chosen to be the base for our discussion of 'Manas-Sri Devi' comes twice with slight alteration. The 'Path-Darshan' of the Lord in the 'Ayodhya-Kanda' and even in the 'Arannya-Kanda' which we see in the forests. 'Goswamiji' has repeated a few lines in the Manas with some changes. At some places we see that half a line has been repeated, at another the full line. So, this particular line has come twice. In the literature, some defects have been pointed out and one of them is the 'Punarukti-Dosha' but it should not be treated universally that it applies to each and every case. There are certain things in the world that their repetition is essential for their fruitification. Any person or any incident or any issue or the 'Ishtha' or our Sadguru or the Buddha-Purusha, remembering them again and again is not a fault! It is the pathway to Bhajan. By repeating the 'Stuti' again and again results into Bhakti. There is a scriptural judgement given to it! When any poet, who creates a poetry in any language, then he/she has to repeat it a number of times. It's a part of the process. Only then can one get pleasure out of it! Therefore, this repetition is not a mistake or a fault. It is natural! You get the desired fruit out of it. We sing the 'Rudrashtak' again and again. The worshippers of Shakti keep on singing the 'Shakradaya'!

One of my listener's has written, 'Bapu! Jai Tribhuvan Bholenath! When I do the 'Ramnaam Japa' then my eyes well up. Is it a good experience?' A BA student and a resident of 'Vindhyachal'. This ultimate reality, invites you to cry as well as laugh! He can call us in so many different ways. I liked this statement of 'Osho', 'I have not come here to lecture you, instead I am here to call you'. It is indeed a beautiful statement. Anything good spoken by 'Osho' should be accepted by the 'Sadhaka'. Because of your own pre conceived notions, if you abuse him, it is not going to make any difference to 'Osho'. I admit that in certain cases I don't corroborate his views! I too have my own individuality! I have a unique 'Thumka' of my own! But the statements which are truly great and very beautiful, how can you deny that? I name the person whom I quote! I have dedicated a Katha in the memory of 'Osho', 'Manas-Nritya'. Let someone have the courage to come forward! Please keep your windows open. From wherever you get any 'Shubha', just take it. Don't close your doors and imprison yourself of presumptuous fallacies and narrow mindedness. Man should be free!

So, 'Beti'! You have asked that when you have tears in your eyes when you do the 'Ramnaam Japa', is it a good sign? 'Beta'! It is a wonderful experience! I will go to this extent and say that if while doing the 'Japa', the tears just flow incessantly then just stop your 'Japa' and enjoy the tears! Is this emotional experience less important? When you go on a trip to the Himalayas and on seeing the snow-capped peaks, if your eyes well up then don't be in the hurry to click pictures, enjoy the moment. When you go for the darshan of Ma 'Vindhyavasini' or any where else, we get busy in clicking pictures and forget the darshan! The Katha is taking place in the mountains. Everyone has their own source of Ananda. Just imagine, how many of your problems are solved by the Ram-Katha? 'Beti'! You feel like crying, it is a very good sign. If you have tears while doing 'Japa' then the tree of your 'Japa' has borne fruit! Tears are the fruit! Meera sings –

Ansuwan jal seench seench prema bael boi,
Merrey toh Giridhar Gopal doosaro na koi|
Jaakkey sira more mukut mero pati soi,
Merrey toh Giridhar Gopal doosaro na koi|

The tears are the wealth of the 'Sadhaka'. So, 'Beta'! This is good. The existence (Astivta) beckons you. There is no difference of any language there, neither any caste nor any religion nor any texts or nationality.

When you go to Ma 'Vindhyavasi' then say, whosoever is your 'Ishthadeva', Hey Ma, so and so is my 'Ishtha', please embolden my Bhajan towards Him/her. Ma will be very happy and will gladly say, go 'Beta', I give you with the requisite strength. She will never say that only pray to me! The Almighty or the Ultimate Reality is far more benevolent than the sky! Those who are small or narrow minded, they can't be the Ultimate, instead they are miserable or lowly. There is a hell and heaven difference between the 'Param' and 'Paamar'. If you meet a true Buddha-Purusha, he will guide you in the sadhana as per your liking and inclination. If you mention about the bhakti of Lord Shiva then he will say that do Shiv-Bhajan! I am keen to worship the Divine Mother, go ahead and do so! If someone says I believe in Allah, then pray to Him! Why should we stop anybody from practising his/her faith? If you believe in Jesus, then go and chant His name. You believe in Buddha or whatever be your belief! Because, 'Sabhi sayanneyek matt'.

Kabira kooan ek hai panihaari anek|

Bartan saba nyarrey bhaye paani saba mein ek||

Now a days everyone is trying to pull or attract as many people to his/her group to tie their 'Kanthi'! Don't say, 'Jai Siya Rama'! What is this fuss all about? The damage to Dharma is done by the so called dharmas only! 'Adharma' cannot damage or harm Dharma. How can the darkness ever hurt the Sun, Sahib? Suppose the darkness is akin to 'Adharma'. Sun is dharma. The darkness is incapable of harming the Sun. There can be a competition between two sources of light. How can two unequal sources compete with one another? It is impossible! The so-called narrow mindedness and radicals or fundamentalists are fighting with one another. If any Muslim person seeks the refuge of the Divine Mother, she will embrace him with open arms for she knows that all are hers! She is the mother of the entire creation, Ma 'Jagdamba'. Hey 'Jagdamba'! The mother of the universe, there is no differentiation in your eyes. Person following any religion can sing the glories of the Ganga. Please unite everyone, 'Yaaron'! This twenty first century is very beautiful. Please adorn it in special ways! This earth is indeed lovely!

In fact, what I had written down to share with you all is a bit different. It is sutra from the 'Rig-Veda'. There is a 'Devi-Suktam' in the 'Rig-Veda'. I liked one

of its Mantra so I have written it down. Let us all recite it together! This is Ma's land and the sutra is also hers! The Ganga is flowing and the holy Navaratri is going on. Lakhs and lakhs of people are coming and going for her darshan. I shall recite it first and you may repeat after me. Ma says in this 'Sukta' from the 'Rig-Veda' – Aham Rudraaya dhanuraatnaomi|

You all should be aware that Lord Shankar also has a bow! He has innumerable forms and 'Pinaakpannim' is one of them. He is also worshipped as the 'Pinaakpannim'. He too carries a bow! In this 'Veda-Stuti' we see that Ma herself declaring who is she? When 'Rudra' takes the bow and arrow in His hands then I mount it as the Shakti. What can Rudra alone do? This is the prowess of the Divine Mother. 'Kaah na karahi abala prabala'? The Rishi asks that why does Rudra have to mount an arrow on His bow? Are you mounted? Yes! I mount His bow. Even Rudra might be feeling that He has mounted an arrow. The sage somehow is still curious to know as to why does Rudra mount an arrow? And why is it that you have to mount on it? She says, 'Aham Rudraaya'! Why does He need to indulge in this exercise? She replies –

Brahmdvishey sarvey

When the world starts envying the Brahman. When the world turns envious of Brahman then by His cue and receiving the impetus from Lord Shiva, I give liberation to the jealous. When the question arises of teaching a lesson to the one who envies the Brahman then I make Lord Shiva pick up His bow and am astride on it as the Shakti. When? When the world starts envying or negating the Brahman. My dear brothers and sisters, Brahman means, 'Sarvam khalu iddam Brahman'. I pray to you that never envy this creation, or else Lord Shiva will have to pick up His bow! Please do not envy any element of the universe. This entire universe is nothing but the manifestation of Brahman. The Brahman has become the universe.

When does Lord Shiva pick up His bow and the mother with her Shakti directs the arrow? When someone starts envying or negating the Brahman! In other words, he/she begins to criticise or undermine or condemn the authority of Brahman. 'Narsih Mehta' says this in Gujarati as –

Sakal lokma sahuney vanddey,
ninda na karey keni rey|

Starting from the amoeba to the 'Vishwa-Manush', after hearing the Katha my dear children,

especially the youth, whatever is friendly is fine, unfriendly, forget it, but please don't envy anyone. To envy someone is to be envious of this creation. To be envious of this creation is factually envying the 'Brahmanda Bhandodari'. This act compels Lord Shiva to pick up His 'Pinaak' and this 'Rig-Veda' 'Sukta' came handy to understand the process.

Aham Rudraaya dhanuraatnami

Brahmadvishey sarvey hantava ou|

Aham janaaya samadey

krunnomyaham ddyavaprithvi aavivesha||

The Divine Mother says, I pervade the 'Ddyava' means the sky, as well as the earth. That is why if someone condemns or envies anyone, I ride upon the arrow nocked upon the bow of Lord Shiva and indulge in the regeneration of the universe. Thus, out of the many shlokas of this 'Rig-Veda Devi-Suktam', I just picked out this one. So, Baap! This inspires us not to envy anything or anybody!

It is my understanding that envy has no identity but because of the paucity of love, it rears its ugly head! Envy is the name of a destructible instinct. 'Param Poojya Ramsukhdasji Maharaj' says that one should not bother about the destructible or short-lived instincts or 'Vrittis'. Wait for a while! I like this. Be patient and these short-lived instincts will disappear. In this world, the instincts are not definitive.

Now, if I want to put it in my words then knowing that these instincts or dispositions are impermanent and ever changing, one should wait for some time patiently. One has to wait! If you are angry, stop and don't react or get perturbed. One should not get angry. If you have anger issues then you are a culprit and deserve to be punished. If it has come, it will go away in sometime! You will have to practice this regularly. Some home-work needs to be done. Say a desire has come forward as an instinct, an aspirant has to learn patience.

It may seem a bit difficult because we are so accustomed to be busy doing something or the other. The 'Gita' has reaffirmed that man cannot be idle even for a moment without doing any karma! But, sitting on Sri Krishna's shoulder, by His grace you can see something else as well, it is possible. Lord Krishna has given a beautiful sutra, somehow it evades my memory. After stilling or concentrating your mind within, become quiet. 'Na chintayeta'. Do not think or worry

about it! Sri Krishna says that stop thinking. Don't worry! Thinking or worrying is a disturbance. Because, you are engaged in doing it! Wherever, it is 'You', some disturbance will be there! Till such time that we are worried or thinking, it does not indicate spiritual well-being, Sahib! 'Swami Sharananandaji Maharaj' used to say that I too used to talk about stilling the mind but somehow, got bored! 'Bhagwan Patanjali' talks about stilling the mind. It is an experiment. But Swamiji says that let us forget about trying to control the mind because in this process you will be engaged in a tussle and it will ultimately disturb you and shall create heat or give rise to heightened energy!

Then, how does one attain Shanti? It is a wonderful process or method my dear youngsters. I am not here to make you a Sadhu. Remain a householder like us. We all are travellers of the same ship. But we can try and do some experimentation! You read so much and you have so much of Google information available on the net at the click of a button. At least give this a try also! In future, your Shanti or peace shall be a blessing. Unfortunately, we are unable to do this little bit! Please look at it quietly and peacefully. The control of the mind, 'Yogasya chittavritti nirodhaha'- Patanjali. I find Swamiji very endearing. He says that stop this controlling business. 'Swami Ramsukhdasji' Maharaj is also somewhat in agreement with him. Don't try to control. There are methods to control the mind or meditate in the Yoga-Sutras but all this is a constant tussle, Sahib! The Sadhu will not indulge in any quarrel.

The Patanjali sutra talks about controlling the mind. Catch hold of it and control it by practice. Another sutra came that don't try to control it but just overlook or avoid it. This is a new sutra. It is good. A very naughty boy doesn't listen to anybody. Forget about listening to his parents, he doesn't even listen to Brahma! Now, how does one control him? Just overlook him or don't pay any attention to him. He jumps, falls down, gets hurt but doesn't stop his mischief! Notice the children, after a while, they will get tired and go off to sleep, without eating anything. But if you try to stop them then they will do more. So what does one do? Just don't pay any attention. The experienced Sadhus say that just overlook or avoid or don't pay any attention to it! But, somehow this 'Upeksha' or avoidance does not suit my 'Vyasa-

Peetha'. It is not my nature to overlook or just avoid anyone. According to me it shows that I am trying to disrespect or be disdainful.

Then, a third darshan comes that don't control or avoid but just become a silent spectator. Osho says that become a witness! Become the seer! In becoming the seer, the 'I' is present. Where will you go, Yaar? This path to the well is very difficult! 'I' am the seer; 'I' am the witness!

I have come here. I have the time or the opportunity. You are not disturbing me. I said that in the evening, please make me sit on the banks of the Ganga for a couple of hours. I go and sit! Then all this goes on in my mind that I should try and control it. All this, what I have heard from the Buddha-Purushas. So, I sit alone and keep on doing my Mala, Sahib! If the Mala stops then everything will stop! My 'Patha' I do in the morning itself. Sahib! The Navaratri is going on. There is no control or force! I keep on thinking that what should I do because this controlling business, somehow is not my nature. If someone tells me that close your eyes and sit quietly, I will not be able to do it. You may call it my weakness! I cannot close my eyes and sit like you. Those who can do it, it is a good state to

be in! Somehow, I cannot close my eyes for a long time. I don't like to be inward bound; I prefer to be outbound. So, no control! Then should we overlook? Ma Ganga is flowing so beautifully close by; how can I overlook it? So, even this is not suiting me. Then should I become the witness? If I, do it then my 'I' ness jumps up and says that 'Morari Babu' has become the witness. In this state the ego or the 'I' ness disturbs! Therefore, for the last two days, I have stopped doing anything. Neither a witness, nor avoiding nor any control. Then this came to my mind that for a couple of hours, I am also flowing like the Ganga. That's it, no 'Japa', no 'Tapa', nothing! If the tears flow, then I cry! Otherwise, just flow!

My dear youngsters, try it out sometime. These pilgrim centres are so glorious because they are filled with energy. The educated class say that what is the need of going to 'Vindhyaachal', the Almighty is everywhere! What is need of going to Kashi? If you have reached that state then it is a different matter. People say that why should we go to the temple? The temple gives you energy, the 'Teertha' gives you energy! The Ganga has a lot of energy! I have been drinking the Ganga Jal for the past so many years. My

Roti is made in the Ganga Jal only. The Ganga provides us with a lot of energy. Ganga is after all Ganga, Sahib! I have received from three mothers. My mother, 'Ma Savitri', she gave me milk. Ganga gives me Amrit in the form of Ganga Jal and the Ramayana is giving me nectar. I am being nourished by three mothers. If such a situation is there that, 'Teerath sakala tahaan chali aavahin'. All the sacred 'Teertha' assemble there. This is indeed a speciality. It is not for people in general. One should visit the 'Teertha', not for sightseeing or wandering but your visit will stop the wandering of your mind.

So, the control or restriction is difficult. To overlook is not the nature. If by nature, you cannot overlook or avoid anybody then why to overlook the mind? Afterall, the mind, the poor fellow is ours! Without the mind can anyone experience happiness? We do not want to experience misery, fine. But without the mind, one can't experience happiness. That is why, our 'Shrutis' say, 'Tanmhey manaha Shivsankalp-amastu'. The mind is very loveable! So, avoidance is not the nature. In becoming the witness, the ego comes in the way. Then what to do? Just colour yourself in its colour or in other words, become one with it. In everything you will see that the 'I' will raise its head and sometimes our own nature disturbs us.

So, my dear brothers and sisters, we all are sitting in Ma's durbar, to be envious of one person is akin to be envious of the Divine Mother. She says that when the world starts envying the Brahman then I get upon the bow of Shiva and at the hands of Rudra the 'Dveshasur' is destroyed, I see to its destruction. This is what has been asked in this 'Stotra'! Hey Ma, 'Roopam dehi. I like it very much. Let us learn to become practical in life. Ask Ma to give you beauty. Does anyone ask for ugliness or pray for any disability? No one wants it. So, beauty is prayed for! Please don't criticise beauty. Just see, how beautiful the mother is! Just look at the beauty of the Divine Mother in 'Saundaryalahari', how beautiful she is? The one who has beauty, ask her for it. Keep your eyesight pure by applying the collyrium of the 'Guru-Pada-Rajj'. If a person is beautiful then it is a boon. Just see my Ma Janaki! 'Tulsidasji' has given us a glimpse of her divine beauty –

Sunderta kahoosunder karai|
Chhabi griha deep sikha janu barai||

Saba upma kabi rahey juthaari|
'Goswamiji' says, my Ma Janaki is 'Paramba'. She is 'Adi-Shakti'. You use any allegory; it is ort or pickings. Because some reference has been picked by Kalidas, or the other by someone else and so on. All the poets have used it somewhere or the other. That is why they have become ort! I cannot offer any pickings or ort to my Ma!

Kehin patt tarrau Bidehkumari|
Ma 'Vaidehi', the daughter of 'Videharaj', who is comparable to her? She is the third 'Mahavidya' 'Tripursundari'. She is divinely beautiful. 'Shrimann Mahaprabhu Vallabhacharyaji Maharaj', seeing Lord Krishna pens down a full 'Stotra' –

Adharam madhuram vaddanam madhuram
Nayanam madhuram hasittam madhuram|
Hridayam madhuram gamannam madhuram
Madhuraadhipatthey akhillam madhuram||

Seeing the beauty of my Rama, the mothers just pick up a whit and break it over Him and throw it away! What a Divine personality my Raghav has! It is the ultimate in Divine beauty, Sahib!

Look at the art of the artist, not only the painting. The eyes should be pure. The precondition is that the eyesight should be cleansed and pure. The one, whose eyes are filled with the 'Upasana' of the mother. For this individual, everything will be beautiful, even the ugly will seem beautiful to him/her provided the eyes are devoid of any passion.

That is why the Rishi of my land asks the mother, 'Roopam dehi'. Hey Ma, please bless me with beauty. Will any Sadhu ask for beauty? But here, there are three demands. Hey 'Tripursundari'! Hey 'Paramba'! Please bless me with three types of beauty. First, physical beauty. Is the physical beauty something ordinary, Sahib? Some people, whatever be their reason, blinded themselves! Some put chillies into their eyes! This is the play of these great personalities, which is beyond our understanding. If the Divine has given beauty, then it is to be appreciated and worshipped. What is the harm? 'Tulsji' is 'Afreen! Qurbana!'

Navakanja lochana kanja mukha
kara kanja pada kanjaarunnam|
Shree Ramchandra kripaalu bhajmann
harana bhava bhaya daarunnam|



How is Sri Rama's 'Roopa'?

Kandarpa agannit amit chhabi
navaneela neerada sunderam|
Patt peeta maanahu taddit ruchi
shuchi naomi Janak suddavaram||

Learn from the Buddha-Purusha how his/her eyes sees the world. After seeing the beauty of a person, the Buddha-Purusha does not for a moment think that this beauty should be mine. He thinks that may this beauty reside in my heart, whereas we want that the beauty should come and reside in my home! Give it place in your heart. 'Tulsiji' has done it and he says;

Iti vaddati Tulsidas Shankar
Shesha Muni mann ranjanam|

Mumma hridaya kanja niwas kuru
kaamadi khala dala ganjanam||

He did not expect the beauty to stay in his house. Please come and reside in my heart, not in my home! 'Mumma hridaya kanja niwas kuru'. He did not invite the beauty to his house, instead invited it into his heart. So, in the various 'Stotras' of the Divine Mother, the Rishi asks –

Mahishasura prannashi bhaktaanaam
sukhaddey namaha|

Hey 'Mahishasuramardini', the giver of happiness to your Bhaktas, we beg you to give us –

Roopam dehi jayyam dehi yashodehi dvishojahee|

In each and every Mantra, 'Roopamdehi, jayyam dehi and yashodehi' is there. So, the Rishi is praying for three types of beauty. One is the physical beauty and the second is the mental beauty. 'Roopam dehi jayyam dehi, yashodehi dvishojahee'. When I think about this prayer from my 'Talgajardi' viewpoint then I think that the Rishi who was the writer of this 'Stotra' is asking for beauty. The physical beauty is required so that you like to look at me or my appearance is pleasing to you. Hey Ma, Hey 'Prabhu'! Please give me three types of beauty. The first is the physical beauty, which is external. Second, give me a beautiful mind which is internal and very subtle. My mind should always think auspicious and beautiful thoughts. It thinks about the welfare of one and all. This is the beauty of the mind. The third is the beauty of the soul or 'Atma' and herein kindly uncover my soul of the obstruction or the covering so that I can have the darshan of the 'Atmaswaroopa'. 'Roopam dehi'! The beauty of the body, mind and soul!

