

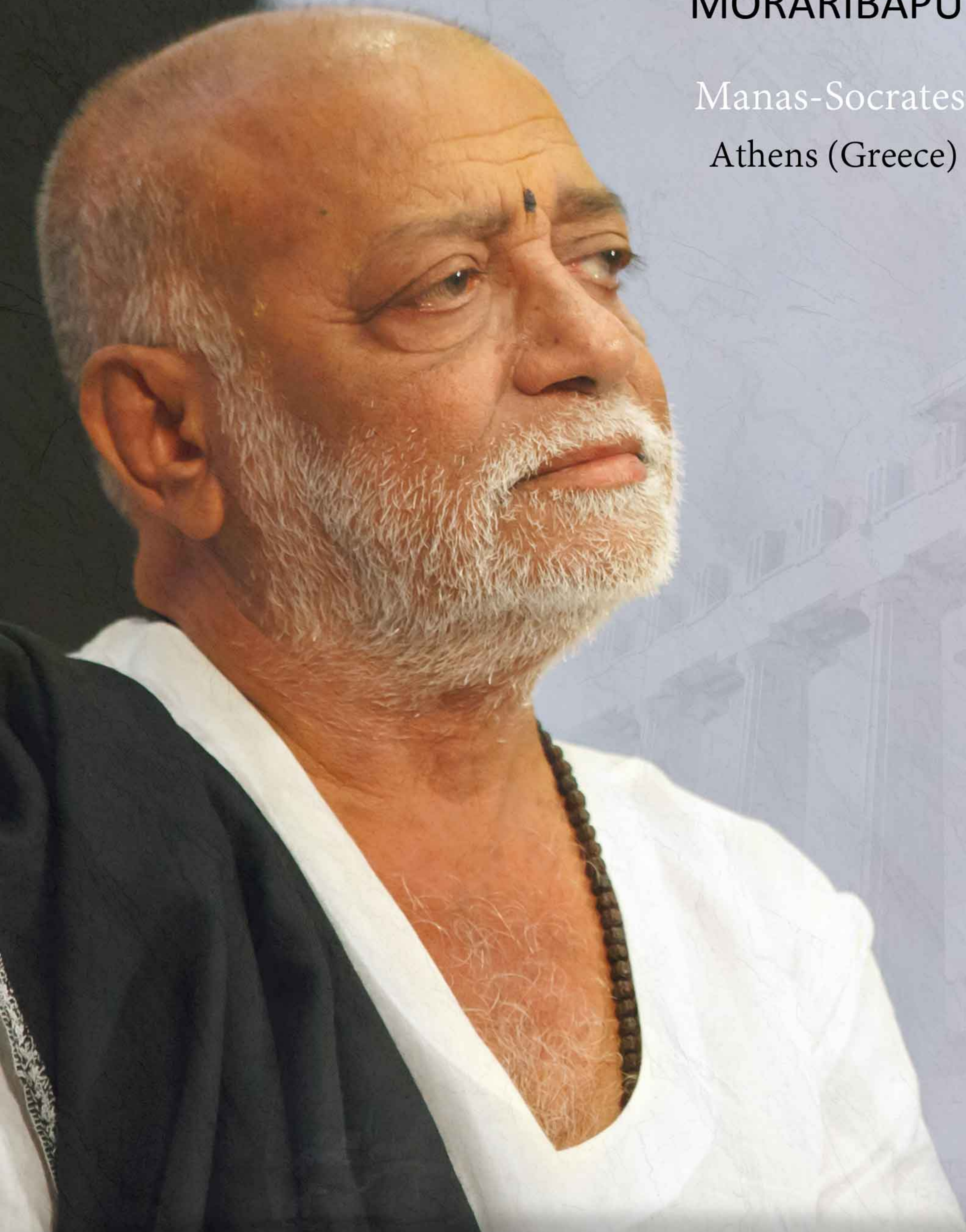
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# II RAMKATHA II

MORARIBAPU

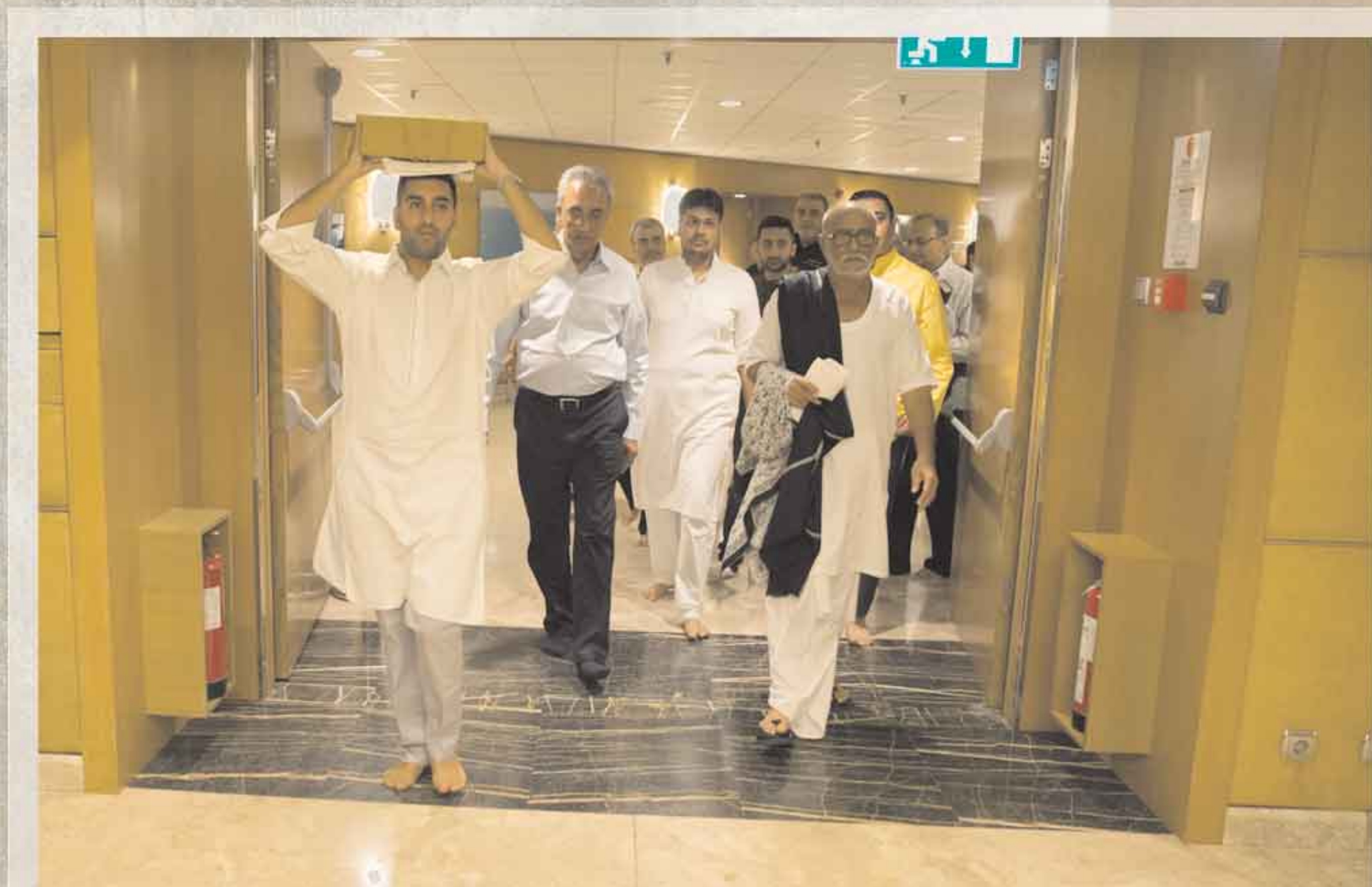
Manas-Socrates

Athens (Greece)



सुकृत पुंज मंजुल अलि माला । ग्यान बिराग बिचार मराला ॥  
अरथ धरम कामादिक चारी । कहब ग्यान बिग्यान बिचारी ॥







II RAM KATHA II

Manas-Socrates

MORARIBAPU

Athens (Greece)

Dt. 23-07-2016 to Dt. 31-07-2016

Katha : 778

Publication :

March, 2018

Publisher

Shree Chitrakutdham Trust,

Talgajarda (Gujarat)

www.moraribapu.org

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PREM PIYALA

From 23/07/2016 to 31/07/2016, at Athens (Greece), the land of Socrates, which is ripened with evolved thought, MorariBapu recited the 'Ramkatha'. While discussing the 'Manas-Socrates', Bapu compared the great and evolved thoughts of Socrates with the various topics, characters and the ideology of Goswamijiexpressed in the 'Manas'.

Sukritapunjamanjulali mala|

Gyaanbiraagbichaarmarala||

Focusing his attention on the later part of this 'Chaupayi'from the 'Balkanda', Bapu said that Tulsiji has pointed out three swans here (Hansa). The first is knowledge, which has been expounded by Socrates. The second is dispassion towards the worldly objects (Biraag) which also has been dealt with by Socrates. And the third is the evolved thought which has been the corner stone of the great work done by Socrates. Bapu explained the intricate meaning of all the three swans separately. He said that knowledge is a 'Hansa', dispassion (Vairagya) is a 'Raj-Hansa' and the evolved thought is the 'Param-Hansa'.

According to the tenets and the attributes given by Lord Mahavira, Bapu went on to declare that Socrates is the 'Mahavira' of Greece and left it on the listeners to think of 'Mahavira' as 'Hanuman' or as the 'Tirthankara'.Bapu's inner feeling says that Socrates is undoubtedly 'Mahavira'. There is glow of delight or inner happiness on his face. He has the cool serenity of the moon. The luster of a bright jewel stone.The effulgence of the Sun. The self respect akin to an elephant. The valor of a lion. The total independence like the sky, the detachment of the air, the simplicity and obedience of the bull, the eyes like the deer and so on.

What is the 'Mantra' of Socrates? In reply to this question raised by a listener, Bapu replied that one cannot know or understand the 'Mantra' of the Enlightened Souls. But he feels that Socrates 'Mantra' must have been the 'Evolved Thought'. 'Mantra' means an evolved thought. Socrates is an embodiment of such thoughts or Mantras. Bapu expressed his views on many such thoughts of Socrates. Bapu said that even though the root of these thoughts may be of Athens but their expression is 'Talgajarda's'.Bapu discussed in depth the similarities between the ancient Indian thought and that of Socrates. Bapu went on to add that like we all drink Mother's milk, in the same way we find the similarities of these thoughts in the Vedas, the 'Valmiki Ramayana' or even in the teachings of Lord Mahavira. Knowledge, dispassion and evolved thought find an important place in the 'Manas' as well.

Expounding on the greatness of Socrates Bapu in his unique style said that if we all can understand 'Sukraat' properly then we can exclaim and feel inwardly 'Sukhkiraat' (Peaceful night). Socrates can help us experience this peaceful and tranquil night in our lives. Thus offering his gratitude and reverence towards Socrates, Bapu took us all along this journey of evolved thought.

- Nitin Vadgama

Manas-Socrates : 1



Knowledge is a 'Hansa', detachment or loathing is the 'Raj-hansa' and the evolved thought is the 'Paramahansa'

Sukritapunjamanjulalimala|Gyaanbiraagbichaarmarala||

Arathadharamakaamadikchaari|Kahabgyaanbigyaanbichaari||

Baap ! Only and only by the unconditional grace of the Almighty, we have all assembled at the place of a very wise and evolved soul who till the end kept on saying that he does not know anything and maybe that is the reason why a 'Devi' had said the one who does not know anything, knows everything.The expression of a very thoughtful existence assumed a human form at this very place. He is known to all of us as 'Socrates'. We have come to a land which is impregnated with a very lofty thinking. I say it from my heart that I truly feel very happy and honoured to be here. My 'Vyaaspeetha' welcomes you all at this land of Socrates, Athens. One of my very dear Lord Dollar Bhai Popat and his entire family has been instrumental in organizing this 'Katha'. His elder son had also organized a 'Katha' some time back. And when he was thirteen years old, he had helped in one of the 'Katha's' at London which was organized on a very large scale. Since then I had this feeling that this boy has something in him. He has that special streak of Dollar in him. That boy Paavan has organized this 'Katha' so beautifully. I express my utmost happiness for this. The third son has now also joined in this effort. Quite a few of his Western friends too have joined him in it. I express my happiness for all of them and wish them well. Paavan had once expressed his desire in front of me. I have so many things stored in my mind like everyone else has. Paavan had asked me, 'Bapu. Can't we have a 'Katha' at Athens, the land of Socrates'? I had said that you have read my mind and he picked up the gauntlet at that very moment. He on his own, with the blessings of his parents, support of his brothers and active participation of his friends has made all the arrangements. The seed was sown long ago which was watered by the feelings and yeoman efforts of Paavan. Today that seed has sprouted and has given us all an opportunity to be here.

These are all my thoughts. It may bear fruit or no, God (Allah) alone knows. I have to do a 'Katha' at Lebanon and recite it for Khalil Gibran. What a great personality. So if a 'Katha' happens then please don't think



that I have done so. Bapu has his own limitations. If it happens, so far so good and if Dollar Bhai comes forward then so much the better. And my dear ones. I also would like to do a 'Katha' at 'Jalaluddin Rumi's place. You may ask that what connection does 'Manas' have with this? That which fits or includes everything is 'Manas'. I will not try to twist or break to prove my point. I am not a plumber. My job is to get you the water straight from the Ganges. I have so many devotees of the 'Vyaaspeetha' who are eager to organize the 'Katha', where ever I want to. Whosoever is destined to get it, I shall just hand it over to him. But there is no promise please. If it happens, it happens. If not then it doesn't, simple. Because;

Kot re kaayanabeli.Khallbhallya,  
Kaaleychaapi re surango,  
Khangathaya re kothakaangra,  
Dookyaudhamaatiango. Kot re.....

If it happens fine, if not later when ever.So such a great scholar and a thinker of Athens. In my childhood I had seen his statue and a picture. Since them my mind was pulled towards him as to 'Who is he?' Like when I see Mother Mary's statue, my mind automatically goes towards it. When I see Jesus, His innocence touches me. For Mohammed, his words ring in my ears. So it was there in my mind for a very long time. Today someone becomes an instrument in its fulfilment and that too, a youth. It gives me added joy.

After the 'Gurupurnima' this question was asked, 'Bapu. You keep on saying that you want to do this 'Katha' or that one. Will you be able to fulfil all these desires? These questions keep on propping up in our minds. You keep on having such fancies (Manoratha) and don't you get tired in doing all this? Who shall change?' It was a very beautiful question to ask Suman Bhai. I replied, 'In my saying so, I have not even for a moment thought about the result of this universal ceremony (Anushthaan) that is going on.' Why will I feel tired? I am not out to change or reform anybody. But thirty or thirty five percent change is visible without my wanting it. Even if there was no change it hardly matters to me. If it does not happen should I be unhappy or get depressed? No, not at all (Nako). Because, that is not my aim. I am going on doing my duty religiously and that's what energizes me and keeps me going. Does the river ever say to fill a pot

and take it home? You do it or don't is your wish. I flow like the river. Many people ask me that don't I feel tired? Why should I? If I am out with an objective to fulfil then I will feel tired. There is nothing like that. I am gladly doing what I enjoy doing the most. That is why I am joyous and of course the result is being noticed. Even if it doesn't happen, no worries. My work is being done effortlessly without any specific objective to change or improve.

On the first day itself, let me remember to take his name. I had asked Nagin Bapa to provide me with some information about Socrates. Bapa worked on it and gave me a few pages to go through. Respected Suman Bhai also helped me with some information. Khakkar Sahib said that in his view, Socrates is a 'Rukhadd'. Similarly Gandhi is also a 'Rukhadd'. Without being a 'Rukhadd' one cannot become a sage (rishi). To me, he looks to be a sage. I salute him. Thus I kept on getting information in bits and pieces. Whatever comes to my memory, I shall share it with you. I had on my own also searched and read about him. I have not read much but yes, I have thought quite a bit. I shall talk to you about it as we go along. The thoughts will be of Athens but the presentation will be of 'Talgajarda'. And more so as it confirms to the tenets of the 'Manas'. I think that Socrates is an embodiment of evolved thinking. By my Guru's grace, I will try to present before you the similarities with the principles of the 'Manas', the characters and even the viewpoint of Goswamiji. Socrates has his unique style of presentation. Socrates used to say, 'I don't teach but I prepare the people to think and empower them to think in the right direction.

Karahubichaarsujanamann mahi|

Tulsiji prods us to think. Lord Krishna says, 'Yathechhasitatha kuru', do as you please. 'I have said what I had to. Now think and take your own decision what to do'.

A student came to Socrates. He said that he would like to be his disciple. On hearing this that 'Rukhadd Sage' caught hold of his hand and asked him to come along. He took him to a lake and asked him to see. 'What do you see?' Now this student had come with a great expectation to become his disciple and seek his refuge. His acceptance was dependent on the reply. Socrates tried out this experiment a number of times. He took the stranger to see into the lake and not

to a scriptural text. I liked this experiment. If someone asks a question then it is best to take him to the banks of a river or a lake or under a tree. Or towards the East, just before the Sunrise. They are all open scriptures. They have not been created by man. Who has created them, God (Allah) knows. That is why I like the methodology applied by the great soul. Nearly most of the people gave this reply that they see their own reflection in the water. It is quite natural. On hearing this, Socrates would ask the person to leave. 'I am sorry. I can't help you. So please leave. Please don't feel bad but I am unable to help you.' But one day one student came and on reaching the lake said that he was able to see the fishes swimming in the water. On hearing this Socrates asked him to stay back. Because, most of us can only see the reflection, how many of us can see life around? The consciousness is dancing all around. One who is willing or able to see life is welcome to go to the sage.

I am overjoyed to be able to speak on this topic. What will happen to you, God (Allah) alone knows. But I am certainly going to enjoy it and I can see good omens of it. It is truly a wonderful experience here. I invite you to kindly listen with happiness. We shall talk and discuss. Your thoughts should also come out. So many of our actions are being done mechanically, without any thinking. The tiredness is because of that. We are very busy in life but most of the times it is without any thought. If you carry a weight of five kgs and walk for two kilometres you will be tired but if you if you are carrying your little one weighing five kgs and walk for ten kilometres, still you won't be tired. Why, because we are connected with the child.

The meaning of 'Satsanga' is that where the wrong is attached should fall of and in its place we should get attached to truth. If a fan is not working then there could be so many reasons for it. This is the way of Socrates. He will not say directly, instead he will make you say it. Shobhit Bhai said that if the fan is not working it might have some defect. Or if there is no power then also it won't work. Or it has not been properly plugged in. Or the switch is defective. Or the wire has been cut by a mouse. I would like to add that maybe we have pressed the wrong switch. Sahib. Within all of us the fan of joy is rotating by God's grace. But we have pressed the wrong switch and hence are unable to experience it. It is so very simple that if we switch on the correct switch, that's it. Therefore, so much is happening all over the world without a proper

thought going into it. That is why the people are so stressed and tired. I invite you all to come and sit together and think. This is the land of a very lofty thinking. Here, still a movement is going on. A couple of days ago we were discussing that Lord Krishna recited the 'Gita' five thousand years ago. So, what will be the span of its efficacy? I said that the question itself is baseless because we are seeing its rays spreading all around now. Similarly, the thoughts of Socrates are quite relevant even today. Therefore, let's try to receive them with a happy and a tranquil state of mind. I have stopped saying that concentrate and listen. Because concentration causes more disturbance. What people do is that they come for the 'Katha', eat well, enjoy themselves and then say that what would be Paavan's expenditure in organizing the 'Katha'? Forget about all that, you have come to enjoy so enjoy yourself. Such useless thoughts is meaningless. This is because we have pressed the wrong button. Those who have pressed the right switch and remain happy people think that they have lost it. People consider them to be mad.

Mausam kimanmaanihai.

Ankhon-ankhonpaanihai.

What is 'Satsanga'? 'Ankhon-ankhonpaanihai'.

Sabkodekhkarmuskuraattheyhain,

Phoolkittneynadaanhai.

As per my understanding and whatever little I have been able to experience I can say that those who have chosen to tread the path of compassion were poisoned. Anybody walking on the path of love has had to drink poison. Similarly, one following the path of truth also had to consume poison. Meera chose the path of love and was given poison. Lord Mahadeva is the embodiment of compassion, drank the dreadful poison to save the creation. On all the three paths, their travellers were poisoned.

My dear brothers and sisters, it is an opportunity and not just an excursion. For these nine days enjoy yourselves, be happy but do not harbour any unnecessary thoughts. One more thing I would like to add here that kindly remember the purpose for which you have come here. Go around and see all that has to be seen. The purpose should be clearly understood by me as well as you. I very well understand that you all must be knowing much more about Socrates because you can read English. You have a



decent knowledge about Socrates. But I said in the very beginning that here the presentation will be mine. The 'Sutra' will come in my style. I am aware that you like my style otherwise why the hell you would come Yaar? Baap. We have not come just like that, Paavan and his family have made it possible. Dollar Bhai was telling me that I address my listeners as flowers but he happens to be one even by name. And what a coincidence, that I am very fond of the Dollar flower. And the other one is a Rose. When my grandfather would come out after his bath then he would carry a German silver utensil with water for his worship. When he used to go out he would pluck one or two Dollar flowers and put it in the water. I replied that you are also my 'Paavan' flower. So Baap. We have all come to be happy and joyous. Don't waste your energy in unnecessary things. What is the sole purpose of the visit just keep that in mind and believe me, you will be overjoyed. Killing two birds with one stone, this is the behavioural principle. But let us stick to one thing at a

time. The 'Satsanga' is invaluable and one cannot gauge its greatness. We are here to sit beside Socrates for nine days. Please don't miss out on it. That is why this 'Ramkatha'.

I was thinking about what subject to choose for our discussion? Which line from the 'Manas' should I take up to present Socrates in front of you? I have taken these two lines from the 'Balkanda'. Those of you who study the 'Manas' must have understood that in the very beginning of 'Balkanda', Goswamiji has tried to compare the 'Ramcharitmanas' with the 'Manasarovar' lake. He has tried to create an allegorical reference here. Like we have the 'Mansarovar' in the Himalayas, similarly, this is also a 'Manas Sarovar'. It is in a poetic form. I have taken this line from there;

Sukritpunjamanjulali mala|  
Gyaanbiraagbichaarmarala||

There are beautiful flowers in the lake. The bees keep on hovering over them. Tulsiji while creating this allegory says that who are the bees that hover

around? 'Manjul' means beautiful. 'Mala' here means in large numbers. For my remaining life I have decided what is a virtue or a sin for me. I am sharing it with you that joy or happiness is virtue and unhappiness is sin. If you are able to be happy then it means that you are virtuous. If you are unhappy then what you are I can't use that word. 'Sukrit' means loads of happiness. The happiness in giving something to someone is beyond compare. Happiness is in rightfully demanding your due share. The joy in holding somebody's hand and helping him travel. Joy in trying to share an auspicious thought with someone and awakening him. All these are virtuous deeds. A collection of all such deeds put together is the swarm of the bees. Because it is poetry, the poet says it in his style. I would like to enjoin it with the 'Srimadbhaagwat'. Like, we have the 'Bhramargeet' in the 'Bhaagwat'. Tulsidasji has penned a few 'Padas' in the 'Geetawali' based on the humming of the bees. He has used the word 'Ali' for the bee there. He takes us towards the 'Bhramargeet' in his own way. Because this line has come in here let me try to translate it for you but my attention is focussed on the second half, i.e.

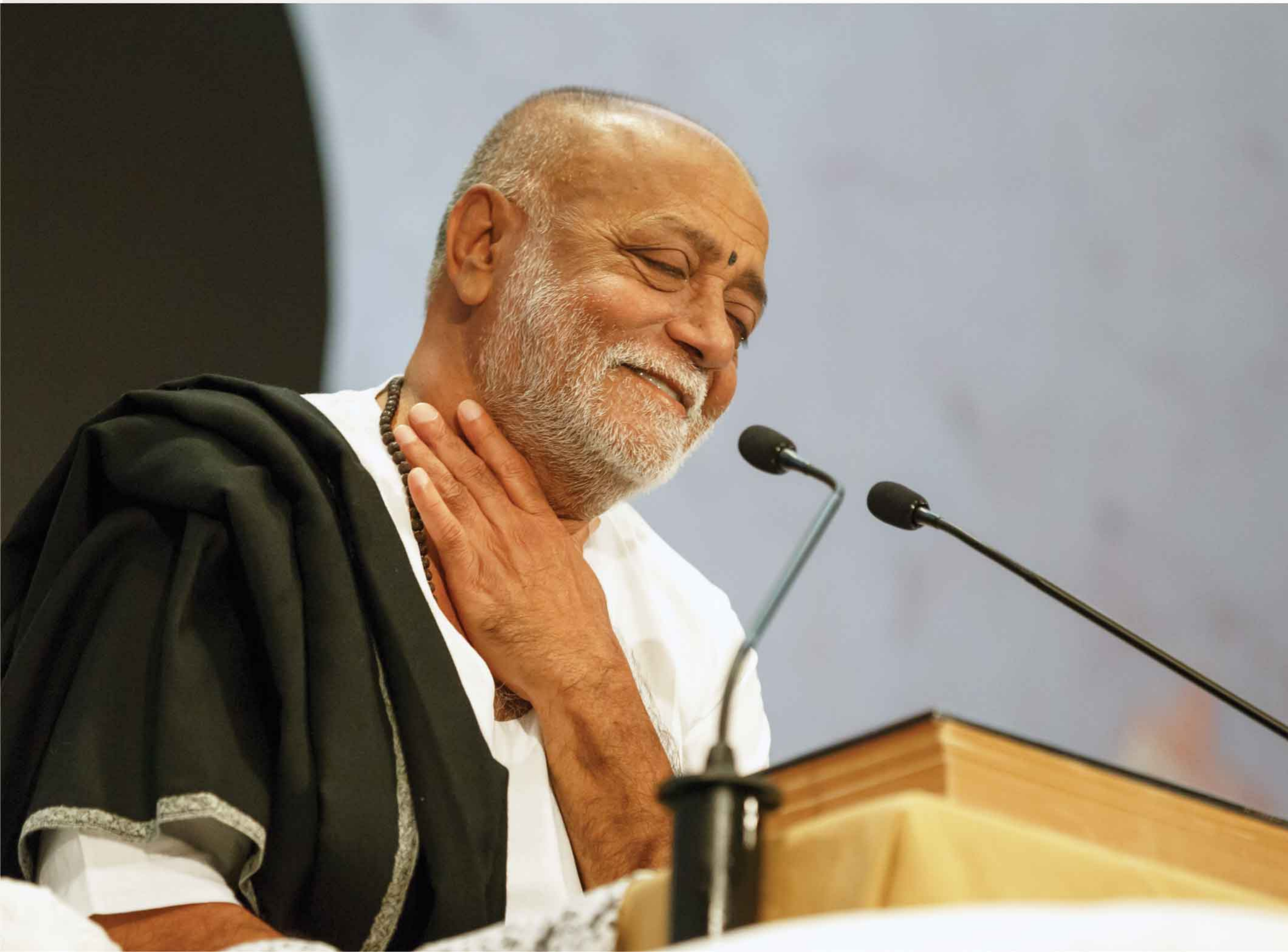
Gyaanbiraagbichaarmarala||

He says that there are 'Hansa' (Swans) in the 'Mansarovar' lake. Tulsiji has enumerated three different 'Hansa'. The first is knowledge, the second is 'Biraag' (Detachment) and the fourth is the evolved thought or 'BichaarMarala'. All the three find a place in the discourses of Socrates. All the three i.e. knowledge, detachment and thought have been described as three different swans by Goswamiji. Now the question arises whether this 'Hansa' is a poetic imagination or a real swan? Because at times I find Tulsiji to be a great rationalist. He says, 'Suniyasudha' meaning that we have heard about 'Amrit' (Nectar) but not seen it. The poison is seen and has even been consumed. We have seen many cranes. But have only imagined the 'Hansa' but not seen it as yet. By the grace of the 'Manas' I have travelled wide and far but have not come across a 'Hansa' so far. Especially when we went to the 'Mansarovar' since I had heard about it, I thought that I will surely be able to see one here. But even there I could not find one. But surely 'Hansa' is a very beautiful poetic imagination. There is an indication of the 'Sattva-Tattva' (Pure essence) here. Then what is it? Whatever it may be, but here we have 'Gyaanbiraagbichaarmarala'. And my dear brothers

and sisters, I would like to discuss this in this very sequence as it has been said by Tulsiji, knowledge, detachment and thought. 'Marala' means 'Hansa'. Why only three? 'Hansa' is very special yet a very commonly used word like, 'Bharat Hansa', 'Santa Hansa' and so on. They have all been used in the 'Manas'. One is 'Hansa', the second is the 'Raj-hansa' and the third is 'Paramahansa'. In poetry, literature, folk songs you must have seen the 'Hansa' pecking on pearls. So the 'Rajhansa' is the creation of the creator (poet). The third one 'Paramhansa' belongs to the spiritual realm.

Allow me to say that 'Hansa' is knowledge. It is said that a wise man by the power of discrimination can separate the milk from the water. If the milk and water is mixed together and if the 'Hansa' puts its beak into it, the water is separated from the milk. How do people explain and elaborate on this point, do you know? Consume the milk and leave the water. This is not what is called discrimination. Water and milk, both are essential. But you must test and analyze it. The so called religious leaders have only held on to one view. If at all one needs to give one of the two then maybe the milk can be given up because water is very essential for life. One can survive without milk but not without water. If you are thirsty, you will need water, milk won't do in its place. After all in today's times how many people are able to afford milk? But true knowledge can help us to discriminate between water and milk.

Therefore, 'Hansa' is knowledge. We shall discuss it at length over the coming days. Today is just the beginning. You are just admitted to the school as of now. This is the school of Athens. It will not be out of place to say that a lot has been done in this place. And it has been done in its own way. Many people could not even touch or get nearer to Socrates. And the so called religions of the time could not even touch it. They only kept on blaming him that he is corrupting the youth. Even Kabir is also similar, 'Kabirabigadgaya'. If you pour butter milk into the milk, it does not spoil it; instead it turns it into curd. And if you are capable to churn it, you shall get butter out of it. After that, if you heat it, you get ghee. If the doctor allows, then just apply it on two rotis and enjoy it. Only if the doctor permits. I have to take care of all of you. This man has done a great thing in life. How big an allegation? In my view, the detachment is the 'Rajhansa'. If a person has nothing at home to eat and if he says that he is fasting then it is meaningless. But if a person has a kingdom





and leaving that behind then this detachment according to me is 'Rajhansa'. 'Bhartuhari, Tathagata Buddha, Lord Mahavira, Lord Rama are all 'Rajhansa'. Now my statement will compel you to think. It can trouble you a bit. The thought is the 'Paramhansa'. We generally say that he is a 'Paramhansa' and thoughts don't come to him. Sahib. They are attached to the supreme thought so there is no place for any other thought to enter. I would go to the extent to say that the evolved thought is akin to God. So many great texts have been written on thought. 'Panduranga Dada has written a book titled 'VyaasVichaar', 'Upanishad Vichaar'. There is great text of Vedanta called 'Vichaar Sagar'. So, I would like to understand the state of the 'Paramhansa' in this way or in other words a thoughtless state of being (Nirvichaar). In the 'Manas' thought has been given a very high place and has been very well ingrained in its philosophy. 'Manas' elaborates the thought and it can be seen at very many places therein. I shall try and present it before you the places where the thought is in prominence. Sri Hanuman is a 'Gyaani'. The 'Sunderkanda' says, 'Gyaaninaamagragannyam'. He is the embodiment of total detachment and he is also a 'Paramhansa', proof; Purakhwaareydekhi bahu kapimannkeenhabichaar| Atilaghuroopadharahun nisi nagarkaraunpaisaar|| The 'Paramhansa' comprises of thought, detachment and knowledge and that is why Tulsiji states; Arathadharamakaamadikchaari| Kahabgyaanbigyaanbichaari|| Dharma, Artha, Kama and Moksha. From the stand point of knowledge, detachment and thought how does Goswamiji go to define the Dharma, Artha, Kama and Moksha I shall try and elaborate. We have made these two lines the corner stone of our discussion and I shall term this 'Katha' as 'Manas-Socrates'. I had to offer my respects to Socrates. I had to salute his life style. The cave in which he was poisoned; we shall try and go into it with the help of our thoughts. Who is not drinking poison out here, tell me? All are drinking it in some form or the other. Goswamiji, in the beginning of the 'Kishkindhakanda' has hinted it in the very second 'Sortha';

Jaratsakala sur brindabishamagaralajehipaankiya|  
Tehinabhajasimannmanda ko kripaalu Sankar sarisa||

So Baap. When the ocean was churned, poison came out of it. The poison started to spread and

the creation began to burn. It was so fearsome that just a touch of it was sufficient to kill. Lord Shiva came forward and drank it to save the creation from annihilation. 'Bishamagarajehipaankiya'. The 'Vyaaspeetha' has discussed this with you all many a times. The terminology used by Tulsijihere is very beautiful. We all drink the poison in some form or the other, he is pointing towards that. He says that the difficulties that we all face in life are like drinking poison. These situations shake us up and tend to lose our balance. Repeated problems or obstacles in life render us weak and we start thinking negatively. And the difficulties come again and again unannounced. That is what poison is in today's times and to drink it with the spirit of Lord Shiva. We all tend to do it now and then.

Now in the remaining time let me try and follow the ever flowing vibrant tradition of ours. The 'Ramcharitmanas' has been divided into seven 'Sopaans'. 'Baal, Ayodhya, Arannya, Kishkindha, Sundar, Lanka and Uttar'. The first one in Sri Valmiki's tone is called the 'Balkanda'. The 'Mangalacharana' or the beginning is in Sanskrit. Goswamiji Maharaj writes seven shlokas.

Varnaanaamarthasanghaanam  
rasaanamchandasaamapi|  
Mangalaanam cha kartarau  
vandeyVaaniVinayakau||

After writing seven 'Shlokas in Sanskrit, he decides to write the following five 'Sorthaas' in the local dialect upholding the worship of the 'Panchadevas'. First Lord Ganesha, followed by the Sun God, then Lord Vishnu and finally Lord Shiva and Ma Parvati. This was taught to us by AdiguruShankara. Tulsiji has picked up this truth and established it at the very beginning of his text. We should all worship these five deities. If we can do it as enjoined in the scriptures well and good but if in today's world the elaborate worship is not possible then in my opinion if we understand and follow its philosophy in life that too is the worship as indicated here. I have discussed it with all of you many times that the worship of Lord Ganesha is to live very cautiously and practice discrimination with a right understanding. To live in the Divine light is the worship of the Sun God. Worship of Lord Vishnu is to live a thoughtful life. Don't be narrow minded. Worship of Lord Shiva is to think about the welfare of

others. And the worship of Ma Durga is to have unshakable faith. This too is the worship of the 'Panchadevas'. After this, Goswamiji begins with the first 'Chaupaayi';

Bandahu Guru pada padumaparaga|  
Suruchisubaasasarasaanuraaga||

I bow down and offer my 'Pranams' at the lotus feet of the 'Guru'. He is the Divine in a human form. His words destroy the delusion. Kindly accept the person as the 'Guru' whose words destroy the darkness of ignorance like the rays of the Sun. Any incident, poem, a literary piece or any evolved thought can also become our Guru which awakens us. The first topic of the 'Ramcharitmanas' is the 'Vandana Prakarna'. In it, the 'Guru' is worshipped first. Tulsiji does not indulge in idolatry but he impresses upon the 'Guru Pada'. A person can have weaknesses but the core essence or the consciousness is never weak. MorariBapu may or may not be good but the 'Vyaaspeetha' is pure and enlightened always. The importance is of the 'Vyaaspeetha' and not the individual.

