

श्री हनुमानचालीसा

श्री गुरु चरण सरोज रज, निज मन मुकुर सुधारि।
बरनउँ रघुबर बिमल जसु, जो दायक फल चारि॥

बुद्धि हीन तनु जानिके, सुमिरौ पवन-कुमार।
बल बुद्धि बिद्या देहु मोहिं, हरहु कलेश बिकार॥

जय हनुमान ज्ञान गुन सागर। जय कपीस तिहुँ लोक उजागर॥
रामदूत अतुलित बलधामा। अंजनि पुत्र पवन सुत नामा॥

महावीर विक्रम बजरंगी। कुमति निवार सुमति के संगी॥
कंचन बरन बिराज सुबेशा। कानन कुंडल कुंचित केसा॥

हाथ वज्र अरु ध्वजा बिराजै। काँधे मूँज जनेउ साजै॥
संकर सुवन केसरी नंदन। तेज प्रताप महा जग-वंदन॥

विद्यावान गुनि अति चातुर। राम काज करिबेको आतुर॥
प्रभु चरित्र सुनिबेको रसिया। राम लखन सीता मन बसिया॥

सूक्ष्म रूप धरि सियहिं दिखावा। विकट रूप धरि लंक जलावा॥
भीम रूप धरि असुर संहारे। रामचंद्र के काज सँवारे॥

लाय सजीवन लखन जियाये। श्री रघुवीर हरषि उर लाये॥
रघुपति कीन्ही बहुत बडाई। तुम मम प्रिय भरत हि सम भाई॥

सहस बदन तुम्हरो जस गावै। अस कहि श्रीपति कंठ लगावै॥
सनकादिक ब्रह्मादि मुनीसा। नारद सारद सहित अहीसा॥

जम कुबेर दिगपाल जहाँ ते। कवि कोविद कहि सकै कहाँ ते॥
तुम उपकार सुग्रीवहिं कीन्हा। राम मिलाय राजपद दीन्हा॥

तुम्हरो मंत्र बिभीषन माना। लंकेश्वर भए सब जग जाना॥
जुग सहस्र जोजन पर भानू। लील्यो ताहि मधुर फल जानू॥

प्रभु मुद्रिका मेलि मुख माहीं। जलधि लाँधि गये अचरज नाहीं॥
दुर्गम काज जगत के जेते। सुगम अनुग्रह तुम्हरे तेते॥

राम दुआरे तुम रखवारे। होत न आजा बिनु पैसारे॥
सब सुख लहै तुम्हारी सरना। तुम रच्छक काहू को डरना॥

आपन तेज सम्हारो आपै। तीनों लोक हांक ते काँपै॥
भूत पिशाच निकट नहिं आवै। महावीर जब नाम सुनावै॥

नासै रोग हरै सब पीरा। जपत निरंतर हनुमंत बीरा॥
संकट ते हनुमान छुडावै। मन ब्रम बचन ध्यान जो लावै॥

सब पर राम तपस्वी राजा। तिन के काज सकल तुम साजा॥
और मनोरथ जो कोई लावै। सोई अमित जीवन फल पावै॥

चारों जुग परताप तुम्हारा। है परसिद्ध जगत उजियारा॥
साधु संत के तुम रखवारे। असुर निकंदन राम दुलारे॥

अष्ट सिद्धि नौ निधि के दाता। अस बर दीन्ह जानकी माता॥
राम रसायन तुम्हारे पासा। सदा रहो रघुपति के दासा॥

तुम्हरे भजन राम को पावै। जनम जनम के दुख बिसरावै॥
अंत काल रघुबर पुर जाई। जहाँ जन्म हरिभक्त कहाई॥

और देवता चित्त न धरई। हनुमत सेई सर्व सुख करई॥
संकट हरे मिटै सब पीरा। जो सुमिरे हनुमत बलवीरा॥

जै जै जै हनुमान गोसांई। कृपा करौ गुरुदेव की नांई॥
जो सत बार पाठ करे कोई। छूटहि बंदि महा सुख होई॥

जो यह पढ़ै हनुमान चालीसा। होय सिद्धि साखी गौरीसा॥
तुलसीदास सदा हरि चेरा। कीजै नाथ हृदय महँ डेरा॥

पवन तनय संकट हरन मंगल मूर्ति रूप।
रामलखन सीता सहित हृदय बसहु सुर भूप॥

II JAI SIYARAM II

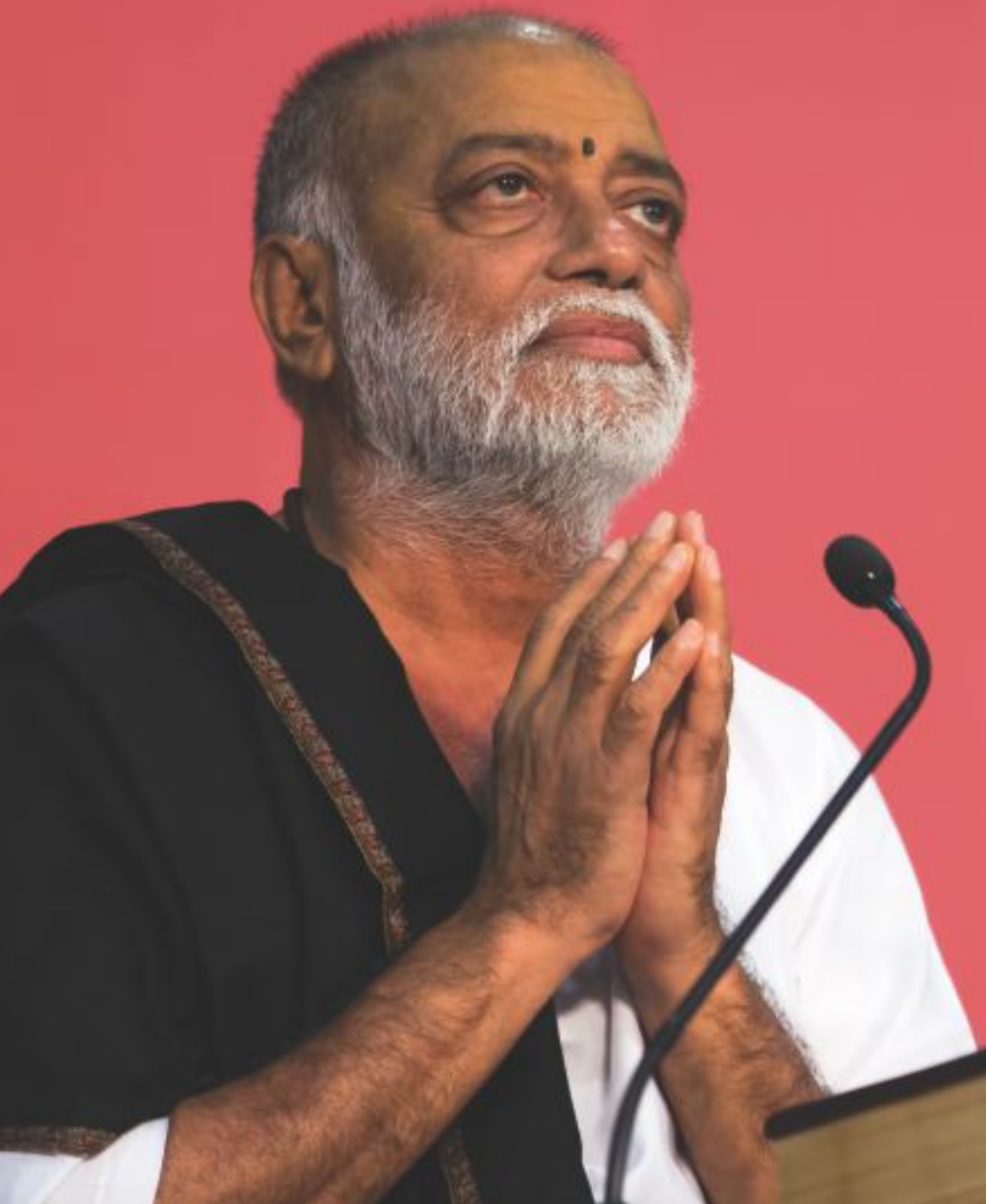
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Mānas HanumānaChālīsā
Tampa (Florida)

II RAMKATHA II

MORARIBAPU

जो यह पढ़े हनुमानचालीसा। होय सिद्धि साखी गौरीसा॥
तुलसीदास सदा हरि चेरा। कीजै नाथ हृदय महँ डेरा॥



- 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 Hanumaṇṭa
we become safe from all the four sides
- 03 Ram is not a symbol of knowledge;
Ram is the form of knowledge
- 04 Śrī Hanumāṇajī 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 'HanumāṇaChālīsā' 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

II RAM KATHA II

Mānas HanumānaChālīsā

MORARIBAPU

Tampa-Florida

Dt. 02-06-2012 to Dt. 10-06-2012

Katha : 713

Publication :

January, 2013

Publisher

Chitrakutdham Trust,
Talgajarada (Gujarat)

www.moraribapu.org

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Morari Bapu sung the Katha 'Mānas HanumānaChālīsā', 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 'HanumānaChālīsā'. The very first Katha on 'HanumānaChālīsā' 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 Hanumaṅta is within 'Ram Charit Mānas'. Recollecting the following last discussed lines of 'HanumānaChālīsā',

*Bhūta Pisācha Nikaṭa Nahi Āvai I
Mahābīra Jaba Nāma Sunāvai II HC-24 II*

the recitation proceeds thereon. Bapu, while presenting the personal interpretation of '*Bhūta-Pisācha*' said, '*Bhūta*' means past & '*Preta*' means future. Those who seek the shelter of 'HanumānaChālīsā' aren't bothered by the grief of past & the worry of future. In tandem, explaining '*Nāsai Roga Harai Saba Pīrā I*' 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 & constant repeated recitation of 'HanumānaChālīsā' one can become free from those pains. Conferring the status of 'Psychiatrist' par excellence to Hanumānaĵī, Bapu also mentioned that Hanumānaĵī assays our mind & 'HanumānaChālīsā' re-conciliates our mental maladies.

Morari Bapu not only acclaims Hanumānaĵī as a Religious Leader, but rather likes to acclaim him as a Spiritual Leader & being the son of the wind-god, Bapu also regards Hanumānaĵī 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 anointing oil to Hanumānaĵī & don't dirty the temples. Don't even recite 'HanumānaChālīsā' to earn money, but recite 'HanumānaChālīsā' only for the very sake for 'HanumānaChālīsā'.

In this 7th RamKatha of the sequel of 'Mānas HanumānaChālīsā', Bapu has presented plentiful envisagement of life, which is benignant for our journey of life.

-Nitin Vadgama

Mānas HanumānaChālīsā

II 1 II

My Katha is not a ritual or an ordinance,
my Katha has its own distinct genre

Baap ! By the divine grace, once again on this land of America while we've gathered to do some life-discussion through the medium of RamKathā, Reverend personages present in the Kathā, all the Respectable magnanimous personalities from various domains of the society, Respectable Headman & all the members of the organisation which has organised this Kathā, you all my listener Brothers & Sisters, in the beginning of RamKathā, my obeisance to you all from VyāsaPīṭha.

I was thinking which subject I should choose in this time's Kathā. Two to four days ago, one idea came to my mind that, I wish to initiate a virtuous-cum-elemental dialogue of 'HanumānaChālīsā' on the basis of 'Mānas'. Earlier my VyāsaPīṭha had thought of doing 5 Kathā on it; but later I felt from within that something more must be spoken over it, and hence it was then decided to do 11 Kathā on 'HanumānaChālīsā'. The very first Kathā, 'HanumānaChālīsā Part-1' had happened in London. Second Kathā was held in the courtyards of Banaras Hindu University, Varanasi. Third Kathā was sung in Ayodhyā. Fourth Kathā was in Mount Abu. Fifth Kathā happened in Ghatkopar & the sixth Kathā was in Kailās, which was christened as 'Mānas-700'.

So, this is the seventh Kathā. What I mean is, seeking the shelter of 'HanumānaChālīsā', we would indeed like to discuss what the entity of Hanumaṅta is inclusive to 'Ram Charit Mānas'. Support indeed will have to be sought of 'Mānas'. My all-in-all asset is indeed only 'Mānas'. I can perceive everything contained within it. So, through many lines of 'HanumānaChālīsā', we shall move ahead right from where we had left. I was apprised that in Kailās Kathā we had reached till the line, '*Bhūta Pisācha Nikaṭa Nahi Āvai I Mahābīra Jaba Nāma Sunāvai II*'.

Now, it's the remembrance of Kailās. I shall let you know one recollection of Kailās Kathā & thereafter, I'll move

ahead. In Kailas Katha, while my VyāsaPīṭha was conversing with you on 'HanumānaChālīsā' 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 those questions are rising in my mind. When I had begun to recite Kathā numerous years ago, it seemed very easy. But now Kathā is appearing difficult to me, now RamKathā 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 'Mahābhārata', while Vyāsajī was dictating the scripture, Ganeśa was writing it; but sometime when Vyāsajī wanted to contemplate a bit more then he used to utter some puzzling & difficult *śloka* in between, thereby which Ganeśa often faced some difficulty in writing it down. Something similar is being felt for 'Ram Charit Mānas', even Tulsijī has spelled 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 RamKathā be sung? Can anything be spoken on it? And if my soul 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 exegesis happen? Can it be expounded over? That Supreme Entity, while talking about whom the divine *Śruti* (*Vedas*) concludes proclaiming as '*Neti Neti*', can the exploit of that an unintelligible Supreme Entity be this? Then one question was arising that, 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've 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 Goswāmījī that no one can speak on it; though, *'Tadapi Kahe Binu Rahā Na Koī'*, 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 'Mānas', does its listeners exist? You may say, there are indeed so many, but *'Yeh Woh Nagmā Hai Jo Har Sāz Pe Gāyā Nahī Jātā'*, *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 specialised form. Only (from) the world of faith? I'm recollecting a *sher* of Dixit Dankori. I wish that let my Katha not be listened to only by flowing in the stream of emotions, listen to my Katha also on an intellectual level. I also found such listeners. Katha must reach everywhere. My Katha is not a ritual or an ordinance, my Katha has its own distinct genre. I want listeners for specifically for it, and they are you all. Your mind must also have a doubt, and it must not be sophistical reasoning, it must be revered reasoning. So, I'm about to present a *sher* of Dixit Dankori Saheb,

*Bhavanāo Mein Beha Gayā Koī,
Islie Taṭ Par Rah Gayā Koī I*

Saheb, he who gets drifted will get drowned. But here the poet says, even after been 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 Hanumaṇta again & again? The entity of Hanumaṇta is, *'BuddhiMatām Variṣṭham'* (*foremost among brilliants*). Many types of leaders have been born in the world, but no leader has been like Hanumāna. One day I also 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 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 sacrifice of English language remain ignited forever, but Gujarati must not be offered as a sacrificial oblation in it.

So, Hanumānajī is *'BuddhiMatām Variṣṭham'*. Tulsī begins,

*Jaya Hanumāna Jñāna Guna Sāgara I
Jaya Kapīsa Tihu Loka Ujāgara II HC-01 II
Ram Dūta Atulita Bala Dhāmā I
Añjani-Putra PavanaSuta Nāmā II HC-02 II*

He is *'BuddhiMatām Variṣṭham'*. He is not merely sentimental or the one who is moved by emotions. Keeping his servanthood intact & unbroken, 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 & then to contemplate.

So, a question had rose to me that, do I have the right to sing the Katha? This requires a great worthiness, a great awakenedness. And I had said in Rajkot Katha that, being born in the family of *Sādhu* (*monks*), I super abundantly attempt to keep this monkhoodness 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 Tansen find some *'Kānsen'*. My VyāsaPīṭha 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 Kailas Katha. And suppose that I find the listeners, even then what about me? Then the question comes that, certainly, mine too is *'SwāntaḥSukhāya'*. But my journey of consciousness that began that day halted at my Dadaji, in whose divine feet I have attained the Katha. 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 expound this scripture? It's a very difficult matter. Between the intervals of every *chopāi*, somewhere or the other Tulsījī leaves some mystery. This scripture is becoming abysmally profound for me.

So, my Katha is not any ritual or ordinance. 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 Hanumaṇta. You all know the 40 lines of 'HanumānaChālīsā'. And when I had recited the very first Katha on 'HanumānaChālīsā' 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 4. Let's us understand this 10th portion. What is the 10th portion of 40 lines? It's written in 'HanumānaChālīsā'. 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 'HanumānaChālīsā' is written down in the beginning of 'HanumānaChālīsā',

*ŚrīGuru Charan Saroja Raja
Nija Manu Mukurū Sudhāri I
Baranaū Raghubara Bimala Jasu
Jo Dāyaku Phala Chāri II HC-Do-01 II*

'Four' things! Tulsī has discussed the 10th portion in the very first *dohā* itself. If you assimilate 40 lines then its 10th portion is 4. *'Jo Dāyaku Phala Chāri'*, it's my VyāsaPīṭha'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, Sensuous Pleasure or Desire & Liberation (*dharma, artha, kāma & mokṣa, respectively*). This is the 10th portion of 'HanumānaChālīsā'. Our Seers & Sages have immensely benefacted 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 Katha, apply a sacred mark on my forehead, wear a wooden *pādukā* – 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 righteousness 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 *sher* of Javed Akhtar,

*Sar Kisī Kā Ho, Kadmo Mein Sar Achhā Nahī Lagtā,
Muhje Pāmāl Rāston Kā Saphar Achhā Nahī Lagtā I
'Ghasāi Gayelā RastāNī Yātrā Nahī'*

(*not the journey of an abraded road*). It must not be the same old beaten custom. The Righteousness that you'd attain by

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 deprave it. Until an individual abides by your old beaten definition of Righteousness, you kotow him; the moment he starts living in his temperament, your notion changes. But that which endures is of temperament, not of instrument.

So, Righteousness must be absolutely independent. Supreme Independence should be called as Righteousness. Kṛṣṇa had told Rukamaṇī, you have done inappropriate by choosing me, I'm not the man of routine beaten tradition. When I read this conversation of Rukamaṇī & Kṛṣṇa, I recollect 'KumārSaṁbhava'. While Pārvatī practices penance, Śaṅkara, guised in some other

form, went to examine her. And Kālidāsa wrote down one word over there – '*KulaŚīla*'. (Disguised Śaṅkara tried to coax Pārvatī that,) Śaṅkara is void of any family lineage (*kula*), He lacks virtuous conduct (*śīla*). Pārvatī 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 Rukamaṇī that, I'm not the one who follows the routine beaten tradition. Indeed therefore, he authoritatively says in 'Gītā'– '*Sahajam Karma Kaunteya*'. '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 more *sher* of Javed Saheb,

*Galata Bāton Ko Sunanā, Khamoś Rahanā Aur Hā Bhī Bhara Denā,
Bahut Hai Fayde Isme, Lekin Achhā Nahī Lagtā I*

Innate life, is the first aphorism of the 10th portion of 'HanumānaChālīsā', on 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 aphorism of the 10th portion of 'HanumānaChālīsā' 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 conjoining the word 'life' everywhere.