'Jayyam dehi', give me 'Jai'. You all know my nature. Somehow, I am not in favour of the word 'Jai'. Whom do you want to vanquish? After defeating someone, to declare victory, is it correct? In my opinion, it is a sort of violence. The one who loses, feels dejected or disheartened! Whose 'Jai'? The Rishi asks the mother for 'Jai'. If someone asks me to pray for 'Jai' from the Divine Mother, kindly excuse me, I shall not be able to do so. If the mother says that 'Beta' ask for 'Jai' then I shall tell Ma 'Vindhyavasini' that if you are desirous of giving it to me then I shall accept it as 'Prasad', but along with it give me this understanding that I distribute it to the entire mankind instead of thinking it to be only mine!

We say, 'Jai Hind' or 'Jai Bharat', it is good! Many people hesitate in saying it! But this is a sutra of Mahatma Gandhi's times, 'Jai Bharat', 'Jai Hind'! But 'Vinobhaji' was a very wise person. I think that he is a Buddha-Purusha'. He used to say, 'Jai Jagat'! Victory to the entire world! Let us not enjoy the fruits of victory alone. Share victory, distribute 'Jai'. The 'Ramcharitmanas' went a step ahead. Not just 'Jai Hind', though it is a great slogan and we should take pride in saying it. 'Vinobhaji' says, 'Jai Jagat', no doubt, it is glorious but the 'Ramcharitmanas' declares a third sutra i.e., 'Jai Jeeva'. When Sri 'Sumantaji' is with Maharaja Dashrath then he says, 'Kahi Jai Jeeva'. 'Jai Jeeva' means that may the entire universe, the mankind, animate or inanimate, every atom be victorious. The one who thinks that if he is blessed with progress, happiness or victory or greatness then he alone should not be the benefactor. Hey Ma, let this Prasad of 'Jai' be distributed to one and all. Such 'Jayyam dehi'! If you are the sole beneficiary then this 'Jai', it will fill you up with ego and make you proud, Sahib! In cricket, India has won thrice. To win over by defeating others is not the nature of spiritual people; it might be for the materialistic world, no doubt! I too enjoy it when my team wins. I too take pride in this victory, for it is a game!

When Lord Krishna kills 'Kansa', He became victorious, no doubt! But 'Kansa' looked at Krishna, smilingly. 'Balbhadra Dauji' says that though this fellow has been defeated, he is looking up! Look at his pride! Govind asks him, 'Mama! You wish to say something'? He says that now that you are asking me, allow me to say that 'Kansa' can digest defeat as well as

victory. This is 'Jayyam dehi'. The servant of the Divine Mother whenever asks for 'Jai', he wants it for the entire creation.

Bus aettli samajh manney Parvardeegar ddey,
Sukh jyarrey jyaan malley ttyan
badhaana vichaar ddey|

'Teyna tyaktteyna bhunjithaha'. This is our Upanishadic tradition of sharing or distributing. 'Roopam dehi!' 'Jayyam dehi!' 'Yasho dehi!' If you are blessed with divine beauty by the grace of the mother, paeans of your glories are sung all around. When you get name and fame and your 'Jai-Jaikaar' is happening, the world begins to praise you then there is a danger lurking to attack and i.e., the pride of all this and the inebriation due to glory. This is quite probable! But here, we are even talking about distributing the 'Jai' and sharing the glory as well. The Mother then asks that my dear child, you are going on giving away whatever you get, ask some Prasad for yourself! To which the Rishi says, 'Dvishojahee'. Please rid me of all my wrongs or faults. Please rid me of enmity and my faults. Because, the pride of Roopa or the ahankara of 'Jai' and the pride of the fame that follows are the biggest faults in us. The Rishi in the end pleads, 'Dvishojahee', please take away my faults or misgivings and rid me of my shortcomings, O' Mother! 'Roopam dehi', grant me physical beauty but also give me a beautiful mind.

Tana bhi sunder, mann bhi sunder,
Tu sunderta kee moorat hai

Who can be like this? Excepting 'Paramba Ma Jagadamba' who else can it be? From the one whose mind is beautiful, there is no harm in asking for

beauty! But a little change in its direction is necessary. One 'Sher' has come –

Sunnkar zamanney ki baatein,
Tu apni ada matt badal|
Yakin rakh apney Khuda pey,
Tu baar-baar Khuda matt badal|

Don't go on changing your 'Sharanaagati' or surrender. See my dear, you might be doing the 'Simran' of anyone you like. Wherever, your 'Simran' becomes natural, without any force, there is no danger. This is 'Sahaj-Bhajan'! Go on doing it. Many devotees come to me and say, Bapu, earlier we used to do the 'Yamunashtak' regularly. Hearing you for some time now, the 'Hanumanchalisa' comes to us so naturally that while doing the 'Yamunashtak', we slide into doing the 'Hanumanchalisa'. Whatever comes to you naturally! 'Uttama sahajaavastha'. Just let it happen, without any effort! If you are doing the 'Ramnaam-Japa' and all of a sudden you remember your 'Sadguru' then, 'Guru Govind douu khaddey kaaakey laagun paaya'? I repeat once again that 'Gandharvaraj Pushpadanta' says, 'Naasti tattvam Guro param'. There is none above the Guru Tattva! To be afraid of anything is not a sign of a spiritual aspirant. Because, one of the first criterions is fearlessness. Only the brave and courageous should set foot on this path and no one else! I don't know much but I have read it in the scriptures. There is a lot of talk about it as well and the Manas also describes heaven and hell. But, in reality whether they exist or not, God only knows! I know just this that these days the courtyard of Ma 'Vindhyavasini' is the Swarga!

The Almighty is even more benevolent than the sky. The ones who are parochial cannot be called the 'Param', instead they are 'Paamar'. There is a hell and heaven difference between the Param and the 'Paamar'. When you meet a real Buddha-Purusha, he will guide you on the path according to your nature. You may say that you like Shiva Bhakti to which He will say that very well, just go ahead and do it. If someone says that he believes in Allah, so be it. I want to do the bhakti of the Divine Mother, do it by all means. Why to stop or try and alter a natural process? These days what is happening that everyone is out to attract people towards their group by hook or by crook. Tie our 'Kanthi'. Don't say 'Jai Siya Rama'. What is this non-sense that is going on? The so-called dharma tries to harm the Dharma. 'A-Dharma' can never harm Dharma.

Kathā-Darśana



- 'Manas' Is a temple wherein each of the Deva's and Devi's have been established at their specific places.
- The acceptance of one and all is the journey of Ram Rajya.
- The Supreme Personality of Godhead is even more benevolent than the sky.
- The 'Hanuman-Chalisa' is the 'Adi-Anadi Chalisa'.
- You cannot have divine love with the four-armed God but you can surely have it with the two armed one.
- The world today is in need of such a mother who is the embodiment of affection, peace and possesses Divine beauty.
- All aim of any spiritual practice will only be these two, either 'Siddhi' or 'Shuddhi'.
- My country and my beautiful earth don't need the 'Siddhas', but surely need the 'Shuddhas' or the divinely pure.
- 'Vishuddha' or extraordinarily pure is the person who is pure from within as well as without.
- The one who has the predominance of Vivek in his life, worship this great personality with all your mind, words and deeds.
- To sit under the auspices of the 'Buddha-Purusha' is as good as worshipping all the five Devas.
- The one who in no way obstructs anyone, in my opinion he alone is a 'Sadhak' or a spiritual aspirant.
- A 'Bhajanandi-Sadhak' will take any decision in life only and only according to his Bhajan.
- Tears are the wealth of the 'Sadhakas'.
- The one who improvises the Sutras depending on the need of the times and place is the Guru.
- Guru does not indulge in any sort of a play. He never deceives or cheats anyone.
- Whatever the Guru decides, the disciple should never attempt to look at any other alternative or excuse.
- Be a householder during the day and a Sannyasin at night.
- There is no need to go on building temples, instead just make your home a temple.
- Liberation or Mukti is not dependent on a particular place, instead it depends on your state.
- Any appreciation or a higher level attained by a person in the society makes him deaf.

The ones who do not harbour any doubts and their 'Buddhi' has Vivek; they qualify for the 'Devi-Pada'



Baap! Let us start from where we had left yesterday. I had made a submission that there are certain lines which have been repeated in the Manas with a slight variation so that the 'Punaraukti-Dosha' doesn't apply. We discussed yesterday that in certain things repetition is necessary. Like in 'Harinaam', 'Bhagwat-Stuti', like this nine days Katha that I recite, etc. They are all auspicious and they create sacredness! Still, 'Tulsi' says that he is not a poet still, if there is any repetition, it shall not be poetically correct. 'But I repeat, I am not a poet'.

Kabi na hohun nahi chattur kahaavaun|
Matti anuroopa Rama guna gaavahun||

'I am not a poet nor am I a 'Gyani' and neither am I clever'. Then who are you? I am a singer of the glories of Lord Rama. A singer has to repeat the lines, words, etc to make a point. This repetition done by the poet firms up the point being made in the hearts of the listeners. That is why, here the repetition is necessary. 'Tulsiji' says that I am an ordinary singer. I am not a poet. I am an editor or a publisher. I have just published the 'Ramcharitmanas'. But, at one point you have said that you are not a poet and at another you say that you are! Why this ambiguity? Sometimes, even if the person is not fully qualified, he/she gets some recognition. We see these days that so many awards are being given all over but are all the recipients deserving candidates? In these cases, relations or contacts play an important part in the selection process. Degrees are sold on the basis of relationship, whatever be the criteria. Am I right? Someone asked Swami 'Sharananandaji Maharaj', 'Maharajji! What is a meaningful relationship'? Swamiji said that the relation you have with your relatives is not what is meaningful. If you maintain good relations with everyone then it is a meaningful relation. Our 'Bhagat Babu' says that all the birds look after their eggs and egg lings in their own nests.

Pota sau pottatanna palley pankhidda,
Bachddan beejanna ko'k aj sevey kaagdda|

Meaningful relationship, Swamiji replied just in this much. I am expounding on it. People maintain good relations with their own, at times maybe out of compulsion one has to maintain the relation. Relation with one and all is the only meaningful relation! These are the words of a saint and I am in total agreement with him. Swamiji does not need my agreement of affirmation. I agree for my own sake. If you think a little and try to experience a little, you too will agree. Only our own should be happy was never the 'Sutra' of Bharat, 'Sarvey bhavantu sukhinaha'. Should only our own be healthy? 'Sarvey bhavantu niraamayaha'. Only I should live for a hundred years and the rest only fifty? 'Nako!' 'Sarvey bhadraanni pashyantu'. Swamiji, says three things. My dear youngsters, please keep this in mind! At some point in your life, it shall be useful! I promise you on behalf of Swamiji! It will be very helpful, no doubt! I should have good relations with you, even with the poor, the wealthy, the 'Naagar', the lout, the Pandit, the 'Paramanandi', the Sanyasi, the householder, the Brahmachari, with the trees, the streams, with the sky, with the flowers, the earth, large rivers, with the countrymen as well as foreigners. With each and every one! Have you ever thought about it, I have mentioned it many a times, in case you have forgotten then I am reminding you once again! In the 'Ramcharitmanas' there is a one-word mantra, 'Saba'.

Saba nara karahin paraspar preeti|

'Saba'; wherever you see, you will find 'Saba', 'Saba', 'Saba'! In the 'Bhagwad-Gita' the one-word mantra is 'Sama'. 'Samaha sarveshu bhooteshu'! You will find extensive usage of 'Sama'. 'Ninda-Stuti'- 'Sama'; 'Sheetoshna'-

'Sama'; 'Sukha-Dukha'- 'Sama'; a piece of iron or a piece of gold, 'Sama'. The singer of the Gita has the right to talk about equanimity because from Him the 'Kauravas' and the 'Pandavas' are both at a certain distance because, He has parked the 'Rath' right in the middle. In the Upanishads, the one-word 'Maha-Mantra' is 'Satt'. The Upanishads are always talking about 'Satt'. 'Ekam sadd', 'Asattoma saddgamaya'. My dear youngsters, just choose one word. The one who has got hold of the seed has got the entire tree in the hand because you cannot catch the entire tree! If you catch the 'Satt' then you have caught the Upanishad. If you catch 'Sama' then you have got the Gita in your grasp and if you have got 'Saba' then the entire 'Ramcharitmanas' is in your hand. Swamiji says that the meaningful relationship is that which is with everyone! Where there is no difference between your or mine. Second, to maintain a relation with your soul or the 'Atman' is a meaningful relationship. With your own soul! 'Nija swaropaaanusandhaan'; the Vedanta says or Acharya Shankar keeps on stressing on this point again and again. The meaningful relationship is that which is with one and all and no one is an alien. Second, the one which is connected with the soul is a meaningful relation. The third is the one who is always connected with the name of the 'Ishta' is a meaningful or a 'Saarthak-Sambandha'. 'Hey Ma! Hey Ma! Hey Ma! Hey Hari!' the relation with your 'Ishta'.

Then Swamiji was asked that what is a meaningful contemplation? This will be considered a difficult question but Swamiji in his inimitable style, makes it easy. I too with the blessings of Swamiji will try to make it as simple as possible. Swamiji says that the 'Tattva-Chintan' is the meaningful thinking. Second, 'Hari-Chintan' or 'Prabhu-Smarana' is meaningful. Swamiji classifies that the 'Tattva-Chintan' is for the Gyani's, whereas the 'Hari Chintan' is for the 'Premis'. He says that they are not two but for the ease of understanding, it has been explained, thus. The 'Saarthak-Chintan' is only of the 'Tattva' and my 'Narsih' is also in its favour.

Jjyan laggi aatma tattva cheenyoo nahi,
Ttyan laggi sadhana sarva jhoothi|

He was immersed in the 'Hari-Chintan' all the time! He talks about it extensively. A third question

was put to Swamiji by another devotee that what is a 'Saarthak-Pravritti'? To which Swamiji replies, that which is not harmful to anyone in any way is in my opinion a meaningful predisposition. Whatever is detrimental to anyone in anyway cannot be called meaningful at all. Unfortunately, many 'Peethas' have just done this! It was meant to be a very meaningful or beneficial activity but the net result was harming a number of people! Otherwise, why would the 'Bali-Pratha' become prevalent?

Today, someone has written to me, 'Bapu! When you say it, it seems very acceptable and correct. But during the 'Bali' what is being chopped off is not the Divine Mother. We do it not as an offering to her but to her mount, the Lion, it is meant for him.' This is just an argument or an excuse. I pray that the entire world should be free of any form of violence. This violence shall not be eradicated just like that. Like, you cannot cut the darkness with a sword. To remove darkness, you might pick up millions of swords, knives, tridents, chakras, maces etc. How many weapons does the Divine Mother have in her hands? So, this argument of offering it to the Lion might seem plausible for some and for a moment I shall even accept it. If it be so then let the Lion eat it! Just think, it will take some time. I can understand what all is going on and I don't want to uproot anything but I have a very strong feeling that the existence or the Ultimate Reality wants the total eradication of violence from the face of the earth. Especially, when violence is perpetrated in the name of religion then it becomes very difficult to eradicate it. Please remember this that every Rishi is a teacher.

So, 'Tulsi' says that he is not a 'Kavi' then again, he uses the word 'Kavi' and clarifies –

Sambhu prasad sumati hiya Hulasi|
Ramcharitmanas kabi Tulsi||

'Sambhu prasad', this is the grace of Lord Shankar. I experienced a sense of great joy within and by the grace of Lord Shiva I am known to be a 'Kavi'. But I am a singer that is why repetition is allowed. When by Lord Shiva's grace he is designated as a 'Kavi' then he becomes careful of repetition. That is why, he says –

Ubhaya beech Siya sohahi kaisi|
Brahma Jeeva bich maya jaisi||

There, the word 'Siya' is used. Though, 'Siya' and 'Shree' basically are one. The line which we have chosen is the same but instead of 'Siya', 'Shree' is used and he writes –

Ubhaya beech Shree sohahi kaisi|

Brahma Jeeva bich Maya jaisi||

So, yesterday we had started from here that in a few lines we see some repetition being done. When we see it purely from the angle of poetry then 'Tulsiji' shies away by just tweaking a few words here and there and thus avoiding being repetitive. He says that this text is meant to be sung or recited. 'Gaavat santata Sambhu Bhawani', 'Gaavat Veda shastra ashta dasa'. The Vedas and the scriptures are reciting it. Here, the repetition is done in a very pure manner.

So, Baap! When 'Tulsiji' is not in the poetic frame of mind, he repeats them. But when he is in the poetic mood then he incorporates a slight change so that it doesn't seem to be a repetition. Therefore, the line which we have chosen as the basis of 'Manas-Sri Devi', you will find two lines with a tweak. So, Baap! The 'Tripursundari' is the third 'Maha-Vidhya' amongst the ten 'Maha-Vidhyas'. I see her in Mata 'Sunaina', the consort of Maharaja Janaka. 'Tulsiji' has used the word 'Devi' thrice for her. If someone has something good to say about you don't get bloated! First try and see that who is the person saying it? If someone says that you are a great scholar then just examine who is saying it! A stupid fool can also say it in jest to make fun! If someone says that you are very handsome then don't smile in acceptance, see who is saying it. They might be joking, who knows? So, Baap! Please be careful about the tenor of the comment being made. Someone might just call you handsome for the sake of saying it, without actually meaning it. Big people are very jocular!

Mazaak zindagi mein ho, yeh toh koi baat hai,
Per mazaak zindagi sey ho yeh dil ko napasand hai|
-Majboor Sahib.

There must be some fun in life, in other words in life we should be very light hearted. The dharma should not make us very serious. I can call anyone on the stage. The so called 'Dharmic' might not like what I do. But they are unable to say anything!

So, one thing is that if someone tells you that you are very good, fine! Just try and examine for yourself whether what is being said, is it factually correct? If not then make serious efforts to become one! Also see whether the person saying it means it or is saying it in jest! So, 'Majboor Sahib' says that there should be some facetiousness in life but one should not play a prank which becomes a threat to someone's life, this is unacceptable.

Therefore, when 'Sunainaji' is being addressed as Devi, she undoubtedly is one! Because, she is the consort of Maharaja Janaka. Wife of 'Videharaj' and mother of Ma 'Kishori'! Whatever be the case, after all she is the mother and her name too supports her personality. 'Sunaina' means one having beautiful eyes. Not only are her eyes beautiful, her vision is beautiful, her way of looking at things is very beautiful and her darshan is beautiful, too! If she is addressed as 'Devi' it is apt. But we will try to examine that who is the Devi? If we call Ma 'Tripursundari' a Devi then it is absolutely correct. In the Tantras Ma 'Tripursundari' forms an integral part of worship. All the Shakta's or the worshippers of Shakti devote their attention to her though, her ritualistic worship is quite tough! So, 'Sunainaji' has been called a Devi. Who says so?

Debi tajjiya sansau asa jaani|

Bhanjab Dhanush Rama sunu rani||

When Mata 'Sunaina' became a bit apprehensive whether Sri Rama will be able to break the bow, seeing His tenderness and young age. She began comparing the toughness of the 'Pinaka' with the tenderness of Sri Rama! How will He break it? Then the 'Sayaan Sakhi' who is a very important and a hidden character of the Manas says these words. In the Manas there are two hidden or concealed characters who have not been openly defined. One is the 'Tapas' and the other is 'Tapasi'! The Tapas is –

Tehi avasara ek tapas aava|

Tej punja laghu bayas suhaava||

The tapas finds a mention and just withers away, it is very mysterious! In the same way, there is this anonymous maiden in the 'Ramcharitmanas' who is the 'Sayaan Sakhi'. 'Tulsiji' says –

Sanga sakhi saba subhag sayaan|

Gaavahin geet Manohar baani||

Ek sakhi Siya sangu beehaai|

Gayei rahi dekhan phulwaai||

She is a very mysterious character of Mithila, the 'Sayaan Sakhi'. She leads Ma Janaki saying that let us go in the garden so that I can show you Rama, the 'Amba-Stuti' can wait! She is a 'Tapasi' or the 'Sayaan Sakhi' who performs the role of the Sadguru. 'Siyaju' follows her wherever she takes her, ultimately leading her to Sri Rama. After seeing the Lord when Ma Janaki is totally immersed within then she tries to pull her away and says that come, lets go, we shall come back tomorrow! She is playing the role of the Sadguru. When everyone assembles in the arena for the final 'Bow' act, Mata 'Sunaina' got a bit apprehensive that how will this tough bow of Lord Shiva be broken? Then, this 'Sayaan Sakhi' comes to her to assuage her and asks her not to worry!