Yatohquboolkarmerikamjoriyonkesaath,  
Yachod de mujheymeritanhaayionkesaath

- Dixit Dankauri

Therefore Baap. Guru is surely glorious. I am a believer of the flowing and the ever vibrant glorious tradition of ours. For people like me, 'Guru' is a must. The boat is very good but we need a very capable and a strong boatman. So 'Guru Vandana' is the very first topic in the 'Manas'. The dust of the lotus feet of the preceptor helps in cleansing my eyes. Once cleansed, the entire creation appeared to be respectable. The eyes no more saw any faults or shortcomings. Tulsiji offering his 'Pranams' to one and all says;

Siya Rama maiya sab jagajaani|  
Karahupranaamjori juga paani||

The entire creation is the embodiment of Sri Sita-Ramji. The 'Jagat is Jagadeesh'. Those who are awakened know and the ones who are still in stupor run away and in turn lose everything. One by one Goswamiji venerates one and all and in this sequence comes for the veneration of the Royal household. He venerates Ma 'Vaidehi, Maithili' followed by Sri Bharat, Shatrughna, Lakhanlalji and also introduces these characters. Then in his veneration of Sri Hanuman he says;

Pranawahu Pawan  
kumarkhalabanapaavakagyaanghana|  
Jaasuhridayaaagarbasahin Rama sarchaapdhara||

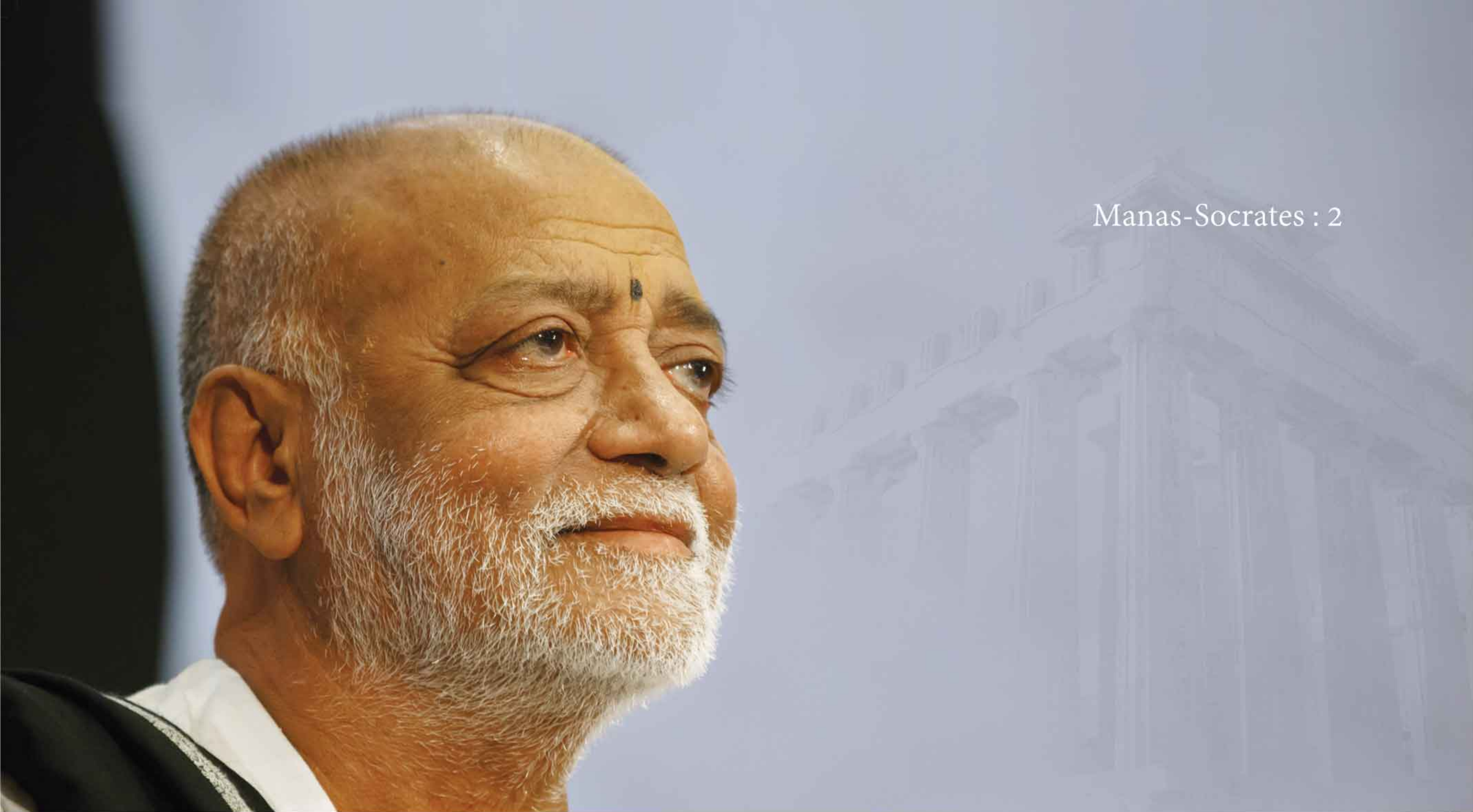
The 'Hanumanta' energy is the life force, the core essence of the existence. Sri Hanuman is everything. Baap. He is not only for offering vermilion, oil, black gram and thread please. Well if you have certain belief in offering these things, you are welcome but the 'Hanumant Tattva' is very special. It is the energy of the creation; it is the energy of 'Mahavira'. Goswamiji says that he is venerating and worshipping the feet of Sri Hanumanji. Let us also join in with these lines from the 'Vinaya Patrika';

Mangal moortiMaarutnandan|  
Sakalaamangala moola nikandana||  
Pawan tanaya Santana hitkaari|  
Hridayabiraaajat Awadh Bihaari||

If you can't love Him as the son of the 'Pawan Deva', no problem. But please remember that Hanuman is essential for our existence because he is the air we breathe. Goswamiji has always referred to Sri Hanuman as 'Pawan Putra'. He is the life force in this creation. He is our consciousness. Don't run after the benefit in each and everything. Then you may ask that what is use of breath? It is essential for life or else we will die. Man will become old very soon without Hanuman. He is the vibrant energy of life.

*In my opinion, the detachment is the 'Raj-hansa'. If one has nothing to eat and he says that he is fasting, it has no meaning. But if one leaves his entire kingdom and walks away, then this 'Vairaagi' is a 'Raj-hansa' in my opinion. Bhartuhari, Tathagata Buddha, Lord Mahavira, Lord Rama they all are 'Raj-hansa'. Now what I am going to say will get you thinking. It may force you to rake your brains a little. 'Vichaar' or the thought is 'Paramhansa'. We normally say that to a 'Paramhansa' thoughts don't come at all. Sahib. He is enjoined with the supreme thought and that is why the negative thoughts can't come.*





Manas-Socrates : 2

## The earth represents love, the sky is the truth and the nether world symbolizes compassion

Baap! We shall begin today's discussion with a short story. There was an ignorant and a very uncouth man. He received a letter one day in a closed envelope. He was unable to read and he didn't know or have anyone who would write to him. The postman delivered the envelope and went away. He takes the letter to his neighbor and says, 'I have received this letter, could you kindly read it for me?' The neighbor opened the envelope. He read the letter and slapped the person and threw away the letter. The fool was shocked at this behavior and could not understand anything. He had asked the neighbor to read it for him and in turn he slapped him and threw it away. He picked up the letter and came away wondering as to what was the matter? He spends one day just thinking about it. But his anxiety started building up. The next day he takes the letter to a teacher in the school and narrates the entire incident and took out the letter requesting him to read it for him. The teacher read the letter and he too slapped him without disclosing the contents. The mystery deepened further for this man. Then he went to a Doctor and requested him to read the letter. The Doctor too behaved exactly in the manner as in the previous two cases. The man was now determined that in spite of his getting slapped he will unravel the mystery behind the letter. It is said that he goes to seven or eight places with the letter and was slapped everywhere. Then he thinks that should he get married? After leading a happy, loving married life for a while he thought that why not ask his wife to read the letter? She would read it for him and also not slap him. One fine day he gathers courage and asks his wife whether she would do a little favor to him? She replied, 'Of course. That is why I am here. I take the responsibility and shall surely read it for you'. He hands over the letter to her with a lot of apprehension. She read the letter and did not slap him. Smiling she threw away the letter. And at this point the story ends. You may think that what's in it? So silly. If you take someone else's letter to read then you are bound to be slapped. Because, it is written by someone else and read by a third person. There is nothing original in there. So what is the solution? Go and get married. When you marry the truth or reality, all the scriptures culminate there. It is just that simple. Till such time as we don't accept the reality and make it our very own we will also be running helter-skelter to get our letter read by someone. Those who have married the reality or accepted it in Toto, for them the scriptures do not become worthless but they have read them correctly and understood the precepts. This is the style of Socrates. Do not look for it in the pages of the text, look for it within. This is a gift from Socrates. Mahatma Gandhi had opined that Socrates is the soldier of truth. The practice employed by Socrates has been very aptly worded by 'Bapa' just now is 'Vichaar Yatra' or the journey of thought. This is our nine day journey.

There are different types of journeys. One is the 'Shabd Yatra' or the journey with the word. Then we have the 'Teertha Yatra' or the pilgrimage. Then we have the 'Jeevan Yatra' the life journey. And the most prominent amongst all is the 'Vichaar Yatra' the journey with a thought. Socrates is a man of this journey. Many people have thought about him and written on him as well. Plato has been the most prominent in assimilating his thoughts. Many others must have also done it. One of our Gujarati scholars Manubhai Pancholi 'Darshak' has written a book on Socrates and even got an award for it. 'Darshak Dada' at that time had said that it is not right to talk about his own work but till that date, 'Socrates' had been the best piece of writing. He has written it in his own style. I am trying to go through it a bit now and had seen it earlier as well. He has given an in depth description about the culture of Greece. In this 'Katha' I would like to touch upon the overall situation, the political scenario and the social environment of Athens. There are many Gods and Goddesses here as well, an ancient civilization but I would not like to go into it. Also, I am not equipped to be able to discuss all that and that does not interest me at all. Moving along side with Tulsi, I would like to take up the thoughts of Socrates and evaluate their relevance today. What are his thoughts or views? What did he read? I have studied these topics briefly. His father was a sculptor his mother was a mid-wife. Socrates often would say that he does not do anything for anybody. I try to unravel or unveil what is hidden in that individual. A maid cannot plant a baby in any woman's womb. The lady is already pregnant; and she helps in the delivery process. Socrates says that he too does the something but a bit differently as he has learnt this art from his mother. I try to unveil what is hidden in the youth. I too like this approach very much. If the scripture is lying in the book shelf, great it will add value. But, its true value is only when it is opened and studied. After truthfully getting betrothed to it then you close it. But unfortunately our thinking is very narrow. We are very narrow minded and short sighted.

One of the thoughts of Socrates that I have understood is being very useful to me in life. All of you love the 'Vyaaspeetha' I know. Just now we were talking about a great writer. On a very famous writer an allegation was made that so and so is greatly influenced by MorariBapu. He gave a very beautiful reply to this that he is not under MorariBapu's influence but yes, he is in love with him. It is a very beautiful answer. Please don't be in the influence of the 'Vyaaspeetha'. But be part of its love. Many people get influenced very

quickly. Influence will enslave you. If you are under the influence, that is also not good nor is to try and influence. I have always maintained that a person should be independent. Please don't come under any influence. I place my hands on the 'Pothihji' and swear that please don't be influenced by my 'Katha'. I am not here to influence anyone. That is not my work. I have come here only out of love. And to love is neither a crime nor a sin. What will happen if you are influenced by me? After all what is such in me that you should get influenced? And there is absolutely no reason to be influenced, please. I am affectionate towards all of you and you accord such respect to me. We all enjoy ourselves, that's all. Leave the influence behind. The effect or influence is very short lived whether it is 'Amrit' or it is poison. Suman Bhai, I just love this statement of Socrates. Socrates was told to drink the poison quickly. He said, 'Yaar. Relax; let me drink it sip by sip. I have lived at a leisurely pace then what is the hurry to die? What a level of saintliness he had. Did Socrates feel that these people don't belong to him? No. Socrates replied so beautifully that 'I am drinking slowly and for any reason the poison does not kill me; I can ask the Jury to give me more so that I can enjoy my drink'. On this statement, Meera comes to mind. The truth cannot be bound by any boundaries. Where is Athens and where is 'Junnanna'? So many centuries ago, Meera had dared to say and one who lives for the truth is bound to speak like this-

Ranaji ne kehjopaachajhermokkalley,  
Meerabaikarreychemunwar|  
Jherneyjeeravwajeevannmaroaavashey,  
Manney cheyaenoeitbaar|

From Socrates to Saurashtra. Socrates has to come to Saurashtra. I am not under the influence of Socrates but I am in love with him. That is why I love this statement of his that I don't beg to be saved, I will ask for more. I truly respect and like when a person welcomes death smilingly. It is very difficult though. One who has lived in this manner for him each moment of life is a celebration. Sahib. He did not even sleep. People don't sleep out of fear but he did not sleep waiting patiently for the poison to arrive so that at least he could enjoy his last drink. He wanted to taste it and see. People talk about poison every now and then, what is it? Don't be influenced by anyone. People just take a blind shot and accuse that so and so is under MorariBapu's influence. No. No. No. Neither am I under anybody's influence nor is anyone under my influence. We all love and respect one another. The cow gives us milk, right? She gives us cow-dung and we



treat her as the 'Mother'. The cow is a very innocent animal. Right? Still, why dowe keep the cow out of the house? Why not inside the house? We get a shed made for her outside and keep her there. Now does the dog give us milk, on the contrary we give milk to the dog. I want an answer from you. Is dog shit of any use? Do we treat the dog as God? Then why do we keep the Dog inside the house? People keep it on their laps. Though the cow is large in size but do you take the calf into your lap? Many great lovers of dog make it sleep in their own bed. What is the reason for all this? The only plausible answer is that the dog wags its tail and the cow does not. The wagging tails are under our influence and the one who feeds us with milk is in love. Whether you are politician or a 'Dharma Guru', the cow remains indifferent towards both and revels in the self.

How should the man be? He should be self controlled and absolutely free. No one should live in anybody's influence. Each one should be in love with one another. What are the three 'Lokas'? Heavens, the earth and the nether world are called the 'Tribhuvana'. The heaven is upwards. What is Heaven, I don't know but for me the sky will be the heaven. The sky is the embodiment of truth. If there is something, it is not the absolute but there is nothing, is the truth. It will be a bit tough but please try to follow attentively. The Sun is there. It is not absolutely true because some day the Sun too shall extinguish. The moon shall disappear someday. The supreme truth is that there is nothing and therefore the sky is the truth. The ancient texts have named it heaven. The Vaishnavas call it the 'Vaikuntha'. The worshippers of Lord Rama refer to it as the 'Saket Dham'. The followers of Lord Krishna call it the 'Goloka'. I feel that earth is the embodiment of love. The realm of love is on the earth. Once you go up in space then you can't even hug one another. So the earth is love, the sky is the truth and the nether world is compassion. Nothing can be deeper than compassion. We cannot fathom its depths. Certain Enlightened Beings are there like Sri Narada who can even reach the Heavens, surely travel on the earth and even go to the nether worlds. These Awakened souls traversed the realms of truth, love and compassion. Tulsiji says, 'Gatisarvatratumhari'.

Socrates takes up an issue and in my opinion it is truly beautiful. The darkness is of two types. One is the natural darkness and the other is manmade or artificial. When you go to a very dense forest where the Sun rays also can't enter, then this is what a natural darkness is. Right in the middle of the day, there are

thick dark clouds covering the Sun then this darkness is natural or say you enter a cave which is very dark as no light can enter there so all this is the natural darkness. The manmade darkness is say you are seated in a hall and all the lights are switched off, the darkness thus created is not natural. Socrates says that in the natural darkness I have nothing to do. In the coming days we shall try to study the thoughts of Socrates, discuss them and try to deliberate in order to understand their purport.

Today I have quite a few questions with me. 'Bapu. Yesterday you had said that the thought is Divine, but it could also be confusion? If our sense organs get attached to it then how do we avoid this?' Now look here. The Divine is the sum-total of all that is good or bad. You cannot separate The Divine in this way. That is why in the description of the Almighty, we see that He is even described as the cruelest of the cruel and at the same time softer than the softest. In the 'Rudrashtaka' this has been stated very clearly, 'KaraalamMahakaalkaalamkripaalam'. Tulsiji says that more fierce than the most fearful. Here 'Karaal' means cruel. And on the other side most benevolent.

It is a sum total of both these opposites. The mixture of the animate and the inanimate is the Divine. One who wants to realize the Divinity will have to be open to accept all the opposites i.e. good as well as bad. To realize Divine you will have to accept the Hindu as well as the Moslem. Kabir had declared that he has had a total realization. He accepted each and everyone equally. If one differentiates then he has only taken advantage of the circumstances to serve his selfish motive and far from God realization. That is why Goswamiji says very simply and clearly;

Namaameeshmeeshaan nirvana roopam,  
VibhumvyaapakamBramhavedaswaroopam|  
KaraalamMahakaalkaalamkripaalam,  
Gunaagaarsansarpaaramnatoham||

Say, there is rose plant and beautiful roses have blossomed on it. There are thorns around it. Here the plant is akin to the Divine and it has both the beauty as well as the thorns. Now if you want to divide it, you can that the flower is good and the thorns are bad. It pricks and hurts us but that alone is not the Divine. Its true form is the entire plant comprising of both.

JaddchetangunadoshmayabiswakeenhaKartaar|  
Sant hansagunagahahipayapariharibaaribikaar||  
“Bapu! Tammey kale keedhukeprasannata  
ae punya cheyaneyaprasannata ae paapchey| Jyaarthi  
ahinaawaanu thayuna etlley manney bahu

prasannatathayi pun kaaleyekdiwas puro thayi gayo to happrasannatashuruthayigayi.” 'Aaney negative sochkehvaye. Aamarovajewunchheyshu? Baap. It is quite natural that joy is a virtue, one day has gone by and we feel sorry that in this way these nine days will pass so quickly and then we are back to the same old dreary life. I very well understand that. Shobhit Bhai has written a 'Ghazal' on 'Manas-Socrates' in Athens;

Ananda potteygaaajeySukraatnashaherma,  
Aa konnaavyunaajeySukraatnashaherma?  
Anukampa ne karuna nirmallprashaantsoorma,  
NaacheychheysaaajeySukraatnashaherma|

I have brought with me four 'Sutras' of Socrates for you. One I have already mentioned in between. The first is that the true wisdom is that you don't know anything. This is the greatest test of intelligence when you say that you know nothing. It is a very beautiful 'Sutra'. Because, the truth is that we can never know everything, whatever little we may also, much more than that is already there to be known. However, after all we are ordinary humans and let's accept the fact that we know a little bit. Let us admit this but the irony is that without even knowing little bit people claim that they know everything. This is the biggest obstacle in our spiritual quest. Our progress gets stymied. This is most rudimentary to accept this fact. When the people of Athens asked the Goddess that who is the wise person in Athens? She replied, 'Socrates'. Now after the Goddess proclaims then there is no question of any debate. All the people go to Socrates and say that the Devi has proclaimed you to be the wisest amongst all of us. Socrates says that whatever she might have said, either you have not understood or there is some confusion. As far as I am concerned, I know nothing. To this the Devi added smilingly that because he can say so, he is wise. It is very difficult and tough. If someone calls us wise or a 'Bhakta', we like it. Our ego gets boosted manifold. The one who has gone beyond all this, if we can understand his thoughts then we can experience blessedness in our life.

The second 'Sutra', the soul can progress or be taken care by only two things. One is prudence and truthfulness. Without these two we cannot experience the evolution within. Before I quote from Tulsiji on it let me add that this prudence can only be obtained by 'Satsanga'. 'Binusatsangabibekana hoi'. You don't need to achieve the truth but you need to unravel it. If we are unable to do it ourselves then we need the help of a guide who could help us do it or light a lamp for us. Socrates talks about the truthfulness and prudence. Goswamiji says;

Sachivasatya shraddha priyanaari|  
Madhava sarisameetuhitakaari||

If a plant has to grow well then it needs proper manure. It needs water regularly. It needs open air. A proper protection, sunlight and so on. When Socrates is talking about self development, he emphasizes only on the truthfulness and prudence. We attain prudent thinking only from regular 'Satsanga'. 'Satsanga' means the company of truth. When I am speaking and you are listening, no doubt this is also 'Satsanga' but even hearing good thoughts or noble ideas is also 'Satsanga'. Actually speaking, to be established in truth and then the understanding that evolves from it is what prudence is. Therefore, Socrates is very clear that self development is impossible without truthfulness and prudence. I find this to be a very beautiful thought.

Socrates said that if you are punishing me then please understand this that you are sinning against the Gods. I have been accepted by the Gods and not you. When we are accepted by the Gods that is what is important. How does it matter if the people accept us or not? They will accept you today and the very next moment abuse you. Today they will touch your feet and tomorrow they will try to pull you down. Who knows? The one who wants to acquire saintliness will have to be prepared to accept both. I was asked, 'Bapu. You say that accept everything but up to what extent?' This question comes up every now and then. Accept both, good as well as bad. The creation does not see whether you are good or bad. This earth has been given to all of us to live on. The water has been given for our survival. The air we breathe helps us live. It has given us the light and the heat through the Sun. When the creation accepts us the way we are and provides for our well being then we creatures should at least learn a little bit to accept. We too need to be initiated to accept unconditionally. We are all the dolls full of shortcomings. Socrates knows it very well that he is being persecuted unnecessarily, yet accepts it. Two suggestions were put forth to him. We all are aware about it. The nobility wanted that if he stays it will benefit all and they suggested that they shall arrange for a boat for him and he should quietly leave the country and go to live at a safe place. The second suggestion was that remain silent in front of the Jury, and the matter will come to an end. Socrates replied that in either case he will be going against the truth. And running away leaving Athens does not befit him in any way. After all death is a certainty some day or the other. Then he was requested to remain quiet. After all Socrates was so



much loved by the people that when he would come out in the market place then the youth and children would surround him from all sides. Just imagine his popularity and the love the people had for him. He replied that, 'I am sorry. I can't keep quiet.' I shall not run away like a coward and neither keep quiet. Yaar. The follower of truth does not run away. How will he run? I am overjoyed by this man's decision.

Coming to the fourth sutra that knowledge is virtuous. Wherever there is goodness, there has to be wisdom because the sutra says that no one is bad by nature. Good deeds or virtues have been discussed in detail by Socrates. But his emphasis has been on truth. Even in the list of virtues, truth reserves a place of eminence. A thought which was given centuries ago, we all are discussing today because it is as relevant today as it was then. The one who has been accepted or ordained by the Gods, the society must refrain from punishing or troubling such personalities. Personally, I do not favor punishment in any form. The constitution or the judiciary is free to work according to their guidelines. Whatever be the fault, let us try and excuse or pardon the person. But what all goes on in the world, God alone knows. I am not interfering with the judiciary. Goswamiji says that during the 'Ramrajya' the word 'Danda' or punishment was removed from the rule books. In those days, the 'Danda' would only mean the staff carried by the Seers and Ascetics in their hands. There was no secrecy or concealment between two people. A curtain used to be there only either in the theatres or huge mansions. There was no difference between people. Why to treat pardon as a weakness?

Baap. If someone has committed a mistake or say a crime and by nature you are not in favor of any form of punishment then try and remember Jesus Christ. He had said, 'They do not know what they are doing'. This statement contains the entire scripture in it. If a child breaks a glass by mistake then he is ignorant about the fact that what he has done is a crime. The discourse given by Socrates just before leaving is just so beautiful. He says, 'My dear Athenians.' This was not an address for a particular set of people but the entire nation or the entire human race. How broad and universal must have been his approach? He says addressing his fellow men that he carries no malice or holds no grudges towards anybody. I am reminded of Narsih at this juncture;

Je gammey Jagadguru Jagdish ne,  
Teytanneykharkharofokkarvo;

Aapnnochintavyoarthkanyi nav sarrey,  
Uggreyaejuddvegagharwo|

My dear youngsters. Socrates is an inspiration for all of us even today. That is why we have chosen this place and the topic. We shall try and study his sutras and discuss then collectively. I will try and share whatever information and knowledge I have on it. You all must be knowing much more than me. For a couple of minutes let us take the 'Bhagwad Naam smarann'.

Gandhi Babu was once asked that you repose so much faith in the Divine name and since you always speak the truth please tell us the reason behind this faith? He replied that there are three reasons. First, the Divine name or 'Rama Naam' extricates us out of the most difficult or hopeless situations. Whenever in my life I was faced with such problems where no solution was in sight, the Divine name came to my rescue. Now let us move down South where Maharishi Raman is seated. When he was asked the same question then his answer was that learn to sit quietly, in silence, still and alone. The problem of more than fifty years would get a solution in maybe fifty minutes. Three things, calm, silence and alone. The third thing was asked to Sri Gauranga Chitanya. He said that it is not possible that you will not have problems. But what is the solution? He said that the only answer is to dance singing the Divine name. You dance while singing 'Hari Bol. Hari Bol.' Gradually, you will be able to overcome your difficulties. I am trying to quote these Divine personalities but it will only be helpful provided we do accordingly. I pray that difficulties should not come but they do come. After all, the world or life is not without problems. If there are no problems outside, we create it for ourselves. Lord Chitanya Mahaprabhu gives a very straight forward solution for each and every problem is to chant the Divine name and while chanting, dance in ecstasy. Just repeat the name of the Lord.

I was also asked, 'What was the 'Mantra' of Socrates? What name would he chant, Rama, Krishna, Jesus or Allah? It is very difficult to know the 'Mantra' of the Enlightened Ones. But I feel his 'Mantra' was his evolved thought. The meaning of the 'Mantra' is the thought and in other words the thought alone is the 'Mantra'. That is why we find that when two people meet, they first think and then discuss about it. The word 'Mantrana' = 'Vichar + Mantra. Mantra is also the thought. Socrates was the embodiment of the evolved

thought. He was a store house of great thoughts. We have tried to shut ourselves up beforehand that why should we repeat 'Rama. Rama'. Gandhi Babu was not a fool; after all he was a barrister. He had a roaring legal practice going in South Africa. When he chose this path, he left behind everything for the sake of humanity only with the strength of the 'Rama Naam'. By repeating the Divine name we attain peace and enlightenment. That is why; Goswamiji goes on to venerate the 'Rama Naam' immediately after the veneration of Sri Hanuman. He has written exhaustively on the glory of the 'Rama Naam'. Let us sing a few 'Chaupayis' from there;

Bandahu naam Rama Raghubar ko|  
Hetukrisaanubhaanuhimkar ko||  
Bidhi Hari Hara maya Beda praan so|  
Agunaanoopamagunanidhaana so||

Tulsiji says that the letter 'R' in the word 'Rama' is the fire element. 'A' is the Sun element and the 'M' is the Moon element. The fire burns down the filth and the Sun removes the darkness. The Moon provides us the serenity in its cool moonlight. The science of the Divine name chanting as explained by Goswamiji is that when one chants the 'Rama Naam' then within, the devotee experiences a burning fire. Here by 'Rama Naam' we mean any Divine name. I am not insistent or stuck on 'Rama Naam' only. I have been saying this for years now. The whole world knows it. I would not like to limit my 'Rama'. Whether it is Krishna, Shiva or Durga what difference does it make? But 'R' being the fire element burns away the impurities. 'A' represents the Sun. It eradicates the darkness. And 'M' being the Moon element, provides serenity, and cools us down. Tulsiji says that the 'Rama Naam' and the 'Pranava' are one and the same. If someone does not want to accept it then it is his/her will. It is synonymous to the 'Omkaar'.

'Rama Naam' is the life or the core essence of the Vedas. The Vedas can't exist without 'Rama'. Like, without the life force being present the human body becomes a corpse. 'Rama Naam' is the primordial energy. The Divine is called 'Rama'. So, this Divine name is being venerated. The glory of the Divine name is unimaginable. I have been saying this and by the grace of my Guru shall go on saying it repeatedly and very forcefully that the core of all talk is the 'Rama Naam'. For me there is no other option other than the Divine name. Whatever is there is only and only the glory of the Lord's Divine name. I have no riches to declare excepting the Divine name. It can be any name which attracts you or in which you have a firm faith. Baap. It is just the grace and glory of the 'Rama Naam'. Whatever Lord Rama did in the 'Treta Yuga' is being done by His name in this 'Kali Yuga'. Let us all seek the refuge of the Divine name.

People ask me that if we keep the 'Mala' then does it mean that we need to continuously turn the rosary beads? No, it is not essential at all. When you can see jealousy, animosities etc rearing their heads within then seek the protection of your rosary. Many people come and tell me that 'Bapu. I do the 'Mala' regularly, but take the name more than the speed of turning the rosary. It is a good thing. What's wrong in it? Goswamiji has made it very clear that in the 'Satyuga' people used to practice 'Dhyaana' or meditation. In the 'Tretayuga' people practiced the fire sacrifice. In the 'Dwaaparyuga' people indulged in ritualistic form of worship and in the present age, i.e. the 'Kaliyuga' the importance is of chanting the Divine name. This does not mean that we should not follow the other three. One who can concentrate should surely practice meditation. If one is unable to do all this

*The heavens, the earth and the nether worlds are referred as the 'Tribhuvana'. Heaven means above us. I am not aware about heaven but for me heaven means the sky. This sky denotes the truth or reality. When we say 'Something' then it is not factually correct but 'nothing' is the truth or reality. It may appear a bit difficult but kindly bear with me and pay attention. Sun also is not completely the truth because one day it too will extinguish. The Moon also shall cease to exist. The ultimate reality is that there is nothing and this is best denoted by the sky. The earth according to me represents the love. Love is to be realized or experienced here itself. If you go into space then you cannot even hug one another. Therefore, the sky is the truth; earth signifies the love and the nether worlds represent compassion. Nothing can be deeper than compassion. We can't fathom its depths.*



then 'Goswamiji' says that for the present age, the 'Rama Naam' is more than sufficient. Goswamiji says that the glories of the Divine name are infinite. How much can my limited mind say? Even if Lord Rama Himself tries to enumerate the glories of the Divine name, He will not be able to do so. The name of the Lord is great. In the 'Kali yuga' neither our actions are right, nor are we able to concentrate and neither our devotion is single pointed to steadfast. Only what is good and easy to do is chanting the 'Hari Naam'. The 'Manas' has this as a separate independent topic. Tulsiji has given us so much relaxation and freedom in chanting that he says you may chant with feeling or without, chant lethargically or with alertness and happiness, mere chanting shall purify all the surroundings from all directions. My Only request especially to the youth based on what Sri Madhusudan Saraswati had said is that you all have to study, do your work, play, enjoy. After coming home you watch TV, have food and do whatever else you need to. After you are done with everything and have retired to bed then just before you doze off to sleep even for a few minutes just remember the Divine and chant the name of your chosen Deity for whatever time you can before falling asleep. It is a great devotional practice. Pujyapada Madhusudan Saraswati says that please do not let those precious moments go waste. Utilize them in the Divine remembrance. Therefore, the name of the Lord has been glorified and venerated by my Tulsiji.

Kabirakunwaekhaipanihaarianeka|

Bartan sab nyaareybhayepaani sab meinek||

But the so called religious leaders of different religions have tried to establish the greatness of the name which suits them the most by creating differences at the cost of undermining all the rest. I really feel sorry for such people. Vinobhaji has also written a very small booklet on the glories of 'Rama Naam'. If the youngsters can lay their hands on one then it is a 'must read'. Even Gandhi Bapu has given his own experiences with the 'Rama Naam'. Therefore, the glories of the Divine name are infinite. Many people come and ask me that please tell the methodology of chanting the Divine name. My reply to them is just this that forget the method just build your faith. My Tulsiji says in the 'Vinaya' that chant as you like;

Biswaasek Rama naam ko.

Maanatnahiparteetianataesoyisubhaavamannbaamko|

All in all, while performing your duties and responsibilities whatever time you get, just remember the Lord and chant the Divine name, period. You

neither, need to change your clothes or choose a particular place for it, just do it the way you are. Whenever I am talking about it with the youngsters then I always caution them that don't do anything at the cost of your duty. Awakening to the fact and a proper understanding is very important. Shoulder your responsibilities to the best of your ability and chant the name of the lord with total faith.

In this way, the glories of the Divine name were sung. After this topic, Goswamiji tells us as to how this sacred text came into existence. Sri Vaalmikiji is the initial creator of this text but the original creator is Lord Shiva. This is absolutely true and I agree with it totally. Lord Shiva was the founder and originator of the 'Manas'. 'Manas' has two meanings; one is the heart like, 'RachiMahesanijaManasraakha'. After creating this sacred text, Lord Mahadeva kept it in his heart. At an opportune moment, He disclosed it in front of Ma Bhawaani. After that He gave it to 'Baba Kaagbhusundi'. He in turn gave it to Garuda. In this manner flowing downwards, it came to Sri Yagyavalkaji Maharaj who narrated it to Sri Bharadwajji at 'TeertharajPrayaag'. Going further down in this way, Tulsiji heard it from his Guru at the 'VarahaKshetra'. He was very young and immature and because of this in spite of the benevolent preceptor repeating it again and again he could not follow much. The Guru did not tire and went on narrating it till such time as the disciple could assimilate a little. After this he decided that he would like to write it only and only for the sole purpose of enlightening his mind. This was in fact a decision taken for the benefit of mankind.

Tulsiji started writing it in simple local dialect. What did Valmikiji do? He translated his sorrow in a shloka and Goswamiji further translated the shloka for the 'Loka'. All the great men have toiled for the up-liftment of mankind going write up to the last person standing. What was the language used by Buddha or Lord Mahavira? Jesus, Mohammed talked in which language? Tulsiji tried to create an allegory of the 'Mansarovar'. This is a moving 'Mansarovar'. It has four banks. The first bank is known as the 'Gyaanghat', where Lord Shiva is narrating it to Ma Parvati. The second is known as the 'Karmaghat' where Sri Yagyavalkaji Maharaj is narrating it to Sri Bharadwajji. The third is the 'Upaasanaghat', where Sri Kaagbhusundiji Maharaj is narrating it to the king of birds Sri Garuda. And the fourth is the 'Deenta or the Prapattighat' where my Tulsiji is addressing his own mind along with the sages, seers and saints.



## Socrates is the Mahavira of Greece

Baap ! 'Manas-Socrates' is the focal point of our discussion for this 'Katha'. Before we enter into it, yesterday evening, during a 'Satsanga' gathering, our dear and respected Sri Suman Bhai Shah presented his evaluation about the 'Katha'. Respected Nagin Bapa, keeping the 'Bhagwadgita' as his base, put forth his views about 'Bhakti' or devotion. Respected Khakhar Sahib too shared his observations. And finally, in short Dollar Bhai presented the vote of thanks. Last but not the least, the person who was conducting the entire evening as the master of ceremonies Sri Shobhit Bhai was in his true elements and was going through his motions most energetically. I am glad that all the listeners heard and enjoyed the evening thoroughly. Yesterday evenings gathering was truly very amazing and had a lot into it. I express my happiness for the same. Then you all must have had a great meal. You must have given due weight age and accorded the necessary respect to the various items on the menu. So many different types of cold drinks, ice cream, etc, etc. Now just imagine that I happen to be in the midst of all this and there is nothing for me? 'Ab aapjaravichaaro, aa baddhaanikendramahunpannm-haareykaanyinathi. Tammeybaddhajhapatbolao. Not to worry because other's satisfaction becomes the ultimate satisfaction of the 'Sadhu'. And please remember my dear brothers and sisters. There is no satisfaction in receiving; it can only be derived in contentment. If you say that you should get a crore of rupees then you will not be contented by it and will start hankering over the next crore. Ask the wealthy people sitting here as to what has been their experience in this regard? Ask Ramesh Bhai, he is very dear to me. And then you also spend so much. There is no satisfaction or contentment in getting. In fact satisfaction is blissful, no doubt. Then at night you all must have had a good night's sleep? Then in the morning you must have woken up in time for breakfast and once again you must done justice to the sumptuous spread. And all of you are here in time so now let us proceed further.

We may not be able to sing but at least we can catch the tune. Harish Bhai has been singing for years now. Hitesh plays the 'Banjo'. Pankaj plays the 'Tabla'. 'Hakka' writes poetry. There is a 'Sutra' of Socrates which says, 'the poet is one who shall always indicate towards the Almighty'. When a poet will write about a tree, his purport will be the Divine'. Say he writes about the flowing river, there in too his inclination will be towards God. When he talks about the vastness and the silence of the sky, yet again he will hint towards the Divine only. The poets are all moving towards the mountains, towards the light and in reality are all inching towards the Divine. So Haka does write a bit of poetry and everybody has his own style of presentation. Harish Bhai is undoubtedly a very accomplished poet. Pankaj also used to write earlier. He used to at least follow the 'Praas' but Haka used to go in his own wayward ways. When we went to Africa, one 'Nathji' came along with us. He used to roam around in the jungle all the time. He thought that he should get the passport made. A few patrons there gave him some 'Prasadi' and he accepted it. When



he returned he bought a bike with the money he had got. On this Haka wrote that 'The Naath needed the Deeksha but instead he bought a rickshaw'. Hitesh does not write. Even Kirti does not write and Dila is just unaware. They are with me for so many years now. We just keep this in mind and even you all that 'Pothine partaappey kyan-kyan pugiya'. These are the lines written by NitinbhaiVadgama. I think that Osman has even composed and sung it. The environment becomes musical and in tune. All of us who are attached to the 'Vyaaspeetha' experience this that 'Pothine partaappey kyan-kyan pugiya...'

My dear brothers and sisters. Please remember these four things. One is respect, the second is affection, the third is that you earn some title or recognition in your chosen field and the fourth is grace. When you get these, you must have the capacity to digest it. Sometimes we do earn respect but are not able to digest it. We are also unable to digest the affection that is showered upon us. The mother takes the child in her lap and holding the baby close to the Divine, feeds the milk that has been produced out of her blood. We see that at times the baby is unable to digest it and vomits it out. So to digest the affection. The second is respect. If someone salutes us or very sweetly and respectfully welcomes us, we are unable to digest it. Because of your special quality of something great done by you, you receive some honour or are awarded then to be able to digest this honour. If you are fortunate enough to receive the grace of your 'Sadguru', you should be able to digest it. It is very difficult, in fact extremely difficult. One who can digest these four properly then such a person will be very happy in life. You shall not ask me but please come forward and ask that every day I take up this 'Doha' from the 'Ayodhyakanda' or the 'Hanuman Chaalisa'-

Sri Guru charanasaroj raja, nijamannmukursudhari|  
BarnauRaghubarabimalajasu, jo daayak phal chaari||

One who narrates the 'Bhagwad Katha' or hears it, recites the 'Hanuman Chaalisa' or whatever you might do, four fruits or achievements are indicated. Which ones? The scriptural result is right there in front of us and they are, 'Dharma, Artha, Kama and Moksha'. They have also been referred to as the fruits or the objects of human pursuit. If you are hearing the 'Katha', no doubt that people will call you 'Dharmic'. Or you shall derive the fruit of 'Dharma'. You shall also attain 'Artha'. This does not mean money or wealth. Or the huge expenditure during the organization of the 'Katha' in creating all the facilities etc. All this is there but more than that we are able to understand the meaning of this life. The third is that either all the desires get fulfilled or they just wean off. This is the result of the 'Katha'. The fourth as per the words of Narsihji, 'Mukti tohaenidaasi

re'. These are the scriptural fruits that we get. Whenever the reference of the four fruits comes, immediately these four come to mind. But if out of my experience and by the grace of my Guru, I have to classify these four fruits of the 'Katha' then what will they be? Please try to listen gleefully.