Kāma. Tendencies in life are called as *Kāma* (*sensuous pleasures or desires*). There exist few tendencies in life, be it

any individual. Tulsīdāsji has said that, he in whom these tendencies cease becomes God having two hands. Whom does these tendencies not trouble? Tendencies of life is called as *kāma*. 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 (*mokṣa*). '*Pāyo Parama Biśrāmu*'. Kabira's liberation is, '*Kaha Kabīra Main Purā Pāyā*', the liberation of Chāndogya Upaniṣad, '*Na Alpe Sukham Asti*'. Completeness of life is liberation. If I put it in Gujarati then, '*Jivana No Eka Odkār*', a burp of satiation of life.

Therefore, my Brothers & Sisters, live innately. Don't believe just because Morari Bapu has said, please. '*Uttamā Sahajāvasthā*'. 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 proselytize. '*SwaDharme Nidhanam Śreyah*'.

My Brothers & Sisters, I shall narrate to you one folklore of China. A mouse couple! They enjoyed a beautiful married life. They begot 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 foeticide has become an issue in the country. A daughter emancipates 3 families. The word '*Karunā*' (*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 hither & thither in one sharp blow. Now, even the air said that a mountain stops me 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 hither & thither. Saheb, 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



'HanumānaChālīsā'. Of these 40 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 Pisācha Nikaṭa Nahi Āvai I
Mahābīra Jaba Nāma Sunāvai II HC-24 II*

I'm beginning from here itself. In my view *Bhūta* (*ghosts*) means past & *Pisācha* (*goblins*) means future. The past & future can't come closer to those who seek Hanumānaji's shelter. Past is unable to grieve us & future can't get us worried. If one wants to remain in-between both then, '*Mahābīra Nāma*' (*recite the name of Hanumāna*). Hanumāna 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, synonym of Hanumāna is Present. One who'd attempt 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 Hanumaṁta that's present in 'Mānas'. So, let's once again sing those 2 lines of 'Mānas HanumānaChālīsā',

*Jo Yaha Padhai Hanumāna Chālīsā I
Hoya Siddhi Sākhī Gaurīsā II HC-39 II
Tulsīdāsa Sadā Hari Cherā I
Kījai Dāsa Hṛdaya Maha Ḍerā II HC-40 II*

This scripture of seven steps, includes prominence of 5 exploits. First exploit is the exploit of SitaRam. Second, the exploit of Śiva & Pārvatī. Third exploit is of Bharata. Fourth is the exploit of Hanumaṁta. And fifth is KāgBhuṣuṇḍijī's exploit. Of all these, we shall especially render obeisance to the exploit of Hanumaṁta (in coming days).

Invocative hymns are present in 7 ślokas, thereafter 5 *sorthās* were written. Gaṇeśa, Surya, Gaurī, Viñṇu & Śiva are offered a remembrance in the 5 *sorthās*. Thereafter,

In my view *Bhūta* (*ghosts*) means past & *Pisācha* (*goblins*) means future. The past & future can't come closer to those who seek Hanumānaji's shelter. Past is unable to grieve us & future can't get us worried. If one wants to remain in-between both then, '*Mahābīra Nāma*' (*recite the name of Hanumāna*).

Tulsijī offers obeisance to Guru. Guru isn't an individual, He is an individual thought. Guru keeps the mystics 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 'Mānas' then he who confers 5 things is a Guru. He who confers you reverent faith (*śraddhā*)! Who doesn't beg reverent faith from you. First job of Guru is to confer reverent faith to His surrendered dependent. Not blind faith or faithlessness. Second, Tulsīdāsijī has written one word, '*Sarasa Anurāgā*'. *Anurāga* means succulent sentiments. By conferring Love (*prem*), He who emanates the repressed Love within you is a Guru. Don't interpret love in an ordinary context, please. Third, He who grants you thoughts (*vichār*) is a Guru. Just as the way some 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 offences of the surrendered dependent & himself abides by its punishment is a Guru. Sūradāsa has beautifully said, '*Bharoso Dridha Ina Charanana 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 Guru, who confers us Reverent Faith is Guru, who arouses Love from Love is Guru, who himself serves the punishment of the offences of the surrendered dependent is Guru. He who grants us spiritual consciousness is Guru. Tulsijī makes obeisance to such a Guru.

Thereafter, offering obeisance to everybody one after the other, Tulsijī has offered obeisance to Hanumānaji in 'Ram Charit Mānas'. He who stays in front is Hanumāna, who stays behind is Hanumāna, who stays in the middle is Hanumāna, who stays to the right is Hanumāna, who stays to the left is Hanumāna, who stays above is Hanumāna, who stays in the bottom is Hanumāna – we shall discuss this tomorrow.

Mānas HanumānaChālīsā II 2 II

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

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

Today a couple of questions have also come to me, I'll take them first. 'Āpe kahyu ke svābhāvik jīvavu aej Dharma che. Paṇ koinā svabhāvmā Mā keval kām, krodh, irṣyā, dveṣ aj hoi to āvā svabhāvmā jīvavu paṇ Dharma kahevāy?' (*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 Gujarātī is written!

Anger, passion, greed, jealousy isn't our temperament. These are the vices entering & leaving for some period of time. Please, had anger been our temperament then you'd have lived exclusively in anger for all 24 hours. Otherwise, you can never live in anger for 24 hours. This proves that anger isn't our temperament. Had passions been our temperament then we'd have remained constantly drowned in passion. This isn't the temperament; 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 long, certainly. Tulsī says, '*Kāma Bāta Kapha Lobha Apārā*'. But the moment life comes to stake, an individual almost nearly offers oblations of dismissal even to greed. Though, it's not so for 'real greed'. Sometimes I observe that people harbor hatred for a very long time. But though, hatred will indeed rid-off because it's transient. This isn't our temperament. Even Loa Tzu

has said temperament itself is Righteousness. In 'Ram Charit Mānas', one line has been said about Lord Ram,

*Mana Musukāi BhānuKula Bhānū I
Ramu Sahaja Ānaṇḍa Nidhānū II AYK-41 II*

Ram is innate. And therefore, Saṁskṛt literature acclaims Ram as, '*Ramo Vighraha Vāna Dharmah*'. You can't speak lies for all 24 hours, because this isn't our temperament. You'll at least 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 '*Bhāgvat*' proclaim as meditation? To some deity? No, but rather to, '*Satyam Param Dhimahi*' (*meditate upon the Supreme Truth*). That incident which takes us towards *Sat* is called as *Satya* (*Truth*).

So, we can't constantly live in lies, because this isn't our temperament. Truth is our temperament. But a few superimpositions do exist. See, (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 conjoining, '*I am a scholarly man*', is not the matter of temperament. Listen to a *sher*. It's a *sher* of Hastimal Hasti,

*Bulaṇḍī Kehate Ho Tum Jisko Miyāñ,
Uba Kar Choḍ Āe Hai Hum Use I*

What you proclaim as loftiness 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*' (*Mein Hū, whatever he is*) & God willing may even '*I*' (*Mein, the I-ness*) get eliminated, being only '*am*' (*Hū*) i.e. 'to only exist' or 'being' is our temperament. It's very difficult to eliminate the '*I*'. However, '*I*' 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 HanumānaChālīsā, 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 amidst a serene activity. Prominence of dark ignorance dominates the serene activity. A *sitār* is serene & a stick has nothing except ignorance, but one stick gets dominated over the strings of *sitār*.

So Baap, let's move ahead. By reciting the name of

Śrī Hanumānājī, ghosts (*bhūta*) & goblins (*preta*) don't come closer. And *bhūta* means past & *preta* means future. Because of Śrī Hanumānājī we can live in the present, in-between grief & worry. Hanumānājī is present in the front as well as behind, He is present above & also below, He is to our right & to our left too. Tulsī has written in 'Ram Charit Mānas', Hanumānājī is present behind,

*Pāche Pavana Tanaya Siru Nāvā I
Jāni Kāja Prabhu Nikaṭa Bolāvā II KKK-23 II*

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 Sugrīva had allotted to search for Sita was almost about to end & when no news was found about Jankijī, everyone became sorrowful & Hanumānājī thought that now these people shall probably die without water, that moment Hanumānājī climbs up & looks out into the Earth, in the cave, in the mountain & then leads everyone. The entity of Hanumānta stays behind & in the front as well. The entity

of Hanumānta is also present in the middle. Now, you pick up the incidents of 'Rāmāyaṇa'. Hanumānājī is present in the middle everywhere. In begetting the unification of Sugrīva & Ram, Hanumānājī is in the middle. Here Hanumānājī is the mediator. Śrī Hanumānājī has served the role of a mediator in uniting a Sensuous Being with Supreme Faith.

Take one more incident of 'Mānas'. Vibhīṣaṇa came under Lord's surrenderance. The chief minister, Sugrīva, opposed. Who mediated at that moment? Hanumānājī acted as the middle man. And Hanumānājī is extraordinarily intelligent. Lord said, Vibhīṣaṇa is crooked & Hanumānājī replied, even your shoulder carries a crooked bow!

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

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

Śrī Hanumānājī is also present on the top. He indeed travels through sky. And Hanumānājī is also in the bottom. He goes till the nether world. In the incident of AhiRāvaṇa he had been till the nether world. If you envisage till the age of MahāBhārata then Hanumānājī is present on the top. And if you look towards the bottom then the nether world is believed to be Lord's feet & Hanumāna is holding the divine feet, therefore he is present in the nether

world too. I shall use one phrase for Hanumānājī, '*Designation-free Office-bearer*'. Neither any designation nor any reign, he is rather 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 Hanumānta. Wind is on all the four sides. There is no place is void of air.

So, '*Mahābīra Jaba Nāma Sunāvai*'. Now, this has two meanings. One meaning is that when you recite & make hear the name of *Mahābīra* 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 though recite & make hear the name of *Mahābīra* 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 to those whose name *Mahābīra* utters & makes heard. If *Mahābīra* declares that, 'Beware! If you dare go closer to him!' But who can do this? He, who is *Mahābīra*. Question is possessing the quality of *Mahābīra*.

My Brothers & Sisters. Who is *Mahāvīra*? The definition that came in *Vaiñṇav* tradition is, he who destroys the three types of syllables of '*Ma*' is *Mahāvīra*. Three types of syllables of '*Ma*'! One is '*Mada*'. Second, '*Madan*'. Third, '*Matsar*'. *Mada* means ego. *Madan* 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 *sher* is being recollected,

*Khuśnumā Hi Dekhnā, Na Kada Kisī Kā Dekhnā,
Bāt Peḍo Kī Kabhī Āe To Sāyā Dekhnā I*

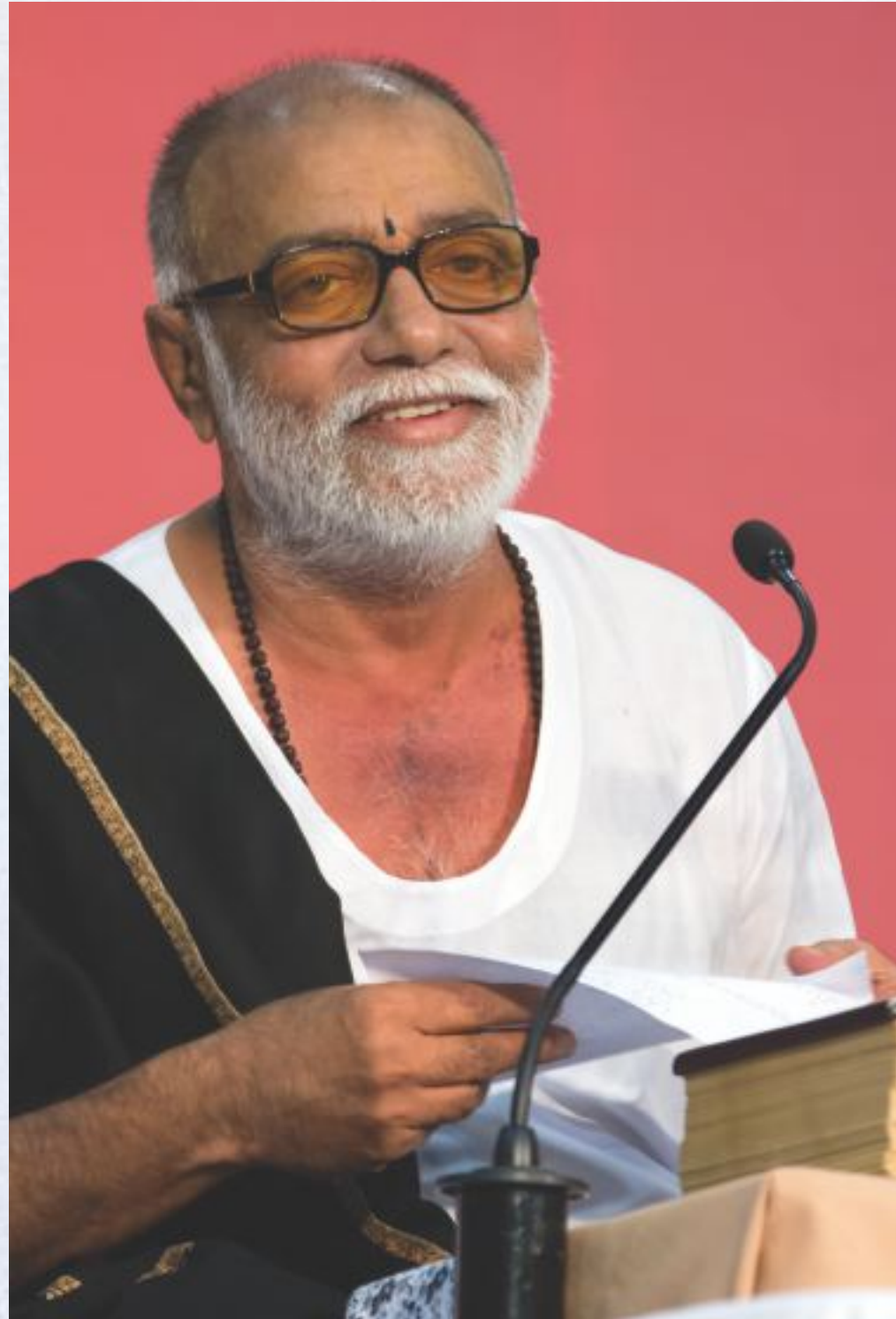
Envisage, how the poet presents! If the discussion of trees comes up anytime, then don't see their height; rather see to how many of them has it provided its shadow!

So, *Mada-Madan-Matsar*, he who has gained control over all three is *Mahān* (*Great*). Śrī Hanumānājī is free of *Mada* (*ego*). As Lord Ram began to praise him, he presto rushed to hold His feet. My Brothers & Sisters! If you have obtained anything by destiny & hard-work then do use it virtuously, but don't have its ego.

In Jainism, its 24 ford-makers (*Tirthaṅkara*) are addressed as *Mahāvīra*. But the matter which I want to tell over here is distinct. Three words in 'Bhāgvat' are very dear to me – *Bhāvādvait*, *Kriyādvait* & *Dravyādvait*. Who is



Mahāvira? He who possesses *Bhāvādvait*, non-duality in sentiments. Who possess non-duality in activities! Lord Shankarāchārya had said that non-duality is not only the doctrine of essential philosophical knowledge; it's also the way of life. Don't confine the non-duality doctrine. Non-duality in sentiments, the way it happens between mother & child, they are although two, but the non-duality of sentiments materialises. 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 *Mahāvira*. It's very difficult.

Second, *Kriyādvait*, 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, *Dravyādvait* (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

Mahāvira. By the remembrance of his name, ghosts & goblins 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 goblin.

*Nāsai Roga Harai Saba Pīrā I
Japata Nirāntara Hanumata Bīrā II HC-25 II*

Further it's been said in 'HanumānaChālīsā' that, by chanting (the name of) Śrī Hanumānājī, by remembering him, 'Nāsai Roga'. 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 entity of Hanumānta, maladies are ridded-off.

In our India, the Nawab of Rampur fell sick. Many physicians visited, but to no avail. Now what must be done? Then, there was a native physician by the name of Lilādhār Physician. He was called. Lilādhār 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 presto seeing this, his throat started watering, the cough began to vanish; tamarind was shown & the cough was released. Nawab started speaking. He was cured. *Em thai jāy che! (It so happens this way!)*

So, we must be practical. Of course, a malady can alleviate, it can even be extirpated. Question is of absolute reverent faith. If someone recites 'HanumānaChālīsā' without having any desires, whatsoever, then what is it that 'HanumānaChālīsā' 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. Tulsīdāsījī 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 Katha?" 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 fall into troubles I see the picture of Lincoln, I get inspiration from him. If inspiration is gained from a person like Lincoln, then 'ānī link to bahu lāmbī che!' (*Hanumānājī's link is extremely far-reaching!*).

So, Sire 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 'HanumānaChālīsā'! *Vicks lagāḍī lo thoḍuk! (Apply some vicks!)*. 'HanumānaChālīsā' conciliates mental maladies. Don't recite 'HanumānaChālīsā' to earn money. Recite 'HanumānaChālīsā' only for the very sake of 'HanumānaChālīsā', what will it not confers 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 recollect a *sher* of Javed Akhtar Saheb,

*Parsuku Lagtī Hai Kitnī Jhīl Ke Pānī Pe Bat,
Pairo Kī Betābiyān Pānī Ke Aṇḍar Dekhie I*

'Parsuku' means completely peaceful! The ducks floating on the surface of lake appear so peaceful & calm! But after peeping into the water one realises how anxiously their feet paddle!

*Akla Kahatī Hai Ki Duniyā Miltī Hai Bāzār Mein,
Dil Magar Kahatā Hai Ki Kuch Aur Behatar Dekhie!*

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 tranquillises by the entity of Hanumānta. Now, the first line has the glory of Name (*nāma*). Second line has the glory of Methodical Chanting (*japa*). And the third line has the glory of Meditation (*dhyāna*). Merely uttering the name of *Mahāvira* successfully accomplishes our task. Methodical

Chanting (*japa*) & Remembrance of Name (*nāma smaraṇ*) are distinct. *Japa* involves methods & ordinances, but there is no method in *Nāma*.

So, '*Mahābīra Jaba Nāma Sunāvai*' has the glory of repeating the Name. '*Japata Niraṅtara Hanumata Bīrā*' has the glory of methodical chanting & he further says, '*Mana Krama Bachana Dhyāna Jo Lāvai*'. Meditation of Mind, Meditation of Deeds & Meditation of Words. A new genesis of 3 types of meditation is present in 'HanumānaChālīsā'. But our state is that we lack the Meditation (*in sense of mindfulness*) of Words. We lack the Meditation of Mind, like '*Chitta Vritti Nirodha*'. 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. '*Yogaḥ Karmasu Kauśalam*'.

Let's also reminiscence the discussion of Name that's present in the chronology of 'Mānas' too,

Baṇḍau Nāma Ram Raghubara Ko I
Hetu Kṛṣṇanu Bhānu Himakara Ko II BAK-19 II

Goswāmījī has sung the glory of Lord's Name in 9 *dohās*, 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. Name is Sun. Sun dries up wet clothes. Lord's Name, by being Sun, melts our sins. Name is also Moon. As the Moon rises, lotus closes its petals; because of Lord's Name an individual's instincts also begin to windup.