What I am trying to arrive at is that this is also a definition of 'Tripursundari'. When I am trying to equate Mata 'Sunaina' with her then I have a few details about the same by my Guru's grace! Say, for a moment Mata 'Sunaina' might have become apprehensive then this 'Sayaan Sakhi' arrives at the very moment as though to reassure her that 'Bhanjab Rama Dhanush sunu'! Hey Devi, you are a 'Devi' and possess all the qualities of the Devi. So, 'Sunainaji' is Mata 'Tripursundari', the third 'Maha-Vidhya'. This 'Maha-Vidhya' surely is a wonderful expression. It is no ordinary Vidhya. The eyes of her devotee should also be pure only then this Vidhya can be attained! Instead of 'Upasana' even by mistake the 'Vasana' should not enter! Such a pure and sacred Vidhya should not become the so-called black magic or impure. In the Shakti Upasana, one has to be very careful, Sahib!

The very straight forward and simple meaning my dear youngsters is that our eyes, our viewpoint or the vision will become beautiful only when we do not doubt anyone or there is no suspicion in our minds even if it might be a reality, even then! Once this virus of suspicion enters one's mind, the Gita has given a final verdict about it saying, 'Sanshayatma vinashyati'. The ultimate result of a suspicious mind is total destruction! We see it in Mata Sati 'Paramba', when she doubted that Rama is not Brahman, this doubt ultimately led her to the 'Daksha-Yagna' ending in 'Vinashyati'. In her next birth, as the daughter of the Himalaya, 'Shailputri' or Parvati, she returns.

When the 'Sanskrit-Satra' of 'Devi-Vimarsha' was going on, I had declared this subject that during the 'Vindhyavasini' Katha, I shall be taking 'Manas-Sri Devi'. At that time, I had clarified that here Sri Devi is Ma 'Vindhyavasini', 'Paramba Janaki', 'Paramba Radheyju', whatever you may like to call her. The second 'Devi' was spoken by –

Kaushallya kaha dheer dhari sunahu debi Mithilesi|

Ko bibeknidhi Vallabhahi tumhahi sakai upadesi||

The mind that never doubts is fit for the 'Devi-pada'. The Buddhi which never gives up Vivek is suitable to be addressed as Devi. Devi 'Kaushallyaji' tells her to be patient at 'Chitrakut' when 'Sunainaji' just burst out crying while talking about Maharaja Dashrath's passing away and the entire atmosphere had become very sorrowful. It was night time when Mata 'Kaushallya' and Mata 'Sunaina' meet. When she could not control her emotions and began to weep then Mata 'Kaushallya' tells her to gather her emotions and maintain composure. What can we tell you? Hey Devi, 'Mithilesh' your husband is 'Vivek-Nidhi'. Your 'Vallabh' or your husband Maharaja Janaka is the storehouse of Vivek and you are his beloved wife, who are we to educate you? You are 'Devi'! In another line she says –

Debi parantu Bharat Raghubara ki|

Preeti prateeti jaai nahi taraki||

Once again, she is addressed as Devi and Mata 'Kaushallya' says that the 'Preeti' and 'Prateeti', i.e., the divine love and its conviction or ascertainment between Bharat and Rama is beyond measure or compare. I think that it is great sutra! We cannot measure the divine love and its ascertainment cannot be measured by our intellect. The 'Preeti' and 'Prateeti' cannot be explained.

So, Baap! Yesterday, I had hinted that the internal beauty of Ma 'Tripursundari' is the Buddhi-Vivek. 'Sunainaji' is the consort of 'Viveknidhi' Maharaja Janaka. The third criteria is that your mind or intellect should not have any arguments or contentions about the divine love and conviction of Bharat and Rama. The trust cannot be fragmented by our arguments or contentions. So, by using Devi three times for Mata 'Sunaina', 'Tulsiji' has indicated towards the mind and intellect. That is why, the beauty of the

mind and the intellect is an absolute necessity in the worship of Ma 'Tripursundari' and I was able to discuss it with you all by the grace of my Guru.

Come, let us just try to touch the 'Shiva-Charitra' a bit and proceed towards the 'Rama-Janma' Katha. 'Goswamiji' has created four Ghats in the 'Ramcharitmanas'. The first is the 'Gyan-Ghat' at Kailash where Lord Shiva is narrating the Katha to Ma Bhawani. The second is the 'Karma-Ghat' at 'Teertharaj-Prayag', where Sri 'Yagyavalkaji' Maharaj is narrating the Katha to Sri 'Bharadwaji'. The third is the 'Upasana-Ghat' where Baba 'Kaagbhushundiji' is narrating the Katha to Sri Garuda. Finally, the fourth ghat is of 'Deenta' or 'Sharanaagati' where 'Kali Paavan Avatar Pujyapada Goswamiji' is narrating to his own mind or to the saints assembled there. Beginning the Katha from his Ghat of total unconditional surrender 'Goswamiji' takes us to the 'Karma-Ghat'.

Once upon a time the 'Kumbha-Mela' concluded and after completing the 'Kalpa-Vaas' all the great sages assembled there began to leave one by one taking leave of Sri 'Bharadwaji'. When Muni 'Yagyavalkaji' Maharaj asks to leave, 'Bharadwaji' requests him to stay on to help clarify certain doubts as the learned sage had gained an insight of the scriptures. 'Maharaj! The Rama consciousness which is spoken at length by the Upanishads, the 'Ramnaam' which is being continuously repeated by the Eternal Lord Shiva, the Rama who is the son of Maharaja Dashrath, is He the same or it is different? What is the 'Paramatma-Tattva' Rama?' 'Yagyavalkaji' smiled! He understood that the great sage is an astute devotee of Lord Rama. By asking me a question like an ignorant person, he wants to hear the Rama-Katha from me. If I get a keen listener like you, I will surely narrate the Rama-Katha. The Shiva-Katha is the entrance into the Rama-Katha. The question was about the Rama-Katha but the narration began with the Shiva-Katha. What a great 'Setubandha' it is! Just see the unity being established here!

So, Sri 'Yagyavalkaji' Maharaj began by narrating the 'Shiva-Charitra'. Once, Lord Shiva and Mata Sati went to 'Kumbhaja' ashram to hear the Katha from him. They were returning and on seeing the Lord's 'Nara-Leela', Sati had this doubt that how can He be the Brahman? She goes to test the Almighty and

fails miserably. Because she took the form of Mata Sita, Lord Shiva withdrew himself from His conjugal relation with her. For eighty-seven thousand years, Sati was all alone as the Lord was immersed in Samadhi. She felt miserable. Finally, Lord Shiva came out of His Samadhi and seeing the Lord of the universe awake, Sati goes to Him reverentially. The Lord started narrating 'Rasaprada' Katha to her. At that time Daksha 'Prajapati' organised a great Yagna. After going there forcefully and seeing the insult of Lord Shiva, she immolates herself in the sacred Yagna fire. In her next birth, she is born as 'Shailaja' to 'Shailaraj' Himalaya or as Parvati, the daughter of the 'Parvat'. The dry Buddhi got burnt in the sacred fire and in its place pure faith incarnated. She performed severe penance for Lord Shiva. Lord Shiva comes along with a large marriage party as His retinue and marries her. In time, Lord 'Kartikeya' the symbol of valour was born as their son. Once, the Lord was seated at Kailash in a very pleasant mood. Seeing an opportunity, Mata Parvati goes up to Him and the Lord welcomes her respectfully and lovingly. He seated her on His left. Mata Parvati says that Lord, I am very anxious to know what is the Rama consciousness? My Lord, please be gracious upon me and narrate the Rama-Katha, thereby eradicating the persistent doubt plaguing my mind. Lord Shiva was verily pleased! He thanked her and said –

Dhanya dhanya Giriraj Kumari|
Tumha samaan nahi kou upkaari||
Poochhehu Raghu Pati katha prassanga|
Sakal Lok jaga paavani Ganga||

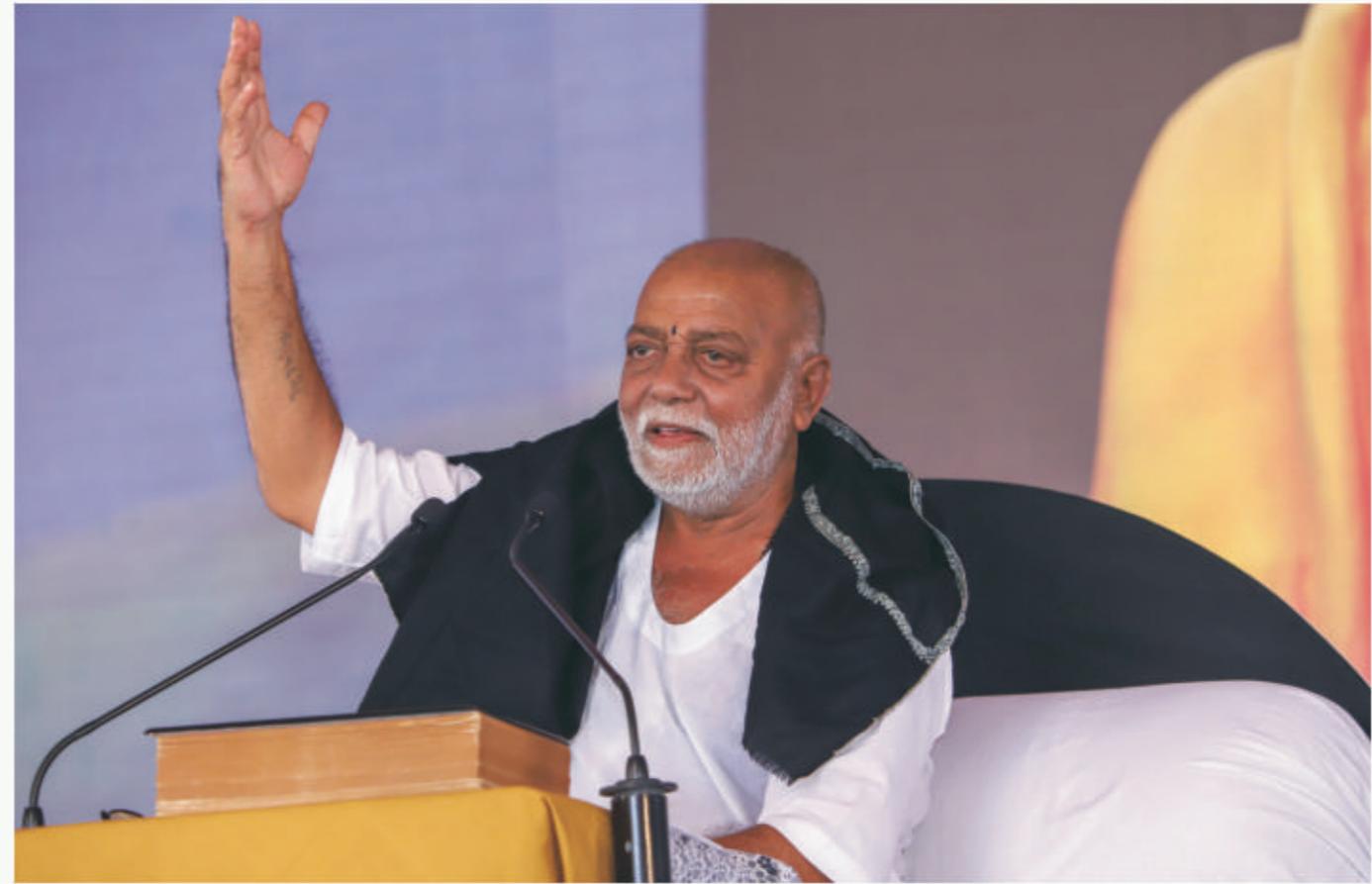
Hey Bhawani! You are blessed and I am indeed thankful. Lord Shankar was very happy. He described the formless Almighty to her. Then He narrates five reasons why the formless assumes a form and takes an Avatar in the 'Ramcharitmanas'. Explaining the fifth reason, He says that by the curse of the Brahmins, 'Raja Pratapbhanu' becomes 'Ravana'. His brother 'Arimardana' becomes 'Kumbhakarana' and 'Dharmaruchi' becomes 'Vibheeshana'. The three brothers perform severe penance and attain great boons. Mis utilising his powers, 'Ravana' annihilates the world. Mother Earth became restless. She takes the form of a cow and goes weeping to the Rishi-Munis that please save me! They expressed their helplessness because of the cruelty being perpetrated by 'Ravana'.

They go to seek the help of the Devas who too express their inability because they were all scared of 'Ravana' and their virtues were on the verge of drying up. All of them proceed to seek the help of Lord Brahma and narrate their sorrows to Him. Lord Brahma says that let us all pray collectively to the Almighty, only He can save us! Following Lord Brahma, all the Devas, all the sages and ascetics along with Mother Earth pray to the Almighty. A celestial voice reassures them and asks them to be patient. Though, no reasons apply to me to incarnation but still, for a few reasons as stated I shall take an Avatar, destroy the demonic forces and recreate or reinvigorate the world. Hearing this, all of them were relieved.

'Goswamiji' is now taking us all to 'Ramdhaam-Ayodhya'. The reign of 'Raghuvansha' is established there. The present Emperor seated on the throne is supposed to be the embodiment of the Vedas. Maharaja Dashrath is 'Dharma-Dhurandhara', 'Gunanidhi' and 'Gyani'. He is also a Bhakta. 'Kaushallya' etc, are his queens. Their lives are very pure and pious. The queens respect the King and he showers them with love. Together they all do the Hari-

Bhajan and were leading a pleasant life. I keep on repeating this time and again for the benefit of the youth that this is a tiny formula for having a happy married life wherein Rama feels like taking an Avatar. Two sutras for each of them and third one for them jointly. It is 'Tri-Sutri' formula for a blessed married life for inviting Rama to incarnate. The man should love his wife because women seek love. Love her and she will be totally devoted towards you. Man is a bit egoistic so he seeks respect. Respect him to pamper his ego! Then together, do Hari-Bhajan and as a result you will be blessed with son like Rama.

Maharaja Dashrath and his queens were having a 'Divya-Dampattya', but once the King felt disturbed that he has no heir. I am getting old now. Will 'Raghuvansha' have no heir? Will the dynasty end with me? Whom should I express my anguish? The king left to see his preceptor. He offered his pains and joy at the Lotus Feet of his Guru. He asks, 'Maharaj! Am I destined not to have any children?' Guru 'Vashishtha' says that 'Rajan! Not one, you will be blessed with four sons. The 'Putrakaameshthi' Yagna was performed under the aegis of Rishi 'Shringi'. The ablutions were



offered with devotion. 'Yagna-Purusha' appeared holding the urn containing the Prasad and handed it over to Guru 'Vashishtha' asking him to give it to the king to distribute it suitably amongst his queens. Maharaja called the queens and half of the prasad he gave to Mata 'Kaushallya'. The remaining one fourth was given to Mata 'Kaykaye' and the balance one fourth was further divided into two and through Mata 'Kaushallya' and 'Kaykaye', it was given to Mata 'Sumitra'. On consuming the Prasad, all the three queens showed signs of pregnancy.

The almanac became favourable, 'Joga, Lagan, Graha, Baar and Tithi'! The entire creation was immersed in joy. The advent of Hari was just round the corner! 'Treta-Yuga', the moth of 'Chaitra', the new 'Samvatsara', the days of Navaratri and Navami 'Tithi'. Mid noon, neither very cold nor very hot! Mild, fragrant cool breeze was blowing. The rivers were filled with 'Amrit'. The earth started giving out precious jewels. The moment of the Divine incarnation! The Devas in Swarga, the Brahmins on the earth, and the 'Naag-Devas' of the nether worlds began the veneration of the Lord in the womb! As the clock struck twelve, the 'Param-Tattva, Paramatma, Para-Brahman, Bhagwan, Eeshwar', call Him whatever you feel like, that Divine consciousness appeared as an effulgent source of Divine Light in the quarters of Mata 'Kaushallya'. 'Goswamiji' couldn't resist and these words just burst out –

Bhaye pragat kripala deendayala
Kaushallya hitakaari|
Harshit mahatari muni mann haari
adbhut roopa bichaari||

The benevolent Lord appeared. Mata 'Kaushallya' was at a loss of words for the veneration! She had the Darshan of the amazing form of the Lord. She instantly had a spurt of 'Gyan'. The Lord smiled. I have heard from the saints that she turns her face

away! The Lord says that I have come to you and you are turning away from me? The mother says, you have come, welcome! You had promised that you will come as my son in a human form but you have come as Narayana. You have not come as my son, instead as the father of the creation. A human has two hands, you have four! The Lord removed two. Now, I am human? She said yes but still you are not a son! Become smaller just like a new born baby and a new born doesn't talk but cries, so please cry! The Lord said that what misery has befallen on me that I should cry? She said, not on you but it has befallen on your creation. Cry and experience our pain for once! On hearing these love filled words, the Almighty became a new born baby in Mata 'Kaushallya's' lap and began wailing like you and me!

The Lord Rama is crying in the lap of His mother. Hearing the wail of the new born, the other queens and the attendants came running. Seeing the Divine baby in the lap of Mata 'Kaushallya', they were dumb struck! A few of them ran to court to congratulate the king. 'Maharaj! Badhai Ho! Badhai Ho! Mata 'Kaushallya' has given birth to a son. Maharaja Dashrath hears the news and experienced 'Brahmananda'. Just hearing His name gives purity and blessedness has come to me? Who will agree? Is it a 'Brham' or 'Brahman'? He wanted to ascertain and calls 'Gurdeva Vashishtha'. Only the Guru can unravel this mystery what is it! Guru arrives accompanied by hordes of Brahmins and confirms that He is indeed the Brahman. Maharaja was immersed in 'Paramananda'. The entire universe reverberated with the congratulatory greetings of the Lord's Avatar. We are reciting the Rama-Katha seated in the lap of Ma 'Vindhya Vasini' and from here, I extend my heartiest greetings of 'Ramjanma' to you all! 'Badhai Ho! Badhai Ho! Badhai Ho!'



'Maun' also has a 'Shree'

Baap! We are discussing the Sattvic and the 'Tattvic' elements of 'Manas – Sri Devi'. Let us do some more Darshan of the Sattvic and the 'Tattvic' Swaroopa of the Divine Mother. I was saying the other day that we have many dictionaries. What to talk about Sanskrit? Each language has their own dictionaries. In Gujarat when it was ruled by various Princely states then there used to be a state 'Gondal' near Rajkot, which was then ruled by a very just King. He was a great student of literature. He got a dictionary compiled for Gujarati called the 'Bhagwadgomandal'. It was done by Raja 'Bhagwat Singh'. In this particular dictionary, there are many meanings of the word 'Shree'. I had indicated yesterday that we use 'Shree' out of respect for women when we say 'Srimati'. We even use it for men when we say 'Sriman'. On this premise the 'Bhagwadgomandal' went ahead to say that 'Shree' is both, feminine as well as masculine. For an awakened one, 'Na cha lingam na cha vayam'. The one who has attained an exalted state of being, for such an individual the difference of gender does not exist.

'Jagadguru Adi Shankaracharya' is the incarnation of Lord Shankar. He declared, 'Na mey jaatibhedaha'. I see no difference between caste and creed! 'Na mey mrityushanka na mey jaatibhedaha'. No differentiation between men or women. There is no feminine caste and no masculine caste. Once this difference disappears then Shankar says, 'Pita naiva mey naiva mata na janma', 'Na bandhurna mitram Gururnaiva shishyam'. This only Shankar can say. Neither am I a Guru nor am I a disciple! This declaration only 'Bharat' can do! No other country can muster so much courage to make such a proclamation. After becoming the Guru of the entire world, He says that I am not a Guru! The entire mankind in spite of this negation prostrates at His Lotus Feet. Yet, He denies being a Guru and neither am I a disciple. I am again reminded of that famous 'Sher' of our 'Majboor Sahib' –

Na koi guru, na koi chela|
Mellay mein akela aur akellay mein mela|

Who is that Buddha-Purusha who in spite of being in the midst of a crowd still remains aloof? Who is that Buddha-Purusha who even though being in solitude, carries the world in his heart? He continuously is immersed in Hari-Simran! For the Almighty, there can be no differentiation, whatsoever! Because of the worldly view, He at times assumes a male form and at another stage takes on a feminine form. I have made this submission earlier that in the same 'Brahman-Leela', the Almighty has assumed one form as Rama and another as Sita. Therefore, the word 'Shree' is applicable to both.

