श्री हनुमानचालीसा

श्री मुनि चरण सरोज रत्न, भिन्न मन मुक्त मुगारी।
कारी रुपक बिंबिल ज्ञान, जो दरक फल चाहिए।

cr

ब्रह्म हंस गुन आत्मिक, शुभेच्छा प्रभाव कमाल।
वा ब्रह्म बिंबिल गौरी मांग, हारुः कैलेन्डर।

cr

जय हनुमान जान पूर नामांक, जय कार्तिक गङ्गा उजारः।
राखे उत्सुक विश्वासः। अंजन पुन रखने कुछ नामांक।

cr

महादेव बिंबीव बाणी। आत्मा बिंबीव नामांक के संगी।
वंतन अक्षर बिंबीव मुखा। जलास मुण्डल मूलत में।

cr

हाथ बर अव चार बिंबीव। किती मृत जड़ते माई।
संग कुल वेसी संगी। नेह राज्य मात जग बंधु है।

cr

विदारण मुनि आत्मा काल। रम राज बिंबीव जाह।
प्रच चाँद मुण्डल के मिसाह।

cr

सुमान भुप भर विकार हिमाल। सन्तुष्ट राजी भर लंक चलाता।
भाग राधी भर मंत्र मंगे। रामाम बीस के काय में।

cr

मराबलेन लक्ष्मी कर गोपाल। देवी बुधीते हरे उ तारे।
प्रियाक बिंबीव बहुत वाराह। हूँ मझा निरंतर भाव भर माँ।

cr

जय जय जय कम नाम मादी। जय जय जय कम नाम मादी।
तामांक प्रवाही नामांक। राम मन्त्र राम राम देवर।

cr

ब्रह्म मुण्डल मूर्ति माजी। जाब हारुः लाघवे अस्त्र लाघवे।
दृष्टि दर्शन जय मादी। संग अंकुर दुमे लोई।

cr

मानस हनुमान चालीसा
Tampa (Florida)

II RAMKATHA II
MORARIBAPU

हो सिद्धि सारी गीतिका, तुनसीयाम वह लिख। कैसे नाथ हुत मह रहे।
01 My Katha is not a ritual or an ordinance, my Katha has its own distinct genre
02 By seeking shelter of the entity of Hanumanta we become safe from all the four sides
03 Ram is not a symbol of knowledge; Ram is the form of knowledge
04 Śri Hanumānajī is a worshipful form of the whole world; he is Mahāvīra
05 In order to cure mental malady, a physician in form of Sadguru is needed
06 Lack of something, influence, ill-will and temperament are the causes of pain
07 ‘HanumānāChāīsā’ is not only an exploit; it’s a philosophical view of life
08 This is my Love-Sacrifice; here happens the anointment of tears
09 This body of five elements itself is Pañchavaṭī
Prem Piyalo

Morari Bapu sung the Katha ‘Má纳斯 HanumānaChálīṣā’, Part 07, at Tampa (U.S.A.) from June 02, 2012 to June 10, 2012. Bapu has resolved to recite 11 Kathas on the subject of ‘HanumānaChálīṣā’. The very first Katha on ‘HanumānaChálīṣā’ was recited by Bapu in London & thereafter subsequent Kathas were organized at Varanasi, Ayodhya, Mount Abu, Ghatkopar (Mumbai) as well as Kailas & the 7th Katha was concluded here in Tampa, Florida.

During this 9 day RamKatha, Morari Bapu essentially discussed what the entity of Hanumanta is within ‘Ram Charit Mánas’. Recollecting the following last discussed lines of ‘HanumānaChálīṣā’,

Bhūta Piśāča Nikata Nāhi Āval I
Mahābīrā Jāba Nāma Sundāvalī II HC-24

the recitation proceeds thereon. Bapu, while presenting the personal interpretation of ‘Bhūta-Piśāča’ said, ‘Bhūta means past & Prēta means future’. Those who seek the shelter of ‘HanumānaChálīṣā’ aren’t bothered by the grief of past & the worry of future. In tandem, explaining ‘Nāsai Roja Harari Sāho Pīrā’ Bapu also discussed the causes of pains as well as their remedies. Particularly, lack of something, influence of others, ill-will towards others & one’s own temperament is also the cause of pain. Simultaneously, it has also been diagnosed here that by regular & consistent repeated recitation of ‘HanumānaChálīṣā’ one can become free from those pains. Conferring the status of ‘Psychiatrist’ par excellence to Hanumānji, Bapu also mentioned that Hanumānji assays our mind & ‘HanumānaChálīṣā’ re-lices our mental maladies.

Morari Bapu not only acclaims Hanumānji as a Religious Leader, but rather likes to acclaim him as a Spiritual Leader & being the son of the wind-god, Bapu also regards Hanumānji as the worshipful form of the whole world & the ultimate address of all eruditions & arts, as well. Undoubtedly, Bapu also conveys in elucidated words that, don’t deem yourself as satisfied by merely annoying oil to Hanumānji & don’t dirty the temples. Don’t even recite ‘HanumānaChálīṣā’ to earn money, but recite ‘HanumānaChálīṣā’ only for the sake of ‘HanumānaChálīṣā’.

In this 7th RamKatha of the sequel of ‘Má纳斯 HanumānaChálīṣā’, Bapu has presented plentiful envisagement of life, which is bellignant for our journey of life.

- Nitin Vadgama

Bapu! By the divine grace, once again on this land of America while we’ve gathered to do some life-disscussion through the medium of RamKatha. Reverend personalities present in the Katha, all the Resplendent magnanimous personalities from various domains of the society, Respectable Headman & all the members of the organisation which has organised this Katha, you all my listener Brothers & Sisters, in the beginning of RamKatha, my obeisance to you all from VyākāPīṭha.

I was thinking which subject I should choose in this time’s Katha. Two to four days ago, one idea came to my mind that, I wish to initiate a virtuous-om-elemental dialogue of ‘HanumānaChálīṣā’ on the basis of ‘Mānas’. Earlier my VyākāPīṭha had thought of doing 5 Katha on it; but later I felt from within that something more must be spoken over it; and hence it was then decided to do 1 Katha on ‘HanumānaChálīṣā’. The very first Katha, ‘HanumānaChálīṣā Part 2’ had happened in London. Second Katha was held in the courtyards of Banaras Hindu University, Varanasi. Third Katha was sung in Ayodhya. Fourth Katha was in Mount Abu. Fifth Katha happened in Ghatkopar & the sixth Katha was in Kailas, which was christened as ‘Mānas-700’.

So, this is the seventh Katha. What I mean is, seeking the shelter of HanumānaChálīṣā, we would indeed like to discuss what the entity of Hanumanta is inclusive to ‘Ram Charit Mánas’. Support indeed will have to be sought of ‘Mánas’. My all-in-all asset is indeed only ‘Mánas’. I can perceives everything contained in it. So, through many lines of ‘HanumānaChálīṣā’, we shall move ahead right from where we had left. I was apprised that in Kailas Katha we had reached till the line ‘Bhūta Piśāča Nikata Nāhi Āval I Mahābīrā Jāba Nāma Sundāvalī II’.

Now, it’s the remembrance of Kailas. I shall let you know one recollection of Kailas Katha & thereafter, I’ll move ahead. In Kailas Katha, while my VyākaPīṭha was conversing with you on ‘HanumānaChálīṣā’ I clearly remember that, on the 7th day few questions arose in my mind, but for some reason I was unable to discuss about it there. Today again these questions are rising in my mind. When I had begun to recite Katha numerous years ago, it seemed very easy. But now Katha is appearing difficult to me, now RamKatha doesn’t seem so easy to me. Now, this scripture doesn’t look so easy to me. Day by day its mystics are being revealed all the more. You must’ve heard that discussion of ‘Mahabhārata’, while Vyāka was dictating the scripture, Ganesa was writing it; but sometime when Vyāka wanted to contemplate a bit more then he used to utter some puzzling & difficult sloka in between, thereby which Ganesa often faced some difficulty in writing it down. Something similar is being felt for Ram Charit Mánas, even Tulsi has spilled some such magic that he inserted a few things in between which forced us to think, he stops us there! As such he has conveyed everything in a native dialect; although, it’s getting difficult in my experience.

So, those questions were raised in my mind. Today, I’ll discuss about them that, can RamKatha be sung? Can anything be spoken on it? And if my real vouches that, yes, it can be spoken over it; then a 2nd question rises in my mind that, in what way can it be spoken? In which form can it be presented? Suppose, if I’ve even caught hold of this erudition in my mind then a 3rd question was sprouting that, can its exegetis happen? Can it be expounded over? That Supreme Entity, while talking about whom the divine fruit (‘Veda’; conclude proclaiming as ‘Neti Neti’); can the exploit of that an unintelligible Supreme Entity be this? Then one question was arising, is it appropriate that we talk on it? I also kept getting its answer simultaneously that, yes, it’s appropriate, because it’s an auspicious discussion that’s
going on. Further, the 5th question that was rising was, do I have the right to talk over this scripture? Can I talk on it? Do I possess its worthiness? And suppose if I find an answer even to this from within, from Guruswami that no one can speak on it; though, 'Tadapi Kahe Bina Bahh Na Koi', everyone has continued to speak, the entire tradition has continued. Let’s assume, we’re speaking by Guru’s grace, but then the next question rising was, this arduous hard-work that I am putting in, does its worthy listeners exist? Whatever I wish to speak on the basis of ‘Manas’, does its listeners exist? You may say, there are indeed so many, but ‘Yeh Wei Naam Hain Jo Har Ske Pe Gilya Naabi Janam’, this is that melody which is not sung on every musical instrument. I’m in search & I’m getting a few listeners. I’m getting listeners in a specialized form. Only (from) the world of faith? I’m recollecting a sherd of Didi Dinkori. I wish that let my Kaitha be listened to only by Bawings in the streams of emotions, listen to my Kaitha also on an intellectual level. I also found such listeners. My Kaitha must reach everywhere. My Kaitha is not a ritual or an ordinariness, my Kaitha has its own distinct genre. I want listeners specifically for it, and they are you all. Your mind must also have a doubt, and it must not be sophisticated reasoning, it must be revered reasoning. So, I’m about to present a sherd of Didi Dinkori Sahib.

Bhavanko Mein Beha Gaya Kol, Silte Taf Per Rah Gaya Kol I

Sahib, he who gets drifted will get drowned. But here the poets say, even after being drifted in the emotions, the tendency of being indifferent must not be lost, rational thinking & understanding must not be lost. Why am I discussing the entity of Hanumanta again & again? The entity of Hanumanta is, ‘BuddhiMatiim Varishtham’ (foremost among the brilliant). Many types of leaders have been born in the world, but no leader has been like Hanumanta. One day also I want to discuss about those leaders before you. In my mind, 11 types of leaders are moving around in the whole world. But not today, I will try! I may very much like when someone speaks English, but not at the stake of my mother-tongue. Not at the cost of Gujarati. May your fire of sacrifice of English language remain ignited forever, but Gujarati must not be offered as a sacrificial solution in it.

So, Hanumanta is ‘BuddhiMatiim Varishtham’, Tulsi begins.

Jaya Hanumanta Jhina Guna Sagara I
Jaya Kapila Tilu Loka Ujyoga II HC-01 II
Rami Ditta Atulita Bala Dhikari I
Atiiti-Putra PavanaSuta Namii II HC-02 II

He is ‘BuddhiMatiim Varishtham’. He is not merely sentimental or the one who is moved by emotions. Keeping his servanthood intact & broken, this man has done a wonderful job! So, you all listen emotionally, you all are invited, it’s also necessary, but don’t follow others blindly by merely drifting in emotions. Think abundantly. In our philosophy, the first command is to listen & to contemplate.

So, a question had arose to me that, do I have the right to sing the Kaitha? This requires a great worthiness, a great awakenedess. And I had said in Rajkot Kaitha that, being born in the family of Suddhu (monks), I super abundantly tried to keep this monkhood intact. So then the question being raised was, am I getting the listeners? What must I sing if I don’t? I can’t live without singing. A singer can’t live without singing, but he must also be wishing that may a Tarun find some ‘Karam’. My VyasaPitha wishes that even I must get such listeners. And I feel that your level is ascending gradually. You are so impatient? Your curiosity is augmenting!

And, I will also get the listeners, I keep getting them. All these are my questions of Kaitha. And suppose that I find the listeners, even then what about me? Then the question comes that, certainly, mine too is ‘SwantabSukhita’. But my journey of consciousness that began that day halted at my Dadaji, in whose divine feet I have attained the Kaitha. In his last moments, he wanted to say last words, he didn’t wish to talk anything, only (Lord’s) remembrance was going on, he hinted that, ‘speak’. Therefore, I am speaking, so, a thought arises that how to expand this scripture? It’s a very difficult matter. Between the intervals of every choppy, somewhere or the other TulsiTul leaves some mystery. This scripture is becoming abnormally profound for me.

So, my Kaitha is not any ritual or ordinariness. Earlier it was. Now there is only one genre & that is, I want to say something. So, my Brothers & Sisters, let us understand the entity of Hanumanta. You all know the 40 lines of ‘HanumantaChalis’. And when I had recited the very first Kaitha on ‘HanumantaChalis’ in London, I had discussed various forms & contexts through which the number 40 has become renowned in the whole world. But today, I shall proceed by stating that 10th portion of 40 becomes 1. Let us understand this 10th portion. What is the 10th portion of 40 lines? It’s written in ‘HanumantaChalis’. You all indeed practice its daily recitation. Even if you don’t understand, continue reciting it, it shall reveal slowly & gradually. It indeed takes time in cover a long distance. So, the 10th portion of the 40 lines of HanumantaChalis is written down in the beginning of ‘HanumantaChalis’.

ShriGuru Charan Sarva Baja
Nitya Manu Mukta Sudhiri I
Baranavi Raghubeera Bimala Jisu
Jo Dikyuk Phula Chhri II HC-01 II

Four things! Tulsi has discussed the 10th portion in the very first ‘doh’ itself. If you assimilate 40 lines then its 10th portion is 4. ‘Jo Dikyuk Phula Chhri’, it’s my VyasaPitha’s personal belief that this is the 10th portion. What are those 4 things? In a scriptural viewpoint it can be said that those 4 are – Righteousness, Wealth, Sensitive Pleasure or Desire & Liberation (dharma, artha, kama & moksha, respectively). This is the 10th portion of ‘HanumantaChalis’. Our Seers & Sages have immensely benefited the life of mankind by establishing these four objectives of a human being. Please, all of you listen with cheerful & calm consciousness.

First stage is Righteousness (dharma). What does Righteousness mean? I keep singing the Kaitha, apply a sacred mark on your forehead, wear a wooden paduka – all this is my innateness, it’s my joy. However, this doesn’t mean that Righteousness gets confined in this. Ages have passed but yet, why is the entity of righteouness still believed to be so profound? What does Righteousness mean? The great men have expounded in their own way.

My Brothers & Sisters! My very clear meaning of Righteousness is – innate life itself is called as Righteousness. While you apply a sacred mark on your forehead, it must be innate, it must not be to lay an influence on others. There is a sherd of Adivu Ashzar.

Sar Kiit Ka Ho, Kaadma Mein Sar Achhia Nahi Lagta.
Molhu Pamaal Barot Ka Saparu Achhia Nahi Lagta I
‘Qeet Qeet Gayyel Rutni N Yeri Nahi.

(not the journey of an abandoned road). It must not be the same old beaten custom. The Righteousness that you’d attain
means of an instrument shall fall apart the moment that instrument is withdrawn. But the Righteousness that’s born from temperament, no bold person can ever dare to deprive it. Until an individual abides by your old beaten definition of Righteousness, you know him; the moment he starts living in his temperament, your notion changes. But that which endures is temperament, not of instrument.

So, Righteousness must be absolutely independent. Supreme Independence should be called as Righteousness. Kṛṣṇa had told Rukmāni, you have done inappropriate by choosing me. I’m not the man of routine beaten tradition. When I read this conversation of Rukmāni & Kṛṣṇa, I recollect ‘Kumārāватhava’. While Pārvati practices penance, Śaṅkara, guised in some other form, went to examine her. And Kālidāsa wrote down one word over there – ‘Kulaśīlā’. (Dysguised Śaṅkara tried to coax Pārvati that.) Śaṅkara is void of any family lineage (kula). He lacks virtuous conduct (śīla). Pārvati caught hold of this very point & said, because He is void of lineage & virtuous conduct, I wish to marry Him. Because people with family lineage die sooner or later, but he who doesn’t have a lineage wouldn’t die. Kṛṣṇa told Rukmāni that, I’m not the one who follows the routine beaten tradition. Indeed therefore, he authoritatively says in ‘Gītā’ – ‘Suḥṣujam Karma Kānteya’. ‘Pick up every religious duty & deed by being innate. I have already aborted Indra’s adoration, I’m not the man following the old routine tradition.’ Fire’s innate duty is to burn. Water’s innate duty is to provide coolness.

The form in which I think about the definition of Righteousness is this, innate life itself is Righteousness. Shall I recite one verse here of Javed Saeed,

Galata Bik On Ko Sunanak Khamoi Babanak Aur Iha Bhi Bhara Detak,
Babat Hoi Fayde Doone, Lekin Achhi Nahi Logna

Innate life is the first sphere of the 10th portion of Hanuman Chalisa. Now, my responsibility, you aren’t forced to believe it. I’m therefore soliciting such listeners so that they may think & not believe by merely listening to it.

Now, Wealth (Artha). Artha means material conveniences, wealth, money. Second sphere of the 10th portion of Hanuman Chalisa is Wealth, a moderate arrangement of life. If I have to come to America then I need money for the ticket, so what if you pay for it. Innate life is called as Righteousness & an arrangement of life is called as Wealth. I’m conjuring the word ‘life’ everywhere.

Karma. Tendencies in life are called as Karma (sensuous pleasures or desires). There exist few tendencies in life, be it any individual. Tulsi dasji has said that, be in whom these tendencies cease becomes God having two hands. Whom does these tendencies not trouble? Tendencies of life is called as karma. We are endowed with natural tendencies. It is balanced by discernment obtained from the divine discourse. Now lastly, the whole life is called as liberation (moksha). ‘Pahe Parma Bāḥurama’. Kabir’s liberation is ‘Kaka Kabir Mārīn Pāk Pāyā’. the liberation of Chandogya Upanishad, ‘Na Alpe Sukham Asti’. Completeness of life is liberation. If I put it in Gujarati then, ‘Tivana No Eka Odkar’, a burn of satisfaction of life.

Therefore, my Brothers & Sisters, live innately. Don’t believe just because Morari Bapu has said, please. Utamā Śahajavānī. Flowing of stream, thriving of a tree in its own fashion, everything continues innately. Getting influenced without thinking by merely drifting in emotions is to prove mortify. ‘Swādharmē Nāvikānam Śrēṇi’

My Brothers & Sisters, I shall narrate to you one folklore of China. A mouse couple! They enjoyed a beautiful married life. They beget a daughter, a doe was born, affluent of all virtues. Parents celebrated the occasion. And I shall proceed after stating before you that if a daughter is born as the first child in your home then celebrate the occasion. Female fastice has become an issue in the country. A daughter emancipates 3 families. The word ‘Karuna’ (Compassion) is feminine. Woman is an incarnation of Compassion. Truth is singular for us, Love being mutual is dual & Compassion is for the whole world, hence plural.

So, a girl child was born in the home of the buck & the doe. The father thought of getting the daughter married by searching an eligible buck. But the mother disagreed & said, I wouldn’t get my daughter married, because I’ve experienced it! Mother says, my daughter is so smart, I’ll get her wedded with the Sun.

Eventually the father had to agree. They approached the Sun. The Sun said, however great I may be, but a single cloud hides me; thus, could is greater than me. The husband & wife directly went to the cloud. They met Could. He said, I’m not so great, air moves me higher & higher in one sharp blow. Now, even the air said that a mountain stops the too, mountain is greater than me. Mountain said, small & tiny mice keep biting us. The husband & wife thought that now only the mouse seems most eligible! Whatever or whoever exist, is itself indeed most eligible. There is no need to wander higher & higher. Saeed, there is no great Righteousness as our temperament.

So, innate life is Righteousness. Moderate arrangement of life is called as Wealth. That which his awakened by the discernment attained through divine discourse is Sensuous Pleasure or Desire. And the whole life is called as Liberation. So, these 4 things are the 10th portion of
For 30 lines, these Kathas were sung by taking 4 lines sometimes & some other time by taking 5 lines. This is the 7th Katha. In this,

Bhūta Prisaka Nikaṣṭa Nāhu Āvast 1
Mahākāra Jaha Nama Sunvai II HC-24 II

I'm beginning from here itself. In my view Bhūta (ghosts) means past & Prisaka (goblins) means future. The past & future can't come closer to those who seek Hanumāṇa’s shelter. Past is unable to grive us & future can't get us worried. If one wants to remain in-between both then, 'Mahākāra Nama' (recite the name of Hanumāṇa).

Hanumāṇa is the name of the present, because He is not my mere speculative guess (anumāna). Wind belongs to the present. No one can state that there was wind 2 days ago. Wind constantly belongs to the present. In my view, synonyms of Hanumāṇa is Present. One who attempts to understand His lovely mysteries, to him the grief of past & worry of future can't approach closer. I want to begin the exposition from there itself: I want to take support of the entity of Hanumāṇa that's present in 'Māna'. So, let's once again sing those 3 lines of 'Mānas Hanumāṇa Chalisa'.

Jo Yaha Padhī Hamukā Hamukā Chalīth 1
Haya Siddhi Sabhi Gaurī II HC-39 II
Tuladha Sadi Hari Chere 1
Kijar Dasa Udhayya Maha Dera II HC-40 II

This scripture of seven steps, includes prominence of 5 exploits. First exploit is the exploit of SītāRam. Second, the exploit of Sīva & Pārvati. Third exploit is of Bharata. Fourth is the exploit of Hanumāṇa. And fifth is Kaṅgḥuṇḍi's exploit. Of all these, we shall especially render obeisance to the exploit of Hanumāṇa (in coming days).

In my view Bhūta (ghosts) means past & Prisaka (goblins) means future. The past & future can't come closer to those who seek Hanumāṇa's shelter. Past is unable to grive us & future can't get us worried. If one wants to remain in-between both then, 'Mahākāra Nama' (recite the name of Hanumāṇa).

Tulīṣī offers obeisance to Guru. Guru isn't an individual, He is an individual thought. Guru keeps the mysteries of the entire existence embraced in his arms. He doesn't have a uniform, nor any distinct divisions for Him. Guru can be anyone. If I say on the basis of 'Māna' then he who confers 5 things is a Guru. He who confers you reverence faith (brahma-karma). He who doesn't beg reverence faith from you. First job of Guru is to confer reverence faith to His surrendered dependent. Not blind faith or false faith. Second, Tulīṣī has written one word, 'Saras Anuṣka'. Anuṣka means succulent sentiments. By conferring Love (prema). He who emancipates the repressed Love within you is a Guru. Don't interpret Love in an ordinary context, please. Third, He who grants you thoughts (vichiśā) is a Guru. Just as the way true benefactor searches someone who can accept his charity, analogously He who grants us thoughts is a Guru. He doesn't snatch our thoughts, he doesn't make us devoid of thoughts, he confers the charity of thoughts. Fourth, He who accepts the affections of the surrendered dependent & himself abides by his punishment in a Guru. Srīśrāvakā has beautifully said, 'Bhūra Dridha Ina Charanāma Kero'. I'm not defining Guru only in a religious context. Because I clearly say that, I'm not a Guru. I've no disciples, I although have many listeners. He who makes the surrendered dependent not just religious but also spiritual is a Guru. So, do remember my young Brothers & Sisters, he who grants Thoughts is a Guru, who confers us Reverent Faith is Guru, who assures Love from Love is Guru, who himself serves the punishment of the affections of the surrendered dependent is Guru. He who grants us spiritual consciousness is Guru. Tulīṣī makes obeisance to such a Guru.