There was a meeting of our monks' society, where they asked me, 'Bapu! What are your possessions?' I said, 6 things are my possessions. First, *Maṇḍir* (*temple*); not in corporeal form, but in a subtle form. Second, *Mūrati* (*idol*). I like idols. Then, *Mārūti* (*Hanumānaji*). *Mārūti* is my possession. Thereafter, *Mālā* (*rosary*). Now, if there exists a

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

rosary then there ought to be a *Maṇtra*. Name itself is the *Great Maṇtra*. And lastly, 'Mānas'.

So, chant the name. Tulsī has laid great emphasis on Name. People feel that what is the benefit of repeating '*Hari Hari*'? Saheb, question is of reverent faith. What doesn't materialise?

Maṇtra Jāpa Mama Dr̥ḍha Bisvāsā I
Pañchama Bhajana So Beda Prakāsā II ARK-36 II

Tulsījī writes, Lord Śiva 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-phrasing; it's the purification of inner realm. To criticize anything, whatsoever, only because of our tendencies & without having its first-hand experience, is not monkhoodness. And there are no rules in Name. Tulsī therefore writes,

Bhāya Kubhāya Anakha Ālasahū I
Nāma Japata Maṅgala Disi Dasahū II BAK-28 II

Goswāmījī has granted the freedom, whether it's by good sentiments or evil sentiments or if your physical condition isn't propitious then resting in any position that makes you feel relaxed, repeat the name of Ram. If Ram doesn't beget rest 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.

Mānas HanumānaChālīsā II 3 II

'Mānas HanumānaChālīsā' 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, '*Avalokan*' (*to behold or observe*). When some devotee or some heartfelt man sees something then he not only reads it, but he observes. Let scriptures be observed. What is the regular self-study of (*svādhyāya*) of scripture? It's its observation (*avalokan*), its envisagement (*darśan*). An envisagement of every line! And from the viewpoint of impassioned-observation, he who envisages the scripture himself becomes the scripture, eventually.

Gaṅgāsati, Pānbaī of our Saurashtra, whose verse we often sing... Kahalsang Bapu, 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 Swāmī 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 hut-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? Now, discreetly taking care of the Sire's sleep not getting disturbed, as Puran Singh gently placed his right ear over the Sire's quilt 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, '*Jo Yaha Padhai Hanumāna Chālīsā I*', so, matter will thus get proven. And while I say anything, the social world wishes evidence! Thus, Tulsī has provided its evidence, a witness,

Ram is not a symbol of knowledge; Ram is the form of knowledge

Hoya Siddhi Sākhī Gaurīsā 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 (*siddhi*). 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 Talgajarda, it feels as if a scripture is walking. Let me make a holy remembrance of Swāmī Gangeshwaranandji. Saheb! As he walked, it felt as if Vedas were walking. This was the result of his observation (*avalokan*).

So, my Brothers & Sisters, this has been told in the witness of Śiva. '*Tulsīdāsa Sadā Hari Cherā I*'. There are 2 meanings of *Hari* (*God, literally, one meaning*). *Hari* also means Hanumāna. "I am God's servant eternally". And see, Goswāmījī has offered many enticements for people like us in order to get interested in 'HanumānaChālīsā'; 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? '*Kījai Dāsa Hṛdaya Maha Ḍerā II*' 'Please reside in my heart.' Hanumānaji asked, why do you want me to reside in your heart? Goswāmījī thus replied, 'Sire! It's 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 Sadguru is needed who reveals the mystics by opening them up. Whenever I recite some *sher* or *shāyarī* then my direct linkage is with the consciousnesses of Sadgurus.

So, we're discussing about 'Mānas HanumānaChālīsā', let's observe it. Listen with calm & pleasurable 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 uproot 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 exhorted to control them. What does the divine discourse teach? It grants us discernment.

Another question is, '*Kāle tame svabhāv nī vāt karī paṇ svabhāv nī paribhāṣā śu che ae to kaho!*' (*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. I'll take it later, let me drink (Katha) for sometime & I'll answer this after coming back to my senses. It's written in 'HanumānaChālīsā',

Mahābīra Jaba Nāma Sunāvai II HC-24 II
Nāsai Roga Harai Saba Pīrā I HC-25 I

We have begun from this line. And *bhuta* means past, *preta* means future, Hanumāna means present. But what is the name of *Mahāvīra*? A number of words have been presented for Hanumānajī. Hanumāna's family is very

big. But in 'Ram Charit Mānas', Hanumānajī has himself proclaimed his name once. Hanumānajī has uttered his name before Bharata, a Saint, in 'UttarKāṇḍa',

Māruta Suta Main Kapi Hanumānā I UTK-02 I
Nāmu Mora Sunu KṛpāNidhānā II UTK-02 II

Lord Ram is returning after 14 years; Hanumānajī was sent to Ayodhyā prior to it; Bharata, emaciated in body, is at Naṇḍīgrām. Bharata, grieving 14 years of separation! Śrī Hanumānajī arrives & begins to sing Ram's glorifications. Bharata felt, who is this messenger? That moment, Hanumānajī sung this line before Bharatajī, 'I am the son of the wind-god'.

Now, I'll ask you one question, do you know what is the name of Hanumānajī's mother? Añjanā. Hanumānajī's mother's name is Añjanā. Añjanā's mother's name is Ahalyā. Añjanā is Ahalyā's daughter. And Añjanā was the utmost beautiful lady of the world in that era. '*Halya*' means ugly. This woman's name is Ahalyā (*A+Halya*), she is beautiful in all respects. Tulsī has greatly honoured Ahalyā. Look at Hanumānajī's family! In Vālmīki Rāmāyaṇa, Ahalyā has been pronounced curses. I want to recite 'Mānas Rāmāyaṇa' Katha once. I want to present before you every reference of Vālmīki for my self-bliss. *Tame badhā āvajo!* (*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 (*majbūrī*) burn-out over a period of time, those associated with love (*mohabbat*) attain eternity. And while I'm using the word '*mohabbat*' over here, mind you that your ill-mind may not again interpret this wrongly! A *sher* of Khumar Saheb is being recollected,

Āgāje Mohabbat Kā Majā Aap Kahie,
Añjāme Mohabbat Kā Majā Humko Puchhie I

'Āgāj' means commencement. You better know how the devotion commences, but ask the consequences of getting drowned in devotion to some Narsinh Mehta, some Ekanath! There is one *sher* of Rahat Indori,

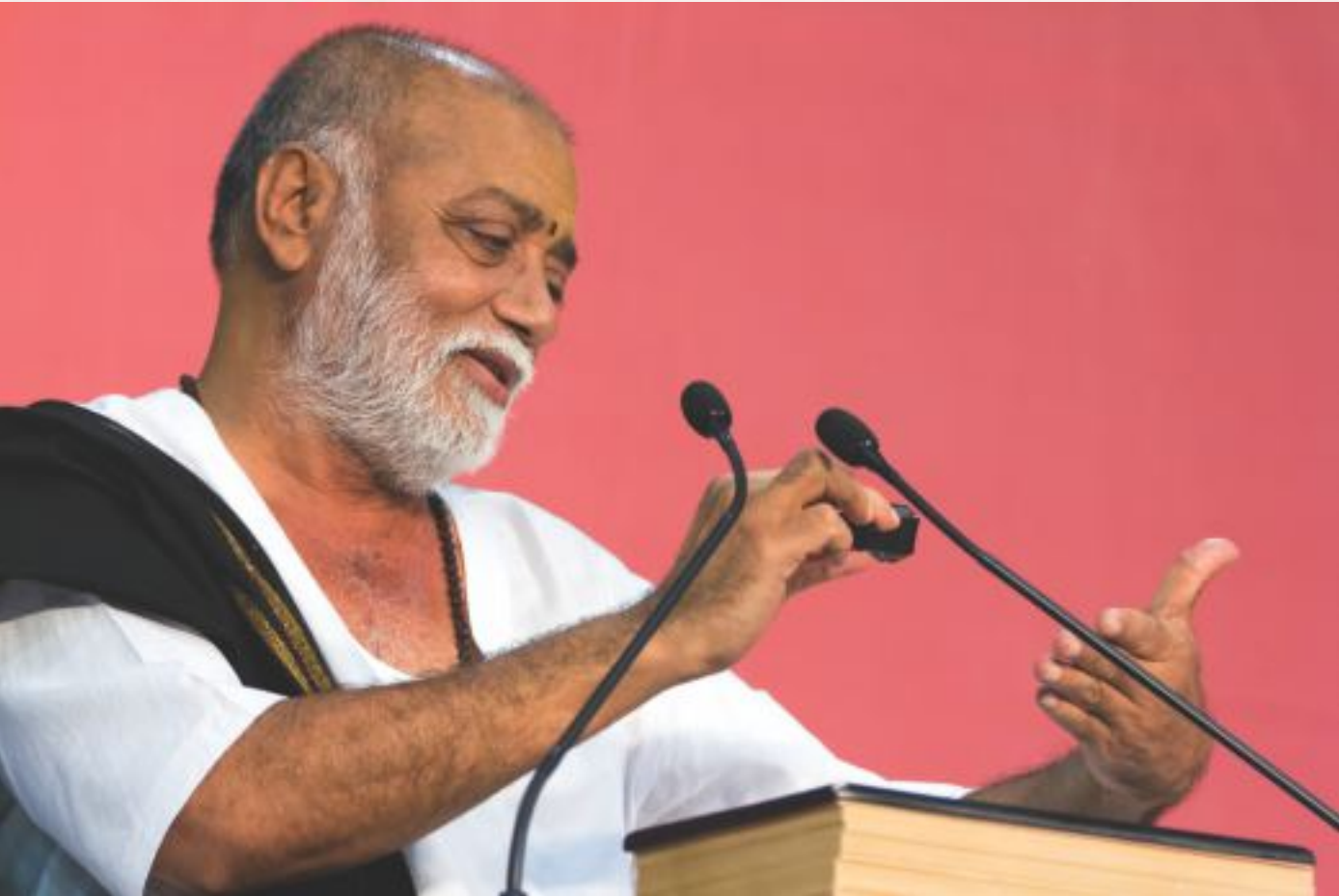
Kisne Dastak Dī Kaun Hai?
Aap To Añdar Hai, Bāhar Kaun Hai?

So, behold Hanumāna's maternal side! Tulsī has presented Ahalyā in a different fashion. Añjanā is Ahalyā's daughter, she is that Ahalyā 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. Ahalyā 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 forthwith said, Ram of Tretāyuga will arrive & on his arrival your consciousness will revive back. Lord Ram wishes Ahalyā's narrative to be recited to Him. Hence, Tulsīdāsa said,

Gautama Nāri Śrāpa Basa Upala Deha Dhari Dhīra I
Charana Kamala Raja Chāhati Kṛpā Karahu Raghubīra II

So, the name of *Mahāvīra*, *Bajaraṅgī* (*the one with limbs as sturdy as Indra's thunderbolt weapon*), is Hanumāna. And in 'HanumānaChālīsā', this name has been pronounced 4 times. And why four times? This hymn contains the glory of Name (*nāma*), followed by the glory of methodical chanting (*japa*) & thereafter, the glory of meditation (*dhyāna*). My VyāsaPīṭha feels that the Name 'Hanumāna' has occurred 4 times because through Name (*nāma*) the Form (*rupa*) gets acquainted, this is the descant of Tulsī. Through Form, the Name can't be attained. However, by uttering Name an individual can be found, '*Rupa Gyāna Nahi Nāma Bihīnā II*'. Suppose, if I come to Tampa & if someone tells me that one gentleman stays in Tampa & 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 chanted the Name attained Hanumānajī'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 (*rūpa*), one's true Self-Form (*swarūpa* or *the true-nature*) is realised. Name although stands apart, but Form is affixed with our very body. And then commences the journey from Form to one's true Self-Form. The Journey indeed begins from Name. Śaṅkara practices the remembrance of Name (*nāma*), he experiences the Form (*rūpa*) & then gradually his state progresses towards his true Self-Form (*swarūpa*). The composer of 'Mānas' says,



Saṅkara Sahaja Sarūpu Samhārā I
Lāgi Samādhi Akhaṇḍa Apārā II BAK-58 II

Name to Form, Form to one's true Self-Form. And Tulsī mentioned the reward of realising one's true Self-Form as, '*Lāgi Samādhi Akhaṇḍa Apārā II*'. Name in the beginning & *Samādhi* in the end. Those who believe that Patañjali's Yoga-Sūtra alone must be considered for attaining *Samādhi* (*deep meditative state*), then it's a mistake; in 'Mānas' one can reach till *Samādhi* even from Name. Therefore, though I do talk about everything, but ultimately my firm devotion lies only in Name. Gandhiji 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 Gandhiji has attempted unique experiments, the matter of *Swaraj* (*self-rule*), the idea of *Grāmoddhār* (*upliftment of villages*), the thought of *Dalitoddhār* (*upliftment of Dalits, former untouchables*), *Nai Kelavaṇī* (*basic education for all*)... numerous domains !

NamratāMā Chaṇdra To GauravMahī Sūraj Hato,
SnehaMā Sāgar Hato SaiyamMahī Paṅkaj Hato.
Ema To Kai Keṭālī Upamā Tane Āpī Śakāy,
Āṭalu Śu Bas Nathī – InsānoMā Ekaj Hato.

Shekhadam Abuwala! It's Gandhiji's statement that I haven't attained Truth, I am the quester of Truth.

So, *samādhi* beginning from Name! There is a hint in 'HanumānaChālīsā'. *Samādhi* 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 *samādhi* it ends in Name itself. As Śaṅkara emerges from *samādhi* after 87,000 years, then it's the same Name yet again,

Ram Nāma Siva Sumirana Lāge I
Jāneu Satī JagataPati Jāge II BAK-60 II

Reward of *samādhi* 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 *samādhi* can be attained even from Name & yet from *samādhi* 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 *sher* of Shakeel Badayuni,

Nāī Duniyā Ke Riṇdo Mein Khudā Kā Nāma Chaltā Hai,
Na Paimānā Khanaktā Hai Na Daure Jāma Chaltā Hai I

In this new world, the Name of Lord works. If it's Shakeel Saheb's poetry then no words can extol it! And now that the flow of Kṛṣṇa has come in, I am associating Kṛṣṇa with Hanumānaji, because both of them are *Giridhārī* (*who lifts Mount Girirāj*). Hanumānaji is also *Giridhārī*. The tale goes that, while the ocean was being bridged Hanumānaji had lifted Mount Girirāj, today present in Vrindāvan & 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. Hanumānaji told Girirāj, 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 Hanumāna is also *Giridhārī*. Envisage the difference between 'Mahābhārata' & 'Rāmāyaṇa'. In 'Mahābhārata', even an infinitesimal land as miniscule as a needlepoint isn't been given; whereas in 'Rāmāyaṇa', the entire Empire is given away. Ram gives it to Bharata. Bharata gives it to Ram. And you know the tale of 'Mahābhārata', everybody except the Righteous King Yudhiṣṭhira were in favour of war. And the most astonishing matter of all was that Draupadī was the strongest partisan supporting the idea of war. And everybody's opinion was sought for war, it is a well-planned step. There're no rules for riotous fighting, but there for 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 *samādhi* & yet again from *samādhi* to Name. I see the pathway to *samādhi* in 'HanumānaChālīsā'. It's written in the 'BālKāṇḍa' of 'Ram Charit Mānas' that,

Śrotā Tribidha Samāja Pura Grāma Nagara Duhu Kūla I
SāntaSabhā Anupama Avadha Sakala Sumaṅgala Mūla II

When Tulsīdāsji forms a metaphorical plateaued seat of 'Ram Charit Mānas' he says, this river of poetry that's flowing has 3 types of listeners. On both the banks of the poetry of RamKatha i.e. the bank of *loka* (*masses*) & the bank of *sloka* (*Vedas*), there are tiny boroughs (*pura*), small villages (*grāma*) & big towns (*nagara*). What does this mean? It's a metaphor, nonetheless it means that tiny boroughs are figuratively the type of listeners who're predominant with the virtue of serenity (*SatvaGuṇa*). Smaller the borough the more serene it will be. Village is predominant with the virtue of passion or restlessness (*RajoGuṇa*). And town is predominant with the virtue of wrath or dark ignorance (*TamoGuṇa*). There're 3 types of listeners of Lord's Katha – those predominant with the virtue of serenity, those predominant with the virtue of restlessness or passion & those predominant with the virtue of wrath or dark ignorance. Therefore, even in the spiritual diligence of Name, there're 3 divisions by the virtue of 3 types of listeners. This definition is for completely serene listeners - first comes Name, followed by Form, thereafter the true Self-Form, and then *samādhi*. But the listeners will also have *rajoguṇa* & *tamoguṇa* as well. Tulsīdāsji has arranged for one & all.

Name is noun. Those dominant with *rajoguṇa* greatly adore Name, (they expect) that, may someone pronounce our name. And additionally, Name is also an identity. Thereafter, the daily social dealings are also accomplished by using someone's Name. All this is included in *rajoguṇa*. *Rajoguṇa* contains a secret desire of making a name & to be renowned. And for the *tamoguṇī* listeners, '*Sikkā Paḍe Muja Nāmanā!*' (*my name must come everywhere*). By proactively removing others' name & placing their own name foremost is the trait of *tamoguṇī*

Form follows through Name, but it's an experience of the seekers that slowly & gradually through Form (*rūpa*), one's true Self-Form (*swarūpa or true-nature*) is realised. And then commences the journey from Form to one's true Self-Form. Tulsī mentioned the reward of realising one's true Self-Form as, '*Lāgi Samādhi Akhaṇḍa Apārā II*'. Name in the beginning & *Samādhi* in the end. In 'Mānas' one can reach till *Samādhi* 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 & lordship by one's own name & one's own lips is the third encampment of *tamoguṇī* name. Tulsī says in 'Rāmāyaṇa', '*Apane Muha Tumha Āpani Karanī, Bāra Aneka Bhānti Bahu Baranī*', while Parśurāma praises the glory of his name by his own lips, Lakśmaṇjī said, 'Sire! You have repeatedly sung your glory by your own lips, it's enough now!' This is a *tamoguṇī* trait. And fourth, 'Nāma Eno Nās', *tamoguṇa* goes towards destruction eventually. So, in the journey of *Satvaguṇa* – Name to Form, Form to the true Self-Form, true Self-Form to *Samādhi*; in *Rajoguṇa* – Name is a noun, it's a matter of identity, it works in daily social dealings; and in *Tamoguṇa* – 'The stamp of my Name'. Therefore, Nanak Saheb has very nicely said, '*Eka Omkār Satanām*'. 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? Such is the Name of Hanumānaji, which is written four times in 'HanumānaChālīsā'.

Hanumānaji told Bharatjī,

Nāmu Mora Sunu KṛpāNidhānā II UTK-02 II
Māruta Suta Main Kapi Hanumānā I UTK-02 I

So, the name of *Mahāvīra*, which basically Hanumāna, but uttering his Name one can attain liberation from the grief of past & the worry of future & an individual can live in present. Some such hints are obtained from the observation of 'HanumānaChālīsā'. This is an observation (*avalokan*)!

