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Manas-Brahma
Myanmar

तब ब्रह्मां धरनिहि समुझावा।
अभय भई भरोस जियं आवा।
जो कछु आयसु ब्रह्मां दीन्हा।
हरषे देव बिलंब न कीन्हा॥

II RAMKATHA II

MORARIBAPU



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PREM PIYALA

From 11-3-2017 to 19-3-2017 Morari Bapu's 'Ramkatha' was held at Myanmar. At one time it was also known as the 'Brahmadesha' or the land of Brahma and therefore, Bapu's 'Ramkatha' was focussed on the topic 'Manas – Brahma'.

Bapu engaged in a very elucidating discussion about the role of Brahma in the 'Manas'. In how many different ways He has been presented by Tulsiji in the 'Ramcharotmanas' and His role as well as the sphere of His activity was put forth. With reference to the 'Ramkatha' of Tulsiji, Bapu glorified Brahma thus; 'Brahma is our creator (Vidhata), He is the 'Viranchi' and the giver of the fruits of our actions. He is the learned and wise elder who can help us with a solution when we are faced with problems. In how many different roles has Brahma been presented in the 'Manas'? Brahma is our creator; He is our 'Vidhata', the Grandsire and an able adviser, the motivator and the distributor or the giver of the fruits or results of our actions'. Side by side, Bapu clarified that here that the reference of Brahma is that of the 'Buddha Purusha' or the 'Sadguru'.

With reference to the four faces and the four hands that we see in Lord Brahma, Bapu chose to present four sets of 'Sutras' for each of them. He said that Brahma when He tries to explain or reassure the earth, He does it in four different ways. In the same way the 'Sadguru' or the 'Buddha Purusha' in the form of Brahma tries to explain us also in four different ways. The first way is renouncement or 'Tyaag'. The second is 'Vinaya' or humility. The third is that He takes the help of the scriptures to explain His point. And the fourth way is that of love!

Brahma is a 'Karmayogi, Premayogi, Bhaktiyogi and also a Gyaanyogi'. With such aphoristic submission, Bapu outlined the inherent Karma, Love, Devotion and Wisdom in Brahma. Subsequently, Bapu even gave these 'Sutras' that Brahma is strong, wise, elderly or oldest in age and a devotee! Bapu even explained the different functions of Brahma, Vishnu and Mahesha that Brahma creates, Vishnu nourishes or preserves where as Mahesha liberates. Bapu also said that the one who creates has to be prepared to bear the abuses of the society. And in the 'Manas', Brahma has been abused at very many places. Abuse means to rile or criticism!

In this way, at Myanmar or the 'Brahmadesha', the land of Brahma, Bapu explained the salient features of 'Manas – Brahma' based on the 'Ramcharitmanas' and giving Him the exalted position of the 'Sadguru' or the 'Buddha Purusha', he put forth his individual views and experiences.

- Nitin Vadgama

Manas – Brahma : 1

'Brahma' is our creator, He is our Provider

TabaBrahmaDharnihisamujhaava| Abhayabhayeibharosajiyaaava||

Jo kachuaayasuBrahmadeenha|Harshhey Deva bilambanakeenha||

Baap! By the unconditional and natural grace of the Divine, the 'Katha' is beginning from today. I offer my 'Pranams' to all of you from the 'Vyaaspeetha'. 'Kamal' and his family had this propitious wish or the 'Manoratha' from a very long time. Three years ago, I consented. We shall do the 'Katha' and you choose the place! After a long search he mentioned about 'Myanmar' and today that auspicious day has come. He had this feeling in his mind that I had mentioned this many a times that I have this desire or wish that I in my childish language (TottaliBoli) should recite the 'Katha' for my 'Dada'. He somehow, caught on to this thought of mine. Whenever I have the 'Katha' then it will be as if 'Dada' is listening or only for His listening pleasure. He does listen, no doubts but I respect and love this feeling of his. Today morning, I asked him that whatever you have earned for all these years, have you decided to spent the entire amount here itself? He replied that what can be a better opportunity than this to spend? I am glad that my organizers learn oratory and now have begun learning how to sing also! 'Kamal' also sings! Whatever was there in his mind, he has even got them composed. I am very happy to say that the youth is coming forward to hear the 'Katha' and is showing keen interest in also organising it! I express my happiness for the same!

The question is that on which topic should I speak? There was something going on in my mind and whatever little information I could gather about this place, I learnt that one time, this was also known as the 'Brahma Desha'. At another it was also called the country of 'Brahma'. The Englishmen then later made it Burma to suit their pronunciation. Now, the locals here have done away with that colonial stamp and call it 'Myanmar' in



their language. At one time, it was also a part of 'Bharat'. During the World War it was conquered by Japan. I have even read this history and even taught it in the school. All this is there in my mind and after the pressure exerted by the International community, it was given freedom. How much or turmoil has taken place in this tiny nation! Many Indians have settled down here. So, one point that I had learnt that it was called as the land of 'Brahma' and the second is that Lord Buddha also came here during His travels. There is a wide spread of Buddhism here. A branch was started here from 'Saarnath' and it is active here even today. I even got this information that there is a very big 'Stupa' here and Lord Buddha's hair has been encapsulated in there. Like in Srinagar we have the hair of 'Hazrat Mohammad' Sahib enshrined known as the 'Hazratbaal' shrine! Thus the Buddhist religion came and spread here plus I have also learnt that when the British came and chased away the Mughals from the Indian sub-continent then the last 'Mughal King, Baadshah Zafar was caught and imprisoned and subsequently exiled then he came here and his tomb is located here. I went there yesterday, to have the 'Darshan'.

It is a beautiful country. Ages or centuries ago, who were its founders, Allah knows! But for the 'Katha', 'Kamal' discovered it! He repeatedly kept on telling me that 'Bapu! Very few people are there. Just about two fifty or three hundred people!' 'Arrey Beta! For the 'Katha' the number doesn't matter. What do we have to do with the number of people? It is enough!' We have done 'Kathas' with even much lesser numbers in the past. If you go for the numbers then in 'Palliyad' fifty times to this number were just volunteers! I think that there were nearly fifteen to twenty thousand volunteers there! How does the number matter? We are sitting so quietly and close to one another, I like it! I have been saying this that for the Divine incarnation there is 'Joga, Lagan, Griha, Baar and the Tithi'. When these five are conducive then the incarnation happens. When the divine conjuncture happens, the 'Katha' happens and if ascendant star is there or not but still the 'Katha' can happen. For my 'Katha' the planets, day and date or the 'Tithi of the Almanac' is immaterial. The day and date, I have left it to 'Allah' to decide. Today, I feel that all these have become conducive and that is why we are having this 'Katha' in such a beautiful and a very pleasant environment. The people here are also very humble and gentle. So, I have been thinking about what topic should I recite or talk in this 'Katha'? So when it is the 'Brahma Desha' or the land of

'Brahma Deva' or Burma, whatever you call it, therefore I thought that why not I recite 'Manas – Brahma' here?

In the 'Ramcharitmanas', where do we see the role of 'Brahma'? In what forms does He come? Now if you try to think on the topic, then gradually everything will be clear to you! In the 'Manas' Goswamiji has depicted a very vast area of 'Brahmas' sphere of activity. 'Kamal' was very keen that 'Dada' should hear the 'Katha'. His sentiment is that the Guru should be the principal listener or 'Shrota'! In our 'Guru Parampara' the first Guru is 'Brahma'. 'Guru Brahma'! The greatest Guru is the creator. I shall also try and discuss about the four faces of this Guru as the 'Brahma'. There is lot of peace and calm here. No worry, no big crowds! Eating, drinking, sleeping, roaming around and hearing the 'Katha', there is nothing else to do. You all are cordially invited.

So 'Manas – Brahma' as you all are aware that 'Manas' has addressed Him with many different names. Sometimes, 'Biranchi or Archa or Vidhaata, etc, etc.' The land of 'Brahma' or 'Brahmadesha' or Varma or Burma and so on, today morning when I was sitting I thought that since this happens to be during the days of the 'Holi', I talk on it! 'Holli kyaansallgaavviYaar'! If you ask me then perform all the auspicious things during this period of 'Holi'. How scared the people have become? My dear 'Chandresha' of 'Rajkot' who has a mobile shop, came to me to ask for a suitable date for the 'Muhurat'? I said, 'Yaar! I am not the right person to guide you about the Muhurat'. No! I will do as what you say! If you ask me, you will be in a fix! I told him that, inaugurate it on the day of 'Holi'! He got a big card printed! Inauguration on 'Holi'! Which is more auspicious day than 'Holi', please tell me? Then in the morning I thought that I have not spoken on 'Brahma' as an independent topic up till now. Even we have not spoken separately of the 'BrahmaStuti'. 'Jai JaiSuranayaka', in this we have briefly discussed about the stewardship of Lord Brahma. Whatever it may be, I don't know!

In the 'Manas – Brahma' we will try and study the various different forms of Lord Brahma as depicted in the 'Manas'. Lord 'Brahma is our Vidhaata, our Biranchi' and the giver of our fruits for our labour or efforts. If we are faced with problems then, the one who is concerned about us and tries and think for a solution to our problems, in how many different roles, we get so see Lord 'Brahma' in Tulsiji's 'Ramkatha'! He has come in various different roles. We shall try and study as many as possible during this 'Katha'. I have just picked

up these two lines from the 'Balkanda' that came to my mind. There is a reference of 'Brahmadeva' in these two lines. This first line is from the incident when the mother earth goes to Lord Brahma for help taking the form of a cow along with the sages, ascetics and all the 'Devas' tormented by the tyranny unleashed by 'Ravana' on the earth. She goes and pleads, please save me! Save me! At that time, Lord Brahma tries to assuage her fear and in the process the mother earth feels secured and understands that she has come to the right place for a solution. Then, under the stewardship of Lord Brahma, the Almighty Lord is called upon and invoked for succour. Hearing the fervent call, the Divine reassures all of them through the celestial voice that I shall come down to earth to assuage your fears. Hearing this, all the 'Devas' were overjoyed and began returning to their celestial abodes, at that the Grand sire Brahma explains them and instructs them to take the form of the monkey and go down to the earth to aid the Lord in His Divine play during His advent leaving your pleasures aside. They were all overjoyed with this and instantly take on the form of monkeys and came down to the earth. By taking these two lines for our discussion, I think that we shall be talking on 'PitamahaBrahma' independently for the first time. He is our creator, our 'Vidhaata', our grand old wise man and the sanest counsel provider, motivator to the despondent and the giver of the fruits of our actions or efforts. What not is this Lord to us! We have far too many connections or relations with Lord Brahma, Sahib!

Therefore, 'Manas – Brahma' is the Lord or the main focus of our attention for this 'Katha'. In the last 'Katha' we were performing the 'Vaangmayi Pooja' of Lord Mahesha and during this 'Katha' we shall do the same for Lord 'Brahma'. And I am sure in some 'Katha' we shall take up the worship of 'Manas – Vishnu' as well. So that, I can complete this sequence of 'Brahma, Vishnu and Mahesha'.

During this 'Katha', I shall be talking about four-four 'Sutras' quite often. Because, Lord Brahma has four faces and what I have been able to understand that whenever you want to explain anything to anyone then there are four ways of explaining or describing anything for that matter! There is no fifth! No need to unnecessarily increase the numbers. The explanation can even be done by one mouth or in one way also! But it is also quite likely that one doesn't understand in just one explanation. Here the mouth, face or the 'Mukha' means another way! One has to try and explain in different ways in order to clarify or provide a plausible solution. Even you may need to use a third method if

the first two don't work. Say, even this too is not working then you have to try the fourth method. Here, the earth has taken the form of a cow and has come, so 'Brahma' has to explain to her in four different ways. The political way of explanation is also of four types and very commonly known as the 'Saama, Daama, Danda and Bheda'. But this is not a suitable methodology for the cow; it may be fine for the bullock, as it is a bit unbound or rebellious in nature. The one who has a very simple and a niggardly nature, who is a 'Gokarna', whose eyes are like that of the cow, whose heart is compassionate and very humble like the cow, and has the very motherly and timid nature of the cow, you can't use force or any unparliamentarily methods to make him/her understand. This understanding or wisdom is present in Lord Brahma and it has to be so! His carrier is the Swan who has the capacity to differentiate between the milk and water. So Lord Brahma tries to explain to the mother earth in four different ways. I don't think that a fifth method was necessary or needed! And I would like to add this with the Guru because in our tradition, we begin with the 'Guru Vandana'. When we are scared or when we are terrified or we are totally at sea or have no alternative in front of us or are unable to see any light at the end of the tunnel then at this moment of extreme distress we do need the Guru consciousness or the four faced (Chaturmukhi) Guru, who can explain to us with a four pronged approach like 'Brahma' can also come to our rescue! Or, when in the moment of crisis, we are unable to get a suitable answer from anywhere then trembling out of fear, in a terrified state of mind, with the support of sages and ascetics, 'The Maun of the Munis and the Vaani of the Rishis' we need to seek the refuge of 'Brahma' who is none other than the Guru. Yes, it is also possible that 'Brahma' comes but in the 'Katha' the Mother Earth goes to 'Brahma'.

Certain steps have been indicated for going to the 'Guru'. In my view, Guru is the ultimate, there is nothing beyond him! It the Supreme consciousness! 'NaastitattvamGuroparama'. The way in which the earth has gone to Him is the indicator for us. First she goes to the sages and ascetics, then along with them she goes to the 'Devas' and then all of them finally go to 'PitamahaBrahma'. There Lord Shiva was also present and then the entire grace overflows! Lord 'Brahma' explains in four ways to Mother Earth. It shows that how the 'Buddha Purusha' explains or tries to assuage our fears. In the second half of this line; 'Abhayabhayeibharosajiyaaaye'. The earth feels comforted and becomes fearless on hearing the words

of the Grandsire! It is a topic from the 'Kishkindhakanda'. In order to make 'Sugreeva' fearless, Sri Hanuman says that Lord he is so scared that he can't come, you will have to come to him! He is neither capable nor in a state that he can come to you. Even if he tries to come, he will be running scared in the opposite direction. Therefore, 'Bhagwann', you have to come to him to make him secure. 'Vibheeshana' is secured once he comes and gets the refuge of the Lord. Here, he comes! Similarly, the Earth goes and seeks Lord 'Brahmas' refuge.

Kindly remember that here, 'Brahma' is just one out of the 'Trideva' and the role He plays at different places in the 'Manas', that has been explained by Tulsiji, we shall try to understand it but here, we shall remember Lord 'Brahma' as the 'Buddha Purusha' or as the 'Sadguru'. We shall try to have a pure and a conscious discussion about His manner of explanation. And 'Abhayabhayeibharosa'. When 'Brahma' explained, the earth became peaceful and felt safe. How scared was she! She was trembling but on hearing Lord 'Brahma's' words she became fearless. And once she felt secured, she developed confidence. Let me just stop for a moment on this point and question that after we are secure do we get confidence or it the vice versa? What is your take in the matter? There are two sutras here, 'Bhaya&Abhaya'! But the sequence shown by Goswamiji is that first she becomes fearless and then develops the confidence. The 'Brahma', or our Master, or our 'Buddha Purusha', or our 'Sadguru' if he makes us secure, we develop confidence or trust! But, another experience says that first we first have total faith and based on this faith, we automatically become secure or fearless.

The 'Manas' has classified the 'Jeevas' or humans into three categories namely, 'Vishayi, Saadhaka and Siddha'. A fourth category that has been added by 'Talgajarda' is 'Shuddha'. You all know it! This I say with total responsibility that there is this fourth category as well and that is 'Shuddha'. But intrinsically speaking the first three categories have been classified by Goswamiji and my 'Dada' has taught me. But I would also like to add that essentially the 'Jeeva' is not 'Vishayi' or a sensualist. Truly speaking, he is also not a 'Saadhaka' or an achiever or an aspirant. Yaar! These are just the different stages in the journey of life. Essentially, he is also not a 'Siddha' or an ascetic. The 'Jeeva' is 'Shuddha' or pure!

Eeswaransajeevaavinaasi|

Chetana amala-sahajasukharaasi|

The final decision given in the 'Utterkanda' is that the 'Jeeva' is clean, he is pure or ingenious. The 'Maya' turns one to be sensualist, another is lifted a bit and made an aspirant and some have become an ascetic. Consciously, the human is pure and clean. Ant the original term that has been used by Tulsiji is 'Sahaja' or inborn or congenital.

I pray to you all my brothers and sisters that kindly accept the natural and inborn state of the other person in the family. Let him/her live naturally and spontaneously. When you force anyone to live against their own nature, they don't like it. To take away one's freedom or spontaneity is a sin or a crime though, I don't like using such harsh words but it is unpardonable, of course! Such act is not excused by the Existence or God. The Guru will still pardon but God will not! That is why when we study the 'Bhagwadcharitra' or go through their life sketches and hear about them we find that the Divine never tries to change the nature of an individual. Because He knows that I too will not be able to change his nature. This is done by 'Satsanga'. In my personal opinion, if a holy person being the principal person doing the 'Satsanga' then he too must not try to change anybody's nature. What has been given by God or is inborn, why are you trying to change it as per your choice? Many people come to me and say that my son's nature is like this! My husband is like that! Baap! The man is pure! He is not a sensualist. He is pure consciousness. He is neither an aspirant nor an ascetic, he is pure!



Here, 'Abhayabhayeibharosajiyaaava', take out the talk of the aspirant or the ascetic, just focus on the first and the last meaning that the sensualist is the one whom you first grant security and then he might trust you! Or in other words, you first do his work only then he will trust you, like 'Sugreeva'. Kill 'Vaali' first and only then can he be reassured. This is the example of a 'Vishayi' or the sensualist. The Almighty can make you fearless even first but He just wants that call upon Him once with ardent fervour! He is very benevolent and kind! He will make you fearless but this journey is of the sensualist and not of the pure soul! The pure will say that I have total faith, whether you make me secure or not, that is your wish altogether! I have full faith! I shall again remember SrimannMahaprabhuji who says that I just want my God, my All in All! If I remain scared, that's your problem! If I remain nowhere, you know best! Whether I rise or fall, you know my Lord! Whatever it is, I have faith and trust in you! This is the pure soul! That is why; we have to remember 'Mahaprabhuji'!

Driddhainhacharanannikerobharoso,

driddhainhacharanannikero,

Sri Vallabhanakha Chandra chhatabinu, sab jagamaahianthero....

I would even like to say that for any reason even if you don't have a total trust, just a wee bit will do but it has to be firm. Total faith is a great achievement. Whether less or more is immaterial, the question is that it has to be firm! Even just a little bit of confidence but with unflinching faith will be enough to take you through. You keep a day long 'Pooja' at home without any belief in it then at the end of it will just be an exertion or strain and nothing else! A wee bit of faith, if it is firm, it can move mountains! Even a little bit of truth can help you eradicate your maladies. I told 'Yogesh Bapa' that only the one who has had the realisation can only speak! This is not just a textual or scriptural talk; it is a discussion post realisation. SrimannMahaprabhuji Vallabh and SrinathjiBhagwan embraced each other, it is not just a pictorial truth but it is a factual truth. It is a realised truth not merely a scriptural truth. Not just a fact of theory but a factual realisation. You study the 'Ramayana' in detail and I am verily pleased by it but when you start realizing it, I am overjoyed! A little bit of realisation is necessary. India attained freedom. Kindly remember Mahatma Gandhi. There was a general convention of the Congress. India was already free but PadmashriKaagbapu sang two lines; Anubhavavagarabbhyaasthigharnuddahaapunndolls o, Jeyvaahanetaaryunvaanniyetetammeybhegathayeidub ovasho|

'Pitamaha Brahma explained the distressed earth in four ways. 'Aurabhayabhayeibharosajiyaaava'. Because she is moving all the time, it will be termed as 'Vishayi'. The one who cannot be still even for a moment, such a person will be called 'Vishayi'. The earth cannot be stationary and it has to rotate as per the law of this creation. Even I would not like that it becomes still. I am saying it just to discuss with you and make you understand. The earth (Used here as an allegory) of the one whose mind, intellect and the 'Chitta' is moving continuously then for such a person, he needs to be first reassured and only then will he trust or believe. The trust has to be of the heart and not the mind! Neither the intellect and nor the 'Chitta' which is always wandering, and what to talk about the ego, which is most unreliable! Tulsiji says that once Lord Brahma explained, the earth felt a bit reassured in her heart. Not in the mind! Our mind many a times believes but very soon starts negating it because of its unsteadiness. The brain or the intellect too shall gather too many examples to justify its claim. You see the allegation come forth that it happened because you thought in this way! Even then, the intellect does not let us be firm in our resolve of trust. The trust of the 'Chitta' is disturbed every now and then. Ego, just leave it, yaar! My Goswamiji speaks with a lot of experience and depth. The earth does not have the confidence of the mind and nor the 'Chitta', the heart believes or is convinced. The lord of confidence should be installed in the heart! 'Abhayabhayeibharosajiyaaava'. The 'Jeeva' is convinced or faithful from the heart! The first line is just the introduction or the preface. The second line:

Jo kachhuaayasu Brahma deenah|

Harshhey Deva bilambanakeenah||

Whatever Brahma instructed the 'Devas' to do, they carried out the instructions without any further delay. This is the straight forward meaning. Any Brahma or the creator or any 'Buddha Purusha'! If you take Brahma as a character or His typical identity then He counts and gives accordingly the fruits or the result of your 'Karma'. 'Karma subhasubhadeyeiBidhaata'. He has an accountability procedure preset and based on that, He provides or dispenses. If we worship Brahma in the form of the Guru or in other words see Brahma as the Guru, then it becomes a different story. Then our duty remains that we accept His instructions gladly and without questioning. Each and every word is very important here! Since, here we are just this many people so it

becomes all the more necessary that we should stir and drink each and every word carefully. It is very beneficial here. We can enjoy the 'Katha' more thoroughly here! I shall try to speak in the manner 'Dada' used to speak. My experience is that at times just on one word, the 'Paatha' used to go on for three days! No going forward! Just stopped or focussed on a word and just go on mulling over it. What a grace the benevolent Master had showered? And the benefit I am deriving out of it is that after the grace, now gradually the recollection is coming back. Otherwise, how much would have just remained suppressed! Just a little childhood! I used to sit at his feet wearing a half pant just like a little child. What not had he poured in is now coming to mind. I rejoice in it but am gladder to share it with you all since you are mine. Whatever we are told even at common or a normal level, we should accept it gladly without adding your own arithmetic or ideas into it! He has just said like that and so on, Yaar! How many different alternatives we have of our own? We are all sick with thousands of alternatives in our minds! Truly, we are sick!

Many people come to me! What I say or don't say they are ready with God knows how many suggestions, arguments and alternatives! It is not that I have the final word! Please remember, I am just using this as an example to explain it to you. Let me once again congratulate 'Chandresha' that he inaugurated his shop on the day of 'Holi'! I had told him that if on the day of 'Holi', if the 'Holi' presents itself and anything gets burnt then I am responsible for the same and shall compensate you suitably but go ahead and do it that day. We have a treasure chest of alternatives and arguments! The first thing is that whatever the 'Buddha Purusha' says, accept it gladly! Secondly, don't delay in carrying it out. You have to hit the shot the moment the ball comes to you. Whether the ball is in the form of sorrow or happiness! It has come from my Guru, to accept it gladly and execute it urgently, are the two most important things. After all, these Devas are 'Devas'! They gladly accepted what Brahma said and also didn't delay and came down upon earth in the form of monkeys. These 'Devas' are most undependable! They did not believe it from their heart. During Sri Bharat's journey to meet the Lord why do they connive to obstruct or stop their meeting? Why do they waver or doubt? If Sri Bharat and Rama meet, what will be our fate? If Sri Rama returns back and sits on the throne then what will befall us? They approach Mata Saraswati to change

Bharat's mind! They are not stable or firm!

I was trying to establish the basic fundamentals of our subject matter. We shall talk about it in detail during the following eight days. Now, what do I say about the 'Manas'? You all are already aware about it. But, just following the perennial flowing tradition of ours, the 'Manas' has been created by Lord Mahadeva and established in His heart! It has seven 'Sopaans' or chapters. Sri Vaalmiki calls it the 'Kanda'. Namely, the 'Baal, Ayodhya, Arannya, Kishkindha, Sunder, Lanka and Uttar'. Now what is the 'Mangalacharana or the Mangal Aacharana'? Just a few days ago, the International Women's day was celebrated. I was also supposed to speak on it. I had said that we Indians have accorded the women an exalted position in our culture much earlier. I would not like to name any other religion here. What does the history say? In a particular religion it is said that if out of compulsion or helplessness if a woman commits a mistake or trespasses then she should be disrobed and stoned in public! Is it not cruelty or barbarism? Misdeed is wrong, agreed! If somebody has committed a mistake and you don't approve of it, just go away, but why to pelt stones on that person? What sort of a religion is this?

Here, at our end, 'Ahillya' committed a mistake. I even disagree with that. But say that she erred! But, she was not stoned instead, she turned into a stone. People left her alone but they did not throw stones at her. They could have jolly well thrown stones on a stone! Here, she became stone like and was established in that state. On the other hand we see that a living woman is being stoned to death! After all, Jesus stopped it! He said that only the one who has not sinned is authorized to throw stones. Hearing this, they all returned back to their respective addresses! Here, no one threw stones at 'Ahillya'. They all became indifferent towards her and left her alone! As a result, she turned into a stone! If you so feel like then throw stones at her like the 'Satan' is stoned. Here, we don't propagate any practice of throwing stones. Instead, our tradition is to grant the holy dust or mercy!

The 'Women's Day' should be celebrated in this manner! 'VanndeyVaanniVinayakau'. If you see Tulsi in this light then does he seem to be a traditionalist or the 'Lakeerke Fakir'! Osho too had commented on this! I am sorry, I don't agree! There are many thoughts of 'Osho' that I like and are in agreement with my thinking; I share it with you all quite often. Tulsi! And he is towing the dotted line? I

don't agree, sorry! What I mean to say is that there is a Pundit, or a learned Brahmin, a scholar or anyone else will normally start by saying, 'Swasti Shree GaneshaayaNamaha'.Tulsiji has deviated or broken this tradition here. 'VanndeyVaanni', he has venerated Mata Saraswati first. Celebrate 'Woman's day' one day in a year and for the rest of three sixty four days beat her, torment her, abuse her, ill treat her, insult her or for that matter perpetrate all sorts of injustice! What sort of humaneness or justice is it? They even twist the history to serve their interest. May by the grace of Allah, our original history and moral values should come back to us. Tulsidasji, deviating from this tradition totally, starts or establishes the veneration of Ma Vaanni. Then he venerates Ma Bhawani. Followed by the veneration of Ma Sita! So, Goswamiji has followed this sequence in the entire 'Vandana Prakarna' comprising of seven mantras in which he has venerated the female power or the Motherhood of God.

Vannanaamarthasanghannaamrasaannaamchhandas
aamapi|
MangalaannaamchhakartaaravannndeyVaanniVin
nayakan||

Jo sumiratasidhihoyeiGananaayakakaribarabadana|
Karahuanugrahasoyei buddhi
raasisubhagunasadana||

Then, in five 'Sorthas', written in the local dialect, he establishes the worship of the 'Panchadevas'. Goswamiji tries to amalgamate the original 'Shankar Philosophy' of 'Aadi Jagadguru' here. The first section is the 'Guru Vandana'. The very first 'Chaupaye' of the 'Manas' begins with the Guru Vandana.

BanddauGurupadapadumaparaaga|
Suruchisubaasasarasaanuraaga||

The holy dust of the Lotus feet of the Guru (Gurupadaraja), the bright glow of the toenails of the Guru (Gurupadanakhajyoti) was venerated which is unavoidable or most important. He cleanses his vision by applying the collyrium of the holy dust of the Guru's Lotus feet. First of all, he venerates the 'Brahmin Devatas' or the 'Bhudevas'. He venerates the 'Swarga Devas' later. Even the 'Devas' of the Nether worlds were not venerated before. The 'Bhudevas' the 'Vipras, the Brahmins, the Dwijas, he venerates them first. Why? The 'Brahmins' are the Lords of the earth, Sahib! He did not venerate the Lords of the Heavens because they are filled with jealousy, conflict and envy. They

are cunning and selfish. That is why, Tulsiji, venerated them later. And the Lords of the Nether worlds were also venerated later because they are venomous. These serpents are poisonous in nature. Or if you consider the demons to be the Lords of the Nether worlds then they are voluptuous and only busy with sense pleasures. I can't understand that from where has this been put in that the 'Brahmin has jealous eyes or are venomous! It is an absolute incorrect statement. A true Brahmin can never be filled with jealousy or hatred. People talk that a little poison has come this side. Little bit here, a little bit here and then in the eyes of the Brahmins! Why do you spread such canards? My Tulsiji, first venerates the Brahmins. If one has jealousy in his eyes then he might be a Brahmin by name but cannot be a true Brahmin. A Brahmin can never be selfish, Sahib! The next veneration is of the nobles. Then, the entire 'Sadhu Samaj'! Giving them the allegory of the 'TirtharajPrayaag' he has called them a mobile embodiment of sacredness or holiness. In this way, going on venerating one and all, he says –

SiyaRammaya sab jagajaani|
Karau pranaamjorijuugapaani||

MahabeerabinavauHanumaana|
Raamjaasujassaaapbakhaana||

Goswamiji, venerates the entire creation as an embodiment of the Divine. In this manner, he goes on his veneration expedition and finally venerates Sri Hanuman. Come, let us venerate Him by reciting a few lines for a few moments –

MagalamuratiMaarutnandana|
Sakalaamangala moola nikandana|
Pawantanaya Santana hitkaari|
HridayabirajataAvadhaBihaari||

Brahma is the creator of all of us (Vidhaata). He is our 'Viranchi' and the giver of our fruits, i.e. 'Phaldaata'. When we are faced with a problem then He is a mature guide, who helps us with a solution. Tulsiji has presented Brahma in varied roles in the 'Manas'. He is our creator; he is our disposer, an elderly statesman and adviser, a motivator for the despondent and the giver of the fruits of our actions. Sahib! We have many relations with Brahma.

Manas – Brahma : 2

When you see truth, love and compassion in anyone, consider him to be a 'Sadhu'

Baap! We are having an enlightening discussion on 'Manas – Brahma'. The 'Manas' presents Brahma in many different forms. Whatever comes in the flow, I shall move accordingly! But, I have written down a 'Shloka' from the 'Neetishataka' and brought it with me. I shall read it out first then you repeat after me. As you know, 'Bhartuhari' has written three 'Shatakas'. One is the 'Neetishataka', the second is the 'Shringaarshataka' and the third is the 'Vairaagyashataka'. This is from the 'Neetishataka'.

Agyahasukhamaaradhyahasukhtaramaaraadhyattevisheshagyaha|

GyaanlavadurvidagdhamBrahmaapitamnnaranjayati||

The straight forward meaning of this 'Shloka' is that it is easy to explain an ignorant person. 'Sukhamaaradhyaha', meaning that with felicity, peacefully and with ease, one can explain a point to the ignorant. In the second 'Charana', 'YogirajBhartuhari' says, 'Sukhtaramaaraadhyattevisheshagyaha'. One who knows a little bit and has some information, he can be explained more easily. But the one, who feels that he, knows everything, to explain to such a person even for Brahma is very difficult! Let me add a little bit here. The one who hardly knows anything but pretends that he knows everything is more dangerous! To convince such a person is next to impossible. 'Bhartuhari' says even if Brahma tries, he too will fail then what to talk of man? The main topic of discussion in this 'Katha' is 'Manas – Brahma' and when 'Brahma Deva' is trying to convince the mother earth, then she gets convinced and feels secured. She develops a sense of satisfaction or belief in the heart. Ignorance is better than the fake show of intelligence! From a drama or copiousness of intelligence, ignorance is much better. We are unable to understand, simple! Either we remain totally ignorant, which is much better or by doing some 'Satsanga' gather some wisdom, which is beneficial. But please, you and I should not impost that we know a lot! Lord Brahma was able to explain or convince the earth. The earth agrees that it is beyond my capacity.

The earth felt that the water has now crossed above my head. I need to seek the shelter of an able guide or saviour and finally seeks the refuge of Lord Brahma and He explains the way out of the predicament plaguing her.

Yesterday, I was telling you the Brahma explains to her in four different ways. Though, it is not written in the 'Manas' but the 'Chaturmukha Brahma, the Buddha Purusha or the Guru Brahma explains in four different ways. Once again, I would like to place before you the three classifications of the 'Jeeva'. In order to convince the 'Vishayei' or the sensualist, the four methods of explaining will be, 'Saama, Daama, Danda and Bheda'. So, if the ordinary materialistic minded man like us is explained very quietly and gently then? Or, he gives us some money to lure us and try to finish off the argument by luring us with money! If still the person doesn't agree then he is shown somefear ofpunishment. If still, he doesn't agree then maybe, stealthily, a plot is hatched to trap him or some not so pleasant means like pretension or disparity is created to make him understand. These are various ways of explaining to a sensualist or the 'Vishayei'.

Again, there are four ways of convincing the devotee or an aspirant. He should be convinced with the help of Dharma. Second, he is tried to be convinced through 'Artha'. The 'Artha' here is not money but he ought to be told the meaning or values of life. Our problem is that we were taught a lot about Dharma but no one tried to tell us about the moral values or the deeper meaning of life! The holy 'Quran' was taught, the sacred 'Bhagwadgita' was taught, Veda, Puranas, Dhammapada, Aagama and different aspects of Dharma was taught. But the meaning of life was not explained! That is why, the poor aspirant was unable to assimilate the true teachings! 'The garden of Eden' is a very old story. Three four days ago, I was going through a small booklet titled 'The garden of Eden'. There are a number of trees in this garden. It has been called a garden but it looks like a jungle. The original storyline goes like this. In it, the true meaning of life is not explained. Because they didn't want to explain the truth, the various religious leaders said that according to their religion there are only two trees but there were many! If there are many trees and they say that they are only two then just don't agree. Please don't repose your faith at such places. Your faith is very precious. Don't just put it here or there.

So, it was told that there are only two trees. One tree is called knowledge and the second tree is called life. He was told to eat the fruit of knowledge. The Dharma gave nice advice, I must say! I should eat the fruit of knowledge. I should become intelligent, wise,

prudent and competent. But don't eat the fruit of life! Just see the amount of knavery done to us in the name of Dharma! You become wise, that is acceptable to some religions but if you understand the meaning of life, it is not! You can talk big about knowledge but if you talk about love, it's a crime! You shall be hung or shot or poisoned or in other words will be given the death penalty! Our problem has been that we have been given liberty for the fruit of knowledge but don't live life or don't enjoy! Talk about knowledge but don't enjoy or sing or be merry, this you are forbidden to do! If you do so then you are a sinner! The religion has done this all along! They just want you to eat the fruit of knowledge. If you even taste the fruit of life, you are dead! The one who has truly attained wisdom is bound to want to taste the fruit of life. Whatever has been declared by the Dharma Guru is final, 'FULL STOP'! 'MaaroGoli'! Shoot them; they dared to eat the fruit of life! The poor fellows were caught, beaten and thrown away! They were thrown in the 'Garden of Eden'! But it was their good fortune that they landed on earth! Few fortunate ones came in their contact and tasted the 'Rasa' of life.

What will the 'Vidhaata' of the 'Manas' say? What does the Brahma of the 'Manas' do? He has divided the entire world into nineteen parts. Whatever shall come to my mind, I shall share with you.

Bhaleupochasababidhiuppjaye|

Ganigunadoshabedabilgaaye||

Goswamiji says that Brahma the creator made all, the good as well as the bad ones. When Goswamiji venerates Lord Brahma, then he writes this 'Soratha';

BandauBidhipadarenu bhava saagarjehikeenhajahan|

Sant sudhasasidhenupragattekhalabishabaaruni||

There is a separate veneration piece dedicated to Lord Brahma in the 'Manas'. In the 'Vandana Prakarna' Tulsi writes, 'BandauBidhipadarenu'. I venerate or worship the holy dust of the Lotus Feet of Lord Brahma, who has created this ocean of worldly existence. When we talk of the ocean then automatically the gems hidden in the bed of the sea have to be explored. Here, only five different gems have been talked about. So, I am venerating the holy dust of the Lotus Feet of Brahma, who has created this ocean of worldly existence. What has He produced from this ocean? 'Sant sudhasasidhenu'. He gave the nectar or 'Amrit' in the form of a saint. The saintly moon! And

the saintly 'Kaamdurga' cow! Here the saintly things have been divided into three things. If you get a saint then don't just think that you have met a Sadhu' or an ascetic but in his form you have got nectar or the ambrosia. Please don't differentiate that he is Hindu saint, or a Muslim one or he is Christian! The 'Sadhu' is just a 'SADHU', period! When a 'Sadhu' looks at you, or speaks to us or looks at you and smiles, then it is not merely a person but it is the Supreme Reality is speaking or gesturing!

Let me tell you one more thing that if say twenty five people say to you that this person is like this or this woman is like this or this 'Sadhu' is like this or so and so Dharmic person is like this, then since you are a devotee of 'Bhajan' and believe in prayer then please don't say anything! The 'Bhajanandi' should remain quiet at that time and the suitable reply will be given by the Supreme Reality or the 'Astittva'. Individuality doesn't reply, instead the reality replies! 'Aakasvaani' or the Celestial voice speaks or answers! It happened for my 'Narsih Mehta'. The Divine voice spoke! Shankar does the 'Shiva Sankalpa' and immediately the 'Aakashvaani' speaks. This means that, stop, wait a minute, be patient and let the Supreme reality speak! We are such useless lot who are just engrossed in gold and silver! What is the value of our words? 'Daksha Prajapati' abused Lord Shiva profusely but my Baba just kept quiet and unmoved. Couldn't Shankar have given him a suitable answer? But still, He kept quiet. Just see that he neither spoke in that gathering nor did He say anything to Sati about all that had happened. This is the Shiva consciousness or the 'Shivatattva'. When a person knowingly and convincingly, keeps quiet, the suitable answer is given by the Divine! We shall have to learn this lesson, Baap! These are the fruits of life. Pray that we get a 'Sadhu' in our lifetime!