Thereafter, offering obeisance to everybody one after the other, Tulīṣī has offered obeisance to Hanumāṇa in Ram Charit Māna. He who stays in front is Hanumāṇa, he who stays behind is Hanumāṇa, he who stays in the middle is Hanumāṇa, he who stays to the right is Hanumāṇa, he who stays to the left is Hanumāṇa, he who stays above is Hanumāṇa, he who stays in the bottom is Hanumāṇa – we shall discuss this tomorrow.

Yesterday a discussion had come to me that, 'Bapu! Close to 90% of the listeners are Gujarāta! So, why not the Katha be recited in Gujarāta?' But when VyasPitā commences a few subjects of a Katha, as the chronological series continues then we proceed with a single language. It’s been continuing in Hindi since 'Hanumāṇa Chalisa-01'. While you're telling me to recite in Gujarāti, then you must talk (in Gujarāti) at home!

Today a couple of questions have also come to me. I'll take them first. 'Ape kahye ku svāhākē jīvāvā aśa Dharma che. Pān kē hēkē svāhākē keval kēm, krohb, vīyā, dējes aś a hō kē svāhākē jīvāvā pān Dharma kāherōvā?' (You said, living innately itself is Righteousness. However, if someone’s innate nature only has passion, anger, jealousy, hatred, then is living in such innateness also called as Righteousness?). Such good Gujarāti is written!

Anger, passion, greed, jealousy isn't our temperance. These are the vices entering & leaving for some period of time. Please, had anger been our temperance then you’d have lived exclusively in anger for all time. Otherwise, you can never live in anger for 24 hours. This proves that anger isn't our temperance. Had passions been our temperance then we'd have remained constantly drowned in passion. This isn’t the temperance; it’s an influence of a certain, time period.

Anger is a transient tendency. We get angry because our self will isn't fulfilled, else we wouldn’t be. Greed is a bit long living, its lasts longer, certainly. Tulīṣī says, 'Kāma Bāte Kaphā Lahu Aparī'. But the moment life comes to a stake, an individual almost nearly offers obligations of dismissal even to greed. Though, it’s not so for 'real greed'. Sometimes I observe that people harbored hatred for a very long time. But though, hatred will indeed rid-off because it’s transient. This isn’t our temperance. Even Lōa Tōu has said temperament itself is Righteousness. In 'Ram Charit Māna', one line has been said about Lord Ram.

Māna Mūnsakā Bāhiā Kūla Bāhiā 1
Ramū Sahāja Añādana Nāhītār II AYK-41 II

Ram is innate. And therefore, Satkar literature accredits Ram as, 'Ram Vighna Vīna Dharmā'. You can't speak lies for all 24 hours, because this isn’t our temperance. You'll have to accept the very truth that you're speaking lies! Definition of Truth is immensely profound. Suppose, if an immoral individual stays in your neighbourhood, then it’s the Truth; despite this being the Truth, is it True to constantly contemplate about him? Please, let me say, the very activity that pushes us exceedingly towards Sat (veracity or the virtuous) is called as Satya (Truth). If you take any religious ode, then first of all it includes the process of meditating (dhyāna). Whom does ‘bhāgavat’ proclaim as meditation? To some deity? No, but rather to, 'Satya Pāram Dharmā' (meditate upon the Supreme Truth). That incident which takes us towards Sat is called as Jīvā (Truth).

So, we can't constantly live in lies, because this isn’t our temperance. Truth is our temperance. But a few superimpositions do exist. Sex, (for instance), I may have no satisfaction of the fact, 'I am', but I do continue to have an expectation of, 'I am a scholarly man'. 'I am' is innateness, but at the same time I'll also not be able to trumpet it loudly. But the joy we get by conjuring, 'I am a scholarly man', is not the matter of temperance. Listen to a verse.

By seeking shelter of the entity of Hanumāṇa we become safe from all the four sides

Bulandh Kehāte Ho Tum Jaha Miyā,
Uknar Chōd Aī Hāi Huin Ute 1
What you proclaim as learnt by trumpeting that, I am so & so... etc., being bored of it we have left it long behind. Man must be satisfied with 'I am' (Mitt Hā, whatever he is) & God willing may even T (Mitt, the I-ness) get eliminated, being only 'am' (Hā) i.e. to 'only exist or being' is our temperament. It's very difficult to eliminate the T. However, T must not be the substitute of arrogance. In my understanding, arrogance is the outcome of idiocy. Only an idiotic individual can be arrogant. However scholarly a man may be but if he exhibits arrogance then understand that he isn't scholarly, he is idiotic. Think about it, Truth is our temperament!

Now second thing, a woman has written that, "When I recite Hanuman Chalisa, I feel very sleepy." Then go to sleep! When did I disallow? I haven't made you adopt any vows. If the tendency of dark ignorance is prominent in you, then you will indeed feel sleepy amid the serene activity. Prominence of dark ignorance dominates the serene activity. A sister is serene & a stick has nothing except ignorance, but one stick gets dominated over the strings of sister.

So Baap, let's move ahead. By reciting the name of Šrī Hanumāṇa, ghosts (bhūta) & goblins (preta) don't come closer. And ēšēa means past & ēpretā means future. Because of Šrī Hanumāṇa we can live in the present, in between grief & worry. Hanumāṇa is present in the front as well as behind, He is present above & below, He is to our right & to our left too. Tulsi has written in 'Rām Charit Mānas', Hanumāṇa is present behind.

Pāchu Pāvāna Tamāya Sitā Nīvā
Janī Rāja Prabhuśa Nīkāta Bāltī II KēKē 23 11

He stays behind means He pushes us. By staying behind, He pushes us to move ahead in the spiritual diligence of life. But in the same incident, when the monkeys & bears felt thirsty, the time limit that Sugīrva had allotted to search for Sitā was almost about to end & when no news was found about Jānūji, everyone became sorrowful & Hanumāṇa thought that now these people shall probably die without water, that moment Hanumāṇa climbs up & looks out into the Earth, in the cave, in the mountain & then leads everyone. The entity of Hanumāṇa stays behind & in the front as well. The entity of Hanumāṇa is also present in the middle. Now, you pick up the incidents of Rāmāyana. Hanumāṇa is present in the middle everywhere. In begetting the unification of Sugīrva & Rāma, Hanumāṇa is in the middle. Here Hanumāṇa is the mediator. Šrī Hanumāṇa has served the role of a mediator in uniting a Sensuous Being with Supreme Faith.

Take one more incident of Mānasī. Sugīrva came under Lord's surrender. The chief minister, Sugīrva, opposed. Who meditated at that moment? Hanumāṇa acted as the middle man. And Hanumāṇa is extraordinarily intelligent. I need say, Vibhīṣṇa is crooked & Hanumāṇa is crooked, your shoulder carries a crooked bow!

Third mediation, Hanumāṇa mediated as a messenger between Sitā & Rāma. Hanumāṇa is the paṅgūr (message-bearer), with Rāma's paṅgaṃ (message) he went to Sitā & returns back with a paṅgaṃ (message) from there. Have a look further. Lord Ram returns after 14 years, in an aircraft. That moment Lord tells Hanumāṇa, you go to Ayodhyā & after seeing the state of Bharata, let me know all about it. So, Šrī Hanumāṇa has performed the job of mediator over there. Hanumāṇa has examined Bharata & then he reports that, Bharata is indeed Bharata.

So, Hanumāṇa is everywhere. By seeking shelter of the entity of Hanumāṇa we become safe from all the sides. Hanumāṇa is present forefront in the temples of Rāma. He is also to the right. Right side is called as South. In all the Hanumāṇa temples of Gojarat, Hanumāṇa's face is always south-facing. According to Vaiṣṇava, devotion has originated in dvadasha (ancient name of South Eastern region of India). But in a few temples of Uttar Pradesh, Hanumāṇa’s face is leftwards. And in south, huge Tulsi garlands are decked up on Hanumāṇa, because there is no other Vaiṣṇava as great as Hanumāṇa, Hanumāṇa is the Supreme Vaiṣṇava, he will be found both, right-facing & left-facing.

Šrī Hanumāṇa is also present on the top. He indeed travels through sky. And Hanumāṇa is also in the bottom. He goes till the nether world. In the incident of Aśūravana he had been in the nether world. If you envisage till the age of Mahākāṭa then Hanumāṇa is present on the top. And if you look towards the bottom then the nether world is believed to be lord’s feet & Hanumāṇa is holding the divine feet, therefore he is present in the nether world too. I shall use one phrase for Hanumāṇa, Designation-free Office-bearer. Neither any designation nor any reign, he is neither the bearer of both the divine feet of Ram. So, we become safe from all the 4 sides by seeking the shelter of the entity of Hanumāṇa. Wind is on all the four sides. There is no place to avoid of air.

So, ‘Mahākāṭa Jaha Nīkēa Sūrvāta’. Now, this has two meanings. One meaning is that when you recite & make hear the name of Mahākāṭa then the ghosts & goblins will run away. This means that by remembering the entity that lives in present, the worries of past & future obliterate. We through recite & make hear the name of Mahākāṭa till a great extent, despite, why don’t our ghosts & goblins (figuratively, past & present worries) run away? Understand another meaning distinctively. Ghosts & goblins won’t harm those whose name Mahākāṭa utter & makes heard. If Mahākāṭa declares that, ‘Beware! If you dare go closer to him’! But who can do this? He, who is Mahākāṭa. Question is possessing the quality of Mahākāṭa.

My Brothers & Sisters. Who is Mahākāṭa? The definition that came in Vaiṣṇava tradition is, he who destroys the three types of syllables of ‘Ma’ is Mahākāṭa. Three types of syllables of ‘Ma’! One is ‘Mada’. Second, ‘Māda’. Third, ‘Matsar’. Mada means ego. Māda means passions or desires. Matsar means jealousy. He, who has gained control over all three. However great height one may attain in life, despite the one who remains free from ego! One is being recollected.

Khulnāma Hi Deekhā, Na Kada Kīrī Kā Deekhā, Bī Tē Paḍa Kī Kūbh I Kā Tē Sāy Deekhā I

Envisage, how the poet presents! If the discussion of trees comes up anytime, then don’t see their height; rather see to how many of them has it provided its shadow!

So, Mada-Māda-Matsar, he who has gained control over all three is Mahākāṭa (Great). Šrī Hanumāṇa is free of Mada (ego). As Lord Ram began to praise him, he proved rather to be bold his feet. My Brothers & Sisters! If you have obtained anything by destiny & hard-work then do use it virtually but don’t have its ego.

In Jainism, its 24 Lord-makers (Thirhaṅkara) are addressed as Mahākāṭa. But the matter which I want to tell over here is distinct. Three words in ‘Vaiṣṇava’ are very dear to me - Bhāravādī, Kṛṣṇavādī & Dvīravādī. Who is
Mahārāja? He who possesses Bhākṣadāvat, non-duality in sentiments. Who possess non-duality in activities! Lord Shankarachārya had said that non-duality is not only the doctrine of essential philosophical knowledge; it’s also the way of life. Don’t confuse the non-duality doctrine. Non-duality in sentiments, they way it happens between mother & child, they are although two, but the non-duality of sentiments materializes. Mother becomes child-like & child becomes mother-like. We may share sentiments with others, it’s good, but until non-dualism in sentiments isn’t proven till then an individual can’t become Mahārāja. It’s very difficult.

Second, Kriyādāvat, non-duality in activities. Why must I work or perform an activity? Not for myself alone. I must also work for those who aren’t mine. We must not perform deeds only for us. See, a mother keeps the child in her womb, bears the pain, gives birth, and despite no woman insisted to have her name appended after the child’s name. This is the non-duality of act of the women’s world! The activities that Hanumānājī performs are for everyone. Being a form of Śiva, he holds non-duality of actions towards every embodied soul.

Thereafter, Dhrayādāvat (non-duality in material wealth). There must also exist non-duality in an individual’s material wealth. Let others also partake in my wealth.” Śrī Hanumānājī has this non-duality. And he does everything for others; therefore, he is Mahārāja. By the remembrance of his name, gōsīṣa & gōbīnsa all get effaced. I’ll also clarify one thing that I don’t believe in the lineage of ghosts & evil spirits or someone being possessed by them. We haven’t seen any ghosts or goblins.

Nāsi Ṛgga Ṛhasi Ṛaba Pirī I
Jaipāta Nīrantara Hanumāta Bāk I IHC 25 II

Further it’s been said in ‘Hanumānā Chāllā’ that, by chanting (the name of) Śrī Hanumānājī, by remembering him, Nāsi Ṛgga! This is also the truth of the world of reverent faith, but one must remain practical. Don’t push everything on Hanumānājī’s shoulder, ask the physicians too. Believe the physician also to be a form of Hanumāna. ‘Mānas’ has sung the glory of physician. But Hanumānājī’s remembrance can bring relief in a malady. Few medicines are such that the malady gets cured by consuming them, and are such that cures the malady by merely showing them. By showing the entry of Hanumāta, maladies are nipped-off.

In our India, the Nawabs of Rampur fell sick. Many physicians visited, but no avail. Now what must be done? Then, there was a native physician by the name of Lādākha Physic. He was called. Lādākha asked, should I cure him by giving the medicine or by showing the medicine? Everybody said you are great, please cure him by showing! The royal physician called a boy to bring a dozen of lemons & he cuts them with a knife. He sliced one lemon, sliced another. The Nawab watches. On pretense seeing this, his threat started wakening, the cough began to vanish; tamarind was shown & the cough was released. Nawab started speaking. He was cured. ‘Em that jīy che! (It so happens this way!)’

So, we must be practical. Of course, a malady can alleviate, it can even be exaptuated. Question is of absolute reverent faith. If someone recites ‘Hanumānā Chāllā’ without having any desires, whatsoever; then what is it that ‘Hanumānā Chāllā’ cannot materialise! All I want to say is, for physical maladies, physician’s erudition comes to rescue, but by Hanumānājī’s remembrance the mental maladies gets cured. It greatly benefits the maladies related to mind. We’re more mentally ill. Tulādājī has written an entire chapter on the maladies related to mind. You shall also not find a psychiatrist par excellence like Hanumānājī. Hanumānājī assays our mind.

Today someone has asked me, “Why do you place Hanumānājī’s picture behind you in Kītha?” What objection do you have with this? A picture works greatly. Franklin Roosevelt, The President of United States, used to keep Abraham Lincoln’s picture in his office. He replies to a similar question of a news correspondent that, when I fell into troubles I see the picture of Lincoln, I get inspiration from him. If inspiration is gained from a person like Lincoln, then let link to bhau bāmbi che! (Hanumānājī’s link is extremely far-reaching!).

So, Śrī Hanumānājī frees us from maladies, he alleviates the degree of maladies or he grants us strength to bear the pain we experience from maladies. Now, if you get cold & you sit down to recite ‘Hanumānā Chāllā’! Vicks lagāhī to thaḍhā! (Apply some vicks) ‘Hanumānā Chāllā’ conciliates mental maladies. Don’t recite ‘Hanumānā Chāllā’ to earn money. Recite ‘Hanumānā Chāllā’ only for the very sake of ‘Hanumānā Chāllā’, what will it not confer on us then? An individual becomes super-affluently wealthy.

By taking Hanumānājī’s shelter, the desires of human being reduce. By seeking his shelter anger, greed, hatred shall diminish. Our state is that we portray to be very good superficially, but mentally struggle from within. I recall a shēr of loved Akhtar Sahib.

Parsukā Lagi Hāi Kīthi Jāl Ke Pāthi Pe Bāt, Patro Ki Bāthiyā Pāni Ke Andar Dekhīte I

‘Parsukā’ means completely peaceful! The ducks floating on the surface of lake appear so peaceful & calm! But after peeping into the water one realizes how anxiously their feet paddle!

Akkha Khabā Hāi Ki Duniya Mā Gā Ma Bākhi Mein, Dil Magar Khabā Hāi Ki Kuch Aur Behatar Dekhīte I

Intellectualism says, the world can be bought, but don’t consider only worldly dealings. Why do we perform the divine discourse?

So, mental maladies certainly tranquillizes by the entity of Hanumāta. Now, the first line has the glory of Name (namā). Second line has the glory of Methodical Chanting (japa). And the third line has the glory of Meditation (āhārā). Mere uttering the name of Mahārāja successfully accomplishes our task. Methodical
Chanting (japa) & Remembrance of Name (nama smaran) are distinct. Japa involves methods & ordinances, but there is no method in Nama.

So, 'Maha bhrir Jaka Nama Sunyai' has the glory of repeating the Name. 'Japta Nirantarasa Hanumata Bhir' has the glory of meditational chanting & he further says, 'Nama Krama Bachana Dhyana To Lavaa'. Meditation of Mind, Meditation of Deeds & Meditation of Words. A new genesis of 3 types of meditation is present in 'HanumanaChalisaa'.

But our state is that we lack the Meditation (in sense of mindfulness) of Words. We lack the Meditation of Mind, like 'Chitta Vritti Nirvaana'. Meditation of Words means we must use our words appropriately in daily conduct. So, my Brothers & Sisters, Meditation of Mind, Meditation of Words & then Meditation of Deeds. What does Meditation of Deeds mean? Performing any task at hand most adeptly is the Meditation of Deeds. 'Yogdi Karama Kaustubham.'

Let's also reminisce the discussion of Name that's present in the chronology of 'Mansa' too.

Bandau Nama Ram Raghubara Ko 1
Heta Kritu Bhanu Himakara Ko II BAK-19 II

Goswamji has sung the glory of Lord's Name in 9 dohas, a complete integer. The authors of scriptures have said, the age of Kali is fraught of vices & it has only one remedy, Lord's Name. Sun dries up wet clothes. Lord's Name, by being sung, melts our sins. Name is also Moon. As the Moon rises, lotus closes its petals; because of Lord's Name an individual's iniquities also begin to windup.

There was a meeting of our monastic society, where they asked me, 'Bapu! What are your possessions?'. I said, 6 things are my possessions. First, Mandir (temple); not in corporeal form, but in a subtle form. Second, Murti (idol). If like idols. Then, Murti (HanumanaJi). Murti is my possession. Thereafter, Mata (roary). Now, if there exists a roary then there ought to be a Mata. Name itself is the Great Mata. And lastly, 'Mansa'.

So, chant the name. Tulsi has laid great emphasis on Name. People feel that what is the benefit of repeating 'Har Har'? Sahab, question is of reverent faith. What doesn't materialize?

Mata Ji Papa Mama Dhruva Bishvaa I
Panchama Bhajana So Beda Prakaa II ARK-36 II

Tulsi writes, Lord Siva has deeply understood the Name of Lord, hence by the prowess of Name the deadly poison turned into ambrosia. By performing the remembrance of Name, the poison of criticism gets digested. Tolerating criticism even as you chant Lord's name is a Penance. Shall I tell the simplest definition of Penance? To blissfully tolerate sorrow is Penance. To regard criticism also as praise is Penance.

In my understanding, constant study of Lord's Name is not mere parrot-phraseing; it's the purification of inner realm. To criticize anything, whatsoever, only because of our tendencies & without having its first-hand experience, is not monkishness. And there are no rules in Name. Tulsi therefore writes,

Bhaya Kshaya Anaka Asahati I
Nama Japata Mangala Dii Danahii BAK-28 II

Goswamji has guaranteed the freedom, whether it's by good sentiments or evil sentiments or if your physical condition isn't propitious then rest in any position that makes you feel relaxed, repeat the name of Ram. If Ram doesn't gettested then what's the point? And every time I've repeated that Ram's Name doesn't mean one specific Name; all Names are His. He has thousands of Names.

For physical maladies, physician's erudition comes to rescue, but by HanumanaJi's remembrance the mental maladies gets cured. We're more mentally ill. You shall also not find a psychiatrist like HanumanaJi. HanumanaJi assists our mind. 'HanumanaChalisaa' conciliates mental maladies. Don't recite 'HanumanaChalisaa' to earn money. Recite 'HanumanaChalisaa' only for 'HanumanaChalisaa'.

'Nama HanumanaChalisaa' is not being expounded, it's being envisaged. We've two words (in our philosophy), one of them has also occurred in our ancient psalms. 'Avalokaan' (to behold or observe). When some devotee or some heartful man sees something then he not only reads it, but he observes. Let scriptures be observed. What is the regular self-study of (svakhyaya) of scripture? It's its observation (avalokaan), its envisagement (darshan).

An envisagement of every line! And from the viewpoint of impassioned-observation, he who envisages the scripture himself becomes the scripture, eventually.

Gangakatti, Pancha of our Saurashtra, whose verse we often sing... Kahaaising Rupu, you had once raised a point, does worship (bhajan) have a physical body? And, you gave an immensely realised & lovely answer that, as a worshipful devotee begins to get drowned in his inner-consciousness while continuing to perform worship, then that moment his body itself becomes worship. It's said that, when Puran Singh touched Swami RamTirth, the words 'Ram Ram' were emanated from every pore of his body. One fine night, the words 'Ram Ram' were being heard in the hot-cottage. On hearing this, Puran Singh wakes up & thinks to himself, there is nobody in the house, the Sire too is sleeping. He steps outside to inspect, it was raining, and there was no one outside as well. Who was uttering then? New, discreetly taking care of the Sire's sleep not getting disturbed, as Puran Singh gently placed his right ear over the Sire's quiet coverlet, a tune of 'Ram' was emanating from the Sire's body! This is the outcome of observation (made by Sire all his life). It's definitely written here that, 'To Yeha Padhai HanumanaChalisaa JI', so, matter will thus get proven. And while I say anything, the social world wishes evidence! Thus, Tulsi has provided its evidence, a witness.

Hoya Siddhi Skhali Gauria II HC-39 II

In our country, evidence sometimes is provided by holding the holy water of Ganges in hands by quoting, 'I promise by the holy water of Ganges'. Over here, that individual is kept in witness who did not have to hold the holy water of Ganges in his hands, but from whose very head flows the Ganges. It's not the witness of the one with two-eyes, but here is the witness of the one having three-eyes. Thus, it shall get proven. Though, while regularly reciting it we don't intend to attain supernatural accomplishments (sididhi). A great danger lies in attaining supernatural accomplishments. So, by envisaging or beholding it, an individual becomes the form of worship. Individual becomes a walking scripture. Beholding many great men with my eyes of Tulajgarda, it feels as if a scripture is walking. Let me make a holy remembrance of Swami Gangesbhavansandji. Sahab! As he walked, it felt as if Vedas were walking. This was the result of his observation (avalokaan).

So, my Brothers & Sisters, this has been told in the witness of Sire. 'Tulidaka Sada Har Chetni'. There are 2 meanings of Hari (God, literally, one meaning). Hari also means Hanumana. "I am God's servant eternally". And see, Goswamji has offered many enticements for people like us in order to get interested in 'HanumanaChalisaa'; however, catch hold of your very own mindset in the end. He himself didn't solicit anything (in the end). What did he say for himself? 'Kijais Dikaa Hitayaa Maha Derr II' Please reside in my heart. HanumanaJi asked, why do you want me to reside in your heart? Goswamji thus replied, 'Sire! It is beyond my capacity to directly enshrine Ram in my heart. I can't digest
him, and therefore it’s my wish that you occupy the air of splendour in my heart, thereby which, Ram will indeed arrive. ’I wish to attain Ram through you. Therefore in our country’s holy tradition of Guru, came the idea of understanding the scriptures through Guru. Some Sadhus is needed who reveals the mysteries by opening them up. Whenever I recite some sher or stlayati then my direct linkage is with the consciousnesses of Sadhus.