I shall present before you some chronology of Katha. Oh, Yes! That scriptural question. “Bapu! Everything in 'Ram Charit Mānas' is symbolic. Therefore,

Ram is the symbol of knowledge, Sita is the symbol of devotion, Lakṣmaṇ is the symbol of dispassion; then is Ram a symbol in RamKatha?” If there be a question, then be it like this! I shall respond with utmost responsibility. Ram of 'Ram Charit Mānas' is not symbolic. RamKatha 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 & is devotion (herself)! Lakṣmaṇ is not a symbol of dispassion; he is dispassion (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). AśokaChakra is the symbol of non-violence. It's the symbol of the National flag's royal glory. '*Anupasthite Upasthita Kalpanam Pratīkaḥ*'. 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 'Rāmāyaṇa' it's not that Ram is not present.

*Jehi Mahu Ādi Madhya Avasānā I
Prabhu Pratipādyā Ram Bhagvānā II UTK-61 II*

Ram occupies the air of splendor in its beginning, middle & end. He isn't absent. Now, you may say, *dekhātā kem nathi? Ghuvaḍ ne sūraj dekhātoḥ nathī!* (*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 Byāpaka Sarbatra Samānā I*'. Eight reasons are cited in SāṅkhyaŚāstra (*The Enumerationist Philosophy*) for something not been visible. *I will try tomorrow*. That śloka is beginning from '*Ati Durāt...*'. The thing that is utmost far from us is not visible to us. I can't see Talgajarda from here, but it doesn't mean that Talgajarda 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? Kabira says, '*Hum Nā Mare...*', Kabira Saheb says, we wouldn't die because if God doesn't die then why must we? liberation from the grief of past & the worry of future & an individual can live in present. Some such hints are obtained from the observation of 'HanumānaChālīsā'. This is an observation (*avalokan*)!

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Mānas HanumānaChālīsā
II 4 II

Śrī Hanumānajī is a worshipful form of the whole world; he is *Mahāvīra*

Virtuous-cum-elemental discussion of 'Mānas HanumānaChālīsā' is going on in the melody of a dialogue. There're many questions even today, I'll take them first. “Bapu! You said that Tulsī has supplicated Hanumānajī to reside in his heart, but the same Tulsī says in the last line of 'HanumānaChālīsā', reside in my heart along with '*Ram Lakhana Sita Sahita*'. Śrī *RamChandra Kṛpālu Bhaju Mana*' 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, '*Tulsīdāsa Sadā Hari Cherā I Kijai Dāsa Hṛdaya Maha Ḍerā II*' contains Tulsīdāsjī's personal supplication. Therefore, he is himself conjoining his name. Goswāmijī himself wishes that You reside in my heart & Ram is anyways present in your heart. But in the end,

*PavanaTanaya Saṅkaṭa Harana,
Maṅgala Mūraṭi Rūpa I
Ram Lakhana Sita Sahita,
Hṛdaya Basahu Sura Bhūpa II HC-Do.03 II*

This is Tulsī's solicitation for the masses, on behalf of everybody. Tulsī 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 '*Sadā Hari Cherā*'. Constant servanthood is attained only to Hanumānajī. 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 solicitation), a monk is not selfish. Here, it's the idea of bringing everyone together. Ram is present in Hanumānajī's heart in such a way that Janki & Lakṣmaṇjī don't have their presence there, this is his exclusive firm devotion (*EkaNiṣṭhā, exclusive devotion towards Ram*).

It's been said for Jankijī that Sitajī is the worshipper of Lord Ram's face & His hands. She is, but basically Jankijī is the worshipper of the soles of Lord's divine feet. And envisage that during Kṛṣṇa's incarnation, Kṛṣṇa is the worshipper of the soles of Radha's divine feet!

And again as Kṛṣṇa's name comes up I get grabbed. Ram is simple, but Kṛṣṇa is such a crooked man that he doesn't set free his reciter so quickly! One of the names of Lord Krishna is '*Madhvārī*'. It means enemy of honey (literally), enemy of sweetness or loveliness. He is the worshipper of beauty, but His name is *Madhvārī*? One fine day, while He was massaging Radhika's feet in an harbour, He asked Radheji, 'When did sweetness get endowed in you?' She questioned, 'What is the need?' Kṛṣṇa 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. Tulsī has cited few traits of the listeners, '*Śrotā Sumatī*'. Listener must be intelligent, not devoid of intelligence & further, they must be fraught with virtuous intelligence. Next it's written, *Susīla*. 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 assays 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 Katha 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 *sher* of Raj Kaushik,

*Usne Dekhte Hī Mujhe Duāo Se Bhar Diyā,
Abhī Maine Usko Sajadā Bhī Kiyā Nahī Hai!
Jo Pine Se Pahale Kadam Ladakhadāye,
Ye Mai Kaunsī, Kaunsā Maikadā Hai!*

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 what must be heard & what must not be heard. I sanctify your ears 3 hours at a stretch, yet again you begin lending your ear hither & thither! Our Swāmī Akhandanandji, the one reveled into Brahma, used to say, if your neighbours drop their garbage into your house then however monkly disposed you'd be, yet you'll complain. We get angry even as some mere 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 Mānas',

*Parama Dharma Śruti Bidita Ahinsā I
Para Nindā Sama Agha Na Garīsā II UTK-121 II
Hari Hara Nindā Sunai Jo Kānā I
Hoi Pāpa GoGhāta Samānā II LNK-32 II*

Virtuous conduct of ears, virtuous conduct of words, virtuous conduct of gait. Our GaṅgāSatī goes till an extent of saying that, kowtow other monks just once, but kowtow them again & again who're fraught of virtuous conduct,

*Śilavaṇṭa SādhuNe Vārevāre Namīe, Pānbāi...
Jenā Badle Nahī Vratamān Re...*

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

Lord Kṛṣṇa says that I'm *Madhvāri*, 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, *suchi*. Listen with a pious mind. Listener must be fond of Katha, he must be '*Katha Rasika*'. The next trait is, '*Hari Dāsa*'. 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 flue-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 Tulsī 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, Tulsī provides its answer,

*Soha Na Ram Pema Binu Gyānū I
KaranaDhāra Binu Jimi Jalajānū II AYK-277 II*

Knowledge doesn't beseem without love, without devotion. Eyes must contain moistness (in form of tears). Tulsī gives an illustration. '*KaranaDhāra Binu Jimi Jalajānū*', just as there is a vessel without helmsman, so becomes the state of knowledge without love. A helmsman 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 massages Radhaji's divine feet means, knowledge embodied Kṛṣṇa is under the surrenderance of devotion embodied Radhaji! Love will be needed at every place.

So, our discussion going on is that we're unable to remain servant constantly. Tulsīdāsji said, '*Tulsīdāsa Sadā Hari Cherā I*'. 'I am your servant forever & ever, be kind to take the seat of splendour in my heart.' But on behalf of everyone Tulsīdāsji said, '*Ram Lakhana Sita Sahita, Hrdaya Basahu Sura Bhūpa II*'. To endure an eternal servanthood, enshrine an awakened entity in our heart; and the name of that awakened entity is Lakśmaṇa. And '*Sita Sahita*', 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 Sahita*'.

There is a question, “Bapu, please speak a bit on '*Aṣṭa Siddhi Nau Nidhi Je Dātā*'.” I've spoken loads on this. I don't know what '*Aṣṭa Siddhi*' & '*Nau Nidhi*' is. I have clearly mentioned its definition, '*Aṣṭa Siddhi*' means 8 types of purities. Janki bestowed the blessings that, Son! You shall become pure in 8 respects. My meaning of *Siddhi* (*supernatural accomplishments*) is *Śuddhi* (*purity*). Purity of every type. And '*Nau Nidhi*' means 9 types of devotion.

‘Eka māṇas BhagwānNu Bhajana-Kīrtan-Japa vagere kaij karto nathī; paraṇtu sarala-pramāṇika-śuddha che, badhāj durguṇo thī potānī jāta ne sambhāle che, to evu jīvana jīvto hoy, to tenāthī Paramātmā rājī rahe kharo?’ Bahu rājī thāy. Ānā upar aj rājī thāy. ‘Rāmāyaṇa’ mā lakhyu che (One man doesn't practice anything of worship, psalms, chanting, etc; however, he is simple, honest & pure, he protects himself from all the vices, 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 ‘Rāmāyaṇa’),

*Mana Krama Bachana Chhāḍi Chaturāi I
Bhajata Kṛpā Karihahi Raghurāi II BAK-200 II*

Āvu jīvan aj bhajan che! (Such life itself is worship!).

Now, the next question, '*Āpnī Katha sām̐bhaltā svāsthya ne dhyān mā laine, sabhā ne khalel na paḍe ae rīte Pārle nu biscuit khāie to khāi śakāy?*' (*While listening to your Katha, keeping in mind our health & without causing disturbance in the assembly, can we eat Parle biscuits if we want to?*)

Are, khāyne! Māre to maryādā che nahī to huye! Chā pīo, pāṇī pīo paraṇtu 'pelu' na khāv, 'pelu' na pīo. Āpaṇane khoṭā niyamo pakḍāvē devā mā āvyā che. (O, certainly eat! I am though confined with bounds of propriety, else even I'd have! Have tea, have water, but don't eat 'that' & don't drink 'that'. We've been caused to catch hold the wrong rules). Sadguru has only two jobs – either Sadguru destroys all the desires of a disciple or He fulfills all of them. And eventually, both are one & the same.

One more question, '*Bapu! Koī āpaṇane khījve to ae śrāp āpe ae sācho paḍe?*' *Khījālanā śrāp sāchā paḍej nahī! (Bapu! 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, ‘Śrāpa’ & ‘Śāpa’. Know their difference. The root word of ‘Śāpa’ is ‘Śapaṭī’. ‘Śapata’ means, to give bad words or use abusive terms. There is no guarantee in ‘Śāpa’ that whatever is pronounced will indeed come true. But ‘Śrāpa’ doesn't rests without begetting the rewards of karma. Therefore Tulsīji says, ‘Gautam Nāri Śrāpa Basa’. Otherwise, I don't believe even in the custom of ‘Śrāpa’; this is not the age of ‘Śrāpa’, it's the age of Love.*

Hanumāna'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 'Hanumāna' on 2 or 3 instances, I'll say something more.

'Ha' means, he whose complete thinking of life is positive (*Hakārātmak*) is called as Hanumāna. Today classes of Positive Thinking are being run everywhere. The entire life of Hanumānājī is positive, but is it discreet to say 'Yes' in everything? Hence, the second letter is 'Nu'. Positive tendency must not be maleficent (*Nukṣānkāarak*). If saying 'Yes' to everything causes harm to one's own-self & to this existence then an individual must use discernment there.

Now, third letter is, 'Mā'. 'Mā' means Sire Śrī Hanumānājī is '*Mānad*', he is a Saint & the disposition of Saint is, '*Sabahi MānaPrada Āpu Amānī*'. Śrī Hanumānājī confers honour to others. 'Mā' means '*MānaDātā*' (*conferrer of honour*). And 'Na'. 'Na' means humility (*Namratā*). He whose thinking is positive, doesn't cause anybody's harm & confers honour to everyone, while continuing to abide by all of these, he whose humility never refutes is called as Hanumāna.

So, Baap! *Mahāvīra's* name is Hanumāna & adjective of Hanumāna is '*Mahāvīra*'. Who is *Mahāvīra*? 'VinayPatrikā' has one definition of *Mahāvīra*. Few meters of this verse,

Bīra Mahā Avarādhiye, Sādhe Sidhi Hoya I
Sakala Kāma Pūrana Karai, Jāmai Saba Koya II

In 'Ram Charit Mānas', Hanumāna is *Mahāvīra* (*the Great Hero*) & Lord Ram though being the Hero of the Heroes, He is acclaimed as *Raghuvīra* (*the Hero of Raghu's race*), but how is Ram in 'Vinay'? Because Ram is *Mahāvīra*, hence it's mentioned, '*Bīra Mahā*'.

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



Manojavam MārūtaTulyaVegam Jitendriyam
BuddhiMatām Variṣṭham I
Vātātmajam Vānaryūthamukhyam ŚrīRamdūtam
Śaraṇam Prapadhye II RRS-33 II

Leader of the monkeys. He is the headman of the world of monkeys. I had dropped the discussion earlier that the world has 9 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. *Navmo che ae mātābhāre 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 & of Compassion?

Śrī Hanumānājī is all 11, he is Symbolic, yet worth beholding. He is '*SakalaGuṇaNidhānam*', 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, Hanumānājī is not only a Religious Leader, but he is a Spiritual Leader as well. Don't end the matter by only anointing oil to Hanumānājī, don't dirty the temples. I've defined this idea umpteenth times that oily or greasy substance is acclaimed as '*Sneha*' in Saṅskṛt; offer an anointment '*Sneha*' (*loveable affection*) to Hanumānājī. Go & give some oil to those hovels where the lamps do not kindle. Offer affection. People offer strings &

threads (*sūtra*). If you want to offer *sūtra* to Hanumānājī then offer the *sūtras* (*aphorisms*) of scriptures – NyāyaSūtra, SāṅkhyaSūtra, PremSūtra, BrahmaSūtra, etc.

So, the entity of Hanumaṇta is an entity whom people of all communities worship. And even if you don't believe in Hanumānājī, you'll be bound to believe him because he is the son of the wind-god & we can't live without air at all. So, Śrī Hanumānājī is a worshipful form of the whole world, he is *Mahāvīra*. And, '*Sādhe Sidhi Hoya*'. Who is *Mahāvīra*? Practicing whose diligent worship makes us attain *Siddhi* is *Mahāvīra*. *Siddhi* means *Śuddhi* (*purity*). If one diligently worships Hanumāna with exclusive firm devotion (*EkaNiṣṭhā*) towards him then an individual will progressively become pure. Provided an exclusive firm devotion (*EkaNiṣṭhā*) exists towards him. One line of 'HanumānaChālīsā',

Aura Devatā Chitta Na Dharaī I
Hanumata Sei Sarba Sukha Karaī II HC-35 II

Forsake resorting to other places of devotion, firm devotion must not change (from one entity to another) time & again. Absolute surrenderance 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 enounced an aphorism that Hanumānājī is a Guru; and Guru is he who either snatches away all the desires or fulfills all of them. And Goswāmījī says, '*Jānai Saba Koī*'. This is nothing secret, whole world knows about it. And he further said in the definition of *Mahāvīra*,

Bali-Pūjā Chāhata Nahī,
Chāhata Eka Prīti I VP-107.03 I

Who is *Mahāvīra*? '*Bali-Pūjā Chāhata Nahī*', 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-Pūjā Chāhata Nahī*', then what does he wish for? '*Chāhata Eka Prīti!*'. *Bajraṅgi* (*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 ! Saheb, this is the thought of Tulsījī that arose numerous years ago, '*BaliPūjā Chāhata 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 *virakti* (detachment). *Mahāvīra* is he who desires only Love. Absence of Love makes every adoration (*pūjā*) a mere ritual ordinance. Love has a prestigious establishment. '*RamHi Kevala Premu Piārā*'.

'*Sumirata Hi Mānai Bhalo*'. We just remember him & he readily listens. *Mahāvīra* gets pleased only by mere remembrance. '*Pāvana Saba Rīti*', he whose every mannerism of life is pure is *Mahāvīra*.

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

Yesterday I made a mention of Sāṅkhya that there're 8 Sāṅkhya reasons for an object not being visible despite of its existence. I'll tell you the 8 traits of Sāṅkhya. '*Ati Durāta*'. 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; Kṛṣṇa exists, Śiva exists, Goddess Jagadāmbā exists, Hanumāna exists – but they aren't visible, the composer of Sāṅkhya has cited 8 reasons for this. First is, '*Ati Durāta*'. 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, '*Samīpyāt*'. 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, '*IndriyaGhātāt*'. 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, '*Manovasthānāt*'. 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, '*Sokśma*'. 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, '*Vyavadhānāt*', 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 to it a 51st 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 Sāṅkhya has cited the aforementioned 8 reasons for He (Ram) is the Entity, not a symbol. Don't even perceive Hanumānājī as a symbol, he is in form of air. We're discussing such entity of Hanumānta for the development of our life. The adjective of the word 'Hanumāna' is *Mahāvīra*.

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 & Pārvatī. Śiva is faith, Pārvatī is reverence. When faith & reverence get married in the wedding-canopy of our innermost realm, then the chapter that follows thereafter in 'Rāmāyaṇa' is of Ram's birth. Attainment of Ram is begotten by reverence & faith.

So, first comes the exploit of Śiva in 'Rāmāyaṇa'. In one of the ages of Tretā, Śiva, along with the daughter of Dakśa, Satī, went to the hermitage of Sage Kumbhaj with the motive of listening to Katha. Sage Kumbhaj performed great adoration of both of them. Satī didn't listen to the Katha, only Śiva listened to it. The Katha concluded. You are acquainted with the story. They passed by Daṇḍaka forest. Ram had been incarnated during that time; Janki was abducted 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, '*Satchitānand*'. Satī was grasped with doubt. Had she listened to Katha 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 (*parīkṣā*); He is the subject of waiting (*pratīkṣā*).

However, Satī is the daughter of Dakśa. The intellect that departs forsaking the accompaniment of faith gets wandered eventually. Satī, disguised in a garb of Sita, proceeds to examine; however, Ram recognises her. Satī returns without uttering a single word. Śiva enquired, did you examine? Satī 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, Satī, who assumed the garb of Sita, is also a Mother to me now ! Satī perceived from the divine voice emanated from the sky that Śiva has made some resolve. They reached Kailas. 87,000 years passed, Śiva emerged from *Samādhi*. Satī

came before him. Śiva gave her a seat & thinking that may Satī experience bliss, Śiva began to recite succulent tales, just when Śiva began the matter of Dakśa's yajña came up !

Satī's second birth took place in form of Pārvatī, in the abode of the King of Mountains, Himālaya. She performed penance. On one hand, Śiva is grieving Satī's separation. And on the other, Pārvatī's penance was successful. While Lord Śiva was in the state of *samādhi*, looking at his vow The Supreme Godhead appeared. Lord solicits from Śiva that, 'May you marry again'. Śiva replied in affirmation.

Ride of Nāṇḍī, Śiva's bull, began. Ghosts & evil spirits have accompanied them. All the selfish deities came. They were welcomed. Then came the procession of bridegroom accompanied with the ghosts & goblins. All the welcomers collapsed.

Here, Empress Mainā is grieving. Pārvatī explains her. Nāradaājī arrives. Nāradaājī set open the curtain & said, O Mother ! The one whom you regard as your daughter is the Mother of Universe. My VyāsaPīṭha keeps on saying for this incident of Nārada that, Śiva is present on our doors & Śakti (*the divine feminine energy*) is within ourselves, but only when some Sadguru like Nārada apprises us that we realise what is Śakti & what is Śiva. Now everybody's delusion including Mainā was relieved.

Wedding takes place in the witness of the Vedic verses. The moment of farewell arrived ! Today, the King of mountains, Himālaya has melted. They return to Kailas. Śiva & Pārvatī enjoy a new delight every day. Tulsījī describes it with great self-restraint. Kārtikeya is born & he confers *nirvāna* to Tāḍkāśura.