In the 'Shabda-Kosha' we find so many definitions or meanings of 'Shree' as masculine as well as feminine. One meaning of 'Shree' is that it is one of the Ragas in the 'Sapta-Sur'! In the classical music, there is a Raga called 'Shree'. It is supposed to be very difficult to sing! Now if I just turn the word Raga a bit then if 'Shree' is masculine then it is Raga. Men are generally libertine and to some extent they are 'Bhogi' or devoted to enjoyment. 'Ragi' in this sense! If I take 'Shree' as feminine then instead of Raga it becomes 'Anuraga' or affection, not attachment or 'Aasakti' but Bhakti. The entire complexion changes. If we see the feminine meaning of 'Shree' then it means progress or population. Like by continuous practice or 'Riyaz' you start singing or playing well! You start enjoying your own performance. Populace or progress or growth is called 'Shree'. One meaning of 'Shree' is well known and i.e., prosperity, fame or popularity, glory or splendour (Jahojalali). The feminine meaning of 'Shree' is also Lotus or Kamal. The Lotus flower is also called 'Shree'. 'Shree' means 'Saroj' or born in the lakes! The other similar meanings of 'Shree' are grace or charm, glamour, majesty, a genius, or perfection. There is a radiance or an aura all around! We see that behind our Gods and Goddesses a halo is shown, this is the 'Shree'.

Our eyesight, our viewpoint, our attitude will only be beautiful if we don't doubt anyone. Even if the other person is not worthy, still. The 'Gita' says that once this virus of doubt or suspicion enters the mind, 'Sanshyatma vinashyati'; this is the final judgement. The doubting mind leads to destruction. The one who does not harbour any suspicion or doubt is worthy of the 'Devi-pada'. The one who's Buddhi is always guided by Vivek is worthy of being the Devi.

Have you noticed the energy in young children? They are endowed with 'Shree'. Man can perform 'Tapasya' and become 'Shreevaan' or radiant. The little child has not performed any 'Tapasya' but the innocence is their 'Shree'. Transparency or through and through (Aar-Paar). On seeing the sattvic splendour, your eyes will well up! Allow me to say that 'Yoga' has its own 'Shree', the sadhana has its own 'Shree', 'Tapasya' has its own 'Shree' and the great 'Anushthanas' or religious practice have their own 'Shree'. In my opinion, the greatest of all 'Shree' is of Bhajan! 'Bhajan' is far above the realm of the Gunna's. It is neither 'Rajoguni' nor 'Tamoguni' and neither 'Satoguni'. The 'Shree' that is far beyond the realm of these three is Bhajan.

This 'Vindhyachal' obeyed the command of his Guru in such a way that he is in a reclining position till this day. What do the words of the Guru do? They pierce our being! He was pierced with the words of his Guru 'Kumbhaj' in such a manner that his name became 'Vindhyachal'. Our doctor Sahib has written and given it to me that Bapu, according to the 'Gurumukhi' meaning it seems that this great mountain was pierced by the words of his preceptor in such a way that his name became 'Vindhyachal'. A saint from Gujarat wrote –

Baann toh laagey rey jeyna pandalla bindhanna rey,
Jenney jenney laagya santo shabdon baann|

There is a 'Shree' of the words, similarly the Maun too has its 'Shree'! When a person is sitting in Maun, he definitely has a unique splendour, Sahib! Amidst the Maun if the person is smiling then please understand that he/she has attained something. Please remember these five things my dear youngster! One, when you get time, keep Maun. Second, always keep smiling. Third, carry the Manas with you always. Fourth, remember Maruti all the time and fifth, remember 'Morari Bapu', Yaar! This is my 'Panch 'M' Karamrit'!

Please remember one thing, I try and define a Brahmin according to today's times as 'Vipra' or a 'Dwija', one who revels in Brahman! This is my understanding of Brahmin. Our two Shastris perform all our Yagnas, whether 'Puranic' or Vedic which we do without any desire or wish attached to it. I ask them that this time which Deva-Yagna should we perform? They say that why are you asking us, Bapu, you tell us what to do! I say that the word of a Brahmin is enough! I

believe in it and say that at that moment don't see whether the Brahmin follows any precepts of a Brahmin or not. It is a question of your respect and faith! In our country, if you apply vermilion to a stone, it takes no time for to be revered as Hanuman! It is not the magic of the stone; it is based on our faith. This is the question, today! There can be many meanings of Brahmin but I do not consider it to be a classification of any caste. I am not one for any division of the society.

The cow when her affection wells up then she starts licking her calf. When you see the protruding tongue of 'Mahakali' what does it mean? If you go to her as a child then she is eager to take you in her arms. The red colour denotes love! Please remember, the red protruding tongue of Ma Kali represents her loving affection. A very famous 'Shayar' of Madhya Pradesh 'Rahat Indori' Sahib says –

Merrey janaazey pey likh dena yaaron,
Mohabbat karneywala jaa raha hai|

Taking a cue from this, I went ahead and say that people very commonly use the word 'love', it is not true love. The 'Manas' says –

Param prema pooran dou bhai|
Mann budhi chitt ahamiti bisaraai||

This is 'Prema' or 'Param Prema' or Divine Love! The love of the Sufis, or the 'Bauls', or the nomadic tribes or of the Margi Sadhus. That Love which is synonymous of God or the Divine. Jesus Christ had declared, 'LOVE IS GOD'. The core essence of my 'Ramcharitmanas' is assimilated in just three words, truth, divine love and compassion. We see that when someone wants to express his/her love, they offer a Rose. This is the most common way of expressing love. Some people express it by smiling, others express it through their mannerisms. There are very many different ways of expressing love. Some use pigeons to carry their message. They become the courier service for love letters! I have heard it from the 'Bhagwatkaras' that the very first love letter ever written was sent by 'Rukminiji' to 'Yogeshwar Krishna' at Dwarika. When I read this then I am reminded of 'Vibheeshana' of the Manas. He tells Lord Rama that I have never seen you before but I have heard about you from your emissary Hanuman.

Hey Ma, Hey Bhagwati, Hey Vindhyavasini, now we are in your lap only for a couple of days. Kindly

accept our feelings, Ma! There is a mantra of the Manas, the Lord says, if you do it, it is very good. That is your individual faith. I do not prefer Pooja so much, you may sing my glories in lengthy 'Stotras', fine, it is an effort to purify your words or speech but it doesn't please me so much. If you offer me wealth, you are making use of your wealth, that too is not dear to me. 'Tulsiji' declares it very openly in the Manas –

Raamahi kewal prema piyaara|
Jaani lehu jo jaananihaara||

What is the Katha for? Why to spend so much money? If you count four hours for each of the nine days then it adds up to thirty-six or say forty hours in toto! A little more or a little less! So, for how many hours can one speak? And just for that many hours, so much expenditure? But this expense is worthwhile. Because, if any thought is picked up by the youth of my country and if a Dwarika or a 'Chitrakut' or 'Vindhyachal' or Kashi or 'Awadh' is established intrinsically within their hearts. I have no aim but still if you want to attribute a purpose to it then, for a glorious goal any amount of expense or labour is insignificant. Just go and see the 'Bhandara' for yourself! How many people are merrily having the Prasad! This cannot be done by money; it can only be done by the grace of Ma Vindhyavasini. The combination of Bhajan & 'Bhojan' can only happen through grace. It is humanly impossible! Durga or Ma Annapurna comes and does it! Unfortunately, we can't see her. Who can do it? How is all this possible? That is why, when the Katha concludes, while leaving the 'Vyasa-Peetha', I just hum this line –

Tumhri kripa bhayahu saba kaaju|

Hey Baap! Some hidden hand has accomplished all this. We are incapable in doing anything, Sahib! Each and every sphere is failing to make the world regain its glory but only the 'Bhagwad-Katha' sphere is able to achieve a wee bit! Why do so many youngsters flock to hear the Katha? Satsang is very important and most essential. I never tell a youngster that don't enjoy the world. Keeping the family values of your parents and elders you swing and dance, sing with dignity, earn honestly and be happy! What you need is Vivek. Ultimately, you need Vairagya. If your Vivek is intact yet you are unable to achieve the desired goal then it is a missed opportunity. The fruit of Vivek is 'Vairagya'. After attaining

Vairagya, if the fruit is not juicy i.e., if the Rasa of 'Harinaam' is missing then it is of no use. Why do these young daughters and daughter-in-law's come to listen? Why do these well-educated youngsters come? I was trying to say that one meaning of 'Shree' is the enlightening or awakening words which illumine you!

Jaasu bachana rabikara nikara|

'Vachannu baann veendhi naakhey'. In the same way, the Maun also has a 'Shree'. If a person is sitting in Maun, then this too is illumining, it also spreads light. I humbly request you to practice as much Maun as you can in your Sadhana. When you are out in the world, speak. I would like to say very practically that say you have taken a twenty-four-hour Maun and if the little child of the family comes to you and says, 'Dada! Dada!' and nudges you then please speak to the child. Don't be rigid that since you are in Maun, you will not speak. When you speak and pick up the child, it is the fruit of your Maun in your lap. Please don't be rude! Be practical! Please note that Maun is very powerful! 'Osho' Rajneesh used to say that when the 'Sadhak' or the spiritual aspirant attains a certain height in his/her austerities then the world feels that he/she don't speak, the Maun speaks. Maun speaks, such is the law!

Therefore, 'Shree' has many meanings, population, growth, progress, glory, splendour, etc. 'Shree' means opulence, wealth, 'Jahojalali', Kamal. 'Shree Guru charan saroj raja'. 'Shree' means aura, radiance, divine beauty, fame, greatness, renown, dignity, venerableness and celebrity or popularity. Out of the sixteen 'Kalas' of the Moon, one of them is 'Shree'. Our 'Sawarkundla's Gunwant Bapu' has written and given so I am sharing it as his prasad. In Jainism, out of the number of fifty-six, one 'Digkumari' is called 'Shree'. On the 'Himawat' mountain situated in the 'Jambudweepa', the Devi who comes and resides in the 'Padma-Kunda' is 'Shree'. The Jain scriptures and their ideology declares this. 'Shree' means dharma, 'Artha' and Kama. All these three objects of human pursuit are 'Shree'. 'Shree' means 'Parmeshwara'. It is the word indicating Divinity or Godliness. 'Shree' means Parvati. 'Shree' is the 'Bilva-Patra' that we offer to Lord Shiva. The 'Bel-Tree' is also called 'Shree'. Buddhi is also 'Shree'. Maya too is 'Shree'.

Ubhaya beech Shree sohahi kaisi|

Brahma Jeeva bich maya jaisi||



Another meaning of 'Shree' is political power or the head of the state. The reign is also called 'Shree'. Though, it will be the 'Rajasi-Shree'. Lakshmi Devi, who appeared from the ocean of milk or 'Ksheer-Sagar' is also called 'Shree'. Another meaning of 'Shree' is clove. 'Shree' means the 'Loban' or the Benzoin resin that is used by the Sufis especially in the Dargahs. Like we use 'Guggul', they use 'Loban'. Though, 'Talgajarda' mixes the two and uses it. This is unity or coordination. In my worship of the Agni, I use 'Guggul' as well as 'Loban'. The 'Vyasa-Peetha' is there to unify. At times the 'Raj-Peethas' have worked towards breaking the bond of unity or have tried to create a rift amongst communities! What 'Vyasa-Peetha' has done is something different. So, 'Loban' is also 'Shree' and the 'Vibhuti' is also called 'Shree'. This is absolutely right, 'Vibhuti' is 'Shree'! It is also the name of an herbal medicine used for growth or 'Vridhhi'. By keeping it in the house, it augments growth or prosperity. 'Shree' is also the means. You do the 'Japa' by your Mala, it is your 'Shree'. Any means you may use is 'Shree'. Mata Sita is 'Shree'. 'Ubhaya beech Siya sohahi kaisi'.

Another meaning of 'Shree' is vitality or invigorating. Perkiness! Full of life or energy is 'Shree'. In 'Shree Swayambhu Manvantara's,' Bhrigu' Rishi's wife, 'Khyati' gave birth to a divine child whose name is 'Shree'. She had two sisters named 'Dhata' and 'Vidhata'. From the time of her birth, 'Bhrigu' Rishi had given 'Shree' to Lord Vishnu. Such is the Katha in the Purana. 'Shree' means 'Annima' and the other Siddhis. Perfection is also called 'Shree'. Those who possess eight 'Maha-Siddhis' are also known as 'Shree'. Thus, 'Shree' is both, feminine as well as masculine. That is why we use 'Sriman' and 'Srimati'.

In this way, we are engaged in a sattvic and a 'Tattvic' discussion about Sri Devi and today is the seventh day. Today, is the day of Mata 'Kala-Ratri'. Generally, people interpret it wrongly. In the Manas, 'Kala-Ratri' is mentioned twice. People say, 'It is the 'Kala-Ratri' bhैया, 'Kala-Ratri'! Why don't we take it in a positive sense? It is a name of the Divine Mother. Why do people think negatively about the Divine Mother? Think positive! Change the meaning! In the Manas when 'Kala-Ratri' word is used, you all know –

Kaalratri nisichara kula keril
Tehi Sita per preeti ghaneri||

In the commentary of the Gita Press and the commentaries of other great personalities, if we go by the literal meaning then it is very simple that Sita has come in the form of the 'Kala-Ratri' for the demonic clan. She will devour everyone! She shall blow the death knell for all the demons. You will get this meaning in the commentaries, in general. Particularly, where only the straight forward literal meaning has been considered. Sita has come to Lanka in the form of 'Kala-Ratri'. The demon king is infatuated by her without understanding that she is the 'Kala-Ratri'. Now, to have love and affection for her denotes Bhakti. Where the understanding is 'Hohin bhajan nahin tamas deha'. There itself we come across this line, 'Tehi Sita per preeti ghaneri'. Which means that though she is the 'Kala-Ratri', she is not the destroyer. Because by now the people have understood her nature and have started loving her because she has come to redeem or liberate them. It is the night of salvation, look at the positive aspect! It turned out to be so! If Sita would not have come then when would these demons attain liberation, only Allah knows!

So, Ma Janaki came and she is Bhakti. 'Ravana' knew that though I cannot do Bhakti but if Bhakti can come and bless me? If not in her original form even her shadow is enough for my liberation. Therefore, if one is devoted to Mata Sita, the embodiment of Bhakti then in spite of her being in the form of the 'Kala-Ratri', she becomes the liberator and it is the night of liberation! Why can't we see it in a positive light? I find this aspect to be true! For my life, I find it suitable. The night of liberation. Please pay attention, if you see from the familial viewpoint then out of the nine different forms of the Divine Mother, the ninth form is that of the liberator! As Lord Shiva is 'Nirvana-Roopa', in the same way Mata Parvati also is 'Nirvana-Roopa'. Finally, she assumes her 'Nirvana-Roopa' to liberate us.

I would like to humbly submit to you all that if any would be mother is carrying a girl child in her womb, many people go in for the screening and then abort the baby if it's a girl. This has resulted in very grave consequences. The society should refrain from such acts. When a child comes in the mother's womb and that too a girl then she is the 'Garbha-Roopa-Shree'. We have nine 'Shree' temples in our homes. If you can see them then the darshan of the Divine Mother will become easy for you. You should know this that when

the mother is pregnant with a child in her womb then a ritual is performed which is known as the 'Shree manta'! The samskara of 'Shree manta'. It means that 'Shree' has entered her womb! So, this indicates the 'Shree'! There 'Shree' resides as the 'Garbha-Roopa'. Ultimately, she comes out in the form of the daughter or the girl child. That is her second Swaroopa, 'Balika'. As the girl child she plays in her mother's lap or in the house, this is her 'Balika' Swaroopa. This is the second form. See it in your own family.

First is the 'Garbha-Roopa-Shree'! Second, the 'Balika-Swaroopa-Shree'. The third is the 'Kishori-Shree', when the Balika grows up, she takes the form of 'Kishori'. We call Ma Janaki as 'Kishoriju'! Shree Radhika in the 'Braja-Mandal' is called 'Radheyju'. Just say 'Kishoriji', you don't even need to mention 'Radha', it is understood that you mean Shree Radha! In Mithila, 'Kishori' will mean Mata Sita. This is the third form.

One, 'Shree' is in the womb. Then 'Balika' is 'Shree'. Third, 'Shree' is 'Kishori'. The fourth form of 'Shree' in our homes is 'Tapasvini', who becomes the 'Kumarika' or 'Brahmcharini'. 'Kumari' as in 'Kanya-Kumari'. The Kumari Swaroopa is considered to be that of the 'Brahmcharini'. So, 'Garbha-Roopa', 'Balika-Roopa', 'Kishori-Roopa', 'Kumari-Roopa' which in other words is the 'Brahmcharini' or the 'Tapasvini' form. She is considered to be Parvati. Kumari is used for Parvati.

Paarbati tapa keenha apaara|

In Dharma, she will become 'Srimati'. Then her form is of the 'Srimati'. Then she gains motherhood. That is why we call her 'Jaganmata' or 'Amba' or 'Ambika'. Here, the motherhood comes into play when she gives birth to 'Kartikeya' and Ganesh. She is now Amba. See her in your home first. There is no need to go on making temples, try and make your home a temple first! Wherever necessary, make a temple. The old dilapidated ones should be renovated, it is better than making a new one! I mention it particularly for Gujarat where there are such organisations who spent millions and billions in making just one temple! It is good, there is nothing wrong in building temples but look at our tribal areas where a lot of conversion is taking place. Our simple tribal folks are induced by offering them some sort of temptation and are made to convert into other

religions. If in those backward areas you make small-small temples then the amount spent just on one temple will be sufficient to build hundreds of temples. Who bothers to listen to us? The temples should be made, indeed! They should get a new format! Wherever there is none, build a small one, at least!

She became 'Matru-Roopa'. 'Matru-roopena sansthita'. Now, she becomes the mother of a child. After becoming the mother, the woman attains maturity. After she has given birth to two or three children then her 'Kshama-Murti' form comes forth. She pardons one and all. There are young children at home. The husband has scolded them or done something wrong then she is just not the mother to her children, she gradually starts mothering her husband as well. If she pardons or excuses her husband then in a way she acts as his mother. She pardons her brother-in-law, then she becomes his mother too. Then her motherly form comes forth for the entire family. She becomes the embodiment of pardon! After this, her Bhakti-Roopa is seen. Just see the elderly mothers in your family. At our place, we have this natural progression. When the train is on track then the stations come one after the other as per the schedule. It should be on track and moving! The stations will come automatically. A state of sadhana is attained. 'Avastha'; in particular let me say it that for a devotee there is a state but for Swaroopa, there is no state! The yogis shall understand it better. The Swaroopa is always one for all! There is no big or small in it. The states keep on varying in the sadhana like earlier we used to do so many 'Japa', now we do this many and so on! Earlier we did this 'Anushtana', now we do this! The Swaroopa is a stateless state.

After the 'Kshama-Roopa' she becomes 'Bhakti-Roopa'. If you carefully watch the elderly women at home, whenever you serve them food, they will quietly have it and smile! She will take the little ones at home in her lap and while continuously chanting the 'Harinaam', she will cuddle them. This is her 'Bhakti-Roopa'. Ultimately, she assumes the 'Nirvana-Roopa-Shree'. Like Lord Shankar is 'Nirvana-Roopa' then as the 'Ardhanarishwar' even 'Shivaa' becomes 'Nirvana-Swaroopa'. Therefore, this progression and gradual transformation is noticeable in the 'Matru-Roopa' mothers in general. So, let us

understand the positive form of Ma 'Kala-Ratri'. If Sita would not have come, Lanka would not have been liberated. Because, she comes as the liberator, even the demons loved her. We should interpret this line in this way! Today is the day of Ma 'Kala-Ratri'.

Now, in between let me take up a few of your questions. 'Bapu, the intellect wants wealth whereas the mind seeks Shanti. Are both the things possible at the same time?' I think that you are ill informed about the fact that the intellect wants wealth. Who is this 'Quasid' or the 'Paigambar' who has carried this information? The Buddhi does not want wealth. You have converted the Dharma of the Buddhi! The Buddhi wants Vivek. Who says that Buddhi wants wealth? For a moment let us go by your statement that the Buddhi wants wealth! After you have attained the wealth and you are attacked by a gang of dacoits who force you to part with it or else, they will kill you! At that time what will the Buddhi say? Will it say, go ahead and kill me? No! She will beg for her life! Here life becomes more precious than wealth. Therefore, the Buddhi wants Vivek. It does not want wealth. I am reminded of that Ghazal which says –

Mein naseeb hun kisi aur ka,
mujhey maangata koi aur hai|
Mein kareeb hun kisi aur kay,
mujhey jaanta koi aur hai|

It is beautiful Ghazal. Buddhi wants wealth is a false allegation! Buddhi seeks Vivek! The mind seeks Shanti, is correct. Your second question, 'Is Hindi the mother of the English language?' Well, I don't know but yes, undoubtedly, Sanskrit is the mother of all languages. I just know this! Our 'Panduranga Dada', the promulgator of 'Swadhyaya', when he was told that the people are not interested to study Sanskrit, instead they want to learn English because there is no market value of Sanskrit. To this, 'Panduranga Athawale' Dada would say and I have heard him saying so, kindly excuse me, there cannot be any Market Value of the mother! Will anyone ever want that his mother be judged by the market value? She is our mother! Then he would say that market value is judged for..... he would say so! I cannot repeat those words! In today's computer age the people who learn coding etc they say that the knowledge of Sanskrit would come handy in computer programming. It is now becoming a scientific truth!