So, we’re discussing about ‘Minas Hanumana Chalisa’, let’s observe it. Listen with calm & pleasant consciousness. I’ve a lot many questions. One question is ‘By listening to Katha 99% of my anger has reduced; although, being a human being I do sometimes get angry!’ Passions, anger & greed, all of them are energies. Only a few rare souls can uplift them from the source. And uprooting them from source is not good for living the life either. Energy is needed, but along with it self-restrain is needed as well. We must not drift away with it. Seers have exorted to control them. What does the divine discourse teach? It grants us ascertainment.

Another question is, ‘Kale kale svabhava ni vats kari pan svabhava ni parichita kai che se te sake’? ‘(Yesterday you discussed about temperament, but do tell us the definition of temperament!) I was discussing this very definition. A river flows, that’s its temperament. Sun heats up, that’s its temperament. Fruit ripens, that’s its temperament. To forcibly ripen it, is a distortion.

There is one more question which is very scriptural. ’T’ll take it later, let me drink (Katha) for sometime & I’ll answer this after coming back to my senses. It’s written in Hanumana Chalisa.

Mahaatra Jaha Nama Sunavali II HC-24 II
Nasai Raga Harrai Saha Pita I IHC-25 I

We have begun from this line. And bhuta means past, prata means future. Hanumana means present. But what is the name of Mahabuta! A number of words have been presented for Hanumanaoji. Hanumana’s family is very big. But in Ram Charit Manas, Hanumanaji has himself proclaimed his name. Hanumanaji has uttered his name before Bharata, a Saint, in ‘Uttar Kanda’.

Mukuta Suta Maine Kapi Hanumana I UTK-02 I
Nama Mara Suna KripaNidhâna II UTK-02 II

Lord Ram is returning after 14 years; Hanumana was sent to Ayodhya prior to it; Bharata, emaciated in body, is at Nandagram; Bharata, growing 14 years of separation! Shri Hanumanaaji arrives & begins to sing Ram’s glorifications. Bharata felt, who is this messenger? That moment, Hanumanaaji sung this line before Bharataji. I am the son of the wind god.

Now, I’ll ask you one question, do you know what is the name of Hanumanaaji’s mother? Anjanji. Hanumanaaji’s mother’s name is Anjanji. Anjanji’s mother’s name is Alahy. Anjanji is Alahy’s daughter. And Anjanji was the utmost beautiful lady of the world in that era. ‘Alahy’ means ugly. This woman’s name is Alahy (4-5 Alahy), she is beautiful in all respects. Tulsidas has greatly bewitched Alahy. Look at Hanumanaaji’s family! In Valmiki Ramayana, Alahy has been pronounced curses. I want to recite ‘Manas Ramayana’ Katha once. I want to present before you every reference of Valmiki for my self-khiss. ‘Yame baddha kvoja! (You all are welcome!)’. I hold deep attachment with my listeners. Nobody would perhaps be owning so much serene wealth! This is wealth. This is only love. Those associated with force or helplessness (majhêre) burn-out over a period of time, those associated with love (makhabâh) attain eternity. And while I’m using the word ‘makhabâh’ over here, mind you that your ill-mind may not again interpret this wrongly! A sher of Khamar Sahib is being recollected.

Aghji Mohabbat Ka Majaj Aap Kaho,
Anjami Mohabbat Ka Majaj Humko Puchhe I

‘Aghji’ means commencement. You better know how the devotion commences, but ask the consequences of getting drowned in devotion to some Narîshing Maha, some Eknath: ‘There is one sher of Bhârat Indori,

Kisme Dastak Di Kaun Hai?
Aap To Andar Hai, Bhaar Kaun Hai?

So, behold Hanumana’s maternal side: Tulsi has presented Alahy is a different fashion. Anjanji is Alahy’s daughter, she is that Alahy who had attained the object of her life by gaining the pollen-dust of Lord’s divine feet. And mother’s nobility will indeed descend in some or the other form. Alahy was pronounced a curse to lie (stone-bodied) abstained from food & water. But for how many moments did the Seer’s wrath last? It calmed down & he forswore said, Ram of Tretayagna will arrive & on his arrival your consciousness will revive back. Lord Ram wishes Alahy’s narrative be to recited to Him. Hence, Tulsiadas said,

Gautamima Niki Srikha Basa Upalata Deha Dhiya Dhiya I
Charanama Ramayana Baja Chhahi Kripa Karatu Raghubatra II

So, the name of Mahakshata, Bajarajna (the one with limbs as sturdy as Indra’s thunderbolt weapon), is Hanumana. And in ‘Hanumana Chalisa’, this name has been pronounced 4 times. And why four times? This hymn contains the glory of Name (nama), followed by the glory of methodical chanting (ajapa) & thereafter, the glory of meditation (sadhana). My Vyakarpitha feel that the Name ‘Nama’ has occurred 4 times because through Name (nama) the Form (rupa) gets acquainted, this is the descent of Tulsi. Through Form, the Name can’t be attained. However, by uttering Name an individual can be found, ‘Rupa Gyan Nabi Nama Bikaan II’. Suppose, if I come to Tams & if someone tells me that one gentleman stays in Tams & wears such kind of clothes, but if that person’s Name isn’t mentioned then he can’t be found. However, if his Name is revealed then that individual will be found. So, here the glory of Name has been demonstrated. And through Name originates the Form. Those who choose the Name attained Hanumanji’s Form as well.

So, my Brothers & Sisters! Form follows through Name, but it’s an experience of the seekers that slowly & gradually through Form (rupa), one’s true Self-Form (swarupa or the true-nature) is realised. Name although stands apart, but Form is affiliated with our very body. And then commences the journey from Form to one’s true Self-Form. The journey indeed begins from Name. Tulsidas practices the remembrance of Name (Nama), he experiences the Form (Rupa) & then gradually his state progresses towards his true Self-Form (swarupa). The composer of ‘Nama’ says,
Name is the Path, Form is to one’s true Self-Form. And Tulsi mentioned the reward of realizing one’s true Self-Form as, ‘ lagi samadhi akhandha aparya II’. Name in the beginning & samadhi in the end. Those who believe that Patanjali’s Yoga-Sutra alone must be considered for attaining Samadhi (deep meditative state), then it’s a mistake; in ‘Mānas’ one can reach till Samadhi even from Name. Therefore, though I do talk about everything, but ultimately my firm devotion lies only in Name. Gandhi has written in the foreword of his autobiography, ‘The activity which I am engaged in since past 30 years is my self-realisation, but in order to achieve it I venture into many domains & even after venturing into the political domain my end objective indeed remains the Supreme Entity’. And observe that Gandhi has attempted unique experiments, the matter of Swaraj (self-rule), the idea of Gramoddāth (upliftment of villages), the thought of Dalitoddāth (upliftment of Dalits, former untouchables), Nai Keralawi (basic education for all…) numerous domains.

Namrathik Ma Chandrika To GuavaMoli Shree Hato, Smita Ma Zager Hato SatyamJitha Panshak Hato, Ema To Kai Kerali Upma Apte Ashi Shathi, Apte Su Bainathi ~ Inskaka Ek Hato.

Shekhdam Abuwala! It’s Gandhi’s statement that I haven’t attained Truth, I am the quarter of Truth.

So, samadhi beginning from Name! There is a hint in ‘HanumānaChālika’. Samadhi is attained even by the remembrance of Name. And, our journey ends at the same point from where it begins. While the journey on the path of devotion begins from Name, then even after attaining samadhi it ends in Name itself. As Šaṅkara emerges from samadhi after 87,000 years, then it’s the same Name yet again, Ram Nāma Siva Sumrana Līga I, Javera Suth Jagatpati Jay II BAK-66 II.

Reward of samadhi is again Ram’s Name. So, I therefore say that I shall indeed talk about everything, but if I forget then it’s Lord’s Name for me.

So, if an easy path is to be chosen then samadhi can be attained even from Name & yet from samadhi back to Name. Behold the sight when Kṛṣṇa of ‘Mahābhārata’ moves out to seek a compromise! While He is about to mount the chariot, that very moment his lips are trembling. Ask me about this incident of His trembling lips, He Himself is chanting His own Name. So, the Path of Yoga, the Path of Knowledge, etc. are definitely the pathways; nonetheless, this path is easiest as well. It’s a sheer of Shaktei, Nai Dumja Ke Rindo Mesi Khudā Kā Name Chalā Hai, Na Paaimān Khunakā Hāi Na Nauār Fama Chalā Hāi I.

In this new world, the Name of Lord works. If it’s Shaktei’s poetry then no words can exist it! And now that the flow of Kṛṣṇa has come in, I am associating Kṛṣṇa with Hanumān, because both of them are Giridīkṣā (who lifts Mount Giriraj). Hanumān is also Giridīkṣā. The tale goes that, while the ocean was being bridged Hanumān had lifted Mount Giriraj, today present in Yudhīśvar. & he was on his way (with the mountain). Just then he received the news that the bridging is completed. So, while he had lifted such a huge mountain he thought to himself, the ocean has already been bridged now. Hanumān told Giriraj, you stay back here, this same incarnation of Ram will manifest as Kṛṣṇa & will bless you by lifting you on His little finger.

So, my Hanumān is also Giridīkṣā. Envisage the difference between ‘Mahābhārata’ & Rāmāyana’. In ‘Mahābhārata’, even an infinitesimal land as miniscule as a needlepoint isn’t been given; whereas in ‘Rāmāyana’, the entire Empire is given away. Ram gives it to Bhārata. Bhārata gives it to Ram. And you know the tale of ‘Mahābhārata’, everybody except the Righteous King Yudhīśvar were in favour of war. And the most astonishing matter of all was that Draupadi was the strongest partisan supporting the idea of war. And everybody’s opinion was sought for war, it’s a well-planned step. There’re no rules for vicious fighting, but there far war, although in ‘Mahābhārata’ many rules have been violated. You’ll not find so in Ram Charit Mānas! So, Name to Form, Form to the true Self-Form, true Self-Form to samadhi & yet again from samadhi to Name. It’s the pathway to samadhi in ‘HanumānaChālika’. It’s written in the ‘BālKītā’ of ‘Ram Charit Mānas’ that...

Form follows through Name, but it’s an experience of the seekers that slowly & gradually through Form (ṛūpā), one’s true Self-Form (swarūpā or true-nature) is realised. And then commences the journey from Form to one’s true Self-Form. Tulsi mentioned the reward of realising one’s true Self-Form as, ‘ lagi samadhi akhandha aparya II’. Name in the beginning & samadhi in the end. In ‘Mānas’ one can reach till Samadhi even from Name. Therefore, though I do talk about everything, but ultimately my firm devotion lies only in Name.

Name, further, to constantly trumpet one’s own name, one’s own form, one’s own deeds, one’s own prosperity & leadership by one’s own name & one’s own lips is the third encumbrance of tamogoti name. Tulsi says in ‘Rāmāyaṇa’, ‘Apane Mauka Tumha Āpni Karani, Bāra Aneka Bhāti Bahar Bārani’, while Purāṇikam praises the glory of his name by his own lips, Lakhmānī said, ‘Sir! You have repeatedly sung your glory by your own lips. It’s enough now!’ This is a tamogoti trait. And fourth, Nama Eno Naḥ, tamogota goes towards destruction eventually. So, in the journey of Sarejuguna ~ Name to Form, Form to the true Self-Form, true Self-Form to Samadhi in Rajogota ~ Name is a noun, it’s a matter of identity, it works in daily social dealings; and in Tamogota ~ The stamp of my name. Therefore, Nanak Saheb has very nicely said, ‘Ekam Omkār Satnam’. What is true? Name! Having firm devotion in Name; but with truth, with Love & with Compassion! This way he who shall chant the Name with true sentiments, who shall repeat it with Love & who shall utter with the sentiments of Compassion, then what is it that this Name doesn’t do? Thus is the Name of Hanumān, which is written four times in ‘HanumānaChālika’. Hanumān, or Lord Hanumān.

Namo Mora Suna KṛpaNāmā II UTK-02 II Mākara Suta Main Kapī Hanumān I UTK-02 I

So, the name of Mahāvira, which basically Hanumāna, but uttering his name one can attain liberation from the greed of past & the weary life of future & an individual can live in present: Some such hints are obtained from the observation of HanumānaChālika’. This is an observation (avaksa)!

I shall present before you some chronology of Katha. Oh! Yes! That scriptural question. ‘Rāpū! Everything in ‘Ram Charit Mānas’ is symbolic. Therefore,
Ram is the symbol of knowledge, Sita is the symbol of devotion, Lakshman is the symbol of dispersion; then is Ram a symbol in Ram Katha? If there be a question, then be it like this: I shall respond with utmost responsibility. Ram of ‘Ram Charit Manas’ is not symbolic. Ram Katha doesn’t accept symbolism. Don’t say that Ram is the symbol of knowledge; Ram is rather the very form of knowledge. He is not a symbol. Janki is not a symbol of devotion; she is, is it is devotion (hereby)? Lakshman is not a symbol of dispersion; he is dispersion (himself). What is called as a Symbol? Symbol is called as that in absence of which we’re bound to compare it with something else (for which it is symbolic).

Alokachakra is the symbol of non-violence. It’s the symbol of the National flag’s royal glory. Anupatīta Upasātabhi Kulpamān Pratikātā. In absence of someone, when the matter is conveyed by comparing it with someone or something that is present then it’s called as a Symbol. Here in ‘Ramayana’ it’s not that Ram is not present.

Jeev Mahā Adi Madhya Avasthā I
Prabha Pratipakṣa Ram Bhagvanī 2 UTK-61 II

Ram occupies the air of splendor in its beginning, middle & end. He isn’t absent. Now, you may say, dehakā kem nathā? Ghūvna ne vārā dehakā nathā? (Why isn’t He visible? The Sun is never visible to an owl!). Just because Ram is not visible doesn’t mean that He has become a symbol. Hari Bāpyakul Sarbavatra Samānāt. Eight reasons are cited in Sākhyāsāstra (The Enumerational Philosophy) for something not being visible. I will try tomorrow. That alokā is beginning from ‘Artya Kartā...’ The thing that is utmost far from us is not visible to us. I can’t see Talgājras from here, but it doesn’t mean that Talgājra doesn’t exist. It’s just not visible. And that which is utmost close is not visible either. Our eyes are utmost closer hence though eyes can see everyone, but it can’t see itself. If the organs of senses have been injured, even then things aren’t visible. What if eyes itself don’t exist? Khaba says, ‘Hum Nā Mare...’ Kahira Sabhe says, we wouldn’t die because if God doesn’t die then why must we? Liberation from the grief of part & the wearty of future & an individual can live in present. Some each hints are obtained from the observation of ‘HanumānaCharitā’. This is an observation (avalokanā).

I shall present before you some chronology of Katha. Oh Yes! That scriptural question, ‘Bapu! Everything in Ram Charit Manas is symbolic. Therefore, Ram is the symbol of knowledge, Sita is the symbol of devotion, Lakshman is the symbol of dispersion; then is Ram a symbol in Ram Katha? If there be a question, then be it like this: I shall respond with utmost responsibility. Ram of ‘Ram Charit Manas’ is not symbolic. Ram Katha doesn’t accept symbolism. Don’t say that Ram is the symbol of knowledge; Ram is rather the very form of knowledge. He is not a symbol. Janki is not a symbol of devotion; she is, is it is devotion (hereby)? Lakshman is not a symbol of dispersion; he is dispersion (himself). What is called as a Symbol? Symbol is called as that in absence of which we’re bound to compare it with something else (for which it is symbolic).

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Virtuous-cum-elemental discussion of ‘Manas HanumānaCharitā’ is going on in the melody of a dialogue. There’s many questions even today, I’ll take them first. ‘Bapu! You said that Tulsi has supplicated Hanumāna to reside in his heart, but the same Tulsi says in the last line of ‘HanumānaCharitā’, reside in my heart along with ‘Ram Lakhan Sita Sahita’. Sri RamChandra Kṛpāla Bhāju Māna has the idea of enshrining Ram in the Heart. So, in what form must we understand these 2 things?"

I’ll proceed by only saying that, Tulidakā Sada Hari Cherti I Kijat Dikā Hrdaya Mahā Dērk II contains Tulidakā’s personal supplication. Therefore, He is himself conjuring his name. Gūṣmājī himself wishes that You reside in my heart & Ram is anyways present in your heart. But in the end,

PavanaTanaya Sankatā Harana, Mangala Māruti Rāpa I
Ram Lakhan Sita Sahita, Hrdaya Basahū Sara Bhāpā II HC-Do 03 II

This is Tulī’s supplication for the masses, on behalf of everybody, Tulī says, I’m your servant forever & ever till eternity. So, you alone reside in my heart, and if you’re present then Ram is indeed present. Nonetheless, I’ve to think about the whole world & the whole world can’t become ‘Sada Hari Cheri’. Constant servanthood is attained only to Hanumāna. Our servanthood keeps reducing or increasing. And in order to avoid the fluctuation of our servanthood, this is the supplication in the end on behalf of all of us. Our philosophy employs this method (of supplication), a monk is not selfish. Here, it’s the idea of bringing everyone together. Ram is present in Hanumān’s heart in such a way that Janki & Lakṣman don’t have their presence there, this is his exclusive form devotion (EkāNisthā, exclusive devotion towards Ram).

It’s been said for Janki that Sittaji is the worshipper of Lord Ram’s face & His hands. She is, but basically Janki is the worshipper of the sole of Lord’s divine feet. And envisage that during Khirna’s incarnation, Khirna is the worshipper of the soles of Radha’s divine feet!

And again as Khirna’s name comes up I get grabbed. Ram is simple, but Khirna is such a crooked man that he doesn’t set free his reciter so quickly! One of the names of Lord Krishna is ‘Madhvi’. It means enemy of honey (literally), enemy of sweetness or loveliness. He is the worshipper of beauty, but His name is Madhvi? One fine day, while He was managing Radhikā’s feet in an armour, He asked Radheji, ‘When did sweetness get endowed in you?’ She questioned, ‘What is the need?’ Khirna replied, ‘I do not possess sweetness at all’. Radhe asked, then what is its remedy? Now He himself raises the questions, and He himself answers them too. He said, There is one remedy, place some sweetness from the nectar of your lips on to my lips.’

See, He is impassionate, therefore listen after curing your mental health. Tulī has cited few traits of the listeners, Swātā Sumāri. Listener must be intelligent, not devoid of intelligence & further, they must be fraught with virtuous intelligence. Next it’s written, Swāti. Listener...
must be well-disposed in conduct. The composers of scriptures have also acclaimed virtuous conduct as being Eight-Fold. Virtuous conduct resides at 5 destinations in an individual. Virtuous conduct resides in an individual's eyes. From the way a person beholds others, it assesses whether he is endowed with virtuous conduct or wicked conduct. Destination of virtuous conduct is an individual's tongue. Virtuous conduct resides on words. No worries if my Kaòia is unable to teach anything else to the society, at least may everyone learn few virtuous conducts. And there is no strength equal to virtuous conduct. Everyone is bound to appreciate the one with virtuous conduct.

So, eyes is the destination of virtuous conduct. My young Brothers & Sisters, it shall suffice even if we learn to behold. There is one shi of Raj Kauwsh.

Unni Dēkht Ii Mayhe Dūko Se Bhav Diya, Abhi Maine Usha Šaydai Bhi Kōia Nahi Ha! Jo Pre Se Pahale Kadam Ladakshōdye, Ye Mai Kauwsh, Kauwsh Mankhû Hais!

Virtuous conduct must be present in eyes, virtuous conduct must be present in words, virtuous conduct must be present in ears. One must possess virtuous conduct of words which must be heard & what must not be heard. I sanctify your ears 3 hours at a stretch, yet again you begin lending your ear litter & chitter! Our Swami Akkhandanandaji, the one revealed into Brahma, used to say, if your neighbours drop their garbage into your house then however monkyly disparred you’d be, yet you'll complain. We get angry even as some more garbage comes into our house, then as someone drops the discussion of criticism into our ears, why do we carry that garbage? Maintain the virtuous conduct of ears. It's written in 'Ram Charit Mānasa'.

Parama Dharma Śruti Bidita Aitkha I I Para Nindā Sama Agha Na Gavtrik II Utk. 122 II I Hari Hara Nitā秘书长 Jo Kākā II Hari Pāpa GoGhārā Samāntrik II LNK 32 II

Virtuous conduct of ears, virtuous conduct of words, virtuous conduct of gait. Our Gônggōśī goes till an extent of saying that, know every monk just once, but know them, again & again who are fraught of virtuous conduct,

Sadavánta SāHumNikā Vākāera Nāmice, Pānbarī… Jenā Badde Nāth Vratāmnā Re…

From the way a man walks, his virtuous conduct is known. So, a description comes in Rāmākātra that, when a union of virtuous conduct (līla) & divine feminine energy (śakti) manifests then what originates is called as Beauty (suānandrya); further, when both beauty (suānandrya) & supreme opulence (ākṣayvārā) unite then Sweetness (mādhurya) manifests.

Lord Kṛṣṇa says that I'm Madhivāri, so in order to beget sweetness, O Good Lady! Be kind to confer the nectar of your lips as charity! Listen after mending your health! Listeners must maintain virtuous intelligence, virtuous conduct & piousness while listening to the scripture. Third trait is, such. Listen with a pious mind. Listener must be fond of Kṛṣṇa, he must be Kīrti Rātrikā. The next trait is, 'Hari Dīkā'. If servanthood is possessed then the reciter discloses even the most confidential of the confidential matter. Kṛṣṇa says, that on which you've endowed the nectar of your lips, I shall play flute by those nectar-filled lips of mine, and by that flute-sound the entire existence will get fraught with sweetness! Here, Kṛṣṇa isn't showing any of his supreme opulence, had supreme opulence be present then he Wouldn’t have massaged her feet. Kṛṣṇa massages Radha's divine feet. Now, if anybody doesn't find this apt, then Tublī provides its answer. And Radha isn’t a symbol of devotion. She is the very form of devotion. And Kṛṣṇa isn’t a symbol of knowledge. He is the very form of knowledge; Kṛṣṇa is massaging the divine feet of the one who is the very form of devotion. Tublī provides its answer.

Soita Na Ram Pema Bīna Ćakrār I KaramaHāra Bīna Ġamsāla Jalaśāntrik II AYK 277 II

Knowledge doesn’t besoin without love, without devotion. Eyes must contain meanness (in form of tears). Tublī gives an illustration. KaranaHāra Bīna Ġamsāla Jalaśāntrik I, just as there is a vessel without helman, so becomes the state of knowledge without love. A helman ought to be present in order to reach our target. Devotion helps reach an individual’s life to its target. And the fact that Kṛṣṇa masses Radha’s divine feet, knowledge embodied Kṛṣṇa is under the surrenderance of devotion embodied Radha! Love will be needed at every place.

So, our discussion going on is that we’re unable to remain servant constantly. Tulīstā said, 'Tulīstā Sada Hari Chēri'. 'I am your servant forever & ever, be kind to take the seat of splendidour in my heart.' But on behalf of everyone Tulīstā said, 'Ram Lokhāna Sita Sahitya, Ėḍyā Basauluk Sura Bōṣā II'. To endure an eternal servanthood, enshrine an awakened entity in our heart; and the name of that awakened entity is Lakkāmāna. 'Sita Sahitya', because we’re though not a servant forever, so in case we commit any offence & if the Mother is with us then she’d forgive us! Hence, Sita Sahitya!