Jalalluddin Rumi once tells his Guru that, 'Gurudeva! You don't say anything? You just keep mum! And at times when you speak, you tend to speak a lot! I notice this dichotomy in your life.' To this the learned Master replies, 'Son! When the words revolt within me, only then do I speak'. When the words cajole me and force me to speak compelling me saying that it is necessary for the word to be spoken, only then I speak.' Therefore, the 'Sadhu' can be silent or he can be vocal when the need arises. If we are fortunate to get such a 'Buddha Purusha' once then we have not met a person or the 'Sadhu' but we have got the nectar, the

pure 'Amrit' or ambrosia. That is why it is said that the company of a saint is very- very rare or difficult to get!

There are three things in this ocean. And they are the saint, the moon and the nectar. When you meet the saint then think that you have got a bowl full of nectar. Drink and drink to your heart's content and be intoxicated in it! Yaar! When a person just takes a few drinks, he goes away from sorrow or happiness! You just drink a few pegs and you are out! Just imagine the state of those who have drunk from the eyes of the 'Fakir', their hangover remains for so many births. It is not necessary that there has to be a shower of colours. On the day of the 'Holi' just get drenched in the colours of the eyes of a 'Fakir', this is the true 'Holi'. May we be so blessed so as to get drenched by the nectar of love flowing from the eyes of the 'Fakir'? You get a 'Sadhu' and you have got 'Sudha'.

Second, when you meet a 'Sadhu', think that you have been blessed by the moon. Now, if you say that when to meet a 'Sadhu' or a 'Fakir' it means that I have got the moon! What does it mean? Yes, you have got the moon! The moon gives us light and coolness. Is it not our experience that when we meet a saint then we feel enlightened and there prevails of sense of peace and sweetness. You might not get that moon in the literal sense but surely, you can get Sri Krishna-Chandra. We might not get that moon but can surely get Sri Rama-Chandra'. Just recollect our yesterday's discussion which was that maybe we might not get 'Rama-Chandra' but are dead certain to get the 'Naam-Chandra'. When you get the 'Sadhu', you get the 'Sudha' and when you get the 'Sudha' then you have got the moon!

The third 'Roopa' is truly very beautiful. I am sharing my experience with you. When you get the 'Sadhu' then it is equal to your being blessed with the wish fulfilling tree or the 'Kalpataru'. Say, you get such a 'Buddha Purusha' or such a 'Sadhu Purusha' whose shadow or influence of grace grants you all your wishes. The greatest boon that the 'Sadhu Purusha' gives us that he eliminates the desires totally. The wish fulfilling tree undoubtedly grants all our wishes but if we are so contented that no desires remain then? Giving or fulfilling is the natural trait of the 'Kalpataru' and what can't you get?

The Brahma of the 'Manas' has created this 'Bhavaaagara' or the ocean of worldly existence in which, He has created the nectar in the form of the

saint, the saintly moon and the saintly wish fulfilling tree, but in this creation, the Creator also created the un-saintly poison. Therefore, when we meet the 'Sadhu' it means that we have been blessed with nectar. When you meet a wicked person then think that you have had to taste some poison. The company of an evil minded person is no less than poison. The second is 'Vaaruni' or alcohol or wine which gives a momentary high or intoxication! Goswamiji says that Brahma has divided it into nineteen compartments. Nineteen 'Dwandvas' or copulative compounds have been written by Tulsiji, which encapsulate the entire creation! Good or bad, all is His creation.

Dukhasukhapaappunnya din raati|

Sadhu Asaadhusujaatikujaati||

What has Brahma made? Sorrow & happiness! They are twins. Brahma does not give birth to one; He produces in twins or a pair of opposites. If there is happiness then it is followed by sorrow. It is just a very straight forward thing. Because, he has created them together! If there is sorrow then wait patiently, happiness has to come because they are the pair of opposites created by Him. You can't separate them. They are conjoined twins who cannot be separated by any surgery! That is why, my 'Narsih Mehta' says –

Sukhadukhamannmanaaanniye, ghatsaatthey re ghadiya;

Taallyantekoinanavatalley, Raghunaathnadjadiya|

So, happiness and sorrow are twins. When the swan puts its beak in the mixture of water and milk, it separates the two. At least we should develop this wisdom in our lives that we are able to differentiate between happiness and sorrow. Don't you think that at times we feel that happiness is sorrow? And at another, consider the sorrow to be happiness! It means that we can't differentiate or do not have the insight or lack wisdom. Lack of 'Viveka' means, that we are bereft of 'Satsanga' in our life. Please remember that the carriage of Lord Brahma is the Swan. What I have understood that man, things, time, place and his nature, if they are conducive then it is happiness. If you get the place as per your liking, you are happy. So our definition of happiness is that the time and place should be both congruent. In other words, if by meeting someone, if you feel that the time and place have become congenial then that is happiness. You meet a person of your liking, you are happy! You get the place of your choice, you are happy! The time is favourable then it becomes

happiness. You get the things of your liking, you become happy. This would include wealth as well as name & fame. A good dwelling and a comfortable living makes you happy. You meet the person who matches your nature, you feel delighted and whatever is not matching or is the opposite, it becomes sorrow.

The second set of twins is sin and virtue. When you donate a lakh of Rupees, it is undoubtedly a virtue but there is a little bit of sin hidden in it. You might have done some promiscuous act behind it! This does not mean that it is never clean. But something somewhere must be there because they are enjoined together. That is why Aadi Jagadguru Shankaracharya says, 'Na punnyamnaapam'. Just throw away the coin itself! Because, each coin will have two faces to it! You can't separate them. Therefore, sin and virtue go hand in hand. How will you differentiate between the two? In fact my 'Vyaaspeetha' has no interest in sin or much interest in virtue. I ask you a different question, if one worships for two/three hours, he is benefitted, but if one doesn't then is he at a loss? Please don't misunderstand it that you should not do any 'Pooja-Paath', or should not worship or should not do any 'Bhajan'! I don't mean to say this but say if one doesn't then what is the harm? The one who does will be benefitted for sure! And whether there is any or none, Allah only knows! But in the eyes of the world, he is a very 'Dharmic' or a religious person. Of course he is religious because he prays for three hours, does 'Havan', does this or that! It is beneficial, no doubt! If he performs all these rising above the realm of 'Gunas' (GunateetaBhaav) then indeed, it is a great boon, Sahib!

I repeat this time and again that please don't separate 'Bandagi&Zindagi'. Life itself is the worship or 'Bandagi'. But we have the liberty of eating the fruit of knowledge but are forbidden to eat the fruit of life! If you eat, you are dead! They propagate these ideologies to suit their purpose and conduct their business profitably that just go up to knowledge and not beyond! If you trespass then you shall be deemed to be a sinner, a wretch and shall be consigned to hell! Only if this ideology spreads, the so called religions can carry on with their business! Just think that if you look at someone and just smile, is it not also a sort of worship?

Tu nishaanneinbenishaanhai, tubaharreysarmadihai|

Tujjheydekhnaibaadataarteriyaadbandagihai|

Please hurry up, Yaar! Says the emperor

Zafar, whose tomb is there and I offered my 'Salaams' the day before. What I mean to say is that if anything is favourable then happiness and if not then sorrow! One person is very much liked by somebody and disliked by another! What is the fault of the person in this? The poor fellow is the same in either case! But because of favourable and not so favourable the mind classifies it as happiness and sorrow. Similarly, it is sin and virtue! Just a very small definition especially for my young friends, any act that produces remorse in your soul is a sin. Say, gambling, drinking, cruel behaviour, these are all classified as sins. I shall not go into it. So, anything that makes you repent is a sin in my opinion. And by doing something if the soul is overjoyed and begins to dance then it is virtue. Helping someone out financially is of course a virtue, feeding the hungry is indeed a virtuous act. Therefore, any action that fills up with remorse is a sin and that overjoys you is a virtue.

The third twin is day & night. They are enjoined together. If you take a discerning call that this is the day and this is the night! So, they are inseparable! Even if you want to, you cannot separate them. Light is the day and darkness is night. Light is discrimination and that is the day and ignorance is the darkness, i.e. the night. 'Mohanisha' the night of attachment, if this understanding is not there then even if there is bright sunlight; it is the dark night! And if there is proper understanding then in spite of dark night, there will be light. The next twins in this creation of the 'Vidhaata' are 'Sadhu – Asadhu'. Now, who is a 'Sadhu'? The definition of the 'Sadhu' is –

KahisakanaSaaradaSeshaNaaradasunata pada
pankajgahey|
Asa DeenbandhuKripaalappney bhagat
gunanijamukhakahhey||

'Sadhu & Asadhu'! It is a creation of this mixture. We find the 'Sadhus' in the world as well as the 'Asadhus'. Again, they are enjoined together. Only your proper discrimination can take the decision. Now who is 'Sadhu'? Any special style of dressing or wearing a particular uniform, he is a 'Sadhu'? He has put on the 'Tilak' on his forehead, is wearing a 'Mala' around his neck and carrying a rosary in his hand, wearing a 'Dhoti or a Lungi', has covered his upper body with a cloth, will he become a saint? What is the definition of a 'Fakir'? The straight forward definition that I can understand is that one whose life is very simple and unpretentious is a 'Sadhu'. Simple food, simple living,

simple words and simple and humble behaviour with one and all! This is saintliness and what else? There are innumerable characteristics of the saint but not just limited to his way of dressing or any particular uniform. He has a universal value. When we see truth in someone's life, we see love and we see compassion. He is a saint, that's it! And if these three are absent then he is un-saintly, period! Say one is in the garb of a monk but lacking in truth, love and compassion, then what? We have tied down the 'Sadhu' to his looks or clothes! Well, the clothes are not bad. Where did you see Jesus Christ apply the 'Tilak' on His forehead? Did the Prophet wear ochre robes? Were they not saintly? Where did 'Buddha' perform 'Yagnas'? On the contrary, he used to be opposed to wasteful sacrifices! Where did he talk about the Vedas? Because of certain points in the Vedas, He opposed its practice. But is He not a 'Sadhu'? Wherever you see truth, love and compassion in a person, consider him to be a 'Sadhu'. If these are missing then straight away 'Asadhu'!

The Brahma of the 'Manas' has made 'Sujaati & Kujaati. Some animals, birds, humans, plants and trees etc, are of a good quality or with decent properties! But there are a few who are not so good.

Daanava Deva oonchaaruneechu|
Amiya sujeevanumaahurumeechu||

Here, the 'Devas & the Daanavas' are again twins. What would be their characterisation? The one who demands his share and takes it as per the rules is the 'Deva'. Without having the right, who demands or snatches it away from you is the demon. The scriptures have expounded on them in detail and I suggest that please don't go into it. Just follow the straight and simple definition. What does the demon do? Snatch it or just loot it! Just decimate the name or existence of the other person! The one who leads the life, fulfilling the duties and responsibilities is the 'Deva' and the one opposed to all this is a demon. There are many big people, superiority or inferiority or greatness, the world is filled with all this. Then this high or low came in the caste system, in the descent, into religion and so on! God knows, where all it has come in! But they are all twins.

'Amrit & Visha' or nectar and poison! 'Maahuru' means poison. There is 'Amrit', there is poison then there is life and followed by death! They too are enjoined and move in tandem. One who is alive, is bound to die, this is a certainty! While we are

engaged in 'Bhajan' then we say that what is there to regret about death? It is very difficult, Sahib! Even the 'Sadhu' has a heart. He is not compassionate or his heart doesn't melt, it can't happen, but for him, the death is a celebration. Thus, life & death are twins. Those who have assumed a human body through their parents are bound to die someday! But the one or the twice born of the 'Sadguru' shall remain immortal. The one, whose life is the gift of the 'Sadguru' or who lives as per his 'Sadguru'! We all are born through our parents but the 'Sadguru' blesses us with a new life. There is no way that this divine life can be destroyed!

Maya Brahmamajeeva Jagdeesa|
Lachhialachhirankaavaneesa||

One more twin i.e. 'Maya & Brahma'! They both are also enjoined. You can't separate the 'Maya' from the Divine. Similarly, the 'Brahma' cannot be separated from His 'Maya'. Jagadguru Shankaracharya declared the world to be illusory but He did not burn it down. In the very world, He engaged in a healthy debate on it, He roamed the length and breadth of this land and in this very world did the 'Shaankar Digvijaya'. But He had a very clear-cut understanding that this is the Divine and this is His 'Maya'. They are like the 'Siamese' twins who cannot be separated. We don't need to remove 'Maya' but we just need to make it thinner. Make it so thin or transparent that you can see the Divine through it. The cloak or a covering is the symbol of the 'Maya'. Please do the 'Darshan' of the Lord seeing through & through this curtain or the veil of 'Maya'. Like the 'Brahma & the Maya' are twins, in the same way, 'Jeeva and Jagadeesha' too are twins. Here, 'Jagadeesha' means Shiva. 'Jagadeesha' is also Lord Vishnu but it's most apt or the highest meaning is 'Mahadeva'. The 'Jeeva & Shiva' are twins, and cannot be separated. The 'Jeeva & Shiva' are intrinsically speaking, one and the same.

Mammaivaanshojeevalokkeyjeevabhootasanaatanaha
|

In the 'Bhaktimarga' two have been created. You are my 'Thakur' or Lord and I am your devotee or servant. But, in a way, they both are one. 'Lachhi' means wealthy and 'Alachhi' means poor. The one, who is wealthy, is the 'Lachhipati' or the 'Lakhpati' or a wealthy or the richest man. In the world we have both, the poor as well as the rich and powerful. They are enjoined together. 'Ranka' here means the people or the subjects and 'Avaneesa' means the king. The king and his

subjects are one and the same. In some dictionaries, 'Ranka' means poor but here, it means the people or the 'Praja'. 'Prajatohraankajhoya'! For five years one has to lose! The king and his people go hand in hand. Or in other words the king is the body and the people are the limbs. The relation of the body and its limbs!

Kaasi mug Surasarikramanaasa|
Maru maarava Mahidevagavaasa||
Saraganarakaanuraagabiraaga|
Nigamaagamunnadoshabhahaaga||

Just see the twins created by the creator Brahma! 'Kaashi & Magahara'! If you die at 'Kaashi' then you attain salvation and on the other hand, if you die in 'Magahara' then even what you have in hand, will also go away! 'Kabira' was a man of the flowing tradition or I may say the evolving tradition. He just didn't bother about salvation. Life long, He lived in 'Kaashi' but just before His death, he went to 'Magahara'! What is the difference? They are enjoined! If you bathe in the 'Ganges' it is propitious and if you bathe in the 'Karmanaasha' then all the good deeds done by you shall be dissolved in its waters! 'Maru- Maarava or Maallwa'. 'Maallwa' is supposed to be prosperous, it is a green belt, whereas the 'Maru' is the barren desert. Yet, they are joined together. The autumn is joined with the spring. One gives birth to new buds and the other drops them off! In the same tree or plant, both these take place one after the other. The next pair of twins is of 'Mahideva' means the Brahmin and 'Gavaasa' means a butcher, who in spite of the fact that he is engaged in butchery for his livelihood but conscientiously, does not butcher the cow, then he too can be equated with the 'Brahmin'. My Tulsiji really is stunning and wonderful! Here, he has joined both the 'Brahmin and the Butcher' who are at the opposite ends of the spectrum. If you don't give me a cat made in gold, then it will spell your doom! Here, he is not the 'Brahmin' but he is worse than the butcher. Another pair, hell and heaven! They are both twins or enjoined! They are one! Those who do 'Satsanga' and have been blessed by a proper understanding or wisdom are living in heaven and the ones who befriend the wicked or evil minded then they are living in hell. The company of a 'Sadhu' is heaven and the company of a wretch is hell! The 'Vairaaag & Anuraag' are also the two sides of the same coin. Where ever there is detachment or asceticism, affection or attachment will come. A true ascetic will be affectionate and loving. The one who loves is bound to

sacrifice. When you don't see any affection in any ascetic or a person who has renounced everything then consider him to be half baked. The one who is impassioned, if he does not renounce then he too is half baked! They both move hand in hand.

JaddchetangunadoshamayabiswakeenhaKartaar|
Sant hansagunagahahipayapariharibaaribikaar||

Here, 'Kartaar' means Brahma. It does not mean Vishnu. Hey Brahma! I salute you or offer my 'Pranams' to you. Who is the creator of this ocean of existence! The creator Brahma who has created this entire creation, it contains both, the tree of knowledge, as well as the tree of life. But the so called religious leaders dictated that eat only the fruit of knowledge and forbade eating the fruit of life! Like, in the 'Garden of Eden'. I am trying to present this story in my own way and say that the one, who has assimilated the knowledge, will enjoy life in his way and the one, who is ignorant about it, will not be able to eat the fruit of life. Listen to the Dharma Gurus! You read the 'Gita' but don't play the drums or percussion! You read the 'Quran' but don't sing! You read the 'Bible' but don't dance. You read the 'Dhammapada' but don't play the flute! These are all just the half of the whole! This old story says that those who ate the fruits of knowledge, and in spite of it if they couldn't enjoy or get the 'Rasa' of life, they again have to go back to these 'Dharma Gurus'. And then, they shall keep on dispensing one thing after the other from their shop of religion that do this, this and this and it shall go on without any result! Fortunate or blessed is this land of 'Bharat' when the 'Sanatana Dharma' or the primordial Dharma or say the eternal Dharma imparts knowledge as well as meaning to life.

So, they were sent to the gallows! Both were made to fall or were thrown down! There they met a serpent. We were enjoying and all these guardians of the religion got after us! So, how do we enjoy? Then they ask the snake that what about the garden in which they were supposed to have sinned? Then the snake said that even though I might be filled with poison but I can tell you about the 'Rasa' of life. Whatever anyone might say, eat the fruit of knowledge as well as enjoy the fruit of life and experience fulfilment. Go and tell everyone! They will not listen to me. You go and explain because if I go, they will get scared of me and run away. The snake is our guide! That very snake is there adorning Lord Shiva's neckline! That snake, who has encircled the Lord's neck, teaches us the lesson of

life or the art of living. This is life! Whom to explain? An ignorant can be talked to. My 'Bhartuhari' says that the specialist can be explained very well and easily. But the one who knows nothing but portrays that he knows everything, such a person can't be convinced even if Brahma tries to! Yesterday we discussed that the sensualist or the 'Vishayi' will have to be explained by using, 'Saama, daama, danda and bheda'. The devotee or the aspirant is spoken to about the Dharma but not the fulfilment of life. The devotee must also be told about the meaning of life that you eat the fruit of knowledge and even enjoy the fruit of life! But he was stopped there! So, the aspirant can be convinced with the logic of Dharma! And the Guru explains to him the meaning of life. The aspirant or the devotee is made to understand the principal energy of 'Kama' and cautioned or warned of the dangers. It is a powerful energy. Please don't abuse it but please understand its importance!

The 'Chaturmukha' Brahma or the 'Chaturmukha Buddha Purusha' when explains to the earth, uses four different ways to do so. Sadguru or the 'Buddha Purusha' takes the form of Brahma to explain to us in four different ways. The first method is 'Tyaag' or renunciation. We are explained by secession. This does not mean that you will be asked to throw away your clothes or your ornaments! No, it is not like that. Here, 'Tyaag' or the true meaning of renunciation is that to be detached or to give up the habit of gathering or going on collecting things. My dear brothers and sisters, 'Tyaag' means to let go! 'Jaaneyddoyaaaron'! By doing this, you shall feel fearless or secured and shall develop trust or confidence. We just keep on holding on to unnecessary things. The incident has occurred, now just forget about it. If somebody has abused you or spoken a few harsh words, just leave it! The second method of explaining is 'Vinaya' or humility. Sometimes the Guru tells the disciple very humbly that 'Baap! Don't worry and just go ahead, I will bear the consequences for you! You will realize that my Guru is suffering because of my actions and you will feel sorry for the same. You shall not be able to bear this pain. This is 'Veveka' or wisdom! The complete 'Buddha Purusha' is one who will try to protect his devotee from the ill effects of his actions.

The law of 'Karma' applies to one and all. And Guru suffers for us, this is his humility!

Thirdly, the 'Buddha Purusha' takes the help of the scriptures. This too is one of the characteristics of the Guru. He is not going by any rut or an old decadent theory but still need to take the help of the scriptures to explain their point. The scriptures must be respected. The one, who's 'Ishtha Grantha' is the 'Bhagwadgita' but while talking on it, wherever pertinent, will he not take the help of the 'Chaupayis of the Manas'? They talk on the 'Gita' and also speak on the 'Vinaya Patrika'. The example of Lord Shiva and take it according to the context. Keep the origin as the principal focus. In this way, we have to take the help of the scriptures. There is a lot of glory of the scriptures. Talking about the 'Manas', in between I quote whatever I have read or heard about 'Srimadbhaagwatji' and you all enjoy it! So, there is a great support of the scriptures.

The fourth method used by the 'Sadguru Brahma' is love! He will not speak but his eyes and speech will be dripping with love! I feel, the best method is love! Without love, humility is a waste. If you talk about the scriptures sans love, the world might just like it but you shall be deprived!

If you talk about detachment without love then it might be a principle but cannot become your experience. The importance or glory is of experience. I feel or for that matter, the 'Talgajarda' feels that here, Brahma tried to explain the mother earth with detachment, humility, love and with the help of the scriptures.

Let me take up the 'Katha' a little bit. In the 'Vandana Prakarana', Goswamiji venerates the 'Naamchandra'. He has sung the glories of the 'Naam Maharaj'. I keep on sharing this with the entire world what 'Tulsiji' has said, what the scriptures say, whatever has been spoken by the great personalities that nothing compares to the Divine Name! Because we are in this age of 'Kali'! What else can we all do? Please seek the refuge of the Divine name. If you are practicing any other form of worship or austerities, welcome! Please do it! But nothing compares to the Divine name! It is not the means, in my opinion! The Divine Name is the goal. It is the final destination! Any name, 'Rama, Krishna, Shiva, Allah, Buddha, Durga or any other name that you may like! Whosoever is your chosen ideal, His/her name! Whether you chant with fervour, feeling or without any feeling out of scarcity, dudgeon, laziness, or in any state or way you like, just

chant the Divine name! 'Dada' used to say, 'Beta! The Name of the Lord is very benevolent.' It means that Raghupati's name is very liberal or generous. And that is why it is so popular! Or in other words the 'Ramnaam' is very generous! The name of Rama is so liberal that while taking the Rama Name, even if you switch to any other name, the Rama name doesn't imprison or hold you back. It is so generous or big hearted. Is the name of our 'Ishtha' so constricted that we are debarred from chanting any other name! Many people say that chant this!

It means that you have not experienced or for that matter allowed the name of your chosen ideal to display its magnanimity! But my 'Tulsi' says that the 'Ramnaam' is so liberal that it has allowed me to even repeat Allah! I am seated on the 'Vyaaspeetha' and the 'Ramnaam' is so very beneficent or magnanimous that it allows me to even talk about Jesus. It allows me to discuss 'Tathagata the Buddha Gautama'. Therefore, the 'Ramnaam' is very big hearted or munificent. Sahib! Ramnaam is not just sacred it is the most sacred of all! If there is any name which is the sacred of all the sacred then it is the name of my 'Raaghava' and this reality cannot be overlooked by one, whomsoever it may be!

If in the life of the person we see that there is truth, love and compassion then he is a 'Sadhu'. And if these three are not there then he is 'Asadhu'. The 'Sadhu' might be dressed as one but is bereft of truth or love or compassion, then what is the use? We have tried to limit the 'Sadhu' merely by the clothes he wears! Though, the garment or the uniform is not bad! Where did Jesus Christ wear any mark or 'Tilak'? When did the Prophet wear the ochre robes? Were they not 'Sadhus'? Where did Buddha perform any 'Yagnas'? On the contrary, he opposed it as a wasteful exercise. Was he not a 'Sadhu'? When you see the truth, love and compassion in a person's life then he is a 'Sadhu', otherwise 'Asadhu'!

Only the refuge of the 'Buddha Purusha' keeps one independent and self-reliant

Baap! By the grace of our Guru, we are engaged in a pure and a true discussion of 'Manas – Brahma'. Goswamiji has venerated Lord Brahma right in the very beginning of the 'Mangalacharana' in the 'Balkanda' -
YanmayavashavartivishwamakhilamBrahmaadidevasura]

Brahma is creator, Vishnu is the sustainer of life and Mahesha is the destroyer. When we pronounce 'Gurur Brahma, Vishnu, Mahesha, we are referring to the 'Trimurti' jointly or severally as it may! It creates the state that is beyond the realm of the 'Gunas' in the mind of the devotee. It provides life and sustenance to the devotee and also makes him aware about the reality of death or the impermanence of the body. Above all, there is the Supreme Reality of Godhead, the Almighty who is beyond the 'Gunas' or say devoid of 'Gunas'. In spite of this, in order to create or dissolve anything, He has to take the help of the 'Gunas'. That is why, we address him as the Almighty God or the Divine! Those who are surrendered to Lord Rama address Him as 'Rama' and those devoted to Lord Krishna address Him as 'Krishna', as it suits them. The Muslims address Him as 'Allah', the ever benevolent is called 'Rahman'. But this Supreme Reality, when it creates something, sustains it or nourishes it and goes on to dissolve it then He has to take the help of the 'Gunas'. Now this question may come to your mind that if the help of the 'Gunas' has to be taken then how are we independent or self-reliant?

Please listen to the 'Katha' in three ways. I have always been maintaining that listen with a very happy state of mind, I also say 'PrashantaChitta'! Say, that the 'Chitta' is not 'Prashanta' or tranquil, at least listen with happiness. Listen being in the state of a fresh, fully blossomed smiling rose! The Rose flower blossoms, the dew droplets touch it but the Rose can't retain it or hold it back. Just with a slight whiff of the wind that droplet is swept away. So, please hear as a fresh and smiling Rose flower. And in the flow of the 'Katha' if any 'Sutra' touches you like the dew drop and even if it falls off, it shall bathe your heart and fill you up with bliss! Whether for three minutes, five minutes, ten minutes or for three hours you listen daily, or all the days, one 'Katha' or two or three, one year, two years or continuously, it is not a question of numbers here! My 'Vyaaspeetha' has no demands per se but I request you to hear with an absolutely fresh and a happy state of mind. When you go to work or a meeting or any function for that matter, you go fresh, duly bathed and made up then why do you come to the 'Katha' as if you are listless or drawn?

People listen in three ways. Firstly, one hears out of curiosity. The one who is curious, only his body is sitting in the 'Katha' but his mind is elsewhere. He is thinking of all sorts of things. This is not a criticism but just an

indication of our state of mind. You and I are like this! 'Sati' went to hear the 'Katha' out of curiosity that what can 'Kumbhaja' speak? She was sitting but didn't pay any attention. The second is to hear with a query or with a question. Such a listener is present in the 'Katha' both physically as well as mentally lest he does not miss out on the answer. Even this has been established as one way when there is neither any curiosity nor any query, just a feeling or desire of liberation or emancipation. In this state, one is fully there physically and mentally but is oblivious of both. Such a listener is listening through his breath of life or 'Prana'!

These three are also applicable to the speaker. Some speaker may think that let us give it a try and see whether we get a crowd or not? You can get a black shawl but from where will you get the white beard? One listener has asked me today that, 'Bapu! You wear stark white clothes and keep a black shawl. Why this contrast of black & white?' I have even worn coloured clothes in the past. But in reality, the white and black colours are connected with my life. Baap! My father, once during 'Deepawali' told me that Son! Why don't you get a grey suit stitched? Though, we couldn't afford it but it was the wish of the parent for the child. I got it made but my soul was never attracted to colours, it has always remained colourless! Here, when I am saying 'Berang', it does not mean two colours. Don't live in two colours! This 'Berang' is the colour on which no other colour can be coloured.

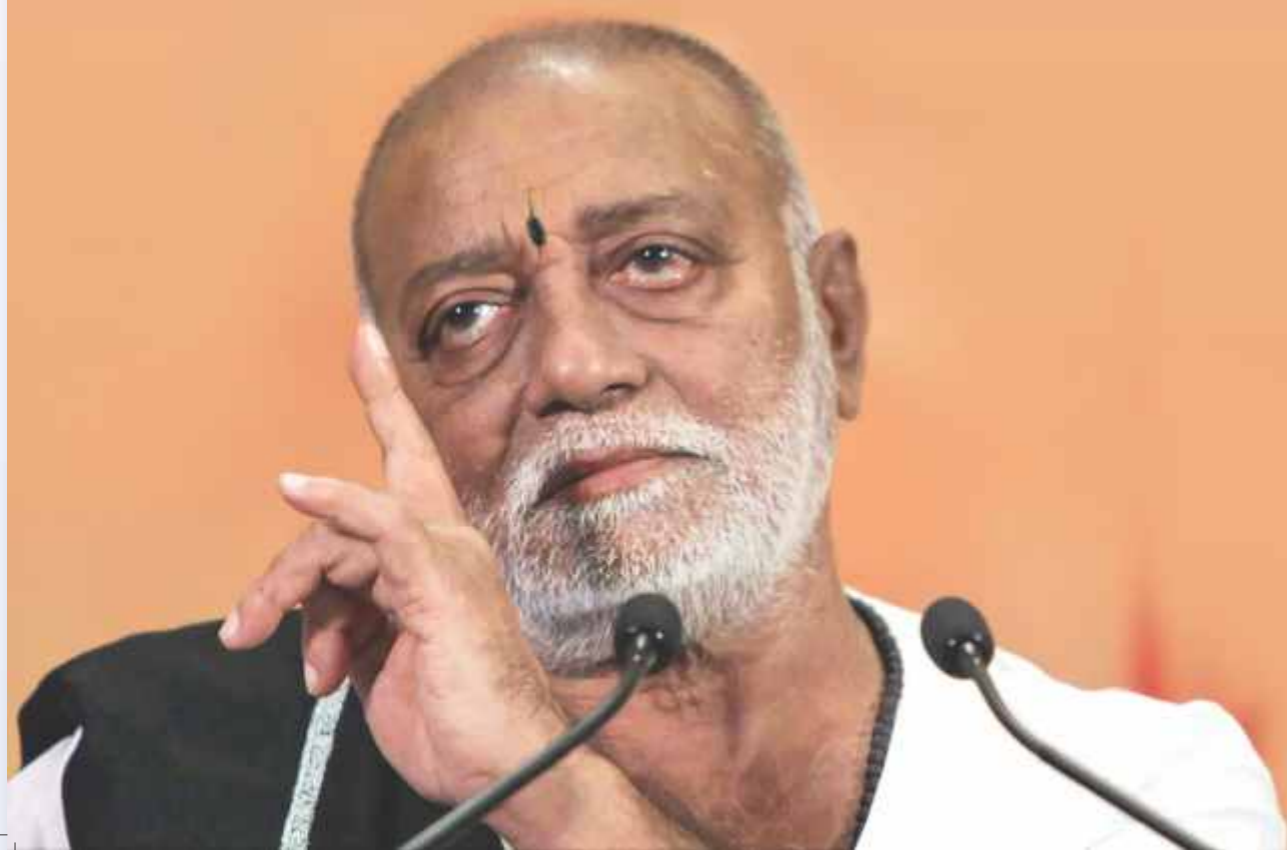
I was in service at that time. Wearing the suit but with a tucked in shirt and without a tie, I went to work. 'KantiBapa' was the principal of our school and he taunted me by saying that now a days, even the primary teachers, who are not yet permanent, come wearing the attire of a professor! In any case, I too was also not very comfortable wearing it, so I left it. Once, I asked 'Savitri Ma' saying that, 'Ma! I am not keen to wear these colourful clothes so can I wear whites?' To which Ma replied, 'Son! I think that to your mind and body, black & white will be most suitable!' The Mother, who gives us birth, knows that since she has brought this spark to life, what will be conducive to our nature. At that time I did not say anything but Ma understood that why do I have the preference for the black and white! When 'Dada's' dhoti would wear out then my mother used to make a 'Gudadi' out of it and make me sleep on it and 'Amrit Ma' used to wear a black sari and when that would wear off, she would also make a 'Gudadi' by collecting the sari and the 'Odhani' and sewing them together to make the 'Gudadi' to cover me! Since then, not just my body but these colours have got ingrained into my consciousness!

So, all the three characteristics explained

above are equally applicable to the listener as well as the speaker. So as in the first instance, as the listener hears it with curiosity, similarly, the speaker too is curious to speak. Many people started speaking out of curiosity but gradually moved on to the second stage of the questioner or the enquirer. And maybe, by going on doing the 'Katha' I too am able to dive deep into greater depths of this profound text! This can ultimately lead to it becoming the life breath! Therefore, you please hear with both, the curiosity and a query! The example of this is the 'Srimadbhagwatji'! Some people, who approached 'Shukadevji' for the 'Katha' were selfish, let us try to ask about it out of curiosity and in this way we will get the nectar. The second category of listeners seated in front of Sri Shukadeva are the 'Shaunak' and the other sages who had come with a query or a question. This mutual discussion that we all are having here, my 'Vyaaspeetha' feels is to know or learn or in other words a query! But I think that 'Sri Parikshit' heard it with his life breath or from the 'Prana' because he was listening for his salvation or liberation.

We are discussing that the Divine, in order to execute the power of creation, preservation and destruction, has to take the help of the 'Gunas'. And this is in a way, dependency or subjection. Only the refuge of the 'Sadguru' can liberate or free the devotee! Any aid or help of the world like that of wealth or position or relationships or any connection for that matter is bound to make us dependent or lead us in to subordination. Only the total unconditional sole refuge of an enlightened Master or a Fakir or the Lotus Feet of any 'Buddha Purusha' will lead us to liberation!

Once, 'Nizamuddin Auliya' asked 'Amir Khusrau' that, 'Beta! I am able to see through your eyes what all is going on inside you. But since you are a poet, a philosopher, you tell me that what do you feel or realize what all is going on inside you?' Like, yesterday, someone had asked that how does one recognize the 'Buddha Purusha'? It is not very simple! It is easier to recognize the Divine but it is very difficult to recognize the 'Buddha Purusha'. In case of the Divine, if He wills, we can know Him or if He reveals Himself to us, only then can we know him, but not so in the case of the 'Buddha Purusha'. 'So jaanahijehidehujanaai'. Here, there is a difference between the Divine and the 'Buddha Purusha'. The one whom the Divine chooses for the revelation, only he can know Him! And the result is, 'JaanatTumhahitumhai hoi jaai'. That is, we become one with Him! It is not the case with the 'Buddha Purusha'. Even if the 'Buddha Purush' reveals him-self completely to us, in spite of it and as much of our sincere efforts, something or the other will be



missing and we cannot become one! And, this is the best and the most enjoyable part about it! If 'Amir' becomes, Nizamuddin then for him it is a losing proposition, either which way! 'Khusrau' can only be happy if this distinction between him and his 'Peer' exists (Dvaita). In somethings, a difference or distance is essential. 'Traapaskar Dada' had said, 'Majjachheyduurarahewama'!

So, the question asked was that how do we recognize the 'Buddha Purusha'? My answer to that is, one fact ought to be always kept in mind that the 'Buddha Purusha' recognizes us. And what we get out of knowing him? His knowing us is all that matters! Since he knows us, that's the reason why he loves us! We just need to know this much that, 'Hey Sadguru! I should know you to be mine!' 'Be mine' does not mean that you own Him'. You are like the 'Gangajal' and cannot remain in the grasp of anybody. If you are able to drink it, it is your good luck. If you try to imprison him or control him, you're gone! The Guru is like a whiff of fresh air, he is the light of the sun, and he is the beautiful fragrance of a freshly blossomed flower which cannot be captured for it belongs to one and all.

'Amir' replies to the question of his Divine Master, 'I now realize that earlier, I used to feel that I am so wealthy, such a great politician, poet'. 'Amir' is no ordinary person the he just happened to reach up to 'Nizam'! In many religions or sects, many such people who have no work have got involved in them! They started exerting their power on the people! When certain spheres come into the hands of some jobless or worthless individuals, then the society has to suffer a lot at their hands. This includes the religious sphere, politics as well as the social sphere. People are intoxicated with just a wee bit. The world is in such hands, it is our bad-luck! There are a few true sons of their mothers, they are exceptions! Our life or religion has come into the hands of such people who just don't know anything about it! Even abroad, many a traditions were lost and many spread like anything! If we try and analyze them then we find that for some, it was a question of their daily bread and they shaved of their heads and 'Munda munddayeibhaye Sannyasi'! An invaluable thing like Dharma going in the hands of such people is a great danger for the society. Dharma is like the molten mercury!

'Amir' was quite big and was a very multi faceted personality. He said a very beautiful thing that I am now feeling a change coming over me that I have boasted quite a lot in my past life but please do not consider it to be my greatness or qualities at all! I am getting this feeling now that gradually, my ego is dissolving. Every refuge we take will be bondage. And

say, you are a bit strong and are surrendered but because of your strength you overlook it then ultimately, you come under the influence of your ego! In my opinion, the only and only one refuge, and that is, 'Bharosodriddhainnhacharananikero'. 'Mahaprabhuji's' favourite word is the 'Dridhaashraya'! Here, you become fully free or liberated! In the spiritual field, he is even considered to be above the Divine, such a Guru and his devotee, this pure and eternal tradition, only the refuge of the 'Buddha Purusha' can provide you total freedom and self-reliance! Rest all the refuges shall bind you!

Kisi Khudakidakhala ho zindagikeliye,
Khayalleyaarheekaafihaimeribandagikeliye|
Yeh wohadaahai jo bazaar meinahimilti,
Yahaantohlogatarastteinhainterisaadgikeliye|

Therefore, if you have to surrender then seek only the refuge of the 'Buddha Purusha'. Don't become a slave of wealth or fame or life or beauty or any of your worldly relations. Let your behaviour be guided by wisdom. Because, where ever there is any subordination then you become subservient of dependent or enslaved. The refuge of the 'Gunas' is bondage! The meaning of 'Guna' is a rope!