The first fruit of the 'Katha' is the 'Pugiphal' or 'Sopari' or the betel nut. The second fruit is the 'Kadaliphala' or the banana. The third fruit is the 'Aamraphala' or the mango and the fourth is the 'Sriphala'. 'Sriphala' means that the person is capable to wither the storms of difficulties in life. The outside shell of the Coconut is so hard but inside there is the softness of humility or 'Rijuta'. So the fruit of the 'Katha' is that you are able to become like a coconut and the onslaught of difficulties will not be able to break your outer shells keeping your mellowness intact. Inside, your heart should be watery, meaning filled with emotions. The betel nut denotes that you become fruitful for someone or your life proves beneficial for the mankind. Sri BallabhMahaprabhu, uses the word 'Seva' in place of 'Puja'. The other fruit of the 'Katha' is a banana. It is such a sweet fruit which does not have any seed inside. Which means, that no desires can spring forth from it. Kabir Sahib has given us a text named 'Beejak'. Once I shall talk to you all about this 'Beejak'. When I was going through it once I felt that it is worth studying. The seed is sown in the ground. If you try to expose it, it will be destroyed. But the seed within the heart of the 'Sadhu' needs to be opened or else it will die. Therefore, the 'Katha' gives us the fruit that does not have any seeds within. The fourth fruit is the mango. We even call it the 'Rasaal'. This denotes the sweet nectar like juice. So the 'Katha' gives us these four fruits.

Now one more thing. When I say this in the 'Katha' then it is my experience. Lord Rama, when he broke the 'Pinaka Bow' he first held it, then lifted it, broke it and dropped the broken pieces on the ground and walked away. When I am seated here then I have to say that it is mine or it's me. When I get down from here then I just leave behind everything and walk away. This is a rule. While speaking, 'I am or mine' has to be used. But this should not be taken otherwise, please. Like when you all try to evaluate the 'Katha' without any appreciation or any degradation or make a very balanced assessment then it appears that the 'Katha' is being followed. So, the 'Katha' does bless us with these four fruits. I have declared this very openly that I am not a theist. And surely not the so called theist. I put on the 'Tilak' and keep my 'Mala' with me. I am also not an atheist. The Almighty has blessed me with a human birth and a 'Turbaned Sadguru'. It is in no way less for me. Why should I beg in front of any Deity? Then what am I? I am a 'Vastavik' or a 'Realist'. I am reminded of

my acceptance. Of course, we are 'Dharmic'. But I am not eloquent. I was a teacher earlier so that means that I am not uneducated. I am the worshipper of the word which is beyond the cognizance of the senses (Agochara). Over and above these four fruits, the sweetness or harmony that emanates is the sweetest fruit.

'Osho' had said, 'Whatever you speak is the Hari Katha'. I shall speak with a lot of wonderment and happiness. I will say what I like. It is not necessary that you should agree with each and everything. Everything may not be right for everyone. Sanjay Sinha has written a few books of stories. In a village, the son of the village elder was walking with a stick in his hand. He poked the stick in between the moving cycle of a teacher. The teacher fell down. The teacher got up and gave ten rupees to the boy. Keep on doing this my boy. The kid thought that what he had done was right. After fifteen days he did the same thing and poked a stick between the moving wheels of the cycle of the Police Inspector. The Inspector got up and tightly slapped the kid and put him in the lock up. You should not poke the stick for anyone and everyone. If we say that whatever I am saying everyone should agree with me. It does not happen. At the root of this is a thought of Socrates. Everyone should agree with me. The progress of the people would get stymied. Socrates always tried to give the ultimate solution for the problem faced by the people. Therefore, I feel that the recitation and the hearing of the 'Ramkatha' bear the fruit of sweetness.

Mangala karanikalimalharani

Tulsikatha Raghunath ki|

The second fruit is the 'Amarphala'. This is not a word from the 'Ramkatha'. Today, the world is fondly remembering those people who were fortunate enough to be with Socrates. These people have become immortal in the hearts of the world. After Socrates, people would look up to Plato. The youth of Athens would lament in his absence. When the proceedings of the case were going on, the Jury was about to pronounce the verdict. All the Athenians and specially the women folk came out wearing a black cloak. Their faces were covered. An innocent was going to be punished in the world. There was a disciple of his, who was in his support but then changed sides for some reason and was now opposed to him. Here, in the world we come across turncoats' everyday and very often. Here, so many Enlightened Beings have had similar experiences. People going against their Gurus. Like in the case of Jesus, for a few coins Judas played the traitor and pointed Him out. So after Socrates, the people had a lot of expectations from Plato. He had with him a few 'Amarphala' or the immortal fruits. They were together and Plato too became immortal. In the evening when Socrates was

given the cup of poison, he drank it. Very slowly he put on the shawl over his body. It was a very plaintive or a pathetic site. The world has not treated these Enlightened Beings well. After their departure they go and worship them.

Please remember this that there is none other who is more happy in comparison to the Enlightened One, and there can be none who is more sad than the Awakened Being. I am saying this from a very balanced approach. That is why Lord Krishna has said, 'Sukha-Dukhasammeykritwalaabhaalaabhaujayaaajayau'. When you sit on a swing then the distance it goes forward, the same distance it goes backward. If you stop it with your feet then it is something different. Sit on the swing of life but please don't be afraid. The entire creation is in the service of the Enlightened Being. And He is happy at all times in all circumstances. If you too want to experience this happiness then chant the 'Hari Naam'. It shall help you. It is the simplest and the easiest way. Socrates is smiling. The previous night he is talking to his disciples. When Socrates breathed his last, it appeared as if the creation was blowing bugles to welcome back this great soul into its eternal abode. Even if it is imaginary, I really like this allegory. The mothers and their children were all weeping. One child asks, 'Why is everyone crying?' Then a reply came that because the lover of Athens is leaving. There is sher by Rahat 'Indori'-

Merreyjanaajje par

likhnamohabbatkarneywalajaarahahai|

So, in other words, the soul of Athens is leaving. This is not just the introduction of Socrates. It is meant for all of us. The poison does not come out without the churning of minds. The poison that Lord Shiva consumed came out after the churning of the oceans. He is simple and kind hearted, so he drank it. The Celestial Devas were cunning. Listen to this Sher;

Usseykaisseybachayein toot jaaney se,

Wohdil jo baajnaaayefarebkhaaney se|

People get cheated or fooled purposely. That person was completely broken down just in a moment. Meera drank the poison remembering Lord Krishna. Lord Shiva drank the poison remembering Lord Rama within. Socrates consumed it remembering the Goddess. In all these instances we see there is a Divine connection. Meera had it as the 'Prasad', Lord Shiva consumed it out of sheer compassion for others but Socrates was made to drink it. Swami Dayananda Saraswati was poisoned by his cook who was the creator of the 'Veda Prakash'. Lord Buddha ate the poisonous food. Anand asks that what's wrong. Buddha replied, 'Nothing'. In fact the 'Nirvana' was at sight and he just complained of the stomach ache. The dictionary used by these great souls is very different from ours. They edit



their own words. The one who has an inclination for art is called an artist but one who has a heart is not called a 'Heartist'. The one who goes to the court daily will not be called a 'Courtist'. But these 'Heartist' or 'Courtist' is the word from the 'Talgajardi dictionary'. The editor of this is MorariBapu. The person who has regular fights in his home, I will call him a 'Courtist'. If there is nothing to eat and yet the person is smiling then I will call him a 'Heartist'. The person who has nothing at home but still everyday picks up his 'Ektara' and practices his music, I will not hesitate to call him an artist. These great souls are truly mysterious. On seeing Buddha writhing in pain, Anand understood the Sun is about to set. Buddha said that this pain is not such which can be cured. This is the sign of 'Nirvana'. Dayananda Saraswati asked his cook to leave and Anand was also instructed that please don't say anything to the person who gave me the 'Bhiksha'. He is a mere cause or the 'Nimitta' in this case. And the poison of the 'Shloka' came down to the 'Loka'. Let me just offer my respects to 'HemuGadhvi'. The journey of poison finally reached each and every household. It was the final discourse of Socrates just before leaving.

Vahuyevagovyaanmotakhorda re lol,  
Bahu karreycheyaappnnagharnivaat jo.....  
This is the immortality of the Soul. The next day a poll was held whether the death penalty should be given or not? There was a difference between six for and eight against. The voting was done amongst the so called scholars of that time. Slowly, the body of Socrates started turning blue and limbs became weak. Those who have consumed the poison are the only beautiful people in the world. This 'Rukhhad' is a 'Rishi'. Socrates is the 'Mahavira' of Greece. You can either consider 'Mahavira' as Sri Hanuman or 'Teerthankara', it is your wish but as per my personal inner feeling, Socrates is the 'Mahavira'. Till the very last he was talking about the immortality of the soul. He started turning blue due to the effect of the poison. I pray to god (Allah) that no one has to face this fate. His close associates slowly stretched his legs. They covered his body with a sheet. There was a glow of inner happiness on his face. The serenity of the moon. The lusture of a bright jewel. They are all the qualities of the 'Mahavira'. The radiance of the Sun. The self respect of the elephant. The power of the lion. The independence of the sky, and the constant labour of the Sun who is always on the job without any rest. The detachment of the air, the complacency of the bull, the eyes like that of the deer or gazelle, I would go to say that what is not there in Socrates? He has a very innocent smile on his face. It appeared as if it's a matter of just a few moments. There are many avenues through which the life leaves the body. If you happen to be close to a person in the last stages of life then try to notice from

where does the life force exit? This can be the certificate of the complete life of the individual. It is a sort of a test. Sometimes you will see tears rolling down the eyes then this indicates that the life has gone out through the eyes. There are many indications and I would not like to get into it. Some are very pleasant and some not so. But, when an Enlightened Being departs, 'Choghaddiyan-vaagtahoya'.

Aa chelli re vellana Rama Rama|  
Vala re santnney Jai Jai Sitaram|  
In the 'Sadhu' tradition during the 'Maha Samadhi' the women sing, 'Maarichelli re vellana Rama Rama'. I am reminded of Saavitri Ma at this point. When 'Tribhuvan Dada' departed, everybody was called. I ran to call everyone. My Mother used to sing well but she never sang. Even Dada used to sing very well but he too never sang. Now please note that this occasion is treated as a celebration. I remember that at that time I was wondering that how will the family be composed at such a moment to celebrate? At that time, Saavitri Ma started, 'Amaarichelli re vellana Rama Rama'. She did not say 'Dada' even once but, 'Ae vala re Santnney Jai JaiSiyaram'. The legs of Socrates were properly stretched. A sheet was put his body. A few last moments were remaining. The followers asked him, 'Sir. Where would you like to be buried?' This was the last question asked to him. He replied, 'The scholars of Athens were gunning for me and you all come for my burial. No one can kill me nor can anyone bury me. I shall rise again after two or three thousand years. You all hold your fort till then. I shall incarnate once more. A person who can scold or reprimand me is yet to be born. No need to unnecessarily show your intelligence here. I shall disappear in no time'. Just mark his words and his language. Jalan Matri says;

Peedhanjagatnajher ae Shankar banigayo|  
Keedhandukkhosahan ae Payambarbanigayo|  
Who are you to scold me? Please give up all your worries. You have not followed what I am saying. I have to face this punishment because the so called scholars were opposed to me. Because, my words are higher than the Heavens and deeper than the nether worlds. They thought that I am an atheist and I am trying to mislead the people into non-belief. According to them, words beyond the realm of heavens are not possible and deeper than the nether worlds is impossible. But this man is doing it. Therefore, this is his crime. He is out to corrupt the people. So these were the last moments of the life of Socrates. I shudder to think the state of his followers at that time. But he had eaten the fruit of immortality (Amarphala). We get the reference of 'Amarphala' in the 'Katha' of 'Bhartuhari'. Have people like Plato, Aristotle and others who were devoted to him, not become immortal? They were

blessed with this fruit. It is quite possible that such a fruit could exist. You and me, we all participate, recite and listen to the 'Ramkatha', therefore we too have become immortal because of this holy association. People may talk that in those days the 'Satsanga' used to take place. It is not necessary but surely this fact is noted. It may take fifty years. In the evenings we used to sit and hear 'Osman' sing. We heard young children sing. All this in my opinion is the 'Amarphala'. People will remember that Gajanan used to play the 'Shahnaayi, Hitesh would play the Banjo all these are surely moments and facts to be cherished. To be able to digest the grace, respect, affection and the reward in all this is what needs to be understood.

Issseybadhkarhummeinkyamiltidaaddeywafa,  
Hum terreyhee naam se duniyameinpehchaaneygaye|  
'Osman' sings it very beautifully. Everybody come and become a part of the 'Ramkatha'. It is a sport. In the 'Shiva Sutra' there is a word, 'Karunevakeli'. So; Sri Guru charanasaroj raja, nijamannmukurusudhaari|  
BarnauRaghubarabimaljasu, jo daayaku phal chaari||  
So we were talking about these four fruits. The first is sweetness; the second is the fruit of immortality or in other words one attains the fruit of both life and death in this very life. This was attained by Socrates. The third is the fruit of virtue or auspiciousness, which does not belong to us. The recitation or hearing the Divine discussion or any noble thoughts will fall under this category. But what is this noble deed or virtue that has accumulated? This is the result of the virtuous deeds done by our ancestors which we are enjoying today. These people who have become instrumental in organizing the 'Kathas' is not because of their own doing but the blessings of their fore fathers. This is an absolute arithmetic. I am also with you in it. Please do not take it otherwise. I am glad and proud of the fact that I have more number of youngsters with me today than what Socrates might have had then. They don't expect anything from me. They just want my happiness or my smile. They come to me and say very emotionally that we are so glad that you looked at us once. People are

happy. This is the fruit, what else? So many people are involved in selfless service. If you feel that we don't think that our ancestors were so great to have left this legacy for us then it could be an Enlightened Soul of your family and it is the grace of his 'Bhajan'. Or the grace of the 'Sadguru'.

Dasarathsukrita Rama dharreydehi|  
Janaka sukritaBaidehi||  
The 'Sadguru' outwardly is with attributes (Saguna) and within is without any attribute (Nirguna). This is my definition of the 'Sadguru'. He is totally detached from within (Asanga). The fourth fruit that accrues through the 'Katha' is that it is difficult to earn money and what you have earned to be able to use it in performing auspicious deeds is even more difficult. Today, we see people coming and spending with open hands here. Some time ago we had calculated in one of our 'Katha's' in Canada and it was twenty two Canadian Dollars per person. Nine days with all three meals included. I am not a dramatist but I am surely the linesman at the railway crossing alert enough to prevent any accidents. This is the celebration in the memory of Socrates. Such a noble personality who was murdered by the so called scholars of his times.

Meradaamanbahutsaafhai|  
Aptohmatlagaadeejiye|  
'Tohmatlagaadeejiye' has two meanings as per MorariBapu. One is a question, 'Do you want to blame me? Then please go head. My hands are clean.' The second meaning is the nature of a 'Fakir'. If you are bent on accusing then please go ahead because my cloth is spotless. On the 'Vyaaspeetha' for me it seems like the waves in the ocean, one rises, one falls. I feel that I should speak on this, then this, and so on. The Divine is not a subject of examination, instead it requires immense patience.  
Siha gayabasahmeeyapashumarud  
sukhahimandarindummannikhili|  
Urrgamavarasahisa param payavimgayasaahu|  
- Mahavira Swami

*Socrates is the 'Mahavira' of Greece. You may see Hanuman or the 'Teerthankara' in 'Mahavira' as per your choice. As per my inner feelings Socrates is 'Mahavira'. Till the very last, he kept on talking about the immortality. His body began turning blue due to the effect of the poison. I pray to God (Allah) that no one is subjected to this fate. His close disciples stretched out his legs. They put on a sheet on his body. There was the radiance of happiness on his face. The calm serenity of the moonlight shone on his face. The lustre of a jewel, radiance of the Sun, self respect of the elephant, the power of a lion, the independence like the sky, not having a fixed abode like the Sun, the detachment of the air, the nobility of the Bull, eyes like the deer these are all the attributes of Mahavira. In Socrates, we see all in all.*



Mahavira Swami is giving the attributes of 'Sadhu'. They are so true in the case of Socrates. The 'Sadhu' possesses the power of the lion. A lion will not go hunting if it is not hungry. And in comparison the man is such that in spite of having millions and billions it outpreying around because his greed is still unfulfilled. We shall discuss this in detail tomorrow. The 'Sadhu' has the self-respect of an elephant. The elephant is considered to be the wealth of kings. The king should also be self-respecting like the elephant and not look back at the barking dogs on the way or even if the critics go on criticizing. There were no less dogs barking behind Socrates. They were not animals, but were all so called learned people. Supposedly the scholars of Athens. If the spiritual practice of the practitioner is not strong or ripe enough then when the intelligentsia come out in criticism even many 'Fakirs' seem to get hurt and it affects them. After all an elephant is a stately royal species.

There is an Aesop fable. The tiger called all the animals of the jungle and asked them as to who is the ruler of the jungle. All of them said, 'You'. When the elephant was asked he just picked up the lean and thin tiger with his trunk and flung him away. The tiger somehow managed to retrieve himself and said, 'If you don't know the answer then why do you get angry?' The Sadhu is as self-respecting like the elephant. I cannot understand that how can the religions be so cruel towards woman? Till date, I have not heard a woman becoming a 'Shankaracharya'. Nor a Pope, or a 'Teerthankara' or a 'Prophet'. When 'Gautami' the step-mother of Buddha went to him for initiation, he refused. Likewise in our 'Sanatana Dharma' also the woman is debarred from the study of the 'Vedas', performance of the 'Yagnas' or even reciting the 'Hanumanchalisa'. Just go on doing 'Garbha'. So many 'Bhikkhunis' went for initiation but were refused. Anand goes and pleads the case on behalf of the women that why should they be discriminated against? If others refuse, I can still understand but when 'Buddha' is refusing, it is not digestible. Buddha tries to tell Ananda that please don't argue on this issue. Foretelling the future Buddha says that if I do not induct women folk in the 'Sangha' then I can see it going on for at least a thousand years but if women become a part of it then it doesn't seem to last more than five hundred years. But if you are so insistent, I relent but only on some conditions. They are so rigid that somehow it does not appeal to me. One is that if the 'Bhikkhu' is just a small child, the 'Bhikkhuni' will have to prostrate before him. Second is that they will not be allowed to give discourses. The women agreed to all the strictures. Further, you will not do anything alone without the help of a 'Bhikkhu'. I don't remember all of them.

Mostly all religions have insulted the women or treated them as untouchables but on the contrary, we generally see them to be more and more running after religion. The women are debarred from performing the 'Yagna'. I am trying my level best to spread this message across the world that women all over the world are not debarred from performing the 'Yagna' but in fact they do not need to perform it. When she lights the fire in the kitchen and cooks for the family, guests etc, is that not the biggest 'Yagna'? She does not need to wear the sacred thread because 'Dwijja' means twice born or commonly used for 'Brahmin'. The woman is reborn during her wedding. She takes a second birth in all her glory. What will be a man's sacrifice in front of hers? She gives up her maiden surname and willingly accepts the one of her husband. This is one of the greatest sacrifices in my opinion. She embodies asceticism in all her finery. The people can't see it. When people change their clothes and put on the garb of an ascetic it is noticed. The true ascetic is one who leaves or changes from the inside. She changes her name. At many places they even change their first names after the wedding. This in my opinion is in the real sense a twice born. First she is born from the womb and then she gives birth through her womb. Can you find this in any other species? My Narsih was absolutely on the mark when he had declared, 'Saar ma saar avatar abalatanno'. Define 'Bhakti'. 'Yathavrajgopikaanaam....' this is one of my favourite shlokas from the 'Srimadbhaagwat';

Vanddeyvrastreenaam  
paadarenumabheekshnnashah|  
YaasamHarikathodgeetam  
punaatibhuvanraiayam||

Sri 'Uddhava' rolls down in the dust of holy feet of the 'Gopis'. He is not an ordinary person by any means, one of the wisest and a friend of Sri Krishna. I am sure that during the disrobing of 'Draupadi' 'Duryodhana's wife must have tried to say something to stop him but the male dominated society might have stifled her. With those eight guidelines very strict rules were laid down. Self-respectful like the elephant. Noble like the bull, humble like the deer, desire less like the animals and detached like the air. A 'Sadhu' doesn't stay at one place; he is always on the move. He is radiant like the Sun and placid like the sea. The 'Sadhu' is firm like the 'Meru', serene like the Moon, lustrous like a jewel, tolerant like the earth and not stuck to a place like the snake. The 'Sadhu' is self-supportive or in other words independent. Whatever little I had heard, I could assimilate by the grace of my Guru, I could read, I have tried to compare the qualities of a 'Sadhu' and I see them all in Socrates. That is why I call him the 'Mahavira' of Greece.



### The 'Ramcharitmanas' is not just a sacred text of firm belief; it is also a text for thought

Baap ! Before I proceed to discuss the 'Sutras' which I wanted to share with you about Socrates, yesterday evening, we all had a great time together. As usual, our dear Shobhit Bhai conducted the session very energetically and in an orderly manner. I express my happiness about it. Hemang Bhai sang two songs. Thank you so very much. After that Chintan just outplayed everyone else and he was just superb. I have heard his 'Vaachikam' a number of times before. He alone stole the show and the facts he presented about Socrates were just out of the world. 'KhushrahoBaap.' I feel that in this twenty first century many intelligent personalities are turning sides and standing up. My good fortune is that whenever they are asked by the 'Vyaaspeetha', they immediately agree and come and pay their respects. Then I feel that this bodes well for this century. I pray to god (Allah) that nobody's evil eye catches them. I was keen that our respected and elderly Lord Bhikhubhai Parekh should say a few words. He very graciously presented his practical well supported views filled with his valuable experience. We all received a lot of guidance from it. We express our gratitude and bow down respectfully. After that Jai, who has his own inimitable style. He too presented his views. Dollar Bhai also presented his views on the subject. And in the end we had to do the 'Bhairavi'. This 'Frank' who has been enjoying the 'Katha' for quite sometime now even whether he follows or not he makes it point to come. Frank. Thank you so much. As such every evening I follow my evening ritualistic routine of worship and performed the evening 'Sandhya'. But when I happen to attend such programs and for some reason am not able to perform the 'Sandhya' as prescribed by my Guru, they double up as my evening worship. So for all aspects yesterday's evening was truly special. Let us once again express our appreciation for yesterday's program with a thunderous sound of applause. All in all it was a great evening and we thoroughly enjoyed ourselves. The evening sitting is also a form of the 'Katha' only. Why should we consider the 'Katha' in a very narrow way that only when the 'Pothiji' is there, MorariBapu is on the 'Vyaaspeetha' with all his paraphernalia, the 'Mangalacharan' is being recited, only that is the outline for the 'Katha'. All this is a journey no



doubt. The medium that I have accepted, please do not think that it is weak or inferior in any way. In way I mean that the other gatherings are also the 'Katha'. For me, all are 'Kathas'. Even the 'Mushaira' for me is 'Katha'. A 'Lok Sahitya दौरा' is also a 'Katha'. A light musical evening is also a 'Katha' for me. We are all attending an evening of classical music that too comes in the purview of the 'Katha' for me.

I repeatedly keep on saying that I am not out to change or improve the society but I am out to accept everyone, unconditionally. Who has been able to improve or reform anyone? After writing the 'Puranas' and then the great epic 'Mahabharata' he raising his hands exclaimed the please listen to me, after all who is getting corrected or reformed? Instead let us learn to accept people as they are. My dear youngsters please try to learn these three things. First, accept everyone unconditionally, love one and all, and don't quarrel with anyone if you want to be happy in life.

Therefore my dear brothers and sisters, for me all these are also a 'Satsanga'. Now let us proceed with our main topic of discussion. Today, I have many questions with me. 'Bapu. You repeatedly say that you are not a Guru. Fine, this is your prerogative. You further go on to add that to progress in life, a 'Guru' is a must. In that case where do we go?' I am very clear and I repeat it once again that I am not a 'Guru'. I am not a 'Guru.. I am not a 'Guru'... I am aware of the fact that how difficult it is to be a 'Guru'. I have my own limitations. I am an ordinary human being like you all. Please, I beg of you, let me remain human. From the last few 'Kathas' I have started calling myself a 'Jantawaha', taking cue from the 'Bhagwadgita'. I am just a living entity. Yes, I firmly believe that the 'Guru' is a must. My 'Guru' is my 'Dada', but I am not. Sahib. To become a 'Guru' is extremely difficult. 'In that case, whom should we accept our Guru'? You can accept a scriptural text as your 'Guru'. The 'Sikhs' treat the 'Guru Grantha Sahib' as their Guru'. It is a compilation of the Divine words spoken by the Enlightened Gurus. Goswamiji says in the 'Ramcharitmanas' about the 'Ramayana'that;

Sadgurugyaanbiraagjogake|

Bibudhabaid bhava bheemrogake||

So, Goswamiji himself has declared the 'Ramcharitmanas' as the 'Sadguru'. Even a poem can

become your Guru. Any 'Ashtaka' in Sanskrit can become our Guru. Even a small inspiring story can become our Guru. Allow me to say that even a small child can be our 'Guru'. Jesus has said that one, who is child like, will only get an entry in the Kingdom of my Father. The 'Guru' does not have any specific dress code or any uniform. You can even accept Sri Hanuman as your Guru. I have been saying that make 'Lord Shiva' your Guru. Let the Holy Quran be your Guru. The sacred Bible can be the 'Guru'. If you feel devoted towards somebody, then you are free to accept him as your 'Guru'. But the problem is that we get influenced very fast. Yesterday we were discussing that the characteristics enumerated by Lord Mahavira are all evident in Socrates. Wherever you find these characteristics, that person can be your 'Guru'. You all are aware that there was this false notion which was being created and that forced me to stop the 'Guru Poornima' celebrations at 'Talgajarda' because people had begun treating me as their 'Guru' and had started gathering on that occasion. I repeat, I am nobody's Guru. If you have the burning desire of spiritual growth then you will not have to go out looking for a 'Guru', an Enlightened Being will come looking for you. I would like to quote Swami Ramsukhdasji Maharaj who had said that to consider the 'Guru' as a person is wrong and to accept a person as the 'Guru' is also wrong. Guru is an 'Evolved thought'. You can get it from anywhere. 'Aanobhadrahakritavaha'. Our 'Shrutis' declare that accept good and noble thoughts from where ever you get it.

I shall begin from where we had left yesterday. So, the characteristics of a 'Sadhu' as explained by 'Mahavira Swami' are clearly visible in Socrates. The first characteristic is that the 'Sadguru' or the Enlightened one (Buddha Purush) is one who has the power or the strength of a lion. There are many attributes of the Lion as such. One very important feature of a lion is that once it is satiated it does not kill. I have roamed around in the 'Gir' forest and am aware of this. Whenever I get an opportunity, I go there, stay for the night in a tiny little hut. Once I noticed that the lion had killed its prey and was devouring it while the other animals were all watching this sight from a distance. After the lion has had his fill he picks up the

pieces and flings them in the direction of the other animals to eat. Those animals can't come near out of fear but the lion follows the 'Sutra', 'Tena tyaktenabhunjeethaha'. He does not eat alone. And after he is full, he won't go for the kill. The irony is that man, who maybe earning a lot, might have collected a huge amount of wealth yet does not hesitate in going to any extent to get more and more.

You might have heard this that our scriptures have derided greed as the root of all evil. The lion is not greedy. Mahavira Swami is not greedy but He is a renunciate. Even Socrates is not greedy at all. He had said that if he pays the amount of fine imposed upon him, he would be pardoned but he is not in a position to pay that sort of money. He was free from all desires like the lion. But after all lion is a carnivore and he will not eat grass and the cow will not eat meat. The strength of the lion is visible in Socrates. So, the lion is desire less, he is not greedy and will share and eat. The 'Sadhu' is merry with himself not bothered about what is going around.Baap. When greed strikes, what all does a person leave or overlook? A greedy person out of his greed forgets his 'Bhajan'. He will find an excuse to skip the worship. Second, he will overlook his parents with an excuse of being very busy. He does not care about his wife or children. Because of his greed he alienates himself from his friends and relations. He will even not bother about food because on the other hand a new hunger is bothering him. He even gives up on his sleep or in other words can't sleep because he is so restless. He even neglects his health and becomes a victim of so many ailments. All these great religious leaders go on to construct such huge 'Ashrams' or in other words 'Empires'. These very people, when it is the time to leave feel sorry that all this they have accumulated will have to be left behind. A covetous person stretches himself to such an extent in every way that he falls ill. Loses sleep, loses his appetite and even shuns the 'Bhajan'. As he gets unwell, the worry starts eating him up that what will happen to all this which he has accumulated for so long?

When I am talking about these things then please do not misunderstand that I am in any way preaching but it is my duty to make you aware of the various pitfalls on the life's journey. But we should try

and follow as much as possible what we learn from Socrates. In the 'Ramcharitmanas' the word 'Vichaar' has been used at least two hundred and fifty times.Vichaar.Vichaar..Vichaar... It is not just a text of belief but has also got profound thoughts embedded into it. It is a text of evolved thought. Different areas of the thought have been discussed herein. 'Buddhi Vichaar, Dharma Vichaar, GyaanVichaar, BimalaVichaar, Samaya Vichaar, NeetiVichaar, Tulsi has given due weight age to the thought in his text. When you listen to the 'Katha', my earnest request to you all is that please listen with the mind, intellect and the psyche (Chitta) keeping your ego aside. To hear it with the mind means that, hear thoughtfully. Think and ponder over it. Unfortunately, people close the door of the thought.Bapu has spoken from the 'Vyaaspeetha' and the matter is over. I am sorry, it's not so simple.

Coming back to the description of 'Mahavira Swami', the strength of the lion is seen in Socrates. The second characteristic given is that he is self respecting like the elephant. Even the elephant has quite a few great qualities. The elephant is truly a stately creature. One very beautiful trait is that when the elephant walks in the streets, the stray dogs chase it barking behind his back but the elephant is just not bothered and continues with his stately gait because he knows that this barking will die down on its own.

During Mahatma Gandhi's time, so many people at that time used to criticize him. Many of them could never utter the word 'Bapu' for him because of their own jealousy or reasons best known to them. They used to say, 'Gandhi Bhai'. Saying 'Bapu' would hurt their egos. It is very difficult. Kabir Sahib says that a 'Sadhu' tolerates criticism without any ill feeling arising within. He said that keep the critics close to you. So Baap. Was Socrates spared of criticism? In other words, how many dogs ran after him barking? They all were after him but none could touch him. Socrates remained equipoise and undeterred. These people ultimately got tired and shut up. Mahavira Swami further states that the 'Sadhu' is affable like the bull or has a very noble disposition. Repeating yesterday's Sutra that this man did not climb down from his natural noble perch. This indicated his



simplicity or nobility. We address anybody as 'Dharamdhurandhara'. Our usage of words is without any thinking or very casually. After all 'Dharma' is a 'Yoke'. The one, who carries it, knows how difficult it is and the yoke leaves a mark on the shoulder on which it is carried. So, affable like the bull and please note that the bull is very strong. In fact the virtuous Dharma's yoke is the evolved thought. Sometimes I find Socrates to be representing a union or a 'Sangama'. He is the 'Sangama' of Greece. I see three distinct flows submerging in him. He used to say that the dramatic life you all lead if it becomes a reality then you will become virtuous. If you are all right then your thought itself is the 'Dharma'. Tulsiji has written and kindly pay attention. This very sacred text that I rever and follow helps in cementing or affirming my thoughts. Our thinking alone is our 'Dharma'. Our difficulty is that these so called religions have restricted our thinking or debarred us to think. Don't think. The scriptures have said so, therefore no argument. The 'Guru' has commanded so, period. People who spread such canards are committing violence in the name or garb of religion. They go on a murderous spree in the name religion. I am eating the bread provided by my 'Tulsi'. I have said so many times that with all that Goswamiji has said, I am not in total agreement with them. And this dissension is my moral right. I accept what appeals to me and is beneficial for my spiritual growth. It is not necessary that I should ditto each and every word written by Tulsiji. He might have written it as per the need of that time or the character saying it must be speaking from a totally different plane. How can I accept everything blindly? Let me quote one 'Chaupayi' of Tulsiji here. Now, can you accept it as it is? You will be forced to think. Let me tell you;

Matu pita Guru Prabhu kai baani|  
Binahibichaarkareesubhajaani||

Tulsiji says that you should follow your mother, father, Guru and God without questioning. I am not saying that this is not good but in today's times doesn't seem to be practical. If I am asked to follow my mother without questioning, I tend to agree but provided the mother is a 'mother' in its truest sense. At least the natural traits that we see in the mother should be present in her. Or else it will be difficult to explain

especially in the context of what we see happening all around. If the mother is saying something then we can very patiently sit down with her and discuss the matter if there is a doubt or confusion. We can respectfully present our viewpoint and request her to rethink.

Please remember one thing that the 'Guru' is also a 'Vaidya'. And is he a specialist of our ear, nose or the throat? He cleanses the wax of abuse or the rubbish that we keep on hearing. 'Jinkkey shravana samudra samaana'. That is why in the 'Srimadbhaagwat' the very first 'Bhakti' is 'Shrawanam'.

ShrawanamkeertanamVishnoho  
smarannampaadasevanam|  
Archanamvandanamdaasyam  
sakhyamaatmanivedanam||

In the 'Ramcharitmanas' it is said that the monkeys of Sri Rama's army cut off the nose and ears of the captured demons. The chief of these monkeys is very beautiful and is the universal 'Guru'.

Jai jaijai Hanuman gossain|  
Kripa karahuGurudevakinai||

So, the 'Guru' is an ENT specialist. The ears are, 'ShravanneyKathaayam'. Hear what is auspicious. You are busy listening to the abuse and all that is wrong or useless. Many people are not abusive or critical but enjoy hearing it. These things damage our faculty of hearing. The 'Guru' cleans this wax from our ears by the noble and enriching Divine words. He treats us so that we become used to hearing all the good things. 'Nindanakarreykeni re'.

Vaishnava janatohtenneykahiye je,  
Peedaparaayijaanney re|  
Pardukkheyupakaarkarreytoye,  
Mann abhimaannaaanney re|

Second, the 'Guru' treats our nose. Here the nose represents the heavens. Sri Lakhan cuts off the nose and ears of 'Surpanakha', what does it imply? I don't think that it is a decent thing to do. The purport of cutting of the nose is that the 'Guru' eradicates the desire of heavens from our hearts. Also another interpretation is that the desire or hankering for more this and more that is diminished. Secondly, we all are aware that when we catch a severe cold then we are not able to smell anything. The 'Guru' cleans our sinuses so that we are able to get the Divine fragrance of the

Enlightened One's. We start getting the Divine fragrance of the 'Peers'. We are able to get the hint of our 'Murshed'. Even the words have their distinct fragrance.

Baba Nizamuddin Auliya tells Amir Khusrau that 'Son. While practicing the spiritual disciplines when the devotee starts rising then the spoken words too begin to spread their inimitable fragrance.' It is very difficult and it is a very exalted state of spiritual practice. The words do have a very specific and the Divine fragrance. In this way the 'Guru' treats our nose. Sri Lakhan uprooted the ill desire that cropped up about Sri Rama in the mind of 'Surpanakha' which was in the true sense a sort of a daydream or a wishful thinking or she had crossed the barriers of decency in her desires.

The 'Guru' then treats our throat. 'Guru' is not the one who ties a 'Kanthi' around our neck but he treats the throat. He repairs our voice box so that we speak sweetly and sing melodiously. We speak respectfully and with humility. That is why I call him an ENT specialist.

So, we were talking that the 'Sadhu' is very affable like the bull. Then he goes on to say that the 'Sadhu' is gentle like the deer. If say for argument sake, the 'Guru' gives a wrong instruction by mistake then should the disciple blindly follow it? Firstly, the one who instructs wrongly cannot be a 'Guru'. We should try to apply our mind a little and evaluate it. Whatever has been told by the mother, father, Guru and the Almighty should be correctly understood before acting upon it otherwise we might land up doing a blunder because our understanding was incorrect. The thinking is a virtue. The 'Ramcharitmanas' says that the thought is also 'Dharma'. In the end of the 'Ayodhyakanda' Sri Bharatji asks Guru 'Vashishtha' that if you permit, can I put on the garb of an ascetic and live at 'Nandigram'? Because my Lord is in the forest and I cannot stay in the royal palace enjoying all comforts. On hearing these love filled and very wise words, the 'Guru' became very emotional. At that moment, the line which comes my dear brothers and sisters is worth noting-

Samujhabkahabakarabatumhjoil|  
Dharamasaarujagahoihisoyi||

What does this mean? Guru 'Vashishtha' says that Bharat. Whatever you think is nothing but the core essence of 'Dharma'. Whatever you say or do is the 'Dharma'. First Guru 'Vashishtha' singularly enumerated the thought, the speech and action but collectively Bharat it is the very essence of the 'Dharma' (Dharma Saar). So, my Tulsiji says that the evolved thought is the essential Dharma. Man should think. That is why I feel the views of Socrates are in conjunction with the 'Manas' and go to call him the 'Sangama' of Greece. The first tributary is that of thought. The second is that of speech. Whatever he thinks, he speaks or in other words he speaks his mind. The third tributary is that of action. So whatever he thinks, he says and whatever he says, he does. Where there is a flow of thoughts there we have newer thinking emerging every moment. It is not stagnated or constricted. Those thoughts which create a barrier in the mind, what purpose will they serve? Tagore says that these narrow walls should be pulled down.