In a few temples of our country the sacrificial offering is offered even today. Such an ill side of religion ! Saheb, this is the thought of Tulsījī that arose numerous years ago, '*BaliPūjā Chāhata 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

Mānas HanumānaChālīsā
II 5 II

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

- Innate life is called as Righteousness.
- The Entity of Supreme Godhead isn't the subject of examination (parīkṣā); He is the subject of waiting (pratīkṣā).
- 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 (shraddā) doesn't replace competition (spardhā) in the world, troubles will prevail.
- Hanumāna is the address of all the eruditions.
- Hanumānājī 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 Hanumaṇṭa 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 HanumānaChālīsā', while a talk is being composed on this in form of a dialogue I've no intention that you practice the recitation 'HanumānaChālīsā' after listening to this Katha, it's well enough if you do so. Bare minimally, you must understand the entity of Hanumaṇṭa. The fact that you are listening itself is enough. Nārada has said, 'Listening to the Truth worthy of being listened to, itself is Listenerhood (Śrotatva).' Saheb! Envisage the aphorism! Nārada was asked, in your opinion what the most pious thing in the world? Nārada 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 'HanumānaChālīsā', only understand the entity of Hanumaṇṭa. 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 Sarasvatī's blessings. I greatly adore that *dohā* of Dādavā,

*Māyā Ne Mamatā Taṇā Jene Hṛdaye Na Lāgyā Rog,
Ei Saṇṭa Samarvā Joga Di Ūgyāmā Dādavā I*

Who is *PrātaḥSmarāṇīya*, worth remembering at dawn? We although append this word to anybody. Today we're to discuss about maladies, isn't it? We greatly rejoiced. By God's grace we've with us such composers & people who put their quill into action. Few lines of Ghanshyam Agarwal,

*Yeh Netā Hai, Usne Daṅge Boe Hai I
Usko Dus Koḍe Māre Jāe I
Aur Yeh DharmaGurū Hai, Usne Daṅge Failāe Hai I
Usko Bīs Koḍe Māre Jāe I
Lekin Yeh Lekhak Hai, Usko Sau Koḍe Māre Jāe I
Kyo?
Kyonki Tumhārī Lekhinī Hote Hue Bhī
Daṅge Kā Vātāvaraṇ Kaise Paidā Huā?*

So, Vyāsa & Vālmīkiji hold an immense responsibility, Saheb! Yesterday you reminisced '*HariRasa*' (a manuscript). Saheb, '*HariRasa*' wasn't appropriately assimilated & cultivated, else the way '*Rāmāyaṇa*' & '*Bhāgvāt*' are recited, similarly by mounting the VyāsaPīṭha, the Katha of '*HariRasa*' could have been recited. Saheb, while the composer of '*HariRasa*' 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 *vegetables* & *dāl* at all, they were cooked completely saltless! And he used to eat it as is. Saheb, after '*HariRasa*' 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 '*HariRasa*' (*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 umpteenth times that since past numerous years, I'm

not accepting a single penny from anywhere or anyone. But a few people who're unaware speak such things! I've devoted my words to 'Rāmāyaṇa'. This is, of course, my 'VyāsaGādī' (*my divine pulpit of Vyāsā*), but it's also my 'PyāsaGādī' (*my pulpit of thirst*). I'm voraciously thirsty. The instrument of my quest is my VyāsaPīṭha. And no worries even if That (The Supreme Godhead) is not found in this quest, because the very act of quest is giving me joy. Isn't there a *sher* of Khumar Barabankvi Saheb,

*Mere Rāhabara Mujhko Gumrāh Kar De,
Sunā Hai Ki Mañzil Karība Ā Rahī Hai I*

There is one more letter, which lists today's menu! Because, what if I ask about it in between. Those who're avid eaters, design your meal-plan right away! Saheb! It's indeed not 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 Sufi Saint Bulleh Shah. He was sitting. His followers were eating carrot by standing outside. Just then a few vow-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 Bulleh Shah was & began to question him, what kind of a person are you? Bulleh Shah didn't utter a word; he thrice raised his hand upwards. All the aggressive men exited & left. Bulleh Shah came out & told his followers, when they enquired, you informed them your caste as 'Muslim', hence 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, as 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 come across a farm, and then my Saurashtra comes to my memory. It's about going towards the villages! I recollect a few *sher* of Rahat Indori,

*Yeh Eka Zakhmī Parīndā Hai Vār Mat Karnā,
Panāh Māṅg Rahā Hai Śikār Mat Karnā I
Irādā Sāmnevālā Badal Bhī Saktā Hai,
Muqābalā Hī Sahī Pahale Vār Mat Karnā I*

Kṛṣṇa doesn't attack at first proactively. After Śiśupāla uttered 100 abusive-words, then did Kṛṣṇa pick up the Divine Discus (*SudarśanChakra*) in his hand. I feel that had Kṛṣṇa allowed him to utter a few more abusive-words then possibly Śiśupāla would've surrendered.

So, few questions were also present. Again, let's not forget the aphorism of Nārada. There is nothing as pious as listening to the Truth worthy of being listened to. And therefore perhaps Śukdevji begins the nine-fold devotion from 'Śravaṇa' (*listening*). Guru Nanak says, '*Sunie Duḥkha Pāpa Kā Nāsu*'. Listening to the Truth worthy of being listened to, is Listenerhood. We ought to constantly contemplate (*Manana*) 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 *Nidhidhyāsan*.

Come, let's begin now. It's definitely written here, '*Jo Yaha Padhai Hanumāna Chālīsā*', but there is no pressure from my side that you must & must recite; bare minimally, recognise the entity of Hanumaṇṭa. How is this entity?

*Nāsai Roga Harai Saba Pīrā I
Japata Niraṇṭara Hanumata Bīrā II HC-25 II*

'*Nāsai Roga*'. He exterminates the maladies (*roga*). Maladies run away, they get disappointed & the pain (*pīrā*) is cured. This verse doesn't have the idea of curing 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. Seers & Sages have analysed 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, Goswāmījī chooses the chronology, '*Nāsai Roga Harai Saba 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 Tulsīdāsji discussed these maladies in 'Mānas', 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 tunefulness of your voice endure, it causes you aphonia. 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 miserliness. Even while two people are talking then an excessively greedy person will be greedy to know about it too, he'll also have the greed to see, he'll possess greed for everything. '*Lobha Apārā*'.

One malady is the malady of bile (*pitta*). Bile causes burns. Its pain is a burning sensation. Therefore, Tulsīdāsji has acclaimed bile as anger, '*Kāma Bāta Kapha Lobha Apārā I Krodha Pitta Nita Chhātī Jārā*'. Bile causes burns. And Goswāmījī talks about only two kinds of maladies in 'Mānas', physical maladies & mental maladies. And these 3 aphorisms lie in the root of both the maladies – wind, bile & phlegm (*vaata, 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'd be frightened to see yourself & shall feel that anger has deformed me!

And '*Kāma Bāta*' (*lust corresponds to wind*). Tulsījī says, lust is the fury of wind. Ayurveda says, wind, bile & phlegm, all three are necessary but they must exist in

proportion. Lust 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 chanting the entity of Hanumaṇṭa i.e. by contemplating over him, inexhaustible phlegm will obliterate, wrathfulness will efface & lust will reduce.

So, in 'Ram Charit Mānas', Goswāmījī has mentioned the foundation of physical maladies & then commences the mental maladies... Then, there also comes a discussion of the malady of tuberculosis (*kṣaya*). Tulsījī says, which is the mental tuberculosis? On beholding others' bliss the burning sensation that begins within us is Tuberculosis. Tulsīdāsji have discussed those maladies in 'Mānas' which must have obtained recognition in that era. It even includes the discussion of leprosy (*KuṣṭaRoga*). The discussion of abdominal swelling (*UdaraVṛddhi, the most advanced type of dropsy*) is also present. '*Tṛsnā UdaraBṛddhi Ati Bhārī*'. Thirst causes abdomen to inflate evidently. Pain of the malady of dropsy is anxiety. Inner wickedness (*duṣṭatā*) 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 recognise Sire Śrī Hanumānājī, 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, '*Pīḍa Parāi Jāṇe Re*'. 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 Kutch, Madankumar Anjaria '*Khwāb*'. 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 handicap; 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'd listen to him? Everybody rushed. Lion attacked & ate this man. The next day a press



journalist printed a headline in the newspaper, 'One man & fifty humanities were killed.' Thus, '*Piḍa Parāi Jāṇe Re!*' Sympathy (*sahānubhūti*) must prevail; if I put in the words of Thakur RamKrishna then oneness of realisation (*samānubhūti*) must prevail, as well. Pain may be experienced elsewhere, but it must be felt here. *NarsinhNu ae pada (that verse of Narsinh),*

*VaiṣṇavaJana To Tene Kahīe Re Piḍa Parāi Jāṇe Re,
ParaDuḥkhe Upakāra Kare Toye
Mana Abhimāna Na Āṇe Re...*

God willing, may the mental maladies of all of us get eradicated & may the pain we beget from them obliterate; however, may one pain endure forever, may we feel others' pain eternally. Tulsījī has cited one remedy in 'Mānas', what must one do to become free from mental maladies? He mentioned one formula.

Sadgura Baid Bachana Bisvāsā I UTK-122 I

If malady is cured, then the pain shall cure; but who is needed is a physician! What is required is the right diagnosis! Medicine is required! A fluid vehicle (for medicine) is required! Abiding by the course in this way, the mental maladies will get cured & an embodied soul shall become free from mental pain. While arranging for a physician Tulsījī tells there, Sadguru himself is a physician & the mundanity itself is the malady. So, a physician in form of Sadguru is needed in order to cure the mundane maladies, the mental maladies. And who is Hanumāna? A Sadguru!

*Jai Jai Jai Hanumāna Gosāi I
Kṛpā Karahu Gurū Dev Kī Nāi II HC-37 II*

The way we were interpreting letter-wise meaning of Hanumānaji & as Hanumānaji's name appears four

times in 'HanumānaChālīsā', similarly in the entire 'Ram Charit Mānas' the word 'Sadguru' has occurred only four times! Therefore, I'm conjoining it with Hanumānaji. Sadguru himself is a physician. Now the next word, '*Bachana Bisavāsā*'. Believe in the words of Sadguru. But on whose words! Sadguru's words. It means that such a Guru must be genuine. Guru must not be a hypocrite, he must not be the one who mystifies by miracles.

A devil went to his Master. He said, 'Havoc has befallen'. 'What happened?' 'One man succeeded in the quest of Truth.' 'You do not worry'. 'Why must I not?' 'Our men have reached there.' 'Which men?' 'Hypocrite Gurus!' Guru must be true (*Sat or bonafide*). In Upaniṣada the word '*Sat*' isn't present anywhere at all; it only contains the word 'Guru'.

Gitā has 3 words, '*YajñaDānaTapahKarma*', the 3 mediums purifying an individual's intellect again & again. Intellect lies in everyone, it's virtuous as well, but takes no time in getting spoiled. In my view, Truth is Penance (*tapa*). Truth will demand penance. Truth is extremely difficult. To practice & abide by Truth itself is the greatest of all penance & it's only by this penance that a self-realisation is attained. Love is charity (*dāna*). Charity of money existed, charity of forgiveness is good as well, but the charity of Love! Don't give an object to someone, rather give love. The thing worthy of offering in charity is Love. Sentiments, Love, etc. is the greatest charity of 21st century. And Compassion itself is yajña (*fire-sacrifice*). Violence is not yajña. The holy sacrament of Compassion must be distributed to everybody.

So, Sadguru means he who is abundantly fraught with the Penance of Truth, who confers the Charity of Love, who constantly performs the Yajña of Compassion & Sadguru is he who purifies his intellect again & again through these means. So, let Sadguru be our physician & whatever he says, having faith in his words is the due duty of mentally-ill people like us. He must be '*Sat*' (*true, genuine*). So, Sadguru must become our physician & cure this mundane-malady & in order to become free from pain it's imperative to have faith in his words. If we've sought someone's shelter then abide by only one thing, trust his

words! It's quite possible that for some period of time his words might not even be understood.

Sadguru recognises the malady by merely beholding our eyes. And, let he cure. Thereafter, what does the physician in form of Sadguru tells?

Sanjama Yaha Na Biṣaya Kai Āsā 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 (*khatarnāka*) 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 Bisvāsā*' & then he is showing one medicine, '*Raghupati 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 '*BhāgvatDharma*' in '*Bhāgvat*'.

Along with medicine also comes a fluid vehicle. Goswāmījī says, the medicine in form of God's devotion must be consumed with reverence (*śraddhā*); 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. Harindrabhai 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 accords due praises is even more beautiful than that art. So, faith on Sadguru's words, medicine of the herb of devotion, reverence as its fluid vehicle & Goswāmījī says, in this way all the maladies get nicely obliterated.

Garūḍa asked KāgBhuṣuṇḍi, 'What is the evidence of the malady being eradicated?' '*Sumati Chhudhā*'. 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. '*Biṣaya Āsā*', when an individual is cured of malady then individual's feebleness, the weaknesses in from of desires of sensuous & material pleasures goes away. And then, '*Bimala Gyāna Jala*', bathing with the water of knowledge, with the water of immaculate thoughts. Tulsīdās appears so opportune! And this (kind of) Sadguru is Hanumaṁta & by understanding such an entity of Hanumaṁta, '*Nāsai Roga Harai Saba Pīrā I Japata Niraṁtara Hanumata Bīrā II*'. I repeat yet again, it's not my insistence that you recite 'HanumānaChālīsā' after listening to (this) Katha, it's very well if you do so then; nonetheless, understand the entity of Hanumaṁta. Listening to the Truth worthy of being listened to, is Listenerhood. And as you're listening with such deep sentiments, then do listen a little more, till the birth of Ram.

Śiva recites Katha to Pārvatī. Rāvaṇa misuses the accomplishments he has attained. The world got fraught with Rāvaṇa's corruption during those days. Earth gets agitated. Everyone approach the deities & from there they proceeded to Brahmā, The Creator. As a remedy, Brahmā suggested to evocatively call that Supreme Entity together. Everyone sung the eulogy in a group. Divine annunciation sounded from the sky, 'Be patient! I, despite being causeless, will manifest myself.' And at this moment, Goswāmījī takes us to Ayodhyā, where Lord is going to be incarnated.

King Dasrathajī, a descendant of Raghu's race, rules his dominion. Dasrathajī's introduction was given. He is the champion of righteousness, a treasure of virtues & adept of knowledge. Means, he is a unified form of the confluence of deeds, knowledge & devotion (*karma, jñāna, bhakti*), therefore Dasratha is known even in Vedas. Dasratha 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! Dasratha loved his wives, Queens confers honour to Dasratha, and both of them collectively perform Lord devotion as they find time.

One fine day Dasratha experienced guilt of not having a son. He sought Guru's surrenderance; a son-begetting yajña was organized, the oblations of affection were offered, the fire-god appears with a holy sacrament & Dasratha was instructed to distribute the holy sacrament to everyone. That alone is the holy sacrament (*prasād or grace*) which is distributed, that which is sold isn't the grace of holy sacrament, it's a grief. One meaning of *prasād* is *prasannatā* (*pleasurefulness*) & *prasannatā* 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.

Goswāmījī says, that day arrived. It was the age of Tretā, 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 Kausalyā's chamber, radiance began to emanate, the mother saw all around in her chamber. And that moment, Lord appeared in a four-armed form in Mother Kausalyā's chamber. Goswāmījī proclaimed that Ram is born now,

*Bipra Dhenu Sura Saṁta Hita Līnha Manuja Avatāra I
Nija Ichhā Nirmīta Tanu Māyā Guna Go Pāra II*

On hearing the most pleasing sound of the baby's cries the other Queens rushed in flurry. King Dasratha 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.

Mānas HanumānaChālīsā
II 6 II

Lack of something, influence, ill-will and temperament are the causes of pain

Yesterday pain (*pīrā*) was conjoined with malady (*roga*), now let's take pain independently. We all are suffering pain; Lord Buddha said, the world is full of sorrow. It's acclaimed as '*dukḥālaya*' (*an abode of miseries*) in 'Shrimad BhagvadGītā'. I had even said in Sarnath, Buddha's thought belongs to Buddha, there is sorrow, there are causes to sorrow, there are remedial measures to sorrow & there is liberation from sorrow too. This is although 21st century, can't we now think that, there is bliss as well, there are causes to bliss too, measures for bliss also lie on the palm of our hand & eventually, the state of '*Na Soukhyam Na Dukham*', a state of '*Śivoh'am*' that's beyond both of them (*bliss & sorrow*). Don't you feel that bliss exists here as well? Bliss & sorrow are relative. If we understand a bit about its cause & its remedial measure then it's bliss. Guru Nānak must not have sung this mere causelessly,

*Sukha Pāyā, Sukha Pāyā,
Rehama Terī Sukha Pāyā 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 *karam* 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*. Nānak 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. Now, let's focus special attention on the word '*Pīrā*' (*pain*). By seeking the shelter of

the entity of Hanumaṁta, '*Nāsai Roga Harai Saba Pīrā*'. So, what're the various pains of our lives? It's indeed possible that every individual may have different kind of pain. And one meaning of *pīrā* (*pain*) is *dukha* (*sorrow*). Tulsīdāsji regards those individuals as Supremely 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're the various types of our sorrows? Young Brothers & Sisters, please, first of all, our pain or our sorrow is lack of something (*abhāva*). Lack of something is the cause of our pain. *Abhāva* 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 causes pain to an individual.

First, lack of an object (*vastu abhāva*). For instance, "they have many things in their home, whereas we don't." Lack of an object is the cause of pain. Second, lack of money (*vasu abhāva*). *Vasu* means money, lack of money is a pain. And if positive thinking gets inculcated 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! Saheb! 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. *Amāre to Nitinbhai Vadgama nī kavītā pramāṇe che, 'PothīNe Partāpe Kyā Kyā Ūḍiyā!'* (*for us, it's very much according to Nitinbhai Vadgama's poetry which goes, 'we went places by the prowess of this sacred scripture'*), all these voyages are by the prowess of *pothī* (*the sacred scripture of*

Rāmāyaṇa), Saheb ! I'm of absolute trust that, all this is His *kārama* (*munificent grace*). Tulsī has written that I'm such a (wretched) 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'd have been ? All of you think about it. *Pothī* lifts 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 Guru, nor any disciple. They way Shankaracharya says, '*GururNaiva Śiṣyḥ I*'. 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 (*vyakti abhāva*). '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 (*vichār abhāva*). 'My thinking capacity has ceased.' An individual must be thoughtful. What is Hanumānaji ? '*BuddhiMatām Variṣṭham*' (*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 me & you all feel. So, one cause of pain is lack or deficiency.

Let's move ahead. I feel, the second cause is, influence (*prabhāva*). We can't bear others' influence. This is the cause of our pain. If there're 2 spikes of pearl millet shooting from the same plant, despite one being smaller & the other being larger, they never feel jealous of each other, they sway merrily in wind ! Can't influence make 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 reverent faith (*shraddā*) doesn't replace competition (*spardhā*) in the world, troubles will prevail. And even if you aren't influenced, others will causelessly inject influence into your ears by saying, 'He 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 more the deafness, the greater shall an intrinsic dead silence prevail. I don't make use of the word '*Śanti*' (*peace*); what I want is *Sannāṭā* (*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 Girnār. All of them were on the mountain journey. Now if a frog wants to climb Girnār the how 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 Āmbāji Mā, a few frogs began to return, few more frogs returned after moving a little ahead. Eventually, only one frog was left on reaching the final peak. He alighted & 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 !'

