

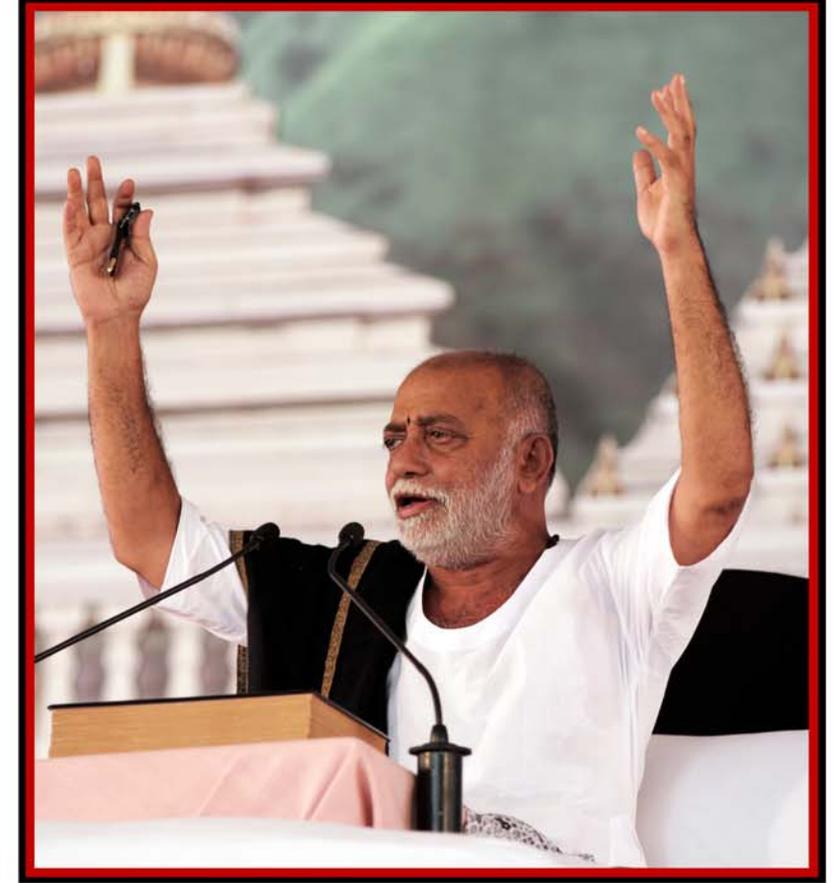
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II RAMKATHA II

MORARIBAPU

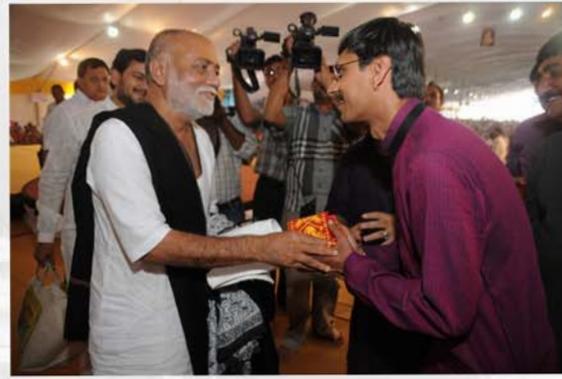
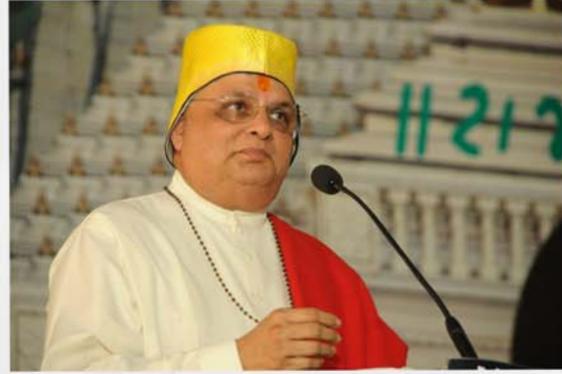
Mānas-Ambikā

Ambaji (Gujarat)



II JAY SIYARAM II

सुंदर सहज सुसील सयानी। नाम उमा अंबिका भवानी।
जगदंबिका जानि भव भमा। सुरन्ह मनहि मन कीन्ह प्रनमा॥



II RAM KATHA II

Mānas-Ambikā

MORARIBAPU

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Editor

Nitin Vadgama
nitin.vadgama@yahoo.com

To subscribe, please e-mail
your name, address &
preferred language to
ramkatha9@yahoo.com

English Translation

Harini Rana
harini.rana@gmail.com

Design

swar-anims

PREM PIYALA

During the days of Āso Navrātri, Morari Bapu's RamKathā took place from October 05, 2013 to October 13, 2013 in the holy land of Śakti-Pīṭha Ambāji. Bapu centered this Kathā organised in the abode of Ambāji on 'Mānas-Ambikā'. Simultaneously, Bapu also expressed His essential thoughts in context of Tulasīdāsajī's philosophical envisagement about Mother Bhavānī from within 'Ram Charit Mānas'.

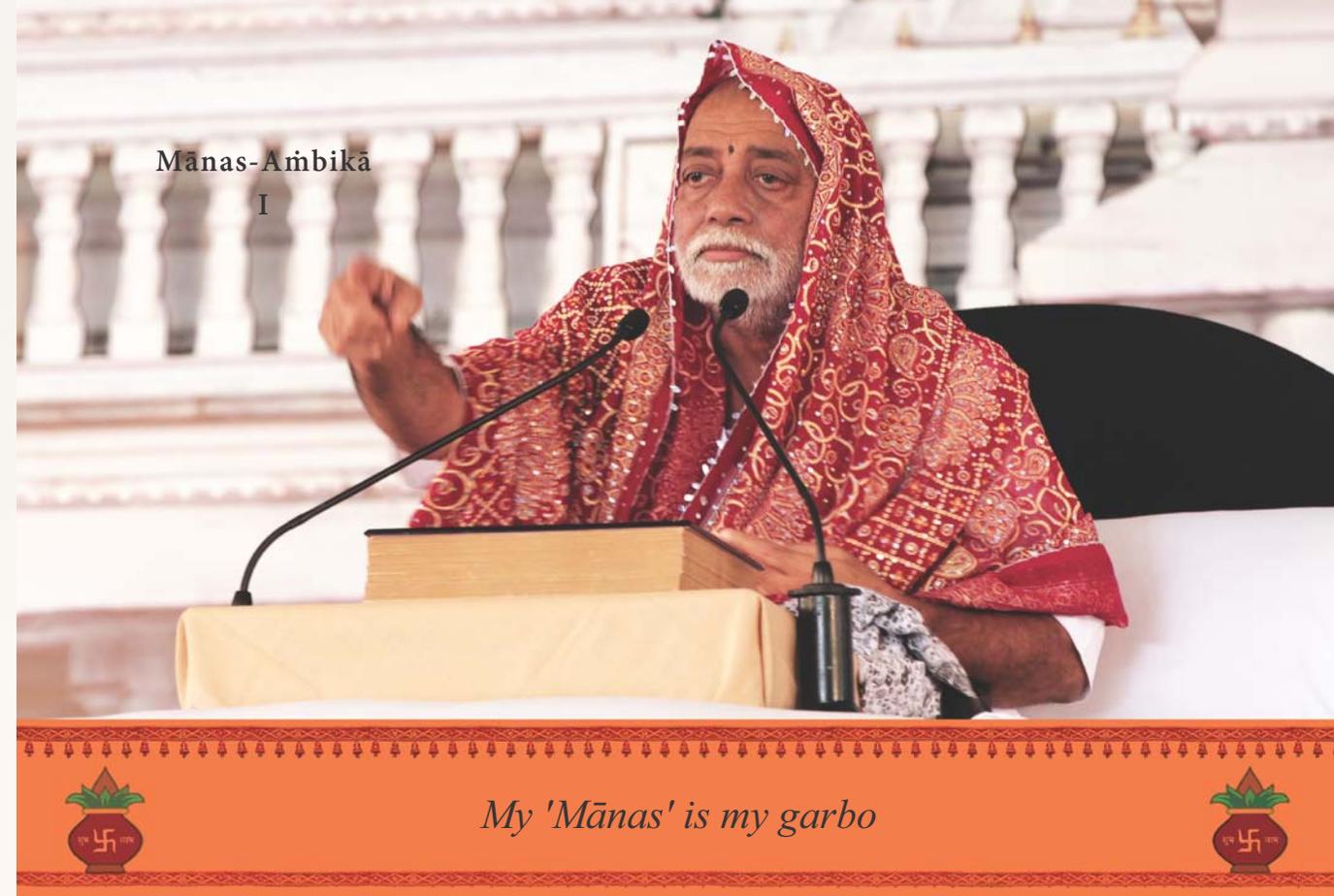
In this Kathā which was recited referring to Gaurī's eulogy sung by Mother Janki in 'BālaKāṇḍa' of 'Ram Charit Mānas', Mother Bhavānī is acclaimed as innately beautiful, amiable and intelligent, pointing to this three-staged aspects of such a Mother, Bapu said, "The Supreme Mother of the universe works at three stages. She is the three-staged Goddess, and therefore, perhaps she is acclaimed as 'Strī'. It has indeed been said in our ideology that a woman has three stages. Firstly, she is someone's daughter. Secondly, she is someone's wife. Thirdly, she is someone's mother. Any woman is part manifestation of Ambā, believing so women must be honoured. This Great Divine Power (*MahāŚakti*) works at aforementioned three stages. 'Ram Charit Mānas' has provided an introduction of such three stages."