Where the mind is without fear  
and the head is held high,  
Where knowledge is free.  
Where the world has not been  
broken up into fragments,  
By narrow domestic walls.

Tagore is indeed wonderful. One of Bapu's close confidants went to 'Shantiniketana' to meet Gurudeva. When he met Tagore he said, 'Gurudeva' Bapu feels hesitant to say it but would like to convey that you too should do a bit of spinning every day. On this suggestion Tagore just smiled and kept quiet. When he was leaving, Tagore said that please tell Bapu that I have requested him to write a poem or two everyday. 'Swadharmmeynidhanamshreya'. One should follow his own Dharma and go on doing what is his chosen vocation. The great men are very jovial in nature.

Agama agocharaalakhdhanninikhajmarehvunre,  
Mojmarehvu, mojmarehvu, mojmarehvu re|

Tulsiji says that Guru Vashishtha agreed that the thought is 'Dharma'. Whatever we might have thought, what we are thinking, whatever is going on within, is what we should say. And act as per what has been said. The 'Sangama' or the conjunction of these three is just not 'Dharma' but the 'Dharma Saar'. All the



three are clearly visible in Socrates. One, he is the embodied thought, a thoughtful person. Whatever he feels he does it boldly and without any fear. He openly declares in front of his fellow men that even by mistake if I have hurt anyone, then please excuse me. But even unintentionally he never tried to hurt anyone. So this is the 'Socrates Sangama'. Where his thoughts, speech and actions are all in sync. Coming back to the definition of 'Mahavira Swami', that the 'Sadhu' is simple and very easy going. I think that it is very difficult to be simple. Being complicated is very easy. To remain very stubborn of rigid does not require any practice. But simplicity is a different cup of tea. Our Tulsiji says-

Sarala subhaavnamannkutilaai|  
Jathalaabhsantoshsadaai||

A straight forward and a simple life. I might have mentioned it earlier also but there a short little sher of 'Ustaadi Sahib'-

Saadgishringaarbanngayi,  
Aayanonkihaar ho gayi|

All the mirrors failed to reflect the image when the simplicity itself became the make-up. Just see Gandhi Bapu's simplicity and his down to earth nature? Therefore, the 'Sadhu' is simple and docile like a deer. There is another meaning of simple according to me and that is being easily accessible to all. Socrates is available to one and all. Anybody was free to go to him at anytime and the discourse would begin. 'Padhusanirhita'. Not greedy like an animal. His needs are meagre. I have tried to study Socrates from different angles. Many people have written about him. We find very many inspiring thoughts in his life. The 'Sadhu' is detached like the air. Shankaracharya Bhagwan says-

Satsangattvenihisangattvam,  
Nihisangattvenirmohattvam|  
Nirmohattvenischalachittam,  
Nischalchittetjeevanmuktihi||  
BhajaGovindamBhajaGovindam....

So, the non attachment of the air is another characteristic. I like this statement of Socrates that he had said about detachment. 'I shall die and you all shall be alive; now who is more benefitted that God only knows'. Whether the dead is more fortunate or the

ones alive, this only God can say. He is leaving and his detachment is truly exemplary. Radiant like the Sun and the snake, now this appears to be a paradox. This radiance is of the truth. You can't look into the eyes of the Enlightened One's. And by fortune, if we come across such a radiant personality and his radiance envelopes us and it becomes our wealth for life or in other words is enough to make our journey of life worthwhile. This also happens only by grace that such radiance fills our eyes and never leaves it. A Sher of 'Badaayuni Sahib' for this comes to mind now;

Nazarmeinusskachehrarakhliyahai,  
Safar ka poorakharcharakhliyahai|

Once we are blessed with the Divine 'Darshan' on an Enlightened Soul, our entire life becomes a great blessing and as if the birth becomes worth its while. Nothing to worry now. One more Sher; Tummheybhiaadnahinaurmeinbheebhoolgaya,  
Wohlamhakitnahaseen that magari fizoolgaya|

-Javed Akhtar

Hum baawafattheyissliyenazron se girgaye,  
Shaayadtummheytaashthikisibewafaki|

-Ahmad Faraaz

We are discussing that the Enlightened One is detached like the air and radiant like the Sun. Now, just imagine, how would Socrates have been? Such an Enlightened Being is very rare to be found. Mahaavira Swami further says that he is deep and very profound like the sea. Our 'KaagBapu' says;

So sonadiyunurrsamaanni,  
Jemasaayarjanngambheera|  
Jeni merusarhidheer,  
Jagamaaenu naam fakir.....

When we look at the sea, we only see the expanse of water and nothing else till where our eyes can see. Or in other words, we see the water, the formation and the dissolution of waves, and the wavy surface. But the ocean is not just the water. There are a lot of treasures hidden in the depths of the sea and in order to get them, we have to churn the ocean. A 'Sadhu' appears to be very indrawn and no one can fathom his depths. We do not know the treasure that lies hidden within him. This can only be known when his ocean like depth is churned. 'Meru sanischal'. 'Sthiramattir, bhaktimannmmeypriyonaraha'. The

'Bhagwadgita' says that whose mind is stable and unwavering. Stability. 'Serene' or cool and gentle like the moon. The 'Sadhu' is lustrous like a bright jewel stone. It is self emitting. He is not emitting any reflected light source but has an inner glow of devotion or 'Bhakti'. Similarly, the hairpin (Chudamani) is also shining off its own lustre. Such brilliance is seen on the face of a 'Sadhu'. He is tolerant like the earth.

Khundi re khammeymataprithvi,  
vaadhi re khammeyvanrayi,  
Kathinvachanmharasantsahey|

The 'Sadhu' is not rigid or adamant about his abode like the snake. He is not sure as to where he is going and where will he stay? He is self-supportive or independent. He has his own position or state of stability. Mahavira Swami, in this way has given a general outline of the 'Sadhu'. My 'Talgajardi' eyes are able to view all of them in Socrates. He is the trinity or the culmination (Sangam) of the tributary of thought, speech and action. The world is blessed to have had the privilege of having such a great thinker and a philosopher in Socrates.

Yesterday, Bhikhu Bhai while expressing his views about Socrates had said the one who does not self study or self analysis of his own life, such a life goes in vain. One should continuously keep on checking himself. It is a very beautiful Sutra. Just by understanding this Sutra, we can follow the entire text. These Sutras have been given to us by an ascetic. Now the question arises that how do we do this self examination? What is the methodology to do it? In the devotional path it is called 'Atmanivedan' or offering oneself at the feet of the Divine. The 'Gyaanis' will call it 'Self-realization'. Those who are in the state of the

'Paramahansa' it could be termed as 'Atmakreeda' (Divine play of the soul) or 'Atmarati' (Rejoicing in the self). But how to do this self examination is the question? I think that by these three methods, one can do this test. It cannot be done in haste. Who am I? This has been Sri Ramana's mantra throughout. The first step to do this self analysis is that, try and spend as much time as possible in 'Ekanta' or alone in a secluded place. I am personally very inclined towards it. Where ever I go or be, or you may ask the people at whose places I stay that mostly, I do not come out of the room unless it is very essential. There is Sher of Majboor Sahib-

Na koi Guru, na koi chela,  
Meleymein akela aurakelleymein mela|

Try and practice this self examination in solitude. In the midst of the people or in a crowd, we try and impress or show-off. Jagadguru Shankaracharya has written the 'SaadhanPanchaka', if you lay your hands on it, kindly read it once. In this the five disciplines as explained by him, one is 'Ekkantey sukhamaasyatam'. Try and be in solitude. And I think there is a difference between solitude and concentration. In concentration there is a hint of another person being there. There is only one concentration in which one can be saved.

Pahalley khud ko khaalikar,  
Phiruskirakhwaalikar|

-Badaayuni Sahib

First become empty or void then protect this emptiness. 'Ekaantata' also means that where even the 'One' doesn't exist. Total void. Such a state can help the self examination.

*In the 'Ramcharitmanas' the word 'Vichaar' has come at least two hundred and fifty times. Vichaar. Vichaar. Vichaar... It is not just a text of plain belief; it is an ocean of thought. It is a text of the evolved thinking. In it, the different areas of thought have been indicated. 'Buddhvichaar, Dharmavichaar, gyaanavichaar, bimalvichaar, samayavichaar, neetivichaar, Goswamiji has suffixed the 'Vichaar' everywhere. And when you are sitting to listen to the 'Katha' then I earnestly pray that kindly pay attention by involving these three main faculties, the mind, the intellect and the place of thought i.e. the 'Chitta' keeping the ego aside. Hear from the mind means that please hear attentively and think about or reason with your-self and accept it. But the irony is that the door of thought is shut.*





Manas-Socrates : 5

### The name of the Almighty is most sacred

Baap ! Before I proceed with our discussion I express my happiness that we had no program yesterday. One should learn to be happy in all situations. Yesterday, a few people had come to see me. I was given a note in which the name was not given but it said, 'Your young flower'. He had raised a query, 'At home it is always being stressed that only do virtuous deeds and desist from sin. Do this and don't do that.' I could see a deep anguish in his words. 'We are educated but in the name of religion, or the scriptures or in the name of the so called religious leaders we are continually being suppressed. Therefore Bapu. We don't understand much but we have a lot of feelings for the 'Vyaaspeetha', we love it, even if we are not able to follow fully, still we come and sincerely would like to know from you as to what is the true virtue (Punnya)?' I have been saying this regularly and once again repeat that whatever is being said from here, please do not accept it just because Bapu has said so. Tathagata Buddha had once remarked, 'Please do not believe my words because of my influence or looking at my past royal lineage or trying to be enamoured by some qualities that you see. Whatever I say, test it on the platform of your intellect, check whether it is in sync with your inner feelings and if found true, only then accept it'. I also corroborate to the same viewpoint. Since you have asked me, I will surely try to reply to the best of my understanding but just because I am saying so, please don't blindly accept it. You have a very fresh untainted mind. Or in other words you are blessed with pure virgin mental faculties.

Yesterday, a few local reporters came to meet me. We were having a broad discussion. One of them asked, 'Bapu. What brings you to Athens'? What is your motive behind doing a 'Katha' here?' Nagin Bapa gave a suitable reply that we have only come here, it is not so. Earlier, we have been to Jerusalem, Rome and many other places where we found that the place is vibrant with the conscious energy. I added that it's our effort in bridging the philosophies of our two countries. Our civilisation is very old but it is not broken. The 'Prashnoapnishad' reaffirms the fact that it will never break because its foundation is the truth. That which is standing on the very weak foundation of untruth is bound to fall. So we are here to build a bridge. That is the reason behind this small effort of ours. So what is being said, please evaluate it for yourself. I respect your faith and am humbled by the same. A very straight forward explanation of the question about virtue is given in this very line-

Sukritpunjamanjulati mala|  
Gyaanbiraagbichaarmarala||

'Sukrit' means virtue. We very commonly use the word 'Punnyapunja' or a collection of virtues. If I am not mistaken; we have done a 'Katha' on 'Punnyapunja' earlier. 'Punnyapunja' is a very beautiful word. In the 'Manas' this word has been very respectfully and lovingly used for Sri Hanuman.

Punnyapunjatumba Pawan kumara|  
Sevahujaayikripaagaara||

Another word which is synonymous and used in our scriptures is 'Punnyashloka'. Now since you have asked, please think over it. If you say that you are totally surrendered then there is no question of asking or hearing anything. Full stop. Jagadguru Shankar says, 'Na punnyam na paapam na saukkhyam na dukkham... chiddanandaroopaha Shivoham, Shivoham'. But for the youth of the twenty-first century, I would like to talk about the eternal values enshrined in our scriptures and have been experienced by me. They were even discussed by Socrates some twenty five hundred years ago. So, 'Sukrit' means virtue (Punya).

I would like to place before you about six or seven virtues. Please don't go looking for them in the scriptures, try and scourge your mind. There is no text book which is greater than your own mind. There was even a 'Ghazal' with this purport. We go to so many temples and one must go. There are very many temples in the places of pilgrimage, one must visit them. Then we have temples in the city or town of our residence, one must visit them. Mostly, every household has a place of worship in the house; you should go and pay your obeisance there. But we tend to forget that, our own mind which is all the time within us that too is a temple. We have just not bothered to open the doors of this temple within. We say that the intellect reasons but Tulsiji says that just don't go by that reasoning alone. 'Hridayabichari', our mind is also important so kindly make use of this faculty as well.

Dilaurakla jab apniapnikaheyKhumaar,  
Tabb aklakisunoaurdil ka kahakaro|  
-KhumaarBarabankawi

Try and scourge your heart. With utmost seriousness I would like to add that I am not a 'Poranni'

or the one who just recites the scriptures, Yaar. Neither I am a 'Shasri' nor a 'Bhatt' or a 'Vyaasa'. My effort is to travel from my heart to yours. I also want to share a few virtues with you and shall not talk about sin. If we are virtuous, that's enough. 'When there is light, the discussion about darkness is meaningless-Osho'. Though they are relative, yet not. We use both simultaneously, light and darkness but when we are sitting in the light of the glory of Socrates here then what is the need to get into any futile discussion? The first definition of virtue I think I have shared with you right on the first day that 'Joy or happiness' is a virtue. Unhappiness is sin. If you want, you can be happy in all situations. That is why I took the cue from it that if we watch a program we are happy and if we don't watch, then too we are happy. This non-inclination is a bit difficult though. Our scriptures have considered the weapon to be one which you can hold in your hand. 'Asanngashastrenadriddhenachittwa'. A type of a weapon, which is free or unattached and without even touching you does the work. You accept defeat and raise your arms and surrender unto him. Many a disciples of Buddha used to say that please don't sit next to Him for a long time. If you sit, you are gone. He is a dangerous person to be with. Jagadguru says that by 'Satsanga' only, slowly and gradually you will start getting detached. So, we are trying to study a few virtues. To define or to talk about seems to be very easy but by the influence or the effect of your 'Bhajan' or by the sheer grace of your 'Sadguru' if you are able to introspect and it starts dawning upon you and you remain in a joyous state of mind then you are truly blessed and are the 'Punnyapunja' as what we have discussed. Whenever He was faced with any difficulty, Sri Hanuman never got depressed or helpless. He used to think.

Tarupallavmahunrahalukaai|  
Karaibichaarkarrau ka bhai||

Think, ponder and scratch your brains. Therefore, as per my understanding, the very first virtue is happiness. Maybe not outwardly but if you always think the good or the benefit of others it is truly virtuous. My dear youngsters. If you even think the good of others and think positively, it is a virtue. If you donate five lakhs of Rupees to someone, then surely it



is an act of virtue but in donating this amount somewhere or the other a tiny bit of sin creeps in. But to think good of others is undoubtedly virtuous. Our problem is that we can very easily donate a hundred thousand Rupees but can't think well about someone. Just think and send positive vibes, that's it. If somebody is progressing in life, pray for his safety and good health. It is a virtue. You could be in any field it does not matter. Positive and healthy thoughts alone are great virtues. My Goswamiji while describing this age of 'Kali' says that in this age and time, your noble thoughts alone are great virtues. Think well of others, whosoever he/she maybe.

Kissparpattherphekun 'Quaiser' kaunparaayahai?

Sheeshmahalmein harekchehraapnalagtahai|

If you do welfare of others according to your capability then this act of kindness is the third virtue. When I hear the stories of what is going around I am shocked. Such a degradation of the society and exploitation has gone down up to this level? Try and be good to others. Whenever you get the time, to chant the Divine name is a great virtue. Tulsiji says;

Rama bhagat jagachaariprakaara|

Sukritichaariuanaghadaara||

Chahunchaturkahun naam adhaara|

GyaaniPrabhuhibisheshipiyaara||

The one who has the support of the Divine name is a 'Punnyaapuja'. One whose foundation is 'Hari Naam'. And my dear brothers and sisters believe me that in the lives of the Awakened ones this can be noticed very clearly for ages. When nothing else helps then only the Divine name of the Lord comes to our aid. When 'Draupadi' was being unclothed in the court of the 'Kauravas', she tried all that was in her command to protect herself but nothing worked for her, So many great personalities were present in the court then and she pleaded to one and all but to no avail. She tried her utmost with her own strength, understanding and her vanity but nothing seemed to work. Ultimately, only her inner calling to Sri Dwarikadheesh came to her rescue. For 'Gajaraj' also only his call to the Divine helped. For the wretch 'Ajamila' the only saviour was the Divine name. In Goswamiji's time, for the danseuse 'Basanti' too the call or chanting of the Divine name was the only support. The Divine name is the greatest of all virtues. Side by side, please fulfil your duties and

responsibilities. In your house, if any member attending to his work diligently, continues to chant the name of the Lord then think that 'Virtue' has incarnated taking a human body. I pray to the learned people and the society at large there is nothing in this world that can even compare with the Divine name. Just, 'Harinaam. Harinaam.. Harinaam...'

Therefore, the name of God is the greatest virtue. No other virtue even comes close to it. Let the world say whatever they want to, just ignore it. Today, the critics are far less than before. Sahib. In such huge numbers of people, in comparison the critics form a miniscule number. During Sri Krishna's time, the population was much less but the critics were to be found in great numbers. The 'Pandavas' were just five but the 'Kauravas' were hundred. Fortunately, I feel that today it is just the reverse. It is a great opportunity for all of us. The crop of 'Harinaam' in this age of 'Kali' harvests very fast. I will once again try to remember Gandhi Bapu. He used to say that, 'Ramnaam and my prayers have really helped in my hours of despair'. 'Hari Bhajan' is the greatest virtue. I do not insist on any particular name. You are free to take any name that appeals to you. Say Allah. Allah. What is the difference? The ignorant or trouble mongers feel uncomfortable. 'Hari bhajo.' In Islam, going for the Hajj, to follow the rigorous norms of Roza, perform the rituals of 'Muharram' are all supposed to be pious deeds but there also it is said that if one cannot do all this then just the repetition of the name of 'Allah' is good enough. Rest all are just the rituals that have been prescribed by each and every religion but the core essence is the Divine name. Many people ask me that, 'Bapu. From a few 'Kathas' we are noticing that you are saying 'Allah karrey, or Allah jaanney quite often. Now where have you got this from?' I replied, 'I have not got it my dear but if Allah comes to me what can I do?' Yes, believe me it's a fact and it comes naturally to me without any effort on my part.

TujjhmeinRabdikhtahaiyaarameinkyakaroon?

Any name it maybe, doesn't matter, and it is a great virtue and is very glorious. The one who chants the Divine name is surely the embodiment of virtue. Forget 'Bhaav-kubhaav', just go on repeating the Divine name. We all are having a jolly good time here in Athens. If so one asks you, 'What is happening at the

place of Socrates?' Then tell them that we are having a feast (Bhandara) here. I have come here to do a 'Bhandara' for Socrates. I am a 'Sadhu' and am pretty sure that nobody must have done a 'Bhandara' in his memory till date. It is a nine day feast here. It is an experiment being conducted. I always say that my 'Katha' is not a 'Dharmasala' instead it is a laboratory for doing experiments. So I was saying that in the list of virtues the 'Harinaam' is right at the top. Those who have taken it, are taking it and shall do so are bound to get it.

One virtue which I shall now discuss and was evident in Socrates is that in spite of being a great scholar he was a child like, this too in my view is a virtue. The person might be a great scholar or a philosopher but when you study his life, you find that he lives a very simple and easy going life like a child. Socrates says the learned man is child-like. Jesus Christ had also declared, 'the child like will get entry into the land of my Father'. I remember NagindasBapa was telling me once that a Jesuit Priest had told him that when a Saint comes to your house you feel that an innocent child has come to play and he does not pose to be a burden on you. Therefore, in spite of being a great scholar or a thinker to live a very simple life like a child is also a virtue.

You will be happy to learn that in this list of virtues, I feel that when you meet a stranger say and seeing him you smile, this is also a virtue. To smile from within in front of anyone, is a virtuous deed. In spite of having the capability, capacity and the where with all for enjoying comforts, to remain simple is indeed a sign of virtue. All the great enlightened personalities we see have all led a very simple life. They are so innocent. They are not at all complicated or difficult. When I close my eyes and try to see Sri Ramana Maharishi, I see such an innocent and an awakened soul seated in the cave of 'Arunachala'. So easy going and uncomplicated. If I move towards the 'Dakshineshwara' then I see Sri Thakur Paramahansa seated so serenely with His bewitching smile. Sri Aurobindo was such a great learned scholar and a great thinker but when I visualize his austerities, then it appears that what innocence and simplicity he had. Just see Jesus, how innocent He looks. The world has murdered all these innocent beings. Therefore to

remain simple in the midst of everything in life is surely a great virtue. Try to earn this type of virtue my dear young friends. In this twenty first century, this is a true virtue I feel. One who is bestowed with such virtues will gather good and noble from everywhere.

On the very first day I had said that one who has knowledge, detachment and evolved thinking, Tulsiji calls him a 'Hansa' (Swan). One quality that the 'Hansa' has is that it can separate milk from the water. But the question here is that which knowledge, which detachment and which thought will be termed as 'Hansa'? We will need to understand from Tulsiji that whether the 'Hansa' is real or imaginary? Whether it is fact or fiction? It is a matter of research. Intrinsically, 'Hansa' is. We can see a 'Hansa' where the attributes match. Tulsiji says, 'Gyaanbiraagbichaarmarala'. So one quality that we have seen is that it can separate milk from water and we also have heard that the 'Hansa' pecks on pearls. Tulsidasji says that the real pearls happen to be the food of the 'Hansa'. Now the next question which is bound to be asked that one who shall swallow pearls, will it not get stuck in the throat? So how do we explain the 'Hansa'? Goswamiji makes Sri Vaalmikiji give the answer to clarify this doubt and he says, 'Raaghav. Your name, fame, glory and your 'Katha' is the 'Mansarovar' lake. And those who from their tongue try and pick or in other words sing your glories and dip in this 'Manas' lake are those 'Hansa' and you should reside in their hearts.' Pearls are expensive. What will be the knowledge which shall fall in this category? The one whose words are priceless. Who only hears what is worthwhile. This knowledge will be 'Hansa'. Therefore, the 'Hansa' of knowledge only accepts invaluable and priceless. To put in my own words, to accept that is good or noble and to become indifferent towards worthless is in my opinion the 'Hansa' of knowledge in today's times.

Socrates is a very wise man. He has accepted only the most valuable and priceless 'Sutras' in life. One 'Sutra' of Socrates is, 'Where there is faith, there is fear but where there is fear, then the faith being there is not imperative. Where there is love, fear can be there but with fear, the certainty of love being present is not there. Till such time you have no faith, no love and no unconditional surrender in life, there is nothing to fear



because you are in your own world and are not bothered. As soon as you fall in love and have developed a firm faith in someone then automatically you start getting afraid that you are answerable to that person. 'Kahindaagna lag jaaye'. I love so and so, therefore I shouldn't do anything to hurt him/her. Please remember that we are such fools that we can't even understand the likes and dislikes of our preceptor or the enlightened one. It is a very difficult and a tricky situation. At times I feel that the different definitions about God that we get they are helpful for us in somewhat recognizing Him. But to be able to understand the Enlightened Soul correctly is quite difficult.

Saundaryonpaamtaapahelaasundarbanwupaddey|  
-Kalaapi

In reply to the question of that youth, I missed out a point that to agree or accept your fault or sin is also a great virtue. If you ask me, it is a great virtue to be courageous enough to be able to accept your own faults. At least we must make an effort in this direction. Our ancestors did this. Our Indian tradition is, 'Hummarrey Hari avagunachittnadharo'. Even if you are able but if you want to do 'Bhakti' then you need to be very humble and poor in nature (No material sense intended). The 'Gopis' of 'Vrindavana' were not weak in any way and the chief 'Gopi' is 'Maharani Yashoda' who had the Almighty playing in her house. Can you call her weak? One who can tie Him up with a rope, is she weak by any chance? But she had that 'Raank' nature or that Godly humility in her. The 'Gopis' of Vrindavana were in no way weak but they declared themselves to be poor. I remember our 'Gangasati', who says;

Bhakti karviaenney rank thayinneyrahewu.....

My children. You all are not well conversant with our land and now we are in the twenty first century. I am talking to you about fifty years ago that the person sitting on the 'Vyaaspeetha' was not supposed to have a moustache. He had to be clean shaven. It was an indication of the fact that the person seated on the 'Vyaaspeetha' is not a man but he is a 'Gopi'. If one is prepared to be a 'Gopi' only then one should sit on the 'Vyaaspeetha'. It is the path of love. It is way shown to us by these 'Gopis'. This is the culture

of 'Vrindavana'. As such, we 'Sadhus' don't follow any such rules or regulations like if there is a death in the family you have to shave off your head and beard but the one who is seated on the 'Vyaaspeetha', for him all the rituals are in a way over. Sahib. 'Bhakti' is very powerful. Without having unwavering faith, you can't do 'Bhakti'. It makes you really very strong. Secondly, the silence or the 'Maun' is of immense benefit.

Hazaaronaafaton se bachheyrahtteyhainwohloga,

Jo sunntteyhainziyadaaurkamboltteyhain|

To maintain silence is very tough. To speak softly is also a type of silence in my opinion. It is much nicer to speak gently than at the peak of your voice. The 'Bhagwadgita' terms the inner happiness as 'Maun'. It is not only to keep quiet but the 'Prasad' of the inner joy is also 'Maun'. Sahib. It is very beneficial. Even if you are maintaining silence and if it is essential to speak then please do so and don't be rigid of the fact that you will not speak at all. In the beginning it is tough but it is a superb tool for introspection. According to me and with full responsibility I would like to say that the third is going and sitting near a 'Fakir'. This will also help you in analyzing your own self. Slowly, the pages of your inner diary start opening before you. Many people have had self realization merely by sitting next to an Enlightened Being without any words being spoken or heard, or without any exercise or effort. In the time of Lord Buddha, there used to be many such instances. People used to just quietly sit around Him. 'Upanishad' also means to sit close to the Awakened One. This too will help your introspection or self realization. Socrates used to say that if there is no introspection then the life is meaningless. So, we all are seated in the land of a great thinker and a scholar engaged in the discussion for our own development and in search of peace.

Now keeping our discussion on Socrates here, let us take up the 'Katha' a little bit. Sri Bhardwajji asks BhagwanYagyavalka about the 'Ramkatha' and in reply he was first blessed with the 'Shiva-Katha'. A bridge was made between the ideologies of the 'Shaivas' and the 'Vaishnavas' in order to eradicate their differences. He narrates the Shiva Charitra till the point of the wedding of Lord Shiva and Ma Parvati. In time Lord Kartikeya is born as the son of Lord Shiva who ultimately vanquishes the demon 'Tarakasura'. Once,

when the Lord in a very happy mood is seated under the universal 'VataVriksha' on Mount Kailash, sensing an opportunity, Ma Parvati walks up to Him and requests Him to tell her about Rama. Against this query, Lord Shiva narrates the 'Ramkatha'. 'Devi. First of all you need to know the reasons behind the advent of Lord Rama'. He narrated five specific causes. The first is 'Jai-Vijay'. The second is 'Sati Vrinda'. The third reason is Sri Narada's curse and the fourth is the boon given to Sri Manu and Shaturoopa. The fifth reason is the story of King Pratapbhanu. He was cursed by the Brahmins as a result of which in the next birth he was born as Ravana. His brother, 'Arimardana' became 'Kumbhakarna' and his minister 'Dharmaruchi' became 'Vibheeshana'. I always keep on saying this that in the 'Ramkatha', prior to the incarnation of Lord Rama, Ravana's advent is narrated. Because the darkness precedes the Sunrise. First the 'NishicharaVansha' is explained followed by the 'Surya Vansha'.

Ravana, Kumbhakarna and Vibheeshana performed severe penance and obtained the rarest of the rare boons. Ravana began misusing his powers and the entire creation was annihilated by his tyranny. The Earth was shaken by this anarchy. She took the form of the cow and went and begged for protection to the seers and sages. They expressed their helplessness because of the cruelty of Ravana had ebbed their austerities. They then went to the Celestial deities who in turn went to the Grandsire Bramha for help. He opined that let us all collectively pray to the Almighty who alone can save us. Collective prayers were performed. Gandhi Bapu used to say that collective labour, collective spinning and collective prayers. Vinobhaji too stressed upon this and said that let there be collective austerities, collective cleanliness and so

on. Stressing on the collectiveness of the people, or the community at large. All the elements of the creation joined in this universal prayer. A Celestial voice emerged and said, 'Be patient. There are many reasons for my coming though the cause and effect principle does not apply to me and I come of my own will. I shall incarnate in Ayodhya. So you need to wait patiently.'

My dear youngsters. Every time, while discussing this topic I say that there are three 'Sutras' for the Divine incarnation. Rama means peaceful rest and the cessation of all activities (Virama). So such an incarnation should take place in our inner 'Ayodhya', we need to do these three things. One is 'Purushaartha' or sincere efforts. The Celestial deities performed very many things but they too had their limitations. So after your efforts are over, you should sincerely pray. Socrates says that do not pray to beg but pray to be blessed. We go to the temples or places of worship to beg. Even the prayer has a certain limitation as to how long or how much and so on. Therefore, sincere effort, followed by prayer and finally a patient wait. Krishna Dave says in his poem;

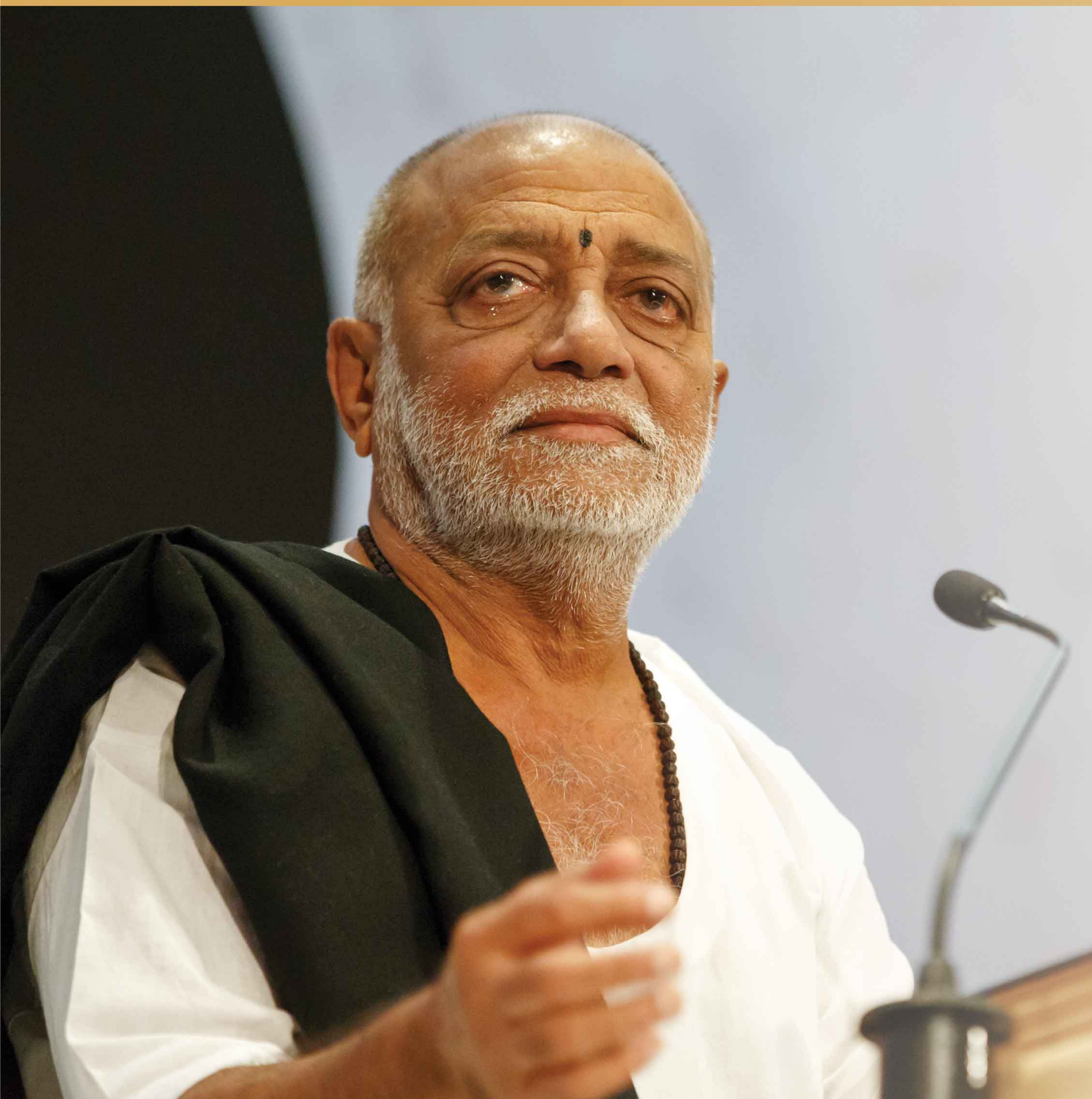
Aavashey, ae aavashey, ae aavashey, ae aavashey.

Tuunpratikhsaama agar Shabaripannu jo laavshey.

'Bhakti' is the path of immense patience. Knowledge can go and test. The science experiments and proves it logically, 'Itisiddham'. But 'Bhakti' is the path of immense patience like Sabari, Ahilya. If these three ingredients are there then what comes out of it is the incarnation of Lord Rama. Or in other words, you experience eternal peace or supreme bliss, whatever you may call it. All the celestial deities come down on earth and patiently wait for the Divine incarnation. The foundation or the ground work was ready for the Lord to appear. Goswamiji takes us all to the sacred 'Ayodhyapuri' where Sri Rama incarnates.

*The one who has the support of the Divine name is a 'Punnyapunja'. Who is only reliant on 'Harinaam'. When nothing else works then only the Divine name will come to our rescue. When 'Draupadi' was being disrobed in the court of the 'Kauravas,' she used everything at her command to protect herself. Ultimately, only the remembrance of Sri Dwarikadheesh saved her. The elephant king too was rescued by the Divine name only. And even 'Ajamila' was saved by 'Harinaam' only. I pray to the society at large that you may be scholarly and I respect you for it but nothing in this creation can match up to the Divine name.*





## *Kathā-Darśana*

- ❑ By chanting the 'Hari Naam' (Divine Name of the Lord) we attain enlightenment and peace.
- ❑ Chanting the Divine name bears fruit very quickly in this age of Kali.
- ❑ One who has the strength or the backing of the 'Hari Naam' is undoubtedly very virtuous.
- ❑ The Divine is not a subject of examination instead one needs immense patience in realizing Him.
- ❑ The 'Sadguru' outwardly is with a form (Saguna) but inside is formless (Nirguna).
- ❑ If you have a single pointed determination, you will not need to go out looking for the 'Sadguru', He will find you.
- ❑ No one is happier than an Enlightened Being in this world and no one can be sadder than Him.
- ❑ Please do not disturb the Enlightened One again and again. His 'Yes' is the Vedas and His 'No' hides his pain.
- ❑ The entire creation is involved in the service of the 'Awakened One'.
- ❑ The Enlightened Being includes or accepts one and all.
- ❑ Total surrender or refuge and tears are the wealth of a truly devoted disciple.
- ❑ Those who have walked the path of 'Truth' were poisoned.
- ❑ Love is not a news item of the newspapers; instead it abides in unflinching belief.
- ❑ Nothing can be deeper than compassion.
- ❑ Remembrance is our personal wealth.
- ❑ The words have their unique fragrance.
- ❑ Delight is a sign of virtue whereas sorrow denotes sin.
- ❑ There is a sound of one's self-control and it is heard by the Divine.
- ❑ If you don't like the company of a person then just become indifferent.
- ❑ You only get money by cheating someone, but you cannot get the Divine.
- ❑ Science will only accept after it experiments whereas, in the spiritual sphere, it is already proven to be the ultimate reality.





### Socrates can bless us with a 'Sukh+Raati' in our lives

Baap ! Let us take off from the point we had left yesterday. We are discussing the thoughts of Socrates. He says that where there is faith, you shall find a little bit of fear there. But where there is fear, the presence of faith is doubtful. On this point my 'Vyaaspeetha' was sharing the views with all of you. Where there is love, in the beginning there is no fear, instead there is a heady feeling. People go to see and measure by their own scales as to what's going on. Many people take what they have both within and without. Once they have entered the realm of love then the fear or worry starts that they should not do anything wrong now. 'Kahindaagna lag jaaye'.

Amir Khusrau was eight years old. He had started writing 'Urdu Sher-o-shaayari' since then. He is considered to be one of the stalwarts in Urdu poetry. He is the father of quite a few literary and spiritual feats. His father was very much devoted to 'Nizamuddin Auliya'. In those days, Nizam was staying just outside Delhi in an old ruinous place. Amir's father used to visit him quite often. This eight year boy once told his father to take him along. He said, 'Son. At Nizam's Durbar, everyone is not allowed'. This does not mean that there is any sort of restriction but God only knows in what state is this Fakir immersed all the time. He may reply or just keep quiet. People tell me that 'Bapu. Please do not talk on the subjects that make us cry', but what can I do? When I talk about the 'Peers or the Paigambar' it touches me. Who knows, in some life that must have been my lineage, who knows? Maybe, I was an aspirant in that form of worship. This very discussion or the study of such thoughts might be going on. Once there was this talk that 'Bapu. In Tribhuvan Dada and Amrit Ma's family is there anyone else?' I said that I had tried to find it once. I was called into the interior rural village (Dehat). But my problem was that after 'Dada' nothing was there to look for that I would go further looking for it. I felt that I have reached my root or origin. Then I did not think any further than that.