*Chhoḍo Bekār Kī Bātein, Kahi Bīta Na Jāe Rainā,
Kuchha To Loga Kaheṅge, Logo Kā Kām Hai Kahanā I*

So, pain of deficiency (*abhāva*), pain of influence (*prabhāva*), and the third pain, pain of holding ill-will (*durbhāva*) towards others. Be it ill-will or bad disposition, it eventually becomes the pain of an individual himself. If you attempt to burn others by taking hot iron in your hand then first & foremost your hand itself gets burnt. If we want to be free from these pains then the entity of Hanumānta 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 discernment, be pleased with your temperament, don't be sorrowful. Try, temperament will improvise by discernment & discernment will be attained by the divine discourse.

*Binu Satasaṅga Bibeka Na Hoī I
Ram Kṛpā Binu Sulabha Na Soī II BAK-03 II*

Discernment is attained by the divine discourse & discernment flourishes by a Saint's association. Shrimad Rajchandra used to say, 'O, The Primeval Man ! If I do not attain you then I shall never complain. I've no insistency. 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 discernment.

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

If some dust has got smeared on your temperament then clean it up by performing the divine discourse time & again. Guard your temperament from few vices & one of its remedy is the divine discourse. Then you shall gain satisfaction in your very own temperament. Divine discourse is not merely confined to my recitation of Katha & you all listening to it. Read good books. Charles Baudelaire says, I take all kinds of intoxications, but it doesn't inebriate me completely, that moment I resort to the intoxication of poetries. Our Sire Sharnanandaji used to term it as, Silent Discourse ! Any good art is a divine discourse. 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 Vālmiki's thoughts changed, *śoka* (*grief*) turned into *śloka* (*poetic verses*) & when our thoughts change, we change *śloka* to *śoka* ! May a sense of '*T-ness*' not dominate any erudition & if deformation doesn't get dominant then every erudition is a liberation conferring erudition.

Tulsī says, '*Nija Manu Mukurū Sudhāri*'. 'I am cleaning the mirror of my mind by taking the pollen 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-boasting but, *mane māro svabhāva bahu game che !* (*I immensely like my temperament*). And even you all have almost started liking my temperament. Why ? Tulsī's verse of 'Vinay',

Kabahuṅka Hauṅ Yahi Rahani Rahauṅgo 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 especial grace is bestowed then may the temperament of a monk get endowed into me.' And what does Tulsī say,

*Parihari Deha-Janita Chintā,
Dukha-Sukha SamaBuddhi Sahauṅgo I VP-172.04 I*

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

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. I 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 VyāsaPīṭha has only given love to everybody since past numerous years, and if you give love then you shall get love in return. Vinobaji had written on a slate while he was observing silence, '*Bachhe Hī Sachhe Hai, Bakī Sab Kachhe Hai !*' (*Only children are truthful, rest all are immature !*).

So, this word '*Pirā*' that's present in 'HanumānaChālīsā'; the pain of lack, influence, ill-will & temperament. Then what is its cure ? Chanting Hanumānta with continuity ! The chanting of this entity of wind & the incidents of Hanumānaji's exploits. Continuous & uninterrupted chanting like an even flow of oil-stream (*whose flow, unlike water, doesn't break due to its viscosity, taila dhārāvat japa*).

Who is a Sadguru ? Yesterday we discussed. If the word 'Guru' is understood then it's an emancipator (*tāraka*), else person-based adoration is a great killer (*māraka*) as well. Sufi Saint 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. Saheb, 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 homilising 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 Kingliness 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.

*Śabbhar Rahā Khayāl Mein Takiyā Faqīr Kā,
Dīnbhar Sunāuṅgā Tumhe Kissā Faqīr Kā I*

It's a *sher* of Parvaz Saheb. 'Śabbhar' means for the whole night. 'Takiyā Faqīr 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.

*Hilne Lage Hai Takhta Uchhalne Lage Hai Tāj,
Śāho Ne Jab Sunā Kōi Kissā Faqīr Ka !*

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. Goswāmījī 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 Goswāmījī writes about Lord Ram,

*Prasannatām Yā Na GatāBhīṣekatasthā
Na Mamle VanavāsaDuhkhataḥ I AYK-Śl.02 I*

Joy in bliss & distress in sorrow are believed to be the traits of over-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 is a book named, 'The Country of the Blinds'. A valley where stayed all blinds. 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 me then you'll have to first pierce your eyes, because eyes are absolutely not recognised over here! We've come into such a society where everybody is blind, and when someone possessing eyes, like Kabira, 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, we don't have a colour T.V., we don't have good food to eat. One man may have all of it. So, we've 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 us everything in an equal quantity. There is a *sher* of Harishbhai,

*Evu Nathī Ke Duḥkha Male Che Satata Mane,
Śodhyā Karū Chu Huñj Kai Sukhamāy Duḥkhane.*

Mānas aj sukhmā paṇ duḥkh śodhī le che! (Man himself finds out sorrow even in bliss!). 'Gītā' has greatly used the word '*Sama*'. 'Gītā' emphasizes on '*Sama*' (*Equanimity*); 'Ram Charit Mānas' emphasizes on '*Saba*' (*All*) & Upaniṣad emphasizes on '*Sat*' (*Truth*); these are the respective *mantras* of all three. So, Sire Rumi says, He who endures bliss & sorrow with an equipoised intellect is an awakened man. He can become our physician.

So, two to three lines of 'Mānas HanumānaChālīsā' 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 tour 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 befall means, if Ram incarnates in our heart then the night of delusion can never befall in life.

Lord Śiva takes on the form of an astrologer to behold Ram & made KāgBhuṣuṇḍi his disciple. Śiva 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 Śiva completed the narration of 'BālKāṇḍa' before Mā Kausalyā & thereafter, Lord Śaṅkara began to recite 'AyodhyāKāṇḍa', which would include the story of Ram's exile into the woods. While Śiva was about to narrate the forecast of exile into the woods, Lord Ram while frolicking in his lap & in his innate childish nature, grabbed Lord Śaṅkara's beard, pulled it & said, 'Beware! If you speak any further!'

So, Lord Śiva returns after beholding God. Śaṅkara's married life is very beautiful. He who learns the married life of Śiva, attains peace even in a cemetery. Thereafter, even Goddess Pārvatī, assuming the garb of a woman toy-seller, goes with the motive of behold Ram & she gets to see Him. Any game must be for beholding Ram, any erudition must be for beholding Ram, any means (*sādhan*) must be for beholding Ram.

Mānas HanumānaChālīsā II 7 II

There're few questions in the context of Katha. There is one very lovely question, "In 'Mānas', it has been emphasized on '*Gāvahi*', '*Sunahi*', & '*Kahahi*' (*singing, listening & narrating respectively*), but in 'Chālīsā' it has been emphasized on '*Pāṭha*' & '*Paḍhahi*' (*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 'HanumānaChālīsā' it's about practicing repeated recitation & reading. In one context there is not much difference, but there is, at the same time. Exploit is sung. 'HanumānaChālīsā' touches a few aspects of Hanumānaji's exploits; however, 'HanumānaChālīsā' is not the exploit of Hanumaṅta. The exploit of Hanumaṅta lies inclusive to 'Mānas', '*PavanaTanaya Ke Charita Suhāe*'. Therefore I say, 'HanumānaChālīsā' is the life guidance of the diversely inclined embodied 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', '*Kahahi Sunahi 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, Goswāmījī 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

'HanumānaChālīsā' is not only an exploit; it's a philosophical view of life

son must also consent & so should a husband. So, to sing 'Mānas', this very thought will come again & again.

*RamHi Sumiria Gāia RamHi I
Śaṅtata Sunia Ram Guna Grāmahi II UTK-130 II*

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

*Lāya Sajīvana Lakhana Jiyāye I
ŚrīRaghubīra Haraṣi Ura Lāye II HC- 11 II*

Parts of exploit have been added. 'HanumānaChālīsā' is a philosophical view (*darśana*) in my understanding. I indeed therefore say, let's observe (*avalokan*) it. For every individual with diverse inclinations, this is the guidance of life, it's a guide.

So, 'HanumānaChālīsā' has two really lovely words, '*Paḍhahi*' & '*Pāṭha*'. Hence I had said that an abridged exposition of 'Ram Charit Mānas' is 'SuṅdarKāṇḍa' & abridged exposition of 'SuṅdarKāṇḍa' is 'HanumānaChālīsā'. 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 'HanumānaChālīsā', 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 'HanumānaChālīsā', 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. Tulsīdāsji hasn't acclaimed Hanumāna as Indian

Ocean; he is acclaimed only as Ocean. He has acclaimed him as, '*Jñāna Guna Sāgara*', 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 Hanumaṁta. Diligent worship requires the strength of vital breaths, vital breath is Hanumaṁta.

You all give this a thought. We all have a distinct way of living life. Few embodied souls are only *TanaJivī* or *DehaJivī*, they're merely *ŚarīraJivī* (*body-centric*), only involved in physical & material pleasures. Few embodied souls are *VanchanaJivī* (*living on words*). *VanchanaJivī* can pass life on words. They can live their complete life only on one single word. *VanchanaJivī* will be found fewer in cities & more in villages. They'll be found in further abundance in the hovels. I've been going across countries, there're 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 *ManaJivī*, who live as per their mind, regardless of whatever others say. *ManaJivī* doesn't mean self-willed. *ManaJivī* means living as per our temperament. Don't live by imitating others.

Many people are *BuddhiJivī* (*intellectually driven*). *BuddhiJivī* 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 *ChittaJivī*, who deeply worry about their *Chitta* (*sub-conscious mind dealing with remembering & forgetting*). *ChittaJivī* 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 *AhaṅkāraJivī*, people living on the grounds of ego, who live in arrogance.

Further let me say, few people are *ŚramaJivī*, who put in arduous efforts. Sufi Saint Bulleh Shah attained few supernatural accomplishments without a Guru. He performed a great solemnisation, put in extreme arduous efforts & attained supernatural accomplishments. But something was missing from within, eyes weren't getting moistened & he wasn't enjoying without emotions. He steps out in quest of Gurus, as he goes there Guru was farming the land, he was working on irrigating the land. Bulleh Shah felt him as being apt.

Bulleh Shah sat down in the courtyard & started demonstrating his accomplishments. Mangoes from a mango tree began to fall one after the other! Bulleh Shah

felt, he had demonstrated at a wrong place, it was his puerility! Finally when he couldn't resist, Bulleh 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 *khās* (*special*).' He changed the context, *Aam* means most common; and I see the special, I'm beholding the Supreme Entity.

Saheb! The life following *ŚramaJivī* is named as *BhāvaJivī*. Continue to put in arduous efforts, but only putting in arduous efforts devoid of emotions wouldn't effectuate. Few people in the world are *DirghaJivī*. They live really long & they live with discernment. Their long-life is greatly inspiring to the society. While philosophically envisaging 'Śrī HanumānaChālīsā', hints of all these lives are found. Therefore, I'm presenting him in a different form before you.

Envisage Hanumānaji alone. As such he isn't *DehaJivī* (*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 *DehaJivī*. Hanumāna is *VanchanaJivī*. His words don't refute. Śrī Hanumānaji is *ManaJivī*. *ManaJivī* means the entity of Hanumaṁta is the one who lives propitious to his temperament. Being '*BuddhiMatām Variṣṭham*' (*foremost among brilliants*), he is *BuddhiJivī*. Śrī Hanumānaji is the Yogi of the Yogis. Therefore, he is also *ChittaJivī*. Śrī Hanumānaji is the God of Wind, Hanumāna is the address of all possible eruditions & arts, '*SakalaGuṇaNidhānam*'. Saheb, 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 Hanumaṁta, if your firm faith exist then you shall become adroit in that very erudition. 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 Hanumānaji's shelter. The entity of Hanumaṁta is of everybody. What has been written in 'HanumānaChālīsā',

*Jo Sata Bāra Pāṭha Kara Koī I
Chhūṭahi Baṁdi Mahā Sukha Hoī II HC-38 II*

The word is '*Koī*' (*anybody*). *Koī* means universal, absolutely anybody. Those who have their prowess on society for a certain time-span, impose their insitencies in

form of doctrines & those insitencies begin to take form of regular religious observance & thereon, the same old beaten custom continues!

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

Hanumānaji is *ManaJivī*. He is *BuddhiJivī*, he is *ChittaJivī*. Hanumānaji is *AhaṅkāraJivī*. Certainly, yes! Being an incarnation of Śiva! Śaṅkara is the ego (*ahaṅkāra*) of this aggregate existence, as per the scriptures. Śiva is the ego of the aggregate existence, he isn't an individual. Viṣṇu is the subconscious mind (*chitta*) of the aggregate existence. Moon is the mind (*mana*) of the aggregate existence. Brahma is an intellectual (*buddhi*) entity. Śiva is the ego of this aggregate existence. But this ego is not the form of ego which we usually perceive. Man must indeed have dignity. Tulsidāsjī has acclaimed pride as grief begetting. But he persisted the matter of pride at one place;

*Asa Abhimāna Jāi Jani Bhore I
Main Sevaka 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, Sire Hanumānaji is *AhaṅkāraJivī*, being an incarnation of Rudra. But a sense of 'I-ness' is not dominant on his ego. Who else is as *Śramjivī* as Hanumānaji? 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 Mānas'? To take Ram's Name & to carry out Ram's task. And, Hanumāna is *DirghaJivī*. Tulsī says,

*Ajara Amara GunaNidhi Suta Hohū I
Karahu Bahuta RaghuNāyaka Chhohū II SDK-17 II*

So, Sire Śrī Hanumānaji is long-living. Numerous types of lives can be envisaged!

*Mātu Pitā Bālakanhi Bolāvahi I
Udara Bharai Soi Dharma Sikhāvahi II UTK-99 II*

So, it's to sing, to narrate, to listen, to pleasingly consent in 'Mānas', but the question is, why reading (*paḍhanā*) & repeated recitation (*pāṭha*) in 'HanumānaChālīsā'? Because this is not only an exploit, it's a philosophical view of life. *Paḍhanā* means 'to read', to do *pāṭha*. Not just reading but repeating it again & again. Why repeat the divine recitation (*pārāyaṇ*) of 'HanumānaChālīsā' again & again? So that may we get solely devoted (*parāyaṇ*) to Ram. That which causes us to become *parāyaṇ* (*solely devoted*) is *pārāyaṇ* (*repeated recitation*).

Yesterday we were discussing about the Four Noble Truths of Buddha that sorrow exists. Now due to The Cause-Effect Theory, cause will certainly exist. There is a cause to sorrow, there is a remedial measure of sorrow & there is liberation from sorrow. By sitting on the shoulders of Buddha, we want to discuss that which we're able to see. Young Brothers & Sisters! Bliss also exists, there're causes of bliss as well, there also exist its measures and eventually, liberation from all the dualities.

You'd say, bliss exists, but in which context? It's although written in 'Gītā', '*Janma-Mṛtyu-Jarā-Vyādhi*', everything is sorrowful & only sorrowful here! Birth is a sorrow, death is a sorrow, so too are old-age & disease. This is wonderful, but let us think something. Is birth only a sorrow? Mother certainly experiences pain but when a child is born nobody else experiences as much bliss as a mother does. And they say, as a child comes out from a mother's womb then even he experiences sorrow, but we celebrate the birth of a new consciousness that has emerged. Birth is bliss. Tulsī acclaims it as a celebration.

Change the contemplation! Now, the question will arise, is death bliss? Yes, death too is bliss. Therefore, I had said, death itself is liberation. And if we're ought to accept, then why accept with tears? Death is also bliss. An embodied soul is set free from many entanglements. *Jarā*, old-age is bliss. Senility is bliss, only if one learns how to live. Grey hair also has its own bliss. Senility too has its distinct beauty; old-age too has its distinct beauty. Of course, any erudition doesn't permit a man to grow older, the bodily matter is although different. *Śāstro roja navā che, poṭhī roj navī che* (*scriptures are new every day, poṭhī is new every*

day). Jesus used to say, don a new cloth on body every day.
'Vārdhakyē Muni Vṛttinām'.

Disease. Disease is also not a sorrow. Krishnashankar Dada used to say, disease & malady are the attendants of Śaṅkara. Disease is a penance, is what you said. If disease is a penance then penance means to confer bliss. It's written in 'Rāmāyaṇa', 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 Dharāi I
Hanumata Sei Sarba Sukha Karaī II HC-35 II*

Not just one, but each & every bliss! Tulsī says, singing 'Rāmāyaṇa' will beget bliss,

*Sukha Bhavana Saṁsaya Samana
Davana Biṣāda Raghupati Guna Ganā I
Taji Sakala Āsa Bharosa Gāvahi Sunahi
Sāntata Saṭha Manā 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 'Hanumāna Chālīsā'. Take the name of Ram. And eventually, an embodied soul wishes to be freed from all the dualities, he 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?

Goswāmijī proclaims Ram as *Sukha Sindhu*, 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. Tulsīdāsji writes about bliss, '*Sānta Milana Sama Sukha Jaga Nāhī*'. And when the final stage arrives then Narsinh Mehta's verse,

*Sukha Duḥkha Manmā Na Āṇie
Ghaṭa Sāthe Re Ghaḍiyā...*



So, my Brothers & Sisters, few discussions were placed before you, let me take some tour of Katha. I had recited to you that, the sport of almost all the rituals of Lord have taken place in Ayodhyā. The moment of Naming Ceremony ritual comes. He who is playing in lap of Kausalyā, the Brahma manifested as a child, while naming Him Vaśiṣṭhaji says, He is an ocean of joy & mine of bliss, by taking His name the world will experience repose, cessation, delight & restfulness. Therefore, I name this child as Ram. By the prowess of whose name none will stay deficient, everything will get satiated, he who will satiate everybody, the name of that satiator is Bharata. Thereafter, while naming Śatrughna he said, by whose name animosity will come to an end, enmity will efface but not the enemy, I christen such a child as Śatrughna. He who is an abode of all the virtues, who is the mainstay of the world & who is generous, such is this son of Sumitrā whom I wish to christen as Lakṣmaṇa.

Thereon, carrying out the rituals one after the one, the sacred thread ceremony ritual took place. And they went to Sage Vaśiṣṭhaji's hermitage for studying. He whose very breaths have Vedas, what has He to study? But He illustrated to the world that erudition must be attained 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 Yajñā, thus taking along Ram & Lakhana in order to complete his solemnisation & in order to befriend this Ram with the whole world, Viśvāmitraji took Ram out of his courtyard.

Both the brothers left with Gurudev. To exterminate the very foundation of devilish tendency, Lord

Ram conferred *nirvāna* to Tāḍakā. Viśvāmitraji's yajñā commences. Lord Ram confers *nirvāna* to Subāhu by fire; striking a headless shaft to Mārīchā, Lord threw him towards Laṅkā beyond the seashore. Yajñā was completed. Lord moved ahead & the hermitage of Sage Gautama arrived. Ahalyā is lying there being 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 proactively raised a curiosity. And Viśvāmitraji said,

*Gautama Nāri Śrāpa Basa Upala Deha Dhari Dhīra I
Charana Kamala Raja Chāhati Kṛpā Karahu RaghuBīra II*

Lord Ram rose His holy foot. If you observe in 'Ram Charit Mānas' then everywhere along with Lord's holy feet lotus has always been conjoined, this is one such incident of its kind where lotus has been removed, '*Parasata Pada Pāvana*'. Today these aren't the holy-lotus-feet. This is 'Mānas'! This purport isn't mine, it's of the founder & the head of TulsīPeeth, JagadGuru Rambhadracharyaaji, you've pleasing mentioned this. What a search the great men do! The aspect of lotus was removed. Because, Rāghava is in so much hurry that he thought, may not some adjective become an obstacle in Ahalyā's emancipation. Other meaning is, lotus is present on water. Today Lord's holy feet aren't on water, they are on a stone. Ahalyā 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 epithet of *PatītaPāvana*, *Sanctifier of the Downfallen*. The journey proceeded from there itself, reached the banks of Ganges, thereon Lord arrived to Janakpura, King Janaka welcomed!