While extolling about the adoration of Durgā's divine lotus feet, Morari Bapu also peculiarly interpreted this idea by saying, "While you must of course perform the adoration of the Goddess' divine lotus feet during Navrātri, but if I am to talk in today's context then I shall say that, Indian daughters and women must not abort their foetus if it is a girl child, abiding by this shall also be reckoned as Mother's adoration. If we wish to attain bliss by worshipping the Goddess' divine lotus feet then do not get into the tradition of dowry. All of us will have to honour women in the society, be cautious to not insult them."

It is well-known that through the medium of RamKathā, while Morari Bapu eradicates the myths and false beliefs of the society, He also instills distinct awakenedness in the society. In this Kathā as well, Bapu set the same idea floating, "The tradition of offering animal-sacrifice is still practiced in few of our castes, after listening to this Kathā of Lord, it must get eradicated. Sacrifice should be made of our mundane attachment and egotism. Mother must not be offered sacrifice. If you stop the tradition of offering sacrifices and as a result of this, if you face any trouble then I am ready to reap all its consequences. During these days, the worship related to *tantra* is also practiced by a large extent. May I make one request, simple and guileless people like us must not get into *tantric* worship of Śakti. Worship the Mother with serene sentiments."

On the occasion of this Kathā sung in AmbājiDham during the sacred holy days of worshipping of the divine energy, while on one hand Morari Bapu extolled abundant glory of feminine power, He also simultaneously carried out the meritorious act of awakening people immersed in blind faith.

- Nitin Vadgama



Mānas-Ambikā

I

My 'Mānas' is my garbo

*Sumdara Sahaja Susīla Sayānī I Nāma Umā Ambikā Bhavānī II BAK-67 II
Jagadambikā Jāni Bhava Bhāmā I Suranha Manahi Mana Kīnha Pranāmā II BAK-100 II*

Baap, AmbājiDhām, which is one of the Śakti-Pīṭhas (holy places of worship consecrated to Goddess Śakti or Sati, the female principal of Hinduism and the main deity of the Śākta sect; they are sprinkled throughout the Indian subcontinent) existing on the globe of earth; the principal Goddess, the primordial Mother of the universe (Jagadambā), Goddess Bhavānī, who has Her divine presence in this Śakti-Pīṭha and the grace of this divine Mother of the universe, Mā-Ambāji, has accorded an opportunity of singing RamKathā in Her sacred feet, expressing its especial pleasure, at this moment as the Kathā commences, those from whom we all received blessings and experienced amiable pleasure, all such Reverend Saints; the auspicious lamp over here was lit by various Śaktis, everyone hailing from those castes; our Honorable personages from diverse fields; you all my listener brothers & sisters and the whole world listening and watching this Kathā leveraging today's technology, my obeisance from VyāsaPīṭha to all of those listeners and of course, to the rest, Jay-Arabe!

Baap, Kotak family who are consecrated in the tradition of Sire Ramananda, attaining blessings of their parents, Pravinbhai of Kotak family and his entire family have been Ram lovers since numerous years. Their parents were reminisced over here again and again, this family has been visiting Talgājarḍā since quite many years and when such a family has become a mere instrumental means of this Kathā then it also becomes a matter of special joy.

I had in my mind, Baap, that I must perform one solemnisation in all the pilgrimage places of India and I've been doing so as and how an opportune opportunity is found. I've obtained a meritorious advantage of carrying out the solemnisation of RamKathā in almost all the significant pilgrimage places of Gujarat. I as well cherished a deep heartfelt wish to sing RamKathā on this land of Mā-Ambā once. By Hanumānājī's grace the hosts are in my pockets, whenever I tell them they become a mere instrumental means, but this opportunity was grabbed by Pravinbhai and his family. And the Kathā gets organised only when joga, lagana, graha, vāra, tithi turns propitious. From one perspective while it was also the sacred heartfelt wish of their family, from another viewpoint it was also Talgājarđian heartfelt desire to sing a Kathā in this Śakti-Piṭha once and today is the first day of this Navrātri of Āso month (Aśvin, month of the year according to Vikrama era), in which countless spiritual seekers undertake various

solemnisations of Mother Durgā (the Goddess of strength and valour) in umpteen ways. But as all of you know, Baap, that in the current era myriad solemnisations of 'Ram Charit Mānas' are also practiced during these sacred days in this country as well as across the globe. During these holy days which are ascribed to Goddess Durgā's worship, an opportunity is obtained to recite the divine Kathā in the Mother's abode, I express its especial amicable pleasure and send across the glad tidings of the sacred days of Goddess Durgā's worship to the whole world, many congratulations!

I was thinking which episode should I pick up? Which chopāī should be made the foundation of this Kathā? As such, beneath the shelter of RamKathā

and through its medium, I've sung numerous Kathās about the divine feminine powers (of Hinduism). In this abode of Mā-Ambā, I felt like taking 'Mānas-Ambikā'. And my VyāsaPiṭha impelled me to choose two lines from 'BālaKāṇḍa' that come in different

contexts. On the basis of this and through the medium of the chopāīs within 'Ram Charit Mānas', we shall have a look at different ways in which Tulasī himself envisaged Mā Bhavānī and the ways in which He caused us to perceive Mā Bhavānī. This Kathā is of course RamKathā; however, my VyāsaPiṭha is choosing one particular topic of Kathā from it which is 'Mānas-Ambikā'. Sāheb, every day is Navrātri for me! My 'Mānas' is my garbo (sacred earthen pot with holes in its sides and a lamp burning inside). It doesn't contain 108 holes, it contains 108 doors. The holes in the earthen pot of garbo are not holes. A hole present in a pot is its flaw, whereas a hole present in the earthen pot of garbā is its charm, it's a door giving birth to rays. This 'Mānas' personified garbā has 108 doors.

Sāheb, we lit a lamp inside the earthen pot of garbā. This garbā also contains a lamp placed in its bedrock, which is called as 'JñānaDīpaka'. There is an entire episode dedicated to 'JñānaDīpaka' in 'UttaraKāṇḍa'. It is a lamp. If we are unable to reach till

that lamp then there is a covering made up of small earthen bowl placed on the opening of the pot, in which we place sweetmeats. This earthen bowl personifies devotion. It contains super abounding devotional sentiments fraught with sweetness. While I was on my journey to this Kathā of ĀmbājīMā, my fellow traveler asked, “Why does the Mother has nine days attributed to Her?” It could have many reasons, Baap. But everyone in the world whether pious or impious, everyone invariably need one thing and that is Strength (power, Pīṭha). Everyone needs strength. Its forms could though be diverse. And Baap, every living soul has a fundamental demand of few strengths. Any living soul has certain basic needs. Everyone wants spiritual wisdom (jñāna). Who doesn't want wisdom? Even if we don't obtain it or fail to understand it; nonetheless, we do acclaim spiritual knowledge as strength. 'JñānaŚakti' is the term of Shankarāchārya.

We all need the strength of spiritual wisdom. We all need the strength of felicity. Who doesn't want felicity? Sāheb, many of them ask me that, “Why do numerous people just don't smile?” I said, only my Ram would know about it! Sāheb, people who lack money feel slightly jealous for people who possess abundant money, this is a natural human temperament. Though one should not be jealous, but one invariably feels so. Likewise, when we begin to experience extreme felicity, at that moment, people deprived of felicity feel a prick for us. What could be its remedy? For what reason do they feel a prick for us? Nevertheless, felicity is my and your fundamental demand. 'Ānaṁdo Brahmēti Vyajānāt', is the aphorism of Upaniṣad. Ram is of course Brahma, Kṛṣṇa is certainly Brahma, they are the supreme personages who undertook human sports. But Indian seer says, 'Felicity is Brahma'. Felicity is your and my fundamental demand. Every living soul has a demand of strength of love or strength of devotion. It needs love. It wanders helter-skelter in vain for this. It needs

affections. My and your next fundamental demand is bliss. It (bliss) can have many divisions as per our respective inclinations as well as understanding. Every individual has the hunger of Truth, the demand of Truth. This Truth is my and your hunger despite of knowing for ourselves that we are unable to speak it or practice it. We've a demand for many such strengths. Sāheb, it doesn't hold much significance when I speak about strength; however, Goswāmījī says that Ram Himself is Durgā, Ram is Āmbā, Ram is Āmbājī, Ram is Āmbikā. I am not saying this, my Goswāmījī says this, 'Durgā Koṭī Amita Ari Mardana'. Who is Ram? Ram is the extirpator of countless evils, myriads manifestations of Durgā, He is Durgā with countless hands.