One of my listeners has asked today that since you consider us your own, and you talk to us about 'Dada' then may I ask 'Who were his parents'? My Grandmother is Amrit Ma and everyone knows that by now. But Dada's father was 'Raghuram Dada' and mother was 'Santosh Ma'. Maybe, that 'Santosh' has come down to me. 'Raghuram Dada's' father was 'Nathuram Dada'. Beyond that, I don't remember. His father's father was 'JeevanndasBapa', this much I remember but about the mother, I am not aware. I could have tried to go further to plot the family tree but somehow, this thought never crossed my mind that I should inquire more about my

ancestry. Because I feel that after knowing the root, what else remains to be known? I thought that just this must be good enough for me, that is all. What I mean to say that I did not try to find out more and why? What for? What is left to know? My search culminated at the feet of my 'Dada'. Such was the dispassionate state where further enquiry seemed unnecessary. So when I enter into the discussion about the 'Peers, Murshids, or the great Enlightened Ones then I seem to lose myself into it naturally.

So, Amir was eight years old then. Nizam used to live in the ruins just outside the city. That was His 'Haveli'. I wonder what would be the state of the houses at the time of Socrates. In what condition would he be living? When a person is immersed in 'Bhajan' and it becomes his nature like the Saints, Fakirs, on this Parveen Shakir has written a 'Sher';

Ungalliyon ko taraas do phirbhi,  
Aadatanuskahee naam likkhengi|

Love is a very delicate thing Sahib. One more 'Sher';

Main sachphirbhihaarjaongi,

Who jhootbhibollegatohbhilaajawaabkardega|

It is a great 'Sutra'. I am not saying with even an iota of criticism. It is my personal view. I can't help it. We say, 'SatyamevaJayathey'. It is beautiful 'Sutra' undoubtedly. But what does the 'Truth' have to do with the victory or defeat? To lose while adhering to the truth is far greater than winning on the basis of a lie which in my opinion is worthless. So we are talking about the life and times of the 'Fakirs'. Nizam always used to be in a very divinely intoxicated state. Amir's father said that son; he does not allow everyone or anyone. If he feels like it he will say yes, or may just say no. I agree that I am close to him but after all he is the King of all kings. Still Amir insisted that please take me along. Finally the father relents and takes him along. Keeping Amir outside, he enters the Nizam's quarters. Nizam welcomes him and asks him to sit. Very hesitatingly, he says that my eight years old son has come to see you and seek your blessings, can I bring him inside? He replied, 'No'. He refused. Now, you can't argue or insist upon doing what you want. Just one answer and that's all. Please do not force the Enlightened one's to speak again and again unnecessarily. If they say yes, then yes. If they say no, then No. In their 'yes' the entire 'Vedas' are there and in

their 'No' there is immense pain. In saying no, the Awakened Being undergoes so much pain that it can't be explained. They feel that they had to refuse a person who is devoted to them. But even in that no, our benefit is hidden, please remember. So there is no question of any argument later on. Amir's father came out and told him that Nizam has refused to see him. That little eight years old Amir tells his father that kindly take his two 'Shers' to the 'Master' and after that he will abide by whatever he says. The couplets meant, 'Baba. I am very small but prior to the Quayamat how small was I? He started talking about his previous birth. Since then, I have been the seeker of truth. Now I leave it to your court to decide whether I should be granted entry or not? Amir's father carries the 'Sher' and very humbly, gives it to 'Nizam'. As 'Nizam' was reading it, his eyes welled up. He asks the little boy to come in. As the little 'Amir' entered, 'Nizam' asks his father to go away. The one who was inside for so long was yet to get or recognize the 'Peer' and the new entrant could recognize him instantly and as you all know, became his closest disciple. Therefore, it is extremely difficult to know these great Masters.

One day, Nizam tells Amir Khusrau that he is growing old. He asks Amir to pray for him. Amir says, 'Baba. I will pray for you? You can do for me but who am I?' He said, 'No. I want you to pray for my long life. Pray that the Almighty gives me some more time to live'. Amir says, 'Baba. You may live very long and nothing could be better for me than that but I am a bit apprehensive that you are such a great Fakir, who is already one with the Divine and you are asking for a longer life? You still have the desire for a longer life left in you?' To this, Nizam says, 'Son. I know that once I die you will also not live after that that is why I don't want to die soon, only for you. For, if I leave, I don't want my dearest Amir to leave so soon'. Just imagine. In front of these great evolved souls, all the heights in the world look so small. And then he creates a 'Will'. That 'Will' was in the name of Islam that if the Sharriyat permits and if not then if you all are bold enough to reinterpret or change the doctrines for me so that after me, my Amir too should be buried in the same grave as mine. He should not be buried separately.' When Amir, went to this great personality for the first time, he might be a bit uptight or having the



childish pride or immaturity but later on was all the time scared that nothing should be done by him which could even slightly taint his reputation.

Nagannsahuvilaapkarreycheynaagnney  
bahu dukhaapshey;  
Mathura nagrimalayijassheypachinaagnu  
sheesh kaapshey|  
Bewunkarjoddinneynnavavey  
swami.Mookoamaarakanthanney;  
Ammeyaparadhikaayinnasamjhya,  
naollkyhaBhagwantne|

So wherever there is respect and faith, a bit of fear is natural. But Socrates says that it does not mean that wherever there is fear, behind it the faith must be there.

Here, I had to offer my respectful homage to Socrates and wanted to recite his 'Sutras' on the basis of 'Manas'. So whatever little I could study and tried to understand through the compilations done by 'Plato', I got one 'Sutra' which is there in the 'Valmiki Ramayana' also;

Satyam cha dharmam cha paraakramam cha....

In the 'Ayodhyakanda' of the 'Valmiki Ramayana' this 'Sutra' is there and nearly eighty percent of it is seen in the life, thoughts and the philosophy of Socrates. So I would like to begin today's discussion with this 'Mantra' of the 'Valmiki Ramayana'. 'Bhavabhuti' has given prominence to the 'Karuna Rasa' in his writing. Well, this relates to the literature but the one closest to my heart is also the 'Karuna Rasa'. 'Bhavabhuti' is a litterateur. I have said this, years ago that I am devoted to just two things in life, 'Ashru and Aashraya'. And that too, 'Dridhaashraya'. This the biggest treasure of the totally surrendered devotees. In other words, I would even call it the 'DaiviSampada'. Since you have the faith towards the 'Vyaaspeetha' and if you believe that MorariBapu will not mislead you then please bear this in mind that Ahilya can be blessed or restored by the Divine Lotus Feet of Lord Rama, for sure but even by thinking or worshipping the holy feet of an awakened one is sufficient to restore her. Yes.Yes.. Yes... Nobody can displace this faith of mine. There is no need for him to come; just the mere remembrance of the Divine Lotus Feet will do the trick. Sahib. This is in no way trying to cultivate a personality cult and I don't believe in it at all. That is why I am very clear that I am no

'Guru'. I reiterate once again. We have Dr. Nikhil seated here. He made a room in his house. I think that I had said this in one of the 'Kathas' that when you construct a house, make your drawing, dining, bedroom, kitchen study etc but make one room where you can just quietly go and sit, meditate or whatever. He has made a room like that. He took me to around and showed me that room. I don't keep anything here, excepting your picture and this. I had said this and am repeating it very openly in front of the entire world that even I could become a disturbance for you. Please remove this picture also from there. Leave the person. I can be a distraction. After all we are humans and who does not have weaknesses?

Ramtaramtaladdipaddeybhayymannaschey,  
Hanstahanstaraddipaddeybhayymannaschey|

- Jayant Pathak.

Totapuri, the Guru of Thakur Ramkrishna had even told Him that remove Ma Kali also from the point of your concentration, dissect it into two and surge ahead. The medium should also not become an obstacle; instead it should become the path. The Guru should become the way. 'Kavi Kaag' says;

Jagat ne baandhanaraaopratham bistar bannijaajo,  
Tamaaraejjbistarmajagataaveenebandhaashey|

It should not be that we are free from here and go and get stuck there. After all the bondage remains as it is, what is the difference? The chain could be of gold or iron, what difference does it make?

So, I am able to see a reflection of this 'Mantra' from the 'Valmiki Ramayana' in Socrates. I have got the 'Mantra' with me. Let us all recite it together. Then we shall study it along with the thoughts of Socrates. There is a small book about the life of Socrates, the situation prevailing at that time and his principal teachings. The 'Sutras' contained therein are proving very useful to me now. When I was studying it, I could see its roots in the 'Valmiki Ramayana'. Or if I may say 'Manas – Valmiki' to be more precise. I have spoken earlier on 'Manas – Valmiki'. That was based on the fourteen places indicated by 'Sri Valmikiji' to Lord Rama in the 'Manas'. But I have to speak on the 'Manas' and the original text of the 'Valmiki Ramayana', comparing the two and the beauty of its language. I intend to do it some time. I keep on wishing from time to time. If it happens, so far so good and if it doesn't, no regrets at all. Please repeat after me-

Satyam cha dharmam cha paraakramam cha,  
Bhootanukampapriyavaaditam cha|  
Dwijatidevaatithipoojanam cha,  
Panthaaanmaahustridivasyasantaha||

Sri Valmikiji says that the absolute true path is the one to the heavens. Which is that path? That which has all these qualities, the saints declares it to be the supreme path. It is a very simple and easy 'Mantra'. It is also not necessary to translate it, it is that simple. The first 'Sutra' is 'Satyam cha'. The path of truth leads you to heaven or it leads you to the ultimate goal of human endeavor. I have written it down particularly to talk about Socrates in this context. His path was the path of truth. It is the greatest of all the paths. Allow me to make this submission before I proceed further that if lying has become our habit or circumstantially we have to say it then please when the truth is being spoken before you, then please accept it. Socrates walked on this supreme Godly Divine path of truth. We till this day remember him because he was truthful. The second path is 'Dharma'. I like it because here just the word 'Dharma' is written without any suffixes or prefixes. There was no differentiation at that time like Hindu or Christianity or Islam. Just one standard principle of Godhead. That was Valmiki's period. The path of 'Dharma' would mean the path of justice, morality, integrity, honesty etc. In a way, Socrates followed the path of justice. And I will not hesitate to add that he walked on the path of honesty, morality, authenticity and social justice. They are in line with the 'Sutras' given by Sri Valmikiji Maharaj.

The next is 'Parakrama' or courage. The saints say that to be ready to face any situation with courage and not to be meek or scared is the supreme path. What to talk about the courage of Socrates? Who had the courage to point a finger at him? I am repeating once again that he was given this option of leaving Athens and go away and live elsewhere freely without any fear. But he stood up to the challenge and refused to budge. Another option given was that he should not speak. Therefore, the path of courage as declared by the saints to be the supreme is seen in Socrates. 'Bhootanukampa', to be compassionate towards one and all. To talk of truth, love and compassion is nothing new that MorariBapu has invented. I have just picked it up and made it the principle of my life but even Vinobhaji has

impressed upon it. If you have seen any book of Vinobhaji, then you would have seen that he used to write 'Satya, prema and karuna' always. But I have got it from the 'Manas' and later reaffirmed by Vinobhaji. For me it is the 'Billva-leaf' I have picked up from my 'Tulsi'. It is the 'Billva-patra' of my own garden.

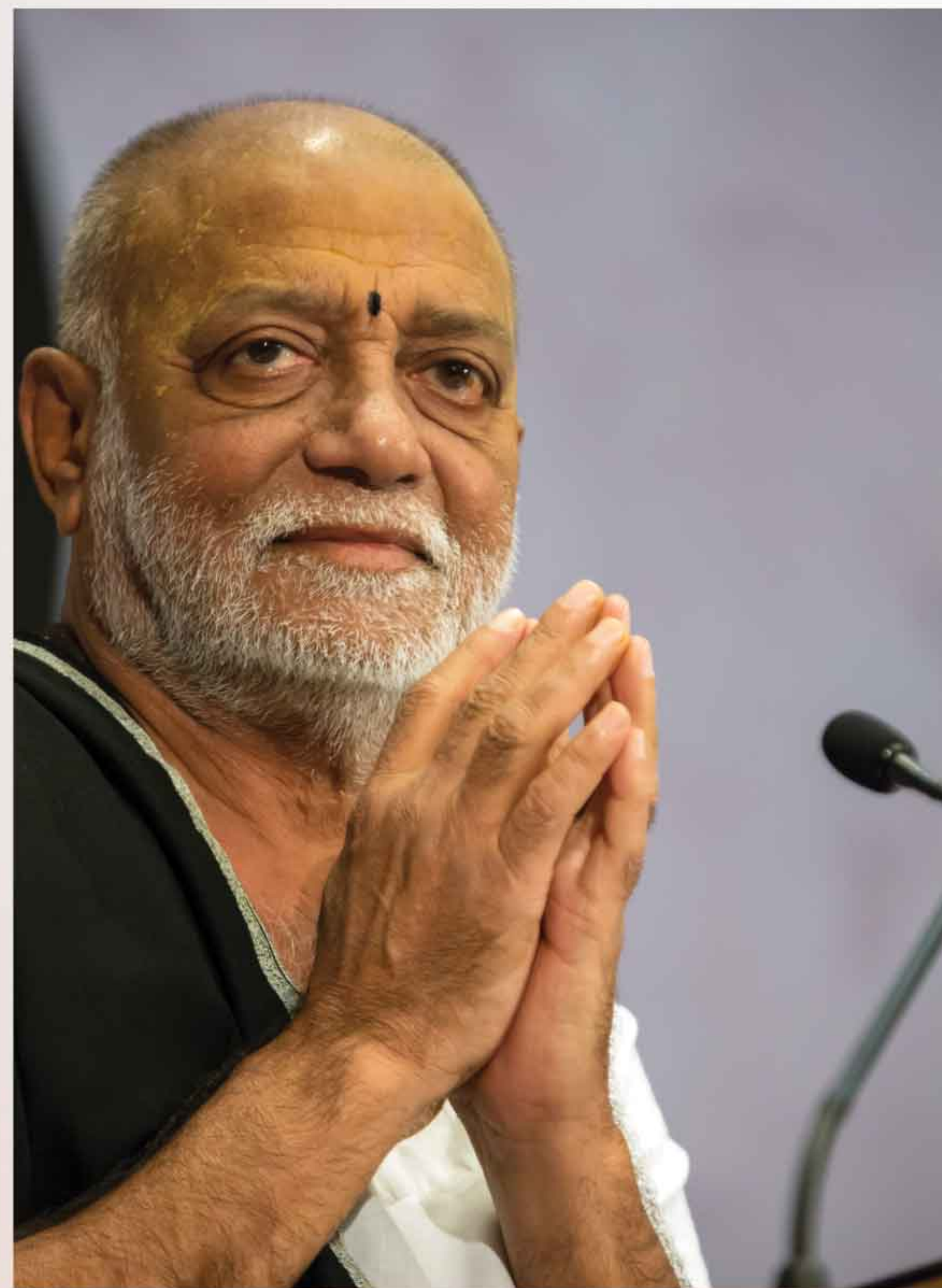
My dear youngsters always keep the truth for self. People argue that where the other person only speaks the truth? I say that truth for self, love for others and compassion for everyone. Therefore, being compassionate is also a supreme path. 'Priyamvaadita', to speak lovingly or gently. At times you may find the words of Socrates to be a bit harsh or enthusiastic but it could be because of his truthfulness but he never was rude or impolite. 'Dwijaatidevataatithipoojanam'. This is the respect or worship of the 'Dwija' or the Brahmin. It is not any classification by way of a higher cast or anything of the sort. The definition of a Brahmin is given by Buddha, Mahavira. They have given different meanings of a Brahmin. Even our scriptures have explained it. But where ever we see the characteristics of Brahmin, to respect or worship them is the supreme path. But if the Brahmin, whom you respect, fails to acknowledge you, what will you do? Three people were instrumental in punishing Socrates. One is the political class, then the second were the poets or the literary class and the third was the scholars who conspired to crush this beautiful innocent flower by poisoning him. What a beautiful and a lovely flower had blossomed in the garden of Athens? They just could not protect it nor nurture it. He offered himself at the altar of truth and noble values.

So respecting the Brahmins would mean the honor of wise, learned and twice borne. 'Devata &Atithi', means respecting the Gods and the guests who come to your house. Once, one of the disciples of Socrates told him, 'Master. A member from the communities that are opposed to you wants to come and see you. What is his motive is not known. So should we allow him or refuse him?' Socrates says that one who comes to my place is my guest. And the guest must be honored. Now see the 'one-ness between this thought and the 'Sutra' given by the 'Ayodhyakanda of the Valmiki Ramayana'. 'Panthaaanmaahustri-divasyasantaha'. These are the roads leading to heavens, say the Saints. In this way we can surely say



that the 'Sutras' of the 'Valmiki Ramayan' are clearly evident in the life of Socrates. Keeping this great thinker as our principal focus we are discussing about his life and times. Let us try to know one or two more 'Sutras' of Socrates. Death is the greatest out of all human blessings. In other words, Socrates used to consider death as the greatest blessing and it is akin to our philosophy. Osho had also said that 'I teach you the art of dying'. Our great thinkers celebrated death or treated it to be something very auspicious. After all, he created it in his life itself. Therefore, death is the biggest blessing. If we don't die then just imagine the state of the world. There will be utter chaos. So death is undoubtedly the greatest blessing. Our philosophy has treated death so casually and as a mere act of changing of clothes. And Socrates too thought it in the same light. So I liked this particular 'Sutra'.

One more 'Sutra' let us try to understand. Deep rooted desires often create deadly hatred. It is so very true. Infinite desires overpower the individual and drive him towards violence. All those desires to have things beyond one's control, at times pushes one



into committing heinous crimes. Have we not seen millions being killed in war between two countries to annex the land or power and so on. The barbarism seen in the wars is shattering and heart wrenching. Such cruelty even is not seen in animals have been surpassed by man. Socrates has his finger on the right nerve.

In another beautiful 'Sutra', Socrates says that in his opinion that person is the richest in the world who utilizes the natural bounty the least. At that time, look at this man's foresight that he is talking about the conservation of nature or in today's terms, 'Climate change'. He believed in utilizing even less than needed and do not pollute the environment. The nature has given us with open hands but who utilizes it to the bare minimum is the wealthiest according to him. It is so beautiful. The emperors are most envious of these sages or hermits who don't need anything, who are totally detached and the so called wandering minstrels. The reason behind this envy is that the bliss that these people enjoy out of nothing, they can't even dream of even after having everything. How can he be so joyful? When we are happy, many will be jealous and also critical at the same time. Because, their biggest problem is the happiness of others. The crux of the problem lies here. The 'Katha' works on the human mind. So the one who needs the least, enjoys the most. Therefore, let us all learn to conserve the nature.

This 'Sutra' of Socrates, I had got with me yesterday, but somehow missed it. Yesterday, I wanted to share two things of his. The first point which I had said was that Socrates says that a child like person is the most knowledgeable. The second point he makes is that one who lives like a child is the most honest. The child has no delusion around him. For an honest man what is the need for any copiousness or deceit? One who needs to create a large network to operate, consider him to be a dishonest or a deceitful character. If we can overcome this tendency then it shall be the greatest worship. Please remember. By deceitful ways, you may earn some money but will never be able to achieve God. They are such simple and universal truths for which these great souls had to lay down their lives. Some 'Sharmad' was hanged. Jesus was crucified. Socrates was poisoned. Mohammad Sahib had to undergo 'Hizrat'. If we analyze these causes, then at the root of all this is envy or jealousy. In the field of

'Karbala', seventy people were killed out of thirst out of which many were small children. Height of cruelty, I must say. There was no big reason for it also. In each religion, wars and human lives have been sacrificed for the flimsiest of reasons. All these barbaric and inhuman acts move me no end. During the 'Hindu-Muslim Taqreer' I openly say and request the 'Maulana to kindly research on this that in the massacre of 'Karbala', no Hindu was involved in that barbarism. Your own people were killing their own kin. Similarly, in the case of Hindus also the same thing applies. No Muslim came to kill, it was one of them only who went on this gruesome crime. Why do we fight and kill one another? Deceit can per chance make you rich but not great. Therefore, a great loving personality like Socrates is the decoration or the adornment of this earth. On the final day, I don't think I will need to say anything more than this. Let me express it in advance that I am grateful and thankful of Athens. Athens, you welcomed us here and allowed us to study about one of your greatest Sons. There was no discourse here. We are all engaged in a discussion about his values. Thank you Athens. And thanks once again.

So Baap. These invaluable 'Sutras' of Socrates which at times touch the Vedas, sometimes is visible in the 'Valmiki Ramayana' or in the 'Sutras' of Lord Mahavira are just like the mother's milk, very easy to digest. The knowledge and detachment find a common ground in the 'Manas'. We have been discussing the 'Manas – Socrates' in this light these past few days. If you are able to understand Socrates, then believe me you will say 'Sukha+Raat' or in other words truly a happy or 'good night'. A pleasant night or 'Sukhraat'. Socrates can guarantee a peaceful night to all of us provided we understand and imbibe his values in our life.

Lord Rama incarnated at Sri Ayodhya. Ma Kaikayei gave birth to one son and Ma Sumitra had twins. The entire kingdom of Ayodhya was immersed in divine delight. In this way a month passed and the people did not realize the passage of time. Guru Vashishtha came for the 'NaamkaranaSamskaar' of the four brothers. The son of Mata Kaushalya was named 'Rama'. Ma Kaikayei's son was named 'Bharat' and Ma Sumitra's sons were named 'Lakshmana and Shatrughna' respectively. Here the ceremony of the 'Naamkarana' is of course important but the Guru also imparts the 'Guru-Mantra' to his disciples. By naming the eldest son of Mata Kaushalya Guru Vashishtha provided the 'Rama' mantra to the world. The other names signify the method of chanting the Divine mantra 'Rama'. First, when you chant, do it as Bharat, which means that nourish the people around them and don't exploit them in the name of 'Japa'. You should act as the one who fulfills or satisfies the others and not disturb or trouble them. The second name 'Shatrughna' signifies that one should not harbor any animosity towards anyone. Or in other words destroy the animosity from its root. The world may think anything but the aspirant should not have any malice or animosity towards anybody. And the third 'Lakshmana' signifies that the devotee must act as a support for everyone. In this way the names given by Guru Vashishtha also intrinsically tell us the method of the 'Rama Naam Japa'. The one who is chanting the Divine name 'Rama' should be supportive to one all, not opposed to anyone. The irrigation of the entire world is done by the rain but the flower pots in our courtyard will have to be watered by us alone. As much as possible, let us try and be supportive to the society. We should not have any ill feeling towards anyone and we should nurture or nourish the people around us.

*The 'Sutras' given by Socrates are so pure and easy to digest like the mother's milk. At times we can see them touching the 'Vedas' or at another the 'Valmiki Ramayana' and even reflected in the teachings of Lord Mahavira. In the context of knowledge, detachment and evolved thought we can connect it with the 'Ramcharitmanas'. We are discussing such 'Manas-Socrates' for the past few days. If you are able to understand him then you will automatically exclaim 'Sukha+Raat'. A very quiet and a peaceful night. Socrates can bless us with such a night. 'SukhaRaat' means peaceful rest.*



This is the method of 'Rama naam japa' which I feel is very important.

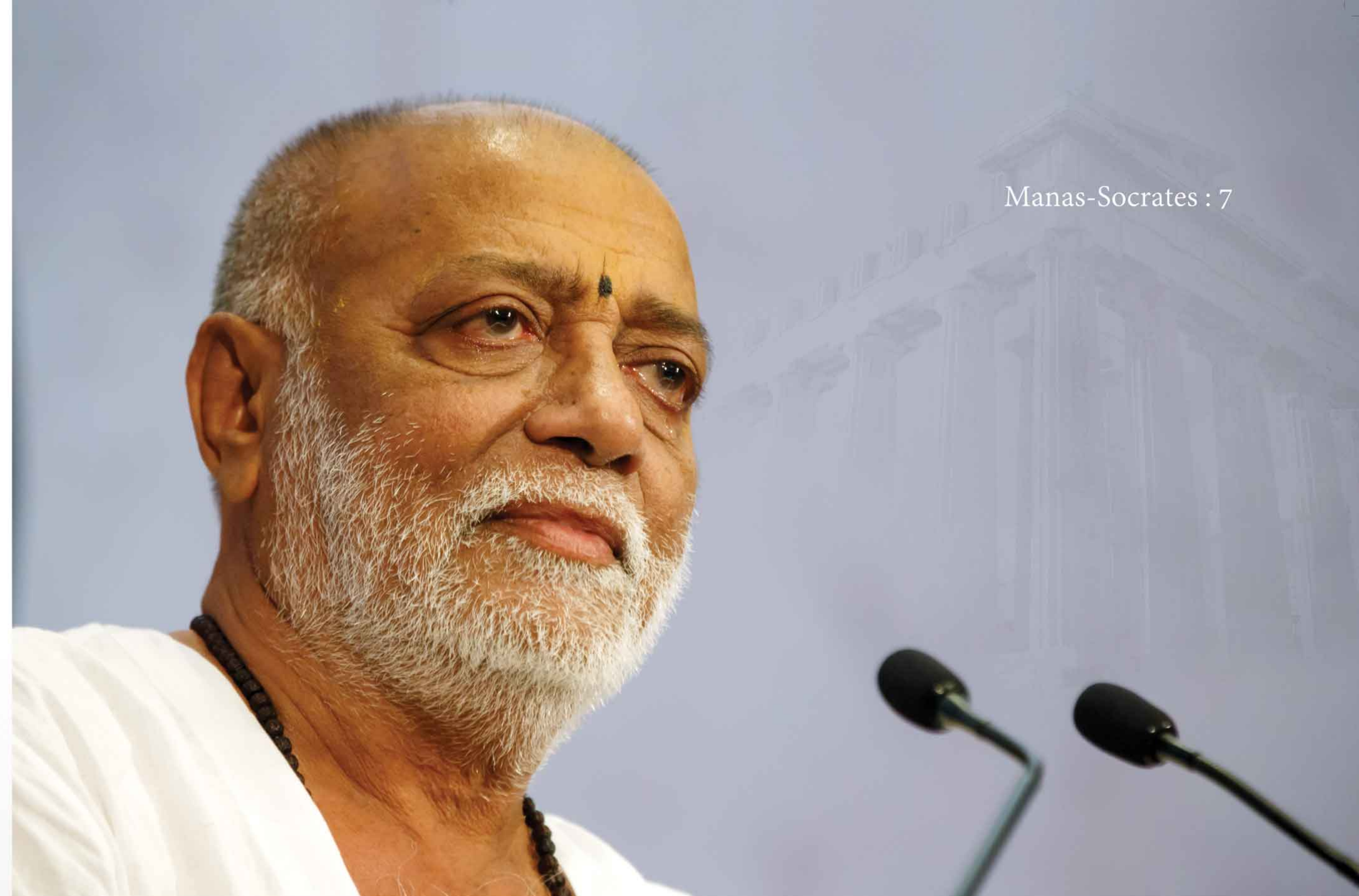
The four brothers were given the sacred thread after the 'YagyopavitSanskara'. The brothers then went to the 'Guru Ashram' to attain knowledge. One whose breath itself is the Divine Vedas, does He have to study? But in order to teach the world the Lord set an example that to attain knowledge one has to go to the 'Guru Ashram'. In a very short time, the brothers completed their education. They returned and studied the 'Upanishads'. They began imbibing the values that they studied. The brothers began growing in age.

One day, Sri Vishwamitra arrived at Ayodhya. He asked for Sri Rama and Lakshmana for the protection of his 'Yagna'. He said, Rajan. You have been blessed with four sons by the blessings of the 'Yagna', therefore, you are duty bound to spare two of them for its protection. Sri Rama and Lakshmana went along with the sage to protect his austerities. When they were on the way 'Taadaka' the mother of the demons came to attack them. The Lord liberated her and initiated the work for which He had incarnated. He first destroyed 'Taadaka' and her sons later which means that the origin of evil was destroyed first and then the bad habit. On the next day, the Lord asked Sri Vishwamitraji to go and perform his 'Yagna'. The learned sage says that all these austerities are meant to achieve 'You' and now having got 'You' it has no meaning. Sri Rama says, 'No'. Please perform the 'Yagna' for the welfare of mankind. The practice began and 'Mareecha and Subahu' came to disturb it. 'Mareecha' was shot with a flat arrow and was flung miles away whereas; 'Subaahu' was liberated by firing the 'Fire Missile'.

The two brothers stayed at Sri Vishwamitraji's Ashram for a few days and then on the suggestion of the sage proceeded for 'Janakpur'. On the way, they saw the hermitage of sage 'Gautama'. It was deserted and in a ruinous state. Seeing it, the Lord asks Guru Vishwamitra that who's 'Ashram' is this? The sage narrated the entire background of Ahillyaji. 'Raghava. By the curse of sage Gautama, Ahillya has turned into a stone. Everyone has deserted her and gone. I agree, there was a mistake on her part. To err is human and who does not commit mistakes in life? But

Raghava. You are the redeemer and the sanctifier. She needs the holy dust of your Lotus Feet. That will bring her back to life.' On hearing this doleful story, the Lord just raises His feet and a speck of the holy dust falls on the stony Ahillya and she springs to life. Let me just say this and proceed that my dear youngsters, who does not commit mistakes? But that mistake, which has become our tormentor, let us promise to not repeat it. And the fickleness which was instrumental in forcing us on the wrong path should be made firm like stone or a stony resolve to avoid it at any cost. If we are able to do this, a Saint will come to our rescue and get the Lord to our doorstep. Today, our Lord is out to bless everyone.

Ahillya was redeemed out of her curse. The society has very many thinkers who just think. There are also redeemers but hardly any acceptors. Sri Rama does all the three. He is a thinker, redeemer as well as an acceptor. He uplifts the fallen and ensures their reacceptance in the society by taking the first step to accept. In the time of Lord Krishna, he too did the same thing. He liberated so many women who were imprisoned and tortured. Who can be a bigger thinker than Sri Krishna? 'Krishnam vanndeyJagadgurum'. And He is a redeemer as well. After liberating these women He takes the bold step of accepting all of them and salvaging their pride. Thus, all our 'Avatars' have done this. Lord Rama added the prefix of 'PatitaPaavana' before His name. After this, the Lord proceeds further and arrive at the bank of the Ganges. He enquires about the river. Sri Vishwamitra narrated the entire story of the advent of the holy Ganges. All three of them bathed in the holy waters and donated what was needed to the residents of the 'Teertha'. The trio finally reaches 'Janakapuri'. Sri Janakraj came to welcome them along with his ministers and the 'Acharyas'. Sri Janakraj meets Sri Vishwamitra and at that moment the two brothers just walk in. On seeing Lord Rama, Sri Janaka was stupefied. He enquired of the sage as to who are they? This is the land of 'Videha' where the form is negated. But the king was sucked into Sri Rama's Divine form. The king was overjoyed. They were asked to stay at the 'Sunder Sadan'. In the 'Manas' it is very clearly written, 'Kari bhojana-bishramu'. Everyone had their lunch. I must also leave you to go and eat and if you are fortunate enough then take some rest.



## The stories about the life of great personalities are very painful

Baap ! Before proceeding into the discussion on 'Manas-Socrates', I would like to express my happiness on the presentation of last evening. A very beautiful, simple and ontological 'Vaachikam' was presented here and I am glad to have been a part of the presentation.

So Baap. Socrates says that the bound soul is servile (Paamar) where as the free soul is supreme (Param). I have taken these two words 'Paamar&Param' on my own. He had spoken in his own way. What a wonderful 'Sutra' it is. It is nothing new. 'PaashabaddhasthatajeevahapaashmuktahaSadashivaha'. The creator of the 'Upanishad' says that the one who is bound is the 'Jeeva' or human and the one who is always free is 'Sadashiva'. It is 'Mantra' from the 'Skandopanishad'. I would say that its origin is in the 'Upanishad' and a tributary has emerged here in Athens. The 'Ultimate Reality' (Astittva) has put the words in the mouth of Socrates. Even 'Tulsiji' says, 'Paraadheenasukhasappnehunaahi'. To keep anyone bound and under pressure is violence and letting the person to evolve and grow in his own way is non-violence. This has been told to us by the creators of the 'Upanishads'. Where will we get anything new or original from? The moment the first droplets of rain fall on the earth, the toads and frogs come out which means that they were already there but were covered under the mud. The moment the rain comes they rise and start croaking. Likewise, these thoughts or 'Sutras' lie submerged within the 'Sadguru' or the enlightened ones. The moment the first shower of the Divine grace falls and instantly they emerge.

We go out looking for God all over but He can be found just around us. By the company one keeps, we can understand that the person is free. One who is free from his mind, intellect, psyche and ego, such a person in any form is Godly. Our state is that we are bound in our minds, bound in our intellect, the psyche is carrying the melioration of so many births and the ego is in any case bondage. Now a question will arise. This was the practice followed by Socrates that if someone would come and ask him a question he would question him back. A youth



came to him and asked, 'Sir. According to you what is the definition of the preceptor (Sadguru)?' Instantly, Socrates shot back, 'What is his definition in your mind?' This was his way of imparting wisdom. My young brothers and sisters. These small-small things are worth learning from Socrates. I am myself learning.

A person comes to ask Socrates a question. Before replying, Socrates says that I would like to ask you three questions. First question is, 'What you want to ask me is it true?' The person said, 'Yes'. The second question, 'Is it good or worthless'? The person replies, 'It is not so good'. The third question, 'Is it useful for me'? The reply was 'No'. Hearing this, Socrates told that person to leave. You might be saying a million truths but if it is worthless and is of no use to the other person then they have no meaning for Socrates. My dear youngsters. Let us also try and learn this. If the subject matter is not good then it is useless for us. Therefore, this is truly a great method in my opinion. Socrates followed this technique and took out the motive behind it. The first teaching for us is that if the subject is not good, then no point even hearing it. Listening is an art. Srimadbhaagwatji says that listening is the first type of 'Bhakti'. Many people taunt, 'You just keep on listening to the Katha. What will you get out of it?' They don't know, listening is a great service. Guru Nanak used to say, Sunniedukhpaap ka naasu', you just listen and your sins shall disappear. Why do we feel happy while listening because our sins are running scared.

Socrates says that be in the company of those who understand and realize your pain. The ones who just applaud you and are oblivious of your sighs, why to be with them? Munawar Rana's sher in this light-

Jisskoahsaaseghamnahihoga,

Wohsangahoga, sanamnahihoga|

'Sanam' or the beloved feels your pain. Tulsidasji goes on to call this company as the 'Bhakti'-

Pratham bhagatisantankarsanga|

Dusariratumakathaprasanga||

So the company of noble minded people is 'Bhakti'. The 'Manas' goes on to say that living in hell is far better than to be living in the company of malfeasants. 'Bramha' is the creator and Tulsiji right in the very beginning venerates Him.

BandauBidhi pada renubhavasagarjehikeenhajaha|  
Sant sudhasasidhenupragattekhalabishabaarunni||

Tulsiji is saying that I bow down in respect to the creator 'Bramha'. Someone asked that what came out of the ocean of the world? Tulsiji replied, 'Sadhu Sudha', the 'Amrit' in the form of the 'Sadhu'. So we should seek their company and the deadly poison that came out in the form of evil should be left alone.

A youth asks me, 'Bapu. Even if I want to, I cannot become good. When I am in the environment of the 'Katha' then my thoughts are good'. The reason our mentality is disturbed is bad company. The company which you don't like just become nonchalant towards them. Wherever you get good and noble thoughts just take it. The Vedas too declare, 'Aanobhadrahakritavoyantuvishwataha'. I repeatedly ask you to keep the windows open in life.

Rashid kisseysunaoongalimeinteri ghazal,

Unnkeymakan ka koi dareechakhulanatha|

Kabir Sahib says, 'I want to sing at the top of my voice'. The Sufis say that they want to whirl and spread the divine message. But who is there to listen? The streets on which I was walking, all the windows of the houses there are shut. Even if it is a good program but going there, you start having wrong thoughts, then this too is a bad company for you. Maybe the program is not all that great but it lights up a spark of consciousness in you then it will be the 'Satsanga' for you.

Socrates says that beware of the poverty of being overly busy. Don't be so busy that you can't get a minute to think about your own soul. Right from the time of the Vedas till this day, no learned person has ever said that earning money is a crime. This malefic idea has been planted by us. Puneet Maharaj also says, 'Shun Maya and bring it into your way of living'. The Vedas say that earn as much as you want but on this condition that you shall work with two hands to earn and give with four hands in charity. When you are earning, be human but while distributing, assume the role of Narayana. In the 'Bhagwadgita' Arjuna says, 'O Lord. You are the Almighty without a beginning, nor middle and neither the end. Narayana is not born but you can become Narayana. People should take out at least ten percent of their earnings for charity. If an able student is not able to pursue higher studies due to paucity of funds, then you should encourage him by paying his fees. If this human temple is in tatters and you are trying to renovate and old dilapidated temple

structure, good but it is of no value if you overlook the prior. My listeners have started doing so after my repeatedly stressing on this point. One who is very intelligent, he should use some of his intelligence to uplift the society.

You should safeguard your mother tongue. At home, try and converse in your mother tongue, Hindi or Gujarati or Punjabi whatsoever it maybe. Be busy to earn money but please do take out ten percent for others. A teacher should tutor a poor student once a week without taking any fees. The lawyer should take up ten percent cases without any fees for the poor. Similarly, the doctor in a week should treat the poor patients free of cost. If the entire society starts following this practice, just imagine the positive results it will bring? If you go on postponing it then when you decide to incorporate this ideal, maybe it might be too late when your physical and mental faculties start becoming weak.