There is a question, ‘Bapa, please speak a bit on ‘Aṣṭā Sādhu Na Nāth Jīre Jīrata’. ’I've spoken loads on this. I don’t know what ‘Aṣṭā Sādhu’ & ‘Na Nāth Jī’ is. I have clearly mentioned its definition, ‘Aṣṭā Sādhu’ means 8 types of purities. Jankī bestowed the blessings that, Don’t you ever become pure in 8 respects. My meaning of Sādhu (supernatural accomplishments) is Sādhu (purity). Purity of every type. And ‘Na Nāth Jī’ means 9 types of devotion.

Ika mānas Bhagawān Na Bhagawān Kattan-Jāpa vargē kare jāṛa karte nāthā, parnāvat saruva pramākṣa-sādhu che. baddhi durgosho thā potant jāta na sammāche che, to eva jīvā mār hari, to tekkīt Paramākṣa rīṇi rūhi kharā? Baku rīṇi kharā, ānē ajar gā riṇi. ‘Ramāyaṇā’ mā lakṣyā che. (One man doesn’t practice anything of worship, psalms, chanting, etc; however, he is simple, honest & pure, he protects himself from all the evils, so if one leads such a life then shall God be pleased with him! He shall be extremely pleased. He shall be pleased on him alone. It’s so written in ‘Ramāyaṇā’.)

Now, the next question, ‘Aṣṭā Kṛṣṇa jagannāthā svēkṣita ne dhyān mā láiṇa, sahkhī ne khāṅal mā pada as rēte Pārle mā bōsi kālā te kāli kakkā? ’While listening to your Kṛṣṇa, keeping in mind our health & without causing disturbance in the assembly, can we eat Parle biscuits if we want to?

Are, khāṅal! Māve to māryādā che nāthi to háye? Chā pā, pā kānti pārante ‘pēlu’ na khā, ‘pēlu’ na pā. Apanane kōtā nīyom pāddvā devā mā kōyā che. (O, certainly eat! I am though confined with bounds of propriety, else even I’d have Tea, have water, but don’t eat that ‘e’ don’t drink ‘that’, We’ve been caught to hold the wrong rules). Sudgurā has only two jobs — either Sudgurā destroys all the desires of a disciple or He fulfills all of them. And eventually, both are one on the eye.

One more question, ‘Bapa! Ko ākāpāne khījhe to ae kōṛi lē pe sakā sāde pāte? Khāńkālē kōṛi sāde pāde nāthi? (Bapa! While someone pronounces a curse on us by being exasperated, then does that curse come true? An exasperated person’s curse never comes true! Our philosophy has 2 words in scriptures, ‘Sāpā’ & ‘Sāpa’. Know their difference. The root word of ‘Sāpā’ is ‘Sāpāti’. ‘Sāpāti’ means, to give bad words or use abusive terms. There is no guarantee in ‘Sāpa’ that whatever is pronounced will indeed come true. But ‘Sāpā’ doesn’t treats without begetting the rewards of karma. Therefore Tulīstā says, ‘Ganātmā Nīrī Sāpā Basa’. Otherwise, I don’t believe even in the custom of ‘Sāpa’ this is not the age of ‘Sāpā’, it’s the age of Love.

Harmanī’s name comprises of four letters. Our literature has the meanings of letters, meanings of words, meanings of sentences & meanings of poetries. So, every letter also hold a meaning in our literature. I’ve interpreted the meaning of every letter of the name of ‘Harmanī’s’ on 2 or 3 instances, I’ll say something more.
So, Raap! Mahāvīra’s name is Hanumāna & adjective of Hanumāna is ‘Mahāvīra’. Who is Mahāvīra? ‘Vinasī’[2] has one definition of Mahāvīra. Few meters of this verse.

Bhārata Kṛṣṇa Aradhāri, Sadāhāra Śrī Gaura Hāpay [1]
Sukalaka Kāma Pūrana Karai, Janai Sāi Kraya [2]

In Ram Charit Mānas, Hanumāna is Mahāvīra (the Great Hero) & Lord Ram though being the Hero of the Heroes, He is acclaimed as Raghuāra (the Hero of Raghu’s race), but how is Ram in ‘Vinay’? Because Ram is Mahāvīra, hence it’s mentioned, ‘Bhārata’.

So, some aphoristic definition of Mahāvīra. First trait, Mahāvīra is he whose people worship. Hanumāna is such an entity; Tulī has made him sit in every village. Will we be able to perform scriptural diligent practices in the age of Kali? No! Therefore, Tulī has descended Hanumāna. He, whom every individual accepts is Mahāvīra.

Manojaṇum Mūrītā Tulyā Vagam Itendriyam Buddhāh Mātvan Varipūrṇam [1]
Vitāmaṭaya Vinayaṉāmanam Kauśīramanditam [1]
Sutaṁ Prapbagai II Rūpa 31 II

Leader of the monkeys. He is the headman of the world of monkeys. I had dropped the discussion earlier that the world has types of leaders defined. One leader is, Symbolic Leader. Our His Excellency Prime Minister is a Symbolic Leader. Second leader is, Expert Leader like Newton, Galileo, Einstein, Edison, etc. Expert means specialist in a subject. They lead the entire society by their doctrines. Third leaders are Intellectual Leaders, who grant thoughts to the society like, Chāṇakya, Ruskin, etc. Fourth type believed is Administrative, like Chief-Minister. Fifth leaders are, Ministers (or Secretary, etc). Sixth leader is a Social Reformist like Madan Mohan Malaviya, Lokmanya Tilak, J. P. Narayan, etc. Few leaders are Power-Hungry Leaders like Hitler, Napoleon, etc. Eight type is he, whom people choose in democracy. Naamo cae maithābhāne Leader che! (Ninth is the Haughty, Uncontrollable Leader). These 9 certainly exists in the world. But what I want to say, is, there is a 10th type of leader & that is a Religious Leader, the position of immense responsibility. And 11th leader is a Spiritual Leader. And I’ve comprehended that spirituality means Truth, Love & Compassion. Who can deny of Truth, of Love & Compassion?

Śrī Hanumānānai in all 11; he is Symbolic, yet worth beholding. He is ‘SukalakaGuru[Nābhaṁ], extremely lovely. All people confer him honour, he is a Social Reformist. And he is not the partisan of dominion; he is the partisan of Truth. His Administrative Arrangements (were flawless), he is also the Leader of the plan he laid down with Lord; he is the Messenger of Ram (RamDuta). But I’m concerned only with two types, Hanumānānai is not only a Religious Leader, but he is a Spiritual Leader as well. Don’t end the matter by only ascribing evil to Hanumānānai, don’t dirty the temples. I’ve defined this idea umpteen times that oily or greasy substance is acclaimed as ‘Sneha’ in Sakti; offer an anointment ‘Sneha’ (lovable affection) to Hanumānānai. Go & give some oil to those bowls where the lamps do not kindle. Offer affection. People offer strings & threads (rūtra). If you want to offer rūtra to Hanumānānai then offer the rūtras (aphorisms) of scriptures – NyāyaSūtra, SankhyaSūtra, PramāṇaSūtra, BrahmaSūtra, etc.

So, the entity of Hanumānānai is an entity whose people of all communities worship. And even if you don’t believe in Hanumānānai, you’ll be bound to believe because he is the son of the sun-god & we can’t live without air at all. So, Śrī Hanumānānai is a worshipful form of the whole world, he is Mahāvīra. And, ‘Śrī Laṅkalā Hāpay’. Who is Mahāvīra? Practicing whose diligent worship makes us attain Śiddhi is Mahāvīra. Śiddhi means Śuddhi (purity). If one diligently worships Hanumāna with exclusive firm devotion (EkāNātha) towards him then an individual will progressively become pure. Provided an exclusive firm devotion (EkāNātha) exists towards him. One line of Hanumānānā Chālla!•

Aurā Devatā Chitta Na Dharai I  
Hanumān Śrī Sarva Sukha Karai II HC 35 II

Forsake resorting to other places of devotion, firm devotion must not change from (one entity to another) time & again. Absolute surrenderence happens only once & it happens only of some one single entity. So, by practicing whose diligent worship we attain purity is Mahāvīra.

Just a while ago, I pronounced an aphorism that Hanumānānai is a Guru; and Guru is he who either matches away all the desires or fulfills all of them. And Govāṁbītī says, ‘‘Nāna Sāhā Kotis’. ‘That is nothing secret, whole world knows about it. And he further said in the definition of Mahāvīra.

Bali-Pūjī Chāhata Nāṭi,  
Chāhata Eka Prīti I VP-107-03 I

Who is Mahāvīra? ‘Bali-Pūjī Chāhata Nāṭi’, who doesn’t expect any sacrifice from our side. He is Mahāvīra who keeps us distant from those methods of worship that causes harm. ‘Bali-Pūjī Chāhata Nāṭi’, then what does he wish for? ‘Chāhata Eka Prīti’. Bairangi (the one with limbs
as sturdy as Indra’s thunderbolt weapon) is such that one need not offer him any sacrifice, neither does he wishes for it.

In a few temples of our country a sacrificial offering is offered even today. Such an ill side of religion? Sabe, this is the thought of Tulsi that arose numerous years ago, ‘BaliPujas Chakata Nahi’. And he did say in ‘Vinay’ that, if a sacrifice ought to be offered then offer the sacrifice of attachment, offer the sacrifice of ego. How that era must be when people visited temples with sacrificial animal they purchased! Righteousness or Religion doesn’t demand rakt (blood), it demands virakt (detachment).

Mahavira is he who desires only Love. Absence of Love makes every adoration (puja) a mere ritual ordinariness. Love has a prestigious establishment, ‘Ramli Kevla Preme Puri’. ‘Sumruta Hi Manai Bhalo’. We just remember him & he readily listens. Mahavira gets pleased only by mere remembrance. ‘Pavana Sabha Riti’, he whose every mannerism of life is pure is Mahavira.

So, few definitions are also being obtained from ‘VinayPatrika’. Baap, there are many duties, but other duties have to be imagined with reverent faith. But the entity of Hanumanata is such a deity who doesn’t have to be imagined, he keeps on touching us in form of air, he causes us to love, we can feel him. Of course, he is not visible. Many people ask me, ‘How can we behold Hanumanata? What will you do by beholding him? Feel him by the soul.

Yesterday I made a mention of Sakkhyas that there’re 8 Sakkhya reasons for an object not being visible despite of its existence. I’ll tell you the 8 traits of Sakkhyas, ‘Ati Durata’. I’d like to tell the youngsters, at least think about how profoundly have the Seers of our country contemplated over the scriptural matters. At least imagine, for such a peak of contemplation isn’t seen elsewhere. Moreover, it’s equally perfect! An object exists but it isn’t visible. Ram exists, but isn’t visible; Ksira exists, Śiva exists, Goddess Jagadamba exists, Hanumana exists — but they aren’t visible, the composer of Sakkhyas has cited 8 reasons for this. First is, ‘Ati Durata’. That which is extremely far is not visible despite its existence. And in our spirituality, it’s been acclaimed for the Supreme Godhead that He is farthest of the far & closest of the close.

Second aphorism is, ‘Samiyātra’. Extremely close. For instance, eyes, because being extremely close they are not visible despite their existence. Our Seers & Sages have given such wonderful thoughts! Third, ‘IndryātraKhaṭa’. Any organ of senses, for example eyes; if eyes are damaged then even though some entity is standing before us, but in the absence of the organ of senses, because of the damage caused to the organ of senses, we’re unable to see the entity present before us. Even if music is being played all around, we may not hear it if we don’t have ears.

Further, ‘ManovāyuKhaṭa’. If our mind isn’t in a good state then the opposite object is not visible properly. Because of mind not being in a good state, thing lying in our courtyard is not visible. Further, ‘Sokīma’. Being utmost infinitesimal the object is not visible. To view microscopic & utmost microscopic things, a microscope will need to be sought. Next, by coming under extreme influence, the opposite thing doesn’t remain visible. Under the influence of Sun, stars aren’t visible. Stars do exist but aren’t visible due to the influence of Sun. They say, plants can’t thrive much beneath a very huge tree. Further, ‘YuvadvīpiKhaṭa’, when something becomes an obstacle. For instance, you all are visible to me, but if I place my hands before my eyes then you wouldn’t be visible. And we can’t see the object because of same size & shape. If you take 50 mustard seeds in your hands, and mix it to a 51’ seed then you wouldn’t come to know which seed have you added. Object becomes difficult to attain due to same shape.

So, the composer of Sakkhya has cited the aforementioned 8 reasons for He (Ram) is the Entity, not a symbol. Don’t even perceive Hanumana as a symbol, he is in form of air. We’re discussing such entity of Hanumana for the development of our life. The adjective of the word Hanumana’s is Mahavira.

Yesterday we couldn’t sing the narrative of Ram’s birth, but Ram will be born only when Śiva gets married. In an elemental form, Ram’s birth happens by the wedding of Śiva & Pārvati. Śiva is faith, Pārvati is reverence. When faith & reverence get married in the wedding-canyopy of our innermost realm, then the chapter that follows thereafter in ‘Rāmāyana’ is of Ram’s birth. Attainment of Ram is begetten by reverence & faith.

So, first comes the exploit of Śiva in ‘Rāmāyana’. In one of the ages of Tretā, Śiva, along with the daughter of Dakśa, Sati, went to the hermitage of Sage Kumbhākṣṇa with the motive of Listening to Kasha. Sage Kumbhākṣṇa performed great adoration of both of them. Sati didn’t listen to the Kasha, only Śiva listened to it. The Kasha concluded. You are acquainted with the story. They passed by DandaKā forest. Ram had been incarnated during that time; Janks was abduct as part of lovely human sport. It was a wonderful sport of Lord Ram. He was weeping. Śiva, the Lord indwelling the hearts of all, could know it. Śiva offered an obeisance from distance & bowed by proclaiming the glory, ‘Satchitananda’, Satī was grasped with doubt. Had she listened to Kasha aptly then she wouldn’t have doubted. Śiva suggested Satī to examine for herself. And intellectually dominant individuals accept only through an examination. Satī proceeds to examine. The Entity of Supreme Godhead isn’t the subject of examination (prakāsha); He is the subject of waiting (prakāsha).

However, Sati is the daughter of Dakśa. The intellect that deports forsaking the accompaniment of faith gets wandered eventually. Sati, disguised in a garb of Sita, proceeds to examine; however, Ram recognises her. Sati returns without uttering a single word. Śiva enquired, did you examine? Sati lies on Lord Śiva’s question. Lord Śiva came to know everything through meditation. Lord Śiva is gracious, he didn’t say anything, but he resolved that, Sati, who assumed the garb of Sita, is also a Mother to me now! Sati perceived from the divine voice emanated from the sky that Śiva has made some reveal. They reached Kailas. 87,000 years passed, Śiva emerged from Sambhāri. Sati came before him. Śiva gave her a seat & thinking that may Sati experience bliss, Śiva began to recite succulent tales, just when Sati began the matter of Dakśa’s yajna came up!

Sati’s second birth took place in form of Pārvati, in the abode of the King of Mountains, Himalaya. She performed penance. On one hand, Śiva is giving Sati’s separation. And on the other, Pārvati’s penance was successful. While Lord Śiva was in the state of samadhi, looking at his vāyu The Supreme Godhead appeared. Lord solicits from Śiva that, May you marry again. Śiva replied in affirmation.

Ride of Nandā, Śiva’s bull, began. Ghoṣas & evil spirits have accompanied them. All the selfish deities came. They were welcomed. Then came the procession of bridgework accompanied with the ghoṣas & goblins. All the welcomed collapsed.

Here, Empress Mainā is grieving. Pārvati explains her. Nāradaj comes. Nāradaj set open the curtain & said, ‘I Mother! The one whom you regard as your daughter is the Mother of Universe. My VyākṣaPāļa keeps on saying for this incident of Nāradaj that, Śiva is present on our doors & Śakti (the divine feminine energy) is within ourselves, but only when some Sadguru like Nāradaj apprises us that we realise what is Śakti & what is Śiva. Now everybody’s delusions including Mainā was relieved.

Wedding takes place in the witness of the Vedic verses. The moment of farewell arrived! Today, the King of mountains, Himalaya has melted. They return to Kailas. Śiva & Pārvati enjoy a new delight every day. Tulsi describes it with great self restrain. Kṛśṇa is born & he confers nirvāṇa to Tā_docs. In a few temples of our country the sacrificial offering is offered even today. Such an ill side of religion? Sabe, this is the thought of Tulsi that arose numerous years ago, ‘BaliPujas Chakata Nahi’. And he did say in ‘Vinay’ that, if a sacrifice ought to be offered then offer the sacrifice of attachment, offer the sacrifice of ego. How that era must been when people visited temples with sacrificial animal they purchased! Righteousness or Religion doesn’t demand rakt (blood), it demands virakt (detachment).
Katha Darśan

- Innate life is called as Righteousness.
- The Entity of Supreme Godhead isn’t the subject of examination (parikṣā); He is the subject of waiting (pratikṣā).
- All heartfelt desires of the one who gets associated with God are fulfilled.
- Love is even greater than God.
- Absence of Love makes every adoration (pūjā) a mere ritual ordinance.
- Attainment of Ram happens by reverence & faith.
- Until primordial reverent faith (shraddha) doesn’t replace competition (sparshā) in the world, troubles will prevail.
- Hanumāna is the address of all the eruditions.
- Hanumānaji is not just a Religious Leader; he is a Spiritual Leader.
- Hanumāna is constantly with us in form of air.
- By seeking shelter of the entity of Hanumanta we become safe from all the sides.
- Sadguru recognises the malady by merely beholding our eyes.
- Sadguru either destroys all the desires of a disciple or he fulfills all of them.
- Guru is not an individual, Guru is a thought, Guru is a tendency.
- Discernment is attained by the divine discourse & discernment flourishes by a Saint’s association.
- To blissfully tolerate sorrow is Penance.
- To regard criticism as praise is Penance.
- Lack of something is the cause of our pain.
- Others’ augmenting influence is cause of our pain.
- Old-age too has distinct beauty.

Mānas Hanumāna-Chalīṣā

In order to cure mental malady, a physician in form of Sadguru is needed

‘Mānas Hanumāna-Chalīṣā’, while a talk is being composed on this in form of a dialogue I’ve no intention that you practice the recitation ‘Hanumāna-Chalīṣā’ after listening to this Katha, it’s well enough if you do so. Bare minimally, you must understand the entity of Hanumanta. The fact that you are listening itself is enough. Nārade has said, ‘Listening to the Truth worthy of being listened to, itself is Truthness’ (Svātātva). Saheb! Envisage the spherism! Nārade was asked, in your opinion what the most pious thing in the world? Nārade replied, ‘There is nothing more pious than listening to the Truth worthy of being listened.’

Why am I creating this background? Since the thought has come to my mind, may I not miss it. You aren’t pressurised to recite ‘Hanumāna-Chalīṣā’, only understand the entity of Hanumanta. Yesterday evening we listened to the Truth worthy of being listened. I’m expressing my pleasure. We had a good evening yesterday. Folk music, light & pleasing filmy music & classical music. Dohā is not merely a dohā, it’s Sarasvati’s blessings. I greatly adore that dohā of Dādavā.

Mīyā M. Mamanth Tānni Jīrde Yā Na Līgyā Raṅ. 
Ei Sānta Samayā Inva Di Ugyāmā Dādavā !

Who is Prātbhāsmaratiyā, worth remembering at dawn? We all append this word to anybody. Today we’re to discuss about maladies, isn’t it? We greatly rejoice. By God’s grace we’re with us such composers & people who put their quill into action. Few lines of Ghanishyam Agarwal.

Yeh Netā Hai. Ume Dande Bār Hai !
Uko Dus Kode Mār Jēte !
Aur Yeh Dharmātārūs Hai. Ume Dande Failke Hai !
Uko Bās Kode Mār Jēte !
Lekin Yeh Lekhak Hai, Uko Sau Kode Mār Jēte !
Kyo?
Kyonki Tumhārī Lekhini Hote Hare Bhi
Dande Kā Dikhrāv Karte Pasād Huk?

Sa, Vyaśa & Vālmikī have immense responsibility, Saheb! Yesterday you reminisced ‘HariRasā’ (a manuscript). Saheb, ‘HariRasā’ wasn’t appropriately assimilated & cultivated, else the way ‘Ramayana’ & ‘Bhāgavā’ are recited, similarly by mounting the VyaśaPitha, the Katha of ‘HariRasā’ could have been recited. Saheb, while the composer of ‘HariRasā’ was composing it, his wife used to remain extremely sad. Now how’d she express her sadness? In what way? She didn’t add salt to the vegetable & all at all, they were cooked completely saltless! And he used to eat it as is. Saheb, after ‘HariRasā’ was completed to his heart’s content, he sat down for a meal & complaint of the food being saltless, then the wife replied, ‘I have not been adding salt since past one year! He couldn’t realise because he was sipping ‘HariRasā’ (God’s succulence), therefore, the other (taste) wasn’t needed!’

I’m enjoying! My young Brothers & Sisters! I’m greatly enjoying & a few people are jealous about it! It’s written in one letter, ‘When the Katha will conclude, a cheque of 50,000 Dollars will have to be given to Bapu.’ I’ve stated umpteen times that since past numerous years, I’m
not accepting a single penny from anywhere or anyone. But a few people who were unaware speak such things! I’ve devoted my words to 'Ramayana'. This is, of course, my ‘VyasãAbhå’ (my divine pupil of Vyäsa), but it’s also my ‘VyäsaPratik’ (my pupil of Vyäsa). I’m voraciously thirsty. The instrument of my quest is my VyäsaPitha. And no worries even if Tar (The Supreme Godhead) is not found in this quest, because the very act of quest is giving me joy. Isn’t there a Shera of Khumar Barabandhu Saha?

Mere Bähurasa Mâyóhka Gümrah Koi De, Suvá Ha Ei Marceli Khabe À Rohit Hoi 1

There is one more letter, which lists today’s menu!

Because, what if I talk about it in between. Those who are avid eaters, design your meal-plan right away! ‘Sahih’! It’s not indeed wrong to be an avid eater! The journey indeed begins from the very body, don’t eliminate one step, please!

There is a story about a Suli Saint Bullish Shah. He was sitting. His followers were eating carot by standing outside. Just then a few vows abiding Muslim men passed by & asked the followers, the holy month of Ramadan is going on & you all are eating? All the Muslim men entered where Bullish Shah was & began to question him, what kind of a person are you? Bullish Shah didn’t utter a word; he thrice raised his hand upwards. All the aggressive men exited & left Bullish Shah came out & told his followers, when they enquired, you informed them your caste as ‘Muslim’, how they beat you whereas I only raised my hand upwards. Those discriminating on the basis of caste get beaten. So, not possessing caste discrimination also; a journey from the felicity of body to the felicity of the Supreme Godhead, to consciousness & bliss.

So, our discussion going on was, so an individual gradually & progressively ascends higher, all the dualities come to an end. What is hell & what is heaven? Only one meaning can be derived about this, wherever a sinner goes, he shall turn that place into hell, and anywhere a monk visits, he shall turn it to heaven. Anywhere shall an awakened go, flowers will bloom there. On my way to here, I came across a farm, and then my Saurashtra comes to my memory. It’s about going towards the villages! I recall a few shero of Rahman Idris,

Ye ëka Zohilmi Pranadhi Hai Vär Mat Karnā, Pranā Māging Bākha Hei Sikār Mat Karnā 1
Idris, Šikhram Mādhi Bākha Sākhi Sākhi, Maughākal Na Sāhī Pukale Vär Mat Karnā 1

Krema doesn’t attack at first progressively. After Śūpūpā uttered 100 abusive words, then did Krema pick up the Divine Discus (ŚūparakChakra) in his hand. I feel that had Krema allowed him to utter a few more abusive words then possibly Śūpūpā would’ve surrendered.