'Bapu, why are there only 'Maha-Purushas' in the world and no 'Maha-Mahila'? Ma is the greatest 'Maha-Mahila', who can be greater than her? Lord Shankar and even Brahman are below her. In one sense, she is the Supreme Power of Godhead! It is only Ma and no one else! She herself is the 'Maha-Mahila'. She has blessed the 'Grahastashram'. Then she blesses the tradition of Sannyasa. In the 'Sanatana-Dharma', the householder can take Sannyasa. Though we have this tradition of 'Brahmacharya', 'Grihasta', 'Vaamprastha' and finally Sannyasa. This has been created by our Rishi-Munis ages ago. This should happen sequentially. I would say that remain a householder but cultivate inner Sannyasa. We have had great Sannyasins but in the changing times, I don't think it is relevant. Staying at home, become a Sannyasin!

I have a Sutra that stay a householder during the day and become a Sannyasin at night. What happens generally is just the opposite. A Sannyasin during the day and a householder at night! I would like to go by the simple Sannyasa. In the 'Dohavali-Ramayana', 'Tulsidasji' says, 'Kaanam basahin kay geha'. Whether you stay at home or stay in the forest, just take the 'Harinaam', that's it! Lord Krishna has declared in the 'Bhagwad-Gita' that Hey Arjun, consider such a person to be a Sannyasin! He has not indicated any particular type of clothing or he has given up his 'Shikha & Sutra', he does not touch women or fire, he holds a mace in his hand, etc. He does not give any such indication. He says,

'Gyeyaha sa nitya sannyasi
yo na dweshthati na kaangshati'.

The one who does not harbour any envy or ill-will and has no expectations from anyone or for anything, consider this person to be a sannyasin

always. That's it! He or she might be dressed in any clothing, does not matter. This in any way is not the criticism of Sannyasa. Sannyasa in itself is indeed great! It is the glory of this land! It has a great luminous tradition behind it. Our 'Jagadguru Adi Shankar' is the originator of 'Dusnaam-Sannyasa'. It is a wonderful tradition. Some things are originated according to the need of that time and age! Let's leave it! Let us learn not be envious of anyone have no expectations whatsoever, this is 'Nitya-Sannyasin'. Please note that this Sannyasa is a permanent and eternal. 'Na kaangshati', so think like this. Tolerance, is a penance or a 'Tapasya' in this 'Kali-Yuga'. Don't unnecessarily insult or discredit Ma Kali. Ma Kali attacks the demonic thinking. Her destruction of the demonic thought is ultimately a prasad for the mankind. It is not violence, it is a prasad.

'Bapu, I am in the police department. I am on night duty. During the day I enjoy the Katha. I love hearing the Katha. But I feel sleepy in the Katha. What should I do?' I welcome you to sleep in the Katha. Be awake while on Duty and come and sleep here! You need rest. If my 'Chaupais' can become a lullaby for you, it is my success. Please be alert and awake during your Duty. It is very good. Come and sleep!

'Bapu, when I was small then my mother would urge me to become like Sita but she never asked me to become Radha. All the mothers in the world, mostly do this. Why? Why not Radha? I think that the mothers urge to become like Sita, because it is simpler. Be tolerant. Lead a simple life. To become Sita is not that difficult, I feel! To become like Radha is very difficult, nearly impossible! You will need to fully understand the character of Ma 'Radheyju'. If I try to enter it, then I shall get lost in it!

'Shree' means that speak in such a manner that it enlightens or illumines. In the same way, the 'Maun' also has the 'Shree'. A person is sitting in Maun, surely spreads light, it in itself glows. As far as possible, keep 'Maun' during your Sadhana. When you are out in the world, you should speak. I shall be practical to this extent that say, you have taken a twenty-four-hour Maun and in between the little child of the house comes and tugs you and says, 'Dada. Dada.' Then please speak to him/her. There don't be so rigid that you are in Maun. Speaking to the child is in fact the fruit of your Maun has fallen in your lap. Please don't show any disdain. But, remember that Maun is very powerful.



The 'Ramcharitmanas' is 'Shailputri'

Baap! The Ram Katha is entering into the eighth day. There are many forms of the Divine Mother. The 'Shastraakas' have dwelt upon her various forms! Paying my obeisance to the innumerable forms of the Divine Mother, 'Kaalratri cha saptamiti Maha Gauri cha ashtami'. The seventh form of the Divine Mother is that of the 'Kala-Ratri'. Today, being the eighth day, her Swaroopa is 'Maha-Gauri'. In the starting of the next 'Stotra', Rishi 'Markandeya' effortlessly spoke about the eleven forms of Ma.

Jayanti Mangala Kali Bhadrakali Kapaalini|

Durga Kshama Shivaa Dhaatri Swaha Swadha namostuttey||

There are eleven forms given here. First is Jayanti. Mangala, two. Kali, three. 'Bhadrakali', four. 'Kapaalini', five. Durga, sixth. Kshama, seven. 'Dhaatri', eight. 'Shivaa', nine. 'Swaha', ten and 'Swadha' the eleventh, 'Namostuttey'. By the grace of the Guru, if you dive a bit deeper in the Ramayana Ganga then all the eleven forms are in the Manas. The eleven forms of Manas.

Jai Raghubansa banaj bana Bhanu| Gahan danuja kula dahana krisaanu||

Jai Sur bipra dhenu hitkaari| Jai madda moha koha bhrama haari||

'Jayanti'; this Manas, is my Ma Jayanti. We need to enquire here! Our 'Gharana' is this, Yaar! This is my Manas 'Maiyya's' Jayanti Roopa. 'Mangala' form; the Rama Katha is the Katha of the 'Mangal-Bhawan'.

Siya Raghubeer bibahu jey saprema gaavahin sunahin|

Tinha kahun sada uchhahu mangalayatan Rama jasu||

Jayanti, Mangala, Kali; how many 'Aahutis' should I give? In how many Ragas do I sing? With how many different emotions? With how many 'Guru Datta' words?

Maha moha mahishesha bisaala|

Ramkatha Kalika karaala||

'Shooleyna paahi no Devi paahi khadagey na chambikay'; this is Manas 'Kalika' and 'Bhadrakali'. What I was discussing yesterday, 'Kaalratri nisichara kul keru'. If this sacred night would not have been there, Lanka might not have been liberated! If my Ma Janaki would not have taken the form of 'Kala-Ratri' then Lanka would not have attained liberation. That is why –

Kaalraati nisichara kul keru|

Tehi Sita per preeti ghaneri||

The word 'Preeti' indicates Bhakti. 'Bhadrakali' is –

Bhadram karnneybhihi shrunnuyam devaha bhadram pashyemakshbhiryajatraha|

Stirrai ranggai stuhuvaansastanubhir vyasheymadevhitam yadayuhu||

This is 'Bhadrakali'. 'Kapaalini'; in the description of the battle field in the Manas, 'Kapaalini' has also been described. When Ma 'Chamunda' takes innumerable forms and the 'Bhoota-Pishachas' dance the dance of death. 'Chamunda' sings in different ways, holding the skulls and bones in her hands using them as musical instruments she dances and sings in the battle field which has been described by 'Tulsiji'.

Bhat kapaal kartaal bajaavahin|

Chamunda nana bidhi gaavahin||

Holding the skull in her hand she is playing it like the 'Manjira'. It is such a terrifying scene where you see the dance of death with the music created by skulls and bones. One 'Kapaal' is like clapping of the hands. But

'Tulsiji' says that if you clap along with the singing of the 'Ramnaam' then, 'Mettat kathin kuanka bhaal kay'. The description of the battle of the Divine Mother can change the fortune of a person, in other words his fortune becomes musical and pleasing. This is 'Kapaalini'. 'Durga'; 'Durga koti amit arimardana'. 'Kshama'; 'Anuchit bahut kaheyhu agyata|Chhamahu Kshama mandir dou bhrata||' The Rama-Roopa is 'Kshama-Sheela'. 'Sumiri Sivaa Siva paaye pasaarun'. 'Durga, Kshama, Shivaa, Dhaatri'; 'Udbhava sthiti sanhaar kaarinnim kleshahaarinnim'. She the one who upholds and maintains the entire creation, so she is 'Dhaatri'. The mother has the entire creation in her lap! In the 'Saundaryalahari', 'Bhagwan Shankaracharya' says, 'Hey Ma, you are the one who upholds or carries the Shree Tattva, 'Dhaatri'. 'Shivaha shaktyayukto'. Shiva along with Shakti! You are the 'Dhaatri' or possess the Shiva Tattva.

Prathamahi mein kahi Shiva
charit boojha maramu tumhaar|

Suchi sevak tumha Rama kay
rahit samasta bikaar||

'Swaha'; finally, I have started saying from this Katha that now no motive is left. Everything is now, 'Swaha!' 'Iddam agnaye na mumma'. The sacrifice of ego, the sacrifice of attachment, the sacrifice of ignorance, 'Swaha! Swaha!' What does the Ramayana give us? Handing over completely or 'Samarpan', it teaches us 'Swaha'. How much did 'Urmila' sacrifice, her life is full of 'Swaha! Swaha!' How much did Maun 'Mandavi' sacrifice, there also 'Swaha' was the mantra! Just think, as if each and every character is there to outbid the other in 'Swaha!' Those who offer, 'Swadha' is the mantra. When 'Shabariji' offers partly tasted 'Ber' then my Rama takes on the form of 'Swadha'. There, He takes it upon himself or He carries the burden.

So, Baap! Mantra, Yantra and Tantra. Whether it is a decadent tradition or any other, whether it is the tradition of Siddhas or of the 'Shuddhas', I don't want to go into it. But since you have asked and enquired through letters, I would say this that ask these 'Shakti-Peetha' people. The night of 'Saptami' and the very early morning hours of 'Ashtami', the followers of Tantra consider this conjugation of extreme importance, for them it is the

'Kala-Ratri' or 'Maha-Ratri'. Though, this is not my path! My path is Rama Bhajan! But all these are there as different forms of worship then why should I criticize it? Ma ganga is flowing and the Divine Mother is seated here so why not taking the purity of the Ganga-Jal and the holiness of Ma, can't we wash away a few things?

One youngster has asked me, 'Bapu, Jai Siya Rama! In the sixteenth verse of the 'Ma Vindhyavasini Stotra' it says, 'Vindhyachaiva jagatshresthey tava sthaanamhi shaashwattam|Kali Kali Mahakali sidhumaansam pashupriye||' Should I explain the meaning? Will you be able to digest it? 'Morari Bapu' is such a simple and a sweet elixir that each and everyone can digest it! But sometimes, the so-called traditionalists might not be able to digest! I repeat, I am not a traditionalist! But I follow my ever-flowing tradition. How can I forget the tradition of 'Jagadguru Shankaracharya'? How can I forget the tradition of Sri 'Ramanuja'? How can I forget the tradition of Shree Vallabh? The tradition of 'Madhav Acharya'. Our 'Nimbarkeeya' tradition, I can never forget because they flow continually like the Ganga. That is why, we see that the ones who are initiated in the 'Guru-Aashrit' tradition, when they do the 'Mangalacharana', they say, 'Vandey Guru Paramparaam'. Guru is Ganga. Can the Guru ever be imbecile? If he is then he can't be a Guru. The one who refines or redefines the Sutras according to the need of that time and place, is the Guru. The one who keeping in mind the varied tastes and nature of different people, he puts forth his view accordingly to awaken them, is the Guru. Guru is the one who unveils the 'Brahmanda' present in the 'Pinda' and merges it with the cosmic universe.

I salute the different practices followed by different people. Whatever be its fruit, I pray that they can enjoy it! But since you have asked me, I would like to say that literally this 'Shloka' means that Kali or 'Mahakali', you are fond the raw meat of the animals and you reside on the top of the 'Vindhya' mountain. 'Bapu, my question is that can the mother be ever fond of raw meat? If it is so, then I am sorry, I am not willing to offer it to her. Will she excuse the ones who don't offer it to her?' This is the question of a youngster. 'Bapu, I feel that if the publishers do not print such things, then they could protect so many birds and

animals from being slaughtered in this way.' I appreciate such questions! There needs to be reforms and amendments. I understand that this shall cause a problem to the so-called traditionalists. How? The ones who are the 'Vaam-Margis', here also last night certain acts were performed. I read it in the newspapers today morning. Here, on the previous night of 'Ashtami' a lot of Tantra Sadhana takes place. It is but natural and at most of the 'Shakti-Peethas' it is a practice. There are different forms of Sadhana, for sure! Why should we criticize them? Those who indulge in it, so be it! Let the youth of today not be induced to follow them! The youth of today, don't seek Siddhi, they are seeking 'Shuddhi'. There is no need to make them Siddhas. Those who are doing it are already Siddha. You all are enough for us!

My country and this beautiful planet, today does not need Siddhas, it needs 'Shuddhas'. Who is 'Shuddha' according to 'Tulsi'? Not just 'Shuddha', 'Tulsiji' adds one more word to it and says, 'Sant vishuddha milahin pari dehi'. We need such saints who are not just pure but are 'Vishuddha'! There are two types of 'Shuddhi'. Many great personalities are absolutely pure from within but their 'Avadhoot' state is such that outwardly they appear not so clean. The 'Avadhoots' are like that. This is the state of a 'Paramhansa'. 'Vishuddha' is the one who is pure within as well as without. Or else, 'Tulsiji' says that I need such a saint, 'Tulsi aisey sheetal santa'. 'Sheetal sant'! We are not so much in need of a national saint or a saint of the world.

My dear youngsters, have good company. You may be as low as possible, still you will rise up to the skies but the bad company will push you in the dumps! If your company is good then please remember, a Lotus can bloom in the slush or slough. How much had 'Kabir Sahib' studied? I am remembering 'Kabir Sahib' because he has defined the word 'Maansa' or meat. It is not the definition given by any Pandit. It has been given by an enlightened and a fully awakened Fakir. The one, who living in Kashi would revolt and roam around carrying a 'Mashal' or a flambeau in his hand. The number of traditions he broke, Sahib! All the people used to go to Kashi for salvation and he just before his death left Kashi and went to 'Magahara'. Please break the bonds of fallacy.

Please bear this in mind my dear youngsters that Mukti is not based on the place, instead it depends on your state. You need to prepare the requisite state and Mukti shall be in your grasp. Prepare the state or 'Bhumika' of 'Rama-Bhajan'.

Kabir must have noticed the 'Bhairava-Pooja' in Kashi. The 'Bhairava' of Kashi is very famous. Though, the 'Shiva-Sutra' says, 'Uddyamo Bhairavaha'. Exert yourself, do some labour! Engage in 'Purushartha'. Do Bhajan. Labour is your 'Bhairava'. My dear young brothers and sisters, engage in business, go to work, progress and grow, study and be well qualified, walk-in step with the world, this labour alone is the 'Bhairava'. That is why, Kabir says, 'Kaha Kabir kachhu uddyam keejay'. Someone asked Kabir Sahib that all these different forms or worship where meat is offered and consumed, what does it mean? Kabir did not give a scriptural reply because please remember, Kabir Sahib was way ahead of the scriptures. If the scriptures wanted, they could follow him. This in no way is undermining the scriptures! When these great personalities get the ocean, they set aside the tiny puddles. They overtake the scriptures!

Kabir Sahib's interpretation was not just bookish. He had his 'Bhajan' to stand by him. Neither manifest proof, nor inference and neither Vedic proof. Kabir Sahib says, 'Maansa' means 'Ma ka Simran karo'. Just remember or do Ma's Simran. Just this much is enough! My dear youth, this new meaning I am putting it into your pocket. Whatever others do, just don't bother! You don't go after them. Ma says, don't eat meat, eat me. Eat me, in the words of 'Osho' would mean 'enjoy the Guru'. Eat your Guru. Drink your Guru. Digest your Guru. Ma is our 'Bhog'. Let us drink Ma! Why do you drink liquor in her name? Drink her straight away! Just gurgle the entire bar in one go! Why do you count a few pegs? Since you have come, at least take two sips of my 'Chaupaais', Yaar! Drink a couple of 'Chhandas' of the Manas. You shall be filled right up to the brim. The remembrance of the mother! Her constant remembrance is akin to eating her or drinking her. In our 'Nimbarkeeya' tradition, to which I belong, when the disciple is asked about his 'Dhaam', 'Kshetra' etc, they ask that what is your food? We reply, 'Harinaam ahaar'. Our 'Ganga-Sati' says – Hey jee jjeney sadaaya bhajan no ahaar...

A young Ghazal writer of my country, used to write in Hindi, left at a very early age. It is our bad luck to have lost him so soon. We could have had great expectations from him. He wrote –

Mein jissey odhatta bichata hun,
Who ghazal aapko sunaata hun|

What I drink and eat, I sing those very 'Chaupaais' for you! You should eat Ma and drink Ma! So, yesterday there were two types of Sadhanas performed here. The newspapers have reported it today. By my Guru's grace, I had seen a few texts because of which I could understand. Two types of Sadhanas are performed on the previous night of Ashtami. One is 'Vama' practice and the other is the 'Dakshin' Sadhana. Here also, both were performed. In the 'Vama' sadhana what did the 'Tantrics' do? I am not saying this from the point of any criticism, but what did these great men do? They performed the animal sacrifice. They wore black clothes. The Tantra prescribes different Poojas. I would not like to go into them. If there is 'Srimant' then he can prepare a golden Yantra, like the 'Shree-Yantra'. Generally, in most of the Yagnas of the 'Shakta' tradition, in the front of the Yagna 'Vedi' the 'Yoni' is made. Many peculiar Yantras are used in their Pooja. They consume five things. In the 'Vama-Marga' five 'M' Kaaras are practiced. One of them is meat. The second is 'Madira'. The third is 'Meen' or fish. Fourth is 'Maithun' and the fifth is Mudra. These are the five 'M' Kaaras of the 'Vama' sadhana as prescribed in the Tantric tradition. The 'Dakshin' sadhana was also as per the tenets of the Tantra. In it, white flowers were offered. A lamp of pure ghee was lit. The sacred names of the Divine Mother were chanted. This is also one aspect of the worship known as the 'Dakshin' 'Pantha'. Then, 'Aahuti' of pure ghee were given. As for the 'Bali' nutmeg and lemon were offered.

You may say that Bapu, traditionally the practice prescribed in the 'Vama-Marga' seems to be fine. Please let us follow it! If so, then do it! But if you ask me about the 'Vama-Marga' and the 'Dakshin-Marga', does the Manas indicate any third 'Marga'? Yes, it is the 'Madhyam-Marga' or the middle path of the Manas. Buddha accepted and propagated this path! On one hand violence was being perpetrated and on the other hand the 'Tamasi-Tapasya' was in vogue.

He himself had squeezed his body completely while performing great 'Tapas'. After experiencing its ill effect, Buddha tells His 'Bhikkhus' in the sermon that follow the middle path, popularly known as the 'Madhyam-Marga'. Give up violence completely! We are discussing that is there any middle path for us? I term the 'Ramcharitmanas' as a universal text or the inter 'Brahmandeeya' text, can it provide any amendment or correction? It is my personal faith. Is there any reformation? Yes, yes and yes, there is! I present it before you. Again, I emphasise that it is my personal Shraddha. Whenever the need arose for the 'Vishwa-Mangal', the 'Richa's' received by the great sages were expanded. Whenever the need arises, the Divine takes an Avatar in every Yuga, again and again. In the same way, in every age the scriptures too take an Avatar. When the need arose, the 'Bhaktamaal' came into being! If this is not an Avatar then what is? 'Morari Bapu's' Shraddha believes that it is an Avatar. When the need was felt, 'Gyaneshwara' Maharaj gave us the 'Gyaneshwari'. Is it not an Avatar? The Vedas came, the 'Shaddanga-Shastras' came, the Upanishads came, great texts came in the form of 'Maha-Kavya', 'Sanhitas', the 'Smritis' etc. They are all Avatars of varying degrees or 'Kalas'. Some were of five Kala, some exceeding sixteen Kala also! The Manas is a complete or a 'Poorna-Avatar'.