I have written down a very difficult and not easily intelligible 'Sutra'. 'Morality, based on the comparative and emotional values is a fallacy'. Socrates is very practical and genuine. He wants to see everything in front of him. Therefore he refutes the morality that is based on comparison or on an emotional ground. Such values can only be rightly understood and enacted provided we have a spiritual bent of mind.

Today a youth has asked, 'Bapu. According to you, what is the difference between science and spirituality?' Science will only agree once it has experimented and found out the result but in spirituality, it is a proven reality. In my definition of spirituality, I just have these three 'Sutras', 'Love, truth and compassion'. The moral framework might be studied by the emotional values in the creation but it has to be authentic. It is very nice to hear that this world is false but in reality how many of us have experienced it? Socrates is only interested in the authentic philosophy. These 'Sutras' can help us in enriching our lives. Many lines of Goswamiji are in agreement with his thoughts. And it reminds me of the fact that all the wise are of one opinion (Sabhisayaanneyek matt). I would not have got the word Socrates in the 'Ramcharitmanas' that is why I picked up the word closest to it i.e. 'Sukrit'. There are only four or five

'Chaupayis' that begin with 'Sukrit'. At times I feel the 'Sukrit' and Socrates are synonymous.

Socrates says that one who is pure or sacred is accepted by the Gods. At times, I see him very close to 'Kabir'. But say, the Gods have accepted you that in no way gives the freedom to you to think that you are pure. 'Kahatkathinsamujhatkathinsaadhathkathinbibeka'. To understand these 'Sutras' is not easy at all. If an Enlightened Being calls you then you may think that he must have noticed some purity in you so he has called you, but if you go forcibly of your own then that does not prove your purity. Many people proclaim that he is very close to such and such 'Master'. But I always say that whether close or not is a different matter but the 'Master' has your 'Close-up' with Him. His eyes can see through and through. Harindra Bhai Dave once asked me, 'Bapu. Many people claim that they are very close to you, but what is your opinion?' I said that the great personalities like Buddha, Mahavira, Tulsiji, Mahaprabhuji, no one is close to them and nor are they far from anyone. If we can understand this much then we can also follow the 'Sutra' of Socrates.

When people come to ask me for a 'Katha' then I very openly say that if you keep anybody in between, I am sorry, you will not get it so if you want come to me directly. Kabir, Socrates, they appear to be our very own. I don't know why I like Socrates so much? Maybe because the 'Nagars' have come from here and they say so, that's why? In fact originally, we also come from the land of 'Nagars'. Why is NarsihMetha so dear to me? Why do I love 'Junagadh' so much? Our ancestral roots are 'Nagars' only. Our fore fathers 'JeevanndasBapu' was from this 'Nagar' community. He went to 'DhyaanswamiBapa' and said that he does not want to get married and wants initiation. 'DhyaanswamiBapa' initiated him but then told him that now that I have initiated you, you have to listen to me, so now go and get married. Thus 'Jeevanndas Mehta' got married and we all are his children. 'JeevanndasBapa's' 'Samadhi' is located at 'Talgajarda'. So, maybe in this family tree, we might have some connection with Socrates. NarsihMehtaji was a great 'Nagar'. I had said this at 'Tallaja' while speaking to the 'Nagar' community, that collectively you all should do something and at least do something at the crossing in his hometown. My 'Vyaaspeetha' will stand in your support, without fail.



So we see that the 'Master' keeps all His disciples in his network. If anyone out of his own ego tries to go out of this circle, then it is a different matter. Thus, the one who is pure, he is accepted by the Gods and after all they are extremely benevolent. If we forcibly enter and He smiles and acknowledges our presence it does not prove that we are pure.

In the remaining time let us take up the main text of the 'Ramkatha'. In fact, this discussion about Socrates is also the 'Ramkatha'. The 'Vaishnava' has more importance than Sri Vishnu. Lord Krishna says that if one loves and respects my devotees, he is dearer to me than who loves Me. Socrates is a 'Vaishnava' also. Before we enter into the discussion, for a few minutes let us do the 'HarinaamSankirtana'-

Jai Radha Madhava, Jai kunjaBihaari|

Sri Chaitanya Mahaprabhu used to say that without the 'Harinaam' all the knowledge is like a widow. If a person is very learned but he does not take the Divine name of the Lord then all his wisdom is worthless. All the great personalities who have come down to this earth for a specific reason or have been sent to fulfil a particular role, their life stories are worth reading. When Swami Ramteertha was initiated into Vedanta, his wife and children go to meet him in the university. Their life stories are very painful. And without undergoing pain who is awakened?

Sri Gauranga gave us the very essence and that is 'Haribol'. Baap. I too would like to say that we can talk as much we like but the core essence is the 'Harinaam'. I had heard this story from a theosophist. Four students were studying in New York. On a Sunday, the four of them came out to do their weekly errands. As they were returning to their building, they saw a notice stuck in front that there will be no power for the whole day. People have to use the staircase to go up to their flats. The four of them decided that to climb so much will be a difficult task therefore each one of them should say a story, and in this saying and listening they will be able to climb up. The first one narrated a story and they climbed up ten floors. The second story too helped them climb another ten floors. The third story was a bit long and they were just about to reach the fortieth floor on which their flat was located. They were just a few steps away from their flat and the other three forced the fourth one that he too

has to tell them a story. He said that we are almost there but the other three insisted that even if it is a very short one, he has to say. Arguing in this way, they were in front of their door. The fourth guy said that his story is very short and simple that we have left the flat keys in the car. It should not happen that we get so bogged down in earning money that the keys of 'Harinaam' are misplaced.

Sukkhavasaanneyyidamevasaaram,  
Dukkhaavasaanneyyidamevagyeyam|  
Dehavassanneyyidamevajaapyam,  
Govind DamodarMaadhaveti||

Those who have loved or the 'Bhajan' is their life breath, such personalities are different. Raj Kaushik's sher-

Kabhi rottikabhihansattikabhilagtisharaabisi,  
Mohabbatkarnnneywalonkinigaheinaurhotihai|

Even for Socrates people used to say that his eyes are like grapes (Angoori). In other words, his eyes were as if filled with the grapes and appeared to be intoxicated. I always tell the youngsters that you need to study, work and progress in life but at least take out five minutes in remembering God. Otherwise, the entire effort will be nothing but a mere exertion. When will you get time to rest? For that reason we need to chant the 'Harinaam'.

Sri Krishna RadhaavarGokulesha  
Gopala GovardhananaathVishno|  
Jivvheypibatsvamritmetadeva  
GovindaDamodarMaadhaveti||

Till yesterday, we had seen that the Lord had reached Janakpuri. In the evening, the two brothers took the permission of their Guru and went around seeing the town. Their objective was that the people of Janakpuri are able to see them and in the process experience the Divine blessings. In Janakpuri there is a lady named 'Sunayana'. It means that whose eyes are beautiful. Sri Rama wanted that on the pretext of going around town, everyone who are able to have His 'Darshan' can become 'Sunayana'. The entire town was buzzing with this question that who are these Princes? The men folk could not get to know the Divine. Those, who were in the same age bracket as Sri Rama held His hand and tried to show them around, the women folk out of modesty, had the glimpse of the Lord from their balconies and are immersed in the Divine beauty. My

'Vyaaspeetha' defines it in this way that the men folk represent 'Gyaan'. The 'Gyaani' sees no doubt but do not expose that they are impressed. They were attracted towards Sri Rama but they kept mum. The children are guileless and they can even go and touch the Divine. Jesus had said that those who are innocent like the child shall be allowed entry in my Father's kingdom. Only yesterday, we saw this 'Sutra' from Socrates, 'An honest person is innocent like a child'. The women folk are supposed to be the embodiment of 'Bhakti'. The women of 'Mithila' are truly blessed that they could have the 'Darshan' of the Lord. Tulsiji says-

Hiya harshahibarshahi suman  
sumukhisulochanibrinda|

'Bhakti' is able to know the Divine very easily and very fast. One woman started telling her friends that the dark complexioned one, walking in the front is the son of Mata Kaushlya. And the fair complexioned radiant one is younger and the son of Mata Sumitra. They are the royal princes of 'Ayodhya' and have come along with the sage 'Vishwamitra'. They shall be attending the 'Dhanush Jagya' going to be held for our 'Jaanki'. Hearing this, they all were overjoyed. Sri Rama is the embodiment of dignity and does not even look beyond three steps. The women folk of 'Mithila' shower the flowers and petals on them. Seeing the flowers fall, the Lord looks up and it gives an opportunity to these women to have His glimpse. One saint said that the flowers and petals were showered because the feet of the Lord are very delicate. If you find the earth to be very hard then these flowers shall help you tread on them. One of the friends was a bit naughty and jovial and she says that we agree that you are very handsome. The entire kingdom is head over heels on your beauty. But our 'Kishori' the daughter of king 'Janaka' is many times more beautiful than you. If you want to see her then you will have to come to the garden tomorrow from where we have got these flowers. One saint says that 'Suman' would also mean a beautiful mind. These women are trying to express their inner beauty in front of the Lord. 'Mayyevamannaadhatsa'. Give me your mind, give me your intellect. The 'Bhagwadgita' says so.

TrikamdasjiBapu used to narrate this beautiful story to me. A young maiden was newly married and had come to 'Mithila'. She was disciplined

and was the lover of the Divine. From her balcony, she was looking down and in doing so, had to lift her veil. Her mother-in-law had gone to the temple and the deity was moving around in the town. Her daughter-in-law was fortunate that she was able to have the 'Darshan' right at home. She had just walked in and seeing her staring down, scolded her that so many elderly and men folk are down and you have lifted your veil. Don't you have any shame? Till this day, we have not crossed the line of decency and you have just come and are behaving in this way? The daughter-in-law was so immersed in the 'Darshan' that she was oblivious of what was being said. The mother-in-law just lost her cool on which the young girl says, 'Mother, please excuse me. Everybody is busy looking at the Lord but you are the unfortunate one who is only looking at me. Go and see the Divine.

The Lord inspects the place of the 'Dhanush Jagya' and returns back. Sri Rama was a bit hesitant because it had become late and lest our Guru might be annoyed. He prostrates at the feet of the 'Guru' and performs the evening worship. They all had their dinner and they were discussing the intricacies of Vedanta. When Guru Vishwamitra went to sleep, Sri Rama and Lakhana both pressed the feet of their preceptor. After a while, when the Guru asked them to go and sleep, Sri Lakhana started pressing the feet of the Lord. In this way, the first night at 'Janakapuri' was spent.

The next day, early morning after seeking the permission of Sri Vishwamitra the two brothers go to the 'Pushpavaatika' to collect flowers for the morning worship. This is a very beautiful and a 'Rasamaya' topic of the 'Manas'. Only the women folk of 'Mithila' were allowed to enter into this 'Pushpavaatika' but the two brothers with utmost humility and discipline seek the permission of the gardeners and the care takers before entering the garden. Even the care takers of this garden were ladies. They welcomed Sri Rama and Sri Lakhana and offered to collect the flowers for them. Sri Rama said that as these flowers were needed for the worship of their Guru, so they would like to do it themselves. The two brothers go on collecting different flowers needed for the worship. At this juncture, Goswamiji announces the entry of Ma Janaki in the 'Ramkatha'. She, along with eight of her handmaids comes to



worship in the temple of Ma Dauga on the bank of the lake within the precincts of the 'Pushpavatika' as per the instructions of Mata Sunayna. They bathe in the pure sacred waters of the lake and perform the worship of Ma Durga with devotion and obtain the desired boon. One of the maidens strays from the group and while moving around in the garden, notices the two Princes who had mesmerized the entire town with their divine beauty. Immersed in the Divine fervour of Sri Rama she runs to tell Ma Janaki that the worship of Ma Duga can wait but she should come to see the Divine beauty or Sri Rama. Ma Janaki says that she will accompany her but at least tell me, how do they look like? The maiden says-

Syama gaur kimikahaunbakhaani|  
One is dark complexioned and the other is fair. Now how do I explain anything more? Ma Janaki says that you have seen them with your own eyes, so please explain. She replies, 'My problem is that the eyes have seen but have no tongue and the tongue can speak but it has not seen. Therefore, I am unable to explain.' In other words, the Divine is beyond the realm of the sense organs. This maiden here, is fulfilling the role of the Guru. The Guru in my opinion is one, who has seen and realized God and helps us in doing the same. The garden here signifies the gathering of saints. Goswamiji gives us the method of the Divine realization wherein he says that an aspirant needs to go the garden, bathe in the lake, perform the worship of the Divine Mother and the Guru will come and seek you out and holding your hand shall lead you to the Divine. Ma Janaki asks her friend to lead the way. All this is a guide or a lesson for people like us indicating the path to God realization. The Guru, who can lead us to God realization, we should always keep him in front to show us the way. In this way, Ma Sita is walking towards Sri Rama and as she is walking, her bangles, anklets and the trinkets attached to her waist band are producing a mesmerizing sound. Hearing this sound, Goswamiji writes-

Kankannkinkinni nupur dhunisuni|  
Sri Rama hears the sound produced by the ornaments worn by Ma Sita. My 'Vyaaspeetha' says that the bangles represent our surrender. You may wear as much jewellery as you may like but if you have never given anything to anyone, then all these

ornaments are like serpents out to sting you. The total unconditional surrender also has its own mesmerizing tune which even compels the Divine to look at you. You should remain silent; let your surrender speak for itself. The waist band here signifies self restraint. The chastity too has a very distinct tone, which the Lord can catch. The anklets signify moral conduct. Therefore, surrender, self restraint and morality are such rare ornaments which can attract the eyes of the Divine to look at us. That is what the Lord is telling Sri Lakhani;

Tamara ahinaajpagglathavaanna,  
Chamanmabaddhaanneey khabar thayigayichey|  
Jhukaavicheygarrdanbaddhidallioye,  
Phulonneeeyeneechinazarthayigayichey|  
Lord Rama saw Ma Janaki and He is telling Sri Lakhani, 'TaataJanaktanayayahasoyi'. Brother Lakhani. She is the daughter of Sri Janakraj and this entire great 'Dhanushjagya' has been organized in her honour. We are from the noble family of 'Raghu' and our pure mind never ever transgresses on the wrong path. Today, my pure mind seems to be attracted towards her Divine beauty. Sri Rama always says the things as it is and therefore He adds, 'Jaasubilokiallaukiksobha'. The Lord says that Sitaji's beauty is Divine and His mind is naturally pure. A pure mind is bound to get immersed into the depths of Divine beauty. We are able to see the simplicity and the transparency of Sri Rama's pure mind here. Ages have gone by and still, in the temples the Vesper service of Sri Rama is performed. Lakhani realizes that the pure heart of Sri Rama is naturally attracted towards Ma Janaki, now I should do something that she too feels a similar attraction towards the Lord. He quickly ushers the Lord behind a bunch of creepers and begins to adorn Him with different flowers, peacock feathers and so on. At that very moment the two brothers come out from the flower bushes. On seeing the Divine form of Lord Rama, Ma Janaki entraps the divine form through the passage of her eyes into her heart and closes her eyes as if she has imprisoned the Lord within herself and closed the doors. That maiden, who had seen the Lord before asks Ma Janaki that is she contemplating on the Divine Mother? She opens her eyes hearing this and Lord Rama on seeing her Divine beauty, does the same exercise as Ma Janaki and imprints her Divine beauty in His heart. In this way the

Almighty and the devotion (BHakti) meet and the maidens accompanying Ma Janaki say that let's go now and shall come back tomorrow again. If you have your 'Guru' with you then He shall control the switch of your emotions.

Ma Janaki comes to the temple of the Divine Mother and prays. I request the daughters and sisters of my country that if possible, please recite the 'BhavaaniStuti' given in the 'Ramcharitmanas'. I shall not try to lure you by saying that you will get this or that but if you pray and recite with devotion then be rest assured that you shall get a decent life partner. Sri Vinobha was once asked that only the girls are asked to fast, and the boys don't need to do anything? He replied that the boys are bound to get good girls as their wives but the problem is that the girls should get a good boy, which is why they need to fast. Gardens were there even in those days and boys and girls used to go but their purpose was different. The girls used to go for the worship of 'Gauri' and the boys would go to get flowers for their Guru's worship. Ma Janaki prays to the Divine Mother and Goswamiji writes-

Jai JaiGiribarraajkisorii|  
Jai Mahesh mukha Chandra chakori||  
Hail. The daughter of the Himalayas. Victory to you. (Jaijaikaar). You are the partridge (Chakori) of the beautiful full moon like face of Sri Mahadeva. O' Mother of Ganesha and Kartikeya, I worship you (Jai jaikaar). You neither have a beginning, nor do any present and you have no end. Even the Vedas are unable to know or fathom your glory. After Ma Janaki's prayer, Goswamiji says that the 'Idol of Ma Bhavani smiled'. The idol spoke and the garland offered to her fell off as a symbol of blessing for Ma Janaki. The idol spoke or moved is not something which can be believed in today's times but if Ma Janaki is worshipping and as a result this does not happen, then it is matter of surprise. Because the idol does not speak in front of us does not

mean that it is a rule. Even our neighbours don't talk to us and going a step further, we see that the husband and wife don't speak to one another, then where is the question of an idol speaking to us? There are exceptions. After you have listened to the 'Katha', before going to sleep, recap all the events of the day and settle all the issues in your mind and sleep smilingly. The idol can speak, it is no wonder. Maybe, the language is such that we are unable to understand. It may communicate by gestures. Ma Parwati spoke and my Tulsiji writes-

SunuSiyasatyaaseeshumaari|  
Poojhimannkaamanatumhaari||  
Naaradabachanasadasuchisaacha|  
So barumillihijaahimanuraacha||  
'Hey Janaki.Narada's words will be true and the dark complexioned 'Raaghav' who has stolen your heart, will be yours.' Hearing these blessed words, Ma Janaki's joy knew no bounds and Goswamiji says that ominous indications began to appear. Ma Janaki's left part of her body began to twitch. Overjoyed, Ma Janaki comes home to her mother and seeks pardon for her delay and tells her all the incidents that took place one by one. The two Princes had come to the garden to pick flowers and we got delayed trying to see them. On the other hand, the Lord along with Sri Lakhani returns and offers the flowers to Guru Vishwamitra for his worship. Sri Rama worshipped His preceptor and 'Sumana paaipunhi pooja keenhi'. Someone asked Tulsiji that the garden had fruits as well as flowers. Why does Sri Rama only offer flowers to Guru Vishwamitra? This question was then put to Lord Rama and he replied, 'The disciple can only offer fresh flowers to his Guru. The fruit is given by the Guru as his blessings'. 'Jo daayakphalachaari'. Both the brothers were blessed. The next day is the day of the 'DhanushaJagya'. We shall discuss that tomorrow. I hereby conclude today's discussion at this point.

*Chaitanya Mahaprabhu says that without the 'Harinaam' all the knowledge is like a widow. One may possess any amount of knowledge but without the Divine name of the Lord, all of it is a mere waste. All the great personalities who have come down on this Earth to fulfil a Divine plan, their life is worth studying. When Swami Ramteertha was initiated into Vedanta, his wife and children go to meet him. The life stories of great personages have a lot of pathos in it. And without pain, how can one attain enlightenment?*





Manas-Socrates : 8

## When one speaks to himself only then 'Khuda' or the Divine hears what is being said

Baap! We all are having a keen pure and a meaningful discussion about 'Manas-Socrates'. The 'Ramkatha' is based on pure discussion. As you all know that the 'Ramkatha' comprises of four discussions. Lord Shiva and Ma Parwati are discussing on the 'Ramkatha'. Very learned and wise Sri Yagyavalkaji Maharaj is discussing it with Sri Bharadwajji. Baba Bhusundi is discussing it with Sri Garuda, the king of birds and the pure and divine incarnation for this age of 'Kali', Goswamiji is discussing it with his own mind as well as the various saints and seers. I am also engaged in a discussion with you all. The 'Ramkatha' does not talk about any slander or refutation. Tulsiji has omitted all the topics of slander and refutation from his text and has only established a healthy conversation. Today the world needs a healthy and a meaningful dialogue.

When Socrates was ordered to be executed by giving him poison then the last message given by Socrates to his countrymen is very important. He says my dear brothers and sisters of Athens, throughout my life; I have had a healthy discussion with you all. I had no intention of entering into any argument with anybody. Unfortunately, a few scholars, politicians and poets have tried to paint my discussions as arguments or have twisted them to suit their own purpose. That is their problem but I have only appreciated a healthy dialogue. In the end he conveys four very important things to the people which have been compiled by Pluto.

My dear young brothers and sisters, these are very precious words, Baap. I am also with you and have no inclination for giving any discourse or teaching. I am also not going to order you as I am aware that only our scriptures are authorized to instruct. So Baap. It is something that all of us need to learn in life. He said that after me, if my family becomes rich and if my values which I have been saying all through my life is not seen in them then they are liable for punishment. This is Socrates. That is why, he is an Enlightened Soul. He is the true patriarch of the family. In Gujarati we say-

Khareedokhareedo o duniyanaloko,  
Ammarreyammarabhuvanvechavachhey|

Like a street vendor comes out with his selling cart and goes on attracting people's attention to buy his wares. Socrates has not sold, instead he has distributed. Just imagine his saintliness. I find Socrates to be very close and dear to me. Like a person who leaves early in the morning, filling the bag of his heart with love. Yesterday, Suman Bhai was telling me that when Socrates would come out on the streets of Athens, the so called scholars and the inversely wise men had prohibited the youngsters to go out and meet him. But the youth would come and meet him very stealthily so that no one would come to know. At times, Socrates would go and meet them at a secret place where they all were assembled. One, who has the wealth of knowledge, can never restrain himself from distributing it to others. When the river flows, it goes on filling the holes or ponds which come in its way. Say you have wealth, understanding, knowledge or any sort of ability then like the flow of the river try and fill the deprived as you move along. Narsih Mehta has also spoken in a similar manner. Whenever he would sing his 'Kedar', he would have the audience of the Lord. We should consider the life of Narsihji as a proof or authentication as he was here not very long ago. It has only been a matter of six hundred years. It could also be a very elegiac demand of an aged and ailing Narsih. Please do not mistake that these enlightened ones don't suffer or don't fall ill. All the Enlightened Beings have suffered in their lives. Thakur Ramkrishna suffered from cancer. Sri Ramana Maharishi suffered quite a lot. When the bulls are separated from the bullock cart, the cart can't move, similarly, when the Awakened Soul detaches himself from the physical body then his body suffers. Also, out of his compassion, he even takes on the suffering of others on himself. That is the reason a devoted or a totally surrendered disciple will not speak about his troubles or illness in front of his Guru. Though, they are not debarred from doing so. The devotee can express. It is a spiritual science or the science of the mind.

Vimala Tai was a very wise woman and she had a serious ear ailment. She was influenced by the thoughts of Vinobhaji and Sri Krishnamurthy. She was rooted to the philosophy of the 'Ramayana'. Sri Krishnamurthy just touched her painful ear and she says that she felt instant relief. An Awakened Soul like 'Asthavakra' was handicapped and his body was bent at eight places. But he was a great spiritual master as per the Divine plan. Someone's thoughts can work on you in spite he or she is sitting miles away, their

consciousness works in that direction. It is no miracle. If you are blessed with such a divine grace then please don't go on advertising it to all and sundry. The people will try and spread canards or will try to falsely claim a similar experience. Keep your wealth intact with you. It is not to be publicized; it needs to be imbibed and internalized.

Narsihji's body must have also suffered. It is a very painful or a very tender topic. Just before Narsihji's final moments, he has the final 'Darshan' of Sri Krishna, the Lord asks him to seek a boon. Narsihji says, 'Lord. I am sorry. You have given me much more than I deserved.' But the Lord insists that he should ask for something at least. What did Mehtaji ask? 'Govinda. You are my best friend.' In the 'Bhagwadgita', Lord Krishna has been addressed as the true friend.

GatirbhartaPrabhusaakshi  
niwaasahasharannamsuhrad|  
Prabhavahapralayahasthaanam  
nidhaanambeejamavyayam||

Mehta has asked that his family should be decimated. Because, if in my family at anytime someone overlooks or goes against the tenets of devotion, then the 'Vaishnavi Bhakti' will be tarnished and maligned. If the descendents are not there, it does not matter but the 'Krishna Bhakti' should remain.

Narayannunaamajleytanvaarreytenneytajiye|

Socrates too in the same vein demands punishment for his family. Why is Socrates even relevant today? The 'Shiva Sutra' says, 'Daanamgyaanamdakshinna'. The biggest donation is knowledge. So, in his final words, Socrates says that he carries no grudges against his oppressors. The one who has pronounced my death penalty; against him also I have no ill will even though they had malice in their hearts. These words are as relevant today as then.

Socrates says, 'My dear countrymen. Whatever I have said all along whether you have paid any attention to it or not, I am not aware but in these last few moments of my life, kindly pay attention to my words. The most important thing is that noble human values must be developed.' Now the question arises that what are these values? 'The most important noble human quality is prudence or wisdom'. Socrates has spoken in a very easy and simple language. I would especially like to draw the attention of my young brothers and sisters that even if you find these three qualities in your child please respect him and at least bow down to him within. We follow this dictum, 'Na



cha lingam na cha vayam'. The age and gender does not matter. We worship prudence or wisdom. The person who knows how to speak, walk, sit, eat or drink and how to behave with others respectfully is wise in my opinion. The 'Ramcharitmanas' gives us four ways of speaking. 'Bhagatiprataptej balkhaani'. One, whose speech is filled with devotion and splendor, is wise. The Vedas too explain the four udders of the cow in the form of speech. There is a story of a 'Kamadurga cow' or the wish fulfilling cow and the four udders of this cow are devotion, splendor, radiance and strength. One, whose words have the radiance to eradicate the darkness of our doubts. Whose words have the strength or the power of noble conduct or noble character? The second quality is dignity or decency. The Almighty has provided each one of us with dignity.

Hun karun, hunkarun, aejagyaanta,  
Shakatnobhaarjyemshwaantaanney|

We can remain free from sorrow in any situation of our life. For this, we need to do 'Satsanga'. In the 'Mahabharat', Dhritarashtra asks Vidur, 'I am losing my strength. I am in agreement with you but the moment I see Duryodhana, my mind changes'. This is a very famous statement of the 'Mahabharat'. At that point, the pen of Sri Veda Vyasa attributes these words to be spoken by Vidura, 'O' mighty king. When you grieve, these four things are lost. One tends to lose the beauty when in grief. The 'Damayanti' of Vidarbha was very beautiful but when 'Nala' forsakes her she is filled with grief and the writer of the 'Mahabharat' says that her beauty began to dim slowly. Many poets and writers have written, 'Vaidharbhivannmavallvalley'. Beauty is the wealth of the human body. Please take care of it. Beauty is not a curse; instead it is a Divine blessing. How beautiful is Sri Krishna?

Adarammadhuramvadanammadhuram  
nayanammadhuramhasitammadhuram|  
Hridayammadhuramgamannammadhuram  
madhuraadhipattheyakhilammadhuram||

How beautiful is my Govinda? Even my Rama is no less. When Swami Ramteertha stepped out in the streets of Lahore, then a notch girl was standing in the balcony bedecked in her finery. Swamiji was passing by and he saw the beautiful maiden. Swamiji stopped there and kept on staring at her and admiring her beauty. This lady could not bear the stare of a saint. People gathered there and started talking amongst themselves that this monk has been corrupted. The notch girl tells Swamiji, 'Hey Swami.

Husna ko jo badnazardekhatteyhain,  
Wohpahalleyapnasar kalam dekhtteyhain|  
The 'monk' mocks at her and says that you have misread the situation.

Na terreyroop se garaj, namujjheytejhsseygaraj,  
Mein tohmerreyMusawarki kalam dekhtahun|

I am just trying to see the peacock feather of my Krishna and imagining how beautiful will he be? You are a mere piece of art but how beautiful would be your creator? Please do not hunt the beauty with your eyes.

My dear youngsters. Wear good clothes,  
wear jewelry, eat good food and my Tulsi says;

Tumhahiniveditabhojankarhi|  
Prabhu Prasad putt bhushandharahi||

Sri Krishna enjoys the 'ChappanBhog' (56 varieties of dishes). The food that can be offered to your Deity is good food. These days, people keep the 'Tulsiji' in their courtyard and eggs in their fridges. How many different varieties of fruits you get these days? Good quality of wholesome milk is available. Eat and drink all that. Just leave what is past and decadent. Even the scriptures talk of hunting and non-vegetarian food. But now what? A person can be very beautiful but still he/she is only a tiny part of the whole, which is beauty incarnate.

Sri Ramchandra kripaalubhajamann,  
harana bhava bhayadaarunnam|  
Navakanjalochanakanjamukha  
karkanja pada kanjaarunnam||  
Kandarpaaganitamitachabi  
navaneelaneerajsundaram|  
Putt peetmaanahutaditruchishuchi  
Naomi Janaksutaavaram||

Sri Rama's outward form is equated to a forest filled with lotuses. Even Sri Janakraj was attracted seeing the Divine form of Sri Rama. A Vedantin Janaka, on seeing the Lord says;

Innhahibilokatatianuraaga|  
BarbasaBramhasukhahimanntyaaga||  
Sahaj biraagroopmann mora|  
Thakithotajimichandachakora||

Why is my heart overflowing with such ecstatic love on seeing the Prince? My mind is always immersed in the Divine, how come it has got attracted by this beauty? My mind has a natural tendency for detachment but seeing this beautiful form like that of the moon, my mind has become the partridge (Chakor) and is drowning on seeing such Divine beauty. Yesterday, I was also talking about Ma Janaki;

Jaasubilokialaukiksobha|  
Sahaj puneet mora manuchhobha||  
Those, whose minds are polluted, keep their eyes shut. Such Divine beauty can only be sweet and SrimanMahaprabhuji says-

Adharammadhuramvadanammadhuram  
nayanammadhuramhasitammadhuram|  
Hridayammadhuramgamannammadhuram  
madhuraadhipattheyakhilammaduram||

If our eyes have been cleansed by the collyrium or the dust of the lotus feet of the Guru, only then can we see the sweetness of the divine beauty, otherwise it is impossible. The third characteristic is to remain aloof from sorrow or grief. Vidura says that the sorrow diminishes your beauty.

Santaapatbrashyattheyroopam|  
Santaapadbrashyattheybalam||

O mighty king Dhritarashtra. You are saying that you feel weak. Your sorrow is making you weak. Grief weakens the person. 'Santaapat brashyatthey gyaanam'. The 'Vidurneeti' says that grief diminishes the knowledge of the person. The one who is truly wise will never grieve. Sorrow makes the person fed up of life and in other words also reduces the life of the person. Sorrow gives birth to many mental and physical ailments. It is a very psychological shloka in my opinion. Sri Bharat is one who revels in his 'Bhajan' and does not grieve but he has one pain in his life that because of him, Sita-Ramji are suffering in the forest. And Goswamiji has shown the effect of this pain on Sri Bharat in the 'Manas'-

Dehadinahu din doobarihoyi|  
Ghatahitejubalumukhachabisoyi||  
Because of this grief, Sri Bharat is day by day becoming lean and thin at 'Nandigraam'.

Since the reference of the 'Ramayana' has come, let me add one more point here. When the Lord bids adieu to the entire 'Ayodhya' from 'Chitrakoot' and Sri Bharat is returning with the 'Paadukaji'. Every single person's eyes are filled with tears. The mothers are weeping and Sri Bharat too is grief stricken. 'Prabhukarikripapapaawarideenhi'. Goswamiji says that the 'Paaduka' was given as, 'Samput Bharat saneha rattan ke and Jani juga jaamikprajaapraanke'. The Lord gave His 'Paaduka' for the protection of his people. Sri Rama meets Sri Shatrughna in the end. In the 'Manas', Sri Shatrughnaji Maharaj is the youngest of all and is the silent spectator or just keeps mum. Sri Bharat is holding the lotus feet of the Lord and with His long

arms; the Lord picks him up and embraces him. The tears flowing from the Lord's eyes were anointing Sri Bharat. Seeing the quivering lips of the Lord, the quiet Shatrughna says, 'Lord. Do you want to tell me something?' Sri Rama says, 'My dear Shatrughna. I have given my 'Paaduka' to Bharat as the protector or the watchmen for the people of Ayodhya but remember one thing that they can protect the people but they can't protect Bharat. It is not in my control because I don't know when the lover like Bharat shall give up his life in my grief?' Shatrughna says, 'Lord. If you can't then who can?' At that moment the Lord says that my dear brother, I hand over this responsibility to you. If for any reason any harm befalls on him in the interim period then I shall hold you responsible. Here the Lord appears to be a bit harsh. Sahib. The path of love is very difficult. Love is not a subject matter of newspapers, instead it's a matter of belief or faith or complete trust. Sri Shatrughna asks the Lord that how should he protect the life of Sri Bharat? Sri Rama says that I can foresee the future. On return to Ayodhya Bharat will be crying all the time but you must exercise self control and not weep. You will have to drink your tears and in this way, you shall be able to take care of him. Sri Shatrughna became the savior of the life of Sri Bharat. Therefore, sorrow weakens the strength, knowledge and destroys the beauty of the person.

Here, the first Sutra given by Socrates before his death while explaining the four pillars of human values is understanding or prudence. The second is dignity and the third is to stay away from grief. This will only be possible if you do more and more 'Satsanga' in your life. Only the 'Satsanga' has the power to help you overcome your grief. We all are engaged in the 'Satsanga' of 'Manas' and the pain or sorrow is miles away from us. If we can remember the 'Sutras' spoken in the 'Katha' and use it in our life then it shall surely help us overcome our sorrows. When you feel that something is beyond your control then just leave it to destiny. Gandhaari scolded Sri Krishna after the great massacre and said that if you wanted, could you not prevent this massacre? She says that she is a mother. As you all know that at that time, Gandhaari even curses Sri Krishna saying that in front of her eyes her entire family was killed, similarly, you shall be the witness of your family being destroyed in front of your eyes. The Lord very graciously accepts the curse. But after giving the curse, Gandhaari bursts out crying and laments that may her words be false. I blurted out in a fit of rage but please tell me, could you not stop this war? Sri



Krishna says, 'O mother. It is very difficult to alter one's destiny and whatever you have just said shall all be true. I too shall be a witness to the destruction of my clan'. Destiny or Karma doesn't spare anyone. The difficult times will pass in holy company and chanting the Divine name of the Lord. It is not even necessary to go to a Sadhu, just his remembrance is good enough. I have with me a 'Sher' of Ahmad Faraaz Sahib;

Hummarreyduurrahanney ka sababhaiFaraaz,  
Sunahairozmillneywalon ko who yaadnahikarrtтей|  
Tell God that we don't need Krishna but please give us His remembrance (Smriti). We don't want Rama, but we want 'Ramnaam'. 'Khuda' is formless, without a body. We want 'Khuda's name'. That is why Faraaz Sahib says that he stays far but always in the remembrance. In the wealth of remembrance, I think there is more closeness. If you are sitting close and someone comes in between then in all humility and judiciously, you will push back making way for the newcomer. But in memory, no one can dare to push you back. Remembrance is our personal wealth. In the 'Srimadbhaagwatji' Nanda Baba tells Sri Uddhava that we have nothing left with us anymore. 'Itisansmrityasansmritya'. Only the remembrance of Krishna is our sole wealth or treasure. His smile, His asking for food when He was hungry saying, 'Ma. Please give me food'. When Ma Yashoda had tied Him up with a rope then for so many days He would say that it hurts. Only two remembrances will come to your aid my dear children. One is the 'Sadhusmriti and the second is the Harinaam Smriti'. We are ordinary mortals and that is why right at the opportune moment we lose our memory. Grief weakens the memory.

The second human value which should be inculcated as per Socrates is to be neutral or unbiased. So the first value is prudence and the second is impartial or fair. Impartiality means unprejudiced or equitable. One can have different patterns of behavior. The 'Bhagwadgita' stresses on the point of equanimity.

Samahsarveshubhooteshu  
tishthantamParmeshwaram|  
Samahshatrau cha mittrey cha  
tathamaanapamaanayoho||

Like 'Tathagata Buddha' proclaimed the 'Middle Path'? Lord Krishna appears to be with the 'Pandavas' but declared that on one side I shall be unarmed and on the other side will be my 'Narayani' army. Duryodhana was a man of figures. He said that what will he do with an unarmed person? Therefore,

he chose the army. Sri 'Osho Rajneesh' gives a beautiful explanation to this that the moment Duryodhana accepted the army and Sri Krishna was with the 'Pandavas', at that very moment the war was decided in favor of the 'Pandavas'. Only the formalities were completed later on. Sri Krishna is right in the centre. In the 'Mahabharata' Arjuna asks the Lord to take his chariot right in the middle of the two armies? Sri Krishna is the follower or in other words the teacher of the middle path. Sri Krishna also wanted to narrate the 'Gita' standing right in the middle. Alas. Those arrayed in the opposition, could listen. If 'Karna' would have heard the 'Gita', he would have been able to understand and digest it much more than Arjuna. But his misfortune was that the imposter Indra had taken away his armor and the earrings. I would say that his implements or hearing aids were taken away in deceit. Sri Krishna had to recite seven hundred shlokas and Arjuna kept on asking one question after another. In the end the Lord tells him that by now you must have understood so 'Do as you please'.