So, Ram is Bhavānī, Ram is Āmbikā. This has the backing of scripture. We haven't seen Ram, neither do we wish to see Him. We are enjoying merely by His Name. Chant the Name. This entity of Ram is Durgā, Sāheb. Ram's grace is Āmbā, 'Tulasīdāsa Prabhu Kṛpā Kālikā I', “O Ram! Your grace is evident Goddess Kālikā”, says Tulasī. O Sāheb, Tulasījī says till an extent that RamKathā itself is Āmbājī,

RamKathā Kālikā Karālā II BAK-47 II

These are the words of the great seer, supremely discreet Sire Yajñavalkya, O Bharadvāja! RamKathā is Durgā, RamKathā is Āmbikā, Ram's Name is the divine Goddess Āmbā, Ram's grace is the divine Goddess Āmbā. Ram Himself is the divine Goddess Āmbā. Oh! This Man, this HanumoJati (Ascetic Hanumāna) is Āmbā, whom we acclaim as a celibate. He is indeed a celibate, He is the ceaseless idol of celibacy, but He is Durgā, Sāheb! When Ahirāvaṇa abducted Ram and Lakśmaṇa from the battlefield and rushed to the nether world, at that moment He (Hanumānaji) wore saree to rescue His Lord. He wore a nose-ring! My HanumoJati wore hanging earrings, He tied ghuṅgharoo (musical anklets) in His feet. Ahirāvaṇa was performing a yajña of Goddess and he wanted to offer Ram and Lakśmaṇa as sacrifice,

thereby which Rāvaṇa's trouble in Laṅkā would come to an end. This society has attempted to sacrifice numerous noble and virtuous men to avoid Rāvaṇas from facing troubles. My VyāsaPīṭha keeps thinking about three Rāvaṇas. One is Rāvaṇa (who we all know), another is Ahirāvaṇa and the last which is our quest for SahiRāvaṇa (actual or genuine Rāvaṇa). Who is genuine among these? What is the core disposition of the ten-headed Rāvaṇa?

When Ram and Lakśmaṇa were brought to offer as sacrifice and as the last hymns were being chanted they were asked - Ram and Lakśmaṇa! Now you will be offered as sacrifice, if you wish to remember anyone then do so. Lord Ram looked at Lakśmaṇa and Lakśmaṇa looked at Lord Ram! Ram said, “Today, let us remember HanumoJati.”

Bhīma Rūpa Dhari Asura Sahāre I

RamChandra Ke Kāja Savāre II HC-X II

Lāya Sajivana Lakhana Jiyāye I

ŚrīRaghubīra Haraṣi Ura Lāye II HC- XI II

And Sāheb, they reminisced Hanumānaji, “O Māruti!” Hanumāna assumed a form of flower! And when the garland was offered to the Goddess, HanumoJati was present in those flowers. As soon as the garland reached the Goddess' head-crest, Hanumānaji, who was present in that flower, pressed His thumb (over the Goddess' head-crest) and as a result the Goddess was pushed further below the nether region and HanumoJati, bedecked in Gujarātī saree, took a seat as Āmbā! And as Lord Ram remembered Hanumānaji, Lakśmaṇaji was slightly disappointed with the thought that how would Hanumāna be able to come here! And just then as Lord's attention turned towards the Mother of the universe, at that moment Hanumānaji shyly told with the gestures of feminine Goddess that, “I have reached here!” And when Hanumānaji called Ahirāvaṇa in form of Durgā, he thought as if the Mother is calling.

Sāheb, mother is a mother after all. Before motherhood begins, it causes the blood to flow. And

when she conceives, she bears tears in her eyes for a consciousness is going to be born from her. These are the transformed forms of Love. The motherly power manifests in form (flow of) blood and thereafter in form of tears. And her third form is, when a child is born and when it is given in the mother's lap, at that moment after certain time elapses the mother manifests in form of milk. Initially she flows in form of blood, then she flows as tears and later she flows in form of milk; and thereafter, in order to satiate and nourish her child she flows in form of sweat all her life. A mother passes through these four streams; the whole world demands this feminine strength.

When Hanumānaji appeared in form of Goddess, at that moment HanumoJati had become a Goddess. Therefore, (I recollect) the greatest poetic epic of the great poet Nirālā. When Rāvaṇa was not being killed in the battlefield of Laṅkā, it impels Ram to perform the solemnisation of Goddess Durgā's worship. Ram offers lotuses. And one fine day as the lotuses fell short, Ram thought, “My mother calls me lotus-eyed,” Lord Ram removes His lotus-like eyes by His arrow and goes ahead to offer His own eyes! Ram performs Durgā's worship.

Thus, worship of the female principal of strength; I and you are in need of strength. If one wants to talk, we need strength for it. The core element of the world is the primordial energy or power (in form of strength), the primordial Mother. Therefore,

Jaya Ādhyā Śakti Mā Jaya Ādhyā Śakti,

Akhaṁḍa Brahmāṇḍa Nipāvyā Paḍve Punḍit Mā,

Jayo Jayo Mā Jagadāmbē...

Baap, this is Śakti-Pīṭha where anyone can trample Her lap with child-like sentiments. Provided child-like sentiments prevail. Tulasī writes,

BālaBinaya Suni Kari Kṛpā

RamCarana Rati Dehu II BAK-03(B) II

I and you will have to become a child. Only on that day the Mother shall be understood. Our Kavi Kaga writes,

Modhe Bolu 'Mā', Sācheya Nānapa Sāmbhare;
(Tāre) Moṭapnī Majā, Mane Kaḍvī Lāge Kāgḍā!
This is the entity of Mother. I have come to trample
Her lap through chopāis in my childlike speech. I've
come with this garbā of mine to offer it in the courtyard
of Ambāji, which has 108 doors.

Mā Kālī Ne Kalyānī Re Mā,
Jyā Jou Tyā JogMāyā...

You all know that sometimes I used to sing this folk
song (garbo) in Kathā as much as I would know. But
later I stopped since many years because people began
to quiver causelessly! I don't intent to quiver people, I
rather intent to stabilise everyone. We are quivering
ever since we are born, few behind money and few
behind fame! Shankarāchārya says,
'EkānteSukhaMāsyatām'. Tulasīdāsajī reveals one
mystery of bliss, 'Nija Sukha Binu Mana Hoi Ki Thīrā'.
We want to become stable. Yes, we do want to celebrate
these festivals but don't quiver under blind faith. Baap,
Jagadambā is indeed Jagadambā.

Nisicara Hīna Karau Mahi
Bhuja Uṭhāi Pana Kīnha I
Sakala Muninha Ke Āśramanhi
Jāi Jāi Sukha Dīnha II ARK-09 II

Lord Ram hastened in 'AraṇyaKāṇḍa' and announced
by uplifting His two arms high... Lord Ram asked in
'Mānas', "O Seers and Sages! What is this pile of
bones?" Then they said, "The demons have devoured
hosts of seers and sages, these bones belong to them."
And Lord upfront raised His arms and said, "I shall
make this earth free from demons." As soon as Lord
announced this, Mother Janki said, "Lord! Are you
talking about extirpating them? At least ask me!
You're a father; but whatever it may be, I am the
Mother after all! The demons too are my (children). It
is the devilish elements that need to be extirpated. The
vices present in them should be ridden." If there is
anyone who can say this then it's the Mother. 'Mā' is
one-lettered mantra of the world.

We all have gathered to celebrate the
occasion in Mother Ambā's lap by an excuse of
RamKathā. RamKathā is its center. Let us recite the
eulogy of Mother Ambā which Mother Janki has sung
in PuṣpaVāṭikā and in coming nine days we shall
specially envisage it by Guru's grace.

An individual asked Thakur Ramkrishnadev,
"Why are you all chaotic?" Thakur was silent for a
while. He then said, "See, behold that hut on the banks
of Gaṅges. It's supporting leaves and grasses are all
chaotic, observe it. An elephant entered in the hut and
it turned chaotic, analogously Mother has entered into
me and that's the reason everything has become
chaotic!"

Jagadambā is such Mother and these are Her
auspicious nine days in which I've come with my
garbo. Ram too is the Mother. Today as the Kathā is
commencing, Baap, in the 7 cantos of 'Mānas' the
entity of strength is lying in its center somewhere or the
other. If we can identify it then the entity of strength is
indeed present in the center of each and every canto.
Janki has sung Gaurī's eulogy which I and you all shall
discuss in order to indurate our personal belief and to
flourish our intrinsic development and
enlightenment. I've not come here to tell you anything
new about this. I've only come here to talk with you all.