Rama Katha or the 'Ramcharitmanas' is Ma 'Shailputri'. From where did she come? From its origin, whatever incarnates and through which medium does she come, she is called its 'Nandini'. Ganga came from the Lotus Feet of Lord Vishnu and entered the 'Kamandala' of Lord Brahma. From there it entered the 'Jatta' of Lord Shiva. But 'Tulsiji' says –

Jai Jai Bhagirathnandini
muni Chaya chakora chandini|

Nara naag bibudha bandini jai Jhanhu Balika|

You are the daughter of 'Jhanhu' Rishi. You are the Rishi-Kanya. 'Jai jai Bhagirathnandini'. No Rishi or Muni can ever refrain from writing about Ganga. Whether it is 'Sloka-Kavi' or a 'Lok-Kavi', Ganga attracts the attention of one and all. My dear youngsters, the description of Ganga done by 'Tulsi', if you get an opportunity to sit on the banks of Ganga then just read these 'Stutis'! The mother shall be verily pleased. Her waves will come towards you. 'Jai jai

Bhagirathnandini'. She has been addressed as the Nandini of 'Bhagirath'. In the same way, is the Manas not the 'Shailputri'? 'Manas' is all the nine forms of the Divine Mother. Yes, that is why I say that it is a 'Akhil Brahmandeeya' text. Sometime 'Parashuram' came; 'Vamana' came, the 'Matsya' Avatar came, the 'Kashyap' Avatar came, even 'Narsingh' came. Whenever the need was felt, the Shastra descends, because they are all benevolent elements! They are out for the welfare, so they keep coming.

So many Manas 'Patha' are going on. I am very glad, Sahib! In our country as well as in foreign countries, at this time during the 'Navaratri', the Manas 'Paarayana' is going on. All these texts are forever young! I say that if you can't do the 'Patha', don't worry! Just keep the Ramayana with you, Sahib! This is our ID in the world. It is our introduction to the society! A sort of the 'Aadhar' card introduced by the Government. Manas is our greatest Aadhar.

Does the Manas guide us towards any practice other than this 'Vama-Paksha' or 'Dakshin-Paksha'? Yes, there is! I narrated the meaning of 'Maansa' given by Kabir Sahib. In the 'Panch-M-Kaara' of Tantra, one is 'Meena' or fish. What is this fish?

Which sadhana should we do? Accept the Meena. When Raghava left from the 'Tamsa' banks then what was there? See this line of 'Tulsi' –

Nindahin aapu saraavahin meena|

Eat Ma, not meat! Drink Ma to the last drop! Ma's smriti! I want to keep Meena in this form. Then what about 'Maddya'? In the 'Vama-Marga', 'Madira' is used. What is it?

Jaahin saneha sura saba chhakay|

'Bhagat Shoromani' Shree Bharat's journey to 'Chitrakut'. 'Tulsiji' says that it appears as though all are drunk! What did they drink? 'Saneha Sura'. If you want to drink then drink a goblet of divine love! Maharishi 'Narada' explains it by saying 'Pratikshanna vardhamaanam'. If you want to drink then drink this. It is the twenty-first century, my dear youngsters, one is free to do what one likes. 'Maddya, Maansa, Meena and Maithuna'. 'Tulsiji' does not talk about 'Maithuna'! He talks about 'Manthan'. Forget about 'Maithuna', I would not like to discuss it.

Prema ameeya mandar birahu

Bharatu payodhi Gambhir|

Mathi pragathey Sur Sadhu
hita Kripasindhu Raghubeer||

Here, the 'Maithuna' of Tantra is changed to 'Manthan'. There, in 'Maithuna', Kama is present, whereas in this path of 'Manthan', Rama is the prime object! 'Prema ameeya'; the Amrit of Divine Love needs to be extracted, for which 'Manthan' or churning is necessary. There the Kama avocation is necessary whereas here we are churning the Rama orientation or disposition. 'Kripasindhu Raghubeer'! The fifth is Mudra.

Bahuri badan bichu anchala dhaanki|

Just see the different Mudras. This is the Bhakti Mudra. It is the Mudra of 'Paramba'. It is the Mudra of the 'Param Aallhaddini Shakti'.

One listener told me that Babu, I have been hearing your Katha for the past so many years. In the 'Ramcharitmanas', we find the reference of eight Shakti. Out of these, four are a bit aggressive and four are pleasant'. It is a nice discovery! You are doing this 'Manthan' which in the worship of Manas Durga! My listeners are coming up with such beautiful gems which they have found during their 'Manas-Manthan'! I salute this listener of mine. I think, I have spoken on it at some point in time. But it is good that I have been reminded about it. It is not necessary the Smriti will come only by Krishna prasad, it can come through the prasad of anyone! To remember or to keep it in the memory are two very beautiful practices. The Almighty is the treasure trove full of Divine Smritis. He remembers everything. After all, we are ordinary Jeeva, Sahib! We tend to forget. We only remember that which suits us!

Decide a particular time to see your WhatsApp messages or browse through the Facebook. I am not trying to oppose you. Don't get into the habit of seeing it anywhere or everywhere! Please refrain from doing so particularly in the Katha. If you want to store any Sutra on your phone, it is fine but since you have come to hear the Katha, just listen carefully. Our Mahatmas are taking so much of pains for the benefit of the world. Don't try to belittle their effort! Instead of the mobile, carry the Mala. I too have one but only when necessary. Progress is necessary, necessary and necessary indeed! But more important that that is 'Wishram'. Don't miss this opportunity.

If you want to practice the Mudras then practice the Bhakti Mudras. Not the ones which attract

you or disturb you mentally. Please stay away from all this. Many people only remember what suits them! The Almighty remembers everything whereas the Jeeva only remember what suits him/her or what benefits them, rest they forget! Our Smriti is of our selfish interests. After all, we are Jeeva, there is no criticism for that.

My listener reminded me about the eight 'Shaktis' of the Manas. Four are fierce and four are peaceful. I feel so happy that the Katha is bearing fruit. After listening, my 'Shrotas' are thinking about it. They do the 'Swadhyaya' of the Manas and find out rare gems. I am very happy! What are the 'Nav-Durga' in the Manas? What is the 'Maha-Shakti' in the 'Ramcharitmanas'? There is a very pleasant Shakti of my Ramayana 'Maiya'. Which one? It is a beautiful discovery. This pleasant Shakti is the 'Anadi-Shakti'. Proof –

Aja anaadi sakti abinasini|

Sada Sambhu ardhanga niwasini||

'Anadi-Shakti' which resides in the half of Lord Shiva (Ardhanga). Here, Ma Parvati has a very pleasant form. The second is 'Adi-Shakti', which is also 'Saumya' –

Baam bhaag sobhati anukoola|

Adi Sakti chhabinidhi jagamoola||

Third –

Narada bachan satya saba karihaun|

Param sakti samet avatarahaun||

The fourth 'Saumya-Shakti' is the 'Amogha-Shakti' –

Akala aguna aja anagh anaamayya|

Ajit amogha sakti karunamayya||

Now, the four fearful or 'Ugra-Shakti' –

So Brahmma dutt Prachanda

sakti anant urr laagi sahi|

The Shakti given by Brahma which was shot at Sri Lakhan and it struck him on his chest. This 'Prachanda-Shakti' is fierce. The definition of the fearful Shakti in the Manas is –

Sunat bachan utthi baittha kripala|

Gayi gagan so sakti karaala||

The 'Karaal-Shakti' is the fearful form. 'Teevra-Shakti' is the form of the fierce Shakti.

Chhaddisi teevra sakti khisiaai|

Baan sanga Prabhu pheri chalaai||

So, the 'Teevra' or the 'Prachanda' Shakti are the forms of the fierce Shakti. Eighth –





The 'Stuti' done by Mahadeva is Satya, the 'Atri-Stuti' is 'Prema' and the 'Rudrashtaka' is Karuna

Aavat dekhi sakti ati ghora|
Pranataarati bhanjan pun mora||
The Shakti which was directed at 'Vibheeshana' was the 'Ati-Ghore-Shakti'. 'But Bapu, Shakti are nine like Nav Durga whereas here we have eight, four pleasant and four fierce.' There is a 'Param-Gunateeta' ninth Shakti, which can only be found whether manifest or discreet by the grace of the Guru and that is the 'Aallhaddini-Shakti'. Like in the 'Bhagwat' Katha, in the Krishna Avatar the 'Aallhaddini-Shakti' is 'Radheyju'. In the Manas, the 'Aallhaddini-Shakti' is our 'Kishoriju'. This ninth is the 'Sarva-Shiromani-Aallhaddini-Shakti'.

So, Baap! In the 'Vama-Margi' sadhana there are 'Panch-M-Kaara', whereas the 'Dakshin-Tantra' is a bit refined and better. But above these two, the most simple and appropriate sadhana has been indicated by my Manas 'Maiyya' or in my 'Tulsi-Darshan', the five 'M'-Kaaras are different. If you go into the 'Vinaya-Patrika' you will get one more darshan. Whether you want to sacrifice a goat or a nutmeg or a lemon or a pumpkin. Whatever I think, with your blessings I try to do it. I say that instead of cutting it, why can't we offer the entire fruit as it is? Why do we even think of cutting it? Offer the entire fruit! Because, you will cut the fruit then sprinkle some vermilion inside, all this is just trying to appease yourself, because your objective is of cutting it in one stroke! Whether you sever a head or the fruit? The question of uprooting this idea or the thought itself! Now, this is the question of one's faith and tradition. I don't want to become an obstruction in between. I am not in favour of breaking the coconut even, because there again the mentality of breaking is strengthened. This idea should be eradicated totally.

Offer the coconut as it is! From where has this idea of violence crept in? For this, please, please I seek the blessings of the Saints. All the forms of the Divine Mother are there here –

Ya Devi sarvabhooteshu
Ahinsaropena sansthita|
Namastassyei namastassyei
namastassyei namo namaha||

'Tulsiji' does not disrespect any 'Marga'. Why should we try to rebut anything or anyone? By your own experience try and add one more colour to it so that automatically the other colours become pale in comparison. Create a dialogue. If you want to offer a 'Bali', then ask my 'Tulsi'. He inspires you to offer a new 'Bali' in the 'Vinaya-Patrika'. 'Beera Maha avaraadhiye!' You want Siddhi by doing Tantric practices or any other means, then come, 'Tulsi' says, do this practice, this 'Anushtana' or this worship.

Beera Maha avaraadhiye saadhey siddhi hoye|
Sakal kaam pooran karrey Janney sab akoya||

These people by doing these Tantra practices are only trying to fulfil their desires. Take up 'Saundaryalahari'! So many scholars and masters have presented such beautiful commentaries on each of the hundred 'Shlokas' created by 'Bhagwan Shankar'. For the eradication of physical pain, this Shloka, for attaining wealth another. It is full of chocolates to please everyone! To overcome death, there is a different Shloka. For Nirvana a different Shloka. Then intersperse it with your 'Beej-Mantra', etc, etc. You want to do this or any other 'Anushtana' or any worship, try and see or ask my 'Goswamiji' for the right direction. It is a pathless path; the path without any adjectives attached to it!

The 'Ramcharitmanas' is the 'Shailputri'. What is the origin? That which comes from a source is referred as 'Nandini'. Ganga originated from the Lotus Feet of Lord Vishnu, then it came into Brahma's 'Kamandal' and then entered the Shia 'Jatta'. But 'Tulsiji' says 'Jai jai Bhagirathnandini'. No Rishi or Muni could resist the temptation of penning a 'Stotra' in her glory. Whether it was a 'Shloka-Kavi' or a 'Lok-Kavi', Ganga pulls. My dear youngsters, the description of the Ganga done by 'Tulsi', if you get an opportunity to sit on the banks of Ganga then please read his 'Stutis'. She has been addressed as 'Bhagirathnandini'; then isn't my Manas 'Shailputri'.

Baap! Today is the last day. We are connected with the time, place and different relationships. That is why, though not wanting to but still, once the Katha concludes, we all return to our respective nests. I can only say this that in this sacred place of the Divine Mother we have been blessed with pure joy. I would like to pray at the Lotus Feet of the Divine Mother to bless you all with a lot of strength. And this strength should in turn strengthen this area, this state, the entire country and finally, 'Sarvey bhavantu sukhinaha'. Everyone should enjoy this fruit. Such is my prayer at the Lotus Feet of my 'Hanumanji'.

'Manas-Sri Devi', keeping this as our principal focus, we were worshipping Ma with our thoughts and words for the past nine days. We were doing our 'Archa-Pooja'! Today, is the last day. Ma's 'Charitra', her spiritual power is supreme, who can dispute that? I had said that in the Shakti worship, there is the importance of the ten 'Maha-Vidhyas'. I have been able to cover just three or four out of them! For the past two three days I have been thinking that the next 'Maha-Vidhya' is 'Bhuvaneshwari', so I should offer my 'Pranams' to her in the form of Mata 'Kaushallya'. Because, I feel that the characteristics of Mata 'Kaushallya' are very much similar to that of Ma 'Bhuvaneshwari'. Once again, I would like to stress upon this thought of the 'Durga-Saptashati', 'Striyaha samastaha sakala jagatsu'. All the women of the world, Hey! 'Paramba' are your manifestations. That is why Mata 'Kaushallya' is 'Bhuvaneshwari'. As such, out of the many characters of the Manas in which Mata Sumitra is also there. They are all connected either explicitly or discreetly with the worship of the ten 'Maha-Vidhyas'. Somehow, in the limited time we had at our disposal, we could not do it this time but in future whenever Ma shall will it, we will try to discuss the same. But this is not a promise!

So, Baap! We have just been able to reach up to the 'Ramjanma' in the Katha. The entire Katha is left untouched! One line gives me strength and I go on speaking with its support. What? It is 'Tulsiji's' line –

Hari Anant Hari Katha Ananta|

Kahahin sunahin bahu bidhi saba santta||

'Hari' is infinite, beyond comprehension and His Katha also is infinite. How can we possibly try and enclose it within the boundary of time? In the 'Vibhooti-Yoga' of 'Sribhagwad-Gita', while elaborating on His potencies Lord Krishna says, 'Naantoasti muma divyannam vibhootinnam Parantapa'. There is no end of my Divine potencies. If there is no end of His 'Vibhootis' then what to talk of the 'Vibhu' himself? It is impossible! Who can understand 'Paramba Vindhyaivasini'? This Katha in fact is 'Vindhyaivasini', Kali, Durga, Mangala and so on. It is everything!

Jayanti Mangala Kali Bhadrakali Kapaalini|

Durga Kshama Shivaa Dhaatri Swaha Swadha namostutetey||

So, the Ram-Katha is in itself Kali or Durga! One reassurance I get from 'Hari Anant Hari Katha Ananta'. This is the source of my strength. That is why in the next eight-ten minutes, I will be able to finish the remaining Kanda's because I have the 'Shaastra-Pramaan' with me. The second reassurance I derive from the fact that Shankar is the 'Adi-Vakta' of the Manas. 'Goswamiji' is also considered to be an Avatar of Maharishi Valmiki. He has tried to elaborate it as much as possible. Mahadeva amplified it. Maharaj 'Yagyavalkaji' is 'Param-Viveki'. But Baba 'Kaagbhusundi' who is seated on the Nilgiris mountain, has tried to concise it. He continued to speak in order to establish the main Tattva of the Ram-Katha in the hearts of mankind, the various secrets of Sri Rama, His universal consciousness, he shared his own experiences while replying to certain pertinent questions in the Manas. He

recited the Manas trying to keep it as concise as possible. You read the 'Bhusundi-Ramayana'; from that logic no one can blame me that why have you shortened it so much? Because, Baba 'Bhusundi' has shown me the path! So, I try to follow him.

Prabhu Avatar Katha puni gaai|
Taba sisu charit kahesi mann laai||

The Rama Avatar happened. Then he narrated the 'Bal-Charitra' of the Lord. Maharishi 'Vishwamitra' arrived and Baba sang the 'Sita-Rama-Vivaha'.

Bahuri Rama Abhishek prasanga|
Puni nripa bachan raj rasa bhanga||

The Lord was supposed to be anointed on the throne of 'Ayodhya' but in between the entire plan was turned upside down. Sri Rama, Lakhan and Janaki leave for exile. They reach the banks of the Ganga. The 'Kewat-Prasanga' was narrated. Lord meets Maharishi Valmiki. On his directions, He resides at 'Chitrakut'. Sri 'Sumanta' is sent back from the Ganga banks and he returns to 'Ayodhya'. On learning that Rama will not return, Maharaja Dashrath gives up his life. Sri Bharat arrives and declines to take over the reins of the kingdom. He says that he is not for power, instead he stands by the truth. I am not one for any 'Pada' but I am for the 'Paduka'. If you all want my happiness and want to be blessed by the Lord, then let us go to 'Chitrakut'. At 'Chitrakut' many meetings, confabulations, consultations take place and finally Sri Rama reassures Bharat. The true lover is always ready to sacrifice. Teary eyed Sri Bharat says –

Jehi bidhi Prabhu Prasanna mann hoi|
Karunasagar keejiya soi||

The total unconditional surrender or 'Sharanagati' is only done by the Bhakta of Sri 'Bhagwan' or the 'Ashrit' of his most revered Master, it is not so, it is from both the sides equally! Here the surrender of the devotee is matched or multiplies manifold from the place where the surrender is done. This is the rule. If it is not so then both are incomplete. The total unconditional surrender has to happen from both the sides, it can't be one sided. We have seen people deceived in the name of 'Sharanagati', a lot of falsehood has been spread and it has created unnecessary trouble and mistrust! It was told that only the disciple needs to surrender. No, the master too has

to be surrendered towards the disciple. It is a must!

So, the Lord is also seen to be surrendering as well as Sri Bharat. The Gopi's of 'Vrindavan' are totally surrendered to Krishna and vice-versa. In this journey of surrender, when the devotee comes closer to the goal then the joy starts receding. Many people tell me the Bapu, when we leave for 'Talgajarda', the joy we feel fades once we reach! It is absolutely true, Yaar! I am sharing with you all that I have seen happen before me and whatever I have experienced. The inner blissful state experienced during an anxious wait is not there once the wait is over! A Bhakta yearns to experience this state of bliss! Did 'Shabari' wait any less? How long did 'Ahillya' wait? The different characters of the Manas have prayed in their own ways. Sati and a few others tried to engage in testing the Almighty. But they failed miserably! Those who waited patiently till their last breath, ultimately won! 'Jattayu' won! He waited till the very last for Hari. Allow me to say that even 'Ravana' waited in his own way thinking that He has to come to me after all He has taken the Avatar for me! If the reason behind the Avatar is 'Vinaashaya chadushkritam', then I happen to be on the top of this list! He was right, the Lord finally came to him! Just imagine his confidence and patience!

The scriptures say that if you do this, you will get Swarga, if you do that then you shall attain salvation. I have no problem if you seek that and if I am given then I bequeath it in your name. Since I have sung a few 'Chaupaais', whether with emotions or just like that and in lieu of that if I have earned Swarga then I am putting it into a public trust right away so that it may be distributed to you all. I am not interested in Swarga at all! Why? Because, there are two problems in it. I have heard that you don't get tea in Swarga! I can't do without tea so; I am not interested to go there. The second is that there is no Hari-Katha there and where there is no Katha, then it is of no use at all! Wait patiently!