'Kavi Kaag' says in his 'Bhajan' that we were there as a ladder but unfortunately; there was no one to climb. Ma Ganga came down on the earth leaving the Heavens to absolve the mortals of their sins but there was no one who could bear it. I think that Sri Krishna was narrating the 'Gita' to Himself and not to Arjuna. I am also reciting the 'Katha' for myself as the main listener and not to you all. My narration can only be fruitful if I do so. You too enjoy hearing the 'Katha' but I speak to myself and I hear it which gives me immense pleasure. How did Sri Krishna narrate the 'Gita' to Arjuna? The answer to this question is given in the tenth chapter, 'The Vibhooti Yoga' wherein He says, 'PaandavaanamDhananjaya'. Amongst the 'Pandavas', I am Arjuna. Therefore, Sri Krishna narrated the 'Gita' to Krishna. When a person speaks to himself, only then does the Almighty (Khuda) listens. Sri Vyaasa raises his hands and calls on the people to come and listen. He divided the Vedas, gave eighteen 'Puranas' to the world but yet he is calling the people to come and hear him. Sri Vyaasa was compelled to do so. When a 'Shaayar' is reading his 'Shaayari' then on a beautiful 'Sher' he receives the first compliment from within and the public appreciates it later. This is the usefulness of knowledge. The 'Gita' was not whispered into the ears. When Sri Krishna blew the 'Paanchjanya' conch, it was an external illustration. In fact, that itself was the narration of the essence of 'Gita'. Unfortunately, people did not have the proper ears to hear it. The ears

were filled with the useless wax like talks of the world which had blocked it completely. Only the narrator's ears were in order. Sri Krishna is also 'Kaan'. In the 'Tallpadi Gujarati' we call Him 'Kaan'. Because He had the ears to listen, His tongue narrated it to Him.

The third 'Sutra' given by Socrates in the last discourse of the development of human values is self discipline or self restraint. First is prudence second is impartiality and the third is self restraint. Self control is very important. Three types of self control have been discussed in the scriptures- Kama or lust, anger and greed. A little anger is necessary in today's times because it is the 'Pitta' or the phlegm. According to the 'Ayurveda', the phlegm has to be accurate or in balance or else one may fall sick. 'Kama vaatkaalobhaapaara'. The Kama is the 'Vaat' or the wind. The greed is the 'Kafa' or the cough and the anger is the phlegm. From the standpoint of a totally unbiased and amicable mind, anger is necessary to a very small extent. There should no animosity or hatred. Many people come to me and say that they have a lot of anger in them. Even if you are right but get angry at the drop of a hat then the result will always be a loss. Extreme passion even if it may be true to an extent but it will result in dejection. If you are very greedy and even if the reason for your greed may be right but it grows unabatedly and the result is not a very happy one. Tulsiji using the allegory from the 'Ayurveda' has termed the greed as cough or congestion. This cough or sinus also resides in our nose, in the eyes, in the ears, in the throat, in the chest and even in your nails. The more you cut your nails, the more they grow. In the 'Ramayana', we have a character by the name of 'Surpanakha' who had very big nails. Therefore the greed is uncontrollable and that is why you need to be careful and take out ten percent of your earnings for charity. Cut your nails regularly. The sinus even affects your eyes. The greed can be seen in the eyes of the greedy person. Even if the reason of your greed may be correct but it shall never

give you fame or glory. The greedy person also hankers to get fame or glory. The one who can control these three, my 'Vyaaspeetha' will call him self controlled. And it forms the third 'Sutra' given by Socrates.

The fourth 'Sutra' given by Socrates is the respect of others. It is the 'Uttarkanda' of the heart of Socrates and the truthful form of the 'Manas'. Socrates declares that the intellect starts with bewilderment. In this way, we are discussing the various thoughts and great philosophy of Socrates. If any of his 'Sutras' or message can reach us, well and good. 'Kavi Daadall' has written in one of his folk songs that in the bag of the postman, one can find an invitation for a wedding or even an intimation of someone's death. How is the postman concerned with this? He is neither happy nor sad. His job is to deliver the letter to the right address.

So Baap. We shall discuss the concluding 'Sutras' of the 'Manas-Socrates' tomorrow. In the remaining time at our disposal, let us take up the discussion of the main text a little. Let me first take up a few questions, followed by the chanting of 'Harinaam'. When I was a teacher, I used to narrate the story of 'A thirsty crow' to my students. There was a crow and he was very thirsty. There was jug of water but the level of the water in the jug was quite low and it had a narrow neck. The crow could not reach the depth of the water. The intelligent crow thought of a plan. He started picking up the small stones lying on the side and putting them into the jug and gradually the water level started rising. Once the water came up, he quenched his thirst and merrily flew away. This life is a jug and we all human beings are the thirsty crow. The core essence of life is right at the bottom and not on the surface. Like the clever crow if one puts in some stones, the level of water may rise up. In order to get the 'Nectar' or 'Amrut' from this jug of life we need to put in jewels and not stones. The jewel is nothing but the 'Ramnaam'. The ordinary mortal like this crow shall drink the nectar and merrily fly away.

*I think that Sri Krishna narrated the 'Gita' to Sri Krishna only and not to Arjuna. I am also not narrating to all of you but I am speaking to myself. Only then does my 'Katha' become meaningful. You are enjoying the 'Katha' because I am speaking and listening to my own words that gives us immense joy. How did Sri Krishna narrate the 'Gita' to Arjuna? The answer to this question is given in the tenth chapter, which is the 'Vibhooti Yoga'. 'Paandavaanam-Dhananjaya'. Amongst the 'Pandavas' I am Arjuna. This proves that Krishna was speaking to Krishna alone. When a person speaks to himself, only then does 'Khuda' listen.*



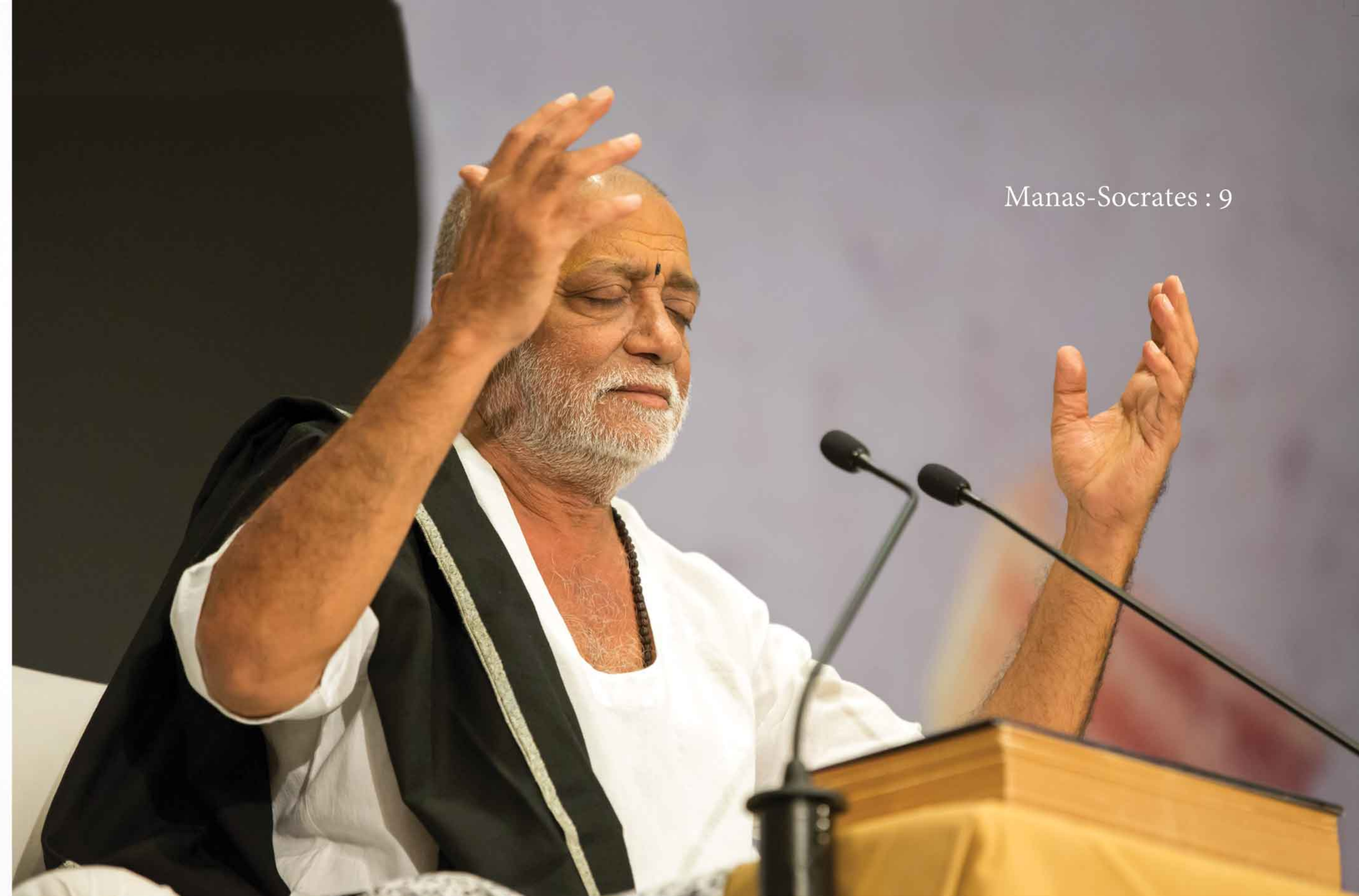
The Lord goes into the 'Pushpavatika'. Siyaju and Sri Rama meet for the first time in this Divine play. The next day was the 'Dhanushjagya' and no one could even lift or move the grand bow of Lord Shiva. Ultimately, the Lord breaks the bow into two and Ma Janaki offers the 'Jaimala' to Sri Rama. There is a deep spiritual meaning attached to this topic. The bow of Lord Shiva, the famous 'Pinaaka' is supposed to represent the ego as Lord Shiva is the pride of the entire creation. The one who can break or destroy his ego shall be fit enough to marry 'Bhakti', i.e. Mata Sita. All the kings and emperors had assembled from all over the universe but not were able to fulfill the condition. Sri Rama was the youngest of the lot and yet He was successful in breaking the bow. The other kings had all come alone but the Lord was accompanied by His preceptor. The ego can only be destroyed by the grace of the Master. Siyaju garlands the Lord with the 'Jaimala'. The entire creation was filled with the 'Jaijaikaar' of Sri Sita –Ramji. At this juncture, Sri Parasurama enters. Once the ego is destroyed, the person attains 'Bhakti' but once the ego is gone, the person becomes humble. A humble and a noble person will be disturbed by the world unnecessarily and that is why, Tulsiji goes on with his narration in such a manner that step by step, they open up so many spiritual truths in front of us for our guidance. Parasurama Maharaj is very short tempered. Because the crescent of the moon is tilted that is why 'Rahu' cannot swallow it but when it is full moon, it cannot escape from the clutches of Rahu. Similarly, the simple noble souls are tormented the most. Sri Parasurama came in the form of anger to disturb the noble and humble Rama and because 'Bhakti' had already garlanded Him or in other words the devotion had already accepted the nobility as the husband then even the short tempered angry folks will understand or recognize the prowess and shall bow down respectfully and walk away. After venerating the Lord, Sri Parasurama goes away to the forest to finish his 'Tapas'.

Sri Vishwamitra tells Sri Janakraj that all has been accomplished as per your vow. Now as per your royal tradition, send your messengers to 'Ayodhya'. Invite King Dasaratha to come along with the marriage party (Baraat) and perform the marriage ceremony of your daughters as per the local customs and the Vedic traditions. Sri Dasaratha comes to 'Mithila' with the marriage party and the holy auspicious day of the wedding was at hand. The 'Margasheershashu-klapanchami' also known as the 'Vivaha Panchami' was the day fixed for marriage. Lord Rama after

venerating the Celestial Deities and paying His respects to the 'Brahmins' is seated on a golden throne for the ceremony. The eight bridesmaid get Ma Janaki to the wedding venue. Sri Vashishtaji Maharaj tells Sri Janakraj that your second daughter Maandavi and the two daughters of your younger brother, Urmila and Shrutikeerti are still unmarried. Since Janaki is being offered as the wife to Sri Rama, in the similar fashion, kindly let Maandavi marry Sri Bharat, Urmilla marry Sri Lakhan and Shrutikeerti marry Sri Shatrughna. In this way all the four brothers and sisters were married following all the Vedic principles and the local customs. After the ceremony was over, the marriage party stayed in 'Mithilapuri' for a while because they were all tied together with a thread of loving affection. After a few days, the painful moment of the departure of the daughters from their parental home arrives. The entire kingdom of 'Janakpuri' was immersed in the sorrow of the departure of their daughters to their husband's home.

The palanquins for all the four sisters are readied. All the four sisters meet and greet their family and seek the blessings of their elders. The wedding party departs. Maharani Sunaina, Maharaj Janakraj couldn't control their emotions and burst out crying. Even the strong and unshakeable Himalaya could not control his tears when his daughter Uma was leaving for 'Kailash'. In the famous poetic wonder created by 'Kalidasa' 'The Shakuntalam', the sage 'Kannva', the foster father of Shakuntala, at the time of her leaving after marriage was unable to control himself and broke down. Mata Sita tries to console and assuage her mother. At this moment, Ma Sita who was quite composed till then breaks out crying. Sobbing, she tells her mother that my father has now become old so please look after him in my absence. Halting midway, the wedding party finally reaches 'Ayodhya'.

Days passed in joy and happiness. All the guests left one by one and finally the sage Vishwamitra wants to leave for his Ashram. I am very fond of this beautiful practice. A Sadhu should visit the householder for the particular occasion but once the purpose is fulfilled, he should go back into his spiritual practices. Sri Vishwamitraji Maharaj had come walking, Sri Rama and Lakhan Bhaiya accompanied him on foot and even while returning, he refuses the chariot provided by the king and goes back on foot. Appreciating the Divine beauty, remembering the devotion of the king, experiencing the joy of the festivities at Mithila and Ayodhya, the sage returns to his hermitage.



## If our search is honest then we can meet a Saint even in Lanka

Baap ! The 'Katha' which has been going on in the land of a great thinker is about to conclude today. Bapa narrated the summary of our yesterday's discussion. My respectful 'Pranams' to him. The respected elders present in the 'Katha', my young brothers and sisters and to all others, I offer my 'Pranams' from the 'Vyaaspeetha'. Harish Bhai just informed us and we all held a two minute silence in the memory of Rashmita Bahen. Respected Suman Bhai from the time he has joined this journey of the 'Ramkatha', Bahen was with him most of the times. Yesterday evening Suman Bhai came and gave me the sad news. But Rashmita Bahen was in good health. She even spoke to me but-

HaanilaabhjeevanmaranajasaapajasaBidhihaath|

This is in the hands of the Creator. Yesterday, all of a sudden, she passed away at Ahmadabad. Rashmita Bahen was a very keen listener of the 'Ramkatha'. A person who was devoted to the 'Ramkatha' and the 'Vyaaspeetha' has attained salvation. I, in my personal capacity and on behalf of all of you who are devoted to the 'Vyaaspeetha' offer our humble respects and heartfelt condolences to the soul of Rashmita Bahen and offer our prayers for the family to be able to bear this loss.

So Baap. Today we are on the ninth day of the 'Katha' which is the last day of our discussion. We were discussing the words of Socrates which he had spoken to his countrymen during his last moments before his death. Even today, I would like to take up a few of his final words in conclusion which can prove beneficial to all of us. Before I enter into it let me briefly take up the main 'Katha' text with you.

Yesterday, we had very briefly concluded the first 'Sopaan' the 'Balkanda'. 'Ayodhyakanda' is quite a lengthy chapter. In other words, the 'Balkanda' and the 'Ayodhyakanda' nearly comprise half of the entire text. And the remaining half is divided into the last five chapters. The scholars and the authority on the 'Ramcharitmanas' believe that one who understands the beginning of the 'Balkanda', the middle of the 'Ayodhyakanda' and the end



of the 'Uttarkanda' is verily a Saint. This is normal refrain going on at 'Ayodhya'. In my opinion the beginning of the 'Ramkatha' is truth because Lord Rama is truth incarnate. The 'Ramnaam' is an embodiment of truth. The 'Ramkatha' itself is truth. The 'Ayodhyakanda' is filled with love as it describes the values of 'Love Incarnate' Sri Bharat. And the 'Uttarkanda' is nothing but compassion. Especially for the youth, the 'Ayodhyakanda' is a master guide because we have to face maximum troubles generally during our youth only. In childhood, our problems are handled by our parents. The problems of our youth have to be tackled by us only.

In the beginning of the 'Ayodhyakanda', there is an extensive description of happiness or well being. Since the time Sri Rama has returned to Ayodhya after His marriage, the joy and happiness of the people knew no bounds. But this abundant happiness turns into a state of deep sorrow after a while. Happiness is good and may the Lord (Allah) bless each and everyone to be happy in life. But extreme happiness is followed by unhappiness. Like excessive rainfall becomes a dreadful experience. The happiness should be adequate or say balanced. 'Ayodhyakanda', teaches us that excessive happiness results in unhappiness. That is why we see the painful event of the Sri Rama's going to the forest. Maharaja Dasarathji sees a few white hairs in the mirror and that prompts him to hand over the reins of the kingdom to Rama. He meets his preceptor and decides to go ahead and implement it but the interval of just one night upturns the entire scenario, because the 'Devas' had their own selfish interest. They go and request Goddess Saraswati for help and she acts upon the handmaid 'Manthara'. She plays the evil card and tries to influence Mata Kaikayei to banish Sri Rama to the forest. I would like to tell the youth that if you are fortunate enough to get holy or noble company then well & good but the influence of a wrong company has polluted the minds of so many people. Tulsiji gives us a 'Sutra' here, 'Rahahinaneechamatteychaturaayi'. Therefore, a lot depends on the company you keep. 'Gita' goes on to say, that the wrong company gives birth to 'Kama'. If the desire is not fulfilled then it gives rise to anger. Anger is a delusion or darkness. Which results into a state of unconsciousness or infatuation. This corrupts the mind and the person proceeds towards total destruction. You do not need to disregard anyone but if the person is not worthy of

association just become indifferent towards that person. Kaikayei Ma's mind is polluted and she asks for two wishes to be granted to her. Finally, Sri Rama's banishment is final. Sri Rama goes to Mata Kaushallya to seek her blessings and she is very excited about the coronation the next day. The Lord interrupts her and says that, 'Ma. My father has given me a promotion.' 'Chaudahabarisa Ramubanbaasi'. Sri Rama teaches us to even take the negative with a positive attitude. 'Pita deenhamohikaananraju'. My father has very graciously given me the kingdom of the jungles. Even the banishment to the forest was viewed by the Lord positively. I invite the rulers of the world to realize that the governance is not restricted to the capital city only. The actual governance is spread far across the length and breadth of your country where the nomadic tribes, aborigines, under privileged, backward classes and the poor people live. Please do not restrict the government only to the 'Rajbhavans' but expand it to reach even the remotest corners of our land.

In the 'Ramayana' we see a race for renunciation that who gives up more? The Lord says that He has no objection in Sri Lakhan accompanying Him into the forest but asks him to go and seek Mata Sumitra's permission. He goes to Mata Sumitra and says, 'Ma. Lord Rama is going to the forest. Now what is your order to me?' She replies, 'Son Lakhan. You have always maintained that Sita is your mother and Rama your father. You need to ask them, why have you come to me? You should leave with them immediately'. Even Ma Janaki argues when she was being asked to stay back that can the sunlight be ever away from the Sun? Can the moonlight beseech the moon? Can the shadow be separated from the body? How can you separate me from yourself? All the arguments placed before Ma Janaki to dissuade her from going have all been very intelligently and with utmost humility repudiated by her. In the end, the Lord had to relent and all the three are ready to leave. Just think for a moment that in comparison what sorrows do we have to face my dear friends? The coronation was planned and in a moment the entire program was changed and the Lord had to leave for the forest. That's why my Narsih says;

Sukhdukhamann ma naaanniye,  
Ghatsaatthey re ghadiya;  
Tallyateykoinanavatalley,  
Raghunath najaddiya|  
Wearing the phloem clothes the three leave.  
Te king became unconscious and all the people are

lamenting. They arrive on the banks of 'Sarayu'. The Maharaja regained partial consciousness and instructs Sri Sumantji to take the chariot and go with them. Just take them around the forest for three or four days and bring them back. Sri Sumant comes with the chariot and narrates what the King had said; Sri Rama tries to reason with all the people of Ayodhya who were following Him but to no avail. They reach the banks of the 'Tamasa River' and all the people fall off to sleep due to the tiredness. After mid night, seeing everyone asleep, Sri Rama asks Sri Sumanta to very quietly and gently move the chariot so the no one can know or follow them. They all leave and at dawn as the people woke up and not seeing the Lord they became restless and listless like a fish without water. They started cursing themselves. A few wise and experienced ones tried to calm everyone by saying that it is best for us to be one with what the Lord wants us to do. With a heavy heart they returned back.

The Lord's chariot reaches 'Shringaberpur'. They meet 'Guharaj' and the jungle folk and the gentians. The Lord requests the 'Kewat' (Boatman) to take them across the Ganges and after washing the Lord's Lotus Feet, he takes them to the other shore. The Lord removes the smallness of a small man and also takes away the greatness of a great. This is His nature to make everyone equal. The poor boatmen who could never imagine that someone could uplift them; the Lord goes to them and establishes their dignity that even the son of a king has to come and beg to you for crossing the river. After dropping off the Lord on the other side, this poor boatman does not take anything from the Lord. Sri Rama requestshim to take the fare but he refuses. He very intelligently says that after fourteen years when you return, then I shall gladly accept whatever you give. In this way he ensured to have the 'Darshan' of the Lord again. They stay overnight on the bank of the Ganges. And from here, the Lord's journey begins on foot. The next day they come to Sri Bharadwaj ashram. They halt for a night there. The Lord seeks guidance from the great sage as to what route to follow? Whose name can guide us through this maze of the world, He is asking for the guidance for his onward travel. This means that even a person whom we consider to be small can be our guide. Guharaj was already with them and the learned sage sends four of his disciples to guide them on the path.

Sri Rama, Ma Janaki and Sri Lakhan reach Sri Valmiki ashram and stay there overnight. The Sri

Rama asks the Seer as to where should they stay? Valmikiiji laughs at this question and says, 'Maharaj. First tell me that, is there any place where you are not there? You are the Divine incarnate but since you have asked me like an ordinary mortal, I shall reply and indicates fourteen places where the Lord can reside. These fourteen places are also connected to 'Bhakti'. This also means that Sri Rama resides in all the fourteen universes or cosmos or creations. Then some spiritual discussion took place concerning the internal sense organs. The person whose ears are like an ocean and who is ever thirsty to listen to your glories, Lord please stay in his heart. Ultimately, He is asked to go and reside at the 'Chitrakoot'. From Sri Valmiki ashram the Lord comes to 'Chitrakoot'. He lives for thirteen years at this place.

After taking the Lord to 'Chitrakoot', Goswamiji takes back Sri Sumantaji to 'Ayodhya'. 'Ayodhya' appears to be very scary and deserted. After sunset, very sheepishly, he enters fearing that if someone asks him about Sri Rama what will he say? He goes to the royal palace and slowly narrates the series of events to the king. Dasarathji understood that they shall not return before fourteen years. The last moments of the king are at hand. Everybody understood that the king's condition is deteriorating every minute. Repeating 'Rama' six times, Maharaja leaves the mortal body. The entire kingdom is steeped in sorrow. The messengers bring back Sri Bharat and Shatrughna from their maternal home. Seeing the lifeless body of his father, Sri Bharat falls down at his feet. Mata Kaushallya tries to console him. Guru Vashishtha comes and the last rites of the departed soul are performed. The court assembles to take stock and decide the next step. Unanimously it was suggested that the one who has been declared as the successor by the king has to become the king. Obeying the father Sri Rama went to the forest and in the same vein Sri Bharat should take over the reins of the kingdom. After fourteen years when Sri Rama returns then the two brothers can take a call as to what should be done. Sri Bharat has given very judicious and plausible arguments to put forth his point. He suggests that they should first go to meet the Lord and then do as He instructs. Sri Bharat says that he is not for the kingdom (Satta) but he is for the truth (Satt). I am not for a position (Pada) but I am for the 'Paaduka'. Ultimately, Sri Bharat returns with the 'Paadukaji' back to Ayodhya and installed them on the throne. Seeking



their blessings he conducted the affairs of the state and then requests that he be allowed to live at 'Nandigram' as an ascetic till the time the Lord does not return. Extolling the virtues and the divine love of Sri Bharat, Goswamiji concludes the 'Ayodhyakanda' at this point.

After staying for nearly thirteen years at 'Chitrakoot' the Lord feels that most of the people have now begun to know Him and His Divinity will be exposed which will hinder His 'Leela'. Therefore, in the beginning of 'Arannyakanda,' He decides to change place. Sri Rama, Ma Janaki and Sri Lakhana come to Sri Atri ashram and the sage venerates and prays to the Lord.

Namaami bhakta vatsalam|  
Kripaalusheelakomalam||  
Bhajaamiteypadaambujam|  
Akaaminaamswadhaamdham||

The 'Stutis' or the prayers given in the 'Ramayana' are very beautiful. The twenty seven 'Stutis' in the 'Manas' are extolled by the learned scholars of

'Manas' as the twenty seven shining constellations of the 'Manas Sky'. Atri Muni prayed to the Lord and from there, they went to Sri Kumbhaja ashram via Sri Sharbhanga and Suteekhna ashrams. After that the trio came to the banks of 'Godaavari River' and started staying at the 'Panchawati'.

One day, while staying at the 'Panchawati' Sri Lakhan asks the Lord five questions. These five questions have great importance. After that 'Surpanakha' comes and was rightfully punished. She goes and instigates 'Khara&Dooshana' who along with their army come and attack Sri Rama. The Lord liberates fourteen thousand demons. 'Surpanakha' still seething in the rage of her insult goes to Lanka and challenges the prowess of Ravana. You should be ashamed of yourself that your sister has been insulted and you are not bothered. Ravana is aroused and he goes to Mareecha and hatches a plot to abduct Mata Sita. The Lord goes to fetch the golden deer skin and as per the evil plan Sri Lakhan is also sent away. Ravana in the guise of an ascetic comes and abducts Mata Sita. Just by putting on the clothes of a Sadhu, you cannot

get 'Bhakti' but if you imbibe the qualities of the 'Sadhu' only then can one attain 'Bhakti'. Ma Janaki had already taken the refuge of the 'Fire God' and only an illusory form was there in her place. Ravana keeps Mata Sita captive at the 'Ashok Vaatika' under the 'Ashoka tree'.

After liberating the golden deer, when Sri Rama returns to 'Panchawati' and on not seeing Mata Sita there, He enacted His human role to perfection and started lamenting. He sets out in search of Mata Sita and meets 'Jataayu'. He narrates the entire sequence of events that took place. The Lord took Jataayu's head in His lap and giving him the respect equivalent to a father figure, He performs the last rites. After liberating the demon 'Kabandha', the Lord comes to the 'Shabari' ashram. The Lord discusses the 'Navadha Bhakti' in front of Mata Shabari. Shabariji, immolates her physical form in the fire of her 'Yoga' and goes to the eternal abode from where there is no coming back. Sri Rama and Lakhanlaji go to the banks of the 'Pampa Sarovar'. There, Sri Narada comes and asks the Lord a few spiritual questions. In reply to his question, Sri Rama briefly describes the characteristics of a Saint. He says that even if the 'Shrutis' and the 'Shesha' try to expound on the characteristics of the Saint; they shall be at a loss in doing so. He even expresses His own inability to describe fully the qualities of the 'Saint'. The 'Arannyakanda' concludes at this point.

In the beginning of the 'Kishkindhakanda', Sugreeva sees Sri Rama and Sri Lakhan coming towards his direction on the hilltop where he was hiding and sends Sri Hanuman to go and find out as to who they are? At this point Sri Hanumanji Maharaj enters in the 'Ramkatha' actively. He assumes the form of a 'Brahmin' and comes to meet the Lord. He ultimately recognizes the Lord. My dear youngsters, the lesson for all of us here is that Sri Hanuman on meeting Sri Rama pays his respects but does not bow down at His feet. When he was certain that He is none other but the Divine himself, he falls down at His feet. I request you that without knowing and without thinking just don't go and catch anybody's feet. Respect them, greet them but till such time that you don't know him/her fully, don't go and catch their feet. And once you have fallen down on their lotus feet then don't leave them under any circumstances. We should respect all, but should only seek the refuge of the one whom we have known fully. The Lord picks up Sri

Hanuman with His hands and embraces him. Sri Hanuman says that Sugreeva, the monkey king lives on top of that hill. He is your slave. Carrying both the brothers on his shoulders, Sri Hanuman leaps forward and reaches the hill top. Sri Rama and Sugreeva become friends. Only by the grace of a Saint or our Sadguru, ordinary mortals like us can attain God. The Lord narrates His story (Katha). Sugreeva narrates his pain and anxiety (Vyatha). The Lord liberates Vaali and installs Sugreeva on the throne of 'Kishkindha'. 'Angad' is made the crown prince. We come across the 'Kanyadaan' in the world but this is the only instance where we see a 'Kumardaan'. Vaali has given the hand of his son in the hand of the Lord. He did not give it in the hands of Sugreeva but handed him over to the Lord and merrily proceeds towards his own salvation.

Sri Rama and Sri Lakhan go on the 'Pravarshan' hill for the 'Chaaturmaas' or the rainy season. Sugreeva, forgets the Divine duty and is immersed in sense pleasures. The Lord just cautions him by showing him some fear and reminds him of his duty. The expedition for the search of Ma Janaki begins. The different groups of the bears and monkeys are sent in all directions. Angad is made the leader of the group which comprised of Sri Jaambuwant, Nala, Neela and the others along with Sri Hanuman. It was decided to send this group in the South and Sri Hanuman was right at the end of the group. All the members go to offer their obeisance to the Lord and seek His blessing. Sri Hanuman is last one to do so. The Lord knows that he alone will be able to accomplish the task and hands over the 'Ring' as a symbol to be handed over to Mata Sita. The group leaves and on the way, they all become thirsty. They reach the cave of 'Swayamprabha' where they seek her guidance and quench their thirst. The entire group comes to the sea shore and meets 'Sampaati'. He introduces himself as the brother of 'Jataayu'. I can see clearly but my wings are very weak. Sitting here, I can see that Mata Sita is seated in the 'Ashok Vaatika' seated under an 'Ashoka' tree. If anyone can cross the ocean which is nearly nine hundred miles wide will be able to meet her. Sri Jaambuwant says that he has grown old and hence is unable to go. Someone said that he can go but has doubts in coming back. Sri Hanuman is quiet and Sri Jaambuwant reminds him of his strengths and says that you have come only for doing the work of the Lord and are so powerful. What is stopping you. Arise, awake and accomplish your calling. Hearing these





words, Sri Hanuman assumes a gigantic form and makes a loud roar. At this point, the 'Kishkindhakanda' concludes. In the beginning of the 'Sunderkanda';

Jaamvantakevachansuhaaye|

SuniHanumanthridayaatibhaaye||

By passing all the obstacles that come in his way, Sri Hanumanji reaches Lanka. He goes on looking into each and every temple but does not find Mata Sita anywhere. Finally, he sees the house of Vibheeshana and goes there. He saw the 'Tulsi' plant and the 'Ramnaam' painted on the walls of the house. The temple was outside in the courtyard i.e. made separately. For a moment he thought that how can a 'Vaishnava' live in Lanka? If our search is honest then we can find a saint even in Lanka. The condition is that our search should be truthful and honest. Socrates also says and he teaches us how to search. Do not base your understanding on somebody else's invention, find it for yourself. Vibheeshana, tells him the way or the method to find Mata Sita. Hanumanji Maharaj reaches the 'Ashok Vaatika' and perches himself on top of the tree. Ravana comes in between and threatens Mata Sita, who becomes despondent and very sad. He drops the ring of the Lord and begins to recite the 'Katha'. He appears in front of the Mother and she is convinced that he is the trusted emissary of the Lord. She blesses him abundantly and Sri Hanuman has fresh fruits and uproots the trees. He kills and beats up the demons that come to stop him. Ravana sends his son 'Akshaya Kumar' to capture him but he is killed by Sri Hanuman. Indrajeet comes to avenge his brother's death and ties him up and takes him to Ravana's court. Ravana becomes angry and orders the death penalty for Sri Hanuman. At that very moment, Vibheeshana comes and stops Ravana from doing so as it is against the protocol to kill the ambassador. Finally, it was decided to put Sri Hanuman's tail on fire. Here the tail means fame. People always try to burn down or downsize one's fame out of jealousy and the Saint's fame is such that the more you try to burn it down, it grows manifold. As his tail was burning, Sri Hanuman burnt down the entire Lanka in a jiffy excepting the house of Vibheeshana and the 'Ashok Vaatika'. He jumps into the sea and extinguishes the fire. He comes to meet the Mother and collects her 'Hairpin' (Chudamani) as a symbol for the Lord.

After assuaging and consoling Mata Sita, Sri Hanuman returns back. On reaching back, Sri Jaambuwant narrates the tales of Sri Hanuman's

heroism and valor. On hearing this, the Lord picks up Sri Hanuman and holding him in His arms says that His entire family shall forever remain indebted to him. The Lord's army marches to the sea shore. While in Lanka, everybody is worried and they are busy debating and deliberating. Vibheeshana clearly spells out that without returning Mata Sita back to the Lord, there is no other option. On hearing this, Ravana gets furious and kicks Vibheeshana out of his court. He, along with his ministers comes and seeks the refuge of the Lord. The one, who is the sole refuge of this entire creation, gleefully accepts Vibheeshana and provides him shelter. Then the Lord asks Vibheeshana's advice on how to cross the ocean? He advises that we should pray for three days and seek the passage from the sea. The Lord agrees to the suggestion and after three days when still the ocean remained stubborn, He asks Sri Lakshmana to get His bow and arrow. Seeing this, the ocean began to tremble and taking the form of a Brahmin appears with gifts begging to be pardoned for his folly. He prays to the Lord and dissuades Him from firing His arrow as it would destroy innumerable creatures living in the sea. Lord. In your army, there are two monkeys Nala and Neel who are blessed with a boon and the boulders and rocks thrown by them will not sink and shall float on the surface. In this way, you can construct a bridge to cross over. The ocean promised to help as much as he could. The Lord was thrilled at this because He is always for construction, never for destruction. At this point the 'Sunderkanda' concludes.

At the beginning of the 'Lankakanda', there is the description of the 'Kaal' or death. Afterwards the Lord creates the 'Setubandha' (Bridge). Sri Rama says that it is such a beautiful land and He would like to install Lord Shiva's idol at this place. The sages and seers were called and by the hands of the Lord, 'SetubandhaRameshwara' was installed there. By the grace of 'Lord Rameshwara' Sri Rama and His army reach Lanka. The tents are pitched on the top of 'Subela Hill'. Ravan is steeped in entertainment at his amusement parlor by the Kinnara, Gandharva and the Apsaras. The Lord fires an arrow from 'Subela' and disturbs the program. Dejected Ravan returns to his quarters. The next day Angad comes to Ravan's court as the emissary of the Lord with a message of peace to avert the war. They engage in a very interesting dialogue. The proposal for peace is rejected and the war becomes inevitable. A fierce battle rages on in

which even Indrajeet and Kumbhakarana are killed. In the end Sri Rama mounts thirty one arrows and Ravan is liberated. With his last breath, Ravan for the first and last time says, 'Where is Rama?' The Lord comes close to Ravana and his spirit merges with the Divine. Mandodari comes and prays to the Lord. The last rites of Ravan are performed and Vibheeshana was enthroned as the king of Lanka. Mata Sita's shadow merges with her original form as she comes out of the safety of the Fire God. Along with all his friends and associates the Lord aboard the 'PushpakaVimaana' proceeds towards 'Ayodhya'. Sri Hanuman is sent in advance to inform Sri Bharat of the Lord's return. Sri Rama points out the battle field to Mata Sita and she has the darshan of Lord Rameshwara. On the way they meet Sri Kumbhaja and the other sages and seek their blessings. The Lord instructs the 'Vimaana' to land at 'Shringaberpur' the village of 'Nishaad'. Sri Rama goes and meets the 'Kewat' and asks him to take the fare which is still pending. The clever 'Kewat' says that Lord, it was just an excuse to have your 'Darshan' the second time. 'Bhagwan. If you want to pay me then I request you that I ferried you across the river now you take me along with you in your Vimaana'. The Lord with His entire entourage lands at Ayodhya. At this juncture the 'Lankakanda' concludes.

In the beginning of the 'Uttarkanda' there are moments of anguish due to the separation. It is a very delicate moment that what will happen to Bharat? Just one day is left and Sri Hanumanji comes and informs Sri Bharat that the Lord is returning safely. This news of the return of the Lord spreads like wild fire. The 'Vimaana' lands on the banks of the 'Sarayu' and Sri Rama and His party alight. In the 'Ramcharitmanas' there are many important tenets. In the 'Pushpaka' when it flew towards 'Ayodhya' the Lord's party consisted of monkeys and bears. But, when they alight, 'Dharreymanoaharmanujsareera'. The 'Ramkatha'

teaches us the art of 'Being Human'. The Lord bows down to the 'Motherland' and leaves His weapons at the feet of the Guru and touches his lotus feet. When Sri Rama and Bharat meet, people could not make out as to who was banished? The Lord takes innumerable forms to meet everyone individually. Then He first goes to meet Mata Kaikayei. He eradicates her reticence or hesitation. Then after meeting Mata Sumitra He comes to meet Mata Kaushallya. Everybody takes the ceremonial bath and GurudevaVashishtha and the others decide that the coronation of Sri Rama should be done without any delay. No one wanted to risk anymore. When one night of attachment came in between, the 'Ramrajya' got postponed for fourteen long years.