These 40 lines of 'HanumānaChālīsā', 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. Tulsīdāsji hasn't acclaimed Hanumāna as Indian Ocean; he is acclaimed only as Ocean. He has acclaimed him as, '*Jñāna Guna 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.

Mānas HanumānaChālīsā II 8 II

This is my Love-Sacrifice; here happens the anointment of tears

Today I don't have many questions with me. One question is, 'Bapu! 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 Katha 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 posses that capacity then confer it to him, that's Love.

My Brothers & Sisters! I often keep saying 3 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 3 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 (*viśvās*), some other time it takes the form of service (*sevā*), yet sometime Love happens only by eyes, '*Darśanāt Sparśāt Śravaṇāt Cha Bhāṣanāt Dravati Antaraṅga Sa Sneha Kathyate I*'. Beholding someone's divine form (*darśana*) also manifests Love. Behold the divine form of Dwarkadhish..., Vinobaji said, as I behold the divine form of Vitthala, my eyes brim

over. As we gaze 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 that's Love. It's Tulsīdāsji's verse,

*Mukha Dikhata Pātakū Harai, Parasata Karma Bilāhi I
Bachana Sunata Mana Mohagata, Pūrūba Bhāga Milāhi II*

Beholding (*darśana*) is enough, Saheb! When an utmost surrendered & dependent disciple holding firm faith towards Sadguru, 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. '*Darśanāt! Dekhe aur divānā karde! (His mere glance drives us ecstatic!)*' Love manifests through *Darśana*!

Then comes second aphorism, *Sparśa*. Someone touched! The author of the scripture further says, *Śravaṇāt*. Someone was talking about Him, the worlds reached our ears & our eyes got closed! *Mehaboob kī har cheez mehaboob hoī 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, Rāvaṇa loves me, but his method is different, he loves me by antagonising with me. Someone calls upon out of fear. Kaṇsa called upon with fear. Śiśupāla called upon with hatred. The beautiful Gopis called upon with the melted inner-realm 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 *sher* of Rahat Indori,

Mere Janāje Par Yeh Likha Denā,
Ki Mohabbat Karnewālā Jā Rahā Hai I

Therefore I say, this (Katha) is my 'Love-Sacrifice', it's not a Knowledge Sacrifice.

There is a stick. If you hold its one end, the other remains untouched. But if you hold the stick right in the center then it'll become easier to revolve it too. Analogously, as much Truth as we can abide by in our conduct, it's welcome. Compassion is greatly useful. But, catch hold of the one present in the middle, the homily of Love. Therefore, my VyāsaPīṭha has placed Love in the centre. This is my middle-path.

Love can happen with everyone, their forms though can vary. Love even those who exhibit hatred & that

itself is the touchstone of Love. If you come across a cow on your way then can you Love it by embracing her? Offer a service to the hungry or ill cow. There're distinct & diverse ways of Love. So, it's possible! I'm recollecting a *sher* of Khumar Barabanki Saheb,

Yeh Misrā Nahī Hai Vajīfā Hai Merā,
Khudā Hai Mohabbat, Mohabbat Khudā Hai I

This not merely a rhyme or reason, it's not my mere poetic adroitness. Love itself is God, God itself is Love! But, my Brothers & Sisters! Love is of two types. As such there must be no bifurcation of Love. One Love is called as *SatyaPrem* (True-Love) & the other Love is called as *KapaṭaPrem* (Deceitful-Love). Please, listen with caution!

The word for *Kapaṭa* (deceit) in 'Śrīmad Bhāgvata' is, 'Kaitava'. The Love that expects anything, whatsoever, from the one whom we Love is called as *Kaitava*, its deceit. And not wanting absolutely anything from the one whom we Love is *SatyaPrem*. Such a lover is Dasratha. Many people exhibit *KapaṭaPrem*. 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, Baap! 'SatyaPrem' & 'KapaṭaPrem' are the 2 ordinances of 'Ram Charit Mānas'. People with Deceitful-Love possess artfulness, planning & cunningness by a great extent. Dasratha loves, but it's 'SatyaPrem'. Tulsī says,

Bāṇdau Avadha Bhuāla Satya Prem Jehi Ram Pada I
Bichhurata DīnaDayāla Priya Tanu Tṛna Iva Parihareu II

Tulsīdāsji 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', PratāpaBhānu. Sun has been associated with his name; it's an indicatory or symbolic name. Though it's not a mere symbol. Until PratāpaBhānu lived as SatyaKetu's son, he was very noble man. But when the same son of SatyaKetu, PratāpaBhānu, began to run behind Kālaketu, then commenced his plight! Kālaketu means Timeserver. And one friend of this timeserver is, 'KapaṭaMuni'. Even Kaikeyī's Love got fouled by deceit because she met Mañtharā.

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 Gujarāfī mā kahu to jenī sāthe kāyam game eno 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* & *KapaṭaPrem*. I was stating that, employ great caution about your accompaniment. A

woman like Kaikeyī began to express Deceitful-Love because of Mañtharā's accompaniment. And the son of SaytaKetu, like PratāpaBhānu, turned timeserver, whose companion was *KapaṭaMuni*. It appears greatly indicatory.

So, my Brothers & Sisters! Try to live in Love. This is my Love-Sacrifice; here happens the anointment (*abhiṣek*) of tears. 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 DongreBapa 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, 'Purā Pāyā'. *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 Entity, are ever left unfulfilled. It's written in 'HanumānaChālīsā',

Aura Manoratha Jo Koi Lāvai I
Soi Amita Jivana Phala Pāvai 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 Hanumañta. 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, Tulsī wrote,

Japata Nirañtara Hanumata Bīrā II HC-25 II



Shelter (*Āśray*), Remembrance (*Smaraṇa*) & Chanting (*Japa*) – Tulsī insists that these must be done of the Heroes, of the Great Heroes (*Mahāvīra*); not of the cowards. Seek the Shelter of the rightful. Why seek shelter from helter-skelter? Tulsī has shown the remedy. Malady will get cured, the pains arising from malady will get cured, but one job will have to be done, '*Japata Nirāntara Hanumata Bīrā*', constantly chant the entity of Hanumaṇṭa. It's mentioned '*Japa*' over here. And you'll find in 'Mānas' that everybody has performed *Japa* (*methodical chanting*). Tulsī conjoins the word '*japa*' everywhere. We've a great glory of *Japa*.

There're few types of *Japa* – *Vāchika Japa*, *Mānasika Japa* & *Ajapā Japa*. And a stage comes after this which is only *Sumirana* (*Remembrance*). *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 encampment occurs which the Saints proclaim as, *Mānasika Japa*. Then the speech doesn't speak, rather the mind speaks. Then comes a third stage, *Ajapā 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 *Ajapā*. And thereafter, one remembrance (*smṛti* or *smaraṇa*) continues to echo & hum intrinsically.

Over here it's written, chant the entity of Hanumaṇṭa, but only one aphorism has been given, '*Niraṇtara*' (*constantly*). Now this is only possible when we reach the stage of Remembrance (*smṛti*) after climbing other stages one by one. But we go for job, we work. *Niraṇtara* 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, taila dhārāvat smṛti*). 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, smṛti*) 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*. Tulsī wrote it down,

Nāma Japata Maṅgala Disi Dasahū II BAK-28 II

Chant! It will benefit all the 10 directions. A second rule was shown, 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,

*Maṇṭra Jāpa Mama Dr̥ḍha Bisavāsā I
Pañcham Bhajana So Beda Prakāsā II ARK-36 II*

Chant the name with faith (*viśvāsa*). This viewpoint was also shown. Vedas don't reminiscence a deity after waking up in the morning, they rather reminiscence reverence (*śraddhā*). Vinobaji has presented a well-annotated definition of this *maṇṭra* in a book named as '*VedaSāra*'. 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 (*inform 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, Goswāmiji presents the idea of chanting the entity of Hanumaṇṭa in this way in these lines of 'HanumānaChālisā'. We shall expound the 3rd line for this 9 day Katha, '*Mana Krama Bachana Dhyāna Jo Lāvai*', tomorrow. Today I shall take some chronology of Katha.

In the evening, Lord Ram goes for town-sightseeing in Janakapura. Lord overwhelmed the entire Mithilā. The next morning, Lord Ram goes to *PuṣpaVāṭikā* to pluck flowers for Guru's adoration. Even as the sportive enact continues, life useful messages are also obtained in tandem. Lord Ram was just moving around in the orchard & that very moment, Jankiji, accompanied with her 8 companions, arrived in the orchard having being sent by her mother for the adoration of Goddess Gauri.

After taking a dip in the lake-water, Jankiji enters the temple of Gauri & performs Gauri's adoration. '*Nija Anurūpa Subhaga Baru Māgā*'. Envisage, a beautiful inspiration is conferred. After going to the temples solicit boons in accordance to our state. Just when all this was going on, one companion of the 8 had been separated, and she happens to see Ram. She rushes towards Janki & tells her, perform the adoration later, first come with me & behold those Princes who have enamoured the entire town!

Springs are flowing in the orchard; canopies of arbours adorn it further. Innocent deer are strolling around merrily. Jankiji gazes Ram by the pretext of deer. A spring is flowing; she tries to jump over it with decency & glances Ram by its excuse. She beholds him again in the cover of trees & arbours. There is a ghazal of Gani Dahiwala,

*ŚaramNo Karī Ḍol Saghalu Jue Che,
Kalī Pāndaḍionā Parde Rahī Ne I*

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. Jankiji is beholding Ram through the medium of a spring. I like this. *TulsīNo Ram maṇḍir mā baṇdhiyār nathī, vaheto Ram che. (Tulsī's Ram is not confined to temples, He is the flowing Ram)*. Looking at the tree, Jankiji is beholding Lord. This is the thought of Tulsī. Saheb, I can distribute 'Ram Charit Mānas' into 5 chambers,

Social-Scripture, Mind-Related-Scripture, Familial-Scripture, Thoughtful-Scripture, Devotional-Scripture (*SamājŚāstra, MānasŚāstra, ParivārŚāstra, VichārŚāstra, BhaktiŚāstra respectively*). Social Scripture also includes the Scripture of Dominion Affairs (*RājyaŚāstra*). This is the Magnificent Royal Palace of 5 rooms. So, Tulsījī is a contemplative composer.

Envisage this Familial-Scripture of Tulsī. 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 Bhavānī, Jankiji conjoined 3 things – first, she is the daughter of Himālaya, she is the better-half of Śiva & the mother of Kartikeya & Ganeśa.

Jankiji placed her heartfelt wish 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 Jankiji herself. Question is, can an idol speak? This is the Truth of the world of sentiments. Idol bestowed blessings; the dark-complexioned suitor 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 Jāhi Rācheu Milihi So Baru
Sahaja Suṇdara Sāñvaro I
Ehi Bhāti Gauri Asisa Suni Siya Sahita Hiya Harashi Aī I*

What kind of a husband does an Indian girl wish for? '*Sahaja Suṇdara Sāñvaro*' (*innate, handsome & dark-complexioned*). All these traits were shown. Reverence (*Pārvaṭī personified*) conferred blessings. Siyaju returned home. On this hand, Ram & Lakśmaṇa returned back to Guru with the flowers. They performed Guru's adoration.

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. Jankiji garlanded the victory-wreath. Parśurāma arrived & left shortly. Messengers went to Ayodhyā with a letter. Dasratha arrived with the marriage procession. On the 5th lunar day of the month of *Māgśar* the weeding of all four, Ram-Janki, Bharata-Māṇḍavī, Śatrughna-Śṛṭikīrti, Lakśmaṇ-Ūrmilā took place. They were bid adieu. All of them arrived to Ayodhyā.

This body of five elements itself is Pañchavaṭī

Come, let us move forward in Katha. The narrative of 'AyodhyāKāṇḍa', the narrative of Chitrakūṭa, the narrative of Pañchavaṭī & the narrative of Laṅkā – the Saints have conveyed distinct meanings of these narratives. The narrative of 'AyodhyāKāṇḍa' is intellectually dominant (*BuddhiPradhān*). The narrative of Chitrakūṭa is dominant of the subconscious-mind (*ChittaPradhān*). The narrative of Pañchavaṭī is the narrative that highlights the auspicious & the inauspicious present in a human mind. Thus, the narrative of Pañchavaṭī is the narrative of mind (*ManaKatha*). And then is the narrative of 'Laṅkā, this is the four-fold inner-faculty (*AntaḥKaraṇa Chatuṣṭaya*).

In 'AyodhyāKāṇḍa', Lord is pronounced an exile into the woods. Lord proceeds to Chitrakūṭa. The Lord of Avadha forsakes his life in Ram's separation. Bharatjī arrives. Father's last rites were performed. Thoughtful discussion happened about the dominion & finally Bharata'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 Vaśiṣṭhaji. And my Mother Kausalya 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?' Bharata is a revolutionary great man!

This is my shawl, I can give it to whosoever I wish. But how can I give that shawl to others which isn't mine? Bharatajī logically reasons. Vaśiṣṭhaji turned silent! Bharatajī said, 'Does the dominion belong to my father? The dominion didn't belong to my father; it was passed by his father, Aja had conferred it. Further, did the dominion belong to Aja? Dilipa had handed-over. In the entire tradition the sovereignty is being transferred. Who is the real Lord of this dominion?' This moment comes the *chopāi* in 'Mānas', '*Samṛpati Saba Raghupati Kai Āhī*', the

true Lord is the Supreme Soul. And if the Supreme Soul confers it to me, then it's a different matter. Bharatajī said, 'I'm not the man of *pada* (*positional designation*), I'm the man of *pādukā* (*sacred wooden footwear, the ultimate refuge*); I'm not the candidate of *sattā* (*dominion*), I'm the servant of *sat* (*Truth*).

Entire Ayodhyā proceed to Chitrakūṭa. By Guru's order, the Coronation material has been taken along, because the anointment of Ram's reign didn't happen in Ayodhyā, it happened at Chitrakūṭa. 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 Kevaṭa of Ganges.

Finally it's decided, Śrī Bharatajī returns to Ayodhyā along with *pādukā*. Placing the *pādukā* on the Royal Seat, he lives the life of a recluse at Naṇḍigrāma. Reward of Love is only renouncement. Love will indeed unfailingly cause to renounce. Renouncement is the shadow of Love. On this hand, Ram is renouncing; on the other, Bharata is renouncing. And thus 'AyodhyāKāṇḍa' is concluded.

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

In Pañchavaṭī, after the 5 questions were reconciled, Śūrpaṇakhā arrives. Just when an embodied soul attains a spiritual reconciliation, that very moment some thirst arouses to cause distraction. Śūrpaṇakhā came



afterward. She was punished. Khardūṣaṇ's troops were conferred *nirvāṇā*. Rāvaṇa, lays down a plan to abduct Janki along with Mārīcha. On this hand, Lord has already formulated a plan, Lakṣmaṇaji has gone to collect fruits & flowers & Lord Ram told Jankijī in utmost solitude, please get contained into fire because I want to enact the human sport. Keep your shadow with me in a delusive form because Rāvaṇa will abduct it.

How many fathers does Lord Ram have in 'Ram Charit Mānas'? First, Dasratha is indeed the one. Second, Jaṭāyu is His father. He has honoured Jaṭāyu by addressing him as 'Baap'. And third father is Fire. Because Ram has manifested through the fire of Yajña. And when a man has to go for some such work then at whose house should he leave his wife? Dasratha is a father, but he is in heaven; and Jaṭāyu 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 Janki with him? On return, I shall pick her up.

Thereafter, Rāvaṇa arrives along with Mārīcha. Delusive Sita was abducted. On this hand, Lord Ram & Lakṣmaṇ weep bitterly as part of human enacts. While searching for Jankiji, obtaining guidance from Jaṭāyu & thereafter emancipating him, conferring salvation to Kabaṇḍha, Lord arrived in Sabrī's hermitage. Lord forbids all of the caste, kinship, lineage, religion, etc. near Sabri.

Lord comes to Paṁpāsarovar Lake from there. Meets Nāradaji & 'AraṇyaKāṇḍa' is caused to be completed.

'KiṣkindhāKāṇḍa' is much smaller in length. Sugrīva & Ram meet each other, they befriend through the medium of Hanumānaji. *Nirvāṇā* to Vālī, Royal Throne to Sugrīva, status of Crown-Prince to Aṅgada. Lord then observes holy austerities in the 4 months of monsoon, *ChāturaMāsa*. 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 (*Ṛta*). The *Ṛtu* of Upaniṣad, Truth, Spirituality!

Plan for Janki's quest was devised. Monkeys & bears were sent across in all directions for Sita's quest. It was ascertained that Janki is present in Laṅkā. Who shall go? It was a vast ocean! Everyone have their own capability to behold devotion. Finally, Hanumānaji was evoked. Hanumānaji takes the form of a mountain & gets ready. 'KiṣkindhāKāṇḍa' concludes & 'SuṇḍarKāṇḍa' begins,

Jāmavaṇta Ke Bachana Suhāe I

Suni Hanumaṇta Hrdaya Ati Bhāe II

Taba Lagi Mohi Parikhehu Tumha Bhāi I

Sahi Dukha Kaṇḍa Mūla Phala Khāi II

*Jaba Lagi Āvau Sītahi Dekhī I
Hoihi Kāju Mohi Haraṣa Biseṣī II SDK-01 II*

Sire Śrī Hanumānājī enters Laṅkā. Meets Vibhīṣaṇa. Beholds Mā Janki. Gave Lord Ram's message. After which, he eats delicious fruits. Hanumānājī is captured & brought in Rāvaṇa's assembly. Eventually, making the tail of reverence reach every house & kindling the lamp of reverence in every house, Hanumānājī returns with a *chudāmaṇi*. *Chudāmaṇi* is the symbol of knowledge. While you go to devotion, go with thoughts. Devotion doesn't make us devoid of thoughts.

Lord embraces Hanumānājī. The entire army departs. The squad reached the shores of ocean. On the other hand, Vibhīṣaṇa persuades Rāvaṇa, he fails to agree. On this hand, Lord fasts for 3 days. Ocean didn't answer due to crassness, 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. Tulsījī concluded 'SuṇdarKāṇḍa'.

'LaṅkāKāṇḍa' commences. The ocean was bridged. Lord Ram expressed his desire to establish Lord Śiva's emblem on that ocean-shore. Lord Rameshwar was installed. Welfare was established. Bridging is a symbol of welfare. The following day, Aṅgada, in as an Ambassador, arrived in the assembly with the proposal of Treaty. War became inevitable. Lord's battle continues against Rāvaṇa. The narrative of war is believed to be delightful in our literature. Lord Ram shears 20 arms, He cuts 10 heads, yet they get joined! What is Katha? In these 3 hours our arms & heads are cut umpteenth 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,...!