So, few questions were also present. Again, let’s not forget the aphorism of Nūrāz. There is nothing as piercing as listening to the Truth worthy of being listened to. And therefore perhaps Śūparak begins the nine-fold devotion from Śvāma (listening). Guru Nanak says, Śvāma Dūkhā Pāpa Ki Nās! Listening to the Truth worthy of being listened to, is Listenerhood. We ought to constantly contemplate (Mānana) over the truth that’s worthy of being contemplated; and without any delay to put into practice the Truth worthy of being put into practice, is Nishūdhāyuk.

Come, let’s begin now. It’s definitely written here, Jō Yaha Padhā Hamamuna Chakrā, but there is no pressure from my side that you must & must rectify; bare minimally, recognize the entity of Hamamuna. How is this entity?

Nixiś Roga Harati Saha Pīrā 1
Japata Nārinamā Hamamuna Bīr II HH-22 1

‘Nixiś Roga’! It exterminates the maladies (roga). Maladies run away, they get disappear & the pain (pīrā) is cured. This verse doesn’t have the idea of cutting both (namely, malady & pain). As the foundation is shaken up, the building collapses. If the basic support is obliterated, the object standing by its support shall also collapse. Malady (roga) & pain (pīrā) are interlinked. First in order, the pain isn’t to be obliterated, the malady is to be obliterated. As malady is cured, so does pain. And every malady has a distinct pain.

So, pain of every malady is different. Sees & Sages have analyzed it. Pain of fever is different. Most often, the body aches deeply in fever. And when body aches, one must not attempt to cure the pain, one must rather attempt to cure the fever. As malady eradicates, the building collapses. Therefore, Gosvāmīji chooses the chronology, ‘Nixiś Roga Harati Saha Pīrā’. An individual in whom the malady of phlegm (kaph) increases, suffers a different pain. Phlegm is such that however much you release it, it just doesn’t reduce. Therefore, when Sudādāsī discussed these maladies in ‘Mānā’, he said, ‘Kapha Lobha Apārā’ (greed is an inexhaustible phlegm). He acclaimed phlegm as being inexhaustible. Once it enters the throat then it doesn’t let the tunefulsness of your voice endure, it causes you phosphen. Greed obliterates the tune of life; greed spoils the music of life; greed breaks the harmony of life. And greed doesn’t mean the greed of money alone; a greedy man begets many kinds of misfortune. Even while two people are talking then an excessively greedy person will be greedy to know about it too. Also he’ll have the greed to see, he’ll possess greed for everything. ‘Lobha Apārā’.

One malady is the malady of bile (pitta). Bile causes burns. It is a burning sensation. Therefore, Sudādāsī has acclaimed bile as anger, ‘Kāma Bātā Kapha Lobha Apārā’ 1 Krodha Pitta Nīta Chhātt Jārā. Bile causes burns. And Gosvāmīji talks about not only two kinds of maladies in ‘Mānā’, physical maladies & mental maladies. And these 3 aphorisms lie in the root of both the maladies – wind, bile & phlegm (vāta, pitta, kapha). People with extreme anger (krodha) beget the daughter of violence in their home. Umpteen times I’ve shared with you a formula, practice some experiments to free yourself from anger.

First, the moment you feel extremely angry, rush to a room & behold your face in the mirror. You’ll be frightened to see yourself & shall feel that anger has deformed me!

And ‘Kāma Bātā’ (lust corresponds to wind).

Sudādāsī says, lust is the fury of wind. Ayurveda says, wind, bile & phlegm, all three are necessary but they must exist in proportion. Last in form of Wind is necessary in proportionate quantity. Anger in form of bile is required in proportionate amount as well & Greed in form of phlegm is imperative in a proportionate quantity too. But chancing the entity of Hamamuna i.e. by contemplating over him, inexhaustable phlegm will obliterate, wrathfulness will ebb & furious will reduce.

So, in ‘Ram Charit Mānā’, Gosvāmīji has mentioned the foundation of physical maladies & then commences the mental maladies… Then, there also comes a discussion of the malady of tuberculosis (kāyu). Sudādāsī says, which is the mental tuberculosis? On beholding others’ bliss the burning sensation that begins within us is Tuberculosis. Sudādāsī has discussed those maladies in ‘Mānā’ which must have obtained recognition in that era. It even includes the discussion of leprosy (Kuṭāraṇa). The discussion of abdominal swelling (Udra-Vṛddhi, the most advanced type of dropory) is also present. ‘Ṭhāṇa Udra-Vṛddhi Atri Bhaṭṭā’. Thirst causes abdomen to inflate evidently. Pain of the malady of leprosy is anxiety. Inner wickedness (dusṭātya) is Leprosy. And the symptom of leprosy is a slow & gradual decline of body limbs. He whose mind gets struck by the malady of leprosy in form of wickedness, his mind diminishes slowly & gradually.

So, the form in which we wish to recognize Śri Harunamānjī, that entity frees us from the foundation of maladies. Supplicate to God that, may all our pains be effaced; but along with this also solicit that, let one pain endure eternally & that pain is called as ‘Pāda Pariṇā Māyā’. May we feel others’ pain. We’re tending to become so insensitive that others pain no longer touches us.

He is one of our writers from Kutik, Madanānāmar Anjarla ‘Kiwhāh’. He writes short stories. He wrote in one such story, there was a village. A meeting of 51 people was going on outside the village. Of them one man was handicapped; as he couldn’t even sit down, he was given a chair. While the meeting was going on, a lion came. Just as the lion attacked, everyone in the meeting ran away. And that poor fellow screams while still sitting on the chair, ‘take me away from here’. But who dares listen to him? Everybody rushed. Lion attacked & ate this man. The next day a press
Sadguru recognises the malady by merely beholding our eyes. And, let he cure. Thereafter, what does the physician in form of Sadguru tells?

Sanjana Yaha Na Binaa Koi Aak II UTK-122 II

He teaches us self-restraint. He teaches that, the irony of sensuous & material pleasures have begot you mental illness, now you must restrain your tendencies. Sadguru are extremely dangerous (khaatamkaa) men. ‘Dangerous’ is Osho’s word. Words of (Sadguru) means the thought that he presents, and that holds the glory.

Sadguru changes an individual completely. But the condition is, ‘Bachana Bivrak’ & then he is showing one medicine, ‘Bhagpati Bhagati’. In order to become free from mental maladies the physician in form of Sadguru grants us a medicinal herb. That medicine is called as, immaculate devotion of the Supreme Godhead, which is proclaimed as BhagwatDharmu in ‘Bhagpat’.

Along with medicine also comes a fluid vehicle. Gowarnjii says, the medicine in form of God’s devotion must be consumed with reverence (iruddh), not blind faith. Only indeed can’t live without reverence. There is some manager of life who is not visible. We’re continuing to live on his trust.

Saheb, what does a Sadguru do? By rubbing our wall like heart again & again, he cleanses it so much that the picture of the Supreme Godhead emerges in our heart all by itself. Harinamah says, God is beautiful, but the heart that accepts God is even more beautiful than God. One must accept others’ art. Art is beautiful, but after understanding that art, he who accepts due praises is even more beautiful than that art. So, faith on Sadguru’s words, medicine of the herb of devotion, reverence as a fluid vehicle & Gowarnjii says, in this way all the maladies get nicely obliterated.

Gourda asked Gopalbhavangi, ‘What is the evidence of the malady being eradicated?’ ‘Sumati Chhuda’. Consider your maladies to be eradicated when a hunger for virtuous intellect arises in our mind. I want to
attain further more auspicious! When a hunger of virtuous intellect arises: ‘Bisaya Aki’, when an individual is cured of malady then individual’s sweetness, the weaknesses in form of desires of sensuous & material pleasures goes away. And then, ‘Nirala Gyaun Jale’, bathing with the water of knowledge, with the water of immaculate thoughts. Tulikida appears so opportune! And this (kind of) Sadguru is Hanumantha & by understanding such an entity of Hanumantha, ‘Nakat Raga Harui Saba Piru I Japatia Nancattara Hanumantha Biri II’. I repeat yet again, it’s not my insistence that you recite ‘Hanumantha Chalisa’ after listening to (this) Katha, it’s very well if you do so then; nonetheless, understand the entity of Hanumantha. Listening to the Truth worthy of being listened to, is Listenership. And as you’re listening with such deep sentiments, then do listen a little more, till the birth of Ram.

Siva recites Katha to Parvatii. Ravana misuses the accomplishments he has attained. The world gets fraught with Ravana’s corruption during those days. Earth gets agitated. Everyone approach the deities & from there they proceeded to Brahma, The Creator. As a remedy, Brahma suggested to evocatively call that Supreme Entity together. Everyone sung the eulogy in a group. Divine anunnunciation sounded from the sky, ‘Be patient! I, despite being causeless, will manifest myself!’ And at this moment, Gswamiji takes us to Ayodhyak, where Lord is going to be incarnated.

King Dara’s, a descendant of Raghu’s race, rules his dominion. Dara’shath’s introduction was given. He is the champion of righteousness, a treasurer of virtues & adept of knowledge. Means, he is a unified form of the confluence of deities, knowledge & devotion (karma, jnana, bhakti), therefore Dara is known even in Vedas. Dara enjoys a divine married life. Without a divine married life, Ram doesn’t manifest in one’s life, rest isn’t obtained, pause isn’t experienced. An utmost terse formula! Daraath loved his wives, Queens confer honour to Daraath, and both of them collectively perform Lord devotion as they find time.

One fine day Daraath experienced guilt of not having a son. He sought Gurus’ surrender; a non-approaching yajna was organized, the oblations of affection were offered, the fire-god appears with a holy sacrament & Daraath was instructed to distribute the holy sacrament to everyone. That alone is the holy sacrament (pravid or grace) which is distributed, which that is sold isn’t the grace of holy sacrament, it’s a grief. One meaning of pravid is prasannam (pleasurefulness) & prasannam isn’t sold. The holy sacrament was distributed among all the Queens appropriately. All three Queens experienced a state of pregnancy. The moment of Lord’s manifestation came closer. The entire existence had turned propitious.

Goswamiji says, that day arrived. It was the age of Treta, the holy month of Chaitra, 9th day of the bright fortnight, mid-day & came the moment of Lord’s manifestation. The Supreme Soul in Mother Kausalya’s chamber, radiance began to emanate, the mother saw all around in her chamber. And at that moment, Lord appeared in a four-armed form in Mother Kausalya’s chamber. Goswamiji proclaimed that Ram is born now.

Bipea Dhenu Sura Santa Hitai Linha Manuvi Avatara I Niya Ichha Nirmita Tani Mityu Gana Go Pirik II

On hearing the most pleasing sound of the baby’s cries the other Queens rushed in fury. King Daraath was given glad tidings. The King got drowned into the ecstasy of being absorbed into Brahma. When Gurudev announced his decision that evident Brahma (The Absolute) has incarnated, the King got drowned into supreme joy.

Sukha Piyak, Sukha Piyak, Rehama Teri Sukha Piyak I

People say that bliss & sorrow is the result of karma. But I sometimes feel that sorrow is indeed the result of our karma, but bliss is the result of the karma of the Supreme Godhead. Karam means grace. We’re not such who’d become the portioners of bliss. We’re attaining bliss by His karam. Nank says, I attained bliss. So, bliss does exist. There’re causes to bliss, because we’re the very form of bliss; bliss is our birth-right. If the vision changes, if thoughts change, if we come to understand then it’s bliss. There are causes to bliss, measures to bliss & eventually; liberation from the duality.

So, yesterday we also thought about the pains of maladies & their remedial measures. Never, let’s focus special attention on the word ‘Pirik’ (pain). By seeking the shelter of the entity of Hanumantha, ‘Nakat Raga Harui Saba Piru’. So, what are the various pains of our lives? It’s indented possible that every individual may have different kind of pain. And one meaning of pirik (pains) is dukha (sorrow). Tulikida regards those individuals as Supremeiy Venerable who don’t cause sorrow to others. So, let’s think something for the development of our life.

Which are the various pains of our lives? As I think from a much generalised perspective then I feel, what’s the various types of our sorrows? Young Brothers & Sisters, please, first of all, our pain or our sorrow is lack of something (abhava). Lack of something is the cause of our pain. Abhava means something that we want which we don’t possess. And even in this, if I further explore it’s divisions & branches then I feel that lack of four things cause pain to an individual.

First, lack of an object (vastu abhava). For instance, “they have many things in their homes, whereas we don’t.” Lack of an object is the cause of pain. Second, lack of money (vasu abhava). Vasu means money, lack of money is a pain. And if positive thinking gets inoculated then even this must not cause pain. Now what happens is, those who’ve money they say, we don’t have physical power else we’d have rendered a service; and those who’ve physical power they say, we don’t have money! Then why don’t both of you unite! Sahab! Service must be offered as per your capacity. But we say, we don’t have money!

Now see, I come to your country once in a year. Amare to Nitishhik Vadgamadi egvari pramante che, ‘Paatnthe Patrite Khy Khy Khdiy’ (for us, it’s very much according to Nitishik Vadgama’s poetry which goes, ‘we went places by the prowess of this sacred scripture’), all these voyages are by the prowess of pathis (the sacred scripture of Hanumina Chalisa II 6 II

Lack of something, influence, ill-will and temperament are the causes of pain
Rameyana): Sahib! I’m of absolute trust that all this is Hāruṇārka (manifest grace). Tulsī has written that I’m such (etched) man, but the prowess of Lord’s Name has ascended me on an elephant. And don’t you feel that had divine discussion not come into our lives then where we have been? All of you think about it. Patha life all of us. And in this context, don’t give anybody’s name either. I go till an extent of saying, neither any listener, nor any reciter; neither any Gurus, nor any disciple. They way Shankara-charya says, GuruNaivata Śūly! This too is a relationship, which is void of all relationships.

So, my Brothers & Sisters! We’re discussing, pain of deficiency. Lack of objects. Lack of money. Third deficiency is lack of an individual (yakṣa abbhāva). We had one individual with us, who has gone away. And the fourth, which I feel is the greatest of all pains is the lack of thoughts (vichāra abbhāva). My thinking capacity has ceased. An individual must be thoughtful. What is Hanumāṇāsī? BuddhaMahta Vaśīṣṭha (foremost amongst brilliants). Lack of thoughts is a pain. Lack of objects is a pain. Lack of money is a pain. Lack of an individual is a pain. I’m merely saying that which you & all feel. So, one cause of pain is lack or deficiency.

Let’s move ahead. I feel, the second cause is, influence (prabhava). We can’t bear others’ influence. This is the cause of our pain. If there’s 2 species of pearl milt shooting from the same plant, despite one being smaller & the other being larger, they never feel jealous of each other, they sway mere-ly in wind! Can’t influence makes us pleasurable! The cause of our sorrow is others’ influence. In every field, others’ augmenting influence is the cause of our sorrow. If perceived from an utmost elemental viewpoint then one must have no concern with them. Why blunt our thoughtful state & hamper our time? Every field will demand competition. Until primordial reversion faith (shradhā) doesn’t replace competition (parabhdha) in the world, troubles will prevail. And even if you aren’t influenced, others will causelessly inject influence into your heart by saying, ‘It belongs to the same field as yours, but see how far he has reached’. In a few matters, my Brothers & Sisters, turn deaf for the dead silence of your life, please! The mere deafness, the greater shall an intrinsic dead silence prevail. I don’t make use of the word: Santi (peace); what I want is Samaññā (dead or pin-drop silence). A dead silence that has a specific form, a distinct fragrance, the dead-silence that talks with us.

Few frogs left for the journey of Gītvā. All of them were on the mountain journey. Now if a frog wants to climb Gītvā the low far can he leap? How can he climb? It was a congregation of 108 frogs. So, right on the foothills their community members began to admonish, it’s beyond our capacity, where’re you all going? Now, while reaching towards the peak of Ambaṇi Mā, a few frogs began to return, few more frogs resumed after moving a little ahead. Eventually, only one frog was left on reaching the final peak. He slithered & was conferred a civilian honour! Everybody enquired, few people were admonishing that it’s a difficult task, even you heard all of it, and despite you reached the peak? The frog replied, ‘I am deaf’

Chhoda Beksir Kii Batein, Kahī Bita Na Iha Raṁ, Kuchha To Laga Kuhirė, Loka Ki Kām Hai Kahāna I

So, pain of deficiency (abbhāva), pain of influence (prabhava), and the third pain, pain of holding ill will (durakāra) towards others. Be ill-will or bad disposition, it eventually becomes the pain of an individual himself. If you attempt to burn others by taking hot ire in your hand then first & foremost your hand itself gets burnt. If we are to be free from these pains then the entity of Hanumāṇāsī teaches us to remain guarded from these ill-wills. But now what I want to strongly emphasize is the fourth aphorism, pain of temperament (svabhāva). I observe many people, they grieve the sorrow of their temperament. I request, while continuing to attend the divine discourse & thereby attaining discerrment, be pleased with your temperament, don’t be sorrowful. Try, temperament will improve by prasād & discerrment & discerrment will be attained by the divine discourse.

Bhūva Satsarga Bibeka Na Hai I
Ram Kṛṣṇa Bhūva Sulabhā Na Sai II BAK-03 II

Discerrment is attained by the divine discerrment & discerrment flourishes by a Saint’s association. Sahayāṇa Rajchandra used to say, ‘O, The Primeval Man! If I do not attain you then I shall never complain. I’ve no insistence. I don’t want you, but beget me an accompaniment of that great man whom you love.’ Accompaniment of some awakened individual, whom the Lord loves, augments our discerrment.

So, I am earnestly stating before you, don’t curse your temperament, it can change by the divine discerrment. Divine discerrment can become an edification of temperament, because through divine discerrment we attain discerrment.

If some dust has got smeared on your temperament then clean it up by performing the divine discerrment & again. Guard your temperament from few vices & one of its remedy is the divine discerrment. Then you shall gain satisfaction in your very own temperament. Divine discerrment is not merely confined to my recitation of Kathā & you all listening to it. Read good books. Charles Baudelaire says, I take all kinds of intoxications, but it doesn’t intoxicate me completely, that moment I resort to the intoxication of poetry. Our Sire Sharanandaji used to term it at Silent Discerrment! Any good art is a divine discerrment. Honour every erudition & art. If your thought is evil then even heaven would turn into hell in this world, and changing your thoughts can also transform hell into heaven. Change your thoughts! When Vāmuki’s thoughts changed, kaka (grief) turned into blosa (poetic verses) & when our thoughts change, change blosa to kaka! May a sense of T-ness* not dominate any erudition & if deformation doesn’t get dominant then every erudition is a liberation confronting erudition.

Tulsī says, ‘Nīva Manu Muhuruti Sudhārī’. I am cleaning the mirror of my mind by taking the polluted dust of the divine feet of some enlightened man. And when this stage shall occur then our temperament will appear immensely dear to us. Don’t regard this as self-boosting but, mane māro svabhāvā bala game che! (I immensely like my temperament). And even you all have almost started liking my temperament. Why? Tulsī’s verse of Vinayā.

Kabaśūnaka Hauti Yahi Bakani Haukaṇgo I VP-172.01 I

Tulsī says, ‘O Lord! Someday, may it so happen that even I may live such a life, wherein, if Lord’s special grace is bestowed then may the temperament of a monk get endowed into me.’ And what does Tulsī say.

Parvānti Deha Janita Chhīṇā, Dukka-Sukha Sama-Buddhi Sahaṅgo VP-172.04 I

Forseeing all the bodily worries, I shall endure bliss & sorrow with an equipsized intellect. This is temperament! Of course, it could possibly be that while you’re satisfied by your own temperament, others may not see it propitiously!

Today someone has asked me, ‘What is your aim?’
I have no aim. To keep flowing is itself my life. We just say for the sake of it that, as the Ganges confluence into ocean, ocean is the aim of Ganges. Although feel, even ocean is not the aim of any river, the one & only aim of a river is to keep flowing. My aim, I’m enjoying with you all. I am distributing love. One question that’s also posed is, ‘How come such little kids reach to you with so much love? There is only one reason, my Vyāsā-Pūjā has only given love to everybody since past numerous years, and if you gave love then you shall get love in return. Vinoba had written on a slate while he was observing silence, ‘Bacchī Hā Sachtī Hai, Bakī Saṁcātī Kaścī Hai’! (Only children are truthful, rest all are immature!).

So, this word ‘Pīśa’ that’s present in Hanumāṇāsī’s; the pain of lack, influence, ill-will & temperament. Then what is its cure? Chanting Hanumāṇāsī with continuity! The chanting of this entity of wind & the incidents of Hanumāṇāsī’s exploits. Continuous & uninterrupted chanting like an even flow of oil-stream (whose flow, unlike water, doesn’t break due to its viscosity, tāla dhārtāva japa). Who is a Sadguru? Yesterday we discussed. If the word ‘Guru’ is understood then it’s an emancipator (hīrakā), else person-based adoration is a great killer (māsakā) as well. Sīl Sīlaṃ Rumi defines such an awakened man. Who is a Sadguru? Rumi confers immensely lovely aphorisms. Aphorism one, Guru remains intoxicated all 24 hours but more than this. He remains healthy. Guru remains intoxicated all 24 hours, don’t interpret intoxication in an ordinary context. Though, He is absolutely healthy. Sahib, word must have a fragrance, not a stink. Word has a fragrance, word has a form, word has a taste, word has a touch, word touches. The cycle of life blooms up by such words. Therefore, I’m humilitating the glory of words. Diligent worship of words is the worship pertaining to sky. Word has an aroma of earth. The worshipper of word will tolerate like earth.

Rumi says, the first trait of such an awakened man is to remain constantly intoxicated. This intoxication is of Truth, of Love, of Compassion. He who remains eternally
intoxicated, but whose purity & healthiness doesn’t refute, such awakened enlightened man could become the physician to free us from pain.

Second, Sadguru is He who is not an ocean. He is not the earth either. In Rumi’s words as he said, ocean is bounded, innumerable earths like this one hang in the solar system, but my Guru is boundless. An awakened man is much profound than an ocean & the shape of earth also appears tiny to him.

Third aphorism as Rumi says, an enlightened man is the one having Royal Ringiness hidden in a tattered rag. On beholding outward appearance one may feel that he is garbed in a tattered rag, but from within he is a Royal King.

Sābhāh Rāhī Khaṣyāl Mīnī Tākiyā Pāqīr Kā, Dīnḥāhr Sūrkāًī Thīmēh Kīsīh Pāqīr Kā I

It’s a kter of Parvaz Sahib. ‘Sābhāh’ means for the whole night. ‘Tākiyā Pāqīr Kā’ means a mendicant’s hut-cottage. The monk’s hut-cottage remained engrossed in thoughts for the whole night in order to discuss about monks the whole next day.

Hīnā Lāgā Hai Tākhtā Ucchhālne Lāgā Hai Tā, Śhāh Ne Āk Sūnā Kī Kīsīh Pāqīr Kā I

Such great men, who’re King in the garb & ambience of simplicity. Rumi’s aphorism which appears much dearer to me than the rest is, Guru is a treasure lying in an open ground, lying on the pathway. We wouldn’t have to go to heaven or the nether world in search of it. The treasure lies on your very pathway. Yes, you’ll have to walk a bit. Treasure of the pathway. Mendicant is seated on the crossroads, like Kabira, he who wish may get his lamp kindled. An Open Treasure!