The celestial throne was ordered. The Lord was asked to enshrine the throne. Before sitting, the Lord bows down to the mother earth, the Sun God, the ten directions, all the Mothers, the people of Ayodhya, the Brahmins and the Guru and sits on the throne along with Ma Janaki. My Tulsiji giving the world the glimpse of the 'Ramrajya' says-

Prathama tilak Basishttha muni keenha|

Puni sab bipranhaaayasudeenha||

The entire creation was filled with the reverberation of the 'Jaijaikaar' of the Lord. The Mothers are performing the Vesper service with tears of joy rolling down their cheeks and Lord Shiva comes down from 'Kailash' to venerate Sri Rama. After praying and getting pure devotion (Bhakti) as a gift He returns. The Lord provides adequate accommodation to His friends. After six months everyone is bid goodbye excepting Sri Hanuman who stays with the Lord. In time, Ma Janaki gave birth to two sons and Goswamiji informs us the names of the heirs of the 'Raghuvansha'. The second exile of Mata Sita and other disputed matters were not taken up by Goswamiji. He wanted that the joint image of Sri Sita-Ramji should be enshrined in the hearts of the people.

*Sri Hanuman crosses over the obstacles of the way and enters 'Lanka'. He searches each and every temple but does not see Mata Sita anywhere. He goes to the house of Vibheeshana. He sees a 'Tulsi' plant in the courtyard and the 'Ramnaam' was painted on the walls of the house. The temple was built separately within the compound. Hanumanji wonders that how come a 'Vaishnava' has come into 'Lanka'? If our search is honest then we can get a saint even in 'Lanka'. The search should be honest. Socrates claims that he is teaching us how to search honestly. Do not depend on others findings, look for it yourself and experience it.*



At this point the 'Ramkatha's' subject matter concludes followed by the topic of Sri Kaagbhusundiji. In the end Sri Garuda asks very important seven questions to Baba Bhusundi and the answers to them is discussed in detail. Sri Bhusundiji concludes his discussion in front of Garuda. Whether Sri Yagyavalkaji Maharaj concludes or not is not written. Lord Shiva too concludes the 'Katha' in front of Mata Parwati. In the end Goswamiji also moves towards concluding his narration. Before I conclude, I would like to take up the concluding 'Sutras' of 'Manas-Socrates' in brief. I shall read out the translations of the words of Socrates. 'My brothers and sisters of Athens. If I pay a thousand Drachmas as a penalty, I shall be absolved from the death penalty. But I am very poor. I cannot pay this amount. And even if I could pay somehow, I would prefer to die. Because I have declined to pay the penalty, my death warrant has been issued by the Jury. But my fellow citizens. What punishment should I give myself? It is not clear to me yet that what I am capable of? Whether I am capable enough to suffer or pay the fine? Because, in my life time, I have not kept quiet. I have overlooked all that the people seek. Earning money, worrying about the household etc has not been my forte. I am a very truthful and a simple man. If I too would have indulged into these things, I would not have been as safe as what I feel now. That is why I did not bother about these things. If I would have indulged into doing all this, I would not be of any use to you and nor my own self. But I chose this path to benefit each and every one of you individually. I would like to tell each one of you that before you look at your own affairs or the affairs of the town please introspect and see whether you have been equally concerned or knowledgeable about the other matters also. I am like this only and hence what should be my fate? My fellow countrymen, if I am given a reward it cannot be anywhere in comparison to my death. The poison has already come and I am going to die. You all will be living. Who will be benefitted the most, God only knows.'

These last words of Socrates really touched me. He even said that whenever he decides on something, he can hear the voice of the 'Devi'. When I was given the death warrant and if it was not in my interest, she would have spoken to me about it for sure but since she is quiet, it confirms that the death is in my favor and it befits Socrates to do so. With these words,

he bids goodbye to the world. A beautiful light which was shining on the face of this earth was extinguished. But it spread all over the creation. It merged with the Divine Light. The physical body was dead but who can ever punish the thoughts given by Socrates?

To venerate such a great soul, we started the 'Ramkatha' at Athens. Dollar Bhai Popat and his entire family became instrumental in helping us to organize this 'Katha' and all of us have thoroughly enjoyed ourselves for these nine days. So, with these last words of Socrates, I am concluding my 'Manas-Socrates' at this point. We have seen that all the four 'Acharyas' of the 'Manas' have concluded their discussion respectively. Sitting in the benevolent grace of these great personalities, my 'Vyaaspeetha' too now proceeds towards the conclusion. I express my utmost happiness for this wonderful organization. Why only me, I have seen it in your eyes and felt it from your hearts that you too have enjoyed it. The entire organization was as dignified as it should be. After all, the feast for Socrates has to be like this only. One young man picked up the gauntlet and his family and friends came forward in his support and put across such an amazing arrangement. Yesterday, Dollar Bhai was saying that how proud he is to have been blessed with a son like 'Paavan'. The entire fruit or the positive energy that has generated out of this noble deed is being offered to the spirit of Socrates. His body is no more but his light still shines in the universe. I would like to share this 'Sher' of 'Vigyaanvrat';

Yun toh main Sukraatnahitha,  
Zahar bacha thakyakarta?

The enlightened ones drink poison for our sake and give us the nectar in return. If any 'Sutra' has touched you then kindly treasure it in your heart. What blessings can I give but being seated next to my 'Manas' I pray at the Lotus Feet of my Hanuman that bless every one with happiness, prosperity and may you all get the refuge of an Enlightened One. 'KhushrahoBaap.' The nine day 'Premayagna' of 'Manas-Socrates' now concludes. Since the time I have started reciting the 'Ramkatha', while concluding I always experience this pain. After all we are mortals and are bound by the limitations of time. If we can carry these memories then we shall remain intoxicated in them. May the Divine bless us all that we remain immersed in this bliss. 'Kisi mod par phirmulakaathogi'. 'Katha' undoubtedly provides immense joy. I am feeling that the spirit of Socrates is also very happy.

## कवचिदन्यतोऽपि

Thought is the field of the mind whereas the word (Vaani) represents the Almighty



MorariBapu's speech delivered during the release of Vasant BapuHariyani's book, 'Kavit-Pushpavali'

I offer my obeisance at the feet of Lord Rama, seated herein the 'Ramji-Mandir' of Akkhegarh. During that period which may be called as the 'Ramayana' period, a great personality whose life itself was an embodiment of 'Ramayana', our revered 'HarivallabhdasjiBapu', and his sacred sanctuary is situated here and I offer my humble respects towards the same. Vasant Bapu was mentioning sometime back that his Guru of the 'Manas' is his father, Sri ManiramBapu whose sanctuary is also here, I offer my 'Pranams'. KhambaalliyaMahantbapu, Rajyaguru-Bapa, Gadhvi Saheb, Darbar Bapu and all the respected people assembled here, please accept my humble reverence. Vasant Bapu writes poetry, which in itself is

a Divine blessing. But even if he does not do anything, doesn't recite the 'Ramkatha', doesn't write poetry, does not deliver discourses it does not matter because the glory of this small little hut of 'Akkhegarh' is so profound as it is the abode of 'Bhagat Bapu's' Guru. Where can you get such a great respect? All these starting from Babu Bhai onwards, revere 'Akkhegarh' as the abode of their Guru. To be seated at this sacred place of 'KaagBapu' is enough. Bapu. This is your humility but this on its own is more than enough. In my view, it is undoubtedly a big thing. Baap. I wanted that Bapu should speak for sometime on his poetic works. And a lot has also been spoken on the same but still. In Sanskrit an adjective 'Nirankush' or unbridled



is used for the poet. It is matter of great pride for the creator or in other words the writer that he is said to be unfettered. But he is bound by certain discipline in the usage of his words. I shall try and explain this freedom.

Bapu has written very beautifully about 'Karna'. I am a keen listener of such texts, Sahib. Whether Meramannbhai or Mayobhai or Bharatbhai or for that matter anybody who presents his or her literary skills, I very much enjoy and appreciate it. In this poetic piece on 'Karna', Basant Bapu's name is there otherwise it seems to be a hundred and fifty year's old Rajasthani classic penned by a poet from Rajasthan. This 'Sadhu' has gone beyond the realm of time.

Astronomers say that the Earth separated from the Sun approximately four trillion (Kharab) years ago. I have studied it and have even taught it in my school. After this separation the watery base was formed. After nearly ten million years the cellular life form came into existence called the 'Amoeba'. This gave rise to the hope for the existence of life on earth. Going on in this manner, the Westerners arrived at the evolution of the human species. We reached up to Rama, Krishna, and Buddha and so on. Sri Rama or Krishna were the manifestation of the Divine in a human form, complete in all respects but we are mere mortals or just humans. For the total human evolution to take place, it will take much longer. The Divine can take any form because He is the primordial source or 'Kartum, Akartum, Anyathakartum'. Who knows, what will a totally evolved man be like? The Vedas have said that such a person will be a 'Vishwamanush' and Vinobhaji being inspired from this very exalted thought had said that the world should get a 'Vishwamanush'. We are all waiting for such a personality to evolve. We are yet to get a complete human being. The Avatars were no doubt complete in all respects in spite of their human forms. The Divine incarnation can do it but we can't. It will take a while. Two-three days ago I read in the newspapers that other planets are trying to reach out to earth. Science has started working in this field and are trying to understand or decipher or decode the different sounds

in the universe. It could also mean that those planets are far ahead or are more evolved as compared to earth.

One such Divine Being came to earth. In other words, we are inclined to attain totality of the evolutionary process but we must be satisfied that at least we could become human. I remember Jagadguru Shankaracharya who had declared, 'Durlabham-trayamvaitat'. These three things are very difficult to attain in this world. First, 'Manushyatvam'. Being human is difficult. Second, 'Mumukshatvam'. After attaining the human birth, the thought of liberation is rare. Man seeks liberation and does not like to be subjugated or say enslaved. He seeks complete freedom. And the third but not the least and the most difficult of all is the holy company or the company of an Awakened One. When a 'Sadhu' attempts to compose poetry, I feel that the evolution has gone up by a few notches at least. He has become a poet or a creator. If one writes poetry filled with valour or sings ballads of great wars then Guru Ravindranath Tagore used to classify it as 'Varni Kavi'. In other words in the poetic tribe, he can be classified as a 'Kshatryia' because he has only delved upon the description or war or valour. It is important to do so. But Tagore does not count him as a complete all round poet. One who only talks about the religious sentiments (Bramhanatva), he will be classified as a 'Brahmin Poet'. One who writes about the day to day life or the business aspect of the world is classified as a 'Vaishyavarni Kavi'. The one who highlights the plight of the backward class or the poor and down trodden of the society, Tagore would call him the poet of the fourth caste in the so called caste system terminology. But Tagore prays for such a poet who in spite of being a part of the social structure is far away or completely detached like a 'Sadhu'. In my opinion, 'Bhagat Bapu' is such a 'Sadhu Kavi'. The writer of the 'Avatar Charitra' Sri Issardaan Bapu is a 'Sadhu Kavi'. In his work, one gets a glimpse of all the different Rasa's. What to talk about Valour? His poetry imparts guidance of the art of living and talking about the spirituality, it appears as if the verses of the Upanishads are being quoted. He talks and touches on all the aspects of life. Such poets are the 'Sadhus'.

'Bhagat Bapu' is surely and certainly one of them.

If I have to evaluate Bhagat Bapu from my personal perspective then this is it. And that too to evaluate him at his own abode. Every year we try and evaluate 'Kaag Bapu' locally every year but to do it at his abode is altogether different. 'Harirasa' or 'Devayaan' is not possible without a 'Sadhu Kavi'. 'Sadhu' does not have any cast or creed. Those who are born in a 'Sadhu' family are all called 'Sadhu's' and I am happy about it. But I am not using the word 'Sadhu' in that sense here. Here it is being used with total responsibility. When we meet such a 'Sadhu-Kavi', who is immersed in 'Bhajan'. Sahib. I have seen 'Bhagat Bapu' at Bhadrol. I was very young at that time. 'Bhagat Bapu' used to come at the place of 'Devayat Mukhi' and I was fortunate to have been able to witness this incident on one evening. As the dusk would fall, he used to ask 'Devayat Mukhi' to give him two incense sticks and lay down a prayer mat in the veranda. 'I will go and sit inside and shall return in half an hour'. Sahib. At that time owing to my 'Sadhu' lineage, I could make out that this is a type of 'Bhajan'. On the dais is seated a poet who revels in 'Bhajan' (Bhajanandini). I address him as 'Sadhu'.

So Bapu composes poetry. And he has presented the 'Dharma –Gita' from the 'Dharmaratha' of the 'Ramcharitmanas'. We see the liberty of Tulsidasji here. 'Manu Maharaj' the creator of the 'Shruti' has declared ten characteristics of Dharma. If 'Manu' has said then there is no argument on it. But Tulsiji has taken the liberty accorded to the 'Sadhu Kavi' and gone a step ahead and elaborated on these tenets in his 'Dharmaratha'. What has been originally stated has been amplified further. That is his unique style. It is the freedom he enjoys as a poet and it should be accepted and respected. Similarly, Bapu has taken the liberty in composing the 'Dharma-Gita'. In his own style and using his own language, he has put forth his thoughts on the subject freely and most eloquently. Therefore, the poet as a creator enjoys this freedom. But seldom have we found that this freedom is misused at the wrong place and at an inappropriate time. At such times we feel that this new consciousness which has burdened this platform, these 'Sadhu-Kavis'

present on the stage have managed to uphold and overcome the aberration.

Thus the poet enjoys the right to this freedom and why not. No one can snatch away this right from him. For instance Bapu. Let us take 'Karna' from the Mahabharata and the 'Karna' from the 'Karnabhaas'. The poet 'Bhaas' takes so many liberties. I request you all to read it once. If you keep Kalidasa, Kavi Bhaas and their contemporaries, it will become difficult to decide that amongst them who comes first. 'Bhaas' has a place amongst the great poets. He has written a play with 'Karna' as the chief protagonist titled 'Karnabhaas'. It is in Sanskrit. Even Sri Vyasa would stand up and take notice of the literary liberties he has taken. At no point 'Bhaas' has tried to belittle or show down Sri Veda Vyasa'. While composing, when the Goddess of learning Ma Saraswati comes and dances on the tongue of the poet or the writer, he then can't control the flow. At that point he loses himself and gets so immersed in the celestial dance of the Goddess of learning. He just cannot stop. He just lets himself flow with the Divine current. I can see this streak in the play 'Karnabhaas'.

The character of 'Karna' as depicted in the 'Karnabhaas' of 'Bhaas' we see that Indra comes and deceptively asks for the earrings and the armour. All this takes place before the war. When you study the original text of the 'Mahabharata' therein you find that all this precedes the war. 'Kavi Bhaas' says that maybe 'Vyasa' feels so but he does not corroborate to this view. He exercises his freedom. I shall decide when the earrings and the armour are to be given by my 'Karna'. The messenger of 'Duryodhana' comes to the camp of 'Karna'. 'Kavi Bhaas' says in his play that 'Karna' has curly locks and is not sure whether it was fashionable then to shave or not. But he sees a trimmed beard of 'Karna'. Even his moustache was trimmed. He ties the quiver full of arrows himself to his waist and holds his bow aloft. Now this is the poet's freedom we see here because even during war, the attendants tie the quiver and other paraphernalia of war. As the messenger is entering into 'Karna's' camp, he says that he shall tie his own quiver and instructs the attendant to load his



weapons and armoury on to his chariot. But, insists on tying up the quiver himself.

Sahib. It was early morning. And the Sun Lord sees 'Karna' getting ready. The messenger conveys the message that from today, he has been appointed as the General to lead the army. 'Shallya' has been deputed to be his charioteer. 'Duryodhana' has commanded that by virtue of his friendship, you shall fight under the banner of the elephant opposite the one that has the banner depicting the monkey. As you all are well aware that as per the original text of Sri Vyasa, the Sun God pre warns 'Karna' not to give his earrings and armour to anybody who may ask for it. Sun, the father cautions his son. It is a well established custom that the Sun stands a witness for many things in our life. The Sun God watches and oversees all our actions as a mute witness. So he has already pre warned 'Karna' about the imminent danger. Seeing his son getting ready for war, the father was very pleased. He gets on the chariot and instructs Shallya to move forward. At this juncture we notice an amazing 'Veera Rasa' being depicted by the playwright. As the Chariot is moving forward and 'Karna' sees the 'Pandavas' one by one, his face turns languid and seeing his fading face Shallya asks, 'Angaraj. What is the matter?' 'Karna' just brushing aside the question says 'It's nothing. I shall fight until the last and with full concentration. But I am carrying a pain into the war.' 'What is it', asks Shallya. 'I am the son of a king. If the matter would have been left there it would not have bothered me and I would have exhibited my valour and changed the face of this world for ever but repetitively saying that I am the son of Kunti has killed me from inside. When I see these five Pandavas in front of me I am reminded of the fact that they are all my younger brothers. By addressing me as 'Kaunteya', I have been murdered'. I would like to add here that the boon to 'Die when you please' (Ichhamrityu) was not of Bheeshma alone. If we respect the liberty of the poets then before Bheeshma if someone has chosen his death then that person is the son of the Sun, 'Karna'.

This liberty is exercised by a poet. What Sri Vyasa couldn't exercise, my 'Bhaas' did. Because when

'Karna' is depicted as carrying the load in his heart that he is the son of Kunti has sapped his vital energy and it pricks his heart. If he was called 'Radheya', it would have energized him. This knowledge has hurt his soul. After the war when 'Karna' returns, then the Brahmin comes and asks for his earrings and armour is nowhere in the 'Mahabharata'. In the epic, he comes prior to the war. But in lieu of the liberty assigned to the poet he is free to decide or alter the sequence as he wills. Sri Vyasa could not take advantage of this right. Well, that's his choice and good luck to him. I have my own 'Karna'. The preparations of the battle are complete. As the war bugles were blown, Shallya points out that there is Brahmin approaching him for alms. 'Bhikshaamdehi'. Right there in the battle field? Wherever a charitable person is, the one in need of charity will approach him irrespective of the time or place or propriety. You will not be given a chance to say that come later to so and so place and take it. Even if the giver is in the middle of a field, he has to give. If he is standing by the side or at the shore, he has to give. If a family member has died and the person is performing the last rites even at such a moment if a beggar comes, he has to give. A charitable nature is something which is very rare and is something totally different. The nature compels the person to give irrespective of anything and everything. 'Karna' orders to allow the Brahmin to come close to him. As he comes closer he says, 'Ask. Whatever you want. I can even give you my kingdom of Anga'. Now, at this point the picture is totally different from that of 'Vyasa'. Karna goes on to say that he can even give up his life if he wants. The Brahmin says that he does not seek any such thing. 'Then what is it that you seek?' 'I just want your earrings and your armour. That's all'. Is 'Karna' ignorant of the fact that it is this that is his sole protection? That is why I say that in the case of Bheeshma, the death was after six months but this man 'Karna' instantly welcomes his death by giving away the earrings and armour then and there. 'Here you are'. The grand sire later but his grandson overtakes him.

The Brahmin goes away but returns back to say that Indra is distressed after taking away your

earrings and armour. He speaks very shrewdly and tries to impress upon the fact of Indra's languor. He says that Indra has sent you a special power named 'Vimala'. You can keep this powerful bolt with you because at the loss of your earrings and armour you are in danger. Your death has become imminent though you have invited death of your own accord. But when you will use this bolt of powerful energy on your opponent, you will be able to kill him. Therefore, please accept it. Then the 'Karna' of 'Kavi Bhaas' says that one who gives in charity, is not open to any barter. Is this some sort of a trade? Because I have parted with my armour in charity, you will give me the 'Vimala Shakti' in exchange. I shall fight as what suits me best. I will not accept this at any cost and you may go now.

One of Gandhiji's close associates went to meet Gurudeva Ravindranath Tagore. After staying with him for eight days he suggests to Tagore that you are so friendly with Bapu so why don't you spin the wheel (Charkha)? Gurudeva smiled on hearing his suggestion. After two days this person begged to leave. At that point Tagore said that because of my friendship with Bapu you suggested that I must spin the wheel and on your return please tell Bapu that Tagore has suggested that he attempts to write one or two poems at least. He is adept in spinning which he can do but ask the Mahatma to compose poetry. This is what I call the freedom enjoyed by a poet. I request the society not to bind or control the creator of any field, please. He will not be fettered or bound by narrow domestic walls. And if he is bound then he can't be a creator, he is a mere slave. The people should desist from binding the creator by coercion or political pressure or by the enticement of name and fame. Tagajarda believes firmly and shall always maintain that the freedom of the creator is for the benefit of the society and for its progress.

So, 'Karna' flatly refuses the enticement offered by Indra in exchange of his earrings and armour. This is a sort of a business transaction or trade for some benefit in exchange. In charity, nothing is expected in exchange. The Brahmin was stumped at

this response and was at a loss as to what to do? He tried to use another bait that you are the son of the Sun God and whatever is given by a Brahmin is supposed to be a 'Prasad' therefore it does not befit you to refuse it. He used guile and trickery to have his way. On this 'Karna' says that he is accepting it as a 'Prasad' but please let it be loud and clear that it shall not be put to use by him. This again reflects the liberty enjoyed by the poet.

Sahib. When this freedom of expression of 'Kavi Bhaas' comes before me, I can't stop myself in applauding him for it and congratulate him for his courage. In the same scene going a bit further, 'Karna' asks 'Shallya' to move forward. 'I am dead now. I have accepted death before the Grand Sire and I am glad about this fact', says 'Karna'. Normally or generally the elder grandfather dies before his son but here we see the opposite happening. He says that please inform the Grand Sire about it. This is the freedom of expression of a great poet which should be accorded at all times. The poet does not merely possess words Sahib. He does not just play around in the jargon of thoughts but he has a strong and a powerful voice. There is a lot of difference between the thought and the voice. Baap. As much as you may try, you won't be able to cry after thinking that you should cry. Thinking to cry will not make you cry. But the voice can do so. The voice will make you yell or scream, it can make you cry and that is why the voice is more powerful as compared to a word. The thought is related to the mind whereas the voice is directly connected to the Divine. My Tulsi stands in my defence when he says that 'Ganesha please pardon me. Normally at the beginning of any scriptural text you begin with Swasti Sri Ganeshaaya Namaha, but I am taking the liberty of invoking the giver of voice and therefore saying Vandey Vaani Vinaayakau'. Now who is this 'Vaani'? Who is her husband? 'Sumiri Girapati Prabhudhanapaami'. Sri Rama is Sita's husband is the common outward expression for the daughter of Sri Janakraj but Tulsiji says that Sri Rama is the paramour of 'Vaani'. Goswamiji thus invokes Lord Rama as the husband of 'Vaani' and says that He is



holding a bow in one hand. The bow here is not a weapon for killing someone but it takes us so deep within that we forget violence altogether. This bow is harmless in nature. This makes Him invincible. So Baap. This is the beauty of the poetic freedom.

Bapu had given me a copy of the book beforehand and that enabled me to have a cursory glance at it. I am not capable of evaluating any poetry. I find myself incapable of doing it. But I did notice that Vasant Bapu has taken the poetic liberty at certain places. And why should he not? He expresses his point unabashedly and with full responsibility. Bhagat Bapu does that while taking up the topics from the 'Ramayana'. Similarly in the topics of the 'Mahabharata'. Sahib. Bhagat Bapu's poetic liberty or prowess is commendable. Allow me to say that one who is not acquainted with 'Tulsiji's' verses will surely think that 'Bhagat Bapu's version is the original 'Ramayana'. This belief has been strengthened over time and my experience has helped in cementing it further. Baap. To what extent does Bhagat Bapu expresses his prowess? This is his freedom and it denotes his 'Sadhuta'. 'Sadhu' is not a cast or a creed. Jagadguru Shankaracharya says that it is a very rare breed. The company of a sage is very rare and truly blessed and only a sage or a saintly person can express himself freely in either poetry or prose. I would term Vasant Bapu's poetry as a creeper. Well, on second thought, a creeper would mostly denote ballads or love poems and Bapu's works are filled with tales of valour. Even Tulsidasji has expressed the 'Virarasa' very eloquently.

I as a 'Sadhu' am extremely delighted that this beautiful poetic event has been organized at the place of another 'Sadhu'. Two great spirits must be overjoyed today and showering their blessings upon us. Dhyaan Swami Bapa's blessings are undoubtedly there but even Hari VallabhdasBapa's spirit too must be overjoyed. Bapu. I am not trying to please you by praising you but hearing you time and again I am certain that your poetry has something that touches a person. All this is not very easy Bapu. Your creation shall continue for times to come and there is no reason for you to be

scared that whether you shall be able to do a 'Katha' or not? We all have heard you sing for an hour nonstop. You have just killed it Bapu. Believe me. Your melodious voice had the entire village weeping. Please come out of this false fear in your mind. It is nothing of the sort, not even one bit. Yes Sahib. 'Mookamkarotivaachalam'. 'Mookhoi bachaal'. This is the Divine grace on you. That is why keeping 'Ramayana' in focus you are able to create innumerable different 'Rasas' Baap. After all 'Ramayana' is your root.

There is nothing more to add now. But Bapu. When Jalaluddin Rumi's preceptor met him, he said, 'Jalaluddin. I have been roaming around in the world all this while but I did not find a single person who could sit with me and digest or imbibe my words. Today, I have found you.' If we can imbibe within the grace of the one who has sheltered us or has granted us refuge and He is pleased with us, that's it. You have not given a book to the world; instead you have given your utmost or in other words outpoured yourself into it. When we use the allegory that so and so has given his head then it signifies the valour of the 'Kshatriya' clan but what I mean to say is that the thought or the voice you have given in that sense. In other words it also means that becoming devoid of any trace of pride. To behead is not warranted and neither expected. A time has come when such great texts denote the 'Lotus Worship' of the Divine. The world has no time. The ideals should also change with time. A little bit of alteration or renovation is necessary. But any how if our pride can be given up, then in my opinion it is the greatest worship of today. In the end I would like to conclude by saying that one night, Tagore was seated in a boat on the Ganges and was busy with one of his books. The candle was burning. Tagore is a very romantic poet. Because his work was done, he blew out the candle. After the candle was extinguished he noticed that the full moon had bathed the entire nature with its beautiful moonlight. But the light of the candle was obstructing this beautiful sight or experience. Sahib. Let us blow out the candles or our puny pride to enjoy the beautiful moon light of grace.

Evening Performance



Shri Osman Meer



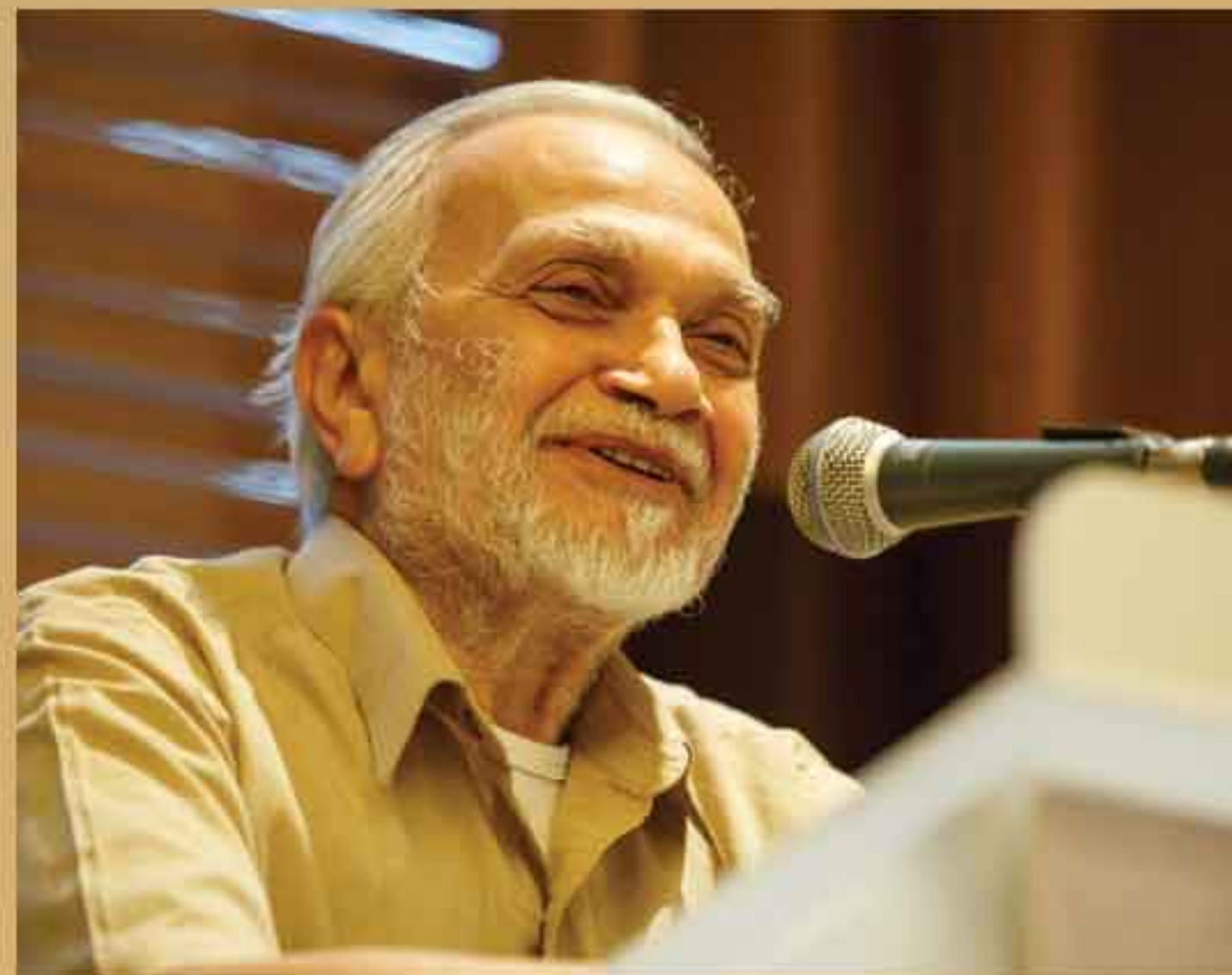
Shri Chintan Pandya



Shri Jay Vasavada



Shri Nagindas Sanghavi



Shri Lord Bhikhu Parekh



Shri Lord Dolar Popat



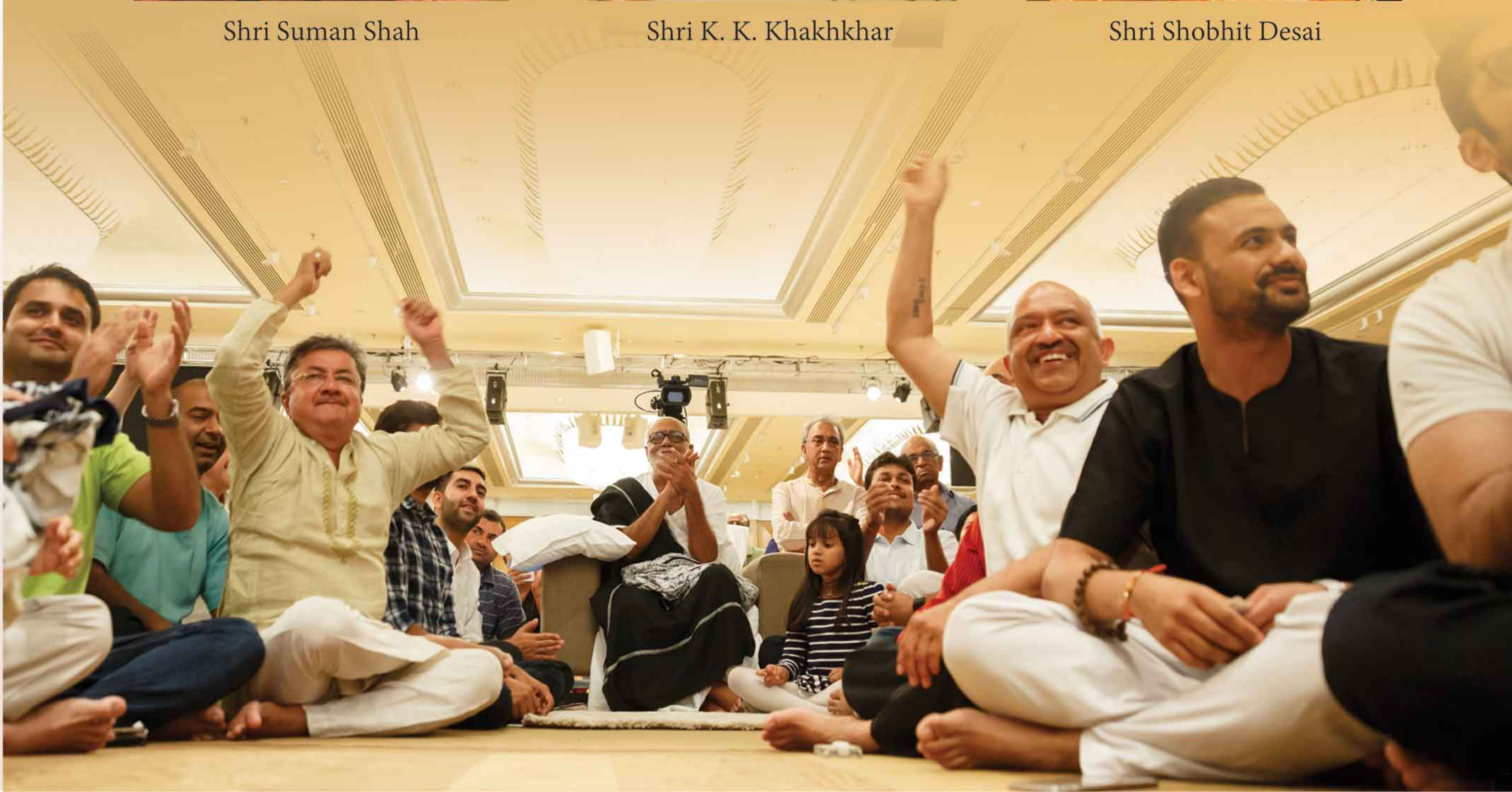
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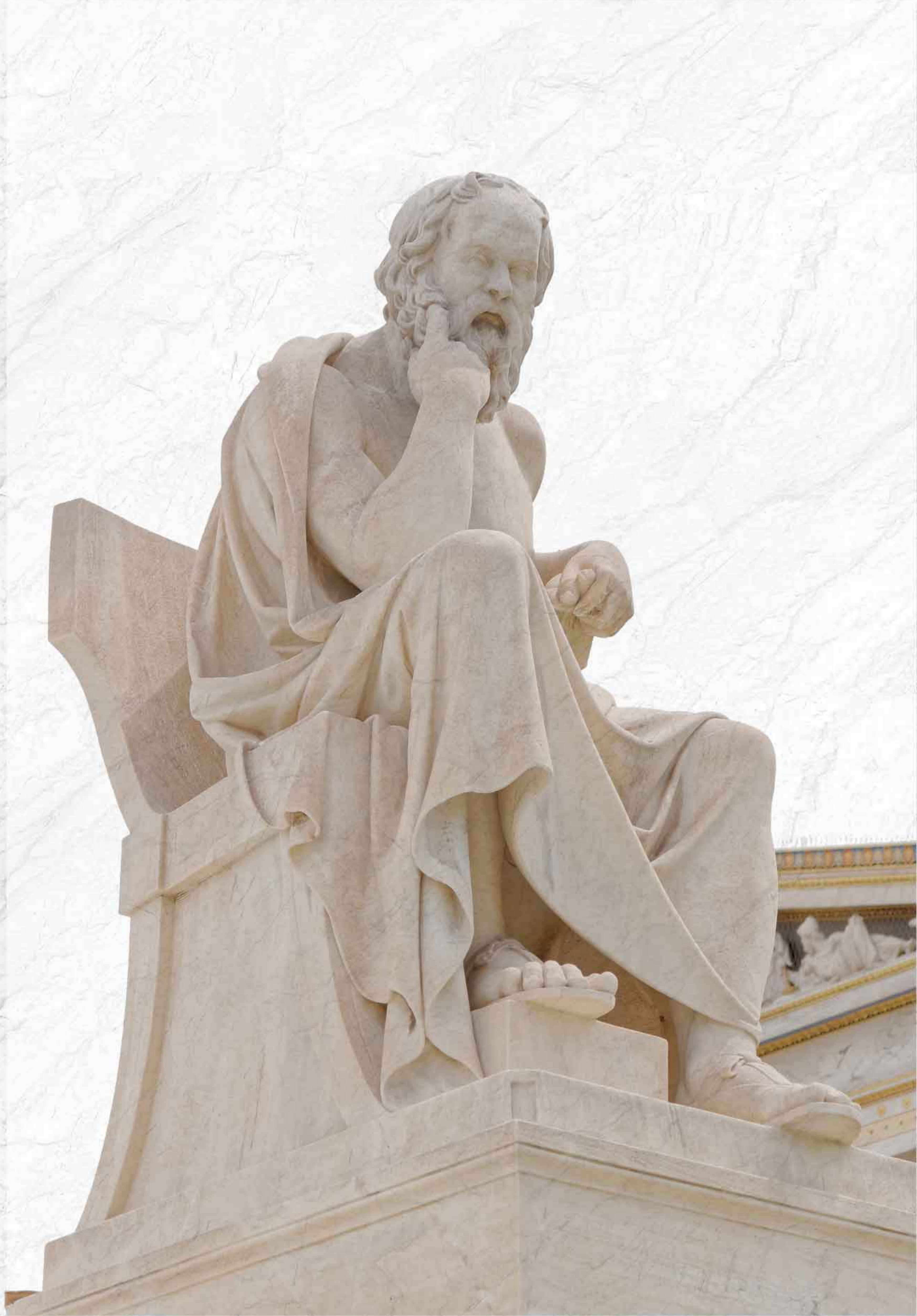
Shri K. K. Khakhkhar



Shri Shobhit Desai







II JAI SIYARAM II