Please remember this that people say. 'The law of Karma' is that you are bound to face the consequences of your actions. It is not so! There is a small difference! Someone does the 'Karma' but its consequences are faced by another person! In the 'Channakya'neeti, 'Chaankya' says the people who are connected with these four have to face the consequences of their actions. The first is the wife! If the wife commits a mistake then her husband has to face the consequences as well because they both are together and one! If your hand is injured, then the entire body feels or undergoes that pain. Here, I find 'Channakya' to be right! Trying to dislocate the law of 'Karma' a bit here and there, this man has made some beautiful and meaningful comments. I tend to agree with him!

Second, the mistake committed by the ruler has to be faced by the subjects. The one, who treats the people to be his very own and looks after them like his own children, then if the people falter, the king has to bear the consequences. The third is that if the ruler or the King sins, then his 'Kula-Guru' or the 'Rajpurohita' has to bear the consequences. During the time or reign of Rama, the 'Purohit' would mean the 'Prime Minister'. During the reign of Maharaja Dasarath, Guru Vashishtha was the 'Kula-Guru' and because of that, he happened to be the head of the king's advisors. But Guru Vashishtha is the son of Lord Brahma. Vashishtha had refused to become the 'Purohit' to

anyone because he is the son of Brahma Deva. To this, Lord Brahma explained to him that I am making you the 'Purohit' of the 'Raghukula' where the Divine will incarnate taking the human form and you shall be blessed with His 'Darshan' and being close to Him! On hearing this he consented. The 'Manas' says, 'Uparohitya karma atimanda.' The fourth is that if the disciple errs, the Guru has to face the consequences. The arrogance of the disciple, his envy, the disciples are jealous of one another, then the one who has given us shelter, will suffer on accord of our folly! 'Gurubhokta'!

The sole refuge of the 'Buddha Purusha' can grant us freedom. The life based on the 'Gunas' is bound to enslave us. Whether, He is creator or the preserver or the destroyer. That is why, Tulsiji, in the beginning of the 'Mangalaacharana' of the 'Balkanda', regarding Lord Brahma says thus! This entire delusion, which is the world around us in controlled by the 'Maya'! The creator of the world i.e. Brahma had to take the help of the 'Gunas' in order to create it and by this logic, He too is under the influence of 'Maya'. Therefore, from this juncture, the virtuous remembrance of the name of Brahma begins. The word 'Brahma' appears nearly twenty seven times in the 'Manas' –

Taba Brahma dharnihisamujhhaava|
Abhayabhayeibharosajiyaaava||

Therefore, Baap! The 'Buddha Purusha' is our creator. We were like stone. If I think about myself then what was I? When we come in the hands of the Guru, He creates us!

Bannkkeypatthar hum paddeytthey, suuni-suuniraah pe,

Jeeutthey hum jab se teribaanhaaayeibaanhamein|
If the shepherd gets hold of the diamond then he will tie it around the neck of the goat. If an ignorant or a fool finds a precious stone, then he will react in this manner. But if the 'Seed of the Berkha' comes in the hands of the 'Buddha Purusha' it transforms into the 'Kalpataru' or the wish fulfilling tree. If you have the 'Berkha' in your hand then consider it to be the wish fulfilling tree. You tell the beads or not, whether you chant or not, but the 'Tasbih' can change your fate! 'Metatakathinakuankabhaalke'. Take any name but somehow, on the 'Tulsi Beads' the way the 'Raamnaam' suits it, no other name suits so well or in other words they gel-well! Whether you use a 'Rudraksha' or the 'Sphatik' (The Mountain Crystal) it is your choice. But the intrinsic connection of the 'Tulsi Plant' and my 'Goswami Tulsidas' has with the 'Raamnaam' is truly exceptional or just fantastic! Just give 'Picasso' a blank Canvas, colours and painting brushes then he will

create the 'World's greatest masterpiece, The Monalisa'! Give Gurudev Ravindranath Tagore a pen, he will create the 'Satyam, Shivam, Sunderam'! Give a chisel to Michelangelo and he will create a beautiful idol of Mother Mary!

Mujjheyshooli pe chaddhaneinkikyazaroorat?

Merreyhaath se kalam le lo, mar jaaunga|

'Baadshah Shankar' has said this and I have been sent a few of his poems. If the 'Buddha Purush' says that 'Tulsidas mero', then just imagine what will happen? What will be its effect? Lord Brahma is explaining to the mother earth –

Taba Brahma Dharnihisamujhhaava|
Abhayabhayeibharosajiyaaava||
Jo kachhuayasu Brahma deenhai|
Harshhey Deva bilambanakeenhai||
Baap! In the 'Manas', Brahma assuaged the

mother earth and later in the 'Kishkindhakanda' in the form of Sri 'Jaambuwantha' He explains to Sri Hanuman. And His method of explaining has been four sided as He is four faced. According to the 'Puranas' and 'Srimadbhagwat' Lord Brahma is born from the navel of Lord Narayana. He is also called the 'Naabhija'! In the 'Bhagwat' the story goes that after being incarnated from the Lord's navel, He climbed up the stem of the Lotus and for thousands of 'Kalpas' kept on moving up and down. It is said that originally He had five heads and He too was known as 'Panchanana'. Once it so happened that He got attracted on His own creation and seeing this Lord Mahadeva chopped off one of His heads. The reference of this incident is also found in the 'MahimanStotra'. Since then, He is known as 'Chaturaanana'. The four 'Manas-Putras' of Lord Brahma are always having one expectation. There are two meanings of 'Aasha'. One is 'Disha' or the region is their clothing. The second is expectation. They had just this one expectation that we are four and if a fifth comes by then he can narrate the 'Katha' to us and we can hear and if no one comes by then one out of us can narrate and the rest three can hear. This is their expectation or addiction. Hearing or narrating the 'Ramcharita'! The 'Sanatkumars' are 'Nimbaarki' and are seated at the feet of their father. We are so fortunate to have got them as our fore-fathers. There is no imperfection in it! If we can just uphold the values of this great tradition or lineage, it will suffice. We feel such pride and pleasure in the fact that our 'Gotra' is 'Achyuta', the same as that of Lord Krishna. The Veda of 'Krishna' i.e. 'Saamveda' is ours too! Lord Krishna's Devi or 'Patrani' Mata Rukmani is our 'Kuldevi'. Our circumambulation is of 'Giriraj Govardhana'. 'Mathura' is our 'Dharmashala'. 'Gopal Gaayatri' is our 'Gaayatri'!

The 'Sanatkumars' say that we don't know anyone. We want to ask you something. Please explain it to us. Your grace is all that we have. The 'Kaliyuga' is just round the corner so please tell us one simple spiritual exercise that can be done by the 'Jeevas' of the world! When 'DevarishiNarada' comes, we will tell him and since he travels all around, he can spread the message on earth since the 'Kaliyuga' is fast approaching and this simple practice can be told to the 'Jeevas' of 'Kaliyuga'! At that point the Grandsire Brahma gives these four measures. The 'Jeevas' in the age of 'Kali' should just do 'Kirtana'. To this the 'Sanatkumars' asked that whose 'Kirtana' should one do? The four faced Brahma said that one can do the 'Kirtan' also in four ways but the last one is most important. If the first three can't be done, no problems, the fourth must be done!

One, the 'Guna-Kirtana'! My dear brothers and sisters, I would say that please do the 'Guna-Sankirtana'. Recite or sing the 'Gunas' or attributes of the Divine. Lord Rama has innumerable qualities or 'Gunas'. Or the chosen ideal of yours and mine, they all have infinite attributes, let us recite them! Now, someone may say that doing this is not possible for them, and then what should they do? The second is the 'Karma-Kirtana'. Sing or recite the 'Leela' or the Divine Pastimes of the Almighty! Say the 'Krishnaleela' or the Ramleela or the Shiva-Charitra, BhusundiCharitra or the life and past times of the great personalities! The 'Charitra' of the Divine, the 'Charitra' of the devotee like the 'Bhaktamaal' or singing the 'Charitra' of Vishnu and the Vaishnavas is also the 'Karma-Sankirtana'. The third is the 'Bhaav-Sankirtana'. No singing or talking, nothing! Just the 'Bhaav-Sankirtana'! Remembering the gracious nature of the Divine or your 'Sadguru', if tears roll down your cheeks, then this will be called the 'Bhaav-Sankirtana'! The remembrance of your near and dear ones is the 'Bhaav-Sankirtana'! Whether they come or not, doesn't matter, at least their memory came, that's good enough!

Lo aagayeunkiyaad, who nahiaaye|

The fourth is the 'Naam-Sankirtana'. Lord Brahma said that my special message for the 'Jeevas' of the 'Kaliyuga' is that do the 'Naam-Sankirtana'. Whatever name of the Divine appeals to you, just do the 'Kirtana' of that name. Yesterday, I had got a few letters enquiring that we keep the 'Berkha'. How long should we be telling the beads? Go on rotating it till such time as the channel that you want to see, doesn't come on the screen of your mind! Because, there are innumerable channels going on in the world! So, till we can't get the channel to appeal to our inner

conscience, go on telling the beads! My 'Tribhuneshwara' used to say when the 'Naam Mahima' 'Chaupaayis' used to come, He used to say, 'Beta! By repeating the name of the Divine, you first develop a firm conviction, followed by a firm faith and then comes total confidence'!

Even yesterday someone had asked that, 'Bapu! Do we get confidence by the grace of God?' Well, to say that you gain confidence by the grace of God is not absolutely correct, because it means that you are waiting for His grace and only then will you have confidence. My Dear! The grace is already flowing. If the grace was not there, then to organize, listen or reciting the 'Katha' in your youth would not have been possible! The Divine does not do anything else other than showering His benevolent grace. Let us not wait for the grace but let us learn to review or appraise it! Whenever I visit our 'Dandi Swami' of the 'Shuktaal', I request him to explain or expound on this aspect. There are some great 'Mahatmas' whom I love to hear and love their discussions. In our Gujarat we have a 'Khakhi Mahatma' who does beautiful 'Bhagwadhkatha'. I again and again used to hear the 'Chatuhushloki' of 'Vrittrasura' from him. 'Vrittrasura' asked, Hey Hari! I don't want anything; just make me befriend those who in your eyes are decent! I don't want you, but I want yours! We need to understand the grace and move towards confidence. So, first the 'Aastha' or conviction, then faith followed by confidence but before this do as much 'Naamjapa' as possible!

The conviction or the 'Aastha' to begin with tends to be a bit shaky. One whose conviction is not stable then he needs our good wishes because there is 'Bhatkaav' in his mind and the 'Thehrav or Attkav' is yet to set in. I have seen the 'Aastha' of a lot of people changing from time to time. Sometimes worshipping this God, at another some other, this goes on! Sometimes, doing the 'Japa' of this 'Mantra' then changing on to some other, sometimes this Guru then that Guru! Here, I don't blame the aspirant so much! The plane of conviction or 'Aastha' is such that there is an inherent movement. Moving on in this way, you shall finally view your favourite channel that you had been searching all along. You cannot diagnose an aspirant to be absolutely healthy on just this one parameter of his conviction. To be in a state of fluctuating conviction, it is better to totally leave it and move on fully to another instead of vacillating between the two. The 'Buddha Purusha' on an unstable devotee will have 'Samta' instead of His 'Mamta'. The 'Buddha Purusha' cannot be unequal or partisan. He has equanimity on the entire creation comprising of all

animate or inanimate! By the 'Hari Smarana' the foundation of the 'Aastha' is strengthened.

The next stop is of the faith. I have seen it with my 'Talgajardi' eyes that the 'Berkha' is moving continuously and the continuous 'Naam Sumirana' is moving towards faith! When the devotee enters the domain of 'Faith' then he becomes immune to pain or happiness, respect or disrespect. For him the abuser is also ignorant as well as the one who praises is ignorant too! They all are settling the scores! We have helped you so much, so now pay us back by scratching our backs. I am sorry; this 'Bawa' won't be able to do it. At times one has to tolerate a bit also. If someone becomes proud for nothing, or someone suffers a loss and the 'Bhajan' of the 'Sadhu' stops because his tongue gets distracted into that futile conversation, so it is better to be, 'Udaaseenitarahiyagossain'. Baap! Ask the Divine that my faith grows and your faith shall accomplish it for you'.

One who's 'Naam-Sankirtana' shall go on with faith whether with feeling or without, he shall find entry into the realm of belief! This was 'Dada's' sequence of explanation. A few thinkers like 'Osho' and some others say faith is good but the belief is bad! Some readers too are so foolish that hearing this, they too run after it and follow it! Don't forget what the eternal is or 'Sanatana'. Please don't get into any comparison. Two mangoes are also not alike. Everybody or everything has its own identity or individuality. Please respect the little child also! You might be more learned or might have heard more 'Kathas' or spoken more but don't negate or undermine the little child. He too has that spark of consciousness as everybody else. Be careful that his consciousness is not insulted or undermined in any way. So Baap! The Lord Shiva! What can I say about His conviction or 'Aastha'? Faith or 'Shraddha' is His wife and He is the firm unshakeable belief or trust!

Tumhapuni Rama Rama din raati|

SaadarjapahuAnangaaaraati||

He is continuously repeating the 'Ramnaam'. The negation of the belief is in fact the negation of Lord Shiva. Goswamiji has made Narada utter these lines for us –

Maamavalokayapankajlochan|

Kripa bilokanisochabimochana||

Tulsiji has completed the 'Ramkatha' after the meeting of Narada. After that, he straight away goes into the 'Shivacharitra' and then Mata Parvati's opinion! Then she asks the question that how did this 'Katha' come to 'Kaagbhusundi'? But the last topic before conclusion of the 'Ramkatha' is when the Lord goes into the garden, the discussion with Sri Bharat, the description about the attributes of the saint and the

entry of the 'Sanatkumaras'. In the end, Sri Narada comes. Just look at the greatness of Goswami Tulsidasji! He does not want to talk about the final journey of Lord Rama and that is why the entry of the Lord into the waters of the holy 'Sarayu' has been omitted by him from the text. When Goswamiji went to SridhaamVrindaavana, he goes to meet 'Naabhaji'. 'Naabhaji' had gone out so in his absence, Goswamiji slept at the spot where the slippers of 'Naabhaji' used to be opened. On his return, 'Naabhaji' wakes him up and speaks in a satirical tone that you had gone off to sleep! If the saint will go to sleep then who shall awaken the world? Then, in the 'Kavitawali' Tulsiji wrote a 'Pada', 'Jogi jaagey' who is worried about the sobriety and the stipulations (Sanyam-Niyama), 'Bhogijaagey'; who has to indulge in sense pleasures, the emperor is awake, who is worried about expanding his empire! 'Tulsisoyebharosseyek naam ke'. On hearing this, tears flowed from 'Naabhaji's' eyes and said that I have not seen a greater believer than you!

Recently, 'The Image Publishing' is coming out with this book, 'HoonEeshwarmamaanichhun'. They have asked the people and students from different walks of life to contribute by sharing their views for the same. They have asked the aspirants, the experienced lot and the students from various fields to come forward and commit some articles to be included therein. They even approached me for it to which I said that since you are asking me, I would like to say that if we believe in Him or don't, it doesn't matter to Him at all neither does it bother us! If we are believers then the society will call us 'Dharmic'. I feel that it is important to know Him! My 'Mahadeva' says that, 'P r e m a t t e y p r a g a t h o y e i m e i n j a n a'. 'RaamnaamsabadharmamayajaanatTulsidas'. If you believe or don't believe in God, what difference will it make to Him? If anybody listens to MorariBapu's 'Katha' or not, how does it matter with MorariBapu? When I began speaking, my first listeners were the 'Babool Trees'! I don't need people to gather and listen to me! If you come, it's your wish or pleasure, if you don't, then also it's your choice and will! Just know God!

Jaaneybinunahoyeiparteeti|

Binupariteetihoyeinahipreeti||

Yesterday, we were discussing about the glories of the 'Divine Name'. Goswamiji tries to paint an allegoric picture of the 'Manas'. He equates it with a lake and makes four banks or 'Ghats' of this lake. Moving further in the 'Ramcharitmanas', from the 'Ghat' of 'Sharanaagati' or total unconditional surrender, Tulsiji begins narrating the 'Katha' and takes us to the 'Ghat' of 'Karma' on the banks of the

'Triveni Sangam' at the 'TeertharajPrayaaga'. Here, Sri Bharadwaji asks Sri Yaagyavalkaji that 'O' Learned one! Please enlighten me as to what is the 'Rama' consciousness? On hearing this, the learned sage smiles that though you are aware about the greatness and the glories of Lord Rama, still you are asking this question as a fool or an ignorant person. But if I get a listener like you, I will surely try to elaborate on the subject and begins his narration of the 'Ramkatha' from the 'Karma Ghat'!

He begins by narrating the 'Shiva Charitra'! In one 'Treta Yuga' of one 'Kapla' in one 'Brammhanda', Lord Shiva accompanied with His consort Mata Sati goes to the ashram of the great sage 'Kumbhaja' to hear the 'Ramkatha'. The sage worships the parents of the universe and narrates the 'Katha' to them. Lord Shiva heard the recital with utmost pleasure and full attention but Sati was in a curious state of mind, thereby though she was physically seated in the 'Katha' but her mind was wandering elsewhere. As the 'Dakshina' for the 'Katha' the doctrines of 'Bhakti' were explained by the Lord! Taking leave of the learned sage, Lord Shiva proceeds for 'Kailash'. On the way, they crossed the 'Dandakarannya' and because the 'Leela' of Lord Rama was very much on at that moment and the piece of the divine play, wherein Ma Jaanki had been abducted and Sri Rama and Lakhan are roaming in the forests in search of her and the Lord enacting His human role to perfection, is weeping because of the separation from Ma Jaanki! Seeing this, Sati's mind is filled with doubt and hundreds of questions. Lord Shiva tries to explain it to her that Devi! Please don't doubt! Because of your female nature, this doubt which is taking root within you shall ultimately harm you. He tried to explain it to her in many different ways, but she did not relent. If that be case then please go and test for yourself! I have repeated this time and again that the Divine is not a subject for examination; instead, He is the subject of a patient wait. Being the daughter of 'Daksha' who is predominantly very intelligent, she goes to test Sri Rama! She is caught on the way and her guile didn't work! She rushes back to Lord Shiva and lies to Him that she has not done any test! Lord Shiva knows everything instantly in His omnipresent and omniscient mind. The Lord implores Him and Shiva decides to break off any worldly contact with her. The celestial voice praises the Lord and venerates Him. The 'Vishwanath' reaches 'Kailash'!

Eighty seven thousand pass by and Lord Shiva is immersed in deep meditation. He finally comes out of the meditative state and repeats, Rama! Rama! On hearing it, Sati goes to Him and begs for His pardon. She is seated right in the front of the Lord and He starts

narrating very interesting 'Kathas' to her. At that time, Sati's father, who had been given the title of the 'Prajapati Nayaka' holds a great 'Yagna' principally to insult Lord Shiva and the 'Tridevas' as a whole. All the Devas are invited for the function and seeing this great rush all around, Sati Asks that Lord! What is happening? Lord Shiva replies that Devi! There is a 'Yagna' being held at your father's place and because he is not favourably inclined towards me, even you have not been invited! Sati insists that she would like to go for the same in spite of not having been invited because after all, it is her father's place. Lord Shiva persuades her not to go but she does listen and forcibly leaves. The Lord sends her along with a few of His personal 'Ganas'. Not seeing even a seat for Lord Shiva in the entire gathering, she is overwhelmed with rage and addressing the entire gathering she says all those who have done or heard Lord Shiva's denigration will meet their fate and will be suitably punished. Saying this, she jumps into the 'Sacrificial Fire' and immolates herself! Cries erupt in the gathering and the 'Yagna' is destroyed. Sati, just before giving up her body asks the Lord that birth after birth she only wants to have total devotion at the feet of Lord Shiva! That is why, in her next birth she is born as 'Parvati' to King Himalaya and Maina Maharani. The entire Himalayan kingdom was filled with great joy. Sri Narada comes and reading her palm says that she will get Shiva as her husband but she will have to perform 'Tapas' for it! She goes for the 'Tapas' and is blessed with her most coveted boons! Here, Lord Shiva is requested by the Almighty that please go and accept 'Parvati' as your bride. Lord Shiva agrees! In between the 'Katha' of 'Kamadeva' comes. Lord Shiva's marriage party (Baraat) leaves for the 'Himachal Pradesh' and we shall take up this 'Katha' tomorrow. If possible and if He wills, we shall try and sing the 'Ramjanma Katha' also!

Each refuge is bondage of sorts. And if you are strong and surrendered, then owing to your strength and power you might just overlook it but in the end you have to seek the refuge of your ego! As per my understanding, the only one refuge is; 'Bharosodridhainnhacharaannhikero'. 'Dridhashraya' which was propagated by SrimannMahaprabhuji! Only here you get total freedom. In the spiritual field, his position is even considered to be higher than God and that is the Guru. In this noble tradition of the Guru and the disciple, it is only the 'Buddha Purusha's' refuge that can grant the devotee a total independence and self-reliance! Rest all the refuges are binding!

Difference is the root of all conflict

the daughter-in-law, she is the mother or the mother-in-law, he is the brother, neighbour, intimate, friend and so on! But in spite of living amidst this world of duality of differences, one whose consciousness rises above it and establishes itself in compactness or non-difference that is called liberation or 'Mukti'.

There is a 'Balkanda' of Brahma also. There you will see all differences here and there. When He goes into the 'Arannyakanda', the 'Uttaravastha' or the later part of his life then He says, 'Mati mori abhedakariharriye'. 'Hey Hari! My mind is creating differences, please rid me of this!' Till when I will go on differentiating? I have become old now! When you attain the ripe age then please leave all differences. Till the 'Balkanda' it is acceptable, fine! Even till the 'Ayodhyakanda' it is accepted, say! But as you enter the 'Arannyakanda', this should be overcome! Lord Rama was victorious in the battle field of 'Lanka' and all the 'Devas' gather and venerate Him. It is the 'Lankakanda' and everyone is moving towards the later period of their lives. When the end is near, then at least move toward unity or non-differentiation or say move towards the 'Utterkanda'. I was not being able to understand that once all the 'Devas' venerate Lord Rama collectively then why does Brahma again come and performs a separate veneration?

Kari binati Sur siddha sabaraheyjahantahankarajori|
AtisaprematannapulakiBidhiastutikaratabahori||

Ravana has been killed. Now the Lord will proceed Northwards from Lanka and at that moment Brahmaji venerates the Divine.

Jai Rama sadasukhadhaamharrey|Raghunaayakasaayakachaapdharrey||
Bhava baaranadaaranasinghaPrabho|Gunnasaagaranaagaranaathbibho||

The grand old sire Brahma seeks non-differentiation! Please pay attention to this. Brahma wants to be rid of this duality.

Anavaddyaakhandanagocharago|Sabaroopasadasabahohina go||

It is a very difficult 'Stuti' and without the guidance from the Guru, nobody can open up or blossom this bud!



Itibedabanditanadantkatha|Rabiaatapabhinnaabhinna
ajatha||

Till the 'Balkanda' the differentiation can be accepted but when our consciousness, our understanding or our intelligence has fought the battle of the 'Lankakanda', and the war is over then at least let out a cry that is bereft of any duality or differences. The foundation or the crux or all the wars anywhere is the differences. Either the differences arising out of religions, or the caste or the creed or languages or classes and so on! These differences are at the root of all conflicts. That is why, taking the cue from the 'Manas' I too add my voice to it and talk about love! Only 'Love' does not differentiate. The goal of 'Bhakti' is to abolish all the differences. In the sphere of knowledge, the firefly burns itself in the flame. Is this called being one? In devotion, the river or the stream merges in the sea. But there is a difference in the two flows! One is burning and the other is merging! The knowledge is called, 'Gyaanagni'! The Love invites you to come and embrace or become one! The soul approaches or delights in another soul! The four faced 'Brahma' represents four things here.

I was not able to sit at the feet of my Master, i.e. my 'Dada' till the end. Even before the 'Lanka-kanda' could be completed, He left the physical plane! So now, His consciousness guides me! Whenever, I used to be in a fix or tricky situation regarding the 'Manas', I used to enjoy thinking to myself about the meaning. At that time, I would go to that 'Hallowed Corner' of my house on the pretext of having its 'Darshan' and sit on the old swing that has been kept there. 'Dada'! I don't want to show-off to the world nor do I want their applause! Just to untie my own knots, kindly enlighten me with its interpretation! The compassion works and I speak from experience.

One person has asked that Babu! In the 'Manas' there are four 'Ghats', Gyaan, Karma, Upasana and Sharanaagati. Please tell me the 'Ghat' from where you have got the 'Manas' from your 'Dada'? I would not like to give name of the 'Ghat' here because, if I give any name or any 'Peetha' here then I am scared, lest it should not lead the propagation or establishment of any tradition in its name! I sincerely don't want any such thing. There are traditions in history but unfortunately, the true spirituality is bereft of any traditions. Let everyone carry their own lamp to enlighten their path. Yesterday also this question had

come that what is the difference between Sri Rama and Bharat? Sri Bharat is keen to ask and on his behalf Sri Hanuman says that Bharatlalji has a query, my Lord! To which the Lord replies that what is the difference between Bharat and me? Why did the Lord say like this? The Lord did not want to establish the tradition that after Him, Sri Lava and Kusha ascend the throne of 'Ayodhya'. My brother, who abdicated the throne for my sake years ago! Just try to examine the entire tradition of 'Ayodhya'? Did anyone become the ruler of 'Mathura'? Someone went to fight the 'Lavannasura' and did anyone come to claim the throne of 'Ayodhya'? No one got anything excepting conflict or war. Tulsiji also mentions the names of 'Lava & Kusha' and just left it at that. Sri Hanuman is waving the hand fan for the Lord! While performing the service, there is an upsurge of the emotional fervour but He understood that the Lord is moving towards winding up His sojourn on earth and that is why, He has teary eyes!

Yeh

sachhhaiketuunnheymujjheyehchahabhibahuthai,
Lekin, meriaankhon ko rulaayabhibohothai|

There are many different contexts in question. We both are one and there is no difference between us. The Lord was trying to point out that after His departure, 'Lava & Kusha' should not necessarily ascend the throne. Sri Bharat should decorate the throne of 'Ayodhya'. Because, he had said right in the beginning that I shall obey whatever you tell me after the fourteen years are done and dusted! You want that Rama should be the ruler but there exists no difference between Bharat and Me! If he is ruling then please understand that it is Rama only who is ruling. The spiritual flow teaches us that each should flow as per their own individual nature. Everybody has their own independent walk or gait! Let this difference take us towards being one! I am knowledgeable and he is a fool, this is differentiating! Well, for daily life and practice, the so called outer difference might be considered necessary. When, internally the intellect feels tired and moves towards maturity then the journey should turn towards indifference or oneness!

So, your question was that what is my 'Ghat'? I don't want to give out the name of any 'Ghat' here. First I would like to mention the 'TalgajardiGhat' or if I may call it the 'PremaGhat'. This is just to call it by a name! But specifically if I have to give it a name then it

is my 'TribhuvaniGhat'! I have had the water of this 'Ghat' only! That very hallowed corner of my house, still answers all my queries. What I was saying that where did my 'Lankakanda' conclude? Even the 'RavanaVadha' was yet to be done! All that I am speaking in front of you all is nothing but His compassion and grace! It is not any practice or knack. It is also not any self-study, it is only and only Prasad! A continuous outpouring of grace! At times, I feel scared that I should get out of this corner! Or this rain could flood me and I might get lost!

So here, we see Lord Brahma showing us the ripened age and the maturity of His persona and asks for these four things from the Divine. We have already taken up the nineteen pairs of opposites or differences earlier. Now we move on to oneness or non-duality!

Anavaddyaakhanadanaagochara go|

'Anavaddya' is a very beautiful word. 'Hey Hari! You are that one who is beyond any blame or condemnation. Because you are faultless, without any blemish, you cannot be libelled, you are indivisible and intact and are way beyond the realm of the senses. The senses can merely taste a bit of your 'Rasa'. If you do any 'Darshan' with your eyes, you will get some 'Rasa' out of it. Touch by your hand or sing the glories, smell through the nostrils, sing or speak through your tongue you will be blessed with the Divine 'Rasa'.' ChaitannyaMahaprabhu' told Srila Roopa Goswami, 'Beta! These four people don't delay at these four places. The ones who are Dharmic in the truest sense, never delay in doing anything for Dharma. If one is a hypocrite, then it is a different matter! Charity is Dharma and the one who gets 'Rasa' in giving, will never delay and act immediately to give! If the 'Japa' or the 'Yagna' is the Dharma for him, he will not postpone it but do it instantly. Sri Dasarathji Maharaj wanted to hand over the throne to Sri Rama but delayed in acting promptly on it and was punished with the exile of the Lord for fourteen years. This was the result of just a wee bit of delay of the part of 'Mahipati'.

For a 'Dharmi' to delay its execution or not following it, is next to impossible. It is just beyond imagination. The one who loves feeding people, will not bother to see whether he is a deserving person or not, whether he is thief or good or bad, he will just go ahead and feed him. Please don't delay in Dharma! The 'Artha' has two parts, one is the spiritual aspect and the second is its materialistic side. On the materialistic

side, we don't tend to delay. There is no criticism for that! It is understood and quite natural. The other is the meaning or the 'Artha' of life! If the devotee or the spiritual aspirant wants to understand the meaning of life then he should immediately go and surrender at the feet of the 'Buddha Purusha'. If he delays then if he has missed out today, what will he get tomorrow?

There are ten 'Dharmas' applicable for the one who wants to give up the worldly life and enter into the third stage of life, i.e. 'Vaanashtha'. There are Ten Commandments for the 'Bramhachaari', for the householder as well as the ascetic. So first let us take up the 'Bramhachaari'. The first is self-restraint or 'Sanyama'. The second is self study. The third is learning. The fourth is the service of the Guru. The fifth is the refuge of the self or 'Swaashraya'. The sixth is 'Tapas'. The seventh is the preparation for the 'Yagna'. Eighth is celibacy. Ninth is correct eating and correct rest or sleep. And the last is to repeat or perform the 'Japa' of the 'Guru-Mantra' given by the Guru.

The ten rules or directions for the 'Vaanashthi' are as follows. This is applicable after fifty and it means to maintain a justified distance from everything or with everyone in life. Taking a back seat in the activities involved in the social circles. Opt out of being the trustees of various trusts. Till when will you go on holding these posts? To eat less is very important for this stage. 'Maun' or being quiet for certain duration of time! Regulated and restrained life style! Lean how to lead the life of a 'Vaanashthi' from 'Manu & Shaturoopa' of the 'Manas'.

The ten guidelines for the ascetic are as follows. Giving up the plume (Shikha) and the sacred thread (Sutra)! Eat the food that you get by way of alms. Take alms only from five houses in a day and do not wait longer than it takes to milk the cow! Within this time, if you don't get anything then just leave! Third, do not keep the fire! The ascetic cannot cook lest he gets attracted towards sense gratification. He has to walk alone. This is the root or the principal advice! They are called the 'Dandi swamis'. I once have to talk on 'Manas – Sannyasa'. The ascetic or the 'Sannyasi' should not erect a 'Matha' or an ashram or a 'Peetha' for his dwelling. 'Charaiveti, charaiveti'!

Wohjahaanbhirahegaroshaniphailayega,
Charaagon ko apna koi makaannahihota|

Now please come into the ashram of traditions. I am not opposed to anything. It is good the

root is this! He is a wandering mendicant! Wearing clothes of a particular colour only, to remain surrounded with the sacrificial fire, to be silent or 'Maun' most of the time! In your personal spiritual pursuits you remain silent, it is good. They perform all the 'Kriya-Karma' beforehand and then are initiated into the ascetic way of life. The Guru bows down in front of such a fresh and vibrant ascetic or 'Sannyasi'. Whenever he is required to speak then to indulge only in a meaningful dialogue about the Divine and no other discussion. The ascetic only discusses the essence of the Divine, and that is his Dharma!

There are ten 'Dharmas' for the householders. Those of you, my young friends who are going to get married or even those who are already married, if you all can learn these ten commandments then there shall be illumination in your lives. 'Channakya' has given these ten guidelines. We can do it easily if we try sincerely. In the household, where these are practiced then even the mud or dust of that house becomes sandal powder. There is no differentiation here. The first guideline is, 'SaanandamSadanam'! Whatever be the situation, the household is always filled with joy and bliss. Nothing is done that obstructs joy! I would just like to tell you two things that will help in remaining joyous always. The house where there is 'Sampa' or eating together and 'Santosha' will always be filled with joy. Why is there no joy seen in today's households? Because there is no 'Sampa' and no contentment. In earlier days, we never used to eat in different plates. I am not opposing the arrangement or the practices of the day. Eat different things in different plates but why do you lack in contentment? 'Sutaaschasoopa', your children should be knowledgeable. They should be well educated. 'Channakya' says that this is second doctrine for the householders. The children should be smart. I am glad to see that today's children are quite sharp and vibrant!

'Kantapriya', the third very important 'Sutra' which is that the wife should be smiling and speaking very sweetly. The fourth is 'IchhapurtiDhanam'! What an apt 'Sutra'! When I read the 'ChannakyaNiti' or the 'BhartuhariNiti' then at times when such 'Sutras' come which don't appeal to me then I don't accept them. Even if he is 'Bhartuhari' so what? Maybe, in his times, all what he said must be suitable! And maybe, they are not suitable or acceptable in today's times. We cannot say that all the 'Sutras' given in the scriptures are

applicable as it is, in today's times. Either we can't understand them in their right perspective or they are not practical today! These tenets given for the householders in my opinion are all suitable and very easily doable. 'Kanta' or the housewife should be smiling! If it is understood correctly then the life can become joyous! I would like to tell my young brothers and sisters that may Allah grant us with all that we need. Maybe even a state that at home if you ask for water, you can afford a glass of milk or within minutes everything is available just on asking but if the household does not eat together, neither there is joy nor contentment and no intelligence or wisdom then what is the use!

'SvayoshriRatihi'! The husband and wife are satisfied or happy with one another. There is total satisfaction with those who are yours. I have been saying this that earlier when the boys and girls would get married then the boy would not consider his wife to be the means but he would view her as his goal! And same was the case with the girls that for them the husband was not just the means, he was their goal! Today, what is there? They both consider each other as their means of fulfilment! And the means will be weak, undoubtedly! There will be a loss of interest in it. To be satisfied with or accept the words of the other and be happy with their way of living is the fifth doctrine for a happy household. The servants or the helps available at your home should be such that do your bidding smilingly. The seventh Dharma; the guest should always be welcomed heartily within the house. The guest should be accorded respect and love, which is being done in most of the households and can be done easily. But for me even greater than this is 'Aattithya Shiva poojanampratidinam'. In the household there should be the 'Shiva Abhisheka' being done on a daily basis. I would not try and restrict this only for 'Shiva', it can be for 'Hari or Hara' or the bandagi of Allah or any form of worship of the chosen ideal, I have no problems with that! Shiva is universal! But 'Channakya' has used the word 'Shiva' in particular. 'Mishtthannam'! There should be sweets in the house every day. 'Mishtha' would also mean a 'Sattvic' food! Whatever you offer to 'Thakorji' as the 'Bhoga' it becomes the Prasad and that becomes the 'Mishtha'. Some sort of 'Satsanga' in any form should be happening in the household! 'Channakya' says that I salute a million times to such a household.

So, we all can do these things in our own way. I am speaking out of love and would like to stress that please live happily and with contentment. Respect the children and support their abilities. Speak sweetly and lovingly. Whatever the Almighty has granted as the fruit of your efforts and per your 'Prarabdha' or fate, enjoy it fully. Be contented with one another. Treat the servants or helps as the member of your family and they also should work smilingly. Welcome the guests and worship God! Have a healthy and a simple diet which is both 'Ishtha and Mishtha'! There should be the company of a saint or any sort of a 'Satsanga'. It does not mean that a 'Sadhu' needs to come and only that will be the 'Satsanga', just doing the 'Paath' of the 'Manas' or the 'Geeta' is also a 'Satsanga'. Reading any good book or the life or teachings of a great soul is also a 'Satsanga'. If you get time then even just the thought or the remembrance of a pure soul or a saint is 'Satsanga'! Sri Chaitanya Mahaprabhu instructs Sri Roopa Goswami that do not delay at these four places. A true follower of Dharma will not delay in doing what needs to be done for the Dharma. So, there should be no delay in Dharma! We don't delay in the matters related to wealth or 'Artha'. Wherever we find a gain, we run after it! It's quite natural and one should surely take the benefit of the opportunities that come along. Mahaprabhu also says that do not delay in 'Kama' also. 'Kama' would also mean the worldly pleasures and for sense gratification where does one delay? Or in other words any activity by which we get the 'Rasa' of life should not be delayed. And the last but not the least, one should also not delay in seeking liberation. Therefore, when we become old and are moving towards the 'Uttarkanda' of our life then our views should move towards non-discrimination from that of discrimination or differentiation. And Lord Brahma wants to tell us four things here. There is a limit up to which our senses can go but the Divine or the 'Brammha' is beyond their reach. The wisest, creator, the doer, the four faced or the 'Chaturaanana', Bidhi, Biranchi, the Grand Sire says that the monkeys are more blessed than us. The Lord said that you are 'Brahma, you are comparing yourself with these monkeys? Where are you and where are they? Why are you saying so?' To this, Brahma replies that they have now become totally contented or 'Kritkritya'! There is nothing more left for them to be achieved or be done. Brahma says that even in the form of 'Jambuwanta' I

have noticed that these monkeys just look at you and don't do anything else. Therefore, Brahma says that He wants to experience this feeling of total contentment in this old age and for that He just wants to be staring at the Lord's face! And He says that therefore the monkeys are more fortunate than Him.

Mukhddaneinmayalaagi re Mohan pyaara,
Mukhddumeinjoeyuntaaru,
saarujagalaagyunkhaarun|

The 'Darshan' of the face of the 'Buddha Purusha' is indeed a great thing!