Rumi says, a mendicant is he who can become our physician, who has no form or shape. Guru doesn’t have any form, for Guru is not an individual. Guru is a thought. Guru is a tendency. From wherever we obtain Truth, we readily accept it. Geovinkii says, Guru is God himself in human-form. He can become our physician. He further says, He is the one who maintains constant equilibrium amidst bliss & sorrow with discreet intellect. The words much similar to Tulsī are mentioned here. My Geovinkii writes about Lord Ram.

Prasannatām Yā Na Gathāśīkatastāthā Na Māmā Vānāvīsātā Dukkhatāth Ī AK-Śū-02 I

Joy in bliss & distress in sorrow are believed to be the traits of ever-smart people. It’s very easy to put into a definition. I’ve come to understand that God indeed grants both of it in an equal amount. This is my belief; there is absolutely no need for you to accept. We get so much influenced by sorrow that we no longer possess the eye to behold the equal amount of bliss of some other kind that we’ve obtained.
There’s a book named ‘The Country of the Blind’. A valley where stayed all blind. A man with vision fell into the valley. As he saw, everyone was blind. All began to discuss, seems this man is struck with the malady of having eyes! There was a girl in the same society, beautiful. But blind. And beholding her, that man began to fall in love. Now the girl says, if you wish to marry then you’ll have to first pierce your eyes, because eyes are absolutely not recognized over here! We’ve come into such a society where everybody is blind, and when someone possessing eyes, like Kabir, arrives then everyone objects, pierce his eyes! Our eyes have been snatched, sometimes in the name of religion or righteousness!

So, as much sorrow is obtained, if the eyes open up then we’re getting an equal amount of bliss. See, we don’t have a good house, we don’t have an air-conditioned, but we don’t have a colour TV. We don’t have good food to eat. One man may have all of it. So, we’re the sorrow of deficiency, but we also have an equal amount of bliss. The former is unable to sleep in the night, whereas you are forcibly woken up in the morning! Saheb, Lord confers everything in an equal quantity. There is a khar of Harishhbha.

Brāhmatī Ke Dukhā Mahe Chai Satata Mane, Siddhy Karo Chu Maturi Kai Sukhamany Dukhkhane. Mānas aj sukham paś dukhā hote le chu! (Man himself finds sorrow in bliss!) ‘Gītā has greatly used the word ‘Sama’. ‘Gītā emphasizes on ‘Sama’ (Equanimity); Ram Charit Mānas emphasizes on ‘Sama’ (Illusion) & Upnawal emphasizes on ‘Sāt’ (Truth); these are the respective manstras of all three. So, there is a question here. He who endures bliss & sorrow with an equilibrated intellect is an awakened man. He can become our physician.

So, two to three lines of Mānas Hanumāṁ Chālīsā which are being chronologically envisaged over here, while presenting before you its various contexts, while remembering many great men. I’m discussing about it only to introspect life. Come, let me take the year of Katha a little ahead. Lord appeared. Everyone was content by Lord’s arrival. It’s written in ‘Mānas’, the celebration continued for one month. And it’s been said in a poetic language over here that day continued for one whole month, night never rose. Now, rise of night after day is nature’s chronology. Meaning that, it needs to be thought from another perspective that, during the moments of joy, even as one doesn’t realise how the whole life passes, then how one would realise of a day!

One Saint says, the statement night didn’t bestial means, if Ram incarnates in our heart then the night of delusion can never bestial in life.

Lord Śrīvatsa takes on the form of an arbolegor to behold Ram & made Śrīkāśīmankī’s disciple, Śrīvatsa, says, my erudition of astrology caused me to behold Ram. Every erudition must indeed be aimed towards this only, when I’d attain Truth shall my erudition succeed.

Taking the child in his lap, Lord Śrīvatsa completed the narration of Bālkīndra before Mā Kāsa Vīlā & thereafter, Lord Śrīkāśīmankī began to narrate ‘Ayodhykīndra’, which would include the story of Ram’s exile into the woods. While Śrīvatsa was about to narrate the forecast of exile into the woods, Lord Ram while frisking in his lap & in his innate childish nature, grabbed Lord Śrīkāśīmankī’s beard, pulled it & said, ‘Beware! If you speak any further!’

So, Lord Śrīvatsa returns after beholding God. Śrīkāśīmankī’s married life is very beautiful. He who learns the married life of Śrīvatsa, attains peace even in a cemetery. Thereafter, even Goddess Pārvatī, assuming the garb of a woman hoy-seller, goes with the motive of beholding Ram & she gets to see Him. Any game must be for beholding Ram, any erudition must be for beholding Ram, any means (śaṅkarā) must be for beholding Ram. There’re few questions in the context of Katha. There is one very lovely question. “In ‘Mānas’, it has been emphasized on ‘Svāhā’, ‘Sanahī’, & ‘Kāhāhī’ (singing, listening & narrating respectively), but in ‘Chālīsā’ it has been emphasized on ‘Pāhā’ & ‘Padhāhī’ (repeated recitation & reading, respectively). Say something about this.” It’s been repeatedly said in ‘Mānas’ to sing this exploit, to narrate it & to listen to it. On the other hand, in Hanumāṁ Chālīsā it’s about practicing repeated recitation & reading. In context there is not much difference, but there is at the same time. Exploit is sung. Hanumāṁ Chālīsā touches a few aspects of Hanumāṁji’s exploits; however, Hanumāṁ Chālīsā is not the exploit of Hanumāṁ. The exploit of Hanumāṁma lies inclusive to ‘Mānas’, ‘Pavanā-Tanaya Ke Charita Suhā’. Therefore I say, Hanumāṁ Chālīsā is the life guidance of the diversely inclined souls. So, an exploit is sung. An exploit is narrated & a holy exploit is listened to. Ram Charit Mānas is the exploit of Lord Ram. Hence, its singing, listening & narration! But there is one more word in Mānas, ‘Kāhāhī Sanahī Anumodana’. Anumodana is the fourth aspect. Not all can sing? Not everyone will be able to sing the exploit. Neither can everyone become a reciter. Listening is relatively easy. We can listen, but that’s also perhaps not so easy of access.

So, Gowarikar writes one more word that, at least pleasingly consent (anumodana) that a virtuous activity is happening. Consent pleasingly, stand besides Truth a little bit. As such, Truth doesn’t need anybody. However, consenting is necessary for the development of our life. Son is young, has inclination towards Katha, he listens to it; however, father may not be inclined, he remains very busy, then the father must at least pleasingly consent. Similarly, a son must also consent & so should a husband. So, to sing ‘Mānas’, this very thought will come again & again.

Ramli Sumiria Gītā Ramli I Santata Sumia Ram Guca Gramnāhī UTK-130 II

To remember, sing, listen, narrate, consent, all the aspects have been associated. ’Hanumāṁ Chālīsā’ definitely has few parts of exploit such as,

Līvy Sājivana Lakhanma Tyk Yī SriRaghunath Narayani Uma Līvy II HC-11 II

Parts of exploit have been added. ’Hanumāṁ Chālīsā’ is a philosophical view (darśana) in my understanding. Therefore indeed say, let’s observe (avakāsa) it. For every individual with diverse inclinations, this is the guidance of life, it’s a guide.

So, ’Hanumāṁ Chālīsā’ has two really lovely words, ‘Padhāhī’ & ‘Pāhā’. Hence I had said that an abridged exposition of ’Ram Charit Mānas’ is ’Sundaṁkīndra’ & abridged exposition of ’Sundaṁkīndra’ is ’Hanumāṁ Chālīsā’. This is my opinion, please. I had also said with utmost responsibility that, if you’re unable to perform the regular recitation of ’Mānas’, but if you’ve recited ’Hanumāṁ Chālīsā’, then your regular recitation of ’Mānas’ will be considered done. This doesn’t mean that the core scripture must be forgotten.

These 40 lines of ’Hanumāṁ Chālīsā’, in accordance to our diverse inclinations, are the philosophical views of life, they are some or the other guidance of our life. Here, it’s not about one specific religion, these are ideas discussed by keeping the very life in the center. Tuladātiya hasn’t acclaimed Hanumāṁ as Indian.
Ocean; he is acclaimed only as Ocean. He has acclaimed him as, ‘Śūdra Guṇa Śāyana’, ocean of thoughts. This is not the ocean of Hindus alone. And further, if you perceive him in form of wind then wind belongs to everybody. Hence, in my personal view he is inevitable in any path of diligent worship. Diligent worship requires energy, energy is Hanumātā. Diligent worship requires the strength of vital breath, vital breath is Hanumānta.

You all give this a thought. We all have a distinct way of living life. Few embodied souls are only Tāmanjū or Devalīt, they’re merely Sārvalītī (body-centric), only involved in physical & material pleasures. Few embodied souls are Vānanjūtī (living on words). Vānanjūtī can pass life on words. They can live their complete life only on one single word. Vānanjūtī will be found fewer in cities & more in villages. They’ll be found in further abundance in the hovels. I’ve given various countries, there’s many countries around us who just don’t harbor the thought of fulfilling their words! They break their words as a mere play of game! Few people are Manālīti who live as per their mind, regardless of whatever others say. Manālīti doesn’t mean self-willed. Manālīti means living as per our temperament. Don’t live by imitating others.

Many people are Buddhāltī (intellectually driven). Buddhāltī live for intellect, they grant new & novel thoughts to the society. Let me say, few people, who have gone into the path of spirituality, are Chittāltī, who deeply worry about their Chitta (sub-conscious mind dealing with remembering & forgetting). Chittāltī people. Mind may do something, intellect may think something, but they take utmost care of their sub-conscious mind not getting distracted. Few people are Ahārāktāltī, people living on the greed of existence.

Further let me say, few people are Āraśāltī, who put in arduous efforts. Sufi Saint Bulle Shah attained few supernatural accomplishments without a Guru. He put a great solemnisation, put in extreme arduous efforts & attained supernatural accomplishments. But something was missing from within, eyes weren’t getting mustarded & he wasn’t enjoying without emotions. He steps out in quest of Guru, who gives him the land, he was working on irrigating the land. Bulle Shah felt him as being ego.

Bulle Shah sat down in the courtyard & started demonstrating his accomplishments. Mangoes from a mango tree began to fall one after the other! Bulle Shah felt, he had demonstrated at a wrong place, it was his puissance! Finally when he couldn’t resist, Bulle Shah went under his surrenderance & said, I’ve already attained a few supernatural accomplishments. That moment, Guru gave a very beautiful reply. You are seeing the Aam (mango, literally: common, contextually: I am seeing bhaks (special)). He changed the context, Aam means most common; and I see the special, I’m subduing the Supreme Entity.

Sahab! The life following Sramāltī is named as Bhāṣāltī. Continue to put in arduous efforts, but only putting in arduous efforts devoid of emotions wouldn’t effectuate. Few people in the world are Dirghāltī. They live really long & they live with discernment. Their long-life is greatly inspiring to the society. While philosophically envisaging Śrī Hanumātānātā Chalīnā, hands of all these lives are found. Therefore, I’m presenting him in a different form before you.

Envisage Hanumānta alone. As such he isn’t Devalītī (body-centric), though he took on that bodily form through which Lord can be within his closer reach & it was the body of a monkey. In this form he is Devalītī. Hanumāna is Vānanjūtī. His words don’t refute. Śrī Hanumānti is Manālītī. Manālītī means the entity of Hanumānta is the one who lives propitious to his temperament. Being Buddhāltī Varnārtamā (foremost among brilliant), he is Buddhāltī. Śrī Hanumānta is the Yogi of the Yogis. Therefore, he is also Chittāltī. Śrī Hanumānta is the God of Wind. Hanumānta is the address of all possible eraditions & arts, ‘Sakal Guṇa Nidānakān’. Sahab, it’s though a matter of reverent faith, but if one wants to become adept in any art, then don’t do anything else, just sit down seeking the shelter of the entity of Hanumānta, if your firm faith exist then you shall become adept in that very eradication. I’m not speaking in mere exaggeration. What is it that the firm faith on this entity can’t accomplish? The greatest of all benefits, an individual becomes pure.

Even women can seek Hanumānta’s shelter. The entity of Hanumānta is of everybody. What has been written in Hanumānta Chali?

Jo Satta Bika Pāthā Kara Koi I
Chīvāṭālī Bandī Mātā Sukhā Hej I I Ī. 38 II

The word is ‘Koi’ (anybody). Koi means universal, absolutely anybody. Those who have their prowess on society for a certain time-span, impose their insistences in form of doctrines & those insistences begin to take form of regular religious observance & therewith, the same old beaten custom continues!

Hanumāna is Vānanjūtī. Hanumāna had given one promise, Lord Ram was departing to his heavenly abode (Swādhāma), entire Ayodhya was following him. Lord told Hanumānta, you don’t come, please stay on the earth. Hanumānta asked, what will I do here without you? Lord said, ‘No! promise that you wouldn’t leave’. He promised that, ‘Sure! I’d stay on the earth, but I’d stay only so long as your Katha continues over here.’ He has given his words & he is fulfilling as well. Hanumānā, in form of air, is constantly with us.

Hanumānā is Manālītī. He is Buddhāltī, he is Chittāltī. Hanumānta is Ahaṅkārtātī. Certainly, yes! Being an incarnation of Śrīva; Śrīpanca is the ego (ahaṅkāra) of this aggregate existence, as per the scriptures. Śrīva is the ego of the aggregate existence, he isn’t an individual. Vīrau is the subconscious mind (chitta) of the aggregate existence. Moon is the mind (mana) of the aggregate existence. Brahma is an intellectual (buddhi) entity. Śrīva is the ego of this aggregate existence. But this ego isn’t the form of ego which we usually perceive. Man must indeed have dignity. Tulīsīdāji has acclaimed pride as grief begetting. But he persisted the matter of pride at one place:

Asa Abhīmkīna Na Jari Bhoj I
Māṁ Svāka Raghupati Pati More II ARK 11 II

Ram is my Master’, ‘I am the servant of Truth’, ‘I am the wayfarer of Love’, ‘I bestow Compassion’, this dignity must persist. So, Śrī Hanumānta is Ahaṅkārtātī, being an incarnation of Rudra. But a sense of ‘ness’ is not dominant on his ego. Who else is as Śrāvijī as Hanumānta? Who else has put in equivalent strenuous efforts? In carrying out the divine tasks, who else’s contribution is as great as his in the entire ‘Ram Charit Mānā’? To take Ram’s Name & to carry out Ram’s task. And, Hanumānā is Dirghāltī, Tulīsī says;

Ajara Amara GunaNidāna Suta Hojā I
Karaha Bahuta Raghunayaka Chōhāta II S. 17 II

So, Śrī Śrī Hanumānta is long-living. Numerous types of lives can be envisaged!
day), Jesus used to say, don a new cloth on body every day.
‘Vardhalye MuniVritnam’.

Disease. Disease is also not a sorrow.
Krishnasankar Dada used to say, disease & malady are the
attendants of Śāṅkara. Disease is a penance, is what you said.
If disease is a penance then penance means to confer bliss.
It’s written in ‘Rāmāyana’, penance confers bliss, it confers
splendour. Those who’re performing penance without
thinking, they aren’t attaining a smile. Our true-form itself
is of bliss.

So, wherever sorrow exists, if you give a thought
then bliss exists there too. Bliss exists, causes of bliss exists.
The fact that we’re the portion of bliss is its very cause. Now,
the measure of bliss? Measure is simplest.

Aura Devatā Chitta Na Bharai I
Hanumata Sri Sarha Sukha Karai II HC.35 II

Not just one, but each & every bliss! Tulsi says, singing
‘Rāmāyana’ will he get bliss.

Sukha Bhavana Sattaya Samana
Dvama Bichika Raghupati Guna Ganāk I
Tuji Sukha Anu Bharosa Gavah Samah
Santata Satva Manāk II SDK-60 II

Lord is the quintessence of bliss. He is the measure,
chant His name. If one wishes to attain bliss, then its
measures exist as well and that is, read or perform the
repeated recitation of ‘HanumānaChatiś’. Take the name of
Ram. And eventually, an embodied soul wishes to be freed
from all the dualities, be wishes to ascend higher. So, bliss
exists, its causes & measures exists as well. Shall I ask you a
question? Isn’t the fact that I & you all sit together for three
continuous hours a bliss?

Geswisnīti proclaims Ram as SukhaŚindhur, An
Ocean of Bliss. The same electricity heats the water & the
very same electricity also cools the water. How it is used is
what must be seen. Our mind confers us bliss & the same
mind infuriates us as well. Tulśidīśīt writes about bliss,
‘Santā Milana Sama Sukha Jaga Nahi’. And when the final
stage arrives then Narinī Mehta’s verse,

Sukha Dukhha Mamā Na Aste
Ghata Sūth Bē Ghūdyāk...
So, my Brothers & Sisters, few discussions were placed before you, let me take some tour of Kasha. I had recited to you that, the sport of almost all the rituals of Lord have taken place in Ayodhya. The moment of Naming Ceremony ritual comes. He who is playing in lap of Kusaalaly, the Brahma manifested as a child, while naming Him Vaishājī says, He is an ocean of joy & mine of bliss, by taking His name the world will experience serene, delightful & restfulness. Therefore, I name this child as Ram. By the prowess of whose name will stay deficient, everything will get satisfied, he who will satiate everybody, the name of that satiator is Bharata. Thereafter, while naming Sāturkha he said, by whose name animosity will come to an end, enmity will efface but not the enemy, I christen such a child as Sāturkhi. He who is an abode of all the wealth is the mainstay of the world or who is generous, such is this son of Sumitra whom I wish to christen as Lakṣman.

Thereon, carrying out the rituals one after the one, the sacred thread ceremony ritual took place. And they went to Sage Vasishtha’s hermitage for studying. He whose very breathes have Vedas, what has He to study? But He illustrated to the world that erudition must be obtained by going to the Gurus. The four Princes attain all the branches of eruditions in a short time. Viśvāmitraji arrives, demands the sons for guarding his Yashik, thus taking along Ram & Lakshman in order to complete his solemnization & in order to befriend this Ram with the whole world, Viśvāmitraji took Ram out of his courtyard.

Both the brothers left with Guru Dev. To exterminate the very foundation of devilish tendency, Lord Ram conferred nirvāna to Tadaka. Viśvāmitraji’s yajūṣ commences. Lord Ram confers nirvāna to Suhbhnu by fire; striking a headless shaft to Mārīchī. Lord threw him towards Lakhī beyond the reahouse. Yashik was completed. Lord moved ahead & the hermitage of Sage Gauṭama arrived. Aḥalya is lying there been cursed. Envisage the Sage’s act! The one who is disregarded, who is scorned, the Sage once again worked towards kindling her consciousness. Lord Ram himself purposely raised a curiosity. And Viśvāmitraji said,

Gautama Nari Śrāpa Basa Upāla Deha Dhaara Dhaara I Charana Kamala Raja Chhāhati Kṛṣṇa Karahu RāghuBṛttā II

Lord Ram rose His holy foot. If you observe in ‘RamCharitMānasa’ then everywhere along with Lord’s holy feet lotus has always been conjuugated, this is one such incident of its kind where lotus has been removed, ‘Parasata Paḍa Pavanā’. Today these aren’t the holy lotus-feet. This is ‘Mānasa’! This purport isn’t mine, it’s of the founder & the head of TulsiPeth, JagdGuru RamBhadradasji you’re very pleased mentioning this. What a search the great men do! The aspect of lotus was removed. Because, Rākṣaṇa is in so much hurry that he thought, may not some adjective become an obstacle in Aḥalya’s emancipation. Other meaning is, lotus is present even water. Today Lord’s holy feet aren’t on water, they are on a stone. Aḥalya left for her husband’s abode & the thunderbolt of Lord Ramchandra’s holy feet crushed the earth into powder. That moment my Lord gained an epitaph of PaṭṭalPavanā, Sanctifier of the Downtrodden. The journey proceeded from there itself, reached the banks of Ganges, thereon Lord arrived to Janakīpur, King Janakī welcomed!

These 40 lines of ‘HanumānāChālīṣṭ’, in accordance to our diverse inclinations, are the philosophical views of life, they are some or the other guidance of our life. Here, it’s not about one specific religion, these are ideas discussed by keeping the very life in the center. Tulādājī hasn’t acclaimed Hanumānā as Indian Ocean; he is acclaimed only as Ocean. He has acclaimed him as, ‘Jñāna Gunā Sāgara’, ocean of thoughts. And further, if you perceive him in the form of wind then wind belongs to everybody. Hence, in my personal view he is inevitable in any path for any diligent worship. Diligent worship requires energy, energy is Hanumānta. Diligent worship requires the strength of vital breaths, vital breath is Hanumānta.

Today I don’t have many questions with me. One question is, ‘Rāpu’ Is it possible to Love everyone? If yes, then how? How do you interpret the meaning of Love, is Love only confined to hugging someone? Is Love only about specially expressing our feelings to someone? The meaning of Love is immensely vast. As you come across some aged people walking by the road, you stopped the car, alighted & holding their hand you helped them reach the Kashā hall, this is also Love. Why must we confine Love? Love can happen in various dimensions with everybody. Be affectionate to the younger ones, Love those who’re of the same age as yours & to the aged, express Love in form of their service. To the hungry, Love is expressed by offering them food. An individual fond of art has hunger for his art, and if you possess that capacity then confer it him, that’s Love.

My Brothers & Sisters! I listen keep saying things – search yourself, serve everybody. And that which is proclaimed as Love in the spiritual world that Love is an intentness towards one Supreme Entity. I call these three aphorisms as The Spiritual Triangle – Truth, Love & Compassion. Can it happen with everybody? A poor brilliant student can’t go for further studies, his parents aren’t capable, and if Lord has bestowed on you then assist him in some form or the other to seek further education. This is also one form of Love. Sometimes Love takes the form of reverence (śraddhā), at times it takes the form of faith (vīrakṣa), some other time it takes the form of service (tevā), yet sometime Love happens only by eyes, ‘Darśanat Šparśat Šravatat Cha Bhiksaṁṭi Divvati Antaranga Sa śeṣa Kathaye I’. Reholding someone’s divine form (darśana) also manifests Love. Behold the divine form of Dwarkadhish, ... Vinoba ji said, as I behold the divine form of Vishvāna, my eyes brim over. As we gazed Dwarkadhish in admiration, we don’t feel like moving away. Darśana isn’t only confined to beholding a deity, behold some child, behold some aged, behold a beautifully bloomed tree, behold a flowing river! On beholding someone when the internal emotional glands start opening up, that’s Love. It’s Tulādājī’s verse.

Mukha Dīkṣṭhā Pāṇidhī Harit, Purastā Karma Biliḥki I Bachana Sumata Māna Mehasatā, Pārīchā Bhāga Mitālī II

Reholding (darśana) is enough, Śahe! When an utmost surrendered & dependent disciple holding firm faith towards Saḍgu, sees his Guru then he or she is unable to speak for a few moments. Don’t father’s eyes brim over with tears as he sees his daughter? This is Love. ‘Darśanat’! Dekhe aur dīvānā karte! (His mere glance drives us ecstatic)! Love manifests through Darśana!