Shree 'Bharatlalji' waited patiently for fourteen years. Then comes the topic of 'Jayant'. Lord Rama, Lakhan and Ma Janaki came to the 'Atri-Ashram'. Maharishi 'Atri' venerates their Lordships by reciting a beautiful 'Stuti' –

Namami Bhakt vatsallam|
Kripalu sheel komallam||

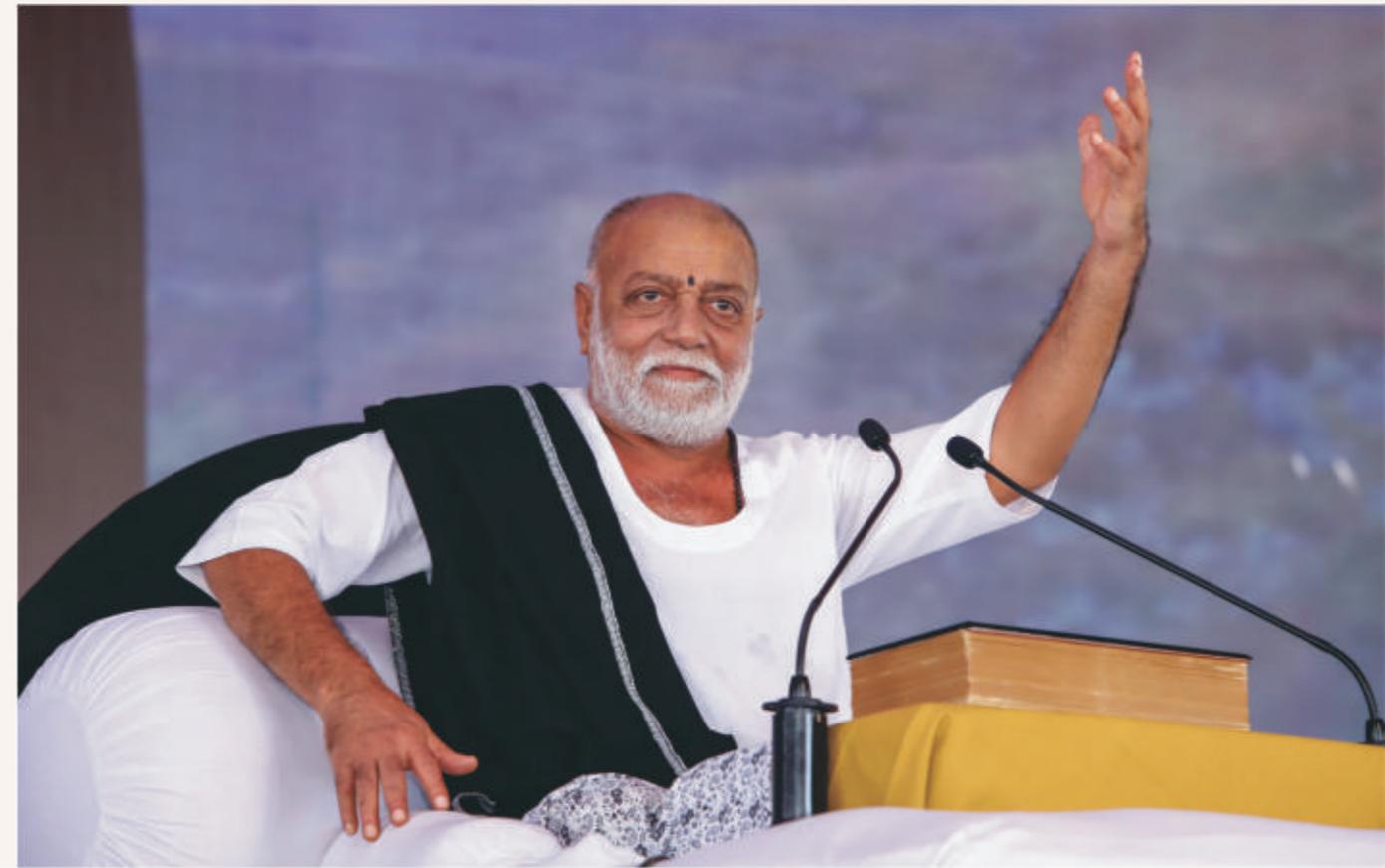
Bhajami ttey padambujjam|
Akaaminam swadhaamddam||

A few days ago, one of my listeners asked me that Bapu, when I recite 'Namami bhakt vatsallam' then I feel very nice but when I recite the 'Rudrashtaka' then I don't enjoy it so much because as a prelude to it, there is a great 'Ha-Ha-Kara' which is very disturbing. Therefore, the 'Stotra' which has come out as a result of such great misery, does not interest me! But the manner in which 'Atri' Muni sees the Lord and the outpouring of the 'Stuti' done by him, appeals to me very much. In reply to this I would like to tell my listeners that there are three very important 'Stutis' which just bear in mind. I am saying it with my own responsibility. First, the 'Rudrashtaka', though it might have come out in a state of extreme distress but if you listen to me then the 'Rudrashtaka' is the 'Stotra' which has come out of Karuna. There arose a shrill cry for mercy, 'No Mahadeva! Please don't be angry with him. He is mine. Out of ignorance, He has insulted the Guru but hey 'Tribhuvan Guru', you be compassionate towards him'. In my opinion, the 'Rudrashtaka' has come out of Karuna. The 'Atri-Stuti' has come out of 'Prema'. During the Rama-Rajya, when Mahadeva came down

from Kailash and recited the 'Stuti' in praise of Sri Rama, it has come from truth. So, these three 'Stutis' represent the Satya, 'Prema' and Karuna.

Jai Rama Ramaa ramannam samannam|
Bhava taap bhayaakula paahi jannam||

This 'Stuti' has come out of pure truth! The 'Atri-Stuti' has come out of pure divine love and the 'Stuti' sung by the Sri 'Bhusundi's' Guru has come out from pure compassion. That is why they represent truth, divine love and compassion. In the 'Manas' there are twenty-seven 'Stutis' in all. These are the twenty-seven 'Nakshatras'. The astronomical sciences say that there are twenty-seven constellations. In fact, the constellation means a hole in the sky! In the sky wherever there are constellations, it means that there is a hole there. But the old tradition goes on to say that during the Navaratri, the 'Garba' which we make for the Divine Mother out of clay, has a few holes in it; these are also twenty-seven in number. Three rows of nine each, which represent the twenty-seven constellations of the universe. We treat it as the representation of the Divine Mother and do the 'Raas' around it. This Manas is in itself a 'Garba'. It is the universal 'Garba'. The twenty-seven 'Stutis' in it



represent the twenty-seven constellations of the Divine Mother's 'Garba'. In the centre we keep the 'Jyoti' as though it is Ma 'Vindhyavasini' or Sri Rama or Sri Krishna or Lord Shiva or Ma 'Shivaa' in the form of that 'Jyoti'.

So, Baap! In this universal 'Garba', the 'Jyoti' is the Swarupa of 'Paramba'. Twenty-seven rays of light emanate out of it representing the 'Nakshatras' and all around it, the entire world is doing the 'Raas'. This is the 'Maha-Raas' or the 'Param-Raas'. The nine days of Navaratri is a concise program for the Jeeva who is bound by the boundaries of time & place.

Going further, 'Atri' Muni and the Lord meet. Mata 'Anusooya' gave a sermon to Ma Janaki about the 'Stree-Dharma' for the benefit of all the women of the world. From there, meeting the sages and the ascetics on the way the Lord moves ahead and befriends 'Geedhraj-Jattayu'. At the 'Panchwati', He gives a sermon to Sri Lakhan. 'Soorpanakha' is punished. 'Khara, Dooshana and Trisara' are liberated. 'Ravana' comes along with 'Mareecha' in disguise and 'Maya-Sita' is abducted. The Lord performing His human role

to perfection, weeping due to the absence of Ma Sita and roaming in the forest to find her, grants salvation to 'Geedhraj-Jattayu' and liberating 'Kabandha' reaches Mata 'Shabari's' ashram. He narrates the nine types of Bhaktis to her.

Yesterday evening, I went to 'Poojya Maharaj Sri Malook Peethadheeshwara Bhagwan' where since yesterday, the 'Maarkandeya-Purana' Katha has started. I too was blessed to hear it! I felt a sense of Ananda while hearing him speak. When I was going then I was given a letter in the car. It was written that 'Bapu, we welcome you to our 'Vindhya-Pradesh'. We are listening carefully to each and every word being spoken by you. You have been very vocal since the last eight days to stop the practice of 'Bali'! Without the 'Bali', the Divine Mother is not appeased! What will you do if the Divine Mother is not appeased without the 'Bali'? Only when she is appeased, she sends the Buddha-Purusha for our salvation. That is why 'Bali' is a must.' I read further wherein it said that Baba is annoyed with me! It was written in 'Red' to indicate the 'Danger-Sign'. It was written three times to emphasise

the point that 'Bali' is a must! I kept on reading then all of a sudden, he took a U-Turn. I bow down to the person who has written this letter and touch his feet for he adds that we must perform the 'Bali', but not by killing. Here he quoted the line from the 'Shabari-Prasanga' wherein the Lord says that if you do this 'Bali', only then it is possible. I said to myself, 'Wah! Kya baat hai!' He said, 'Pratham bhagati santtan kara sanga'. The first Bhakti is the company of saints. 'Shabari' got the siddhi of the company of the saint when she sacrificed bad company, in other words she offered the 'Bali' of bad company. It is a beautiful interpretation. It is absolutely right. 'Bali' means sacrifice, or submission or surrender. Why should 'Bali' be viewed only from the point of killing? Sri Lakhan wants to be in constant company of Sri Rama and His service for this he sacrificed everything! Maharaja Janaka, the father of Ma Janaki, can anyone imagine his wealth? 'Ayodhya' was an equally wealthy state for which it is said that 'Indra' would feel jealous seeing its prosperity. But Ma Janaki gave up all this wealth and prosperity in order to stay with Sri Rama. So, I got this wonderful meaning

from it! If you want to attain some good then be prepared to give up bad in its place. Since Satsang is the first Bhakti then for it, we need to give up 'Kusanga'. Let us not go into a bad company but say on one side there a Sadhu and on the other is an unholy person. In order to get the company of the Sadhu, it is necessary to leave the unholy! So, you need to give up bad company, sacrifice your comforts and be ready to give up your pleasures.

Baba 'Bhusundi' narrating the Katha in short to Sri Garuda says that the Lord granted salvation to 'Shabariji'. He then has a discussion regarding the characteristics of a saint with Sri 'Narada' at the Pampa-Sarovar. From there the Lord and Sri Lakhan proceed further. On the 'Rishi-Mukh' hill, 'Sugreeva' used to live and Sri Hanuman meets the Lord. Through the grace of Sri Hanuman, 'Sugreeva', a sensualist, the person who was leading a floundering life could befriend the Lord! 'Baali' attains nirvana. 'Sugreeva' is anointed the king. 'Angad' was made the crown prince. The Lord along with Sri Lakhan proceeds to the 'Pravarshana' hill to do the 'Chaaturmaas'. The description of the rainy season in given followed by autumn and early winter. 'Sugreeva' is brought to his senses by scaring him a bit and he comes and surrenders at the Lotus Feet of the Lord. The expedition for the search of Ma Janaki begins. Different groups were sent in different directions. They meet 'Swayam-Prabha' and 'Sampati'. Sri Hanuman darts across the ocean straight to Lanka and meets Mata Sita. He destroys the forests, burns down the Lanka and on reassuring Mata Sita, he returns. The Lord reaches Lanka with His army. Angad is sent as an emissary of peace. A tumultuous battle enrages. Everyone attains liberation. The Lord and Ma Janaki meet. The 'Pushpak-Vimana' is readied for the Lord's return journey to 'Ayodhya' and on returning, He is coronated on the throne of 'Awadh'.

Katha samasta Bhusundi bakhaani|
Jo mein tumha sana kahi Bhawani||

The Katha concludes, 'Yaaron'! Now do the 'Aarti'. In this way we have done the Katha by the 'Nyasa' done by Baba 'Bhusundi', because 'Tulsiji' has given both the rights to the speakers. Since Baba 'Bhusundi' has done it, but the speakers should not take the liberty and misuse it. Though, the right has been



given, 'Vyasa samaasa mati anuroopa'. To expand and explain it in detail or to concise it and narrate it in short should be done by the speaker by using his Vivek and 'Guru-Datta' Buddhi! The 'Vakta' should make a proper use of the 'Guru-Datta' Buddhi, by using his Vivek, by the Vivek he has got from Satsang, by the Vivek he has got from the Darshan of the text and in the company of a Sadhu. When he needs to elaborate then he should go into the minute details or else he can shorten it and narrate only the salient features of the Katha. Our 'Katha-Kaars' have their own style of speaking.

So 'Ram-Rajya-Abhishek' was performed. 'Tulsiji' describes the Ram-Rajya. All the friends of the Lord were asked to leave after six months. In this 'Lalit-Nara-Leela' of the Lord Ma Janaki gave birth to two sons, 'Lava & Kush'. After declaring the name of the heirs of 'Raghuvansha', 'Goswamiji' does not go into the topic of the second exile of Mata Sita. Because, it has slander, malediction and the entire topic is full of conflict. 'Tulsiji' felt that he is there for a meaningful discussion therefore he constricted himself to the 'Samvad' only.

Lord Shankar, concluded His narration in front of Mata Parvati. Baba 'Bhusundi' concluded his narration in front of 'Khagpati' Garuda. The Manas does not clearly say whether the 'Param-Viveki' Muni 'Yagyavalkaji' concluded his narration in front of Sri 'Bharadwajji' or not. By the grace of my Guru, I interpret it that till such time as the Ma Ganga, Yamuna and 'Saraswati' continue to flow at 'Teerthraj-Prayag', the Katha will continue to flow! Alas! Our ears could hear it! So, Baba 'Bhusundi' and Baba 'Bholenath' concluded their narration. 'Yagyavalka' Maharaj is inconclusive still and giving us three 'Sutras', 'Goswamiji' also concludes his narration.

My young brothers and sisters, the core essence of the entire Ram-Katha or the juice or its nectar is truth, divine love and compassion. In the concluding lines, 'Tulsiji' says, 'Aehi kalikaal na saadhan dooja!' In the Kali-Yuga there is no other means for people like us. 'Joga jagya japa tapa brata pooja!' We simple and ordinary village folk, where will we be able to do Yoga? How can we do so much of 'Japa' and 'Tapa'? Then what do we do? 'Tulsiji' says that in this Kali-Yuga just do this much –

Ramahi sumiriya gaaiya Ramahi||
Santata suniya Rama guna gramahi||
Three Sutras. Do Rama Simran. Recite Rama and hear Rama! By the grace of my Guru, my 'Vyasa-Peetha' has interpreted it that it means truth, divine love and compassion. Do Rama Simran. What is Rama? Satya! People keep on saying, 'Ramnaam satya hai'! Therefore, 'Ramahi sumiriya' is Satya. 'Gaaiya Ramahi'; recite Rama. I said this in between that you cannot sing without 'Prema'. The one who loves is bound to sing. Meera sang. That is why, 'Gaaiya Ramahi' is 'Prema'. 'Santata suniya Rama guna gramahi'; for some time if you listen then it could be by your own scheme of things but to hear continuously, cannot be done without someone's Karuna. To sing continuously, to remember Him constantly! To keep on hearing the Katha all the time! By this I mean that whenever the opportunity arises. I will never say that forget your responsibilities and keep on running after the 'Vyasa-Peetha'. No, not at all! Do your duty! I declare this openly and especially to the youngsters that in a year give me nine days and I shall give you a new life! I promise! I just ask nine days from you. I keep on saying that I am also experiencing a new life every day! Sahib! The world will get bored with the same thing sooner or later but with the 'Harinaam' till date no one has got bored, neither has anyone got bored hearing it nor has anyone got bored with the recitation of the Hari-Katha.

The Simran of Rama is Satya, reciting Rama is 'Prema' and to hear Rama continuously is Karuna. Finally, he says, 'Santata suniya Rama guna gramahi'. Who all sang Rama, heard Rama and called upon Rama or did Rama Simran, in spite of being the vilest they were blessed! 'Tulsiji' gives a list of the vile. Who has not attained salvation by repeating the name of Rama? O' mind of mine! Do Rama bhajan! Someone asked 'Tulsiji' that since you say that each and everyone attains salvation by Rama bhajan, do you have any proof? To which he says, 'Listen! 'Gannika', he starts with a courtesan. My 'Tulsi' starts with a list of vilest and he stands in their favour. The entire world stands for the virtuous, Yaar! The one who stands for the down trodden is a Sadhu. So, the first name on this list is 'Gannika', the next is 'Ajamil'. I have made this declaration Sahib! From the eighteenth of December I shall be doing the Katha

'Manas-Gannika' at 'Ayodhya'. Because a courtesan, who had surrendered herself unto 'Tulsi' named 'Vaasanti', for the last time heard 'Sri Ramchandra kripaalu bhaja mann', from Babaji and attained salvation at 'Ayodhya'. Who says that a vile does not deserve liberation? 'Ram Bhajo'! 'Ajamil', 'Geedha', hordes of vile have been granted salvation by the Almighty! 'Tulsiji' says that just look at me! Just by an iota of His Divine grace, an idiot of the first order like me, 'Paayo param vishram'; I am experiencing 'Param-Vishram'.

In this way all the four 'Param-Acharyas' in their ways seated on their individual Ghat, recited the Katha as only they can! Seated in the lap of Ma Vindhyavasini and under the divine grace of these Param-Acharyas, on the banks of Ma Ganga, with the blessings of all the Pandits, 'Purohits', 'Sadhakas', Siddhas and all the great personalities of this place, with the good wishes of each and every one, my 'Vyasa-Peetha' became vocal here for nine days. I too now proceed towards the conclusion of my recitation.

Today, I have written a Mantra from the 'Saundaryalahari' of 'Jagadguru Shankar' and brought it with me. Let me tell you one thing, this 'Saundaryalahari', certain things written by Jai Deva, the 'Gopi-Geeta' of the Bhagwat, etc, etc, please hear these things only from an accomplished and an enlightened Mahatma, or else you might not be able to grasp it correctly! 'Binu Guru hohin ki Gyan'! You will be able to correctly understand these things only if you hear them from a Buddha-Purusha. Otherwise, it is best lying in the cupboard! There are three places for the Bhakti to manifest. One Guru; second self confidence and third, the grace of a saint. There can be many more places for the manifestation of Bhakti but principally, these three are there. One, 'Binu biswasa bhagati nahi hoi'. The one who lacks trust, cannot do bhakti. I have a very small definition and i.e., 'Bharosa hee bhajan hai'! You cannot get Bhakti without a complete unwavering trust. Second, without the grace of 'Vishwanath' you cannot get Bhakti. 'Sankar bhajan bina nara bhagati na paavahin mori'. The third is the grace of a saint or the Buddha Purusha. Or, if a 'Ramta-Rama' saint gets favourably inclined towards you then you can get it. Or, if the Emperor of Kashi Baba Vishwanath, 'Bholley Maharaj' blesses you then you can get it. This is called

GST. 'G' means Guru, who is the giver of Bhakti. 'S' stands for a Sadhu or a Saint. 'T' stands for 'Tribhuvan' Guru Mahadeva, the embodiment of 'Vishwas' can give it! 'Bhawani Shankarrau vanddey'. Accept the GST. It is my spiritual GST.

So, Baap! By this excuse, we could come to this durbar of the Divine Mother. I have got a Mantra from the 'Saundaryalahari'. I request all of you to repeat after me and then we shall proceed towards the conclusion of the nine days Katha. 'Jagadguru Shankar' –

Jayo jalpaha shilpam sakalmapi mudra
virachanam gatihi praadikshannyam|
Kramannam mashaaddyahuti
vidhi pranamaha samvedaha
sukhmakhilmatyaarpanndasha||

The meaning of this 'Shloka' is that, Hey Ma, whatever I have spoken please consider it to be my 'Japa'. Please treat my chatter to be my 'Japa'. One 'Vada' is known as 'Jalpavada' or 'Vittandavada'. Here, Ma! I have gossiped unnecessarily. Taking the support of 'Shankaracharya', 'Morari Babu' is saying that Ma, in these nine days whether I have understood you or not! If there has been any short coming on my part or in my childishness if any mistake has been committed by me then consider this chatter to be my 'Japa' as if 'Morari Babu' was doing the 'Japa' of your Divine name. You all can say this from your side because 'Shankaracharya' says so! He is our father! Whatever we can inherit from our father, we the children should share it. Whatever I have spoken by way of childish chatter or gossip or prattle, Hey Ma, please take it as my 'Japa'.

'Shilpam sakalmapi mudra virachannam'. As if, a sculptor is creating a temple wherein as the symbol of 'Shringara' or adornment, different Mudras are depicted. Hey Ma, while gossiping or just glib talking if I have created an imaginary sculpture or have picturised anything just like that then please consider it to be my Mudra. Please pardon me, O Mother Divine! If there has been any trespass on my part, which is quite possible. The 'Vakta' has to be very careful all the time. But after all we are mere mortals, mistakes can happen! So, Hey Ma, please take it as my Mudra. Just see the child like innocence of 'Shankaracharya' seen in the 'Saundaryalahari'.

'Gatihi praadikshannyam'; Ma, wherever I have walked during these days, I went here, there,

everywhere, I went to the banks of the Ganga, went to the Katha, went for your Darshan, went to someone's hut for 'Bhiksha', please consider it to be my circumambulation. What wonderful things have been said! Wherever I might have gone O' mother, please don't take it as my wanderings. You are so kind and large hearted; treat it as my 'Pradakshina'.

'Kramanna mashanaadhyahuti'; Ma, when I feel hungry, I eat and sometimes you know, I over eat, so please don't consider it to be my eating instead treat it as my 'Aahuti' or oblations in the Yagna. 'Pranamaha samveshaha sukham akhilmatyarpanna dasha'. Ma, when I get tired and at night go off to sleep then please consider it to be my 'Shashtanga-Pranams' to you! People say that you should keep awake as far as possible in the 'Teerthas', do 'Japa', etc. Ma, we couldn't do it because we were tired and went off to sleep! So, Ma! Consider this lying down son of yours to be prostrating in front of you. This is the state of 'Atmasamarpannam' or total unconditional surrender! I forgot everything and went off to sleep, please take it as my salutations towards you!