Pahalleynazarmillateinhainphirmuskuraatteyhain,
Yeh ekheebaarmeinddodoprahaarkarteinhain|
-Amitosha.

Some such 'Tathagata Buddha', Mahaveera, Shankaracharya, Jesus, Mohammad, Kabir or Tulsi, if we are able to get, whom we can go on seeing! There is a great significance or glory of the 'Darshan' of the face! Today, this Grand Old Baba is asking that He keeps on seeing the face of the Divine always! He says that in comparison to the fulfilled life of the monkeys, His and the life or the other 'Devas' is nothing! The life of these monkeys is truly blessed! Why? Because I am the creator of this universe and today, I am getting sucked into my own creation and my own 'Maya' is attracting me! Without your 'Bhakti' my life is stuck in this mirth of the world. The second thing the Brahma wants is 'Bhakti' or devotion. I have worked a lot like I have created this creation, done this, done that etc. Now I want to retire and just do 'Bhajan'! The one who is asking for the 'Darshan' of the face, is also wanting the blessing for the 'Bhajan'. Sometimes people say that we just keep on staring! Even that has its own importance! Do something! Because;

Gadhpanmaa Govind bhajjaasheynahi|

This is a negative approach in my opinion. I would say that please learn from Brahma that even if you do the 'Bhajan', in old age, you are through!

Aba Deendayaalukripakariyie|
Mati mori bibhedakarihariyie||

Maharaj! Please be benevolent on me and kindly rid my mind of this idea of differentiation. The Lord asked that if you have this idea of differentiation then what happens? Brahma replies that because of this, I mistake the pain as pleasure and the pleasure as pain. Please extricate me out of this myriad ignorance.

Khalakhandanamandanarammyakshama|
Padapankajasevita Shambhu Uma||

Now, He is asking the fourth thing and says that you destroy the evil but do not destroy the earth. On the contrary, you add to its beauty. I too say that this earth is very beautiful, just remove the filth from it and enjoy it. This entire creation is so beautiful! Please don't worry about dying! Tell God that we want to live longer so that we can enjoy this beautiful creation. The Divine Lotus Feet of yours which are worshipped by Uma & Shiva always, may I love them will all my being! Four things, the 'Darshan', your 'Bhajan', to get rid of this inversion of my mind and I develop love for your Divine Lotus Feet!

Thus we see that this creation of Brahma is also filled with opposites and differences and in the end, Brahma himself gets tired of this and prays to the Divine to rid His mind of these differences. Lord Brahma was once seated in His 'Loka'. One vocative name for Brahma is 'Prajapita' or the Grand Sire! And the one who has been appointed by the father becomes the 'Prajapati', like in the case of 'Daksha'. 'Prajapati' is also a creator and he is equated to a potter. He makes pots out of a lump of clay. And Brahma too creates this entire creation out of a lump or a 'Pinda'. We accord great respect to the 'Prajapati' and he has great glory. I am not saying this from the angle of any caste but during the 'Swayamvara' or 'Draupadi', Mata Kunti and the Pandava brothers had stayed with the 'Prajapati'. Once, the 'Prajapati' is seated at the feet of the 'Prajapita' and asks that please explain to me just this that which refuge can one give up in this world? Brahma Deva says that you should give up these four reliance or refuges. To leave does not mean that we are in any way undermining them but merely distancing ourselves from it.

First; when you have understood then you can give up the refuge or the shelter of Dharma. After all, man will have to get out of these boundaries of religion because the differences of religion create conflict. In this light the Grand Sire says that don't rely on religion blindly! Even the 'Manas' says;

Nara bibidha Dharma Adharma
bahubidhishokapradasabatyaagahu|

BiswaaskarikahaDaasTulsiRamapadaanuraagahu||

To give up the reliance of Dharma is an act of maturity. This in no way, means that give up your Dharma but do give up any differentiation between religions. However good or attractive the other

person's religion is!

'Swadarmmeynidhannamshreyaha'. Yogeshwara Krishna says that if following or adhering to the tenets of your Dharma, even if you need to lay down your life, don't look back! Dharma is nothing else; it is one's own nature! Give up the shelter or refuge of that Dharma which creates a wedge between two people and gives rise to conflict and violence! To misunderstand its purport and give up the performance of your normal religious practices is not what it means! Just get out of the cocoon of the differentiating religion!

Second, give up the reliance of money. To give up the reliance of wealth does not mean that giving it up in its verbal sense. The World, revolves around money and let's face the fact that money is an essential part of our existence. We need to be practical! What is meant here that money should not become the all in all for one's life! The hankering or attachment for money is what should be given up! Meera has changed the entire nomenclature or the meaning of wealth. She says that what you and I ordinarily call money is in fact not the real wealth! 'Rama rattan dhanapaayo'! Even Tulsiji says, 'Muni janadhana Rama'. In other words, 'Artha' or money is a 'Purusha' or objective of human pursuit and the other is the fruit! Our sages and ascetics have given importance to money from a very broad perspective but if it is only money centric approach then this needs to be shunned. If of sole objective is only and only money, this needs to change! We should not get so engrossed in earning or running after wealth that our 'BhagwadSmarana' is left out! The third is;

Sadho so Guru

satyakahaavey|KoinainanameinAlakhadikhaavai||
Japa tapa joga kriya ttenyaara|Sahaja Samadhi
sikhaavai||

The most important line of this 'Pada' according to me is, 'Kaayakashthakabhinahinaurnahinsansaarchuddavai'. We need such a 'Buddha Purush' who does not put us through immense physical pressure nor asks us to leave the world! Keeping us as it is, wherever we are, he removes this movement going on within us. By seeking any sort of refuge or by force, our concentration or meditation does not progress or doesn't become permanent then such exercises are mere waste of time and energy. They ask us to meditate on the 'Omkaar' on top of an egg shaped or an oval shape! They all can be beneficial but if someone tries to propagate this idea

that only meditation is important and all else is mere waste of time, then we need to get out this obstinacy. Allow or let people do 'Hari Bhajan' as per their own will! People come to me from varied fields. Some say that they will conduct classes for 'Kriyayoga' or the 'Sudarshan Kriya'! I salute and respect all! You all are doing so much in your own spheres! All are respectable and are doing salutary work but please don't force the other person to do what you are doing. Salute all but if someone tries to take away your 'Berkha' then please don't do any such thing! The smile and happiness that I am seeing on your faces is because of the positive impact of the 'Berkha' or the 'Harinaam'! You offer Namaaz, surely do it! Whether you want to do 'Japa' or 'Yagna', just go ahead and do it. If you enjoy and feel happy in the 'Katha' then please hear as many as you can and if you don't then don't listen! If I insist that only the 'Katha' is important and all else is worthless then I will be totally wrong. Whatever be your way, there should be no force on the other person to only follow that way! I have granted you total freedom but you too have some responsibility that you must follow! 'Mahaprabhuji' calls it the 'Dridhaashraya'!

The fourth is that your 'Dhannyashraya' should also go! Which means that your expectation of a 'Thank-you' or an applause every time you do something should go. Just go on doing your duty or bidding! If someone 'Thanks you or not' just don't bother, go on! And if you are thanked, please be very careful and watchful! So, the 'Dhannyashraya' in this sense! What award can you possibly give 'Goswamiji'? What will you give Baba Kabira? For them, this idea of being thanked or applause is absent from their life! They are fully contented in every which way and nothing remains undone! 'Prajapita Brahma' is explaining the 'Prajapati' that if you give us these four refuges or expectations in life only then shall you experience the 'Bhagwad Rasa, BhagwadPrema and attain the Bhagwad Bhakti!

Come! Let us go a bit forward on our 'Katha-Yatra'. Yesterday, we all saw that Lord Shiva burnt 'Kama Deva' and in the leadership of Brahma Deva, all the 'Devas' to request Lord Shiva to consent to get married so that His son will kill the fierce demon 'Tarakasura' and save the 'Devas' from their torments. Lord Shiva accords His consent and the 'Ganas' begin adorning the groom for the marriage. His body is

smear with ash. He was given a trident and a 'Dunroo' in each of the hands. All the ghosts and spirits are invoked to come and be a part of their Master's wedding. Lord Shiva's marriage party departs from 'Kailash'. The marriage procession was akin to the groom! They reach the 'Himachal Pradesh'. Seeing the Lord's fierce form and the ghosts etc, all the residents or the welcome party assembled there faint! Ma Maina, the mother of Uma, goes for to perform the welcome 'Aarti' of Lord Shiva and seeing His form, she too faints! Maharaj Himalaya, SriNarada and the Saptarishis get this information. They all go to the inner quarters Sri Narada says addressing Maharani Maina that the one whom you are considering your daughter is in fact the Divine Mother herself, the mother of this creation. Hearing this, everyone started venerating Parvati and a new feeling of respect arose in their hearts. Now, the groom's party leaves for the pavilion where the wedding ceremony will be solemnized. As per Vedic traditions and the local traditions of the land, the wedding ceremony is conducted. The moment of the daughter's departure comes! Lord Mahadeva and Ma Parvati reach Kailash. The pastimes of the Eternal couple continue and after the requisite time, Lord 'Kartikeya' is born who vanquishes the fierce demon and saves the 'Devas' from the torment!

Once, Lord Shiva was seated under the shade of the well-known and ancient Vedic 'Vatvriksha' at 'Kailash' and sensing an opportunity, Ma Parvati comes and offers her respects to the Lord. She is seated on the left side of the Lord. Ma Bhawani says that, Lord! In my last birth I had raised some doubts on Rama and I am sorry to state that I am still not clear about the divinity of Sri Rama! Please narrate the 'Ramkatha' to me from the beginning till the end so that the doubts plaguing my mind can be assuaged. Lord Shiva thanks her profusely and says that Devi! The answer to your question is like the holy Ganges that shall purify all the worlds. You are very benevolent. Devi! Rama is that consciousness which sees without eyes, hears without ears, touches without hands and walks without legs. There are or in other words no specific reasons attributed for the advent of the incarnation. But still, I shall enumerate just a few for reference sake. He disused five reasons here. The first reason was that 'Jai-Vijai' were cursed. The second was the curse given by 'Sati Vrinda'. The third was the

curse given my Narada. The fourth is the boon given to 'Manu and Shaturoopa' and the fifth reason was the curse given to King Pratapbhaanu by the Brahmins. He in his next birth becomes 'Ravana' as a result of the curse. His brother becomes 'Kumbhakarana' and his prime minister becomes 'Vibheeshana'. The three of them perform severe penance to appease Brahma. They got their desired boons and as a result of this, Ravana began annihilating the entire world. The entire world was corrupted and by the suffering due to the tyranny unleashed by him, the mother earth takes the form of a cow and goes to the sages and ascetics begging for help. They express their inability and together they approach the 'Devas'. They too express their helplessness and jointly go to seek help from Lord Brahma. The Grand Sire opines that other than going and seeking the refuge of the Almighty, there is no other way. Following Lord Brahma, they all call upon the Divine for help and protection. They venerate the Almighty and hearing their prayers, the Divine responds! A celestial voice reassures them please don't despair! There are reasons for my incarnation yet there are none! But, I shall come down on earth with all my Divine potencies!

Tulsiji now leads us all to 'SridhaamAyodhya' where the universal reign of Maharaja Dasarathji is established. The King is supposed to be the upholder of Dharma and endowed with noble virtues. Mata Kaushallya and the other queens love and respect Dasarathji and he in turn also loves and respects them. The queens lead a life conducive to him and he loves them. The husband and the wives are devoted at the Lotus Feet of the Divine. The King is unhappy with the fact that he has no issues or children. With this worry, he goes to the door of his preceptor and narrates his sorrows and joy! Guru Vashishthaji says that please be patient. We will need to perform a 'Putra Kaameshthi Yagna' and for this he summoned Sri Shringi Rishi! The 'Yagna' is performed and the ablutions are offered with devotion. The 'Yagya Narayan' Himself comes out of the fire and gives the 'Urn' containing the sacred Prasad to Guru Vashishthaji to be distributed to queens. The king distributes the 'Kheer' to his queens and on consuming the sacred Prasad they start feeling the effect of pregnancy. As the requisite time was nearing completion, the moment of the advent of the Lord is at hand. The 'Panchanga' or the Almanac became favourable. The holy month of 'Chaitra' as per the

Indian Calendar, the ninth day of the bright fortnight of the moon, Tuesday and around noon! Mild fragrant wind began to blow and the entire creation was filled with bliss! The hour of noon was struck and a divine effulgent light incarnates in front of Mata Kaushallyaji. Seeing the four armed form of the Lord, the mother is dumbfounded and is unable to venerate Him. She requests Him to become human from this Divine form of His! Now remove two hands and become two handed like man. Now become small like a new born child and begin to cry. The Lord does exactly as He is instructed and began wailing! Hearing the wail of a new born the other queens and the handmaids rush to find out, what has happened? They see a Divine in Ma Kaushallya's lap. The ladies of the quarters of the queens rush to the King's court to give him the news of the birth of the son! Maharaja Dasarath feels the 'Bramhananda' and calls for Guru Vashishthaji to confirm the feeling! He confirms the Divine incarnation and the King is overjoyed. He announces celebrations all over the kingdom and the entire world rejoiced at the incarnation of the Lord. From this 'Vyaaspeetha' of 'Myanmar' I offer greetings of the 'Ramjanma' to you all and the entire world.

The root of conflict the world over is difference! Whether it is religious difference or caste, or creed or class or language! This differentiation is at the root of all conflicts! That is why the 'Manas' propagates love and I too lend my voice in spreading the message of love. Only love is such which sees no difference, whatsoever! The aim of 'Bhakti' or devotion is non-differentiation. In the sphere of knowledge, the firefly, burns in the flame! This is the result of 'Bheda' or difference. In 'Bhakti' or devotion, the stream or the river goes and merges in the sea. But there is a bit of a difference in both the flows. In one, there is burning and in the other it is merging. The 'Gyaan' says, to burn in the 'Gyaanagni' whereas the love invites you to embrace you and to merge in you totally!

The 'Buddha – Purusha' is an embodiment of truth, love and compassion

Baap! At the beginning of today's 'Katha', I offer my 'Pranams' to one and all! The depiction of the Grand Sire Brahma in the 'Ramcharitmanas', we are trying to study and understand this 'Darshan' presented in the 'Kamkatha' from all the four directions. There are a few 'Sutras' from the 'Shiva – Sutra'. You must all be aware that when we had the 'Katha' at 'Kedarnath', we had discussed a few 'Sutras' of the 'Shiva Sutra' then as per the grace of the Guru whatever came to mind. There are very small 'Sutras' given in the 'Shiva -Sutras'! So, I shall speak first and you can repeat after me.

ChittamMantraha|
Prayatnahaadhakaha|
Guruuupaayaha|
Shareeramhavihi|
Gyaannamannam|

Vidyasannharreytaddutthaswapnadarshannam|

These are few 'Sutras' taken from the 'Shiva- Sutra' serially! So, let us proceed further in our discussion of 'Manas – Brahma' based on these 'Sutras'. They are very simple and straight forward 'Sutras'. The first 'Sutra' that we have taken up here for our study is 'ChittamMantraha,' Lord Shiva says that your 'Chitta' (Mind) itself is the 'Mantra'. In my opinion, it is a wonderful 'Sutra'! 'Rama Mantra, Krishna Mantra, Shiva Mantra or for that matter the Gayatri Mantra, there are so many Mantras. Like in the Jain religion, we have 'NamoArihanntannam', the Buddhist Mantra, the Islamic Mantra or any Mantra for that matter! You make try to explain it with utmost humility and a very broad outlook, still when the question of the 'Krishna Mantra' will arise, it will directly be connected to the Hindu religion. 'Bismillah irRahamanirr Rahim' means 'In the name of God, the most Gracious and the most Merciful', if one may try to expound on it, it is a universal invocation sans any religious colour attached to it, but the people will not agree and connect it with Islam. 'BuddhamSharannamGachhaami' does not imply that the devotee here is seeking the refuge of Buddha the Gautama but is referring to all the 'Buddhas' that have come, are present and will come in the future. Buddha here refers to the 'Buddha Purusha'. In the same vein 'Osho' says, 'Om NamoArihanntannam, Om NamoSiddhannam' is generally supposed to be a mantra of the Jains but that would mean limiting the universal purport of this great Mantra. It is not just a veneration of the Jain 'Teerthankara' here, instead it is the veneration of all those who have been able to fully overcome their inner



conflicts or degeneracy, they could be from any religion or coming from any belief system of the world! 'NamoSiddhaanam' refers to all the 'Siddhas' or those who have attained the goal, the accomplished masters, irrespective of their religious leanings are being venerated. He/she can be accomplished in music, literature or art or anything else for that matter. 'Talgajarda' feels that this mastery not only in the spiritual sphere or religion but can be the master in any sphere like art or knowledge or any field is being venerated! However, as much as we may try to explain its broader purport, it will still be separated from the point of reference with a particular religion. There will be one group claiming allegiance to it and another negating the universality of all such proclamations! That is why; Lord Mahadeva is absolutely on the point here when He says that our 'Chitta' itself is the Mantra! 'Hey! Sadho! Your 'Chitta' is the mantra'. And for those who have made their 'Chitta' the mantra, for them 'Bhagwan Patanjali' seems to be very simple. 'Yogashchittavrittihinirodhaha'. The continuous chanting or repetition of any mantra produces a typical sound, a musical note or the 'NaadBrammha'! Lord Shiva is speaking with a very broad and a universal outlook that the 'Chitta' (Mind) itself is the 'Mantra'. If, we are able to control the mind, it will become the mantra. But the problem is that we have no control over our mind! That is why, God knows in how many different places it throws us! If the mind comes in our control then this doctrine is fulfilled, 'Chittavrittinirodhaha'! That is why, our 'SawaBapa' of 'Saurashtra' says –

Chaudashheychittaddukahyyunkareinnahimaaru|
Aochintannuthayeigayunmaareyajwallun|
MhaaraSadgurueytoddyunvavrannutaallu|

He liberated me! Now there are no narrow boundaries. One day I had said that the 'Sadhu' is one, who is too big to be accommodated in the Heavens but is also so small that he can fit into a small 'Zero'! This is the 'Sadhu'. And please keep this in mind my dear brothers and sisters that spiritual pursuits cannot be practiced in haste, they can only be done gradually and very slowly! Starting from the 'Pratipada, onwards to the Dwitiya, Tritiya, Chaturthi, Panchami and so on coming up to the Chaturdashi' we start feeling that our mind is not in our control. My Guru, very graciously has taught me the mantra to control it which has enabled me to break free of my bondage and has destroyed my inertness or idiocy. There is a 'Sher' of Gulshan Sahib –

Merreymuqaddarmeinhaiphoolkhillanna,
Meri kismet meinkhushboonahihai!

The work of the 'Buddha – Purusha' is to nourish or foster the blossoming of a flower but his pain is hidden or is unknown! Therefore, this depth or the height in the spiritual aspirations grows slowly and gradually. So, the 'Chitta' is made the 'Mantra'. But which aspirant can make his 'Chitta' the mantra? 'PrayatnahaSaadhakaha'; the one who is practicing continuously! It is not the work of a lazy or the careless person. It is for the one who is at it like the flow of the oil, which is continuous in one line without any break! The next Sutra says, 'Shareeramhavihi', this body itself is the ablution! Lord Shiva in His Sutra says, Hey! Sadho! Go on performing your religious acts pouring the ghee, 'Jau-Til', fruits, Coconut and the oblations into the 'Yagnakunda' and one should do it as it forms a part of the 'Karma-Kanda'. This too is beneficial as it helps to purify and cleanse the environment. But till such time as your body itself doesn't become the oblation or the hand that pours the ghee becomes the ghee, in other words your actions become the oblations and all that you do are offered with the 'Swaha' in the sacrificial fire! You have to offer your body as the oblation! This means that you need to sacrifice your ego. We are not talking about the physical body here!

'Gyaanam Annam'! We feed or eat to nourish our bodies daily! Our physical body is nourished and is healthy but sadly, our soul is starved! And we are only concerned about the external and neglect the integral internal! In this process, we may become physically healthy but internally or our soul will be under nourished and shall become very weak! Since, this should not happen; we need to nourish the soul with divine knowledge, which happens to be its nourishment. The soul remains happy by it and dances in ecstasy! But when? Only when the soul gets the food of knowledge and then it dances like 'Meera' or 'Narada'! The soul dances like the 'Natraja Shiva, or like my Hanuman'! Therefore, the knowledge or 'Gyaan' is the food for the soul. Then, 'Vidyaannhaarrey'; you practice spiritual pursuits seated at the holy feet of your Guru but some such weakness crops up like in the game of 'Snakes & Ladders', when our dice comes on the mouth of the snake, we go down right up to its tail, in the same way due to some weakness we fail to move forward and falter. And when there is an obliteration of the k n o w l e d g e , t h e n 'Vidyaannhaarreytaddutthaswapnadarshanam'. When the knowledge is destroyed or obstructed, then man cannot get the actual 'Darshan' but gets the glimpse in the dream! We need to explore on this fact

that how do dreams occur? When you dream a lot and that too the dreams are wild and you are unable to make any head or tail of them then it indicates that the knowledge is getting depleted. This is the 'Shiva – Sutra'. But I would like to especially stress upon these three Sutras, 'GuruUpaayaha', there is no solution other than the Guru! You may try whatever or anything but there is just one solution and i.e. the Guru! It is a very important Sutra. So, repairing the mind, keeping the intellect pure and clean, keep the flow of the 'Chitta' (Mind) unabated, be careful of the ego and for all these there is just one solution and that is only the Guru! There is no other solution or remedy for it! Many people say that the Guru is not needed! When I look at myself, I do need the Guru and can't do without him! For ordinary mortals like us, what other solution is there? Therefore, the Guru is our only recourse or the last remedy!

Now, I would like to tell you that there is a teacher, who happens to be your subject teacher and not the 'Class-Teacher'! The next is the 'Class-Teacher' who is the in-charge for the entire class. Then comes the 'Principal', who sits in his office and controls the entire school. After this is the Guru, who is outside the school! Only he is our recourse or redress! Neither the teacher, nor the class teacher or the Principal is the solution. Now, in the 'Ramcharitmanas' we have a teacher, who is the subject teacher, the class teacher, the Principal and also the 'Buddha Purusha' all in one! He is in the 'Uttarkanda'! At the conclusion of the 'Ramkatha', Sri Narada comes and venerates the Lord and subsequent to this, Lord Shiva tells Ma Parvati that I recited the 'Ramkatha' to you to which she replies that she is blessed and is overjoyed with the discourse! But Lord! I could not understand this that when did 'You' go to 'Kaagbhusundi' to hear the 'Katha'? To this, the Lord says, 'Devi! In your last birth, when you were the daughter of 'Daksh' and you immolated yourself in the sacrificial fire of the 'Yagna', I became very sad in your absence! I kept on roaming here and there and somehow could not settle and sit quietly at one place. Finally, I decided to go up North and right up in the extreme North lies the 'Neelgiri' Mountain, where a very accomplished Master lives in the form of 'Kaagbhusundi' a crow! I thought that if I go there and tell him that such is my condition because of which I am not feeling good and feel very disturbed! My dear brothers and sisters, this is the highest peak in the world and there is nothing beyond that. All the relations of the world remain much below in front of the 'Prema – Devata'. The ultimate realisation is 'love'! The state which is attained after the destruction of

delusion or infatuation, my Goswamiji calls that very state 'DridhaPrema'. There is nothing above 'Love' in this creation!

If you want a very precise definition of the 'Buddha –Purusha' then he is the one who is the embodiment of truth, love and compassion! This 'Trimurti' is the 'Buddha – Purusha'. On seeing him or on perceiving him, our heart will say this person can never ever utter an untruth! Many big people opposed Gandhi but none could question his adherence to truth! The 'Buddha – Purusha' is the 'Satyamurti'. The second is that he is a 'Premamurti'! The amount of love that he has is unparalleled in the world and no one can compare with him in compassion. And the third is that he is the 'Karumamurti'. This 'Trimurti' in one singular form is the 'Buddha – Purusha'. If we see, Kabir, Meera or Nanak, Buddha, our Narsih Mehta, Mahaveera, Jesus or for matter that any such Divine personality! We all have become like a toy! These 'Robot's' have been made, but our philosophy had made Robots long time ago! We look human but are just mere mechanical instruments and are leading a very mechanical life! Now, the instrument is becoming a human and the man has become an instrument! We see a mechanical life all around us! In Gujarati, there is a poem;

Jagatnakaachnayanttrekharivastunahibhassey,
Na sarakenattaraanijarrayeisangattetrahejje|
Gujjarrey je shirreytaarreyjagatnanaathtesaheyjje|
Gannyun je pyaarunpyaarayeatipyaarugannillejje|
-BalashankarKantharia.

Therefore, this topic that forms a part of the 'Uttarkanda' and therein, Lord Mahadeva says, 'Hey! Priye! Hey! Parvati! After your immolation as the 'Sati', saddened by your separation I kept on roaming here and there and did not feel easy anywhere. 'Viyogapriyettorrey'! 'Hey Priye! In your absence, "These words are spoken by Lord Shankar" and not anyone unknown or just like that! The one, whose seat is on the peak of firm belief or faith says that I kept on moving in the Northerly direction and my only occupation was either reciting the 'Ramkatha' or sitting down to hear it! When I reached this beautiful, serene and tranquil spot, I saw that numerous great old birds would come just to hear the 'Katha'. Hey Bhawani! They used to live in and around that lake. On reaching there, I felt very nice and took the form of a 'Swan' (Hansa) and sitting in the last row, would listen to the very elucidating 'Katha' from this devout and the great 'Buddha Purusha' there. So, Bhawani! I have replied to your query that when did I go there?

But, when and how Garuda went to 'Bhusundi' to hear the 'Katha', I shall tell you now.

Jaba Raghunath keenharannkreedal|
Samujhatamohihotaatipeeda||

When Lord Rama performed the 'Rannleela' in the battlefield of Lanka and was tied in the 'Naagpaasha' by of 'Meghanaad'. Sri Narada instructed Garuda to go and cut off or extricate the Lord from this bondage or entanglement. Garuda goes and removes or unties the shackles of the serpents but when he was returning, this doubt gripped him that by taking His Divine name, one is rid or saved from this ocean called the world or this bondage of life and death, how can HE be entangled by an ordinary demon? Is this God truly the God as we know Him? Who needed my help to cut off His entanglement and when I went to extricate Him, He came out of it! Is He the Almighty??? Garuda developed this doubt in his mind just as you had developed at that time!

I always keep on saying this to you that please be very careful and just don't let doubt or the irresolute mind come and grab you! Keep the doors of your heart open to all. But please don't treat doubt as your guest of honour! At this moment, we have to take the help of this 'Sutra' of the 'Bhagwadgita', 'Sannshayaatmavinashyatti'. The doubt will see that it destroys us completely! It has ruined many a great livesthat it has preyed upon! The Guru should not harbour any envy or jealousy towards his disciple and vice versa! If the few people around my 'Vyaaspeetha', if they solemnly decide that we will not let the doubt even come near us then their lives can become the 'Chitrakooti Life' or else it shall become the 'Panchawati Life'! 'Panchawati' symbolises doubt whereas, 'Chitrakoot' symbolizes belief or faith! Why do we see so many lives or households being destroyed these days? If you go deeper into it, the root cause is doubt, in some form or the other! Vagary or misconception is rampant and for nothing! When one gets in the grip of doubt then at that moment, he prevails upon everyone else saying that only what he says or feels is the truth and all else is false. And please remember, that on the path of 'Bhakti' what you see is not essentially the truth many a times and only what you hear or have heard happens to be the truth. Sahib! What Bhawani saw and got bewildered by it was not the truth, it was the 'Leela' or the divine play being enacted by the Lord. In fact, what was being spoken by Lord Shiva or what she heard from Him was the truth or the reality. Baap! The moment doubt takes hold of your mind, and then Guru-disciple, brother-brother, husband-wife, or anyone for that matter thinks that

only he is right! But on the path of 'Bhakti' what is seen is not always the reality but what is being heard, becomes or is the truth!

Sri Lakhajalji was pressing the Lord's feet at 'Janakpuri'. He says, 'Maharaj! Can I ask you something? Maharaj, Ma Jaanki is the embodiment of eternal purity, and Maharaja Janaka is a totally detached soul! I know that the grand bow shall be broken by you and you and Ma Jaanki shall get married and also this that tomorrow you shall me seeing her in the 'Pushpavatika'. Therefore, Ma Jaanki embodies eternal purity and Mithilesha Janaka embodies absolute knowledge and wisdom. He got your Lotus feet much later and Ma Jaanki, got them even later. But I fail to understand this fact that 'Ahillya', who supposedly had wronged, got the blessings of your Lotus Feet much before them! It seems that you have no discrimination between the good or bad! 'Ahillya' who had been despised and abandoned by everyone, just on receiving the indication from Guru Vishwamitra, you instantly walked up to her and blessed her with your Divine Lotus Feet! And she herself said, even though it might be her offering herself at your Divine Feet or whatever the case might be!

Mein naariapaavana Prabhu
jagapaavanaRavanaripujanasukhadayeil|
Rajeevabilochana bhava bhayamochanapaahi-
paahisarannahiaayeil|

So, the one who calls herself to be impure, you blessed her in this way! Kindly excuse my audacity! You are the Divine and everything to me but please allow me to say that you lack the sense of discrimination between the good or bad! You think everybody like you but I am sorry to say that there is none like you! You are being cheated! The world is deceiving you and you are just going on accepting everyone irrespective of anything and everything! Right now we are alone and I am pressing your feet! I pray that Lord, please put this anxiety or my query to rest by telling me, how did you do this! The Lord replies, 'Ahillya allowed me to touch her and I did present my feet before her, so in this why are you alleging me that I do not have any discernment in me? It is my duty! Those who are admonishing 'Ahillya' or alleging her of wrongdoing, please also look at me once! She erred and was cursed! In fact she was even prevaricated! I too, as Vishnu had prevaricated Sati Vrinda! Therefore, like in this case, she was cursed and turned into a stone, similarly, I too was cursed then and I became the 'ShalligramShila'! So I was even cursed and had to turn into a stone! Similarly, she also is a

stone! In this way, it beckons me or it is my duty! One cursed person can at least give some reassurance to another who has also been cursed.' This is my 'Rama'! No sin or fault or evil can even come near Him but just see, how He is coming down to the lowest of the lowliest level to assuage and uplift the one who is despondent! I too am the 'Shalligram' stone like you and if I get worshipped and you be scorned at, this is not acceptable to me! I am aware of good or bad but unfortunately those in the world think that they know all lack this understanding! That is why, I want to establish you also like me! So, my 'Rama' is the remover of sorrow as well as all doubts or misconceptions. That is why, Tulsi seeks the refuge of Lord Rama.

Raamsamaan Prabhu naahikahun|

There are small mistakes that keep on happening in everyday life and please don't label everything as a sin! I want to make you all strong. Please don't be desolate or despondent. After all, say even if you sin, how great or grave can it be? Do we have the strength or capacity to sin? 'Hirannyakashipu' sinned! 'Kansa' sinned! Therefore, we were discussing that we should keep the doubt away at all times! If the doubt enters then it creates a lot of problems in life. When the doubt enters then the person becomes aggressive and rigid and only wants his bidding to be done or stresses only on his point of view. In the 'Bhakti Marga', hearing has more weightage than seeing! When 'Vibheeshana' came to take refuge of the Lord and saw that everything was against his imagination and he was being stopped from meeting the Lord because he had come on hearing, 'Shravanasujasasuniaayahu'! When the doubtful truth, which is not the truth at all and is not accepted by the people, the person who is in the grip of doubts gets furious. And when at times the fury rages beyond control then it even is vent upon in the form of violence. 'Saavdhaan', be aware! If you are capable then please make good use of your capability but have the humility to accept the other person as well. Your height in the sense of the greatness or capability or anything by which you are superior in comparison to others, I salute it! But please don't despise or undermine the other person.

So, the King of birds, Garuda was gripped by doubt! Just by repeating His name, if the person gets liberated but I didn't see any such thing in the 'Rama' I just freed! Bhawani! This ambiguity plagued Garuda's mind. Then he first goes to the subject teacher who was not the class teacher. So, he first goes to Sri Narada who had sent him in the first place to the battlefield. Here, I

would classify Narada as a normal teacher. He knows different subjects, can see the past future and present (Trikaalagya), he knows everything (Sarvagya), and can go anywhere and everywhere. Because, 'Gatisarvatratumhari'. Narada is not the class teacher; he is just the subject teacher in this case. He is on the move all the time, sometimes he is on the earth, at another he is in the Heavens or 'Vaikuntha', the very next moment he is in the nether world, then at 'Kailash'! So the one who is in doubt, first of all goes to the subject teacher to clarify his doubts! Narada tells Garuda that the very 'Maya' that has held him, has troubled him also in the past. I am not in a position to help you in this matter. You better go to the class teacher for this problem and the 'Chaturanana Brahma' is the class teacher in this context. Narada sent Garuda to Lord Brahma for help because He is also the creator. He shall be able to help you. He is the Creator and all this keeps on happening in His creation. On hearing him out, Lord Brahma says that no doubt, I am the Creator of this universe but the Lord's 'Maya' is beyond me also to fathom! Though, I have created the universe but still, I am helpless in this regard. For this, you will have to go to Lord Shiva, who is the 'Principal' per se, only He can help you! 'Shankar' is the 'Acharya'. So this was the third part of call for Garuda. When he reaches 'Kailash', Lord Shiva says that 'Bhawani! When Garuda came to me, I was leaving to meet 'Kubera' whereas you were at 'Kailash'. Seeing him come, I made an excuse that I was going to 'Kubera' for something urgent and I have met you on the way accidentally! I have understood what your problem is! Leave the teacher, class teacher and the 'Principal' aside and I am directing you to the 'Buddha Purusha', where even I have heard his discourse sitting in the last row! You go to 'Kaagbhusundi' ashram and he will be able to provide you the correct answer to your problem. On getting the directions from Lord Shiva, Garuda flies towards the extreme North on the 'Neelgiri' mountain. When he reaches the 'Bhusundi ashram', he finds very many elderly swans or the 'Hansa' seated there. 'Kaagbhusundi' at that moment, just comes out of his cave and on seeing him, all those present there, arise out of respect and bow down to him. Bhusundi sits down on a rock and the others also sit down after offering their 'Pranams'. At this very moment, Garuda enters! The 'Katha' or the discourse was just about to begin! Seeing Garuda, everyone gets up in respect including Sri 'Kaagbhusundi'! Welcoming him, 'Bhusundiji' says;

NaathkritaarathbhayahunmeintavadarsanaKhagaraaj
Please take your seat, O' King of the birds! On

seeing you I am blessed! Lord! Please tell me the reason for your coming here, all the way! Hearing these sweet words, Garuda rested his wings and felt at ease, and his ego too diminished! He eyes moistened a bit! And he says –

SadakritaartharopatumhakahamridubachanaKhagesa|

JehikeastutisaadaranijamukhakeenhaMahesa||

You are like my 'Abba' or father (Taata). Garuda had in him a bit of pride but Tulsiji says that the moment he comes in the proximity of the 'Buddha Purusha' he says, 'Kaha mridubachanaKhagesa'. What can I say about you? You have been venerated by Lord Mahadeva himself! He has directed me to you and that is how I am here!

Dekhiparamapaavanatava ashram|

Gayahumohasansaya nana bhrama||

Just merely by your 'Darshan', my problem has been solved. Some 'Darshans' are magical! The 'Darshan' of your ashram itself is magical! Even before I set foot here, merely seeing it from a distance, 'Gayehu more sansaya nana bhrama'. What could not be solved by 'Chaturanana'? Earlier, I was plagued by doubt but on coming here, my ignorance and all my misconceptions whether small or big have vanished! Garuda says that please don't embarrass me by saying 'Please instruct me or order me, what can I do for you', on the contrary, I am saying, 'Baarbaarbinavahu Prabhu tohi'! Now, it is me who is bowing down again and again to you.

Just by setting foot in your ashram all the waste or filth that was inside has been extricated completely. I am becoming and feeling pure every moment since I have come here! Now, 'Bhagwann'! I just pray that kindly narrate the 'Ramkatha' to me. I am the King of the birds and when I flap my wings, the 'Veda Richas' come out of their flutter! The Vedas emanate from my flapping of the wings and I want to hear about this consciousness whose glories are sung by the Vedas! I again and again pray to you with utmost humility that, kindly narrate the 'Ramkatha'! Hearing the humble and love filled words of Garuda, the very simple and gentle 'Buddha Purusha' was verily pleased!

Prathamahiatianuraag Bhawani|

Raamcharitasarakahesibakhaani||

Lord Shankar had directed Garuda there and here, He is narrating the entire episode to Ma Parvati all that had happened. How could He have spoken? In the human brain there are seven 'Koshas' or sacs! And even inside these, there are tiny atoms or very minute particles. Seven crore things or thoughts can be stored

in the human brain at one time. If the human brain is so active and developed then, just imagine Lord Shiva's brain? And His head is illumined because of both the moon as well as the Ganges that reside there. The moonlight illumines it and the flow of the Ganges, purifies it. Therefore, the receptivity and storage capacity is infinite and it will instantly catch what has happened or has been said or what 'Katha' has been narrated.

So, I wanted to explain that here in this topic we see that the role of Brahma is just that of the class teacher and He directed the pupil Garuda to the right place of the 'Acharya'! And the 'Acharya's' duty is not to bind or tie down the devotee or the student but to take him to the 'Buddha Purusha' which is the ultimate address. If I talk about myself then my teacher was 'Mohan Bapa Pandya'. He took me to 'Jagannath Sahib' class teacher. From there, I went to my 'Principal', N.N. Mehta Sahib! And roaming a bit, I finally came at the 'Tribhuvani Feet' of my 'Buddha Purusha'. This is the journey of life, essentially! Where all the doubts are eradicated but one needs to pass through these four stages to finally get to the right place or address! So, Brahma plays the role of the class teacher, here! That is why; I was remembering Brahma in this role!