Then comes second aphorism, Spīrō. Someone touched! The author of the scripture further says, ‘Spīrō’. Someone was talking about Him, the worldls reached our ears & our eyes got closed! Mehaṁabhō ki ha chhe? mehaṁabhō hot hai? Discussing about him also manifests Love. Singing about him also manifests Love. So, Love can happen with everybody in some form or the other. Ram indeed says, Rāvan loves me, but his method is different, he loves me by antagonising with me. Someone calls upon out of fear. Kansa called upon with fear. ŚiśuPāla called upon with hatred. The beautiful Gopi called upon with the melted inner-core of their heart. Love is even greater than God, because God manifests through Love. So, Love can be done with everyone. Whether we’re able to abide by Truth all 100% in our conduct or not, but my Brothers & Sisters! Love abundantly. There is a shēr of Rahat Imdari,
The word for Kapata (deceit) in Śrīmad Bhāgavatam is, Kaitavya. The Love that expects anything, whatsoever, from the one whom we Love is called as Kaitavya, its deceit. And not wanting absolutely anything from the one whom we Love is SatyaPrem. Such a Love is Darratha. Many people exhibit KapataPrem. And one more thing my young Brothers & Sisters, do render service to the mundane world, but the matter of give & take must not arise absolutely anywhere in Love, ever. Don’t even expect Love in return for Love, you will though certainly get it. Because, if you expect & if you don’t get it then you’ll become depressed.

So, Bapu! SatyaPrem & KapataPrem are the 2 ordinances of Ram Charit Mānas. People with Deceitful Love possess artfulness, planning & cunningness by a great extent. Darratha loves, but it’s SatyaPrem.” Tulsi says,

Barīdā Avadita Bhūtākā Satya Prem Je hi Ram Padā I Bhitkaratā Dīnā Daylīka Priyā Tānu Tīraiva Parshuvena II

Tulsiđājī says, now serve Chitrakūṭa. Because serving Chitrakūṭa will beget you a True-Love. No one can live without loving. All have come here with love, all are living with love & all will leave with love. But in between an incident befalls that our Love becomes deceitful.

There is one character in Ram Charit Mānas, Pratāpākūṭa. Sun has been associated with his name, it’s an indicator or symbolic name. Though it’s not a mere symbol. Until Pratāpākūṭa lived as Satyākūṭa’s son, he was very noble man. But when the same son of Satyākūṭa, Pratāpākūṭa, began to run behind Khilāketa, then commenced his plight! Khilāketa means Time-server. And one friend of this time-server is, KapataMuni. Even Kaikēy’s Love got fooled by deceit because he met Mantharī.

Young Brothers & Sisters! Employ great caution in choosing an accompaniment. If you begin to beget bad experiences, then take back your steps. Accompaniment ruins things by a large extent. “Sāv Gujārāt mā kāku to jennā skhe khā yam gane ena saṅg karvo” (accompany those whose accompaniment you like all the time). We may not like all the time with everybody. We don’t like meals all the time, once eaten we don’t like the plate any more. We must like or feel good all the time, forever.

So, SatyaPrem & KapataPrem. I was stating that, employ great caution about your accompaniment. A woman like Kaikēy began to express Decetful Love because of Mantharī’s accompaniment. And the son of Satyākūṭa, like Pratāpākūṭa, turned time-server, whose companion was KapataMuni. It appears greatly indicatory.

So, my Brothers & Sisters! Try to live in Love. This is my Love-Sacrifice; here happens the annointment (abhisek) of years. May our Love not become deceitful! And why do we do deceitful Love? Because, we wish to pursue certain accomplishments of the world. Do remember, every desire of an embodied soul wouldn’t be fulfilled by resorting to the shelter of the mundane world & no single desire is left unfulfilled by resorting to Lord’s shelter. Venerable DongriBapa used to say, whenever the mundane word is attained, it’s always attained incomplete; and whenever the Supreme Godhead is attained, He is always attained in entirety! Suppose, even if the mundane world confers us everything, would we be content? Contentment by the worldly things is utterly impossible. There is no end! And, as we advance towards the shelter of Hari (God), then no single desire is left unfulfilled! We’re ought to say like Kabira, ‘Pārk Pāka’. Hair (God) means the shelter of Truth, the shelter of Love & the shelter of Compassion.

At least make a Five-Year Plan of, ‘I want only God!’ This doesn’t mean that one must not desire for the mundane world, but desire with a discernment that I’m not going to achieve everything. If you want everything then proceed to the one who is the Lord of everything, Shelter of Truth, Shelter of Love & shelter of Compassion. Nobody’s heartfelt wishes made beneath the shelter of God, beneath the shelter of the Supreme Infinity, are ever left unfulfilled. It’s written in ‘InanamiChālīs’,

Aurā Manorāthā Jō Koi Lavā I Sai Amritā Jivānā Phāla Pāka II HC-28 II

Here, the discussion is about the fruit of life. This is the discussion of giving an upwards momentum to life. Shelter of Hanumāta. Whoever gets associated with God, their all heartfelt desires are fulfilled. Desire itself is not left! Desire itself ceases!

We discussed about a few maladies & we also talked about the pains arising from the maladies, but whose malady will get cured? Thus, Tulsi wrote,

Japata Nirvāna Hanumanā Bhrī II HC-25 II
Shelter (Arayā), Remembrance (Simaranā) & Chanting (Japa) — Tulsi insists that these must be done of the Heroes, of the Great Heroes (Mahāsātrās); not of the cowards. Seek the Shelter of the rightful. Why seek shelter from heller-skelter? Tulsi has shown the remedy. Malady will get cured, the pains arising from malady will get cured, but one job will have to be done, Japa Nitaraa Namamanta Sīhā, constantly chant the entity of Hanumanta. It's mentioned 'Japa' over here. And you'll find in 'Mānas' that everybody that has performed Japa (methodical chanting) Tulsi conjures the word 'Japa' everywhere. We've a great glory of Japa.

There're few types of Japa — Vāchika Japa, Mānasika Japa & Ajāpy Japa. And a stage comes after this which is only Simaranā (Rememberance). Vāchika Japa is that wherein you're uttering, 'Ram, Ram, Ram,' wherein you speak by verbally spoken words. This is the first stage. By performing this kind of chanting regularly, a second encumbrance occurs which the Saints proclaim as, Mānasika Japa. Then the speech doesn't speak, rather the mind speaks. Then comes a third stage, Ajāpy Japa. Chanting which no longer requires to be chanted. Neither a need of rosary, nor a need of moving the lips, nay mental chanting; when one just feels that I'm not doing anything at all & chanting is continuing within. Our kirtan (singing psalms with music) must not disturb anybody. That which causes distress to others is not kirtan. Vāchika, Mānasika & thereafter slowly & gradually, an individual goes into Ajāpy. And thereafter, one remembers (smrti or smarana) continues to echo & hum instinctively. Over here it's written, chant the entity of Hanumanta, but only one abhisea has been given. 'Nitaraa (constantly)' Now this is only possible when we reach the stage of Remembrance (smrti) after clombing other stages one by one. We get for job, we work. Nitaraa means that Remembrance must prevail in constant & uninterrupted manner just as an even flow of oil-stream which is constant & uninterrupted (unlike water, it doesn't break due to its viscosity, tālī dhārāvat smrti). An illustration that our Saints have provided is, just as the women return home after filling water from a village-well, accompanied with a couple of friends even as they joke & kid on the way, but their remembrance (having mind fixed on something, smrti) remains engaged in the pot present on their head. Such a remembrance, such continuity! But prior to this, the earlier stages have to be passed. An aircraft can't take-off before the runway ends. One has to go through the chronology.

My Brothers & Sisters! If you have an inclination for chanting then chant abundantly. Chant while fulfilling the responsibility of your family, slowly & gradually. There is no other remedy in the age of Kali. Tulst wrote it down,

Nikma Japaata Mangalad Dei Dasabhi II RAK-28 II

Chant! It will benefit all the 16 directions. A second rule was by practicing chanting you must gradually get absorbed into it, develop a penchant for it, getting further involved into it you develop a strong affinity towards chanting & an ardent engrossment continues. And third,

Mantra Japa Mama Dhriya Bhanavata I
Pancham Bhajana So Reda Pratika II RAK-36 II

Chant the name with faith (vivkṣa). This viewpoint was also shown. Vedas don't remembrance a destiny after waking up in the morning, they rather remembrance reverence (brahmadhi). Vishvāji has presented a well-annotated definition of this mantra in a book named as ‘Vedāsara.’ It's clearly written there, in the morning it's not the remembrance of God, it's rather the remembrance of reverence. Because, in absence of reverence, Lord's remembrance (in form of chanting) can't make us so radiant. Lord Shankaracharya says, having faith in the Great Statements of your Guru & the Vedas is itself reverence.

So, Govindamālā presents the idea of chanting the entity of Hanumanta in this way in these lines of HanumantaChalisa. We shall expound the 3rd line for this 9 day Kāthā, 'Mama Krama Bachana Dhiyana Jo Liyā', tomorrow. Today I shall take some chronology of Kāthā.

In the evening, Lord Ram goes for town-sightseeing in Janakpura. Lord overwhelmed the entire Mithila. The next morning, Lord Ram goes to PuppaVākī to pluck flowers for Gauri's adornment. Even as the sporting event continues, life useful messages are also obtained in tandem. Lord Ram was just moving around in the orchard & that very moment, Janki, accompanied with her 8 companions, arrived in the orchard having been sent by her mother for the adornment of Goddess Gauri.

After taking a dip in the lake-water, Janki enters the temple of Gauri & performs Gauri's adornation. Niya Aanuprāsa Subhaga Baru Māgī. Envirage, a beautiful inspiration is conferred. After going to the temples solicitous beams in accordance to our state. Just when all this was going on, one companion of the 8 had been separated, and she happened to see Ram. She rushes towards Janki & tells her, perform the adornation later, first come with me & behold these Princesses who have enamoured the entire town! Springs are flowing in the orchard, canopys of trees & arbours adorn it further. Innocent deer are strolling around merrily. Janki gazes Ram by the pretext of deer. A spring is flowing, she tries to jump over it with dignity & glances Ram by its excuse. She beholds him again in the cover of trees & arbours. There is a ghazal of Gani Dahiwala,

SAMBEMA KARTI DOOJAGA JEE CHE.
KAI PANDADHIVIN PARDE RAHI NE II

Such a delicate poetry! This piece of work can be acclaimed as sculpturing on the foam of milk!

So, can God be beheld only in temples? One must visit temples, certainly, but there're many paths of beholding God. Janaki is beheld Ram through the medium of a spring. Looking at a tree, Janaki is beholding Lord. This is the thought of Tulst. Saheb, I can distribute 'Ram Charit Mānas' into 5 chambers, Social-Scripture, Mind-Related-Scripture, Familial-Scripture, Thoughtful-Scripture & Devotional-Scripture (SamājāSātra, MānasāSātra, PaivärāSātra, VichārāSātra, BhūkāSātra respectively). Social-Scripture also includes the Scripture of Domination Affairs (RājyaSātra). This is the Magnificent Royal Palace of 5 rooms. So, Tulst is a contemplative composer.

Envirage this Familial-Scripture of Tulst. In our country, woman's introduction is presented in 3 ways — whose daughter she is, whose mother she is & whose wife she is. While remembering Goddess Khānvi, Janki conjured 3 things — first, she is the daughter of Himalaya, she is the better-half of Śiva & the mother of Kartkeya & Genevi. Janki placed her heartthief not before the world, but before the Mother of the Universe, and hence, it was completely fulfilled. She sung the eulogy with such deep sentiments that the idol smiled. The idol spoke. The idol accorded the garland in form of a holy sacrament to Janki herself. Question is, can an idol speak? This is the Truth of the world of sentiments. Idol bestowed blessings; the dark-complexioned sinner who is set in your heart will be yours! The description of the kind of husband that an Indian girl wishes is presented here.

Manu Nih Ruchena Mālīthi So Baru
Sabahor Sundara Jāvīa I
Eki Bhāti Gauri Aarti Sumi Sīyā Sahita Hīrā Harabhi Ab I

What kind of a husband does an Indian girl wish for? ‘Sahabhor Sundara Jāvīa’ (innate, handsome & dark-complexioned) All these traits were shown. Reverence (Parvat personnel) conferred blessings. Śiyā returned home. On this hand, Ram & Laksmi returned back to Guru with the flowers. They performed Gauri's adornation. Third day, the bow-sacrifice ceremony commenced. Nobody could break the bow. Lord Ram broke the bow as easily as an elephant would break the stalk of lotus. Janaki galandrew the victory-wreath. Parūrkara arrived & left shortly. Messengers went to Ayodhya with a letter. Darratha arrived with the marriage procession. On the 5th lunar day of the month of Māgār the weeding of all four, Ram-Janki, Bhārata-Maṇḍara, Satrughna-Śrīkarī, Laksmi-Gulīkā took place. They were bid adieu. All of them arrived in Ayodhya.
This body of five elements itself is Panchavāṭi

Comes, let us move forward in Kātha. The narrative of ‘Ayuḍhyākāṇḍa’, the narrative of Chitrākūṭa, the narrative of Panchavatī and the narrative of Lakṣmaṇa—there the Saints have conveyed distinct meanings of these narratives. And the narrative of ‘Ayuḍhyākāṇḍa’ is intellectually dominant (BuddhiPradīpikā). The narrative of Chitrākūṭa is dominant of the subconscious mind (ChitraPradīpikā). The narrative of Panchavatī is the narrative that highlights the auspicious & the inauspicious present in a human mind. Thus, the narrative of Panchavatī is the narrative of mind (ManuKathā). And then is the narrative of Lakṣmaṇa, this is the four-fold inner-faculty (AntahKaraṇa Chaturṣayan). In ‘Ayuḍhyākāṇḍa’, Lord is pronounced an exile into the woods. Lord proceeds to Chitrākūṭa. The Lord of Avadha forsakes his life in Ram’s separation. Bharatārjī queues. Father’s last rites were performed. Thoughful discussion happened about the dominion & finally Bharat’s decision was sought. Bharata said, ‘My father has passed me the dominion & therefore I am rightful of the Royal Throne, such is the proposal of Vasisthājī. And my Mother Kaushalya consents with it. I am your child, forgive me, I am standing apart from Guru, my opinion does not concur with him. Which religion or righteousness says that he to whom the father passes the dominion becomes rightful of it? Bharatārjī is a revolutionary great man! This is my shawl, I can give it to whosoever I wish. But how can I give it to whom? To whom I know? Bharatārjī logically reasons. Vasisthājī turned silent! Bharata said, ‘Does the dominion belong to my father? The dominion didn’t belong to my father; it was passed by his father, Aja. Dīnpa had handed over. In the entire tradition the sovereignty is being transferred. Who is the real Lord of this dominion?’ This moment comes the chapāi in ‘Mānas’, ‘Sampati Saha Bharguvati Kai Ahi’, the true Lord is the Supreme Soul. And if the Supreme Soul confers it to me, then it’s a different matter. Bharata said, ‘I am not the man of pada (positional designation). I am the man of pādūkā (sacred wooden footwear, the ultimate refuge); I am not the candidate of sarī (dominion), I am the servant of sat (Truth).’

Entire Ayudhāya proceeds to Chitrākūṭa. By Guru’s order, the Coronation material has been taken along, because the anointment of Ram’s reign didn’t happen in Ayudhāya, it happened at Chitrākūṭa. Ram’s reign always happens in villages, not in cities. It has been believed in our ‘Mānas’ that the very first man of Ram’s reign is the Kṛṣṇa of Ganges.

Finally it’s decided, Śri Bharatārjī returns to Ayudhāya along with pādūkā. Fitting the pādūkā on the Royal Seat, he lives the life of a recluse at Nandagrama. Reward of Love is only renunciation. Love will indeed unfailingly cause to renounce. Renunciation is the shadow of Love. On this hand, Ram is renouncing; on the other, Bharat is renouncing. And thus ‘Ayuḍhyākāṇḍa’ is concluded.

‘Aranyākāṇḍa’ is comparatively shorter. In this, Lord, after staying at Chitrākūṭa for almost 13 years proceed from there in order to enact the lovely human sport. Meeting the Sages like Atri, etc., Lord sojourns at Panchavatī. The 5 questions of Panchavatī are greatly spiritual. And this very body comprising of the 5 elements itself is Panchavatī. And further, the Preceptor of the embodied souls, Lakṣmaṇa, asks 5 questions to God representing us. Lord Ram responds to those. This is proclaimed as ‘Ramārāṣṭra’ of Ram Charit Mānas.

In Panchavatī, after the 5 questions were reconciled, Śūrpanakṣhā arrives. Just when an embodied soul attains a spiritual reconciliation, that very moment some thirst arouses to cause distraction. Śūrpanakṣhā came afterward. She was punished. Khardoṣānj’s troops were conferred nirvāṇa. Rāvana, lays down a plan to abduct Jānikī along with Mārica. On this hand, Lord has already formulated a plan, Lakṣmaṇa has gone to collect fruits & flowers & Lord Ram told Jānikī in utmost solitude, please get contained into fire because I want to enact the human sport. Keep your shadow with me in a devotional form because Rāvana will abduct it.

How many masters does Lord Ram have in ‘Ram Charit Mānas’? First, Dārāvīśa is indeed the one. Second, Jāṣṭyūr is His father. He has honoured Jāṣṭyūr by addressing him as ‘Bāṣ’. And third father is Fire. Because Ram has manifested through the fire of Tāmā. And when a man has to go for some such work then at whose house should he leave his wife? Dārāvīśa is a father, but he is in heaven; and Jāṣṭyūr is a father too, but he is the King of Vultures. Thus Ram thought, there is a 3rd father, Agni (fire); why not I leave Jānikī with him? On return, I shall pick her up.

Thereafter, Rāvana arrives along with Mārica. Deceptive Śīta was abducted. On this hand, Lord Ram & Lakṣmaṇ enter better as part of human enact. While searching for Jānikī, obtaining guidance from Jāṣṭyūr & thereafter emancipating him, conferring salvation to Kavindhā, Lord arrived in Śaṅkī’s hermitage. Lord forbids all of the caste, kinship, lineage, religion, etc. near Śaṅkī.

Lord comes to Pāmpāsaro Lake from there. Meets Nārādeśa & ‘Aranyākāṇḍa’ is caused to be completed.

‘Kṣīrśaṅkhaśaṅkha’ is much smaller in length. Sugrīva & Ram meet each other, they befriend through the medium of Hanumāṇa. Nṛśūni va Vās. Royal Throne to Sugrīva, status of Crown-Prince to Aṅgada. Lord then observes holy austenities in the 4 months of monsoon, Chitrāra-Mānas. This has the descriptions of monsoon & autumn seasons. I keep saying that in these lines of descriptions, half of the line contains the description of season (Rtu) & the other half contains the description of divine Truth (Rta). The Rtu of Upaniṣad, Truth, Spirituality!

Plan for Śīta’s quest was devised. Monkeys & bears were sent in all directions for Śīta’s quest. It was ascertained that Jānikī is present in Śaṅkī. Who shall go? It was a vast ocean! Everyone has their own capability to behold devotion. Finally, Hanumāṇa was evoked. Hanumāṇa takes the form of a mountain & gets ready. ‘Kṣīrśaṅkhaśaṅkha’ concludes & Śudārśaṅkha begins.

Ramavatara Ke Bachana Sahas 1
Suva Hanumantha Hrudaya An Bha 2
Tubha Laghi Mali Parikheta Tumbha Bhā 3
Sahī Dukha Kavita Mūla Pahā Kaṁhī 4
Jaba Lagi Avasa Stalai Dekhi 1
Hirvi Kaju Mohi Harasa Bije 2 SDRK-01 II


Lord embraces Hanumānji. The entire army departs. The squad reached the shores of ocean. On the other hand, Vibhūsana persuades Rāvana, he fails to agree. On this hand, Lord fastest for 3 days. Ocean didn’t answer due to craziness, that moment Lord used His strength in order to get the ocean back on track. Ocean came under Lord’s surrenderance. The proposal of bridging the ocean came up. It was accepted. Tulāsī concluded 'SandarKandā'.

'ランカ・カンド' commences. The ocean was bridged. Lord Ram expressed his desire to establish Lord Śiva’s emblem on that ocean shore. Lord Ramaśravara was installed. Welfare was established. Bridging is a symbol of welfare. The following day, Angāla, as an Ambassador, arrived in the assembly with the proposal of Treaty. War became inevitable. Lord Ram’s battles continued against Rāvana. The narrative of war is believed to be delightful in our literature. Lord Ram shores 20 arms. He cuts 10 heads, yet they get joined! What is Kātha? In these 3 hours our arms & heads are cut up hundred times, but the moment we step out of the hall, all of them come back yet again, the same hatred, the same jealousy, the same criticism…

Rāvana isn’t getting killed even with 30 odd shafts. The 31st arrow is struck & Rāvana falls on the earth uttering ‘Ram’ for the first & last time in life. Rāvana’s splendor got blended in Ram’s countenance. Rāvana’s last rites were performed. Vibhūsana was enshrined. Siyāju & Lord reunite. Puppala aircraft gets ready to return to Ayodhyā. The aircraft takes off from Lankā. Meeting the Seers & Sages on the way, exhibiting Love for Kevala, Lord’s aircraft takes a flight towards Ayodhyā. Lord sent Hanumāni to apprise in Ayodhyā. Lord embraces the poor at Shrīnagapura. Here concludes LankāKandā.

Lord reaches Ayodhyā. Lord & Bhārata meet each other. Offered a bow to Gurudev. Everybody met. But there were many people, everyone wanted to meet the Lord. Lord exhibited the sport of his Supreme Opulence, he assumed countless forms. Lord meets everybody in accordance to their worthiness. First & foremost, Lord went to the doors of Ma Kaikai. ‘O Mother’ Don’t feel bad even by the slightest. It was your great grace that begot me many plentiful experiences today! He met Śūmārta & Kuśalā. Viṣṇu asked the Brahmins, shall we do the coronation today itself? The Brahmins responded, ‘Do not trust tomorrow. Do it right away’.

Ram didn’t approach the Royal Seat; rather the Royal Seat itself came to Ram. Offering a bow to everybody, Lord took the Royal Seat in splendid. Janki also occupied the seat in splendid. Confering the Reign of Ram to the world, Viṣṇu applied the sacred coronation mark.

Pratikrama Tilaka Bānijya Muni Kithā 1
Punjābīrpana Āyana Dīnāk II UTK-12 II

The Reign of Ram, the Kingdom of Love was established. Lord Mahādev arrived & returned to Kailas after elevating Lord’s glory & attaining the boon of devotion. Lord gave lodging to the friends who accompanied him. 6 months passed. Everybody except Hanumān ji was bid farewell. Thereafter, as the stipulated time-period completed, Janki gave birth to 2 sons. The names of the heirs of Ayodhyā were given, Luka & Kuśa. Likewise, rest 3 brothers also begot 2 sons each. And Tulsi paused the story of the Raghu’s race over here. Tulsi didn’t include the story of Janki’s second abandonment & the stories of controversy, reproach & innermost in this harmonious dialogue.

‘UttarKanda’ thereafter has the exploit of Kagbhusundijī. Garuda listens to the Katha from the Lord & then returns to VayuKatha. Whether or not Sire Yajñavalkya concludes the Katha before Bhadravājī is not clear. Lord Mahādev concludes the Katha before Pārvatī. The 3 Preceptors concludes the Katha & every Gostivāri, while reciting to his mind, conclude the Katha to his mind. Setting beneath the blessed shades of these 3 Preceptors, while this VyāsāPitha of mine, this Tājagavrī Pūjā, is moving towards Katha conclusion, come let’s summarise the lines of ‘HanumānāChalītā’.