Sapaarya paryarastavabhavatu
yanmmey vilasittam|

Hey Ma, whatever I might have done just for enjoyment or for my rasa, now I would not like to clarify this point so much. Let us keep it at that since I am a worldling, whatever I might have done for my enjoyment or I have got attracted towards something, all this that I have done so Ma –

Poojathey vishyoppa bhog
Rachna nidra samadhi sthithi||
Sancharaha paddayoho

pradakshinavidhihi stotraanni sarva giro|
Lord Shiva and 'Shivaa' are going together. They both are talking to one another as because they are in the

'Ardhanarishwara-Swaroopa'. I have eaten something for the sake of enjoyment then O' Mother, please pardon me! Please consider it also to be a part of your worship. Please treat it as your 'Bandagi'! 'Bhavatu yanmmey vilasittam'; Hey ma, all my actions are offered at your Divine Lotus Feet!

So, Hey 'Manas-Maiyya'! Whatever I have recited here in front of Ma Vindhyaasini, if there has been any short-comings, good or bad, I am offering it at your Lotus feet! I will only say this that the Katha is concluding with a sense of great joy. I express my happiness towards one and all. The Navaratri is getting over. Please accept my greetings for the 'Dussehra' in advance. The 'Sharad-Purnima' and Valmiki Jayanti are together. The 'Sharad-Purnima' also happens to be the Adi Kavi Valmiki Jayanti! Like the Guru Purnima is also the Vyasa Purnima. Therefore, extending the greetings of the Sharad-Purnima also in advance, the 'Vyasa-Peetha' is taking your leave. When any 'Anushtana' is done, whether you want it or not, whether done for a specific purpose or without any purpose or desire attached to it, certain virtuous or good builds up. From this Katha I have now started saying this that the question of 'Swantaha sukhaaya' is not there any more! Neither, 'Morrey mann Prabodha jehi hoi'. Nothing of the sort! If it is for purifying my speech, I can say that it has happened and is happening. Now only what remains is, 'Hetu rahit Anurag Rampada'. 'Yaha vinati Raghubeera Gossain'! Let our Anurag for your Divine Lotus Feet O' Lord, be without any desire or reason. 'Yaha vinati Raghubeera Gossain'! So come, let us all offer the fruit of virtue accumulated out of this nine-day Ram-Katha 'Manas-Sri Devi' at the Divine Lotus Feet of Ma Vindhyaasini; Ma we offer it to you for 'Hetu rahit Anurag Rampada'. So, we offer this Katha to the Divine Mother.

The 'Rudrashtaka Stotra' has come out of Karuna. A shrill cry emanated, 'No Mahadeva. Please don't be angry upon him. Out of ignorance, he has erred a little bit in insulting the Guru. But you are the 'Tribhuvan-Guru', please be compassionate towards him'. I feel that the 'Rudrashtaka', is the 'Stuti' come out of compassion. The 'Atri-Stuti' has come out from 'Prema'. But during the ceremony of 'Rama-Rajyabhishek', the 'Stuti' recited by Lord Shiva coming straight from Kailash is the one which has come out of truth or Satya. 'Jai Rama Ramaa ramannam shamannam'. This 'Stuti' has come out of 'Shuddha-Satya'. The 'Atri-Stuti' is from 'Shuddha-Prema' and what was sung by the Guru of 'Bhusundi' is out of 'Shuddha-Karuna'. That is why, I say that it is a trinity of 'Satya, Prema, Karuna'.

कवचिदन्यतोऽपि

The Kavi has seven 'Sopaans' and he himself represents a 'Sapta-Padi'



'Morari Babu's' relevant speech during the 'Kaag-Award' investiture ceremony

Today, in this courtyard, on the 'Kaag-Stage', to the elderly, experienced and respected 'Dadaji', who has come from Rajasthan, I offer my humble 'Pranams'. Late 'Daan-Bapu', with whom I was blessed to have got the opportunity to sit with him and hear him, to his respected memory and he is being represented today by his son, I express my 'Sadhu-Vaad'! Respected 'Rati-Dada', amongst all of you, the first person I heard speak on the 'Lok-Sahitya' is 'Rati-Dada'. We were small; doing up-down from 'Talgajarda', I was somehow trying to pass the 'Matriculation' and 'Rati-Dada' used to be the guest of our 'Rajya-Guru', 'Dula-Dada'. 'Chacha' used to sit with him and he would stay for two-three days. We used to go to hear him. We also used to

go the carpenter's house to hear him and sometimes when he used to visit us at our home, we would hear him speak. 'Rati-Dada' used to recite for us the 'Shankar-Stuti' and the 'Dohas' of 'Bhagat-Bapu'; plus, he would recite the 'Dohas' from the 'Kishkindha-Kanda' of the 'Ramcharitmanas' which pertain to description of the rainy season, in 'Bhagat Bapu's' style. The 'Samiti' has truly done a great work that we are remembering and venerating him. Our 'Anudan-Bhai'; this is a very beautiful line which he often says that, 'Bapu! If we hear him then it is a revelation for all of us.' The youngster, who is waiting for the revelation or if I may say that he is longing for it, this young creator or 'Sarjak' is amongst us. How should be the

speech of an exalted person? 'Gadhvi' Sahib just spoke and his genius was reflected in his words.

When I hear all these people then I feel that we are not the people who ever favour a war, we are not the people to take up arms and indulge in any sort of violence, I somehow just do not support it in anyway, but say if we were forced into a fight and if such twelve people would be sent without any arms then the opposition will take to their heels! This is their non-violent 'Veer-Rasa'. This is not any superlative embellishment from my side because, I am not a person to use any figurative speech. I am a keen listener! So, a non-violent 'Veer-Rasa'. The 'Veer-Rasa' can create ecstasy in men, it can create Ananda in one's mind and on the culmination, the 'Veer-Rasa' can even bring tears to one's eyes. Such a 'Veer-Rasa', which is being created by these nine 'Chetnas', our 'Anudan Bhai', I got introduced to him quite late! He sat quietly because of his nature and we could not even know his presence! Once, I was introduced to him in Rajkot and thereafter, we kept on meeting whenever the occasion arose!

Baap! We are blessed by Mataji's grace. 'Rajbha', is also one such creator and his presentation also is akin to his nature. He is sufficient, alone! I appreciate the selection done by the committee. The team which we have with us now, it shall become a very difficult decision whom to keep and whom to leave? I think that let us felicitate all of them together, like the Saurashtra University, awarded the 'Meghani-Award' to ten people collectively. All these people who have come with such wonderful literatures! My joy knows no bounds, Sahib! Some times the 'Lok-Sahitya' creates a colourful 'Rangoli' on my 'Vyasa-Peetha' also. I invite them, please come, 'Baap! Then they come and make their presentation in line with the mood prevailing at that time. I am very happy for this! The entire world is happy with your works! If one is not happy, then I am sorry to say that he will remain unhappy! But this 'Bawa' will say it with complete honesty and sincerity that I am overwhelmed, Sahib! I

have so much pride in our 'Lok-Sahitya' that the great governments had to sit up and shake hands with it! Please understand the context! Whatever might have been the composition, but the 'Maha-Sattas' of the world had to shake hands or clap in appreciation for the 'Lok-Sahitya' of my land! This is the success of their journey. Rest, whatever he has done or what happened, only my 'Nath' knows! But this is prowess of my 'Lok-Sahitya'. It is indeed its seriousness!

Should I attempt this without any authority? If the 'Daayara', says so? Don't you all think that next year this 'Kaag-Bapu' Award should be given to 'Ballu Bapa'? Now, somehow it is a rule that the members of the committee cannot be nominated for the award. Next year, we will not keep them in the committee! We shall seek their guidance from the outside. Tomorrow, this Brahmin should be felicitated. He has given quite a number of years to this stage. I request the committee to kindly excuse me but next year, this Brahmin must be honoured. 'Maheshdaan Bapu', isn't it right? 'Jai Mataji'! Now it is final! The other four shall be decided by the selection committee. Sometimes, I should get to play the 'Sogath'!

Baap! A new tradition has been established that we should award the new talents or 'Chetnas'. Amongst them, 'Rajbha' is the youngest; for some time, he is having some trouble in his throat. He had to be Maun for nearly a month. His mother and father are worried and more than them 'Ma Jagdamba' was even more worried. I will not go into any comparison, but even 'Talgajarda' was very worried, Baap! But when Raj spoke, he spoke brilliantly!

Here, the 'Kavita' by which the Vandana was done, in it there is a hidden pain! He comes from Rajasthan, he has 'Peerai', the fragrance of 'Peer' in him. I could not read the text; I shall go through it at leisure. But in him, we get the fragrance of our Peer of Rajasthan! In 'Daan-Bhai's' son's poetry, we could here the gurgling sound of the 'Veerda's' water. One flow comes from the 'Veerda'. Our 'Anudan-Bhai'; in his poetry the 'Heer' lurks from behind! In 'Raj's' poetry,

we can see the 'Gir'! The entire 'Gir' comes down and when all this is collected at one place; one Brahmin 'Devta'; I was delighted that when I telephoned him, there was no excitement or resentment!

When this type of poetry has been honoured, then don't you feel that how pleased would be 'Kaag-Rishi's' consciousness? Would he not be feeling this that so many eggs have been nested in my nest?

Pota sau potta tanna paalley pankhidda,
Bachallan beejanna ko'k aj sevvey kaagdda|

Such new 'Chetnas' come into this nest of 'Kaag-Bapu', they provide a special Ananda. So, the Kavi has seven 'Sopans' and he himself represents a 'Saptapadi'. When the creator of any language of my country starts, when he is in the 'Bal-Kanda', his 'Kavita' is like the 'Kishori'!

Charanana ki rajj paun Kishori tori,
Das Kishori kay charanana pari,
Bimal bimal jasa gaun|

The anklets on the feet; bangles in the hands and a 'Karadhani' around the girdle are chinking! All the three ornaments are stainless. The first step taken by the Kavi of my language is his innocence. When he takes the second step then his 'Kavita' like a new bride becomes the beauty of the 'Raghu-Kula'. When he takes the third step and enters the 'Arannya-Kanda' then the 'Kavita' expresses a certain gloom; he sobs with tears flowing down his cheeks! When the same poet takes a new step every day and enters the 'Kishkindha-Kanda', then his poetry becomes a subject matter for exploration like in the 'Kishkindha-Kanda' of the Manas, the expedition for the search of Mata Sita began. Where is Sita? It has become a subject matter of doing Masters and PhDs, great thesis will be written when he enters the 'Kishkindha-Kanda'. When the same 'Kavita' will enter the 'Sundar-Kanda' in its fifth step, then it takes the form of a 'Tapasvini' or a female ascetic –

Krisa tanu seesa jatta ek beni|
Japati hridaya Raghupati guna shreni||

The 'Kavita' when it enters the 'Sundar-Kanda' then asceticism or 'Tapasya' takes birth! When Ram Bhai,

'Kaag' used to come, then he would say, many poets come to me and when they recite their poetry, their lips don't speak but their asceticism or penance speaks. Subsequently, when they proceed into the 'Lanka-Kanda', then the 'Veer-Rasa' enters and the Kavita assumes a golden form. 'Kanak Pankaj ki kali'. In the 'Lanka-Kanda', when Ma Janaki comes out from her 'Agni-Pareeksha', then they say that it seemed as though a golden bud has opened up! The entire composition takes on a golden hue. The technique of war of a particular country can make the poetry golden, then just imagine how non-violent would that war be? This war must be bestowing so much of compassion on the opposing party! That compassionate poetry, once again attains a golden form. The same poetry when it enters into the 'Uttar' or the final stages or in other words, enters the 'Uttar-Kanda', then she adorns like the 'Maharani'!

Thashey Ramji raja anney amaari Maharanni Sita|

The range of our poetry adorns the pada starting from the 'Kishori' till that of 'Maharani'; starting from Gurudeva 'Kavi-Vara' 'Ravindranath' Tagore till today and beyond! We are not aware about the western scholars and we don't even need to go that far. Are there any less, here? There too, there are very many great poets but we are not fully aware about them. But the range of our Poets is from 'Kishori' till the 'Maharani'. Such a tradition of 'Kavita' was started in this part of our land and the Shree Ganesh of it was done by 'Kaag-Bapu' and then it took off from there! In this way, we all are living in the times which are indeed worth living. This is not the period of burning from within. If one knows the art of living then congratulate them from within and pat their backs. Like 'Kaanji Butta' used to give up years of his age, as such there is no need to give up so much of precious time for it because do we have extra age to give? That is why, don't be so generous. But if we pat their backs and express more and more of our happiness then our language, our 'Lok-Sahitya' will shine like a rising Sun, it has so much of radiance filled in it! The ones who have

become so used to this 'Lok-Sahitya' are dear 'Chhel Bhai' and me! In hearing, 'Chhel Bhai' is my senior! If any award is instituted for the best listener, then he is most deserving candidate! If, for any reason, I get one then I shall present mine too to him so that he has two!

One should come on the stage and should follow all the necessary conditions for doing so. Because, we hear! Whatever you pour into our ears, goes down into our stomachs! Our stomachs should not rot, so I say!

Teri chaughat per marr gaya jo,
Ussko Jannat ki hawa raas nahin aati]

Those who have gone and taken the refuge of the 'Lok-Sahitya' and are wounded in doing so then they do not like to go anywhere else. Our 'Upendra Trivedi' doesn't write poetry!

Ahangari laagyo

So, we have got so habituated of it! I like tea, so how many people are there who will serve me tea? Not just hearing but we even need to digest it. Not just

that, to call out their names from the 'Vyasa-Peetha'; then just comprehend the responsibility?

When Ramesh Parekh says that here even the words of the 'Prophet' are sold in two-two paise! When everything has become a marketable commodity, at such a time how prosperous this stage is becoming? Each one of these people here are sufficient to do a four-hour program on their own. All have this capability and they can make us taste all the nine rasas, such devotees of the 'Lok-Sahitya'. Indeed, it is matter of such immense joy!

'Hareshdan Bhai' raised this topic that Lord Shankar drank the deadly poison and Uma saw that her husband was drinking the entire bowl of poison. It is but natural for any wife to get worried seeing her husband doing so! For no rhyme or reason all these Devas came and offered Him the poison, and this 'Bhola' will drink the whole thing in one go! She got worried so she urged Him to stop! To which Lord Shiva replied, Devi! I have to drink it! Mata Parvati

said that if I am your wife then let us drink it half-half. If I hear the entire Amrit like Katha and run away from sharing the poison then Himalaya will be ashamed of me! My Himalaya will fall down! I am his daughter. I am the Kavita of the snowy mountains. Janaki is the poetry of the earth. 'Draupadi' is the poetry of Agni. They are all the 'Kavitas', they are all most revered 'Matas'! The Kavita has assumed different forms. Parvati says that please let me have half of the poison. To which Mahadeva says, no, I will drink it alone. Then, who is the Swami of the SWAMI? So, Mahadeva drank the whole thing. But the poor man of the village who repairs the clay tiled roofs of the houses, while getting down if he loses the balance and falls down then his wife runs and with the end of her Sari will wipe off the dust and tares the edge of her Sari and ties it on his bleeding wound. The wives are so devoted! After Mahadeva drank the entire poison, Parvati says that though He did not let me share the poison, please allow me to caress your throat! As Bhawani touched the throat, though Mahadeva drank the poison but she helped Him to digest it! We are their children!

Let us make this stage more and more prosperous. I am not used to seeing the faults in others and I don't want to get into it! Our 'Rajendra Das Babu' does Katha and he came to see me. The 'Daayra' of Rampur told him that 'Babu' comes again and again and since he is coming to meet you, please don't have Cannabis. This is a very recent incident I am sharing. That 'Bawaji', didn't have! What do I have to say or do in this? I told him, 'Babu' I don't see your 'Ganja', but I see your 'Gaju' or capacity. What do I have to do with the Cannabis? After having it, you might fall sick! But you know best! For me, what is the depth of the Sadhu, the capability of the poet is what matters to me. To decorate or preserve the stage is our responsibility. We have now got habituated in doing so! After 'Morari Babu' has got habituated in doing it, you need to be very careful, Baap! Because, this 'Bawa' is habituated! Now, somehow the breeze of Jannat is not suiting me, what to do, Sahib?

I get immense pleasure. More than that, I like all of you! I am very fond of this, Sahib! No other country has this charm. Five poets are seated and only the one whose turn is, gets up to recite his poetry, the remaining four leave! I have even shared such stages! Instead of this, when on one stage if ten 'Lok-Sahityakaras' are presenting their creations with so much honesty and excitement then this expectation is there in the minds of the listeners that what is coming next, what after that and so on? We have such 'Lok-Vidya' with us! Amongst this 'Lok-Vidya' as well, these 'Paaghadis' (Turbans) have given us so much respect. 'Rajbha' has written such a beautiful 'Geet' on the



'Paaghadi' that the 'Pagadiwala' lived just a 'Pa-Ghadi'! What a 'Shlesha' or a union? But now, this 'Ghadi' is in their name! These boys have selected such 'Paghadis' and have performed their 'Aarti', Sahib! Just now, this Kavita was recited that the 'Paalliya' said that please don't call me a stone. If you will consider me to be a stone and will throw me on the road then I shall be broken into pieces and lest my use is done in a revolt against my own nation, so put me as foundation stone but don't call me a stone. I am a memorial of this country; I am the yeast of my country; I am the identity of my nation. This stage has a huge responsibility on its shoulders. We have got used to hearing such lofty things those ordinary things don't appeal to us anymore! You quench our thirst.

In the courtyard of 'Kaag' some such effort is taking shape, in which only the grace of Ma 'Jagdamba' and the consciousness of Kaag-Bapu' is working! The flow keeps on flowing. We come in between. People say that we have become instrumental or the 'Nimitta'. If we would not be there, somebody else would have taken our place. Such a wonderful spring has sprouted in the courtyard of a mute person. I am still not sure, what Babu Bhai likes? Or what he dislikes?

I once again express my utmost happiness. I bow down to all of you. 'Dadaji', you have come here from such a far-off place. It is the limitation of the time that forces us to stop. How much of history and what not is stored within you! All what has been said from this stage should be taken very seriously. Many well researched and studied speeches have been given, beautiful experiments have been done. Wait patiently for the 'Kaag-Chauth'.

In the end I would like to say that I know that the devotees of the 'Lok-Sahitya' are very busy but if they keep a note of these dates in their diaries and give us their valuable time then Ma 'Jagdamba's' blessings shall be showered on them always. Please do keep on coming here. For no other reason but we feel immense joy in seeing you all here. If I dance in front of you, it will not be proper but I feel like dancing here from

within! I also feel that I should do a Garba here! Really, I feel like doing so. I am not saying it just for the sake of saying. Now, I don't know when I shall get down from the 'Vyasa-Peetha' and start dancing! Really, I am feeling that urge! When we were a guest at 'Kaanji-Bapa's' place then 'Kaanji-Bapa' had said that I will just be back. I thought that he must have gone inside to ask for some tea and snacks for all of us. After a while, I heard a sound! 'Kaanji-Bapa' had taken off the turban and was doing the rasa all by himself!

People keep on reminding me that I am seventy-five years old! My seventy-five years will be over when I shall get the answer to my five questions. I will consider me to be seventy-five only when these five questions plaguing my mind are solved. I am yet to get their answers. 'Nagin Bapa' is 'Shataayu'! Yet, the same alert mind, same power in his pen and fresh thoughts every day! 'Tadd ne phadd', 'Sonsari vaat', all that is going on like that only. The age has no bearing of all this. The time has no effect on the one who is blessed with any gift of God in the form of any art. The art is victorious over time! Such an art has been given by Ma 'Jagdamba' to this fraternity of mine! The society is hungry for more. Let this be served by you and may all the rasas be poured in the society. The 'Shaant-Rasa' is 'Ekaantey sukhmaasyattam'. We should all reach that state, such is my prayer at the Lotus Feet of Ma 'Jagdamba', and I once again express my utmost happiness, Sahib! In the end, we need to enter the realm of the 'Shaant-Rasa'. When someone asked 'Vinobhaji' that we want to make a statue of Shanti then how do we make it? If you want to paint a picture of Shanti, how will you paint it? 'Vinobhaji' kept quiet for five minutes and then said, if your mother is sitting in your house then she alone is the statue of Shanti!

Ya Devi Sarvabhooteshu
Shantiroopena sansthita|
Namastasyei Namastasyei
Namastasyei Namaha||

(Speech delivered during 'Kaag-Award' investiture ceremony held at 'Kaagdhama-Majaadar' (Gujarat) on 29/2/2020)





II JAI SIYARAM II