Seven cantos - 'Bāla', 'Ayodhyā',
'AraṇyaKāṇḍa', 'Kiṣkindhā', 'Suṇḍara', 'Laṅkā' and
'Uttar'. Tulasī has distributed 'Ram Charit Mānas' in
these seven divisions which are acclaimed as the seven
steps. Vālmīkijī calls them as 'Kāṇḍa' (canto); Tulasī
calls them 'Sopāna' (step). It's a ladder to climb
upwards. While beginning 'BālaKāṇḍa' Tulasīdāsajī
performs the opening invocations in seven maṅtras,

VarṇāNāmArthaSamghānam
RasāNām ChhandaSāmapī I
Maṅgalānām Cha Karttārau
Vande VāṇiViṇāyakaḥ II BAK-Śl.01 II

He put down 7 maṅtras and by Hanumānaji's hint, he

resolved to put down the entire scripture in absolute
folk lingua franca, in utter native dialect. And
Tulasīdāsajī wrote 5 sorthās,

Jo Sumirata Sidhi Hoi
Gana Nāyak Karibara Badana I
Karau Anugraha Soi Buddhi

Rāsi Subha Guna Sadana II BAK-So.01 II
And then comes the first chapter of 'Ram Charit
Mānas', GuruVandana, the glory of Guru, which my
VyāsaPīṭha believes as 'Mānas- GuruGītā', few of its
chopāis,

Baṅḍau Guru Pada Paduma Parāgā I
Suruci Subāsa Sarasa Anurāgā II BAK-01 II

Tulasīdāsajī performed GuruVandana as you
all know. If someone doesn't need (Guru) then we can't
attack his freedom, but as far as I think about myself
then people like us unfailingly need a Guru. The
greatest job of Guru is to not let His surrendered
dependent be gripped by the egotism of any of his
specialty. This is the greatest job of Guru, (to ensure
that) His surrendered dependent doesn't get gripped by
his unique qualities. And thereby Guru is the Mother.
Therefore indeed in the Upaniṣads of India our
tradition begins from 'MātṛDevo Bhavaḥ'. Our Guru

stops us from the egotism of our special qualities.
Therefore indeed our devotional literature has been
singing the glory of Guru by a large extent,

Guru Tāro Pāra Na Pāyo, He Na Pāyo,
PrathavīNā Mālīka, Tame Re Tāro To Ame Tarīe...

Tulasīdāsajī performed GuruVandana and
inspired me and you that if the sentiments of Guru
doesn't arouse in some individual, if we don't see
anyone as Guru, if we don't find a Guru then believe
Hanumāna as the Guru.

Jaya Jaya Jaya Hanumāna Gosāi I

Kṛpā Karahu Gurū Dev Ki Nai II HC-XXXVII II
Therefore, in the chapter of offering obeisance to
everyone Tulasī drives me and you all till the obeisance
of Hanumāna. Couple of lines from VinayPatrikā,

Maṅgal-Mūṛati Mārūta-Narṇḍan I Sakala-
Amaṅgal-Mūl-Nikaṇḍan II VP-XXXVI.1 II
Pavana-Tanaya Saṁtana-Hitakārī I Hṛḍaya Birājata
Avadha Bihārī II VP-XXXVI.3 II

As Tulasīdāsajī sanctified His eyes by the pollen-like
dust of Guru's divine feet, He perceived everyone as
worthy of obeisance and thereby while making an
obeisance to everyone in sequence He made obeisance
to Hanumāna. In the brief chronology of Kathā, I shall
pause today's Kathā at HanumānaVandana.

Sāheb, every day is Navrātri for me! My 'Mānas' is my garbo (sacred earthen pot with holes in its sides and a lamp burning inside). It doesn't contain 108 holes, it contains 108 doors. The holes in the earthen pot of garbo are not holes. A hole in pot is its flaw, whereas a hole present in the earthen pot of garbo is its charm, it's a door giving birth to rays. This 'Mānas' personified garbo has 108 doors. A lamp is placed in its bedrock, which is called as 'JñānaDīpaka'. There is an entire episode dedicated to 'JñānaDīpaka' in 'UttaraKāṇḍa'. If we are unable to reach till that lamp then the covering made up of small earthen bowl placed on the opening of the pot is devotion. It contains super abounding devotional sentiments fraught with sweetness.



The exploits of Satī consecrates us from intellectuality towards hearty reverence

'Mānas-Ambikā', means the philosophical envisagement of the Mother present in RamKathā about which we're doing a special discussion in form of a dialogue. Of the two lines whose shelter we have sought, one of them is,

Sumānasa Sahaḥa Susīla Sayānī I

Nāma Umā Ambikā Bhavānī II BAK-67 II

Satī got burnt in Dakṣa's yajña and her last wish while dissipating her body in the yajña was that may I get the second birth only of a woman and further, may I attain none other but Śiva birth after birth. As a result, in the second birth the daughter of Dakṣa was born in the abode of the king of Himālayas as the daughter of Himachal, the daughter of Mountain in form of Pārvatī. Let me recite some reference of this Kathā on the basis of the above line.

As long as this Śakti was Dakṣa's daughter, she was the manifestation of intellect and because of the primacy of intellect, when she was called Satī, logical arguments and questions arose naturally to her. Her mind was filled by all the arguments which an intellectually dominant individual usually goes through. We all know that when we are dominated by intellect then we are gripped by all such arguments. Taking along Satī, Śiva goes to Seer Kumbhaja's hermitage with an intent of listening to the Kathā. Perceiving Śiva as the Lord of entirety, Seer Kumbhaja welcomed His arrival. He welcomes Satī as well. Śiva most rightly interpreted the welcome gesture by thinking that this realised man is extremely humble. He derived a positive interpretation and it is true as well because he who goes to listen to the Kathā must worship the reciter, here it happened the other way that the reciter made an obeisance and worshipped the listener.

Now, the rule is that, worshipping the reciter is the tradition of the mundane beings. But what is the tradition of Śiva? Śiva should have worshipped the reciter, but instead the reciter began worshipping Śaṅkara.

This came in Śaṅkara as well. Why so? It is Seer Kumbhaja's humility that the one who sits on the divine seat must worship his listener, he must honour them. And thereby, even as many people do not like, yet I make an obeisance to all of you in the beginning of the Kathā and it is a genuine obeisance (not superficial). This is Rāmāyaṇian tradition. Reciter must do this. Reciters must get endowed with humility. In which reciter does such humility gets endowed? The one who has Guru, because Guru keeps one free from the egotism of our unique characteristics. Reciter's heart must flow towards the listeners.

So, Seer Kumbhaja worshipped Śiva. Now, Śiva being sagacious, interpreted this in an extremely simple manner that the reciter is immensely humble. But as Satī was worshipped, her mind got gripped by her special characteristic that I am Dakṣa's daughter and therefore Kumbhaja is worshipping me. Along with this, sprouted a new shoot of egotism that what Kathā can be expected from him now? He who worships us, what Kathā will he be able to recite? The society has always perceived humility in this way. Though I don't remember that Vedic hymn but I've Vinobāji's book of selected Vedic hymns wherein he has expounded over Vedic mantras and hymns in his own fashion. It's worth reading by young brothers & sisters. It contains a mantra which states that 'Humility itself is the Supreme Godhead'. 'Namo' (to bow in humility) is the name of the Supreme Godhead. When we say 'Namo Namaḥ', whom do we offer the bow? To 'Namo'. 'Namo' means the Supreme Godhead. As peacefully as you all are sitting to listen to the Kathā, it represents your humility, it's your devotedness towards divinity. Until such devotedness doesn't get endowed in the listeners till then Kathā can't be filled up in them.

So, the reciter must also bow. What I want to say is that humility is the Supreme Godhead. Reciter must not be handicapped as far as virtuous conduct is concerned; if he is physically handicapped, it can still

work out. Our GaṅgāSatī in fact says,

Śilavaṅta Sādhu Ne VāreVāre Namīe PānaBāi,

Jenā Badle Nahi VrataMāna Re...

Offer a bow again and again to such individuals endowed with virtuous conduct. 'Namo' means the Supreme Godhead. Staying humble in life is what Śiva has taught me and you all.

There is one incident in Gandhiji's life. You must have read it. Gandhiji was in Dhaka. A 60 year old Bengali man insists to meet Gandhiji. Now, it was difficult to meet Gandhiji because of the reasons like (security) arrangements etc. But he was obstinate. He then decided that no one will allow me to meet Gandhiji, but I shall see Bapu when he passes from here. Sāheb! It so happens that as Gandhi Bapu leaves, that man broke the cordon and clasped Bapu's feet rushing right in the middle. He soon grabbed Gandhiji's hand and forcibly placed it on his head-crest. And then he began to fall in Gandhiji's feet again and again! All this was new to Gandhiji. Thereafter, he showed two lockets with the photographs of GandhiBapu and Kasturba which he was wearing in his neck and said, "Bapu, I was affected by paralysis and because of which my mind got affected as well. On enquiring with the doctors, they said the treatment is absolutely impossible. We soon took a vow that I shall wear Bapu's photograph in my neck and if I meet Bapu then I shall have his hand placed on my head, but only after I get well." Now Sāheb, this man got well and then he came and said, I've been cured! Gandhiji was extremely afflicted thinking that this will spread blind faith in my name! I too tell my listeners in every Kathā that you must cherish faith, but there must be no blind faith. You're what you are. You've your own unique existence.