Jo Yaha Padhai Hanumān Chalītā 1
Hira Siddhi Shikhi GauriKī HC-39 II
Sankata Tren Hanumān Chalītā 2
Mama Krama Bauhna Dhyāna Jo Liyai HC-24 II

I do some discussion as an epilogue. Gosvāmi says, Hanumānji rescues from crisis if someone mediates with mind, words & deeds. Meditation of mind, meditation of deeds & meditation of word! So, the one who will rescue us from crisis is the entity of Hanumān. But first of all let us research which are the various crisis? In my VyāsāPitha’s view, there’re 7 crises. And Hanumānji rescues us from all the 7 crises. You can elaborate on it as well. Your Young Brothers & Sisters! There 7 crises befall in our life in some form or other.

One is DharmaSankata (a dilemma). DharmaSankata had occurred in Śiva’s life. When the matter of abandoning Satī came up, Śiva began to think, ‘If & Satī share Supreme Love, neither can I abandon her nor can I keep her with me, hereon. This was DharmaSankata. And when Śiva invoked Lord’s remembrance then a voice sounded from within & according to this voice Satī was abandoned Satī. And who is Śiva eventually? He is indeed Hanumān himself. So, whenever DharmaSankata befalls in your life, that moment remembrance Śiva. The moment you feel your ship is destabilising, remembrance Hanumān. He alone can rescue us from Śiva.

One more crisis, an individual’s life faces ArthaSankata (money-crisis, artha also means meaning). Sometimes people say, we don’t have a job. Whenever ArthaSankata arises then in order to get rescued from this crisis, in order to attain the meaning of life, attend plentiful of divine discourses, the true meaning of life will be found from there itself. Third, DhyānaSankata (patience-crisis). Sometimes man loses patience. DhyānaSankata had befallen on Jankā. When nobody could break the bow, the great wise man like Jankā lost his patience! That very moment, my Brothers & Sisters, the bow is broken. And who assisted in breaking? Satī herself had taught the bow to become so lighter that it could be broken by Ram; so Satī herself comes in the center & Satī is Hanumān. By this entity of Hanumān one is rescued from the crisis of patience.

Fourth crisis is, KulaSankata, the crisis in the tradition of one’s family lineage. It befallen on DasaRatha. And even amidst KulaSankata be reminiscences Satī herself. To the core, it’s the shelter of the entity of Hanumān. When the crisis of family lineage befalls, that moment too seek the shelter of Hanumān ji. A fifth crisis is, DēsāSankata. Sometimes the entire country is under crisis. And when the country comes under crisis then only the monks get deeply worried. When the country is amind crisis, that moment too seek the shelter of Hanumān ji. When Sūgri’s country was under crisis, Hanumānji came to his rescue. Sixth is, KūlaSankata, when time turns unpropitious. Even when KūlaSankata befalls, then too Hanumānji comes to rescue. There’re 2 meanings of KūlaSankata, it also hints towards death. When Vibhiṣaṇa was faced with KīlaSankata, that moment the entity of Hanumān displayed the shelter of Ram to Vibhiṣaṇa.

Seventh crisis, PrākṣaSankata. In Rāmāyaṇa, Hanumānji is the life-saver of 5 people namely, Sūgri, Sita, Lakṣmana, Monkeys & Bears. Bhārata. Hanumānji himself is the element of vital breath. So, in my view, Hanumānji rescues us from all 7 crises. Don’t use the word Sankata (crisis) in any random context. When befalls us are major-minor troubles or difficulties. Crisis is the ultimate matter. Which is the greatest of all crises in the world? Therefore, Tulsi uses the word Bādha with this crisis.

Kaha Hanumān Sankata Bipati Prabhā Śol 1
Jaba Tāva Samirama Bhajanana Na Hoi II SDRK-32 II

Which is the greatest of all misfortunes? When Lord’s wife is left behind; when interruptions begin to occur in His remembrance then it’s regarded as the greatest crisis on Hanumān. By this entity of Hanumān one is rescued from the crisis of patience.

First crisis is, VyāsāPitha’s view. First Crisis is a Dilemma (DharmaSankata); DharmaSankata had occurred in Śiva’s life. Second, lives of many people means the Crisis of Money or Crisis of the Meaning of life (ArthaSankata). Third, Crisis of Patience (DhyānaSankata); fourth, Crisis in the tradition of one’s Family Lineage (KulaSankata). A fifth crisis is the Crisis on Country (DesaSankata); sixth is the Crisis of Unpropitious Time or Death (KūlaSankata) & seventh is the Crisis of Prākṣa (PrākṣaSankata). Hanumānji rescues us from all these 7 crises.
the path of devotion.

So, my Brothers & Sisters! Seek
the shelter of Hanuman. If any crisis out
of 7 befalls upon us, then meditate (upon
him) by mind, words & deeds. To
meditate (dhyana) means when crisis
befall then mind your conduct, mind your
words & greatly mind your mind too. Be
extremely cautious of mind, deeds &
words – it’s about these 3 over here. The
process of meditation is also present here.
But what is meditation for people like us?

So, my Brothers & Sisters! We
envisaging Hanumāna Chālīṣa’s little bit.
The 9-day Hanumāna Chālīṣa RamKatha,
which my VyāsPītha proclaims as
PremYajñā (Love-Sacrifice), it feels as if
everything has been spoken & it also feels
that everything is left unspoken. This is
the very glory of the scripture ‘Hari
Ananta HariKatha Anantil’.

My Young Brothers & Sisters, I
don’t wish to exhort or suggest anything
to you. Now the ball is in your court. In
whichever form you may have listened, if
there is something that you’ve liked for
which the innermost voice of your soul
has vouched, then try to lead life that way.
And even if you haven’t liked anything,
then don’t sudden. I shall again recite the
Katha, you all come over once again.
While I’m concluding this Katha, come,
let us collectively devote the fruit of this 9-
day RamKatha in the holy feet of Śrī
Hanumānṣa, O, Sir! This is yours!

Abbreviations: BAK—BālaKanda, AYT—
AyodhyāKanda, AKN—AraṇyaKanda, KKV—
KīkýānāKanda, SDK—SundaraKanda, LK—
LankaKanda, UTK—UttrKanda, HCC—
Hanumāna Chālīṣa, KP—KīkýānāPāchān, KEE—
ŚrīRam RādhāKī_spell, VS—VṛndāvānSundaram,
Do-Dīhā, Śrī-Sīkha.

Glory can manifest only by penance

Morari Bapu’s occasional address on the conclusion of ‘Saṅskṛt Satra’

‘Saṅskṛt Satra’ or ‘Aśmiṭ Pārva’, both are
listening devotions for me; and let me say that singing
may perhaps certainly be the part of devotion, but only
merely speaking doesn’t form a part of devotion.
‘Sravānam’ does form a part of devotion & I’m
personally very much joyful that you all accord me this
benefit of becoming a listener.

‘Saṅskṛt Satra’ was going on here since past 3
days, in all 5 sessions of LaghuKāvyā (short poetry)
in Saṅskṛt we listened to & envisaged the profound study &
the penance of the scholars. It’s not my capacity to
expound, neither would I dare to do so; it being
repeatedly iterated from here that the definitions of
LaghuKāvyā that used to be formulated (in the past), at a
scriptural & personal level; those definitions emerged
based on experience. This is ‘Saṅskṛt Satra’ but if you
permit then I shall recite an Urdu sher!

Khusruānā Dēkhā, Na Kada Kīś Kā Dēkhā,
Bāt Pedo Kī Kahi Āe To Sāyā Dēkhā K
There was a Katha in Bihar, SitaMadhi, years ago. During those days, my Kadhi used to be scheduled twice a day, one fine day a story from Mithilā met me. I offered him a bow. He was a good singer of 'Ram Charit Manas'. He sung really beautiful chappais with a ramshackle harmonium! He told me, 'Bapu! Janaka’s wife Sunanā has composed numerous LaghuKāvya! Yea! Sunanā. And the one who is Sunanā (the one with beautiful vision, literally) can convey a lot even in short verses. I told that Sunanā’s era is the era of Ram. Everyone counts the time-span of Ram’s era in their own manner. I asked him if there was any evidence. Because if she has composed LaghuKāvya then it ought to be in Sanskrit! But many of the poets that I’ve been listening here since past 3 days aren’t tagged by his composer’s name. So, that elderly Sire told me there is no evidence about this. However, he said that those LaghuKāvya vanished & later in the tradition of Mithilā, whatever Sunanā had written was all put on paper starting from 1200 A.D.; and Sunanā must have indeed sung in Sanskrit, altering it a bit the composers of Mithilā have sung a verse which is reckoned as a LaghuKāvya, which we also keep singing.

O Pahunā, Aka Mithilā Me Bahunā, Jo Sukha Hai VidhuNagar Mein, So Sukha Jahā Kataunā…

These are 4 to 5 verses of a LaghuKāvya. This was caused to be sung by the women of Mithilā. Now, Sunanā is its composer & a Royal Queen would never go to sing amidst everyone! Thus, other women came for singing. So, this verse conveys one thought that, if you stay back then shall bath you with uditan & attar; further, O, The son of Kausalyā! All we will say that if you stay back for a month then every day we shall bath you by applying uditan & attar and we guarantee to send you back fair-skinned from your current dark-complexion! Just a while ago Rajendrahāni mentioned that, Radha of GitaGovinda began to embrace darkness perceiving it to be Kṛṣṇa! That moment I was recollecting one shrer of a Pakistani poet,

Joe Bāz Ā Goe Ho Teri Zulf Ke Anidhere, Woh Kahihi Kahi Na Bahskī Kisi Nofni Ke Pichhe I

One more shrer.

Nā Kol Merā Sāthi, Nā Kol Meri Manvi, Main Phir Bhi Jā Rahā Hu Kisi Ajanbī Ke Pichhe I

To which Krishnamurti acclamis as ‘The Pathless Path’. Where do we have to go? We aren’t aware of it, though I’m following some stranger. One esotericism shrer,

Tā Amīr Ho To Kyā Hai, Main Garīb Hu To Kyā Hai, Terā Mahal Ho Rahā Hai, Meri Zopadi Ke Pichhe I

So, Lord is dark-complexioned & thus the women of Mithilā say that, we shall make you fair in a month! So, it’s a belief that such poetries are composed by Sunanā, and Saheb, you spoke about two fishes & I presume recollect Tulsi,

Kilelata Manasija Mina Jago Jano Bidhu Mamdala Dola II BAK-258 II

Thereafter, the word ‘Sātī’ is repeated many times over here. Tulsi comes to my remembrance,

Battu Bista Bīsā Bīsā Matvare I
Te Nahi Bolahi Bachana Bichārē II BAK-116 II

I was receiving many words from here! Whatever everyone was speaking, somewhere Tulsi was coming to my remembrance! And therefore, Tulsi is now proving to be true more & more,

NānāParāyaNigamAgamaSammatam Yad Rāmāyane Nigaditaṃ Kvachedānyataṃ pī I BAK-01 I

So, this is about Sunanā; whatever it may be, true or untrue! Thus, I believe that as Ram rose to break the bow & Sunanā got slightly worried, that moment why did one friend of Mithilā tell Sunanā,

Bali Chaturra Sukhi Meru Bān I
Tehvanta Laghu Gamin Na Bān I BAK-256 II

The word ‘Laghu’ has come & then began the tradition of ‘Laghu’, Saheb. So, this one line is also a LaghuKāvya in my view. That friend said, ‘the glorious must never be reckoned as small (laghu)’. That’s all! Any other definition more distinctive than this is beyond my capacity. He who is small is indeed glorious & who can acclaim the glorious to be small? So, all the LaghuKāvya that were presented here were fraught with much glory & they were presented here with great penance & glory! And Saheb, glory doesn’t come without penance in anything, whatsoever. Glory can manifest only by penance, it’s an undisputed idea, largely. So, he who possesses glory must not be reckoned as small, then be it an individual, a poetry, an occasion, an incident, an aphorism, a mantra, or a kumbha.

There is a friend in Rāmāyana who is anonymous, she constantly accompanies Jankji & also constantly guides Sunanā; not only this, even while causing Jankji to behold Ram, she walks ahead of her. Tulsi doesn’t write the name of who that lady is. ‘Gumānāma Hai Ko, Sukhīnāma Hai Ko!’ Further, the Saints dwelling in the world of emotions also say that, this very friend has manifested as Radha during Kṛṣṇa’s incarnation & the same friend says, ‘Queen! He who is endowed with glory must not be regarded as being small or insignificant.’

Waqt Ki Qaid Main Zindagi Hai Magar, Chandā Ghatiyā Milī Hai, Jo Ājā Azād Hai I

These were a few moments of 2 & 1/4 days, which were in our hands, which we enjoyed. Men of knowledge have the past, they have a future too; but it’s observed many times that the so called men of knowledge haven’t known how to live in present! Men on the path of karma also discuss about the destined karma & the accumulated karma, but they barely think on how karmas must be performed in the present! When Ram was told that You’re to be enthroned as the King & the very next moment (He was told), You have to depart to the forest; that moment He didn’t have guilt on his face! And my Tulsi writes,

Prasannatam Yā Na GatAbhisēka Tatathā Me Mamle VanavasāDukkhānā, MukhAbhāṣyānuśa RagnaNandamasya Me Sadātū Sā ManjūlāManjūlaprada II ATK-S-01 II

So, remain indifferent. For the wayfarer on the path of love, ‘AjaH Ghāti Te Rākhikānā’. We had this time-span of 2 & 1/4 days & we were enjoying; and LaghuKāvya, whether the scriptural evidence is found
and the scholars have also interpreted mantra as thoughts. If a small such thought reaches us then the creators, sustainer & destroyers shall come in our fat! The creators begin to explain us perceptively, the sustainers commence to explain us lucidly & we shall even understand the destroyers. That’s the utmost small mantra, says that woman of Mithilā. “Even if it’s a wildly inebriated & most furious elephant, don’t ever acclaim the tiny good of 1 & ½ feet that brings the elephant under control as being small or insignificant. How greatly do such epigrams & simple prose keeps the society under control? It keeps the society greatly restrained. And, O Sunainājī! Two Suns have arrived at your home; one is that which rises daily, second has come from Ayodhyā. So, Queen! As the Sun rises, one must not reckon it as being small on merely beholding it. It annihilates the darkness of the universe. ‘Kama Kurasa Dhamo Skayaka Limbe’, the cupid armed with the bow & arrows must not be reckoned as being small or insignificant, it creates a disturbance in Śankara’s mind & even in the mind of Ram’. 

So, all of them must not be reckoned as small or insignificant. Queen! If cupid (Kama) isn’t insignificant then how can Ram be insignificant? At least envisage that Kama & Ram have been accepted here. Few of them were worrying that it’s being spoken a bit openly here! But those who worry must not come here. Many people simply can’t stay pleasurable! ‘Prasanna Chitte Paramātma Darśanam’ is my adored aphorism of JagadGuru. Yet again shall I recite a sher!

Tū Fikramanda Kyon Hai Merā Dil Tod Ke,  
Main Khud Hi Jā Bahā Hu Tera Sahar Chod Ke!

So, many people just don’t want to enjoy! By the grace of ‘Rāmāyana’ I’ve stayed in the bungalows of rich people, Saheb! Right from when the bungalow is built none of its doors are opened! Sun can’t enter at all & then they’d tell us in the drawing room, ‘Look at this wonderful picture of Sun’! O dear, we are the people to recite, ‘Adi Deva Namastubhiyam’ daily! Many times it’s not destined in people’s fate. Sun indeed gives a knock, but they don’t want to open the door at all!

Kunibha Karna had listened to it; he had ears (karnā), therefore I like it. That man rebuked Rāvana by saying, ‘I shall certainly go to war but listen to one thing. I’ve heard about Ram. I’ve jar-like ears in which I’ve filled the ambrosia (personified as) of Ram & have preserved till date; I wasn’t asleep. I was rather amidst memorizing it. The society has termed me as being sleeping!’ And lastly he said before leaving, ‘Jagadambha Hari Ahi Aka Satha Chākhatā Kalyānā.’ So, the point! I wish to make is that many people just doesn’t want to enjoy! Many people just don’t want to enjoy! By the grace of ‘Rāmāyana’ I’ve stayed in the bungalows of rich people, Saheb! Right from when the bungalow is built none of its doors are opened! Sun can’t enter at all & then they’d tell us in the drawing room, ‘Look at this wonderful picture of Sun’! O dear, we are the people to recite, ‘Adi Deva Namastubhiyam’ daily! Many times it’s not destined in people’s fate. Sun indeed gives a knock, but they don’t want to open the door at all!
'O, The Supreme Soul! The moment I'm about to speak by uttering your name, the entire chain of alphabets stand before me with joined palms by saying, use me, use me.'

The beloved lover had given an oath to her beau that, beware if you ever meet me or talk with me or write anything to me!

Envisage this line Sahib, it may have well occurred anywhere! I have sit down to write breaking the oath of your love, but that moment I shall beget the tears of pain, thus I am writing on paper after sparing space for them in between.'

So Beas, if Eknadv (God of Love) can't be small, then how can Ram be small! And 'God Particle' is so small Sahib, yet the scientists are astonished that these scattered broken particles aren't in anybody's control. And then our word 'Neti' comes before us because after doing everything one will indeed have to say, 'Neti Neti Jehi Beda Nirūpa'.

So, I recollected Mithilā while these discussions of LaghuKāvyas happened. Hence, I presented this thought to before you. You all have been visiting here every time; this is indeed listening devotion for me. Yesterday a journalist was asking me, tell us the traits of a reciter. I said that the first trait of a reciter is that he must be a good listener. Tulsījī writes,

‘Stotā Sumati Susila Sachi Kathā Rasika Hari Dasa’

Above traits have been enlisted for listeners. So, I was enjoying as a listener. We're performing such a grand yajna! Because, envisage the source lineage of words! Its source lineage is Sky, thus by means of words we don't offer oblations in the altar of yajña, we rather offer oblations in the sky.

So this was a yajña that was going on. Whoever has offered oblations in this, all of them are joy augmenters for me. While listening, I had a few things in my mind to talk about; but he who is viṣayī (sensuous) remain stuck on viṣay (topic); it's not so for a sādhaka (seeker). I proclaim the name of Supreme-Disarrangement as the Supreme Soul. God Particle has proven that no atom is in control of any other atom; thus, when you come here, you may well come with some pre-decided topic, but you must certainly not have my fear! Nonetheless, everyone spoke on various topics! I express my pleasure for all the addresses. This can become a feast even for me, which comes as a great help to me for my intrinsic & extrinsic development. Thus, while such a 2-½ to 3 day Sanskrit Satra is concluding, I express my pleasure. We could offer obesiance on the day of RatīPanchami to both the personages engaged in the deeds of rți (rage). I'm heartily delighted & hold thrilled sentiments as you accepted our worship of offerings. We are parting-off in order to meet yet again on some or the other behal.

I always say,

Chārās Ge Akhun Mein Mehafiz Rakhbāna, Badal Der Tak Bāt Hi Bāt Hogi, Musaphir Hai Hum Bhi, Musaphir Ho Tum Bhi, Kisi Moda Par Phir Mahāghit Hogi I

Obeisance to Primary Teachers through ‘Chitrakut Award’ at Talagjarda

August Guests present on this virtuous occasion of today namely Revered Sirām Bagū, the President of Gujarati State Primary Teachers’ Association, Respectable Śrī Chandubhai; former President Śrī Narayanbhai; rest all office-bearers; Teacher brothers & sisters; and the 11 best teachers to whom we offered obeisance, my bow to all of them; my bow also to all those who’re now retired.

I'm heartily joyful that you all have come here. Choosing 11 teachers is a laborious task, because by Hanumānji’s grace we've been making obeisance from Chitrakut to the contributions being offered in varied fields & choosing an individual from one specific field is a very difficult task, nonetheless the experts carry-out this task & yet many questions are raised in it; however, this award is one of its kind wherein I don't believe that any questions may rise. I'm completely satisfied that Gujarati State Primary Teachers’ Association is choosing the awardees in an extremely just manner.

You all have been coming here every time, I once again express my joy. Amrutval Vasgā has authored numerous books. He has noted in one of them that, the disposition of river is to flow. So, flowing towards a low lying land is its disposition, but at times that river falls from height with a great force in form of water-fall, that's not its
disposition, that’s its opulence. Sun’s disposition is to give light & warmth; however, in monsoon when the clouds are formed & as the sun rays pierce through them then a rainbow is formed, that’s the opulence of Sun. Likewise, a teacher carries out all the activities by being in himself; however, I believe in one thing, no activity should be done at a state of worship. If one’s worship turns upside then the glory of one’s will activities get ruined. Analogously, a teacher must carry out all additional activities. One thing must be duly understood, government is bound by limitations & a teacher is boundless. So, I adore the fact that you all perform additional activities too, however nothing must happen at a state of imparting education in the classroom.

I’ve told umpteen times that a teacher has to teach only 9 months. For those 9 months, the whole class is impregnated. During this time period no foetus must be killed; no child must remain premature. You all do carry out additional activities too, my bow for the same. But, that’s not your disposition. Your disposition must lie in the classroom. The former is its opulence. Additional activities is an opulence of teachers; however, while paying attention to the students, if all additional activities continue to happen then it’s an opulence of a teacher, and manifesting such a kind of opulence along with their disposition, an accolade of 11 such teachers in reality is an accolade of the entire teachers’ society. I truly experience a great joy for it.

So, absolutely nothing must happen at a state of the root activity of teaching. Opulence must also manifest; I myself was also a teacher, and I still am. Four things must be specially taken care of. Baap Bap in indeed your kin.

A teacher must possess 4 kinds of discernment. Discernment certainly exists. Had it not been present then one couldn’t have become a teacher. But amongst the discernment, 4 types of specific discernments. First discernment, Body Discernment. While we’re sitting on a teacher’s chair then our body movements & gestures must be such that they don’t begot bad influence on the students’ consciousness. Even if our clothes aren’t trend, they must be clean; our sitting posture must be decorous.

Second, Mind Discernment. We’re human beings. Even the mind of the greatest of the great Yogis somewhat some time, you never know! But the mind discernment is extremely important, at least, during the act of teaching. Our mind must not digress from the topic. It’s really difficult, I know, but during those moments thoughts of additional activities must not be present in our mind.

Third, Speech Discernment. In what language do we communicate with children? Speech Discernment is a spiritual trait of a teacher. Our GangāSatī indeed says,

Vachana Vivekī
Ja NaraNe Nīlī, PhīBī,
Ene Brāhmaṇā Jāge Pī Re...

And many times I’ve observed that at times the Teachers or Principals themselves lack Speech Discernment. It’s a similar statement of both Einstein & Karl Marx that as much as the child receives when he is 3, he doesn’t anytime later, thus our 3rd trait is Speech Discernment.

And fourth & the most important discernment, Eye Discernment. Saheb, eye discernment confers both protection & affection. I feel that a school is a pond with 4 pillars namely – Body Discernment, Mind Discernment, Speech Discernment & Eye Discernment. We’ve to sanctify a child amidst them, we’ve to wed him with virtuous culture & we’ve to conjoin him with civilised conduct. One such abundantly pure act of teachers is going on. A Mother is endowed with all the virtues, but to forgive is her greatest of a great trait. Father comparatively forgives lesser, but his job is to confer well-being, to nourish. And a Friend wards off our faults. I feel that a teacher is all 3 – Mother, Father & Friend. If a student perhaps commits some mistake then a teacher forgives him by becoming his Mother, being his Father a teacher nourishes him & the same teacher wards-off the shortcomings of a student.

Not saying anything specifically, you all come here every year in such numbers, I’m personally very much joyful about it. Various awards are being conferred, but my mind holds an elated dignity for the Teachers’ Award, as this is present in the roots.