Teri Mohabbat se lekartarreyalvidakahanneytak,

Meinneysirftujjheyheechhahaahai, par

tujhhsseykuchhahichhahaai|

• Quateel Sahib.

Yesterday, we all celebrated and recited the birth of Lord Rama. 'Manaskaar' says that like Mata Kaushallya gave birth to one son, in the same way, Mata Sumitra gave birth to two sons and Mata Kaykayee gave birth to one son. The entire kingdom of 'Ayodhya' was overjoyed with the birth of the four Princes. The celebrations continued for a month and no one even realized when and how a month had passed! As if, they all were feeling the joy of the Divine incarnation every moment of their lives. Having got four Divine Princes they were blessed. Guru Vashishtha comes and he names the four sons of Maharaja Dasarathji. Going ahead to name each of the Prince's Guru Vashishtha says that, 'Rajan! The one, who is the ocean of bliss, the ultimate of happiness and whose name shall provide this entire universe with peaceful rest and will fill the existence with serenity and tranquillity is named Rama. The son of Mata Kaykeyee, who is just like the elder brother in every way like, complexion, looks, nature etc. and who will be the provider or the sustainer of the world, I name him Bharat. Naming the two sons of Mata Sumitra, he says that the one whose name itself shall be the remover or

eliminator of enmity, I shall name him Shatrughna and the second son, who shall be the supporter or the upholder of the entire universe, he will be very dear to Rama and will be the treasure house of all nobility is being named Lakshmana! The one who provides 'Aaraam' is Rama! The one who nourishes and stops exploitation is Bharat! The one who destroys all envy is 'Shatrughna' and one who is respected by one and all is 'Lakshmana'! Raajan! They are not just ordinary sons but they embody the essence or the consciousness of the Vedas. There was a grand celebration following the 'Naamkarana' ceremony. This is followed by the 'Chudaakarana and the Karnavedha' Sanskaras. After this the sacred thread ceremony or the 'YagyopaveetaSanskara' is performed. Now, the Princes have grown a bit so they have been sent to the 'Gurukula' for their studies. They acquire the different types of education in a very short time!

Now, Tulsiji says that kindly listen further attentively! Away from 'Ayodhya' in the state of 'Bihar' is a place called 'Buxar' where Guru Vishwamitra used to stay at his ashram. He used to perform spiritual austerities like the 'Japa, Tapas and Yagna, etc.' there. He was disturbed by the progeny of 'Taaddka', 'Maareecha and Subaahu' who used to come and trouble him. Sri Vishwamitra comes to 'Ayodhya' and is welcomed by Maharaja Dasarath and he asks that what can he do for him? Vishwamitraji replies that today I have come to ask you for something! I don't need any 'Sampatti' or wealth but I seek your 'Santatti' i.e. your progeny! Your four sons are the Prasad of the Yagna, therefore, you are obliged to give me two of them to protect or guard my Yagna! He asks for Sri Rama and Sri Lakhana. The king denies in the beginning but on Guru Vashishtha's word, he relents and hands over the two sons to the sage! Seeking the blessings of the Mothers, Sri Rama and Sri Lakhana leave along with the sage! Today, Vishwamitra has been blessed with the 'Mahanidhi' or the greatest wealth in this entire creation. Seeing them, 'Taaddka' pounces on them and with just one arrow, the Lord liberates her. The next day the 'Yagna' begins and when 'Maareecha' comes to disturb, he is flung away across the ocean and Subaahu is burnt. The 'Yagna' is completed without any obstruction. The two brothers stay there for a few days.

On hearing from Sri Vishwamitra about the 'Bow Sacrifice' they all depart for 'Janakapuri'. On the way they arrive at the 'Gautam Ashram' which was lying deserted! 'Ahillya' was lying there just like a stone. The Lord blesses her with the holy dust of His Lotus feet and she instantly springs to life as if getting out of a

deep slumber. She is liberated by the Lord and is re-established in the society according her the due respect and glory. The Lord enquires and hears the story of the descent of the holy Ganges by Sri Vishwamitraji! They bathe in the holy river and giving alms to the 'Teerthadevas' move head and reach the 'Videhanagari, Janakpuri'. Taking his courtiers along, Maharaja Janka comes to the 'Mango Grove' where the sage was resting with Sri Rama and Sri Lakshmana to welcome them. The two brothers had gone to see the gardens etc. and when they return, Maharaja Janaka on seeing their Divine form and beauty is stupefied! He enquires of the sage as to who are they? Sri Janaka confesses at this point that his mind is naturally disinclined and is detached (Vairagya). But I don't know why, on seeing the two, my renunciation or 'Vairagya' is loosening and I feel an upsurge of 'Anuraag' or loving attachment towards them. On hearing this, the learned sage is smiling from within and says that Maharaja! They are dear to one and all! One definition of the Divine is that He is dear or loved or loving to all! He introduces them that the elder, the dark complexioned one is Rama, the son of King Dasarathji and Mata Kaushallya and the younger is the 'Sumitranandan' Lakhana, who have come for my assistance. They have safeguarded my 'Yagna' and it has been successfully done. On the way, they liberated 'Gautamnaari Ahillya'! And on my insistence have come here to witness your 'Dhanusha Jagya'. On hearing this, Janakraj is verily pleased and accommodates them at the 'Sunder Sadana'! The trio come there and have lunch and rest for a while! I too am concluding today's 'Katha' for lunch and rest!

If you want a short description of the 'Buddha Purusha' then just understand this much that He is the embodiment of truth, love and compassion. This 'Trimurti' is the 'Buddha Purusha'. Seeing him and by experiencing his divinity our heart will only speak out that he can never utter anything but the truth! He embodies the truth or he is the 'Satyamurti'. The second is that he is the 'Premamurti' or the embodiment of love. The amount of love he possesses is not with anyone else in the world. And there is none who is more compassionate than him and that is why, he is the 'Karunamurti'. The 'Trimurti' merges or combines into one and assumes the form of the 'Buddha Purusha'!



Katha – Darshan

- ♦ 'Katha' alone can provide the answer to our problems.
- ♦ In the 'Bhaktimarga' what is seen is not so important but what is heard has greater importance.
- ♦ In 'Harismarana' the foundation of 'Aastha' is strengthened.
- ♦ To recognize Brahma is very easy but to recognize the 'Buddha Purusha' is very difficult.
- ♦ The 'Buddha Purusha' is a 'Satyamurti, Premamurti and a Karunamurti'.
- ♦ The 'Buddha Purusha' can never be incongruous or partial.
- ♦ If you meet a 'Sadhu' then just think that you have been blessed with a cup of nectar (Sudha).
- ♦ The company of a sage (Sadhu) is heaven and that of an evil person is hell.
- ♦ The heaven that we experience on meeting a 'Sadhu' is eternal and undivided.
- ♦ Only the refuge of the 'Sadguru' can keep the 'Jeeva' liberated.
- ♦ Please do not consider the 'Paadukaji' as inanimate; it is the Lotus Feet of the Guru!
- ♦ Wherever there is dispassion or 'Vairagya' there has to be 'Anuraaga' or affection. A true 'Vairaagi' has to be affectionate.
- ♦ The deity of trust or faith has to be installed within our hearts.
- ♦ A total unconditional trust is a great achievement.
- ♦ Please don't separate your prayers (Bandagi) from your life. Make your life itself a prayer.
- ♦ When a person becomes quiet knowingly then the reality or the Divine (Astittva) speaks.
- ♦ Everyone should move towards abstinence (Nivritti) at the right time.
- ♦ To take away someone's simplicity is unpardonable.
- ♦ Love or 'Mohabbat' can never be sectarian!
- ♦ Nothing is higher or greater than 'Love' in the world.
- ♦ In loving God one does not need to be receptacle instead one needs worthiness.

Brahma is the creator, Vishnu is the preserver and Shiva is the redeemer

Baap! In the 'Manas', Lord Brahma appears in which forms? We are trying to understand His role in the 'Ramcharitmanas' by the grace of the Guru for our enfoldment and peace. At times we notice that 'Karma – Yogi' or the one who is all the time involved in his work begins to say that for him, the work is his worship. It is good! But it also happens that those who only talk about 'Karma' at times become emotionless. Or, in other words are disinclined towards 'Bhajan'. We are busy working, why should we tell the beads? Why should we hear the 'Katha'? 'Karma' is good and is welcome? Even at times the one busy with 'Karma' says that what is the need for 'Gyaan' or knowledge? Just work!

Karmavaadibaddhha karma kartarahey,
Aenneyoonghavukemphaavey?

In the 'Gita', 'Yogeshwara Krishna' says that your duty is to work, 'Maaphalleshu'! You just go on doing your duty, work, work and work! But when we try and see Lord Brahma in the 'Manas', then His action or work is the integration of all the three. As such, Brahma is all the time working and is busy with the creation. He is busy creating the Universe, creating this, that, etc. But in the 'Uttarkanda', Tulsiji gives the name 'Buddhi'! This means that Brahma is an intellectual and therefore also is knowledgeable. He being the Lord of the intellect, He is wise! But, mostly, people do not consider Him to be a 'Bhakta' and that is wrong. Let us try and look up the 'Uttarkanda' a bit. In the 'Lankakanda', when Brahma venerates the Lord, there we see;

Khalakhandanamandanarammyachhama|
Pada pankajsevitaSambhu Uma||

Brahma says, 'Lord, that you make man a scoundrel and decorate the earth with the beautiful nature'. There, He prays for the love of the Lotus Feet of the Lord. At that time, if His internal organs were X-rayed then the image of a 'Bhakta' or a devotee would have emerged. Because, other than a devotee, no one will ask for love! And without love, knowledge is not attractive or charming at all! This is the 'Sutra' of the 'Manas'. Even then, the so called 'Gyaanis' don't love! They pose as if they are totally detached! And being a 'Gyaani', Brahma says –

Charannambujapremasadashubhaddam|

But Brahma has emotions; He has the 'Bhajan'. He has love! I am presenting Brahma before you all but I am also speaking for the 'Buddha Purusha' as well. We see the greatest example of Brahma's emotion or feelings when the Lord comes as the 'Vaamana' in 'Vaali's' Yagna and demands land equal in measure of His three feet

space! At that moment, 'Vaali' says that you are small in every way, i.e. in age as well in your intelligence. I would have given, whatever you would have asked! After all, you have just asked land measuring up to three tiny steps of yours! But in just two steps the entire universe was measured and no place was left to place the third step. At this time, the first step went right up to the 'Brahmaloka' i.e. the abode of Brahma. Seeing the Lord's feet, the fountain of devotion spouted in the heart of Brahma and He asks for holy water as well as a utensil to wash the Lotus Feet of the Lord! By the Lord's grace, I have been blessed with His Lotus Feet and I don't want to miss out on this opportunity. The lover does not want to miss out on the opportune moment. Please remember that I call the 'Katha' also a 'Premayagna'. The love or my 'Prema' is different than the love which is commonly understood today as love!

In the 'Ramcharitmanas' we have a 'ShabdaBrahmma, ParamaPrema'! When the lover attains this state of 'ParamaPrema' then the two merge into one! 'Paramapremapooranadoubhaai'. There, nothing remains! All the four internal organs like the mind, 'Chitta', intellect and the ego or the 'Ahankaar' are dissolved and merge into one! 'Bharatahimohikachhuantarkaahu'. They both are in the state of 'ParamaPrema' or total pure unconditional divine love! That is why, Bharat is Rama and vice versa! The knowledgeable people of 'Janakpur' also could not make out the difference between the two. You all have heard this many a times from the 'Vyaaspeetha' that after the exile of fourteen years, when the brothers meet, no one could differentiate or say that who is Rama or who is Bharat? It was difficult to say that out of the two, who was exiled? This state is 'ParamaPrema'! Here, it is being referred to that exalted state of divine love. Whenever the world can understand it! If they can't follow then I shall take a second birth to try and explain it! It is my promise! When a woman goes into this state then she doesn't remain a 'Kantaben' or 'Shantaben', instead of any ordinary person she merges into the 'Radhabhaav'! And when a man enters this state, he doesn't remain a 'Kantilal' or a 'Maganlal', instead, he merges into the Krishna consciousness. **A n d t h i s s t a t e i s ,** 'BrahmmalattkakarreyBrahmmansaammey'. Tulsiji, calls this also as the 'Chiddvilaas'! Narsih Mehta says, 'Brahmmalattkakarrey'. In the state of 'ParamaPrema', Bharat no longer remains the brother of Rama but he too becomes Rama or they merge into one. In the state of 'ParamaPrema', Sri Rama is just not Sri Bharat's elder brother but He is also his God. 'Chaitanya Mahaprabhu' is totally engrossed or immersed in the love of Sri Krishna! What is 'ParamaPrema'? It is; Annyabhilaashitashoonnyamgyaankarmaadinaavrat tam|

This is the state when all the desires are

dissolved. That state which remains after the total dissolution of all desires is 'ParamaPrema'. The Divine presence beyond all desires!

There are no demands in love. Please understand this fact that in love, there is no justice. Sita loved Rama and in return, she does not demand any justice! If she would have demanded justice then the love would be disabled or crippled. Sita did not demand any justice because she knew that in love, you don't ask punishment for anyone else but you punish yourself or bear the punishment yourself! The lover says that may I be punished and not my beloved! Love does not need any support of knowledge or Karma. It remains absolutely transparent and open. 'Aanukullena'; 'Kull' means the shore or the banks. 'Aanukull' means, the side on which my Lord is, my side is also that! I should not stand on the opposite side. Meera says that when we love Sri Krishna, our family becomes His family i.e. the 'Yadukula'. When we love Krishna then our 'Gotra' becomes 'Achyutta' also! When we are devoted to Him then our Veda is 'Saamveda'. In His devotion, the only circumambulation is or 'Giriraj Govardhana'. Our 'Kuldevi' is 'Rukmini'. I am where my Lord is! When Sri Radha loves then the family of my Krishna is my family! So, when there is a discussion about love then please don't relate to any lower plane of love. 'ParamaPrema' is something else! When a child is in the state of 'ParamaPrema' then he becomes the 'Baal Krishna'. Man is Krishna and the woman is Radha!

So, Brahmaji is asking for this love! That is why, he says bring the holy water, bring the utensil so that I can wash the Divine Feet for it has come into my 'Loka'. The Grand Old Man is in a hurry to wash the Lord's Lotus Feet! The 'Gyaani' will not wash the feet of anybody. The Grandsire Brahma is a 'ParamaPremi' and when the holy water and the utensil were not forthcoming, he did not wait and in his 'Kamandalu' washed the Divine Feet with his tears. Tears represent devotion or 'Bhakti'. My 'Vyaaspeetha' has said this many a times that in Divine love, one does not need any vessel instead, one needs worthiness for it. We have this 'Katha' that the tears of Brahma by which he washed the Divine Feet of the Lord is the holy Ganges. So Baap! Brahma is the 'ParamaPremi' who washes the Divine Feet of the Lord. He undoubtedly is the 'Karma – Yogi'! Just look at the innumerable faces created by Him! No two faces are alike. Therefore, Lord Brahma is 'Karma – Yogi, a Bhakti – Yogi as well as a Prema – yogi'. And He is even a 'Gyaan – Yogi' because of His wisdom!

Brahma creates, Vishnu sustains and Shiva liberates. There are these three flows! The one who creates is also subjected to immense criticism or abuse and in the 'Manas', He is subjected a lot of scorn. When you do the

'Paatha' of the 'Ayodhyakanda' you will see that Brahma is the recipient of so much abuse. Though, in the 'Baalkanda' also, 'Maharani Maina' has also abused Him! 'Hey! Parvati! The one who has made you so beautiful, how has He created your husband like a madcap?' She even abuses Narada. But in the 'Ayodhyakanda' you will find a very extensive usage of abuse for Him. Here by abuse I mean that He was tormented by harsh and unpalatable words. The scene is the exile of the Lord! After meeting the forest tribes, the Lord proceeds further on His journey and my Tulsi, presents this picture in front of us. The simple and backward people of the villages come to catch a glimpse of the Divine trio, i.e. Sri Rama, Lakhan and Ma Jaanki and start following them on their journey. What happens then? The Lord addressing them very humbly and politely, requests all of them to go home! We have to stay here for fourteen years. These villagers, whose hearts have been stolen by Sri Rama are very sad to return back. At that moment, they first blame the 'Devas' or the Celestial Beings. After having the 'Darshan' of the Lord, they are returning with this pain or misery that when will we get to see the Lord again? They are conversing amongst themselves that this Creator, Brahma or the 'Vidhata', all His actions are lopsided or 'topsy-turvy'! From this point, the criticism of the Creator begins. He has been reprimanded here! 'Bidhikartabaultteysabaahahin'. They are unable to bear the suffering being undergone by the Lord. There is no animosity with Brahma but seeing the suffering of their beloved Lord, they are pained and blame Brahma or insinuate Him for doing everything in a very haphazard manner and they say –

Nipatnirankusanitthirissanku||
JehiSasikeenhasarujasakalanku||

Faults are being found in the Creator and His Creation! How is He? He is 'Nipat' or uneducated, 'Nirankusa' or He has become belligerent and promiscuous! He has no control of anyone over Him! Or so to say that He has become very independent and become out of control and acts irresponsibly! No one is more ruthless than Him. The innocent villagers are all blaming Brahma for His audacity and cruelty! He is not afraid of any body and has become like an unbridled horse! He has become very careless! He has made the moon diseased! 'Saruja' means diseased or sick and the moon is afflicted by leprosy! He is waning day by day! His body is melting or dripping, day by day and has made him spotted! His cruelty has crossed all limits that one who provides coolness, light and peace to the world, He has made him sick! He has made him soiled or disgraced! After all, what sort of a person is 'Brahma'?

RookhaKalpatarusagarkhaara||
TehinpatthayebanaRaajkumara||

These village folk are saying that He has made

the 'Kapataru' very rough and hard! Where is the 'Kalpataru' and its greatness! He has made the vast ocean salty! If you had made the seas sweet, what harm would it have caused you? The very same Brahma is responsible in sending these Princes into the forest!

Jau pe innhahideenhabanbaasu||
KeenhabaadiBidhibhogabilaasu||

If Brahma can write the exile of these three delicate Princes, then there was no need for Him to create so much comfort and enjoyment in the world! What for so much luxury and comforts? If our beloveds are roaming barefoot in the forests then all the luxuries and comforts are useless! There is no need of it! If they can live in luxury and enjoy the comforts, only then are they meaningful. Further;

Ye bicharahimagabinupadatraana||
RachheybaadiBidhibaaahananaana||

Why has He made so many different modes of transport if these three have to walk barefooted on the thorny path? There was no need of it!

Ye mahi parahindaasi kusa paata||
SubhagasejakatsrijataBidhaata||

If Sri Rama, Lakhana and Jaanki have to sleep on the floor using the leaves and grass as their beds then why has Brahma created such beautiful and luxurious beds? They are unnecessary!

Tarubara baas innhahinBidhideenha||
Dhavaladhaamrachirachishramukeenha||

If Brahma has ordained that they sleep in the shade of the tree then why has He made the 'White House'? The literal meaning of 'Dhavaala-Dhaam' is 'White House'. In the 'Ramcharitmanas' there is a great importance attached to the 'Dhavaala-Dhaam'. If Sri Rama, Lakhana and Jaanki sleep under the tree then by creating such dwellings, Brahma has just wasted His labour or effort! Further –

Jaun ye munipatadharjatilasundarsuthisukumar||
BibidhabhaantibhushanabasanabaadikiyeKartaar||

If they have to wear clothes of ascetics and have to tie their matted locks then why did Brahma create so many clothes and ornaments? He is undoubtedly very cruel and carefree.

Jaun ye kanda moola phal khaahin||
If they have to survive by eating the 'Kanda-Moola' fruits then;

Baadisudhaadi asana jagamaahin||

If they are eating the bulb and root in the forests then why does the world need such tasty and delicious food? They are a sheer waste!

Brahma is being criticised and admonished in different groups of the village folk. In between a person shares his opinion-

Ekkahahin ye sahajsuhaaye||
AapupragatabhayeBidhinabannayein||

Now just see, at this moment the positive thinking starts. Please wait and listen to me! You all said that why did Brahma have to create all these things? But these Princes are not Brahma's creation. This Rama is not the creation of Brahma! In fact, Rama is the creator of innumerable 'Bidhaatas'. Rama is not the creation of Vishnu either! Rama creates many Vishnus. In the topic of 'Manu' it is very clearly mentioned by Tulsidasji Maharaj that by whose fraction innumerable Shiva, Vishnu and Brahma are created, I want to see that very consciousness. Manu says that I want to have the 'Darshan' of that very supreme consciousness Rama, who is the Almighty 'Brahman', whose part creates innumerable Shiva, Vishnu and Brahma! They are self-existent! The Grand Sire Brahma after the creation was looking for the 'Made in' sign. It was written, 'Made by Brahma'! But when He looked at Sri Rama, Lakhana and Jaanki, they are not created by Him! It can't be my creation! They are something beyond my creation and are self-existent! Then, he pondered that I am the creator of this entire universe but these three are totally different from the rest of the species. So, out of jealousy, He designed to have them sent to the forest and hide them there so that the world does not know about them and they don't compete with me. Tulsiji further states another feeling of one more person-

Jahan lagibedakahiBidhikarni||
Shravananayanmanngocharbarni||

The Vedas have defined the creation of Brahma that all that you comprehend through your eyes, ears and nose and all that you see around is Brahma's creation, but-

Dekhahunkhojibhuvan das chaari||
OMG! What a line, Sahib! Even if you try

and search the 'Fourteen Bhuvans', that man adds further;

Kahan asa purusha kahaanasanaari||
Search all the fourteen 'Bhuvans' or this entire

creation, can any man compare with Rama? Is there any woman who can compare with Jaanki? On realizing this, Brahma became jealous and He started feeling disturbed. And Goswamiji says –

InnahindekhiBidhimanuanuraaga||
Seeing them, did the 'Bidhata' feel a great

sense of affection or 'Anuraga'? 'Nako'! That person is saying that on seeing the trio, 'Bidhata' felt 'Anuraga', it does mean affection but because if there was love then there is no place for any jealousy! Please remember, where you see jealousy or envy, there can't be any trace of love. All of a sudden, Brahma has become a lover, it is not so! Who is their creator? Oh! He was stupefied! Here 'Anuraga' stands for attraction of mystified! Paralyzed! Arrey! If someone sings better than us then, Oh! If someone paints better than us then, Arrey!

Brahma's state is like this. Love is absent here. So, 'Anuraga' here means numbed or perplexed or aghast! So he is saying that is there anyone to compare with such a 'Man or Woman' in this entire creation? Brahma was stupefied or amazed! Then He thought that I should also create something like this! Who has created them? So;

Pattatarajogabannavailaaga||

I should compete and create a much better man and woman. They say –

Keenhabahutashramaeknaaaye||
Brahma tried his level best to create

somebody like Rama but failed.
Nirupamna upma aan Rama samaan Rama

nigamabhanney||

The old man made a lot of efforts to create some rare species and place in this marketplace of the world, but...

Keenhabahutashramaeknaaaye||
Tehieershabanaaanidurraye||

Because of this jealousy, He has tried to hide the Divine trio in the forest away from the eyes of the world. He couldn't create anything even close to it. It shouldn't come out in the open market that is why they have been exiled. As if, they have been banned! In this way, the Creator was criticised in different ways by all the simple village folk. One person out of the many felt that because of the jealousy that came into Brahma's mind that since He is unable to create anyone, who is even closer to Rama, He plotted this entire drama of sending them away to the forest lest He is beaten in this race of creativity. Another person said that we don't know much, you know better but;

Ekkahahin hum bahutnajaanahi||
Aapuhi param dhannyakarimaanahi||

His eyes welled up while speaking! I only know this that none is more fortunate than us because, for people like us, if they would not have come, we wouldn't have been blessed by their 'Darshan'! Whatever happened, Allah knows best! We are indeed blessed! Goswamiji says that this person is expressing so much of goodness!

Tepunipunnyapunja hum lekhhey||
Je dekhahindekhihahinjinnhadekhhey||

We will consider only those to be extremely fortunate who have seen Rama, are seeing Rama and shall see Him in the future! Therefore, no one is more fortunate than us!

Aehibidhikahikahibachanapriyalehinnayanbharineer

Speaking so sweetly and humbly, tears were rolling down the cheeks of these simple villagers!

Kimi chalihahinmaaraga agama
sutthisukumarsareera||

Arrrrrrr! In this difficult path, how will such

delicate, beautiful and childlike people walk? Everybody was feeling this pain! Finally they say –
JaunmaagapaayeiaBidhipaahil

Hey! Bidhata! You are good or bad, Allah knows best! We have abused you! But if Brahma is the granter of boons then O' dear friend! We only ask this that we can keep this Divine trio in our eyes and shut the doors of the mansions of these eyes so that they can't go out! We will settle them in our eyes only. Such a loving and a sweet desire it is! What I wanted to discuss is that the Creator is mostly criticized. The one who sustains is worshipped in the temples and is venerated by the performance of the vesper services etc. And the one who liberates, the 'SadashivaSarvaVaraDaata' is ahead of all and His glories are spread far and wide and are there in every village, every home and every heart! So, the Brahma as the Creator has been subjected to scorn as we have seen. In the flow of love they have accused Brahma of being jealous. And the positive thinking people say that there is none who is more fortunate than us. Those who have seen are also blessed, those seeing now are also blessed and those who shall see in the future are blessed too! Dear friend! If Brahma would grant us our wish we could keep them locked up in our eyes. 'Lekin who kyunnahinmiltajissemaangathaKhuda se'? We have heard that one gets everything on asking but why is it that we don't get them to keep them in our eyes forever!

Duniyabhi milli hai, ghammeyduniyabhimilalahi|
Who kyonnaahimiltajissemaangathaiKhuda se?

The devotee wants that the Divine should always remain in his eyes because he is aware that as the Almighty, He is seated within but he desires to be seeing Him all the time! We seek His continuous 'Darshan'!

So, we were trying to do the 'Darshan' of 'Manas-Brahma', which is our principal focus of discussion for this 'Katha'. Before I proceed further with the text, let us all recite the 'Hari Naam' for a while! A listener has sent me some 'Shers' of Sudarshan 'Faaqir'-

Agar hum kaheinaur who muskura de,
Hum unkeyliyezindagiluttadein|
Ishq ka zahar pee liyaFaaqir,
Ab Messiah bhikyadawadega?

One question! 'Bapu! It has come in the course of the 'Katha' that 'Prem kipareeksha, Prabhu keprateeksha, kripakisameekshaaur Katha kimumukshahotihai!' Kindly explain! Right! I have said this many a times that in love, you will be tested again and again. One has to undergo the acid test in love. You will have to be ready to be crucified! You have to be prepared for migration or 'Hizrat'! One has to wait patiently for God. It is not the case which is proportionate to our efforts. One has to wait patiently! The grace needs to be understood or perceived correctly. One has to clearly understand the fact that all

is the grace and nothing else. Once this is understood then we learn to see His grace in everything and anything! God is all merciful! In the 'Vinayapatrika' it is written that the Divine is the embodiment or an idol of grace! An idol of compassion! The 'Manas' states that God is the embodiment or eternal bliss or 'Chiddananda' or He is the 'ChaitannyaMoorti' and not a human body made of bones and flesh! He appears but in reality to fathom Him is very difficult! But all that we see or is happening is just His grace! Whether we have pain or happiness, factually in either of the cases, it is the grace only. If this fact can be understood correctly, then we will never be unhappy in life! That is why; the grace needs to be understood correctly! We are very short sighted or suffer from myopia! If we try to see at a distance or a bit further, then one can see that all that is happening, it is most beneficial for us! But we cannot also see clearly what is very near, what to talk of looking farther! And the 'Mumuksha of the Katha' means that there should be an eagerness to hear the 'Katha'. You must long for that divine Rasa! You should cultivate these gradually.

So Baap! Yesterday, in our journey of the 'Katha' we had reached 'Janakpuri'. Maharaja Janaka accommodated Mahamuni Vishwamitra, the other sages accompanying him and Sri Rama and Lakhana at the 'Sunder Sadan' as per the royal protocol. They had lunch and rested for a while. In the evening, reading Lakhana's mind the Lord proposes to the great sage that Lakhan wants to go out for sightseeing. I have heard this from the saints that here Lakhana represents the 'Jeeva' and Lord Rama is the Divine or Sadguru or the Almighty, whatever one may call Him. If the 'Jeeva' sees the 'Jagat' through the eyes of the 'Jagdeesha' then he will not get distracted and shall return in time. Guru Vishwamitra consents for them to go. On the pretext of the feelings of the 'Jeeva' and reading them the Lord puts across this suggestion that the people are eager to see Him but are unable to reach Him. Therefore, it is His duty to reach out to them. If by the grace of God we attain a position or certain height in our life then it is our duty not to overlook those who can't reach us but it is our duty to go out and reach them! 'Ramayana' is an enlivened and a vibrant scriptural text. It educates us on each and every aspect of life. The two brothers step out and on seeing them the children who are about their age come and surround them and begin talking to the Lord. The elders of 'Janakpur' who are supposed to be the 'Gyaanis' are just staring at the Divine duo and don't speak a word. The knowledgeable or the 'Gyaanis' are mostly quiet and don't speak. The women folk of 'Janakpuri' have all gathered in the attics of their houses and looking down and watching the two brothers in utmost decency and dignity. The brothers are going around town and in fact they are giving

'Darshan' to the entire 'Janakpur'. It is evening time and the Lord returns with Sri Lakhana and offers obeisance to their preceptor. They perform the 'Sandhya-Vandana' and have their meals. Before retiring there was some 'Satsanga'.

The next day, early morning the two brothers woke up before the Guru and went to the garden at 'Janakpuri' the 'Pushpavaatika' to gather flowers and leaves for the 'Guru Pooja'. When the devotee is travelling with the 'Buddha Purusha' then he should only be careful and engaged in performing the service for the Guru or the 'Buddha Puruisha'. The two brothers, ask the gardeners and enter the 'Pushpa Vaatika' to collect some flowers for the Guru's worship. At that very moment, Ma Jaanki comes there accompanied by her handmaids for the worship of Ma Gauri. Just carefully see the coincidence that Sri Rama has come to take flowers for the Guru Pooja and at that very moment, Ma Jaanki has come for the Gauri Poojan! Along with her friends she bathes in the beautiful pond in the garden and readies for the 'Poojan'. One of her friends just strays and goes in the direction of the two Princes of 'Ayodhya'. She gets the divine glimpse of the two brothers who were gathering the flowers in the garden. Seeing Rama, this maiden is dumb struck and steeped in deep emotion runs to Ma Jaanki at the temple of Mata Bhawani and says that this 'Poojan' can wait, first please come and see the two Princes who had mesmerized the entire town yesterday by spreading their 'Roopa Madhuri'. Come first and have their 'Darshan'. Asking her to lead the way or in other words putting her to be the Guru she asks her to lead her to God. Goswamiji says that the bangles of the hands, the waistband tied on the waist, and the anklets worn on the feet are producing their own distinct sounds while Ma Jaanki is walking. Siyaju arrives following the maid as her Guru here. Jaankiji is looking all around! All of sudden, she catches a glimpse of the Divine, from behind a shrubbery! Seeing the Lord, Ma Jaanki focuses her attention of the charming face and the Lotus Feet of the Lord and she takes its imprint on her heart deep within as if she just wants to lock it up inside and keep it there. On this side, the Lord is painting a portrait of Ma Jaanki on the bare walls of the 'Chitta' with the use of love filled, sweet and permanent coloured ink. Ma Sita does the 'Darshan' in a most dignified fashion in line of her royal upbringing but she began feeling a strong attraction towards the Lord. When, her friend, who was performing the role of the Guru here, seeing that Ma Jaanki is getting sucked into the Divine attraction, says that, 'Jaanki! Let's go! We are already getting late and shall come again tomorrow. The 'Buddha Purusha' keeps a strict vigil on his devotee that he should not trip or go overboard. Ma Jaanki prepares to leave leaving her mind and heart with the Lord! Therefore, she

needs some excuse to see Him. Sometimes she takes the excuse or help of the deer or maybe on the pretext of turning or moving the creepers aside and under that pretext, try to catch the glimpse of the Lord. She comes to the Gauri Temple and performs the worship there. And –

Jai JaiGiribarajakishori|
Jai Maheshamukhachandachakori||

Ma Parvati says, Hey Jaanki! The dark complexioned one, who has captured you heart, you shall get him. Getting the boon from Ma Gauri, she returns to her quarters with her handmaids. On this side too, the Lord too has only been thinking about her Divine beauty! Her beauty has covered His eyes in such a way that He is only seeing her all around. With this feeling in the heart, Sri Rama comes to the Guru and instantly gets this blessing from him, 'Sufalamanorathahohitumharrey'! Whatever is going on in your mind shall come to pass, my child, don't worry! With a devotional heart the preceptor is worshipped by the Lord. Ma Jaanki is 'Ramamaya' and Lord Rama is 'Sitamaya'! They all have their food, do satsanga and take some rest.

The next day, they receive the formal invitation to attend the 'Dhanushajagya'! Sage Vishwamitra takes the two brothers along with him and they are seated on a special stage set for then from where they could see everyone and everyone could see them. We shall take-up this 'Katha' tomorrow!

Brahma creates, Vishnu preserves and Shiva liberates. There are these three flows. So, the Creator has to be prepared for abuse or scorn! In the 'Manas' we see the Brahma has been abused too much! When you do the 'Paatth' of the 'Ayodhyakanda', then you will see that Brahma has been really abused left, right and centre! Though, in the 'Balkanda', Maharani Maina abuses Him! Hey Parvati! If the Creator had to give you this divine beauty then why did He create you husband a 'Madcap'? Even Narada was not spared the onslaught of abuse. If you want to read the text, you shall find that Lord Brahma has been criticized and scorned at extensively, in the 'Ayodhyakanda'. By abuse we mean trying to blame Him for everything that is not liked by the people!

Brahma is strong, wise, elderly and endowed with 'Bhakti'

Baap! We are trying to do the 'Darshan' of the Grand Sire Brahma as given or explained in the 'Ramcharitmanas'. The understanding that we have about the 'Loka' or the regions is that there are seven regions above and seven below! They comprise the fourteen 'Bhuvanas' that we seem to understand. According to the distance, the Brahma Loka' is right on top. It is supposed to be the last or the farthest. We see in the stories of the 'Puranas' that whenever, the residents of the remaining thirteen regions are faced with a problem, they come here for a solution. After reaching there, they place their problems at the feet of the Grand Sire Brahma and seek a solution or an answer. The 'Devas' often keep on getting in trouble for some reason or the other, either due to their selfishness or their cunningness or because of their indulgence in sense pleasures! When they get stuck, they run upwards towards the abode of Brahma Deva! Once, they all went to Him and asked four questions. O' Lord! Kindly tell us, how do we become strong? The second question was, how do we become wise? The third question was, how do we get long life? And the fourth question was that how do we attain 'Bhakti'? We have these stories in our texts for they are all true! Or say, even if they are the allegorical references to educate or enlighten us. Whatever might be the case, they undoubtedly are guidance for us. We know that the 'Devas' are already quite strong but want to become stronger. They are very shrewd but want to become intelligent. They are supposed to be having a very long life span but yet they are seeking to even live longer than that. They are already considered to be immortal but once their virtues or good deeds are exhausted, they have to come back to this 'Martyaloka'. So, even they have to die. So, they are seeking strength, intelligence, and eternity and ultimately going beyond or after all this, one has to come back or move on to 'Bhakti'.

So these four questions of universal importance were asked. Even if they have an allegorical reference, they are pertinent even today. Today, the Grand Sire is expounding on them. The right answer or solution can only be provided by the person who has complete knowledge as well as experience of the subject. Brahma is one such individual who is well equipped to reply both from the point of His knowledge and experience. I would once again like to draw your attention to this fact that Brahma also means the 'Buddha Purusha'. So firstly, how do we become stronger, intelligent or wise, live longer and ultimately attain 'Bhakti'? We need to ask the question knowing fully well that what we are seeking is available at the source from where we seek! And Brahma is endowed with all of them. In the 'Ramcharitmanas' Lord Brahma uses all of them. Brahma is eternal, this is stated by Tulsidasji. His strength is also referred to in the 'Manas'. The reflection of His wisdom can also be seen in the text. And we are discussing for the past two days that He is 'Bhakta'. In the 'Paath' of the 'Sunderkanda' we read;

Shaanttamshashwattamaprameyamanagghamnirva
anashantipradam|
Brahma Shambhu
Phannindrasevyamanishamvedantaveddyamvibhum
||
RaamakhyamJagdeeshwaramSurgurum Maya
manushyamHarrim|
VanddeyhamkarunakararamRaghuvaramBhoopalacho
oddamannim||

Here, it says, 'Brahma Shambhu Phannindrasevyamanisham', this is the Divine entity that Tulsiji is addressing as Ram! He is even served by Brahma. The moment service comes into play; the 'Bhakti' or devotion automatically is reflected there. If the focus of our attention is knowledge then automatically knowledge is seen in it. When we are faithful or respectful then it does speak of our belief and trust.

So, Brahma is a devotee or a 'Bhakta' or is endowed with 'Bhakti' or is very emotional. For that matter, any creator has to have emotions. If a painter is emotionless then he will not be able to paint or create a piece of art that reflects or has feelings. He creates different feelings or emotions through his paintings but will not be able to do so if he is devoid of any feelings. Thus, Brahma has the devotional fervour. Brahma knows a great deal about the Divine. But the 'Brahma' of the 'Manas' seems to be more inclined towards the Divine with form than the formless God! This too indicates the devotional side of Brahma. He appears to be the worshipper of the God with attributes or having a form or otherwise the word 'Sevya' would not be used for Him.