Rāvaṇa isn't getting killed even with 30 odd shafts. The 31st arrow is struck & Rāvaṇa falls on the earth uttering 'Ram' for the first & last time in life. Rāvaṇa's splendor got blended in Ram's countenance. Rāvaṇa's last rites were performed. Vibhīṣaṇa was enthroned. Siyaju & Lord reunite. Puṣpaka aircraft gets ready to return to Avadha. The aircraft takes off from Laṅkā. Meeting the Seers & Sages on the way, exhibiting Love for Kevaṭa, Lord's aircraft takes a flight towards Avadha. Lord sent Hanumāna to apprise in Ayodhyā. Lord embraces the poor at Shringberapura. Here concludes 'LaṅkāKāṇḍa'.

Lord reaches Ayodhyā. Lord & Bharata 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 Mā Kaikeyī. 'O Mother! Don't feel bad even by the slightest. It was your great grace that begot me many plentiful experiences today!' He met Sumitrā & Kausalyā. Vaśiṣṭhaji 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 splendour. Jankiji also occupied the seat in splendour. Conferring the Reign of Ram to the world, Vaśiṣṭhaji applied the sacred coronation mark,

*Prathama Tilaka Basiṣṭa Muni Kīnhā I
Puni Saba Bipranha Āyasu Dīnhā II UTK-12 II*

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

'UttarKāṇḍa' thereafter has the exploit of KāgBhuṣuṇḍijī. Garūḍa listens to the Katha from the Lord & then returns to Vaikuṇṭha. Whether or not Sire Yajñavalkya concludes the Katha before Bharadvājaji is not clear. Lord Mahādeva concluded the Katha before Pārvatī. The 3 Preceptors concluded the Katha & even Goswāmijī, while reciting to his mind, conclude the Katha to his mind. Sitting beneath the blessed shades of these 4 Preceptors, while this VyāsaPīṭha of mine, this Talgajardi Pīṭha, is moving towards Katha conclusion, come let's summarise the lines of 'HanumānaChālīsā',

*Jo Yaha Padhai Hanumāna Chalisā I
Hoya Siddhi Sakhī Gaurisā II HC-39 II
Saṅkaṭa Tein Hanumāna Chhuḍāvai I
Mana Krama Bachana Dhyāna Jo Lāvai II HC-26 II*

I'll do some discussion as an epilogue. Goswāmijī says, Hanumānājī rescues from crisis if someone meditates with mind, words & deeds. Meditation of mind, meditation of deeds & meditation of words! So, the one who will rescue us from crisis is the entity of Hanumaṅta. But first of all let us research which are the various crisis? In my VyāsaPīṭha's view, there're 7 crises. And Hanumānājī rescues us from all the 7 crises. You can elaborate on it as well. My Young Brothers & Sisters! These 7 crises befall in our life in some form or the other.

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

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

Hanumāna. By this entity of Hanumaṅta one is rescued from the crisis of patience.

Fourth crisis is, *KulaSaṅkaṭa*, the crisis in the tradition of one's family lineage. It had befallen on Dasratha. And even amidst *KulaSaṅkaṭa* he reminiscences Śaṅkara himself. To the core, it's the shelter of the entity of Hanumaṅta. When the crisis of family lineage befalls, that moment too seek the shelter of Hanumānājī.

A fifth crisis is, *DeśaSaṅkaṭa*. 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 amidst crisis, that moment too seek the shelter of Hanumānājī. When Sugrīva's country was under crisis, Hanumānājī came to his rescue. Sixth is, *KālaSaṅkaṭa*, when time turns unpropitious. Even when *KālaSaṅkaṭa* befalls, then too Hanumānājī comes to rescue. There're 2 meanings of *KālaSaṅkaṭa*, it also hints towards death. When Vibhīṣaṇa was faced with *KālaSaṅkaṭa*, that moment the entity of Hanumaṅta conferred the shelter of Ram to Vibhīṣaṇa.

Seventh crisis, *PrāṇaSaṅkaṭa*. In 'Rāmāyaṇa', Hanumānājī is the life-saver of 5 people namely, Sugrīva, Sita, Lakśmaṇa, Monkeys & Bears, Bharata. Hanumānājī himself is the element of vital breath. So, in my view, Hanumānājī rescues us from all 7 crises. Don't use the word *Saṅkaṭa (crisis)* in any random context. When befalls on us are major-minor troubles or difficulties. Crisis is the ultimate matter. Which is the greatest of all crises in the world? Therefore, Tulsī uses the word '*Baḍā*' with this crisis,

*Kaha Hanumaṅta Bipati Prabhu Soī I
Jaba Tava Sumirana Bhajana Na Hoī II SDK-32 II*

Which is the greatest of all misfortunes? When Lord's worship is left behind; when interruptions begin to occur in His remembrance then it's regarded as the greatest crisis on

Hanumānājī recues from crisis. There're seven crises in my VyāsaPīṭha's view. First Crisis is a Dilemma (*DharmaSaṅkaṭa*); *DharmaSaṅkaṭa* had occurred in Śiva's life. Second, lives of many people face the Crisis of Money or Crisis of the Meaning of life (*ArthaSaṅkaṭa*). Third, Crisis of Patience (*DhairyaSaṅkaṭa*); fourth, Crisis in the tradition of one's Family Lineage (*KulaSaṅkaṭa*). A fifth crisis is the Crisis on Country (*DeśaSaṅkaṭa*), sixth is the Crisis of Unpropitious Time or Death (*KālaSaṅkaṭa*) & seventh is the Crisis of Life (*PrāṇaSaṅkaṭa*). Hanumānājī rescues us from all these 7 crises.



the path of devotion.

So, my Brothers & Sisters! Seek the shelter of Hanumaṇṭa. If any crisis out of 7 befalls upon us, then meditate (upon him) by mind, words & deeds. To meditate (*dhyāna*) 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?

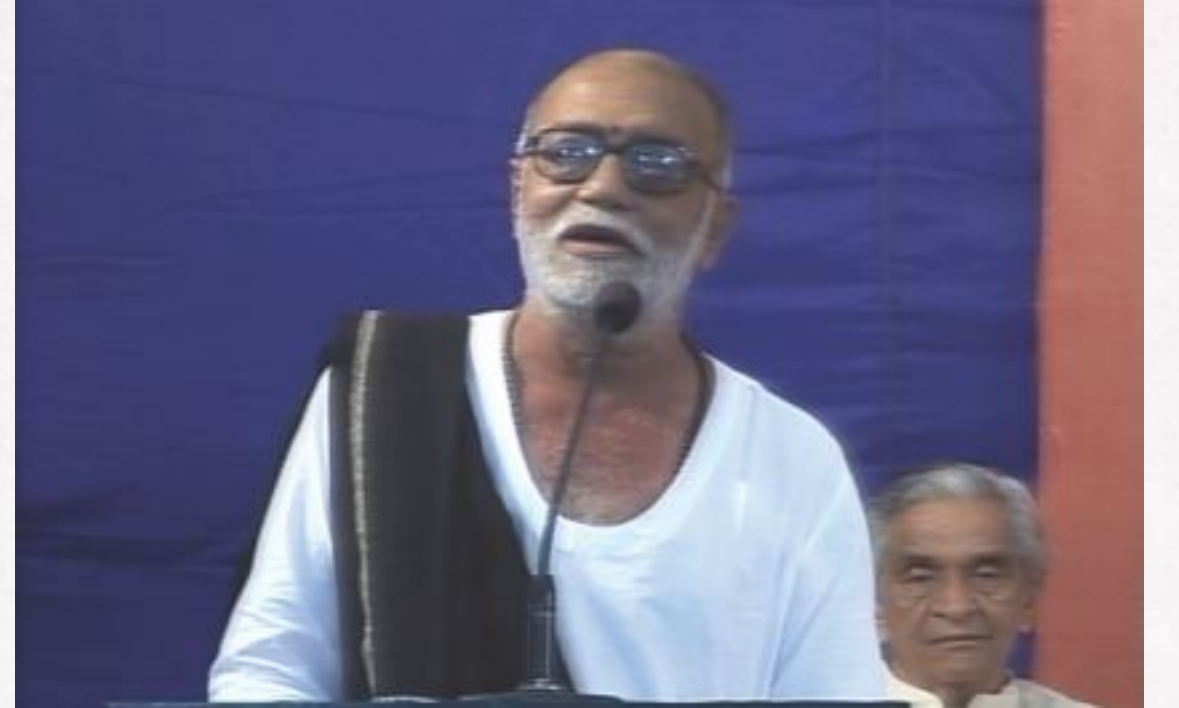
So, my Brothers & Sisters! We envisaging 'HanumānaChālīsā' a little bit. The 9 day 'HanumānaChālīsā' RamKatha, which my VyāsaPīṭha proclaims as 'PremYajñā' (Love-Sacrifice), it feels as if everything has been spoken & it also feels that everything is left unspoken. This is the very glory of the scripture. 'Hari Ananta HariKatha Anantā'.

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 sadden. 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 Hanumānaji, O, Sire! This is yours!

Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṇḍaraKāṇḍa, LNK-LaṅkāKāṇḍa, UTK-UttarKāṇḍa, HC-HanumānaChālīsā, VP-VinayPatrikā, RRS-ŚrīRamRakṣāStotra, VS-VairāgyāSandīpanī, Do-Dohā, Śl-Śloka.

कवचिदन्यतोऽपि

Glory can manifest only by penance



Morari Bapu's occasional address on the conclusion of 'Saṅskṛt Satra'

'Saṅskṛt Satra' or 'Asmitā Parva', 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. 'Śravaṇam' 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 *LaghuKāvya* (short poetries) 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 was being repeatedly iterated from here that the definitions of *LaghuKāvya* 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*!

*Khuṣnumāi Dekhnā, Na Kada Kisī Kā Dekhnā,
Bāt Peḍo Kī Kabhī Āe To Sāyā Dekhnā I*

If sometime the discussion of trees sprouts up in your soiree then please don't perceive their heights, rather perceive how much of its shade has the society gained. I like one statement of Vinobaji. When Vinoba was asked, what should be done for Saṅskṛt, his reply was, Saṅskṛt need not be spread through propaganda rather it must be published. You all have presented Saṅskṛt before us after glorifying & illuminating it all the more, therefore I express my pleasure with a bow.

There was a Katha in Bihar, SitaMadhi, years ago. During those days, my Katha used to be scheduled twice a day, one fine day a scholar from Mithilā met me. I offered him a bow. He was a good singer of 'Ram Charit Mānas'. He sung really beautiful *chopāis* with a ramshackle harmonium! He told me, 'Bapu! Janaka's wife Sunainā has composed numerous *LaghuKāvya*!' Yes! Sunainājī. And the one who is Sunainā (*the one with beautiful vision, literally*) can convey a lot even in short verses. I told that Sunainā'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 Saṅskṛt! But many of the poetries that I've been listening here since past 3 days aren't tagged by its composer's name, the composer is anonymous. 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 Sunainā had written was all put on paper starting from 1200 A.D.; and Sunainā must have indeed sung in Saṅskṛt, 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, Aba Mithilā Me Rahunā,
Jo Sukha Hai VidehaNagar 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, Sunainā 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 we shall bathe you with *ubṭan* & *attar*; further, O, The son of Kausalyā! All we will say that if you stay back for a month then every day we shall bathe you by applying *ubṭan* & *attar* and we guarantee to send you back fair-skinned from your current dark-complexion! Just a while ago Rajendrabhai mentioned that, Radha of 'GitaGovind' began to embrace darkness perceiving it to be Kṛṣṇa! That moment I was recollecting one *sher* of a Pakistani poet,

*Jise Rāz Ā Gae Ho Terī Zulf Ke Āndhere,
Woh Kabhī Kahī Na Bhaṭke Kisī Rośnī Ke Pīchhe I*

One more *sher*,

*Nā Koī Merā Sāthī, Nā Koī Merī Mañzil,
Main Phir Bhī Jā Rahā Hu Kisī Ajanabī Ke Pīchhe I*

To which Krishnamurti acclaims as 'The Pathless Path'. Where do we have to go? We aren't aware of it, though I'm following some stranger. One frolicsome *sher*,

*Tū Amīr Ho To Kyā Hai, Main Garīb Hū To Kyā Hai,
Terā Mahal Ho Rahā Hai, Merī Zopaḍi Ke Pīche 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 Sunainājī; and Saheb, you spoke about two fishes & I presto recollect Tulsī,

*Khelata Manasija Mīna Juga Janu
Bidhu Maṇḍala Ḍola II BAK-258 II*

Thereafter, the word '*Bātul*' is repeated many times over here. Tulsī comes to my remembrance,

*Bātula Bhūta Bibasa Matvāre I
Te Nahi Bolahi Bachana Bichāre II BAK-116 II*

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

*NānāPurāṇaNigamĀgamaSammataṁ Yad
Rāmāyaṇe Nigaditaṁ Kvachidanyato'pi I BAK-01 I*

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

*Bolī Chatura Sakhī Mṛdu Bānī I
Tejavanṭa Laghu Gania Na Ranī II BAK-256 II*

There 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 *LaghuKāvyas* 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 possess 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 'Rāmāyaṇa' who is anonymous, she constantly accompanies Jankījī & also constantly guides Sunainājī; not only this, even while causing Jankījī to behold Ram, she walks ahead of her. Tulsījī doesn't write the name of who that lady is. '*Gumanāma Hai Koī, Śubhnāma Hai Koī!*' 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.'

*Waq̤t Kī Qaid Main Zīndagī Hai Magar,
Chāṇda Ghaḍiyā Milī Hai, Jo Āja Azād Hai I*

These were a few moments of 2 & ½ 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 Tulsī writes,

*Prasannatām Yā Na GatĀbhiṣekaTastathā
Me Mamle VanavāsaDuḥkhataḥ,
MukhĀmbujaŚrī RaghuNandanasya Me Sadāstu Sā
MañjulaMaṅgalaPradā II AYK-Śl-02 II*

So, remain indifferent. For the wayfarer on the path of love, '*ĀjaNī Ghaḍī Te Raliyāmañī*'. We had this time-span of 2 & ½ days & we were enjoying; and *LaghuKāvya*, whether the scriptural evidence is found



on whatever I'm saying or not, but '*AntahKaran Pravr̥ttayah*' (the cognition of inner conscious itself is the evidence).

So, coming back to the main point, 'Whoever or whatever possesses glory must not be reckoned as small. Kindly don't reckon Ram as small. Behold his glory.' Thereafter came the illustrations, '*Kaha Kumbhaja Kaha Sindhu Apārā*'. 'Queen! At least think about this, what comparison is there between Sage Kumbhaj (who is jar-born) & the vast ocean!' But Saheb, ocean doesn't possess glory, however Kumbhaj is indeed endowed with glory. Glory not only comes from Sun, but as some virtuous daughter of village walks carrying an earthen water-pot (*kumbha*) on her head, then the glory of her countenance enters in that pot & hence when we drink that water we experience cool satiation & feel

abundantly quenched all over within. Kumbha does have a glory, even if it's small. Why has the word '*AmrutKumbha*' been coined here? It means, what comparison does a small such pot has with a vast ocean, that glorious insignificant (*laghu*) Kumbhaj devoured the entire ocean, this example was presented to Sunainājī.

Now, we were only till *LaghuKāvya* (short poetry); but Tulsījī went till '*ParamLaghu*' (utmost short or utmost small),

Mantra Parama Laghu Jāsu Basa Bidhi
Hari Hara Sura Sarba I BAK-256 I

Queen! Mantra is not only small but it's utmost small;

and the scholars have also interpreted mantra as thoughts. If a small such thought reaches us then the creators, sustainers & destroyers shall come in our fist! The creators begin to explain us perceptibly, 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 goad 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 restraint. 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. '*Kāma Kusuma Dhanu Sāyaka Līnhe*', the cupid armed with the bow & arrows must not be reckoned as being small or insignificant, it creates a disturbance in Śaṅkara's mind & even in the mind of Ram'.

So, all of them must not be reckoned as small or insignificant. 'Queen! If cupid (*Kāma*) isn't insignificant then how can Ram be insignificant?' At least envisage that *Kāma* & 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! '*PrasannaChitte*

ParamātmaDarśanam' is my adored aphorism of JagadGuru. Yet again shall I recite a *sher*?

Tū Fikramaṇḍa Kyon Hai Merā Dil Toḍ Ke,
Main Khud Hī Jā Rahā Hū Terā Śāhar Chod Ke I

So, many people just don't want to enjoy! By the grace of '*Rāmāyaṇa*' 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, '*Ādi Deva Namastubhyam*' 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!

KumbhaKarna had listened to it; he had ears (*karna*), therefore I like it. That man rebuked Rāvaṇa 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, '*Jagadambā Hari Āni Aba Saṭha Chāhata Kalyāna*'. 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 '*Rāmāyaṇa*' 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, '*Ādi Deva Namastubhyam*' 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!

*Likhane Baithā Hū Rāt Mein Tere Nāma Se Gazal,
Alfāz Sāmne Khade Mere Hāth Joḍ Ke I*

'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!

*Likhne Phir Bhī Baithā Hū
Ehad-E-Mohabbat Ko Toḍa Ke,
Kāgaz Pe Jagah Āsuo Kī Choḍa Ke I*

Envisage this line Saheb, 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 Baap, if *Kāmadev (God of Love)* can't be small, then how can Ram be small! And 'God Particle' is so small Saheb, 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 Nirūpā*'.

So, I recollected Mithilā while these discussions of *LaghuKāvya* happened. Hence, I presented this thought 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. Tulsijī writes,

Śrotā Sumati Susīlā Suchi Kathā Rasika Hari Dāsa I

Above traits have been enlisted for listeners. So, I was enjoying as a listener. We're performing such a grand yajñā! 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 yajñā, we rather offer oblations in the Sky.

So this was a yajñā 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 'Saṅskṛt Satra' is concluding, I express my pleasure. We could offer obeisance on the day of *ṚṣiPāñchamī* to both the personages engaged in the deeds of *ṛṣi (sage)*; 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 behalf.

I always say,

*Charāgo Ko Ākhon Mein Mehafūz Rakhanā,
Baḍī Der Tak Rāt Hī Rāt Hogī,
Musāphir Hai Hum Bhī, Musāphir Ho Tum Bhī,
Kisī Moḍa Para Phir Mulāqāt Hogī I*

Speech Discernment is the spiritual trait of a Teacher



Obeisance to Primary Teachers through 'Chitrakut Award' at Talgajarda

August Guests present on this virtuous occasion of today namely Revered Sitaram Bapu; The President of Gujarat State Primary Teachers' Association, Respectable Śri Chandubhai; former President Śri 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 Hanumānājī'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 Gujarat 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. Amrutlal Vegad 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 pierces 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 stake of worship. If one's worship turns insipid then the glory of his all other activities gets 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 stake of imparting education in the classroom.

I've told umpteenth 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 your 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 stake 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! I'm 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 beget bad influence on the students' consciousness. Even if our clothes aren't ironed, 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 somersault 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 now, 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 GaṅgāSatī indeed says;

*Vachana Vivekī Je NaraNe Nārī, PānBāi,
Ene Brahmāḍika Lāge Pāi 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 7, 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 pandal 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 great 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.