So, Gandhiji said, "First of all, remove this photograph from your neck and then stay with me for 8 days!" Gandhiji got all the arrangements done. "If you stay with me for 8 days then you shall realise that the fact that you were cured was not because of Gandhiji's

prowess, Gandhi is very much like us. All your delusions shall be broken forth. You've not been cured because of Gandhiji. Gandhi too has some Gandhi." All awakened men ought to know this.

The point I want to make is, the word '*Namo*' of Vedas has been reckoned as the Supreme Godhead. Humility means the Supreme Godhead. Seer Kumbhaja worshipped Śiva. Satī, being primarily dominant of intellect had a great expectation in mind that now he shall worship me. No one worships us ever;

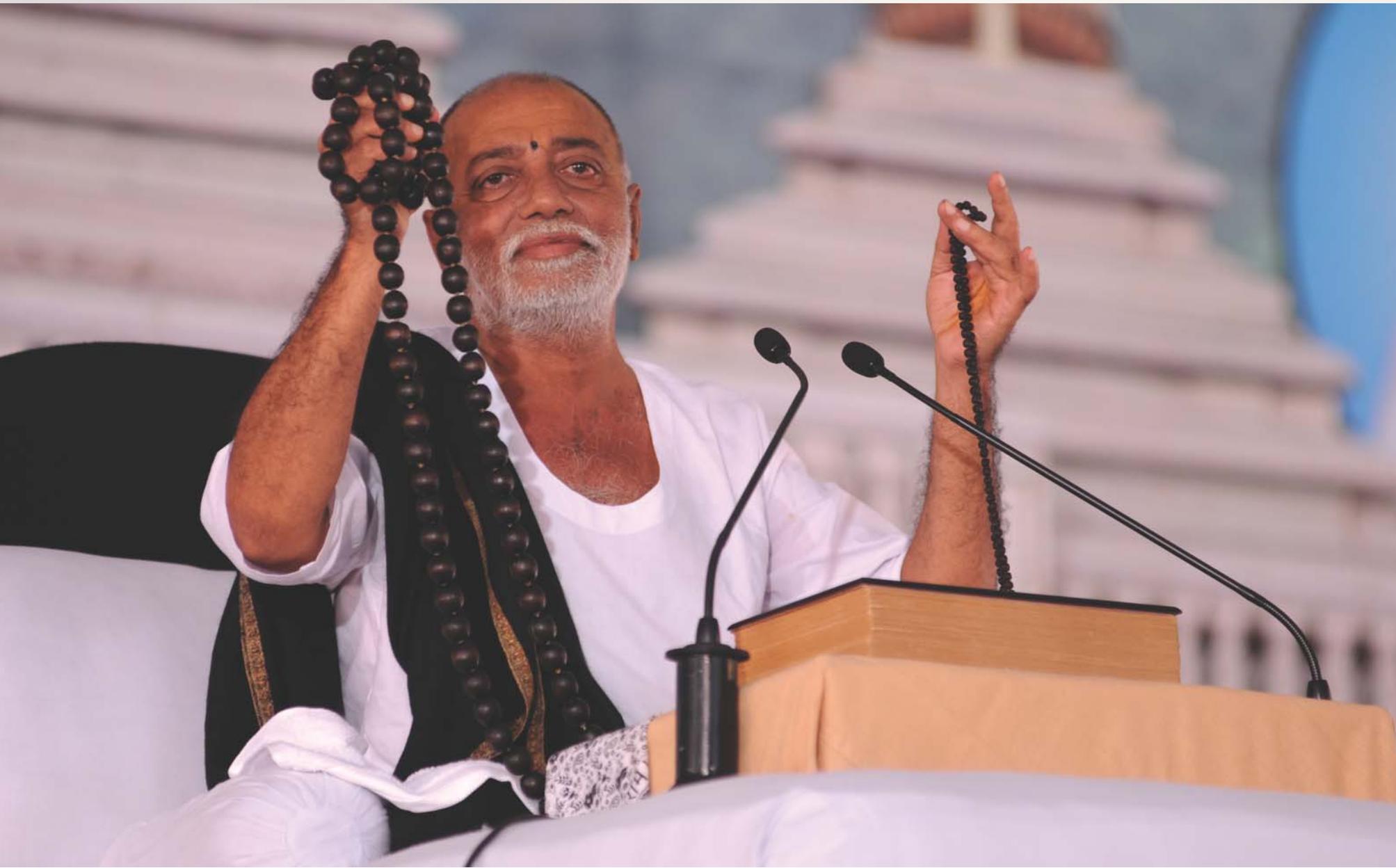
everyone just merely bows to some god-gifted unique characteristic present in us, one must never forget this. If you read '*Gītā*' calmly then it is written, "The radiance of radiant beings is Me; the penance of the ascetics practicing penance is Me". In some regions if donkeys are used as the mode of transport then during the consecration ceremony of an idol, the idol is placed over the donkey for transporting. And the donkey is honoured in a dignified manner. When flowers and auspicious colours are sprinkled on the idol, the

donkey sways its head in delight! It feels as if he is receiving this honour. It is not aware that no sooner will this idol be taken off my back then they shall pay my master's fare and I would be taken away by hitting two strokes. Sāheb, analogously, it is the idol present within us that is worshipped, Baap! After that idol departs then even we shall be kicked off by the God of Death by hitting two strokes! Comprehend this entity. The divine position of Guru is necessary for this very reason. Fundamental faith; not the one that is insane.

And lately, I've been saying that don't even cherish the longing of always staying close to some enlightened man. If you put the habit of always staying close then soon a time shall arrive to be sad. Though He is never far, nonetheless we should habituate ourselves for it.

So Baap, Śiva rightly comprehended Seer Kumbhaja's humility with a thought that – blessed is this enlightened man who has maintained his unique characteristics down to earth and despite being a reciter, he worshiped the listeners. However, Satī's mind is gripped with chaotic arguments because of the primacy of intellect. Intellect constantly causes this kind of chaotic arguments. Satī wrongly interpreted this and as a result, Satī erred listening to Lord's Kathā. She did sit there but did not pay attention.

That Satī raised suspicion on Ram, examined Ram and assumed the garb of Sita and thereafter being impelled by Lord Ram Lord Śiva abandons her. Satī feels extremely sorrowful. For 87,000 long years Śiva solitarily stayed in deep meditation. Satī endured endlessly. Śiva woke up. Satī came before Him. To have Satī's mind experience some solace, He began to recite delightful tales. During that time, a yajña was held in Dakṣa's abode. He had organised a yajña for revenge and he invited all the deities except Śiva. Satī was obstinate that if a yajña is held at my parents' home then I ought to go. Śiva persuaded at length, but she failed to agree. And Satī goes to Dakṣa's yajña. Now, there she witnessed her husband's insult and moreover, no one honours Satī except for her mother. No share of oblation was set aside for Śiva in the canopy of yajña. Rest of the deities had taken their seats with immense pride. Ever wondered about this human disposition that when someone is being insulted others feel very happy about it! And we moreover acclaim them as deities. Even the deities are not free of this mindset! When shall the divine discourse succeed? I and you will have to get rid of this mindset slowly and



gradually by sincere practice. Save yourself from the habit of always staying close! At times, experience His presence by staying far! In the end, this alone will come to your rescue. Yes, of course, staying close has its own joy. We ourselves are the cause of our own sorrow. Tulasī and the scriptures say this. No one else is able to cause us sorrow. Either our temperament or our attitude or our own self, our pre-organised networks confer us sorrow. All these pre-organised networks of ours are the cause of our sorrows. Therefore, comes one line of Tulasī,

Kāhu Na Kou Sukha Dukha Kara Dātā I

Nija Kṛta Karama Bhoga Sabu Bhrātā II AYK-92 II
Lakṣmaṇajī said, O the king of Guhas, in this world no one causes sorrow to others, neither does anyone cause bliss to others. Only we ourselves are the sole cause of our bliss; and we and only we are the sole cause of our sorrow. If we are determined to experience bliss then no bold man born in this world can cause sorrow to me and you all; and if we are determined to stay sorrowful then even Brahmā cannot confer us bliss.