Whom do we worship or serve? Since this entire universe is the embodiment of the Divine then some people worship the tree. The tree has a form and hence signifies the aspect of the God with attributes. Another person worships or serves the human being or the parents or serves the poor! This is a part of the 'Sagunna Bhakti' where a particular form is worshipped. Thus, Brahma is endowed with 'Bhakti'. When the 'Devas' are asking Him this question regarding the devotional worship or 'Bhakti', then they have knocked at the right door because He is aware about it and is experienced in it. We get a proof of this towards the end of the 'Kishkindhakanda' when the group of monkeys is having water in the cave of 'Swayamprabha'! 'Swayamprabha' directs the monkeys to shut their eyes and sit down quietly and they shall be transported to Ma Jaanki straight away! On this, the monkeys close their eyes and sit down quietly. Because of their frivolous mind, they can't keep the eyes closed for long and open their eyes in between to check whether they have reached or not? Tulsiji's philosophy is that keeping the eyes closed is an indication of belief or trust. To keep on opening the eyes again and again represents that the mind is racing. If the eyes are open then the mind keeps on thinking. In belief, you are forbidden to think! Just close your eyes

and sit down quietly. With the eyes open we try and think and question the rationale behind each and everything. In this life journey of ours to achieve our goal, we need faith. I feel that in today's times, it is hard to earn a hundred rupees whereas, to attain God or 'Hari' is very simple but the problem is that we have no trust! If we have got something then we look for a utensil to keep it. To keep anything you need a support. 'Manas', talks about both the aspects. You should have the support as well as the article, both! The article is the intellect and its support is trust!

There is nothing at all that the 'Manas' cannot answer! So, please understand my dear brothers and sisters that the intellect is the article and I don't mean to criticize the intelligence one bit! But in order to hold it, we need the utensil of belief or trust. One whose intellect is not kept in trust then such intelligence will be troublesome. Therefore, if you have the article but nothing to hold it then it is a problem. And in case you have the pot or the utensil but the article is not there then what do you do with the empty utensil? Till such time as we are in this worldly life then along with the trust we need an evolved thought or the right understanding. But our problem is that we just keep on roaming aimlessly just thinking without any real purpose! Our eyes are wide open! But since we are in this materialistic world then a little bit of thinking is necessary and for that keeping the eyes open is also necessary but keep this in mind that it should be kept in the utensil of trust.

Even if any trustworthy person tells you to do something, you start thinking so many things about it. 'Swayamprabha' is an experienced and an enlightened soul. Baap! Thought is important! Don't you think so that sacrificing the trust, you think more? Many of my listeners come to me and say that Bapu! Our mind is filled with thoughts, please do something about it? The only solution to this problem is that the 'Sadguru' to whom you are fully and unconditionally devoted, do as what he says! But, the problem lies that you keep on opening your eyes every now and then! You start deliberating and questioning! There is this line in the 'Manas' which in my opinion is a great line and to practice it in the day to day life is a bit difficult but it is indeed sublime!

Maatu pita Guru Prabhu kai baani|
Jinnahibichaarkariyesubhajaani||

The words of your parents, Guru, the Almighty or your chosen Ideal should be followed without questioning or debating and follow it totally in its true spirit and word! Please let me clarify that the parents should indeed be the 'Parents' in the truest sense. The Guru too has to be a true 'Guru'! Not the so called Gurus who are found dime a dozen these days. He has to be the 'Buddha Purush' most genuinely! Kindly understand a few attributes of the 'Buddha Purusha' so that you are not confused. One attribute of the 'Buddha Purusha' is that he is loved by one and all irrespective of any age or anything whatsoever. He is as much loved by a little child and that much by an elderly

person also. People of all ages are attracted towards him. When the attraction is because of his truth, love and compassion, then he is the 'Buddha Purusha'. Please don't think that the 'Buddha Purusha' doesn't have brains! But his intellect is always kept in the utensil of trust. This is an attribute of the 'Buddha Purusha'. He does not accept the intelligence sans the container of trust. Intelligence is good but it has to be with trust or a firm belief. Was Kabir not intelligent? Was my Tulsi not intelligent? Was Meera ignorant? Meera, of course was intelligent and that's why with a proper understanding she chose to seek holy company! In other words, her good company must have given her a proper discerning understanding which helped her to decide what is good for her and what isn't! The child as well as the elderly, all get drawn towards him alike, is the sign of the 'Buddha Purusha'. In those days, Sahib! Ten thousand people use to follow Buddha from one place to another! Ten thousand people! And this was two thousand and five hundred years ago! There was no mike and neither loud speakers then nor any means of transport and neither was any decent accommodation available for so many people to stay! For easy identification a particular type or a colour of clothing might be there but as such he does not have any set uniform or way of dressing and neither is confined to any particular place or country. You cannot confine 'Kabir' only to India. 'Kabir' is universal! The 'Buddha Purusha' cannot be confined into the limitation or the boundaries of any particular country. If he is from a particular region and that country takes pride in it, it is a different matter. But neither he has any fixed uniform or a country! He is not insistent of any particular language or religion or any text for that matter. He may try and quote from a particular text of which he has experience but will never force you to accept only what he says. The 'Buddha Purusha' has a uniqueness and stands apart! Therefore we see that in the 'Manas', Goswamiji has clarified the article and trust very clearly. This devotion or 'Bhakti' or trust that we are talking about my dear brothers and sisters that the monkeys had kept their eyes shut on the words of 'Swayamprabha' but kept on opening them every now and then. If we have the 'Buddha Purusha' in front of us, who embodies total trust then give up the arguments or questions pertaining to your intellect aside and repose total unflinching faith in him. Now, when the monkeys opened their eyes mid way, then what happened? They found themselves on the sea shore! If they would have followed her instructions and not opened mid way then they all would have been in the 'Ashok Vatika'. This exercise of faith was instructed only for this reason that if you have total faith then you will attain the Lotus Feet of the Divine Mother. If they could reach the sea shore, surely they could have reached Ma Jaanki! They opened their eyes and their mind went racing, and were in a very confused state. They

repented on their mistake! It was good that when we were sitting inside, we were close to the source of sweet water but now we have the salty undrinkable water in front! The ocean is very vast but of no use! Just because of the argumentative mind, they landed on the sea shore or they were seated near the feet of an enlightened soul and she would have led them to the Lotus Feet of the Divine Mother. The faith would have kept them at the spring of life and now they are near the sea which is akin to death in a way. At both the places they found a cave. They came from a cave and were in front of the cave of 'Sampaati'. You all read the 'Katha' of 'Sampaati' in detail in the 'Kishkindhakanda'. He comes out of the cave thanking the Creator for having blessed him with food! I shall devour these monkeys and satisfy my hunger. Hearing this, the monkeys trembled out of the fear of imminent death! Now what do we do? At that moment, the incarnation of Brahma 'Jambuwanta', who has some reflections of the Divine with a form or attributes and had some feelings, seeing the anguish written on 'Angad's' face says, 'There is no need to be scared. All of us are blessed and are the lovers of the Divine with a form!

TaatRaamkahunnarajanimaanahu|
NirgunaBrahmmaajitajajaanahu||

Hey, Baap! O' Angad! The Crown Prince!
Consider Ram to be the Divine and not just an ordinary human! He is the formless Divine; He cannot be vanquished and is the unborn! Further, Brahma speaks in the form of 'Jambuwant';

Hum sabasevakaatibaddbhaagi|
SantatasagunaBrahmmaanuraagi||

Sri 'Jambuwant' says that we all are the servants of the Lord. We all are very fortunate because we have been blessed with this opportunity of loving the Divine with a form or attributes. He is one with emotions. By saying that He knows the 'Saguna' or the Divine with a form, He has accepted the emotional aspect of service! He further says –

Nijaichha Prabhu avatarai sur mahi go dwijalaagi|
Sagunaupasakasangatahanrahaahimochhasabatyaagi|

The Divine incarnates and all of us are fortunate that we have been given a chance to become a part of this Divine play and let us keep the four types of liberation aside for a while! In this emotional fervour of Brahma, 'Talgajarda' sees a sense of devotion or 'Bhakti' here. Knowing the formless God, He is still devoted to the Divine with a form or attributes. Therefore, the one who has such a feeling is in a position to reply about devotion. We can ask Him how do we become stronger, wiser and gain a longer life. Because, we should ask the person who has got what we seek and has enough experience in the field shall be able to answer our query. Then 'Sampati' comes and they have a lengthy discussion. Finally, 'Sampati' directs that Ma Jaanki is seated there across the ocean. I am able to see and can guide you from here but I am

unable to fly because my wings have got burnt. One who can cross the ocean, can reach up to Ma Jaanki! But who can go? 'Jambuwanta' says that the question is, who can cross the distance of one hundred and twenty three thousand kilometres (Shat yojan)? Goswamiji says –

Bali baandhata Prabhu baadheu so
tanubarananinajaayi|

Ubhayadharimahadeenhisaatpradachhanidhayi||

Here, the 'Talgajardi' eyes can see that Brahma in the incarnation of 'Jambuwant' is very strong. In the story of Lord 'Trivikrama', while binding Baliraja, when the Lord assumed the gigantic (Viraat) form, 'Jambuwanta' Baba says that I ran and did seven circumambulations then. Just imagine his physical strength! How agile he must have been? Just in about forty eight minutes (Two Ghadiya) he could complete circumambulation of the 'Viraat' or the ginormous form of the Almighty. You can see His strength here and indeed He is very strong. And who can match Him in the longevity? He says that when the episode of 'Baliraja' took place, I was young but now I have grown old. He has very long life! This Brahma is of the Ram period! This eternal and ancient Brahma has become the 'Jataayu' in this 'Treta-Yuga'. He can also be seen during the 'Dwapara-Yuga' i.e. during the time of Lord Krishna. This goes to prove his longevity. He is very old! He is strong, is of a ripe old age and is filled with emotions. And of course, He is wise!

Therefore, we should ask the one who is endowed with all the four. We must seek his counsel about how can we become strong, wise, gain longevity and develop devotion! The 'Devas' had gone to the 'Brahma-Loka' and asked the Grand Sire about these four things and they are suitably advised by Him. We all want to become strong but how do we become? We should first of all try and find out that what is actually meant by strength? Yes, we do need physical strength. Physical strength is not reprehensible! One needs physical strength to defeat his opponents. It is needed for the enjoyment of sense pleasures. It is also needed to perform certain impossible feats or very difficult tasks. It is needed in running, to lift something heavy, to travel and to accomplish whatever you have determined to! The physical strength is of great importance and has been glorified too. But the spiritualists don't give so much importance to the physical aspect of strength.

The second strength is the will power! Many people may be physically very strong but mentally very weak. One needs both the physical as well as the mental strength. So our discussion is that Lord Brahma is very strong. But how do we become strong? There are many ways of gaining physical strength like wrestling or exercise etc. These days' people do so many things so that they don't become fat! The youngsters of today, hardly eat anything! They just want to maintain a slim and a trim figure. They eat less lest they will become fat.

You should take a balanced and a nutritious diet. Neither too much nor too little!

So Baap! Being strong is necessary. Brahma is strong and the 'Devas' ask Him the ways of being strong. There are many who may be strong physically but what about being strong mentally? Call it the will power or morale or any other name! For the physical strength you can exercise, run and do so many things. But the will power comes by these two things. The refuge of the 'Buddha Purusha' or the 'Param Sadguru' will increase our will power. We go as weaklings and return full of vigour and strength. We carry the worries and return absolutely worryless! And, on hearing the Divine words or his advice, our will power increases. So Brahma advices them that the refuge of an evolved or an enlightened being can increase your will power and grant you mental strength.

The next question posed by the 'Devas' was that 'Pitamaha' please tell us that how do we live longer or increase our life span? How can we become longeval? How do we live long? Now, this is a very whimsical question. Our knowledge tells us that the life span of a person is fixed. The moment we are born, it is pre determined how long we are going to live? Our sages say that if you bow down with utmost humility and respect at the feet of the great personalities or the 'Buddha Purusha' then you are blessed with, 'Ayurviddyayashoballam'! You shall be blessed with these four things. You will attain a long life. And Lord Brahma is undoubtedly endowed with longevity. My dear youngsters, those who are greater or better than us, please don't be envious of them instead, salute them respectfully. This will bless you with a long life. Say, if the life span is of eighty years and it shall become a hundred years after this, is a bit difficult to say but in your remaining life you shall experience blissful joy, happiness and there will be an increase of the 'Rasa' in your life. So, Lord Brahma says that by serving the great masters, your longevity will increase. Why does our culture teach us to serve our parents? This increases the longevity. Whether it will increase in numbers, I cannot say but the time you spend serving your parents become so beautiful and blessed!

The third is the 'Buddhibala' or the strength of the intellect, how does this grow? The intelligence shall grow with practice and study. Study the scriptures and practice what you study. Here, the scriptures necessarily mean any subject that interests you! Lord Brahma's image that we all see has books in one hand and in the other; He is holding a 'Kamandallu'. The books in His hand are the Vedas. This means that when one studies the scriptures, practices their teachings and thinks about the precepts taught therein then this surely will increase the prowess of his intellect. We also come across people who have not studied much but they are very intelligent. The fourth point which the 'Devas' had enquired was that how do we increase our devotion? Even I get these questions that how do we

increase the devotion? Or augment our emotional quotient? The straight forward answer of the 'Manas' that I have often repeated is that the devotion grows only with belief or trust, 'Binubiswasbhagatinahi'. The stronger your belief, your devotion grows in multiples! You shall receive equal emotion from the other person as well. Just imagine the love and emotion the child has for the mother and in turn she too pours out her emotion on the child! The child has not studied the scriptures yet. But his faith helps in his emotional growth. Therefore, these were the four questions that were put across to 'Pitamaha' and the answers given by Him can prove useful for all of us.

So, when we look at the end of the 'Kishkindhakanda' we see that Sri 'Jambuwan't who is supposed to be the incarnation of Brahma, provides us with some inspiration and it appears to be in line with the doctrine laid down by the scriptures. Coming back to this context, the Grand Sire says that he had encircled the gigantic or the 'Viraat' form of the Lord in just 'Two Ghadis'. I have now become very old and hence I am helpless at this stage. Angad said that I can do this much and someone else said that he can only do this bit and so on! Crossing the vast expanse and coming back was a question mark for everyone but Sri Hanuman was sitting quietly without saying anything! He had still not opened his eyes whereas the rest had all opened their eyes or were in fact blinking. Sri Hanuman was seated with total faith and a strong belief! He was oblivious of all that had happened like 'Sampaati' came and said something to which people expressed their opinions but he was unmoved. When everybody expressed their inability to go to Lanka then at that time the grand old 'Jambuwan't abhors Sri Hanumanji Maharaj that why are you still unmoved? Why don't you get up and speak? Please arise and awake! You are as strong as the Lord of the winds and embody strength, wisdom, understanding and discrimination or are adept in the scientific knowledge. You have incarnated only for the service of Lord Rama. Why are you quiet? On hearing these words Sri Hanuman rises as if a huge mountain has arisen! He was filled with enormous vigour as if he would just cross over on the other side of the ocean just in a leap. But just see his 'Viveka';

Jaamvantameinpoochhahuntohi|

Hey, Brahma! In the form of 'Jambuwan't, I seek your sane counsel. It is often said that the youngsters must be eager to work and especially for the work of Sri Ram! But don't hesitate or overlook the advice or guidance given by the experienced elderly people. You kindly just do this much, Baba! Rest the Lord shall take His army to Lanka and do the needful, you kindly go and get the information. Here, Tulsiji has pointed out four things for us. They are;

Jo sunatgaavatakahatasamujhata param pada
narapaawai|
Raghubeera pada
paathojamadhukaradaasTulsigaavai||

The one, who shall listen to this 'Trailokyapaavankirti', shall recite it, shall speak about it and understand it shall be blessed with the 'Parama Pada' or salvation! The first in this list is the one who shall listen. So, all those who shall listen to this divine 'Katha' of the Lord will be granted the 'Parama Pada' or liberation. If you can't sing, no problems! If you don't know how to speak or expound, don't worry! If you can't understand or follow, please don't get upset about it! Just listen! That will open the doors of salvation for you! It is the word of the scripture so it cannot be disputed or negated. For me, my 'Manas' itself is the greatest scripture or 'Shruti'. It is my Veda. It is everything in one! If someone taunts you that what is the use of listening to the 'Katha'? Don't bother to reply, just smile! How can you ever explain it to him? But believe me that there is no question or doubt in the salvation of those who have heard the 'Hari Katha'. You have been blessed with the 'Katha', it is not an ordinary thing, Sahib! Just your listening in itself is very glorious and a great blessing! And if after listening your jealousy, envy, criticism or blame-game stops then what to say, Yaar! But listening in itself is a great achievement. You just go on listening as much as you can! 'Jo sunatgaavata'! The second sutra is that those who can sing must sing because even by singing one can achieve liberation or the 'Parama Pada'. It is not necessary that you must only sing in a proper tune, just sing! Whatever you sing, sing with emotion and from within! Sing the 'Chaupaayis', the 'Padas' of the 'Vinaya', sing any song that delights you even if it is a film song, doesn't matter! There is no restriction from the 'Vyaaspeetha', whatsoever! Just sing! And the third thing is that if you can speak, then please do speak! Say, you are unable to do anything out of these like you can't listen, can't sing, can't speak but by the grace of the Guru, even if you have understood a little bit, the salvation or the 'Parama Pada' is in your grasp. Singing, hearing, speaking or understanding leads us to the Divine!

The 'Kishkindhakanda' might be a very small 'Kanda' but its blessings or the 'Phalashruti' is indeed very exhaustive! Nothing needs to be done! I just want to say that, if you get an opportunity to listen then listen, if you feel like singing sing, if you feel like speaking then speak or if you can just understand it, it's fine! In the end, Tulsiji says;

Bhava bheshaja Raghunath jasusunahi je
naraarunaari|

Tinhakarsakalamanoratha siddha karahinTrisiraari||
Tulsiji says, 'Sunahi je naraarunaari'!
Goswamiji just emphasises that just hear keeping everything else aside! Further, he says;

Neelotpalatanusyaamkamakotisobhaadhika|
Suniyataasugunagraamjaasu naam agha
khagabadhika||

'Suniyataasugunagraam', just go on hearing, listen, listen and just listen! Keep this in mind just that

His name is sure to kill the bird of sin like a hunter. Hear the glories and the virtues of the Divine and at this point, declaring all the aforesaid fruits the 'Kishkindhakanda' concludes. But because, here the incarnation of Brahma, 'Jambuwan't is the principal character in the context of the 'Manas', we have tried to study the various facets connected with Him!

Yesterday, in our journey of the 'Katha' we enjoyed the 'Rasa' of the Lord's Leela in the 'Pushpavaatika'. Today is the day of the 'DhanushaJagya'. From the morning itself, various kings, rulers, the citizens, friends, relatives, acquaintances, gathered at the 'Rangashaala' for the 'Bow Ceremony'. Accompanied with the group of the sages and ascetics, Sri Vishwamitra along with Sri Rama and Lakhana enters the arena. The vow or the promise of Maharaja Mithilesha was read out in the assembly. One, who shall pick up this famous 'Pinaaka' and string it, shall be declared victorious in the 'Tribhuvana'! He shall win the hand of Jaanki in marriage! Each place and time has their distinct set of rules. The constitution varies. Is it pertinent today in this age of 'Kali' that the father decides? It doesn't seem practical! And it should not be so! Say if someone fulfils the promise and as per the declaration, even if the girl doesn't like the person, she should go ahead and marry just because her father had taken this vow! It is a blow on her fundamental right here! It might have been acceptable in that age and time even if the 'Ramayana' says so! There should be amendments and corrections according to the prevalent time and conditions prevailing in the society. Though Maharaja Janak is very wise and Jaanki will ultimately marry Sri Rama because Mata Bhawani has given her blessings but still somehow it is not very easily digestible in today's context! It was the reality of that time, fine! My 'Talgajardi' eyes do not readily accept that you give the hand of your daughter away in marriage just to fulfil your vow! Agreed, the ceremony of the girl choosing a husband out of the many suitors is still acceptable and is in line with the thinking of this age. Atleast, both the boy and the girl should have this freedom in choosing their partners as per their liking, though they are free to seek the help of their family members in arriving at the final decision if they so desire! In different ages, we have had different practices being followed in the process of choosing the bride or the groom. Good! Whatever might be applicable to that period, fine! But we need corrections as per the need of today's times and requirements! This was the part of the Divine play or 'Leela' and is a different matter altogether! There can be exceptions in there but not for us and that too in today's context! Today, it will be deemed as an aberration! Please let us not generalize it and impose it upon the society!

One after another, the kings and the different rulers gathered there stood up but forget about lifting it, couldn't even move it! Seeing this, Maharaja Janak lost his cool and got perturbed and in his desperation even

went to this extent in saying that this earth is devoid of any courageous or a brave person! Hearing this, Sri Lakhnanlaji gets very agitated and wanted to get up and give him a telling reply and the earth began to tremble with his anger! At that moment, Guru Vishwamitra urges Sri Rama that now please get up and by stringing the famous bow of Lord Shiva, destroy the gloom or dejection that has befallen on Maharaja Janaka! Lord Rama bows down to His preceptor, circumambulates the bow and no one could even see or know when He picked up the bow, strung it and how did it break? It all happened in a fraction of a second! Only a loud thunderous noise was heard by all! How and what, no one knew! The Lord put aside the two broken pieces of the bow on the ground. The entire gathering reverberated with the sound of the 'Jaijakaar'! Siyaju offered the 'Jaimala' to Sri Rama! At that moment, Sri Parashurama enters. He and the Lord have a discussion and realizing that He is the Avatar, Sri Parashurama venerating the Lord, goes to the forest for his penance. The messengers carry the letter of Maharaja Mithilesha to Maharaja Dasarathji. The marriage party leaves for 'Mithilapuri'. The day of the wedding i.e. the holy month of 'Margasheersha' as per the Hindu calendar, the 'Panchami Tithi', the time of 'Goraj', the Lord astride the 'Kamdeva' as the horse arrives at the 'Mandap' for the wedding ceremony. Sri Ram-Jaanki, Sri Bharat-Maandvi, Sri Shatrughna-Shrutikeerti and Sri Lankan-Urmila, the four divine couples get married at the same time. The marriage party stays there for a few days. Maharaja Janaka and the entire 'Janakpuri' assemble to bid a tearful adieu to their dear daughters. Stopping on the way the marriage party reaches 'Ayodhya'. The guests are given accommodation. Since the time, Ma Jaanki has set her foot in 'Ayodhya' the prosperity and happiness grew manifold! Slowly, the guests depart one by one. In the end, Maharaja Vishwamitra begs to leave! The entire royal household gathers and bids a teary farewell to the great sage!

These 'Devas', due to their selfishness, their cleverness and their hankering for sense pleasures, keep on getting stuck! And when they get stuck, they rush to 'Pitamaha Brahma' for help! Once, they approached Lord Brahma and ask Him four questions. Hey, Brahmadeva! Please enlighten us as to how can we become strong? How do we become wise? How can we attain a long life and finally how do we attain devotion or 'Bhakti'? Only one who is experienced and knowledgeable about all the four can reply suitably. Only Lord Brahma was in a position to answer because he has adequate knowledge about it as well as He is the most experienced!

The 'Katha' can provide the answers to our problems

Baap! By the grace of 'Guru' we are doing the 'Darshan' of 'Manas – Brahma'. Before we proceed with our discussion, yesterday evening, a programme was organized here. Two young musicians from Delhi enthralled us by their musical skills. The percussionist too played wonderfully. I express my happiness for the same. Newer talents are coming forward these days and my 'Vyaaspeetha' welcomes them. My prayers for their progress and growth!

Come, let us proceed further! There is a question, 'Bapu! Jai Siya Ram! I have fallen in love with 'Rudraashtaka'. Every single word cheers my soul deeply. Yet, I don't understand anything about 'Rudraashtaka'. I love it so very much.' Your love and deep feelings for the 'Rudraashtaka' in my opinion are in itself a great achievement. If each word of the 'Rudraashtaka' touches your soul, it is a very good omen! Please leave this rigidity that you should understand each and everything. In this creation of Brahma, the Vedas know the most. 'Veda' means to know! But, even after knowing so much, ultimately, they also had to say 'Neti-Neti'! Therefore, do not be insistent that you should know or understand everything. Just enjoy each and every moment! Like these two friends were presenting before us! If someone presents a performance of a classical music and performs the nuances of various 'Ragas', it is not possible for us to know each and every 'Raga'. Do we or can we understand? Even though not knowing it, we enjoy it thoroughly! If you can follow the wordings of the 'Rudrashtaka', it is great and you shall get more 'Rasa' out of its recitation and hearing but please don't be fastidious about knowing everything. When a great musician is performing and if you know the 'Raga', you shall start speaking in between! This will create the 'Rasa-Bhanga' or your enjoyment shall get interrupted. The knowledge at time tends to disturb us! If you know the 'Chaupaayis' of the 'Manas' by heart, then many of my listeners start reciting it even before I have uttered it and disturb the people sitting next to them that 'now this line will come'! The only difference is that they are sitting down and I am seated here on the top! Our knowledge or understanding should not compel us to show off, please beware! Drink the 'Rasa' and enjoy it. Or else, a certain amount of progress shall prove to be an impediment in the spiritual path.

Today morning, there was a letter lying next to my 'Yagyakunda'. Some very beautiful subjects or topics have been referred in it. It says that once, Radha and Krishna met. This meeting took place after Sri Krishna had left 'Vraja'. It is written that the meeting took place in heaven. The scriptures say that after Sri Krishna left 'Vraja', He never returned to 'Vrindavana'. They just met once during the solar eclipse at 'Kurukshetra'. All the 'Gopis' had gone to meet the Lord and Radhaji was also there. The same Krishna, same Radha and the very same Gopis, but the 'Rasa' of meeting in 'Vrindavana' was not there in this meeting. Sri Krishna of the 'Gopi-Bhaav' had not changed but there is this nature of those who are known as the 'Rasagya' or 'Bhaavuk' that they have certain importance attached to the place to feel or experience that original love! The 'Rasika' of 'Vrindavana' even go to this extent that if we see Krishna outside 'Vrindavana', we would not like to see Him! We want our Krishna in 'Vrindavana' only!

That is why the staunch 'Rasikajana' of 'Vraja' still harbour this firm belief that Sri Krishna is still in 'Vrindavana' and has not gone anywhere! This is their belief! That is why, in Gujarati, we sing; 'Maaruvanraavanachheyroodun, hunVaikunthanahire aavun'. The people of 'Vrindavana' say that our 'Vrindavana' itself is so beautiful that we don't need to go to 'Vaikuntha'. So, Sri Krishna and Radha meet at 'Kurukshetra' and when they return, the elders of 'Vrindavana' ask Radha that how was the meeting? To which Sri Radha replies that I and Krishna were the same but our meeting in 'Vrindavana' is something different or out of this world!

So please remember by dear friend that if you have fallen in love with the 'Rudrashtaka' then don't insist on knowing the meaning. Just absorb the beauty of the moment. Those who have wasted their time in understanding have missed out on the 'Rasa'! If you know a few scriptures and when someone is talking about them, you will itch or tend to speak up in between. If the knowledge or understanding is more then you will only be trying to look at the faults and miss out on enjoying the beauty or the 'Rasa'. I am reminded of a very old statement of mine. By your blessings and the grace of my Guru, I try to live a simple contented life. If someone speaks ill of the 'Vyaaspeetha' then I just overlook it and don't bother about it. If someone criticizes the 'Katha' then I should not pay any attention to it! If any ill feeling comes in my mind it shall obstruct my 'Bhajan'. By 'Bhajan' I mean that my 'Antahakarana' or my internal purity remains intact 24x7.

The scriptures say that we should not commit any offence of these three. If we commit the offence then it shall not affect the individual in anyway but;

Jo aparadha bhagat karkarhi|

Ram rosha paavaka so jarahi||

Please do not offend a devotee or the 'Bhakta'.

Also, do not offend the devotion or 'Bhakti'! That is to say since hearing the 'Katha' is a form of 'Bhakti' then to say that why do you listen the 'Katha'? Today I have this letter with me which says that when I come for the 'Katha' my friend says that 'You are running from reality instead, why you don't face them?' I will not agree with this statement that if one has come for the 'Katha', the person is shirking his/her responsibility and not facing the problems or difficulties in life! If someone chooses to criticize you, then due to that don't give up the 'Katha'. The so called critics are not even worth two paise! The 'Katha' is invaluable and it is truly extraordinary! 'Devaraj Indra' had come to offer a pot of 'Amrit' for the 'Katha' and requested Sri Sukadeva and Raja Parikshita that give me the 'Kathamrita' and take this 'Amrit' but they flatly refused to part with it at any cost!

Only the 'Katha' can give us the answers to our problems. During this 'Katha' seven or eight people have shared this with me that 'Bapu! The problems or the questions that we had in our minds, we have been getting very practical solutions or answers to them.' Now, this I am not aware and I am just sitting here with 'Brahma'. What is happening to you or what you are getting from it, you know! The 'Bhagwadkatha' is all powerful. Go out and face your problems and fulfil your duties and responsibilities but I can assure you that you shall get a renewed vigour or shall be energized to tackle them better! Sahib! 'Katha' itself is a solution! The 'Katha' repairs or helps the listener, organizers, volunteers and everyone involved either directly or remotely. If you friend criticizes you then please don't enter into any argument with him. Let him go to the club and you go to the 'Katha'. Get the understanding and wisdom from the 'Katha' and attend to your duties. If you feel that you are breaking down or are faced with certain unknown fears or doubts, hear the 'Katha'. It shall benefit you.

Today someone has also asked, 'My Bapu! After how many births will our name be included in the list of your dear devotees?' You have addressed me as 'My Bapu'! You have already accepted and said 'Mine' then why are you jealous or compare yourself with others? You might be feeling or seeing all these people around me, ask them, I even don't speak to them for days! How can I differentiate between mine and alien? No one is far from me nor is anyone near! If someone tries to show-off and boast in front of you and say that I am very close to 'Bapu' and misuses my name, then it is a different matter altogether! If someone comes to me and says that can you visit so and so person or visit his place for a few minutes and if I consent then such people, if they try and exploit it, it is a different matter! He might even say that 'Bapu' does not accept anything directly but you can because Bapu is ours!!!! You understood what I mean? I can talk to Bapu directly! I will give it to him! I would like to caution all my listeners that your and my relation is just of the 'Ramkatha'. Many people feel that if we phone this person, we can reach him. I don't even take their calls! My answer is simple that if you want to talk to me, then please come down to 'Talgajarda'. Why are you choosing a via media in between? This is unnecessarily making the person egoist! And in this state he tries to exploit the simple people. Please do not trade in my name and in the process sell me! I am affectionate towards everyone! Who are my devotees? If you want to become a devotee then please become the devotee of God. The talk of mine or alien does not apply to the 'Vyaaspeetha'. If you listen to this nonsense and get cheated, you are responsible for your folly, not me! You are trying to find a short cut, instead come and walk on the highway!

'Bapu! You had said that if you give your watch for repairs then there is an outside chance that instead of getting repaired, it might become irreparable. Similarly, if you want to repair your disturbed mind then please give it to a 'Buddha Purusha'. You had said this but how will we understand that our mind is in the hands of the 'Buddha Purusha'? Please understand that your mind is in the safe custody of the 'Buddha –Purusha' when your mind doesn't dispute or refute whatever has been said by him or in other words you accept whatever he says without an iota of a doubt. So, don't become the owner or the boss of your mind. The moment we try to do so, the mind will start playing up and shall not be in your control. To submit your mind in toto is a great surrender. This would also mean that now you don't have anything to call your own, you are totally and unconditionally surrendered.

A b s a u n p a d i y a i s s j e e v a n k a s a b b h a a r t u m h a r r e y h a a t h o n m e i n |

The day, day- before I had said that I shall not be meeting anyone yet ten fifteen people came! First I thought that I should decline to meet anyone! But, then I did meet them for a few minutes. Even I need some freedom! Many people from foreign countries come once a year or even longer than that maybe! I love seeing them and call them over. On their own, they do not even demand that I should see them. But I feel that they have come from so far, it is my duty to meet them or enquire about them! They have been taught by me for the last twenty or forty years! Those who feel that they are free to come whenever they feel like; I would like to tell them that when I say 'NO' then they shouldn't mind! This unnecessarily starts this canard that Bapu does not like meeting us but there are some who are privileged and are free to meet him whenever they feel like! Such people, naturally think in this manner that when shall our name be included in the list of your close devotees? We all do meet in the 'Katha'!

Where do you and I give our minds completely to the 'Buddha Purusha'? Whenever we hand over our mind totally to him, then it becomes his responsibility. The watch, specs, money and shawl, I can give you but how do we surrender or give our mind? Giving the mind implies that henceforth, we don't think about ourselves, just total unconditional surrender! One who goes into this stage of surrender, believe me that nothing can go wrong with him. Tulsiji has two words, 'Hita' and 'Paramhita', please pay attention to this! If at times due to our ultimate benefit or 'Paramhita' we don't get small or insignificant things then please think that not getting it must be in our ultimate interest. But where do we get such a faith or belief? This is the question. Because, our belief is just limited to our mind or intellect!

'Abhayabhayibharosajiyaaava'. The faith or trust is from the heart and not in the mind? Well, these are the places where you can keep your belief or trust. Beta! Keep the trust in your mind! By saying that have the trust from the heart I mean that this belief or trust will never fail you! Abhisheka has asked, 'Bapu! First day you had said that in the 'Sunerka' when Sitaji meets Sri Hanuman she feels confident. 'Sita mannbharosatabbhayahu'. And now we are talking about the heart?' My children have started thinking like this and have begun questioning, it is indeed a very good sign and I am very happy! Beta! Sita felt confident but her doubt was not eradicated completely. She is saying that she feels confident but the same Jaanki got worried when in the battlefield, in spite of 'Ravana's' heads being chopped off one by one and still he was not getting killed, she gets worried! Then 'Trijata' had to reassure her that this is how the story will unfold. So, believing from the mind is like keeping your money in a fixed deposit with a not so reliable bank which can go bust! Trust is the ultimate fixed deposit in the RBI which is not going to fail! When we want to invest our most priceless trust then we cannot just put it anywhere for that matter. That is why Lord Krishna says, don't go here or there, 'Maamekamsharannamvraja', come to me! The intelligent lot always only believe in the intellect or the mind. The intellect is no less a cheat! Many a great ones loose it! At time we trust from the 'Chitta' and that too is not stable. The safest and the most stable is the heart because the Lord resides in our hearts! 'Eeshwarahasarvabhootanaamhriddeshey Arjun tishtati'. Sometime we say that now my mind is satisfied. Please, beware of the mind and trust it just like that. This satisfaction also is impermanent.

Sometimes, in the 'Manas' the heart and the mind are used as synonyms. Like, you say the earth or terra firma (Dharti and Zameen). They both are one and the same. But when two separate words are used then indeed there is some difference, however subtle it might be! That which is totally empty is called the 'Zameen' and where you see vegetation, water etc is called the 'Dharti'. That which bears us is the 'Dharaa' or 'Dharitri'. When you read the 'Ayodhyakanda' you will find that when Sri Vaalmikiji shows or indicates the different places for the Lord to stay then 'Hridaya, Urr, Mann' are going parallel to each other. At times, one needs to change the words a bit to provide poetic justice to the usage. Even the 'Manas' has two meanings. One meaning is the mind and it also means the heart. 'RachiMaheshanijaMaanasraakha'. Shankar created it and kept it in the heart, it is not the mind in this case! In the scriptures the usage of the words depend on the situation, place, individual, earlier or an additional meaning! If at least, you can trust the mind, it is a good beginning!

Further, the letter enquires that what is the proof of our mind have been given to the 'Buddha Purusha'? The proof is fearlessness or a sense of security. If you have paid your taxes legally and truthfully then you can sleep without any worries. For the truly surrendered devotee, what is there to fear? I am a man of total faith or trust. I have a total and an unflinching faith on my Guru! I trust my 'Harinaam' and my 'Ramkatha'. Come what may, the faith shall not waiver! That is why I have given this 'Sutra' that 'Bharosahee bhajan hai'. In the 'Vaishnava' tradition, this is the 'Pada' of a total unconditional surrender –

Driidhainnhacharananakerobharoso,
driidhainnhacharananakero,
Sri Vallabhanakha Chandra chhattabinu,
sabajagamaahianthero....

Trust or 'Bharosa' is when we can tell the Almighty that 'You may think whatever you feel like about me, I am doing your 'Bhakti'!' You may be 'Varaah, Meena, Kachhap, Nrusingha, Parashuram, Ram, Krishna or Buddha' as you please but I am your devotee! Challenge Him! At the most what will happen that you will die and it is a certainty and everyone will die one day! Just think of that line from the film –

Tum mujhhey bool bhijaaotoh ye haqhaitumko|

This is the sign of a total surrender wherein the lover tells the beloved that you may forget me, and you have the right to do so and since I love you, how can I stop you? The lineage or the 'Gharaana' of the 'Vyaaspeetha' is total trust or 'Bharosa'.

We are discussing the description of Brahma in the 'Manas'. Like we see Lord Brahma as the four faced and with four arms –

BishnuchaturmukhaBidhichaari|
BikatabeshamukhapanchaPuraari||

Thus, Lord Brahma has four faces and when 'Gururbrahma' i.e. we see Guru as Brahma or vice versa, then the Guru is also four faced. I think that with some other reference I have discussed this earlier that the 'Buddha Purusha' has four faces. 'Sadhu Sadhukahi Brahma bakhaana'. When we were discussing this line then, what are the five faces of the Sadhu Shiva, who has five faces was taken up. If we try and study the four faces of the 'Buddha Purusha' then His first face is the 'Gurumukha'. Any 'Buddha Purusha' must be devoted to the Guru or must have received the 'Gurumukhi' Prasad! Though Buddha said that I don't have a Guru but there have been many Buddhas before me! Thus spoke the Buddha which means that before the 'Buddha Purusha' there was a 'Buddha Purusha'. Like Ghalib also says that before him there was a 'Meer'! If we see the 'Gurumukha' of Lord Brahma then the village folk have called Him obdurate and unbridled. In the 'Manas' nothing happens as per anybody's

wishes and the straight blame is given to Brahma for all the ills!