So, Dakṣa's daughter Satī could not tolerate Śiva's insult in the yajña canopy and sacrifices her body in the altar of yajña. When came the last moment, Satī supplicated to the Supreme Godhead, may I cherish love in Śiva's divine feet birth after birth and may I get only and only Lord Māhādeva as my husband birth after birth. Tulasī says, for this very reason Satī was born in the abode of Himālaya, in the abode of the mountain in form of Pārvatī.

It's an extremely old statement of VyāsaPīṭha that, when the same Śakti was Dakṣa's daughter, she was intellect; when the same Śakti became Himālaya's daughter, She was transformed into reverence. One of the prime aphorisms of Satī's exploits and the divine tale of Mother Ambā is – that which consecrates me and you all from intellectuality towards hearty reverence is the exploit of Satī. The core entity is one and the same. I've always experienced that when our consciousness turns extrovert then it is intellect. When

the same consciousness turns introvert then it is reverence. The consciousness is though one and the same. As long as Satī's consciousness was extrovert, till then it was intellect and when the same Satī was born in Himālaya's abode and as the same consciousness turned introvert then in my VyāsaPīṭha's personal opinion She was transformed into reverence. Therefore, Tulasīdāsajī says in the opening invocations, '*Bhavānī Śamkarau Vande ŚradhhāViśvāsaRūpiṇau I*'. It is about fundamental reverence, neither blind reverence nor lack of reverence. Reverence is indispensably needed. Reverence is reckoned as spring. An individual filled with reverence eternally experiences spring. Not having blind reverence. Neither having pretence or deceit. The tradition of offering animal-sacrifice is still practiced in few of our castes, after listening to Lord's Kathā this Navrātri it must get eradicated for goodness sake. Sacrifice should be made of our mundane attachment and egotism. Mother must not be offered sacrifice. If you stop the tradition of offering sacrifices and as a result of this, if you face any trouble then I am ready to reap all its consequences.

So Baap, reverence is a must. Satī became reverence in form of Pārvatī. And at this point let me simultaneously also tell you that when daughter was born in Himālaya's abode then it's written that Himālaya's prosperity augmented. The saints began to pay visit in Himālaya's abode uninvited and stayed as its guests. When a daughter is born in your family then be equally happy for some monk or saint will begin to arrive to your doorsteps uninvited. Your prosperity shall multiply. Devotion has arrived to your home. I specifically wish to tell the newly married couples - when you are newly married then have the very mindset that let the first child to be born in our home be a daughter. In 'Bhagavad Gītā' Lord Kṛṣṇa has perceived 7 divine manifestations in the daughters. The description of 7 properties mentioned in Vedas is proved to be true in a feminine body.

So, when Pārvatī was born in Himālaya's abode, a grand celebration took place. Seers and sages

arrived. The prosperity of that region multiplied. And soon the daughter began to grow up. Then one fine day, Sage Nāradaḥ arrived in Himachal Pradesh playing his lute and became the guest of the king of mountains Himālaya. At that moment, Himālaya and his wife, Empress Mainā, made their daughter Umā, Pārvatī offer a bow in Nārada's divine feet and said, "Sire. Bestow your blessings and be kind to name this girl." When it was requested to name their daughter, at that moment Tulasīdāsajī wrote down this *chopāī* which is the same *chopāī* that we have chosen for 'Mānas-Ambikā',

Sumdara Sahaja Susīla Sayānī I

Nāma Umā Ambikā Bhavānī II BAK-67 II

(Let me give) some background of this *chopāī*. Nāradaḥ is extremely intelligent; He is Lord's divine manifestation. He named the girl after due understanding. Now, ponder over this line calmly. The first-half of this line contains adjectives and the second-half contains nouns. First adjective applies to the first name in the second-half. Second adjective applies to the second name in the second-half. And third adjective applies to the third name. First three adjectives are, '*Sumdara Sahaja*' - She is innately beautiful; second, '*Susīla*' - She is amiable; and thirdly, '*Sayānī*' - the daughter is intelligent, She is sagacious. These are the three adjectives and thereafter, they are respectively associated with the three names that follow. The entity is although one and the same but the three names have

these three adjectives respectively. Umā is innately beautiful. She is of course Pārvatī and though the names are different but She is one and the same. The one who is innately beautiful is Umā. The one who is amiable is Ambikā. Ambikā is amiable because She represents heart. God knows why our heart has become wicked! The core temperament of heart is amiable. Further to this, a mother's heart is invariably amiable. Thereafter, Bhavānī is sagacious (*Sayānī*). Whenever Pārvatī's sagacity is observed in different episodes, on all such occasions, most often than not, Tulasī introduces Her as Bhavānī. Whenever Her sagacious form is presented, She is Bhavānī. When She comes in an amicable form, She is Ambikā and when She appears in an innately beautiful form, She is Umā. In 'Rāmāyaṇa' numerous names of Mother Ambā have been mentioned. And the poet completely changes the interpretations of every name when he uses them in context of specific episodes. So, conjoining the three adjectives with the three names forms this first line. Ambikā is the Mother of the universe, recognising so the divinities mentally bow to Mā Ambā, this second line comes in a different context. But because the word Ambikā was to be taken, I thus conjoined with it the line which comes much later.

So, by keeping these two lines in the center of 'Mānas-Ambikā', in this Navrātri we shall envisage Mā Ambā through the *chopāīs* of 'Mānas'. Many a times I

The tradition of offering sacrifice is still practiced in few castes which must get eradicated after listening to Lord's Kathā. Sacrifice should be made of our mundane attachment and egotism. Mother must not be offered sacrifice. If you stop the tradition of offering sacrifices and if you face any trouble then I am ready to reap all its consequences. During these days, the worship related to tañtra is also practiced by a large extent. May I make one request - simple and guileless people like us must not get into tañtric worship of Śakti. Worship the Mother with serene sentiments. Myriad forms of the divine Mother protect us from our toes to our heads.

feel that *chopāīs* are my spectacles. When I put these spectacles of *chopāīs* then by Guru's grace I perceive such references by much deeper extent. May I make one request - during these days the worship related to *tantra* is also practiced by a large extent. Simple and guileless people like us must not get into *tantric* worship of Śakti. Worship the Mother with serene sentiments. Myriad forms of the divine Mother protect us from our toes to our heads.

So, Jankijī sings the eulogy of that form of

orchard. At the same time, Mother Sunainā has sent Mother Janki along with Her companions to the orchard where the shrine of Goddess Gaurī is situated. Thus, the first meeting of Ram and Janki materialises in Janaka's orchard in 'BālaKāṇḍa'. As such they are one and the same, but for the sake of sportive enacts they have manifested into two forms and they thus devote themselves to each other. By the gateways of Her eyes, Jankijī receives Ram's idol in Her heart and Lord Ram sketches Sitajī's beautiful form on His heart. And thereafter it is Jankijī's desire to once again

PuṣpaVāṭikā, in the coming days we want to philosophically envisage this eulogy. I don't force but I do wish that every unmarried girl in India must memorise this eulogy by heart. Practice this bare minimal divine recitation during the days of Navrātri. I don't intend to allure but Sāheb there are numerous such examples which prove that by this eulogy many daughters have been married in good homes and having attained a good husband, they are living an immensely blissful life.

'Rāmāyaṇa' contains 27 eulogies; among

intellect attain Śiva's boon. In order to associate our unmarried intellect with Śiva, even boys can sing this eulogy. To have Śiva associate with our intellect, this eulogy of Gaurī is necessary. So, it's not only daughters who can sing this eulogy, young boys must also seek the shelter of this eulogy.

So, by taking the eulogy starting from 'Gāi Bhavānī Bhavana Bahorī' to 'Jāni Gaurī Anukūla' in this Kathā, by Guru's grace I and you shall collectively attempt to envisage its mysteries. Which other spiritual endeavour can we practice? This is a serene eulogy. Even if you perform the divine recitation of this eulogy in these holy days, then it shall be reckoned as the recitation of 'Mānas' itself, I grant you so much freedom.



go back to Gaurī's temple, to go back under Mother Ambā's shelter and sing the eulogy, it is from here that this eulogy commences,