BidhibaaamkikarnikathinajehiMaatukenhi...

Here, the 'Vidhata' is blamed saying that all that He does is adverse. When an action of the 'Buddha Purusha' is not conducive to us then we just say that 'BidhiBaam' or the Creator has become adverse. But the devotee who is surrendered to the 'Gurumukha' will never term it as adverse or blame the Creator. Sri Narada didn't blame Brahmaji! He too is considered to be the son of Brahma. Narada says in the 'Manas' that whatever the 'Bidhata' has written in one's fate cannot be altered. He terms this 'Gurumukha' as the unchangeable. It cannot be overlooked or changed by anyone!

The second face of the 'Buddha Purusha' is the 'Vedamukha'. It is said that all the four mouths of Brahma recite the Vedas. Whatever the 'Buddha Purusha' speaks might not be exactly the words of the Vedas but 'Jo bolley so nihaal' is in a way the Veda only! Tulsiji has many a times used the phrase, 'Beda asagaava' which means that if you try to look up the Vedas, you might not find it but whatever is spoken by the 'Buddha Purusha' is Veda only! He is not limited merely by the words of the Vedas. Whatever is spoken by an Enlightened Master is nothing but the scripture only! The third face of the 'Buddha Purusha' is 'Sanmukha'. Due to our ignorance we consider the Guru to be indifferent towards us! It is very easy to blame the Guru because he will not go out to clarify or say anything to defend himself! He shall pray to the Divine in such a manner that we would not even get an inkling of it that even by mistake no bitterness shall enter our mind! He is never alienated or displeased; he is always face to face or in front of us! Maharani Maina immediately blamed the Creator saying that what has 'Vidhaata' done? He has created such a husband for you? Kaykaye says that Bharat! I have stage managed everything for you and to your benefit! And the impecunious 'Manthara' assisted me. But on the way, just a little bit was spoilt by Brahma and Maharaja Dasratha passed away. So here we see the Brahma has been put to sword! The one who is always in front or face to face can never become adverse and it is very easy to blame Him!

The fourth face of the 'Buddha Purusha' is the 'Gaumukha'. In the Shiva temple we have a 'Gaumukhi' through which the water of the 'Shiva abhisheka' flows is shaped as the mouth of the cow and our belief says that you don't step over it or cross it! But if you cross it by mistake then please don't be disturbed about it. When we are telling the beads of the 'Berkha' then when the 'Meru' comes, you have turn back in the reverse but many people cross over it and continue with their 'Japa', nothing to worry! This is not the period of the 'Niyamaavali', instead it is the time for the

'Naamavali'! The 'Mala' is a mere symbol of our mind. Thinking or repeating it in your mind you reach the state when you feel that going further from this point is not safe then turn back! The face of the 'Buddha Purusha' is so innocent just like that of a cow. His will power is even stronger than a thunderbolt! If he has to drink the poison, he will drink it in a manner that even Lord Shankar will be surprised! He will be tolerant beyond words and yet his face will bear the innocent smile! The expression of his face will be very innocent, docile and shall bear a surrendered look. That is why 'Gangasati' says –

B h a k t i r e k a r v i a e n n e y r a n k
thayeinneyrahevunPaanbai,
Mellvunantarnuabhimaan...

'Vidagdha Madhava' is a text in the 'Chaitannya Tradition' and in its prologue it says that a totally surrendered devotee should see these two things always in the 'Buddha Purusha'. One is his Lotus Feet and the second, his eyes! I find this very close to me! Please do not consider the 'Paadukaji' to be inanimate; they are the Lotus Feet of the Guru! The Almighty has many hands, ears, heads, hands, torsos; eyes etc. but have only two feet. This is the difference between the Almighty and the 'Buddha Purusha'. The Lord has very many different limbs but just two feet, whereas the 'Buddha Purusha' has many feet. The one who has the 'Paadukaji' of the Guru with him, he has Guru's Lotus Feet with him. The 'Paadukaji' are the Lotus feet! If you are totally and unconditionally surrendered at the feet of your 'Sadguru' then maybe the 'Paadukaji' are placed at home but you will feel as if the feet of your Guru are following you!

'Harish Bhai' of Baroda has taken out a list of the words connected with 'Brahma' and sent me. 'Brahma, Brahmadevi, Brahmaadik, in this way the word Brahma appears twenty seven times in the text. There are many important references connected with Brahma in the 'Manas'. The word Brahma appears eight times. Sixteen times the related words like 'Brahmasabha, Brahmagira, Brahmasrishtih, Brahmakula, Brahmasar, Brahmadaam, Brahmapura, Brahmastra, Brahmabaann, Brahmaadhaar, Brahmaloaka etc. appear. In the 'Sunderkanda', there is a beautiful reference of Brahma. Brahma, the Grand Sire forewarns or cautions us. The head of the family, who is an elderly person, is experienced and is very thoughtful and he tries to caution the family members well in time.

Pura rakhvaarreydekhil bahu
kapimannkeenhabhichaar|

When Sri Hanuman enters Lanka at night he sees many sentries all around. He thinks that it will be proper for him to take a very tiny form and enter. The chief of the border security of Lanka 'Lankini' stops him and says that are you not aware that those who try to enter stealthily, I devour them! At that time Sri

Hanuman hits her with a fist on the head and fells her! She began bleeding and falls on the ground. Somehow, she manages to get up and though scared, gathers courage and with folded hands says, 'When Ravana, Kumbhakarna and Vibheeshana performed severe penance and being pleased by it when their Lordships Brahma and Shankar were returning back after granting them the boons, seeing me said that when a monkey will come to Lanka and when you shall be felled by the blow of his fist then think that the time for the liberation of the demons has come close!

Taat more asapunnyabahuta|
Dekheunayan Ram kardoota|

I am fortunate that I am doing the 'Darshan' of the messenger of Sri Ram. In the 'Balkanda', during the time of the wedding of Sri Ram, the Creator is dismayed that in 'Janakpur' I am seeing so much creation but I am surprised that I can't find any of my creation here! Since the importance or the glory of the 'Rampratap, Ramprabhaav and Ramswabhaav' is only known to Lord Shiva, Brahmaji asks Him! So, in the 'Manas' we see Brahma astonished at one place, at another He is seen cautioning, at some other He is seen calling or invoking the Divine, at yet another instance He is seen explaining, also being abused in one instance and above all He is seen venerating the Almighty! 'Ravana' used to even play the fool or joke about Lord Brahma! After all he is supposed to be of Brahmadeva's lineage.

Yesterday, we had just concluded the first 'Sopaan'. The second 'Kanda' is the 'Ayodhyakanda'. Since the time Lord Ram and Ma Sita have got married and returned to 'Ayodhya', the joy and prosperity of the land began to multiply manifold. But even an excess of happiness is not good. The happiness is bound to be followed by sorrow! The result of this excessive joy and happiness of 'Ayodhya' was followed by extreme sorrow and pain of fourteen years. Maharaja Dasarath was seated in the court of 'Ayodhya' and on reflecting on himself saw some white hair close to the ear as if trying to tell him in the ear that it is time to hand over the reins of the kingdom to Ram. Everyone should learn to handover the responsibility at the right time to the next generation and move on towards retirement. This is a lesson or an indication for all of us. Maharaja is communicating to Guru Vashishtha that Ram has now become capable in all respects and is loved by one and all. Can I entrust the responsibilities of the state to Him? I am growing old now! Guru Vashishtha expressed his happiness and consent and said, 'sooner the better!' The very moment Ram shall be anointed with the 'Rajtilak', that moment is the most auspicious of all! Maharaja Dasarath makes all the necessary arrangements for the ceremony to take place the next day and goes to meet his dear queen Kaikayei. There, the entire plan is turned on its head! The maid of Kaikayei, Manthara could not bear the

celebrations of 'Ayodhya' and seethes in envy! She influences Mata Kaikayei's thinking and sends her into the 'Kopabhavan' or the chamber of anger where she is lying on the floor with dishevelled hair and clothes. At dusk, the king filled with excitement to inform his dear queen of the good news comes to her and seeing her sullen tries to appease her. She asks for two boons which the king had promised her long ago. One, the kingdom for her son and the second, exile for Ram!

Lord Ram, Ma Sita and Sri Lakhana leave for the forests. Sumanta is sent along with the trio by Dasarathji Maharaj. The first night, they halted on the banks of the 'Tamsa' river. The Lord from there goes to the banks of the Ganges and the people of Ayodhya who had followed Him return back dejected. The Lord ties His matted locks and stops over. The next day, Sri Sumanta is sent back and the trio crossover to the other side by requesting the 'Kewata' to take them across in his boat. Crossing over, they come to Sri Bharadwaj ashram. Getting directions from him come to 'Chitrakoota'. Sri Sumanta returns to 'Ayodhya' empty handed and learning that none of the three are back, Maharaja Dasarath gives up his body. Sri Bharat comes and performs the last rites. Taking the people of 'Ayodhya' along, Sri Bharat proceeds to meet the Lord. Sri Janakraj also leaves for 'Chitrakoota'. All of them assemble at 'Chitrakoota' and many meetings and discussions are held but no result could be arrived at! In the end Tulsiji says that sensing the mood of the Lord, Sri Bharat seeks a support and the Lord grants the 'Paaduka' to him. Sri Bharat installs the 'Paadukaji' on the throne of 'Ayodhya' and proceeds to 'Nandigram' to perform 'Tapas' as an ascetic.

The Lord stays in 'Chitrakoota' for nearly thirteen years and in the 'Aranyakanda', when it's time to leave, the Lord comes to Sri Atri ashram. Atri Muni venerates the Lord and Mata Anusuya teaches the duties and responsibilities of women to Ma Jaanki. From there, meeting Sharbhanga Rishi, Suteekshnaji, Agastya Muni etc. the Lord goes to befriend the 'Geedharaj' Jataayu and moves on to the 'Panchavati' on the banks of the 'Godaavari' river. There, Sri Ram and Lakhana have a spiritually enlightening discussion. 'Soorpanakha' comes and is punished. 'Khara, Dooshana and Trishira' are liberated. 'Ravana' along with 'Mareecha' hatches a sinister plot and comes to abduct Ma Sita. She is abducted and the Lord saddened by the turn of events and enacting the human role to perfection sets out in her search along with Sri Lakhana. Seeing the fatally injured 'Jataayu' breathing his last, the Lord grants him the salvation which might even be difficult for Yogis to attain after much penance. Liberating 'Kabandha' on the way, the two brothers come to 'Shabari' ashram. The Lord tells her about the 'Navadha Bhakti' and ultimately, Shabariji immolates herself in the fire of her yoga and

goes to the eternal abode of the Lord, from where there is no return! The Lord as directed by her, come to the 'Pampa Sarovara'. Sri Narada comes and asks the Lord to expound on the traits of the saint to which the Lord says that even the 'Shrutis' are incapable to describe a saint fully.

In the 'Kishkindhakanda', Sri Hanuman requests the Lord to befriend Sugreeva. 'Vaali' is liberated. Sugreeva is made the ruler of 'Kishkindha' and 'Angad' is made the crown prince of the kingdom. The Lord along with Sri Lakhan stays on the 'Pravarshana Hill' to perform the 'Chaturmaas'. Sugreeva forgets the promise given to the Lord and had to be reminded of it by scaring him a little! Realising his mistake, Sugreeva comes and seeks the Lord's refuge and begs to be pardoned. The plan for the search of Ma Jaanki is made and four separate groups are formed to be sent in all the four directions. The group which was to be sent towards the South was formed under the stewardship of Angad along with the learned Jambuwanta and Sri Hanuman as its members. The Lord knew that only Sri Hanuman shall be able to accomplish the task and hence hands over His ring to him as an identification to be given to Ma Sita. They all got lost in the deep forest. Ultimately, they meet 'Swayamprabha' and then meet 'Sampaati' on the sea shore. Then the question arose as to who could cross the ocean and go to Lanka and comeback safely? Finally, Brahma in the form of Sri Jambuwanta says –

Kapi

senasangasanghaarinisicharaRaamuSeetahiaanihain|
Trailokapaavanasujasu sur muni
Naradaadibakhaanihain||

We shall proceed further tomorrow. Let us stop today's discussion at this point!

Only the 'Katha' can provide the answer to our problems. About seven or eight people have come up to me and expressed that 'Bapu! The problems that were intriguing us before we came here, we have got satisfactory answers to the same during the 'Katha'. Now this even I am not aware because I am sitting here for Brahma. What you are experiencing, that you know best! The 'Bhagwadkatha' has that power in it. Go out and face your problems and fulfil your duties towards the world. And while doing all that, you are fortunate enough to have got this opportunity, you shall go back rejuvenated and re-energized from here! 'Katha' is undoubtedly a solution, Sahib! The 'Katha' repairs the listener, organizer and even the volunteers who are serving here!

Brahma is the Creator and in the same way the 'Truth' is also the creator of all

Baap! In the 'Manas' Brahma has also been addressed as 'Brahm' and maybe even if it was poetic justice then it is not 'Bramhadhaam', instead it is 'Brahmdhaam, Brahmgira, Brahmhavan and so on'. When we say 'Brahm' it also means the Almighty or the 'Paramtattva'. In the 'Gita' the word is 'Dhaata' and by its usage it signifies it universality. 'That which is eternal, I am the 'Kaal' of the 'Kaala' and the Creator or 'Dhaata', here we get the reference of Brahma. According to Adi Guru Shankaracharya Bhagwan, Brahma is the 'Truth'. The second element or essence is Vishnu. The incarnations of Vishnu are Ram, Krishna, who are a part of the 'Dashavatar' Tradition and the 'Vyaaspeetha' would like to interpret it as 'Prma' or love. When we try to analyse it from the view point expressed in the 'Srimadbagwat' then it becomes amply clear that this entire creation come out from the womb of 'Truth'. Like Brahma is the Creator, in the same way the 'Truth' too is the Creator of all! Everything comes out from the depths of truth! Vishna is 'Prema' and He follows love! If you try and see it from the very basic point of view you shall find that hatred will never be able to sustain or look after anything or anybody. Whenever in the world the question of sustenance, caring or looking after or preservation will arise then only love is the answer! We are all nourished by love. How much of truth do all of us have? Even though, we all have come from the womb of truth but how much of it we possess, only Allah knows! But we all live in harmony and with mutual love and respect is all the result of love.

Yesterday I got a letter which says, 'Bapu! You say that truth, love and compassion are the core essence then out of these three, according to you which is the most important?' To identify one out of them is a bit difficult. It is the 'Spiritual triangle' and you can't shorten or remove any line from the triangle. We shall have to keep all the three perennially and eternally. Though we have spoken many a times on this topic and the 'Vyaaspeetha' has kept the love in the very centre. In this 'Katha' I am extensively using the word 'Paramprema' but I would like to say that one can keep either the truth or love or compassion, it doesn't matter. They are all inseparable from each other! If we have the 'Paramprema' then automatically the truth and compassion coexist. The one who has the 'Paramprema', he has to be compassionate. When these words have been spoken by Lord Shankar then the meaning should be;

Uma kahahumeinanubhavaapna|
Satt Hari bhajan jagat sab sapna||



Only the 'Hari Bhajan' is the reality or the truth. By 'Bhajan' we mean 'Prema' or love! So when we talk of Brahma, Vishnu and Mahesha then all the three are present. The truth is Vishnu and love is Krishna. I am using the prefix or 'Param' here along with 'Prema' so that I commit no mistake. In the 'Dohavali Ramayana' there is a 'Doha';

Dampatti rasa rasnadasanaparijana badan sugeha|
Tulsi Hara hitabaranasisusampatisahajasaneha||

Goswamiji has created a beautiful allegorical family here just like our small families. In it, there is a small house, parents are there, siblings and the children live there. 'Chanakya' says, 'IchhapoortiDhanam', a little wealth. This is the definition of a family. 'Rasna' means our tongue. And 'Rasa' is the rasa or the sentiment. The Rasa and the tongue are husband and wife. Just imagine what a beautiful matrimonial relationship! They both can't stay without each other! If there is Rasa then the 'Rasna' has to be there or the vice versa. If you ever have to bless a newly married couple then say that may your married life be as beautiful like that of the 'Rasa and Rasna'. 'Dasana' means the teeth who are the family members. Our face is the small house. The teeth perform the dual role. First they bite and the next is that after cutting or biting they perform the act of chewing thereby making the food tasty or fascinating for the tongue. The family members should be such that they should chew the food properly and thereby make it tastier or easily digestible. Here, it speaks about the attributes of the brother! The tongue is the 'Rasna' and mostly in the morning we brush our teeth and wash our mouth. We also clean the tongue along with the teeth! We all try to maintain our teeth sparkling white. It means that it is our duty that the children and the brothers and sisters should be kept clean and well kept!

What I mean to say is that we have a small family. The face is the house, the Rasa and the tongue are the husband and wife and the teeth are the family members. Tulsiji says that 'Ra' and 'Ma' are the two children who are very dear to Shiva. Tulsiji calls 'Rama' the parents as well as the children. In the 'Vidagdha Madhava' the word is used 'Varnadvaya'! There two letters or 'Varna' should keep on moving on our tongue and our natural love or the 'Paramprema' is the wealth. My dear brothers and sisters, our wealth is the 'Paramprema'. Try and repeat or chant 'Ra' and 'Ma' or 'Ra' and 'Dha' or Krishna or Shiva, whatever you like. This natural love that is in our hearts is called as the 'Paramprema' by the 'Vyaaspeetha'. And without compassion, liberation or 'Nirvana' is impossible! 'Brahm' is the truth and the Creator. Vishnu is love,

who nourishes and Mahesha is compassion who take care of our liberation. Once, Brahma went to the 'Brahmmloka'.

Sri Narada came to earth again and again to watch the divine play or 'Leela' of Lord Rama. Then he returns to the 'Brahmmloka' and narrates the various pastimes of the Lord. Once, Sri Narada was narrating the 'Bhagwadkatha' at the 'Brahmmloka'. On the conclusion Sri Narada before taking leave of 'Pitamaha Brahma' says that 'Bhagwann! I keep on roaming everywhere. People ask me but I don't have a clear cut answer for the same. Please give me the clear cut answers to these four questions so that I can go down to the earth and explain it properly.

The first question of Narada is, 'Ko Satyaha'? Second, 'Ko Tapaha'? What is 'Tapas'? Third, 'Ko Swargaha'? What is 'Swarga' or heaven? Fourth, 'Ko Narakaha'? What is hell? These are the four questions asked by Narada to 'Pitamaha Brahma' and He gives very short 'Sutra' like answers which are very useful for us. So the very first query was that what is truth? 'BhajanamSatyaha'! Lord Brahma says that 'Bhajan' is truth. 'Satt Hari bhajan jagat sab sapna'. The opinion or realisation of Mahesha and Brahma are identical. Do the 'Bhajan' of Vishnu! Or do the 'Bhajan' of Brahma or Shiva as per your liking. It is one and the same. The 'Bhajan' has been defined and explained differently and it will continue to be expounded upon. The sleep indeed is great but one who's mind or the 'Antahakarana' remains pure and unsullied even during the dream state this is 'Bhajan'. Good or bad dreams keep on coming. There is only one solution that, awake! The sorrow of the dream cannot be eradicated by 'Japa, tapa or Yagya'! The individual has to be awake, that's all! By being awake here I mean that whatever thought comes to your mind, just observe it without any reaction. If a child is very naughty, is very stubborn and quarrels with other children and if you try to stop him he will do it even more then the intelligent parents just quietly observe him and after a while, the child will get tired of his own mischief and go off to sleep. So, the mind that remains pure even in a dream is 'Bhajan'.

The second meaning of 'Bhajan' that is gradually being understood is that when we feel that our envy or jealousy has come down indicates that the 'Bhajan' has increased. Many people come to me and say that in spite of hearing so many 'Kathas' our envy or jealousy is not reducing or getting eradicated! When you apply the collyrium to the eyes, automatically the beauty is enhanced in the same way the eyes that does not see faults in others or does not see any envy, such

eyes do the 'Bhajan'. It is not that only your mind or the 'Chitta' is engaged in 'Bhajan' or your fingers while telling the beads of your rosary are only engaged in 'Bhajan' but the jealousy or envy going away from your eyes is also 'Bhajan'. To chant the 'Harinaam' continuously is indeed important!

The third meaning of 'Bhajan' is that all the time your mind is filled with the thought of giving something, even if it is a smile or giving happiness in any form!

Dharam karamke naam pe hummeindhokhanaddo|
MaangathainsaanhummeinKHUDANaddo|

To do the 'Japa' continuously is 'Bhajan'. A very common phrase used is 'Ram naam satyahai', this implies that 'Ramnaam' is 'Bhajan' and therefore it is the truth!

The second question was 'Ko Tapaha'? What is tapas? Sri Brahma tells Narada that separation is tapas! In the path of love or 'Bhajan' or 'Bhakti', the separation from the beloved or 'Viraha' is considered as tapas. An ascetic or the 'Tapasvi' is the one who eats less. The tapas of separation is such that automatically because of the separation one tends to eat less. You start sleeping less. These are the truths of Sri Bharat's life. Due to the separation of the Lord, his hunger and sleep and come to naught! The signs or the meaning of tapas begin to be visible in the separation. The 'Taap' or the heat creates dryness. Once the earth gets wet during the rains and with the bright sunshine it dries up. The tapas of separation is not dry, instead it is a wet tapas! The tears don't stop! The body dries up of becomes lean but the tears increase. Like the 'Gopis' say;

Nisadinbarsatnainhummarey|
Sadaarahat bearish ritu hum parr jab se
Shyamsidharrey...

There is a sutra of 'Chanakya' which says that the water that comes out of the earth is pure. The tongue that never criticizes and recites the Veda Mantras, such a Brahmin is pure. The holy practice of a chaste woman is pure. The eyes that are devoid of any hatred are pure. The name of the Divine is pure. The eyes moistened with the tears of separation are pure. To be blessed with this boon of the tapas arising out of separation you have to enjoy with someone! Without union, there can't be a separation!

The third question was, 'Ko Swargaha'? Lord Brahma replies, 'Sadhoswargaha'! If you get a 'Sadhu' or a Saint, that is heaven! 'Taatswargaapavargasukhadharahitulaekanga'. The 'Manas' says that if you place the joy or happiness of the heavens and that of liberation in one pan of the weighing scale and on the other place the joy of meeting a Saint which shall outweigh the other

innumerable times. The 'Darshan' of the 'Sadhu' of meeting one is beyond heaven! In a certain description of heaven it says that there are springs or falls of spirit, there is the 'Nandanvana', the 'Kalpataru', 'Apsaras' and luxurious comforts abound! In this heaven of the 'Darshan' of a 'Sadhu' there is no wine which sobers up. It is the wine of 'Nanak' or 'Bharat'!

Kabhi roti kabhihansatikabhilagtisharaabisi|
Mohabbatkarneinwaalonkinigaaheinaurhotihain|

When you meet a Saint then it might not be a garden of bliss in its physical form but it is surely in the emotional form. With the 'Sadhu' you experience a different form of the 'Nandanvana'. It means that there is just 'Ananda' or a blissful joy. There is a musical environment in the heaven and in the heaven of the Saint there is 'Bhajan, Kirtana, Nartana, Gaayan' etc. All the pleasures explained in the heavens are momentary whereas the joy experienced with the saint is permanent and uninterrupted.

The fourth question was, 'Ko Narakaha'? 'NindaNarakaha'! Lord Brahma says, 'Hey, Narada! Reviling or abuse is hell! It is in our hands whether we want to live in heaven or in hell. I say this again and again that it takes longer to prepare the 'Rotis' or the meal but knowing and understanding the Divine or the Almighty takes no time at all! If these Sutras which are simple, pure and easily digestible like the Mother's milk then censure or revile is hell! The description of hell is very scary! It says that in huge cauldrons filled with hot boiling oil, you will be fried on fire! Just imagine that for a small sin such punishment, it doesn't appeal or seems a bit too harsh! There should be some justice in meting out punishment! If a commission is formed under my Chairmanship for the reforms then I shall immediately decree that all the people living in hell should be set free! I would abolish the hell totally! Actual hell is abuse or revile! If you want to take a vow then vow that I shall not abuse or revile anyone henceforth! It seems very easy and good to speak or hear but the moment the opportunity comes, it starts! After all, it is the practice of so many births! That is why the 'Manas' very clearly states that after the practice for a long period of time, there can be some reduction in this. Sri Narada is delighted with these teachings and comes down to the Earth and shares it with the earthlings.

I have spoken on it quite a lot about the five things taught by my 'Tribhuvaneshwara'! You may also pay attention to it. One, speak the truth and as long as possible speak the loving truth! Now this is difficult! After all we are 'Jeevas'. We tend to slip or miss it! You come to ask for the 'Katha' and in spite of the time being available, if you are told Sorry! There is no time, then this is a lie! This answer even hurts me! That is why from some time I have made a slight change and say

that Sorry! I have the time but I don't feel like it! If the other person gets annoyed with this answer, what's to me? How much can you appease the world? It is very difficult. You may churn the water for a very long time but you can't get ghee out of it! If you try to get the ghee then that very water in the form of slush shall dirty you. Goswamiji gives us a very apt answer, 'UdaaseenaniarahiyaGossain'. Slowly and gradually wind up or tuck in your emotions in a manner that the other person doesn't know! 'Kuchtoh log kahheingey, logon ka kaamhaikhehna'! At such a moment I am forced to say that please excuse me, I just don't feel like it! I immediately see the 'Turban'! Stay in the shelter or the refuge of such a 'Buddha Purusha' who can apply the brakes for you. Lord Krishna held the whip as well as the reins in His hands. He is the 'Jagadguru'! The 'Buddha Purusha' is not the 'Jagadguru' but he is the 'Sadguru'. He does not have any whip, he just holds the reins! The ones who have been taught by me say that nothing else but when we go to do something wrong then Babu's beard becomes visible and stops us! It is a very beautiful thing! Requests come from very many high places also but now if I don't feel up to it, I say so! I am happy in my small room! Even in the room, I select a corner and sit there only. The person should have his own place where he can express his pain or anguish. Even such places are very good for the 'Bhajan' of the Divine. Many people come to talk then I say that you want to talk but somehow I don't feel like talking!

The second thing that 'Dada' instructed was that daily do the 'Paath' of the 'Manas' and 'Gita'. Whatever be your chosen scripture, whether 'Bhagwat or Bible or Quran' daily do the 'Paath' of it, I have no problems with that. Love cannot be sectorial! The ignorant fools have created walls for their own benefits. 'Bhakti' is non-religious or if I may say so that it is universal! If on a day you have not been able to do the 'Paarayana' then don't worry. I have given this concession to all of you that when you come to the 'Katha' and are unable to do your 'Nityakarma' then just hearing the 'Katha' in itself fulfils everything.

The third thing that 'Dada' told me to be very watchful of the ego! The mosquito bite can make you ill and that's why, you take necessary precautions for it but are negligent about jealousy or envy (Matsara). Envy is the step brother of ego! If the Almighty has blessed you with beauty then consider it to be the Prasad and enjoy it but please don't be proud or boastful about it. Similarly, if the Lord has given you intelligence then make the correct use of it but please don't be proud that you are the most intelligent. Whatever quality it may be like, singing, dancing, writing, speaking, painting or anything for that matter, please don't be proud of it and envious of the other person. The Divine comes to us in some form or the other but fail to welcome or greet Him!

I shall share with you a true incident. Saint 'DaduDayal' used to carry out his vocation of a cobbler. Saint Kabir's disciple 'Kamaal' comes and after two



minutes 'Dadu' saw him. He felt sorry for the fact that 'Kabir Sahib's son or disciple comes to me and I missed out or was not careful enough and missed out on noticing him! Saint 'Dadu' says that I don't have any other mat to offer you to sit excepting this piece of leather. 'Kamaal' sits on it and 'Dadu' had tears in his eyes. 'Kamaal' sais reassuring him that it was hardly just a couple of minutes and since you were busy in your work I didn't disturb you and the moment you saw me, you welcomed me and even gave me an 'Aasan' to sit! Now why are you feeling bad? Today I missed looking up for just a couple of minutes but if in the same way the Divine comes to my doorstep and I am busy with my own self then? So 'Dada' had cautioned that be aware about ego and in case it does enter then be even more careful about it that it shouldn't find a place within you!

Fourth, do not criticize or revile anyone and never be jealous or envious of anyone. And the fifth was to try and maintain silence or 'Maun' as much as possible and devote your time in 'Harismarana'.

So, we were discussing about the four 'Sutras' given to Sri Narada' by Lord Brahma and we are all reciting the glories of Brahma particularly in this 'Katha'.

Now let us proceed a bit further in our discussion of the 'Katha'. The 'Sunderkanda' begins with the opening remarks of Brahma in the form of 'Jambuwanta'. There is a direct reference of Brahmadeva in this 'Mantra'-

Shaantamshaasvatamaprameyamagnham nirvana
shanty pradam|
Brahma Shambhu
PhanindrasyevamanishamVedantveddyamVibhum||
RaamakhyamJagdeeshwaramSurugurum Maya
manushyyam Harim|
VanddeyhamkarunnakaramRaghuvaramBhoopaalch
ooddamannim||

Jamvantake vachana suhaaye|
SuniHanumantahridayaatibhaaye||
Tab lagimohiparkheutumhabhaai|
Sahidukhakandamoolphalakhaai||
Everyone felt happy hearing the encouraging words spoken by Sri Jambuwanta. Sri Hanumanji Maharaj offered his 'Pranaams' to everyone and on the seashore seeing a nice looking raised mound climbed on it. He again and again remembered the Lord and from the top of the hill darted across the sea like the fierce efficacious arrow! By the power of his intellect and sharp brain, he defeats the mother of the snakes 'Sursa'. These are the obstacles that come in the way of the devotee when he is moving towards peace and 'Bhakti'. After that, 'Sinhika' tries to catch his shadow

and liberating her, Sri Hanumanji Maharaj comes on the other side of the vast sea. From there, he first inspects and tries to evaluate the surroundings of Lanka.

Sri Hanuman enters into Lanka. He goes from one 'Mandir' to another but does not find Ma Sita anywhere. He saw innumerable warriors steeped in 'Tamas'. Then he enters the mansion of 'Ravana'. There too he did not find Ma Jaanki around. Finally, he comes across a house where there is temple in the courtyard and its walls were depicted with the weapons or the figures of the bows and arrows of Sri Ram, there was the sacred 'Tulsi' plant in the centre and seeing all this, Sri Hanumant felt that at least a 'Vaishnava' is residing in 'Lanka'. Sri Hanuman meets Vibheeshana and understands from him the way to reach Ma Jaanki. As directed, he goes to the 'Ashok Vatika' and finds Ma Jaanki steeped in sorrow sitting under an Ashok tree. Baba hides himself behind the leaves of the tree. 'Ravana' comes and tries to lure Ma Jaanki by saying that just look at me once and Mandodari and all my other queens shall become your servants. Just holding a blade of grass in her hand or say in between and remembering the Lord she replies back. Hearing this, 'Ravana' is enraged and brandishing his 'Chandrahaas' sword runs towards her. Ma Jaanki seeing the seething sword 'Chandrahaas' prays to the Almighty to rid her of this agony. At that time, each moment was appearing to be as long as one 'Kalpa' to Sri Hanuman. Setting a time limit of one month, 'Ravana' goes away! The she demons began tormenting her as per 'Ravans' instructions and Ma Jaanki was burning in the fire of the separation from the Lord as if trying to do severe penance. At the very moment, seeing the Mother in such a sorrowful state, Hanumantlalji drops the Divine ring. Seeing it, Ma Jaanki was filled with utter dismay and started wondering as to how did it get there? Sri Hanumanji Maharaj began reciting the 'Ramkatha' at that time. Hearing the divine words, her sorrow took fleet! Sri Hanuman jumps and stands in front of the Mother with folded hands in reverence. He introduces himself as the messenger of the Lord and he has got the ring as a symbol from the Lord. He narrates the Lord's message to her and hearing the same she felt relieved. She showered him with rare blessings like immortality, every youthful, filled with divine virtues and the Lord shall be immensely fond of you! Hearing her words, Sri Hanuman was overjoyed and felt 'Kriyakraitya'!

Sri Hanuman was feeling hungry. He seeks the permission of Ma Jaanki to have fruits. He ate the fruits, uprooted the trees and killed 'Akshaya Kumar'. 'Indrajeet' fires the 'Brahmbaan' at him and showing due respect to it, Sri Hanuman accepts captivity and is brought to the court of 'Ravana'. They have a very

enlightening discussion and not being able to get the better of him, 'Ravana' gets furious and orders the death penalty! Vibheeshana comes and interrupts saying that the diplomatic convention prohibits the killing of the 'Ambassador'. He consulted his confidants and it was decided that since the monkeys a very fond or caring about their tail, we should set it on fire. His tail was lighted and assuming a humongous form Sri Hanuman burns down the Lanka excepting the 'Ashok Vatika' and Vibheeshana's house. Then he jumps into the ocean and extinguishes the tail and comes and presents himself in front of Ma Jaanki. Ma! I am not permitted otherwise I would have carried you back to the Lord just now! Please give me a symbol for the Lord just like He had given for you! Ma Sita removes her 'Choodamani' or the jewel crusted hair pin to be given to the Lord.

Sri Hanuman crosses the vast sea and returns back. Along with Sugreeva and the other monkeys goes to meet Sri Ram! Sri 'Jambuwanta' narrates the 'Hanumant Katha' to the Lord. Sri Rama embraces Hanuman and says that I shall forever remain indebted to you for all that you have done for me! The Lord's army departs and pitches the camp on the sea shore. 'Vibheeshana' is kicked out by 'Ravana' and he comes and seeks the Lord's refuge. Sri Ram fasts for three days to appease the Sealord! After three days when the Sealord doesn't respond then the Lord poses to be angry and mounts an arrow on His bow! Seeing this, flames of fire began erupting out from the depths of the sea and trembling in fear the Sealord appears before the Lord seeking pardon for his infamy! He suggests the building of a stone bridge and the Lord is verily pleased with the suggestion. At this point, Goswamiji concludes the 'Sunderkanda'.

In the beginning of the 'Lankakanda' the 'Setubandha' is constructed. Seeing the holy and the sacred land, the Lord decides to install Sri Rameshwara at that point. The sages and ascetics are summoned for the installation of the 'Shivalinga'. 'Lingathaapibidhivatkaripooja'. The entire cosmos reverberated with the 'Jaijaikaara'! The Lord's army crosses the sea into Lanka! The Lord's party pitches the camp atop the 'Subela' hill. In the evening, 'Ravana' comes to his amphitheatre for his amusement. In order to announce His arrival, Sri Ram fires an arrow and disturbs 'Ravana's' entertainment. The next day morning, 'Angada' is sent as the messenger of peace to make the last ditch effort to avert the war. The mission failed and the war became inevitable. A fierce battle rages on between the two armies and ultimately, mounting thirty one arrows in one go, the Lord liberates 'Ravana'. 'Mandodari comes and on one hand expresses her sorrow and on the other hand thanks her

and 'Ravana's' good fortune! 'Ravana' is cremated with full state honours. 'Vibheeshana' is coronated as the ruler of 'Lanka'. Sri Hanuman is sent to inform Ma Jaanki. The image of Ma Sita immerses in the fire and her original form reappears out of it! 'Devraj Indra' along with the other 'Devas' venerates the Lord. Then Lord Brahma comes and venerates Sri Ram! The Lord asks for the 'PushpakaVimaan' to be brought as any more delay will not be desirable. The Lord along with Ma Sita, Sri Lakhan and the entire army get on to the 'Vimaana' and it begins its flight in the Northerly direction. On the way, the Lord shows the battle field to Ma Jaanki and the 'Darshan' of Lord Rameshwara is done. Sri Hanuman is sent in advance to 'Ayodhya' to inform Sri Bharat and the Lord's party reaches 'Shrigaberpur' on the banks of the holy Ganges. The 'Nishaads', the poor and backward deprived people run towards the Lord. They all are blessed by the Divine glimpse! At this juncture, the 'Lankakanda' concludes.

In the beginning of the 'Uttarkanda', the heightened state of the emotional fervour of Sri Bharatlalji Maharaj is explained. Sri Hanuman comes and informs him that Lord is returning home! The news of the Lord's arrival spread like wild fire. The 'Vimaana' lands on the banks of the holy 'Sarayu' and alighting, first of all the Lord offers His 'Pranams' to His motherland. He creates innumerable forms and meets each and everyone personally and individually. Everyone is blessed with His 'Darshan'. He saluted the Guru first and then went to meet Mata Kaikayei in order to get her out of her embarrassment. Then He goes to meet Mata Sumitra and finally goes to Mata Kaushallya. Guru Vashishtha takes the opinion of the Brahmins that the Lord should be coronated today itself. In one voice they all agreed and said that it should be done without any delay. Their Lordships are given the ceremonial bath and dressed in the royal finery for the coronation ceremony. The divine throne is called for Sri Ram and Ma Jaanki, are asked to ascend the throne! Offering 'Pranams' to the Mother earth, the Sun God, all the directions, the Brahmins, sages and ascetics, mothers, Guru and all the citizens, the Lord along with Ma Jaanki ascend the throne of 'Ayodhya'. All the three 'Bhuvans' reverberated with the 'Jaijaikaar' and the 'Rajtilak' was done by Guru Vashishtha.

Prathama tilak Basishtha muni keenha|
Punisababipranhaayasudeenha||

The Mothers perform the 'Aarti' of the Lord. The four Vedas assume a form and come to venerate the Lord from the 'Brahmbhavan' and return after singing the divine glories. Lord Mahadeva comes from

'Kailash' and offers His veneration towards the Lord. Asking for the 'Bhakti' and 'SadaSatsanga' as the boon, He returns back verily pleased. Six months pass by. The Lord bids adieu to His friends. Only the blessed and the store house of virtue 'Pawankumar' stays back in the service of the Lord. Goswamiji goes on to describe the beautiful and peaceful 'Ramrajya'. The Lord's worldly 'Leela' too was being enacted and Ma Sita gives birth to two sons. Referring to the growth of the Raghuvansha', Goswamiji concludes the 'Ramkatha' at this point.