Jaya Jaya GiriBaraRāja Kisorī I

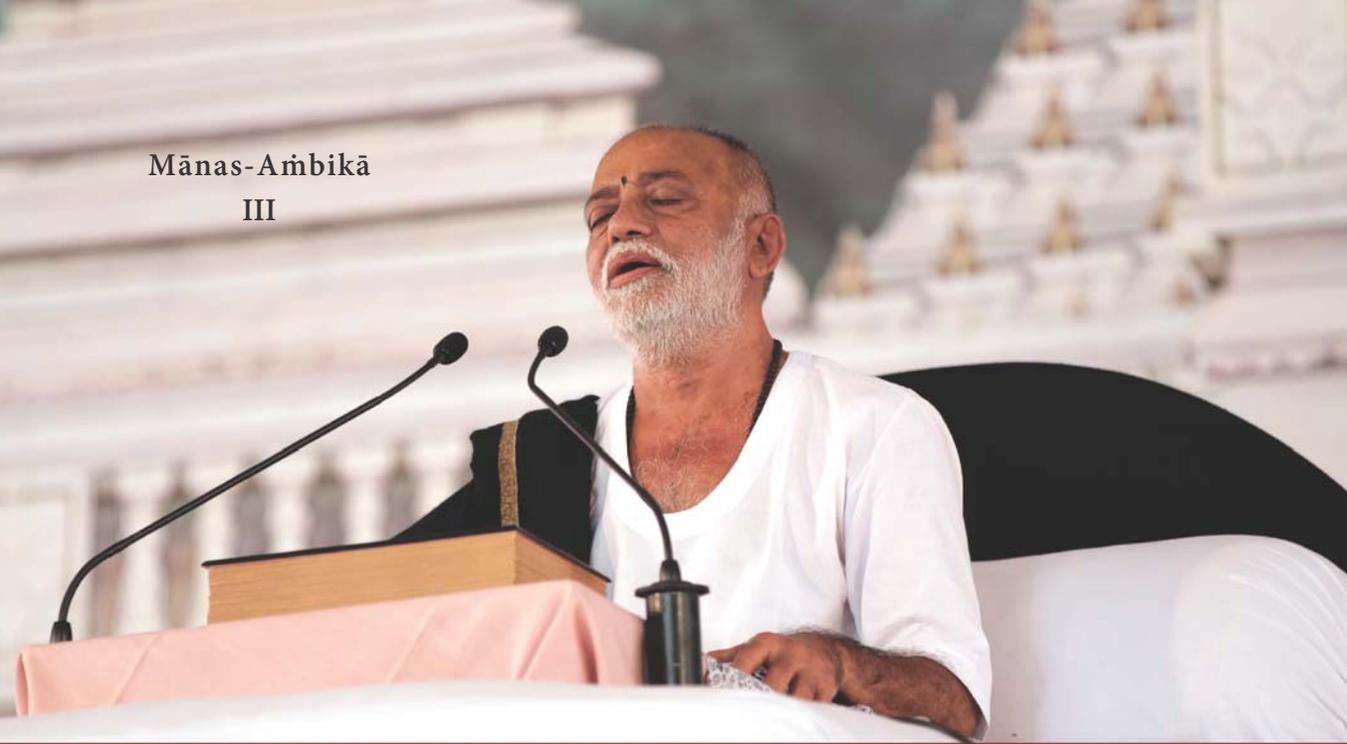
Jaya Mahesa Mukha Carānda Cakorī II

Jaya GajaBadana Ṣaḍānana Mātā I

Jagata Janani Dāmini Duti Gātā II BAK-235 II

So, in 'BālaKāṇḍa' Jankijī has sung this eulogy of Mother Ambā in Gaurī's temple situated in Janaka's

them this eulogy of Gaurī is extremely adorable to me. This is highly serene. Even boys can sing this eulogy of 'Mānas'. Why? Pārvatī being a daughter, attained Śiva, She attained God. We are men but if our intellect is unmarried then may Śiva accept this intellect of ours, may our intellect find a consort like Śiva, may our



Jagadambā has three forms namely daughter, wife and mother

'Mānas-Ambikā' - whichever thoughts of Mother are present in 'Ram Charit Mānas', we are singing its glorification in the abode of Mother Ambā in serene-cum-essential form as a dialogue. In the flower orchard of Janaka, Jankijī sings Gaurī's eulogy in the temple of Gaurī along with Her companions, we have chosen this episode of Gaurī's eulogy to extol Mā Ambā beneath the caption of these *chopāīs*. Before we proceed with it, I wish to tell you a short tale of *PañchaTantra*. The reason I wish to cite this tale is because I feel that by this tale we can very easily get an acquaintance of certain entities present in the varied forms of the Mother.

Once upon a time, there was a King who got blessed with a daughter. She was after all King's daughter! She grew up prosperously day in and day out! She was beauty par excellence. But she had a strange formation in her body. A feminine body usually has two bosoms; however, this girl was born with three bosoms. Pundits were called and during her naming ceremony she was named as 'Tristanī' (woman with three bosoms, literally). The King and his family were eager to know whether the three protuberances of their daughter were auspicious or inauspicious for the kingdom. Thus, numerous pundits were called from across country and overseas. Finally, the pundits collectively told the King, the birth of this daughter will destroy your kingdom. Therefore, one thought was to kill the girl. This attitude of saving one's reign by killing a consciousness is perhaps the tendency having its root in an extremely ancient era! But then the King said, "The queen is wondering if there is any other alternative for this daughter? Can some mystical prayer or fasting not help?" One more pundit was called. And as such they are always called from Kashi. Even if they are not experts, but the very fact that they hail from Kashi endorses their expertise. Finally, one pundit was called from Kashi. He was honoured. He came up with a resolution that if someone marries this girl and post marriage if the girl and her husband are exiled from the kingdom then the

kingdom can be saved. The next question was, who shall marry this girl?

Now, any royal man would not accept her. Thereafter, yet another pundit came up with a resolution - make an announcement that whoever marries this girl will be accorded 125,000 gold coins; however, immediately after the marriage they shall be expelled from the state. It so happened that, there were two boys in the village. One was named Añdhak and the other was called Kubjak. Both of them heard this news. Añdhak was blind and Kubjak was hunchbacked. The later would lead the former. People gave money by looking at Añdhak which both would distribute among themselves. Just then it was announced that whoever marries Tristanī will be accorded with 125,000 gold coins. Thus Kubjak said, "I am handicapped, but even though you are blind, you are good-looking in every respect. Let's plan this - we shall get you married with her and after receiving 125,000 gold coins we shall stay together." Añdhak as well thought that there was nothing wrong with this idea. And Kubjak went to the royal court with the candidate. The King said, "After marriage you shall be deported from the Kingdom." Wedding preparations began. The wedding took place in the next auspicious moment. After transporting Añdhak, Kubjak and the royal princess outside the boundaries of the state, the King's chariot returned. The King was relieved.

The three began to live in another Kingdom. Now the blind man could not see anything. Kubjak is able to see. Tristanī can see as well, she is pretty. As time elapsed, their daily conversation aroused a special attachment between Kubjak and Tristanī. Añdhak however could not see anything. Now, the matter reached till such an extent that Kubjak and Tristanī decided to kill Añdhak. But how? Thus, Kubjak says, "Sometimes when two of us are together then although I do all the cooking but if something needs stirring then I make Añdhak sit there and he keeps on stirring."

Sāheb, it so happens that Kubjak caught one

snake. He cut the venomous snake into pieces and boiled it in water, thereafter he made Añdhak sit there by telling him, "Take this stirrer and stir the vegetables." That poor man stirred for 30 minutes. Water boils. Meanwhile, Kubjak and Tristanī sit together and talk with each other, they got engrossed in lovemaking.

Sāheb, it so happens that the vapors emanating from that water enters Añdhak's eyes and 15 minutes later he began to see! And as he opened his eyes for the first time, he could behold the world! He was immensely pleased, but he also felt deeply saddened as the very first sight that he visualised was very strange! His close friend Kubjak and Tristanī were inundated in impropriety conduct. Now, Añdhak got furious. He forthwith rose, took a stick in his hand and violently struck Kubjak. And the stick was struck in such a way that his hump broke and his deformation disappeared, he was cured. But he fell on Tristanī and Tristanī's third protuberance got blended in her body. Now the lady turned perfectly beautiful. This way, all three of them turned normal.

Why I must have narrated this tale to you? Baap, her name is Tristanī, she is a woman. Tristanī is in the center of everything and the three essential incidents materialised only because Tristanī was in center - the blind began to see, the hump broke and Tristanī herself turned perfect. So, Tristanī is in the center. The aspect of three-fold characteristic of one woman procreates three beauties. So, Ambā is not Tristanī, She is *Tristarīya* (Goddess with three stages or levels). This mother of the universe has three stages and because of these three stages She mends numerous three-fold things. Jagadambā is the three-staged Goddess. And indeed therefore perhaps when Nāradaḥ names Her, he uses three adjectives and three nouns, because any mother bestows grace at three stages. And thereby, this *chopāī* is of significance,

Surindara Sahaja Susīla Sayānī I

Nāma Umā Ambikā Bhavānī II

Jagadambikā Jāni Bhava Bhāmā I

Suranha Manahi Mana Kīnha Pranāmā II

So, the Mother of the universe works at three stages. She is the three-staged Goddess, and therefore perhaps she is acclaimed as 'Strī'. My VyāsaPīṭha feels that in this line the three stages are shown. First being *Sahaja Sumdaratā* (innate beauty), second being *Susīlatā* (amiable) and third being, *Sayānatā* (sagacity); and 'Nāma Umā Āmbikā Bhavānī', Mother has three stages. It has indeed been said in our ideology that a woman has three stages. Firstly, she is someone's daughter. Secondly, she is someone's wife. Thirdly, she is someone's mother. Any woman is part manifestation of Āmbā, believing so women must be honoured. This Great Divine Power (*MahāŚakti*) works at aforementioned three stages. 'Ram Charit Mānas' has provided an introduction of such three stages about Jankī as well as about Mā Āmbā. Tulasīdāsajī makes obeisance to the three stages of Jankī in the chapter of offering obeisance to all,

JanakaSutā Jaga Janani Jānkī I

Atisaya Priya Karunā Nidhāna Kī II BAK-18 II

So, there are three stages here – *JanakaSutā* means daughter. Thereafter, the next step must be to be someone's wife, but here the sequence has been broken. He rather immediately says, '*Jaga Janani Jānkī*', mother of the universe and '*Atisaya Priya Karunā Nidhāna Kī*', most beloved consort of Ram. These are the three stages.