The 'Charitra' of Sri 'Kaagbhusundiji' is described in detail. The discussion that takes place between Sri Garuda and Sri Bhusundi, followed by the seven questions asked by Garuda at the feet of the 'Sadguru' and their answers. On the conclusion of this, Sri Garuda returns to his eternal abode of 'Vaikuntha' and 'Kaagbhusundiji' concludes the 'Katha' at this point. Whether, Sri Yagyavalkaji Maharaj concludes his narration is not clear! Lord Mahadeva says that Devi! On your query, I have narrated the 'Ramkatha' to you! Mata Parvati is feeling blessed and expresses her gratitude. She says that Lord! By your grace I am blessed and feel 'Kritkritiya'. My ignorance and grief have been eradicated. Seated on the fourth 'Ghat of Prapatti', 'KalipaavanavatarGoswamiji', who was narrating the 'Ramkatha' to his mind and the saints and ascetics, on conclusion says –

Aehikalikaalnasaadhandooja|
Jogajagyajapa tapa brata pooja||
RaamahisumiriyagaaiyaRaamahi|
Santatasuniya Ram gunagraamahi||

In this age of 'Kali' for people like us there is no other way! Neither Yoga, nor Japa, nor Tapa or Vrata'. Tulsiji says that just do these three things. Firstly, remember the Lord (Smaro). 'Talgajarda' has interpreted this as Rama is the truth, that means remember the truth as Ram or the vice versa. Sing, 'Talgajarda's' interpretation is the singing is love and hearing the glories of the Lord always is compassion. These three sutras are the core essence of the 'Manas'.

In this way, Goswamiji too declaring that he has attained the state of ultimate peace or rest (Param Vishram) concludes his narration. All the four 'Paramacharyas' seated at their respective seats conclude the narration or the recital of the 'Ramkatha'. Seated in the blessed grace of these Divine personalities, we were also discussing this great text. The 'Katha' was organized in the 'Brahmadesha' and today on the ninth day when we are moving towards the conclusion, what should I say? The entire organisation was done in a very pious and joyful manner. I express my utmost happiness for the same. In a very well organized manner by the grace of God the 'Bhagwadkatha' is moving towards its conclusion

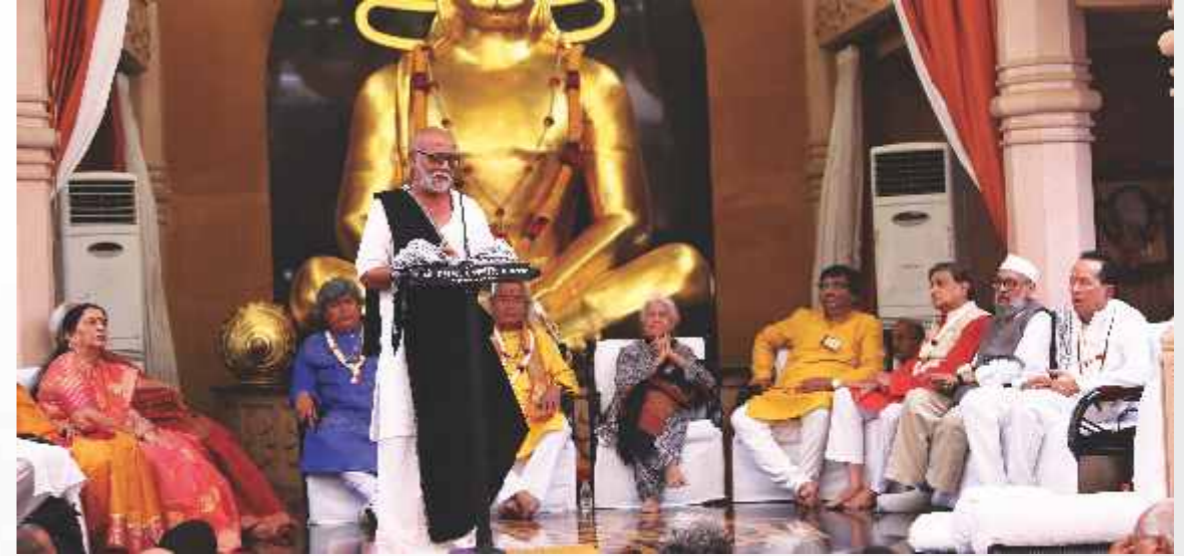
in a happy environment at 'Burma' or the 'Brahmadesha' and by the grace and directions of the Guru we took up the topic of Brahma for our discussion. Even the followers of Buddha came to this land and there is a huge following of the Buddhist religion here. So at such an auspicious place the 'Ramkatha' has taken place and I once again express my happiness from the bottom of my heart. Whatever has been said, please try to pick and choose as per your own nature. From each of the 'Kathas' if you pick up one-one twig and assemble it then a quaint little nest will be made which will be our 'Vaikuntha', our heaven or our eternal abode or real residence! In this way my 'Talgajardi Katha' is moving towards conclusion and I don't want to speak more about it. Just pick up the sutra according to your nature.

All the youngsters have fulfilled their responsibilities with a lot of loving respectful feeling. The local residents cooperated in the organisation with utmost humility and respect which has left an indelible mark in our memory as we leave! For this country, the government and the citizens of this land I pray at feet of my Hanuman to bless them with happiness and prosperity. Especially the youth who took keen interest! No one bothered about any differences of any religion or beliefs and joined in this 'Prema-Yagya'. This is only possible with the Divine grace. Whenever the 'Ramkatha' concludes, a great pious, virtuous bounty is generated and I offer it at the Divine Lotus Feet of Lord Brahma as this flower of 'Manas – Brahma'. Since the Guru is also Brahma, and in that sense we offer it to our respective 'Buddha- Purushas'! Before I conclude my words 'Ramnavami' is round the corner. As much as possible, during the 'Navaratri' you can do the 'ManasPaath' or even the 'Bhusundi Ramayana' is good enough! Please accept my greetings for the 'Ramnavami' in advance!

Brahma is the creator and in the same way, the truth is also our creator. Truth is one such womb or mine from which everything comes out. Vishnu is love and the love nourishes and nurtures. Even if see from a basal view, hatred can never nourish! Whenever the world or the creation is nurtured or nourished or cradled it is only possible with love. Our mutual love is what nourishes us! How much of truth do we all follow in life? Though we all have come from truth but how much of it is in us, only Allah knows! But the reality is that we are nurtured and live in harmony only through mutual love!

कवचिदन्यतोऽपि

Sri Hanuman is a scientist and well versed with the doctrines of science



Morari Babu's thought provoking discourse on the occasion of Hanuman Jayanti (2018)

Baap! First of all I would like to offer by humble 'Pranams' at the feet of this eternal and primordial consciousness whose birthday is celebrated on this day in India as well the entire world. Harish Bhai just mentioned that we have been celebrating 'Hanuman – Jayanti' at 'Talgajarda' for the last forty or forty one years and then along with it came the 'Asmita Parva' which too is being celebrated for the last twenty one years now! In this year's 'Asmita Parva' we all got the benefit of being the listeners (Shrotas). With a lot of joy and gaiety this three day festival concluded last evening. Even the musical celebration got over yesterday. Today, on this auspicious day of 'Hanuman Jayanti' I extend my heartiest greetings and humble 'Pranams' to you all. 'JAI SIYARAM'!

The great personalities seated on the dais who are the noted students, devotees or in other words are the ascetics of their different fields. It is said that if you want to worship Lord Badrinath you will have to

go there or if you want to perform the 'Abhisheka' of Lord Rameshwara, you will have to go there. If we want to perform the circumambulation of 'Girnar' we will have to go there. In other words, we go to the place where the Divine consciousness is concentrated or an enlightened or an awakened place. But in this case it is our good fortune that the deities of the different fields have blessed us all by coming to 'Talgajarda' to accept our humble offering of worship, veneration and the 'Arghya'. What can we offer you? We are here just to offer our 'Pranams' to you! You all have very graciously accepted our veneration and I once again bow down and offer my 'Pranams'! On this day of 'Hanuman Jayanti' I feel like sharing my feelings with you all. I will not say that what do I say? What to say? My Hanuman is not the one carrying a mace instead, He is playing the 'Veena'. And by installing this form of Sri Hanuman as the 'Veena' player, we have made the performance of playing the 'Veena' a bit difficult for

the artists! Still, our respected 'Bahenji' came here and presented her expertise in the playing of the 'Veena' at the Lotus Feet of Sri Hanuman. We are obliged and sincerely acknowledge her gesture. 'Veena' is a 'Vedavaadya'! It is an eternal instrument! We can explore the pages of history to find out when did the 'Sitar' come on the scene and where did it come from? When and from where did 'Violin' come? When did 'Saarangi' come and what was its origin? When did the 'Shehnaai' come and from where? Whatever it may be! But Sahib! 'Veena' is an eternal and a very ancient instrument. In our 'Sanatana' tradition, three 'Veenas' are very famous. The first has the direct association with 'Kailash' and is known as the 'Rudraveena'. It has a direct link with 'Kailash'.

I shall narrate a short story. Once 'Mahadeva' on the day of 'Shivaratri' felt like playing the 'Rudraveena' and picked up the instrument. When He began strumming it, Sri Ganesha came and said that without the percussion it does not have the right impact so he picked up the 'Pakhawaj' and started playing. Lord 'Kaartikeya' said that I am unable to dance but my peacock is ready and anxious to dance and he began the ecstatic dance. Seeing the peacock dance, the rain clouds started to gather over 'Kailash' and it rained incessantly. The entire 'Kailash' appeared like a lake but at that time there was an accident! The crescent moon from Lord Shiva's forehead fell off in this ecstasy. It poured and poured and the moon drowned in the waters. Mata Parvati came in sheer astonishment and said that what have you done Lord? The moon has fallen down and drowned! It has frozen and become a bit dirty. Mata Parvati picked up the moon and placed it back on Lord Shiva's forehead but it had become a bit dirty. It is said that the full moon is spotted but the crescent moon on the Lord's forehead is pure and spotless. Earlier, that too was spotted. Please remember this that after this incident it was cleansed and it became spotless. The portion that was curved had a dark outline but Mata Parvati requested the Lord to clean it. The Lord asked her as to how should he do it? The entire performance stopped and there was silence. Then Mata Parvati says that I shall sing the 'Durga Raag' and hearing it the tears that shall trickle down from your eyes shall cleanse the moon and then you can place it back on your forehead. This is a very old short story and I used to narrate then. Now I

am reminded of this once again and thus the 'Rudraveena' has a direct linkage with 'Kailash'. The second one is in the 'Brahmaloka', in the hands of Mata Saraswati. When she leaves playing the 'Veena', Tulsi says –

Bhagati hetu Bidhi bhavan bihaai|
Sumirata Saarada aavati dhaai||

The third 'Veena' is connected with 'Vaikuntha' and is in the hands of Sri Narada. The 'Veena' is connected with our 'Trailoka' i.e. the 'Shivaloka, Vishnuloka and the 'Brahmaloka'. Two young boys were tutored in playing the 'Veena' in the 'Valmiki Ashram' and these two bright youngsters 'Lava & Kusha' then recited the 'Ramayana' in the court of Sri Ram at 'Ayodhya' with the accompaniment of 'Veena'. And kindly allow me to say that today many voices are just like the sound of the 'Veena'. They don't need any instrument to accompany them. And I can count it for you that their prose, poetry, singing or say mere humming is no less than the playing of the 'Veena'. I can give you their names or a list of the names that I have understood. Let me not get into it because if by mistake any name is omitted then it shall become an offence on my part. But many a voices are akin to that of the 'Veena'. So my 'Hanuman' is seated here with His 'Rudraveena'. He is no more the wielder of the mace, instead He is a musician playing the 'Veena'. I express my joy and happiness on this auspicious occasion of his 'Janma Mahotsava'!

To speak about Hanumanji in a few minutes somehow does not appeal to me. However, please remember that Sri Hanuman is a scientist. He might be having the form of a monkey but is a very beautiful scientist. He is an accomplished scientist and it is a very well-known fact. If 'Talgajarda' is asked that what are the different fields of science that have been mastered by Sri Hanuman? What areas of science are those? Like my Tulsi says 'Sakalgunna nidhaannam', in that sense. What is He not? Harish Bhai just mentioned that Hanumanji Maharaj is supposed to be the incarnation of Lord Shiva or He is the 'Rudraavatar'. And in principle Shankar is 'Sakal kala gunn dhaam'. Thus, Hanumanji is a scientist. In our country the worship of Sri Hanuman is not just limited to its religious importance. There are many reasons behind it. Normally we just hold on to the religious aspect of the worship and it should be so, why not but there are

other reasons too! Keeping Sri Hanuman as the principal deity the worship is done and along with that the twenty-first century demands that His worship or study or practice should also include its scientific purport. And I feel that this scientific aspect of Sri Hanuman is very important for the youth of today! Our ancestors just believed in offering 'Sindoor', oil, 'Udadd seeds' a few strings etc. and dirtying the idol or the environs of the temple! The one who is pure and forever pure is being sullied! The one who is rich is wealthy, the one who has knowledge is wise and similarly the one who has impurities shall be deemed to be 'Mali' or dirty! Even to this day in our villages they say that take the 'Mali' of Sri Hanuman and wear it in a locket to ward off the evil forces. It is a matter of faith and its fine! I would like to pay my respects to 'Jalan Maatri Sahib' from here saying –

Shraddha no ho vishaya toh puraavaani shee jaroor?
Qurraanma toh kyaan Payambar ni sahi nathi|

The field of faith is a different matter altogether. Sri Hanuman is 'Vigyaandhaam'. The Almighty too is 'Vigyaandhaam'. One of the names of the Almighty is 'Vigyaandhaama vibho', these are not my words! The scholars or the Pundits need to present this aspect of Sri Hanuman in front of the society. The 'Hanumant' consciousness is scientific. I shall touch upon the five spheres of science and conclude my talk. I take full responsibility of whatever I speak. You can go and search the scriptures later. If you are able to find it then it will embolden my words. Even if you don't find it, I am not worried about it. My 'Talgajardi' eyes have seen these five sciences in Sri Hanuman. Firstly, Hanuman has the science or the art of breathing. In other words it would mean the science of Yoga. There have been great Yogis in the world and they shall be there in the future as well but the manner in which the 'Patanjali Yoga Sutras' are seen ingrained in Sri Hanumant, it is very rare to be found in any other person. Therefore, He possesses the art of breathing or the science of breathing! I invite the ones who would like to perform austerities along with the practice of Yoga, to seek the refuge of Sri Hanuman which will be very helpful for you. This formless teacher or Guru will prove to be more beneficial in comparison to any other Yoga Guru. Now since the word Yoga has come, I would like to say that it happens to be a topic for a discourse and one can expound on it for an hour or an hour & a half! I too have learnt a little bit in the

company of great scholars and experts! This is an academic topic for discussion with a small group of select audience.

I have said this many a times and am repeating it once again that the sermon of the 'Bhagwadgita' given by 'Bhagwan Yogeshwara Krishna' was heard with full concentration and without any interruption or questions by one and only my Hanuman because He was aware that a 'Buddha Purusha' 'Krishnnam vanddey Jagadgurum' is speaking and each and every word that comes out of his mouth needs to be captured and indoctrinated completely! I shall discuss it at another time that the eighteen chapters of the 'Gita' are Yoga beginning from the 'Vishaadyoga' up to the 'Mokshasannyaas yoga', can be seen in my Hanuman fully absorbed from top to toe! As a student of the 'Manas', as its narrator or the small child of my 'Manas Maiya' I can clearly point out that when these different yoga of the 'Bhagwadgita' are vividly seen in Him. All the eighteen Yogas are seen by my 'Talgajardi' eyes and I can explain it very clearly. Therefore, the art or the science of the breath is with Sri Hanuman. So the one who wants to practice the austerities based on the breath must seek the refuge of Hanuman! Near Baroda there is a place called 'Kayavarohan'. A devotee of 'Nakulesh' 'Kripalanandaji Maharaj' who mostly remained silent or was in 'Maun' and I was blessed to have his 'Darshan' two or three times. During my 'Kathas' at Baroda, on one or two occasions 'Brahmmaleen Swamiji' came on the first day of the 'Katha' to light the sacred lamp but would remain quiet! As I don't know how to ask so normally I would not ask anything. I would just quietly sit and observe him. All of a sudden one day he said that 'Bapu! I am very happy with you'. I said, 'Bhagwann! It's your grace!' Then he wrote down and gave me which read that after all this 'Maun' and all the discourses or talks I have come to this conclusion that there is nothing greater than the 'Ramnaam'. The second point is that you are devoted to Sri Hanuman and have complete faith in Him. I am a yogi and from my experience I can very confidently say that anyone who wants to succeed in Yoga must worship Sri Hanuman. You all try it and see for yourself!

I do not do any yogic exercises. You will never see me taking a walk! Please do not try and emulate me! I just talk! That too, I speak more during

the 'Katha' and much less otherwise. I like being quiet! Somehow, I am not inclined towards Yoga. It is surely a great science and for those who want to obtain a certain amount of expertise or specialisation in it must seek the refuge of Sri Hanuman. The science of belief or trust, I am man of faith or trust. People may abuse or revile trust as much as they like, so what? Whether I have that much of faith in me or not, I can't say. At times when you try and watch me very closely, maybe you might not find me to be very faithful, it is possible. But I can say with utmost conviction that I am a man of belief or trust whether you believe it or not! I have come to this conclusion that Sri Hanuman has the insight of belief or trust. Trust is a science, practice it and see! Even without experimenting, you shall arrive at the result! Total trust! I very well understand that when we talk of belief then the issue of a blind trust, that foolishness or this unnecessary emotion all such allegations are levelled against it! There is no treatise on the science of trust that you can read! In order to understand it, you will have to sit next to the Divine Hanumant! That too in the eerie silence of the night. The trust is mostly silent or 'Maun'. The 'Shraddha' or faith is 'Triguni' and can be vocal. If it is 'Sattvaguni' then it will be less vocal. If it is 'Rajoguni' then you can't imagine the tantrums it shows! And if is 'Tamoguni' then it springs forth from the mouth of 'Lankesha' in the form of 'Shiva Tandava'. This was the 'Tamoguni Shraddha', Sahib! It wasn't 'Satvaguni' and of course it was not the 'Gunateeta'. 'Lankesha' pleads for the 'Gunateeta Shraddha' so that he can quietly sit in a cave and repeat 'Shiva-Shiva'! Shiva is the embodiment of trust! So, Sri Hanuman has this knowledge of trust! Many people ask me that 'Bapu! How do you see the future of India and the World'? My answer to that is that I see it as very good. Now you might demand a proof of my statement, I am an ignorant person, where do I get it from? Unfortunately, even the learned ones have not given any proof. They have tried to gather proof but ultimately just had to say 'Neti-Neti' and stop! Therefore, from where will I get you a proof? My belief is saying that there shall be universal good and my Hanuman shall protect my honour! If you don't believe in anything then my request to you is through these words of my Tulsi in the 'Vinaya Patrika'-

Biswaas ek Raamnaam ko|

Baap! I would like to impress that if you don't have any belief in Ram or Ayodhya or the Sarayu or the

Manas or even on Morari Bapu, no problems but please believe in the 'Raamnaam'! Gandhi Bapu had said that if during the last moment of my life, if I utter the 'Raamnaam' then believe that this man has worshipped truth all his life. If I don't utter the 'Raamnaam' in my last breath then get it written on my grave that this man was an imposter. Now I can understand that you cannot go out and prove trust! There can be a proof for faith, there is a fruit also of faith, yes! When you milk the cow of faith, you shall go up to the ghee! First milk it, then set the curd, then churn it, then heat it and pour the liquid into a lamp and light it, it shall give out light! Even the light is fraught with dangers!

Aag toh apnney hee lagattein hai,
Ghair toh sirf hawa dettein hain|

I think, yesterday also during the conduct of the program our 'Firdaus' had mentioned it. One can reach up to the light or enlightenment (Atmadeep) with faith. But in trust, you don't need any auxiliary equipment! Trust is 'TRUST'! I feel that my Hanuman has the technology of trust. At Benaras people to this day say that when on the banks of the Ganges the 'Ramleela' is staged then during certain topics people have seen Sri Hanuman jump around though my intellect does not agree neither my faith is so strong that I can accept it! So such miracles can happen even today, it is possible! But I personally have got no interest in such things! Because of the trust the 'Talgajardu' has jumped quite a lot! So this knowledge of trust is there in my Hanuman. The Lanka is burnt and Hanuman who is lighting the fire remains unscathed? Many people say that why did Ram give this burnt down Lanka to 'Vibheeshana'? Lanka as such was not burnt but the Lankan nature or tendency was burnt. The Lankan predilection or the tendency was burnt. The gold is not inflammable, on the contrary in fire it gets purified and its lustre increases. So I feel that Sri Hanuman has the knowledge of trust and can teach us the art of trust.

Bhavaani Shankarau vanddey Shraddha vishwaas
roopinau|

The third science that Sri Hanuman has is of aggregation or totality. Today's science says so. I often hear it from students or read in the newspapers or read it in a book or a periodical. Though I don't read much yet at times do read a little bit. So, today's science is

stuck on two things. Some say that the universe is expanding. At times I ask Nagin Bapa that do you agree to this. He says, yes Bapu! The universe is expanding. The 'Gen-Next' or the students of science and technology all will confirm that the universe is expanding. This expansion is a scientific truth. A very few or maybe one or two opine that it is shrinking. Or say it is compounding! This technology of expansion and contraction is present in my Hanuman. Proof-

Jojana bhari tehi badanu pasaara|
Kapi tanu keenha duguna bistaara||
Soraha jojana mukha tehi tthayahu|
Turata Pawansuta battisa bhayahu||
Jasa jasa sursa badanu baddhaava|
Taasu doon Kapi roopa dekhaava||

This is the science of expansion of trust. You open and expand your mouth instead of closing the other person's mouth. Let him speak. You try and increase the length of your line. Sri Hanuman expands and a stage came, Baap!

Sata jojana tehi aanana keenha|
Ati laghu roopa Pawansuta leenaha||

The 'Katha' goes that at that point the expanse of the sea was 'Sat jojana' or eight hundred miles and 'Sursa' expanded her fangs eight hundred miles wide or in other words, she covered the entire expanse of the sea. Now Sri Hanuman realized that the idea of expansion shall not prove to be very handy in here so I should contract. 'Ati laghu roopa Pawansuta leenaha'. He contracted himself to such an extent that he assumed a miniscule form. Some say that the universe expands whereas a few say that it contracts. Withdrawal is going on. My Hanuman is proficient in both of these sciences.

Sookshma roopa dhari Siyahi dekhawa|
Bikata roopa dhari Lanka jaraawa||

Baap! My dear youngsters learn both these traits in life. Where you need to expand for the sake of welfare, expand yourself. I am not pained but do feel sorry! I request the elders to kindly point out to me one field in the world which is bereft of any competition? Every sphere is full of competition. Competition in the literary field, musical field, business field and so on! This world is filled with competition. If someone does this arrangement then against that the other person tries to outdo him. If I do this program then the other person will try and outdo whatever I have done. How many programs are being organized without any

competition and out of faith? And with utmost humility I would like to state that whatever programs we do at 'Talgajarda' are without any competition whatsoever. And please remember, they are not alone being held with a feeling of faith but also total trust! Who does? How is it done? What is done?

A young reporter from NDTV came to see me. He has been roaming here for the past three days. He is a good young journalist. I don't know what all shall he write or say! Whatever he wants to write, he may but after all his eyes won't fail him! His eyes have seen everything. Even without knowing Gujarati, he was sitting in the 'AsmitaParva' and enjoying himself. Just think! Here there is total belief! Many people ask me that Bapu! You sit in so many programs, don't you get bored? I said, no! For me, they are just like the berries of Mata Shabari! I don't get bored. Many elders were speaking from here that they have taken a vacation. Sahib! I have not taken any vacation in life! Many people were talking about their personal fields, it is good! Work hard!

Kaha Kabir kucha uddyama keejjey|

Many people come to me and say that Bapu! Eight days holiday! All my days are pure and sacred. Why do I need a holiday? Each moment is auspicious. So Baap! Only trust! Sri Hanuman possessed the art of expansion and contraction. Our Tulsiji says-

Kabahunka haun yaha rahani rahaungo?

Tulsidasji is praying to Sri Raghunath that Lord! I wish to lead such a life! The Lord asks that how do you want to live? To which he says-

Sri Raghunath kripaalu kripaa te santa svabhaav
gahaungo|

My nature should be like that of a 'Sadhu'. Therefore, Baap! Sri Hanuman is proficient in the art of expansion.

Kanak bhootharaakaar sareera|
Samara bhayankara atibala beera||

Children! Grow and expand but also become tiny at the feet of your parents. My Gurujanas, Didi! I salute that this humility of bowing down is still there in this culture. However great the musician, he or she will be, they will still bow down in humility in front of a senior musician or the Guru. This is a great example to be emulated and put forth by this sphere. The moment we grow a little bit, we tend to forget humility! But Sri Hanuman teaches us that when need be expand and otherwise contract. Therefore, the art or science of breath, trust, expansion and contraction is known by

Sri Hanuman. And Sahib! This is necessary in our day to day life! I keep on repeating this that why do people separate the spiritual practice from their day to day lives? Life itself is a spiritual practice. Each moment of your life should be a 'Saadhana'! It should not be separated from your daily life. Forget the goal but at least the aspirant and the means should be one! Whether you attain the goal or not, is a separate issue. I feel that even outwardly, if you and I do not offer or pour oil over Sri Hanuman, He shall not mind. Instead, offer your faith to Him! If you go and give some oil to the poor people's households then it is as good as offering oil to Sri Hanuman. Lean this simple practice and follow it in life!

I would like to say this with a lot of trust and strong belief that the fifth science Sri Hanuman is that of 'Bhajan'. 'Bhajan' is also an art or a science. This telling on the beads is also a science. Whenever you come to understand it! We have not gone mad! We still have a little bit of understanding or brains in us! I finally could pass the 'Matriculation' after the fourth attempt, so I must be having at least an iota of brains? And I would like to add that I have not done any cheating! Many of my fellow students who were favourably inclined towards me might have stolen it from somewhere! They wanted to give to me in charity. My reply to them was that I have failed thrice already so maybe, once more, what difference does it make? But I have not cheated or stolen from anywhere! 'Bhajan' is a science! You might not do 'Bhajan', no problem but please do not undermine or rile a 'Bhajanandi' person! Acharya Shankar says-

Anggam galittam palittam munddam dashana
viheennam jaattam tunddam|

Vriddho yaati grahittva danddam tadapi na muchyati
aasha pinddam||

Bhaja Govindam Bhaja Govindam.....

Our immediate past President who has just relinquished his post a few days back, our dear and respected Pranavada, He was going to 'Ankleshwara' for the inauguration of a hospital and Ahmed Bhai was very lovingly insistent that I too should attend the function as the foundation stone was laid by me in lieu of a 'Katha', so I had to go! The honourable President did not ask but his security personnel came up to me and enquired that what am I carrying in my 'Ramnaami'? I replied! My dear child, it has 'Bhajan' enclosed inside! This is 'Jalaram's Jholi'! I went for a

'Katha' to the 'Dang' district. There, a hut was made for my stay. I used to stay in it. The 'Adivaasis', and the local people spread this rumour that Morari Babu keeps snakes in his bag! These village folk are very simple and innocent people. So they said that we will have to check it and I said, please go ahead! I would not like to come in the way of the President's protocol but I said that it contains my 'Mala'. To which they said that you will have to leave it behind with us and then only can you accompany the President. Now It was against my nature but I didn't say much but I said that kindly excuse me so that I can go back and I would not mind it at all that I was not allowed to go! That officer asked his senior, he then asked another and so on! My earnest request to the big people of the society is that kindly, be accessible to the ordinary people. Now the President was not aware of all this! Now, we left towards where we had to go and on the way 'Shankarsinh Vaghela Babu asks me that what this is? I said that it is my 'Malaji and I am sorry, I cannot part with it. It is my -

Maara Gurujina naamni ho,

Malla chhey dokkma.....

Therefore, 'Bhajan' is a science. The 'Mala' made from the wood of the 'Tulsi' is indeed special and is very scientific. Only the one who has become a 'Kaashtha jhhivva' can maintain the decorum and honour of the 'Mala'.

Bhala bura sab ka sunn leejey|

Mann laago mero yaar Fakiri mein|

So, Baap! 'Bhajan' is a science and it is the fifth proficiency of my Hanuman. And when I am calling the 'Bhajan' to be a science form then kindly keep in mind these three things. What do you mean by 'Bhajan'? I keep on telling the beads, is this 'Bhajan'? And I cannot proclaim that this alone constitutes 'Bhajan'! Our 'Padmavibhooshana Panditji, Chhannu Maharaj kept on singing all through his life, if that was not 'Bhajan' then what is? You keep on playing the 'Tabla', if this is not 'Bhajan' then what is? Ma! You keep on dancing, if this is not 'Bhajan' then what is?

Mohhey pannghat pe Nandlal chhed gayo re,

Kankariya mohhey maari, gaggariya phor daari|

Mori saari anaari bhigoye gayo ri.....

This in 'Manas - Mughal-e-azam'! Baap! 'Bhajan' is a science. They are all engaged in 'Bhajan'. Practice and performing austerities in your field of specialisation is 'Bhajan'. Why do we try and enclose 'Bhajan' into a tight jacketed frame? There are three

forms of 'Bhajan'. 'Sahaj simran'! Whether you have the 'Mala' in your hand or not or are busy doing your work, this is the science of 'Bhajan'. And please remember this, my dear aspirant brothers and sisters that this 'Sahaj Simran' cannot be attained by doing or practice, it can only be attained out of sheer grace or 'Prasad'. Every effort might be fraught with misery but trust is not! This NDTV fellow was asking me that Babu! So many 'Whatsapp' messages, three-three mobile phone in the hand and everybody is so busy? I told him that my child! Let them tire out once! Let the world get tired once! When the child is hungry and tired, he goes off to sleep! Similarly, when the world will tire out, it too shall fall off to sleep! Let it tire! All the exercises ultimately result into tiredness, Baap! Only the 'Prasad' shall lead us to 'Sahaj Simran'. 'Nanakdeva' says-

Sumirana karley merrey manna|

Teri beeti jaayee umariya Hari naam bina|

Baap! 'Sahaj Sumirana' is a science. It is a branch of the science of 'Bhajan'. Second is, 'Sahaj Smriti'! This cannot come by effort. The 'Gita' says that it comes only by the grace or the 'Prasad' of Govinda. The third is, 'Sahaj Swaroopanusandhaana'. When, man goes within and goes on deeper and deeper! One after another sheaths of cabbage keep on getting removed. I am using it in a good sense here. This is the science of 'Bhajan'. I know, it is a bit difficult! First two are essential! The knowledge of 'Sahaj Smriti' and the 'Sahaj Swaroopanusandhaana' is yoga. So, all these three types of 'Bhajan' are present there in my 'Hanuman'. 'Sahaj Sumirana', a very famous quote of Sri Hanuman from the 'Manas' is;

Kaha Hanumant bipati Prabhu soyi|

Jab tava sumirana bhajan na hoyi||

The natural or 'Sahaj smarana, sahaj smriti and sahaj swaropaaanusandhaan' in my opinion is 'Bhajan'. And Sri Hanuman is the master of this science of 'Bhajan'. Baap! Today on this auspicious occasion of Sri Hanumant Janmotsava I wanted to express my heartfelt joy and after all how much can you express in words? There is a limitation of the words after all! The joy can be expressed through an ecstatic dance. Baap! It is a very good time and a very favourable period. If, we can imbibe even a little bit out of these five sciences of Sri Hanuman in our lives, I am sure that we shall be able to experience a special type of happiness and joy in our lives. 'Anand karjo Baap!'

Bakhuda ab toh mujhey koi tamanna hee nahi|
Phir bhi kya baat hai ki dil kahin lagta hee nahi|

There is no fancy, no goal, no destination nor any objective! I bow down to Tulsiji and say that even the 'Swantaha sukha' is also not the goal. We want this pain! Just see this pain of the poet! 'Nishkaam', no desire whatsoever! Worry, languor, trouble, depression afflict those who want something. I will do this, I shall do that, and I can do this and so on! No desire or want but it is something which cannot be explained! How can I describe it? If a person becomes 'Nishkaam' then he can attain 'Param Vishraam'! But just see this dilemma of this Sufi Fakir! It is the composition of 'Osman Mir' and please listen the 'Sher' carefully, Sahib!

Sirf chehrrey ki udaasi se nikal aayee aansu,

Dil ka aalam toh aapney abhi dekha hee nahin|

Who karam karttey hein ya hum pe sitam karttey
hein,

Iss nazar se hummnein unnhey dekha hee nahi|

'Yathayoggyam tatha kuru'. Arrey Yaar!

Forget about friends, we have not even looked at our enemies in this way. You all have heard me so patiently and with so much love and affection. If we don't dance during the celebration of Sri Hanumant Janmotsava then when will we get an opportunity to dance, Yaar? I feel like dancing, crying and in the process to spill over! But for all the seasons to be the rainy season, this was a boon given only to the 'Gopis of Vrindaavana'. Not for people like us!

Nisha din barasat nain humarrey|

Sada rahat baarisa ritu hum para, jab se Syaam

sidharrey|

Sahib! Just felt like singing a bit and dancing a bit. We were sitting idle without doing anything so just tried to do something meaningful, that's all! The rehearsal must go on!

Aena daasna daas thayi rahiye,

Shanti pamaddey aenney sant kahiye|

(The discourse delivered during the Hanuman Jayanti Mahotsava-2018 at 'Talgajarda, Gujarat, Date:31-03-2018)

Asmita-Parva: 21, Pictorial glimpses



During the inauguration of the 'Asmita-Parva', Morari Bapu and other dignitaries



Book-Release: Sarvashri Gopal Bhai Patel, Vinod Joshi, Morari Bapu, Harshad Trivedi, Raghuveer Chaudhary.



Poetic Excellence: Sarvashri Mukul Choksy, Khalil Dhantejvi, Mannilal Patel, Kamal Vora, Rajesh Pandya



Symposium: Sarvashri Ram Mori, Nitin Vadgama, Neelam Doshi, Rekhaba Sarvaiya, Bhagirath Bramhabhatt, Arvind Gajjar, Harish Mahuvakar, Mannilal Patel, Premji Patel, Natwar Aahalpara



Symposium: Sarvashri Devaki Dave, Utkarsh Majumdar, Raj Bramhabhatt, Bharat Yagyik



Symposium: Sujata Shah, Mittal Patel, Lakshminarayan Tripathi, Gaurang Jaani
Book-Release: Sarvashri Vasant Babu Hariyani, Morari Bapu, Dharmesh Gondalia

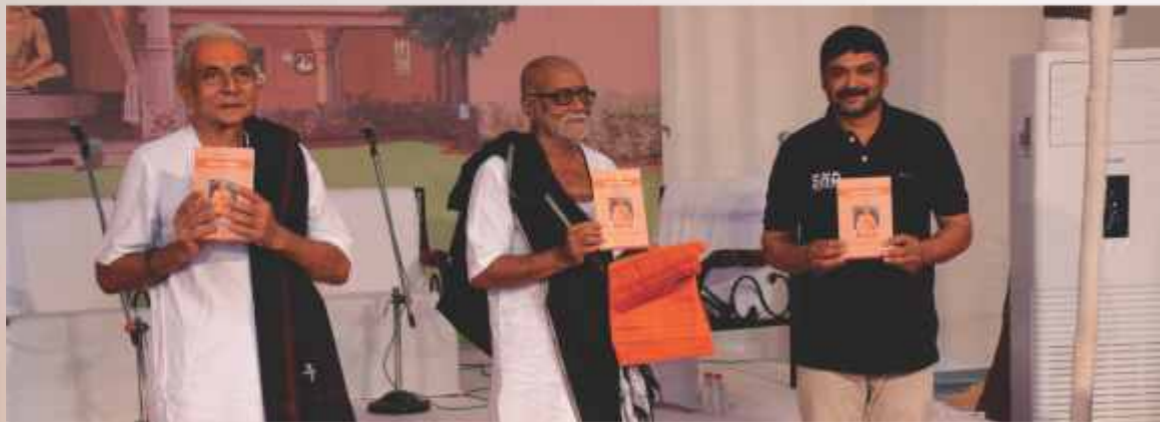
• • Award Presentation Ceremony • •



Symposium: Sujata Shah, Mittal Patel, Lakshminarayan Tripathi, Gaurang Jaani



Book-Release: Sarvashri Gopal Bhai Patel, Vinod Joshi, Morari Babu, Harshad Trivedi, Raghuveer Chaudhary.



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Book-Release: Sarvashri Vasant Babu Hariyani, Morari Babu, Dharmesh Gondalia



Shri Himmat Shah
Sculpture (Kailash Lalit Kala Award)



Shri Nayanesh Jaani
(Avinash Vyas Award)



Sushri Leelababen (Lily) Patel
Gujarati Folk Drama-Bhawai (Natraj Award)



Shri Deepak Gheewala
Gujarati Rangbhumi Drama (Natraj Award)



Shri Arvind Trivedi
Indian Television Serial (Natraj Award)



Shrimati Kamini Kaushal
Indian Film (Natraj Award)



Pandit Ramkumar Mishra
Classical Percussion Music- Tabla (Hanumant Award)



Shrimati N. Rajam
Classical Instrumental- Violin (Hanumant Award)



Classical vocal presentation: Pandit Chhannul Mishra



Sushri Kumudini Laakhia
Classical Dance- Kathak (Hanumant Award)



Pandit Chhannul Mishra
Classical Vocal (Hanumant Award)



Classical Instrumental presentation: Srimati N. Rajam



The replacement of Sri Hanumanji 'Gada' with the 'Rudraveena' and 'Veena' Recital



Classical dance presentation: Shri Vishal Krishna



II JAI SIYARAM II