Now, yesterday when we went to Gaurī's temple with Jankijī and when Jankijī eulogises Mā Āmbā in Gaurī's temple in *PuṣpaVāṭikā*, at that moment She spoke about these three stages as the very first thing,

Jaya Jaya GiriBaraRāja Kisorī I

Jaya Mahesa Mukha Caṁda Cakorī II

Jaya GajaBadana Ṣaḍānana Mātā I

Jagata Janani Dāmini Dutī Gātā II BAK-235 II

Here, Tulasī's philosophy has the discussion about the three-staged motherhood. '*Jaya Jaya GiriBaraRāja Kisorī*', You are Himālaya's daughter. As such all the names are Her synonyms, but as Nārada

christened Her three names, he thereby procreated three stages - *Umā Āmbikā Bhavānī*. Thus, the line, '*Jaya Jaya GiriBaraRāja Kisorī*' has the reference of Umā, You're Umā, Umā is Himālaya's daughter. Now, the evidence,

Jaba Te Umā Saila Grhā Jāi I

Sakala Siddhi Sampāti Taha Chāi II BAK-65 II

When Pārvatī was born in Himālaya's abode, Tulasīdāsajī has named Her as 'Umā', therefore as a daughter She is Umā.

Now the second stage, '*Jaya Mahesa Mukha Caṁda Cakorī*', means wife. This is the second form. Śaṅkara's wife Āmbikā. The next *chopāi* that we have taken is, '*Jagadāmbikā Jāni Bhava Bhāmā*'. *Bhāmā* means wife, *Bhava* means Śaṅkara. This Āmbikā is Śaṅkara's wife, this is Her second stage. Now the third stage, Mother of Gaṇapati and Kārtikeya. If she is an ordinary woman then she is a mother to only two to three children, but although You are the mother to Gaṇeśa and Kārtikeya, You are also Jagadāmbā, You are the Mother of the entire universe.

Therefore, these become Her three stages. Now, how is the stage of a daughter? Being Himālaya's daughter, She enjoys a grand mansion. She was born from an awe-inspiring devotional faith. The first stage of Mother is that of a daughter and at this stage She demonstrates the following to me and you all - I admonish you that the one whose daughter I am is unwavering, he is stable. I am not the offspring of someone who wavers or whose devotional faith keeps on wandering. The Mother tells this to us, it is that which 'Gītā' calls as unfaithful-intellect (*vyabhicāriṇī-buddhi*), I am not that. Daughterhood demonstrates us the stability of devotional faith. And Baap, as my and your solidity arouses from devotional faith then it is the quality of Umā, it represents the entity of strength. Our devotional faith must remain solid.

Three tasks needs to be done, it's my request to you all if you can understand this. Firstly, one must be completely ready to accept virtuous wisdom or

sagacity from wherever you get. Accept auspicious from wherever you receive. Secondly, I am not talking about blind faith or faithlessness but there must be no alternative to faith or reverence in life. It is the trait of the intellect of finest order in the world that, from wherever you feel you are receiving virtuous things, start taking it. Don't stay confined. However, if some aphorism weakens your spiritual worship then stay cautious from that company as well, that is an evil company for you. But there must be no alternative to reverence. In fact, these days as long as your Guru does everything propitious to you so long shall your faith prevail, the moment your wish is not satisfied you take no time to turn your cards upside down. I am not a Guru at all, but as such I also stay indifferent. I've been keeping a great distance from everyone because, if people's selfish motives are not met then their faith quests for alternatives. What need do I've of such a faith?

Main Akelā Hī Yū Hī Maze Mein Thā,

Mujhe Āp Kis Liye Mil Gae?

Mujhe Dard-E-Dil Kā Patā Na Thā,

Mujhe Āp Kis Liye Mil Gae?

Remember three things my listener brothers & sisters, if you find auspicious then accept it. Our faith or reverence must have no alternative. Of course, don't have blind faith and don't believe in miracles, mystical

threads or strings. You yourself are a miracle of this existence. And thirdly, if someone's especial grace has been bestowed then don't harbour egotism of that specialty. It's been said in our ancient psalms,

Garava Karyo Olyā LaṅkāPati Rāvaṇae,

Garava Karyo So Nara Hāryo...

And anyways we are not at all special. Today a gentleman had asked me a question that, "Bapu, before You begin the opening invocations from VyāsaPīṭha in the morning, You close Your eyes and You simply stay quiet for a minute, so who do you meditate upon?" I meditate upon myself whether I am all right? Am I worthy of reciting Kathā? I don't know to meditate on others and neither can I concentrate in meditation. I though make every attempt to stay cautious. Which specialty is ours? All this is the glory of 'Rāmāyaṇa'. In absence of this, there is nothing. In the light of this *garbā*, we are celebrating Navrātri at every place one after the other. Therefore, accept auspicious from wherever you get, hard-stop perceiving vices and evil qualities completely; and don't harbour egotism of any specialty. Life shall become as light as a feather. Because of all these burdens, we are unable to fly.

So, the entity of Umā is devotional faith. And Āmbikā, Śiva's wife means the form of reverence (or faith). Fundamental reverence is Āmbā. Thereafter, Bhavānī. Bhavānī is '*Jaga Janani*', the Mother of the

The Mother of the universe works at three stages. She is the three-staged Goddess, and therefore perhaps she is acclaimed as 'Strī'. It's been said in our ideology that a woman has three stages. Firstly, she is someone's daughter. Secondly, she is someone's wife. Thirdly, she is someone's mother. Believing any woman as the part manifestation of Āmbā, she must be honoured. This great strength (MahāŚakti) works at aforementioned three stages. 'Ram Charit Mānas' has provided an introduction of these three stages about Jankī as well as about Mā Āmbā.

universe. This is the third stage; She is the Mother of the whole universe. Bhavānī is the mother of Ganpati and Kārtikeya, but does it mean that these are the only two sons of Her? Are we nothing for Her? If you perceive Gaṇeśa solely in form of Gaṇeśa then His mother is Bhavānī. If you perceive Kārtikeya exclusively in form of Kārtikeya then His mother is indeed Bhavānī. However, if you consider such a parochial acquaintance then She shall get confined only to this. We too are Her children. In which context? Gaṇeśa means discernment and Kārtikeya

means arduous efforts. Tulasīdāsajī has reckoned Kārtikeya as arduous efforts in spiritual context. He who would be putting in arduous efforts in the society and further to this, he puts in arduous efforts clubbed with discernment - You're the mother to all such individuals throughout the world who contain these two traits. If discernment prevails then we are Her Gaṇeśa and if we possess discernment filled arduous efforts then we too are Kārtikeya of Mother Bhavānī.

So, wherever there is discernment, discernment filled arduous efforts, hard-work, self-

reliance - You are a mother to all of them. And do have a look at whole family of Mā Ambā. If perceived from one viewpoint then nothing seems to be fine and from other perspective everything looks united. Husband has five faces. Ganpati's countenance is that of an elephant. Sire Kārtikeya possesses six faces. Pārvatī has countless arms. How does it all look? By uniting all these diversities, Jagadāmbā (the Mother of the Universe) takes care of everyone by staying free from discrimination. This world is abounded with diversity. And the mother hearted Mā Ambā collects all such diversities into unity. Even the traditional folk dance *garbā* contains much diversity and yet it contains extensive unity. Only Ambā can do this. Despite being diverse we are one, we ought to cultivate this sentiment. Śiva has only one night attributed to Him whereas this Mother has 9 nights accredited to Her, because She intends to gather everything. And in presence of Śakti, even Śiva weakens. Show me one episode in 'Rāmāyaṇa' Sāheb where Ram has killed a demon in presence of Janki. In presence of Mother, no one allows to kill the child. Mother Janki is also Ambā. All these entities are one and the same. Don't separate them out. Of course, we worship that form of the Mother which is opportune in a particular era. Besides this, all the entities are one and the same. Where does our Janki takes a seat after She is born? Sita is Jagadāmbā (Mother of the universe). The bow which Lord Śaṅkara had conferred to Janakaji, Janki used to sit on that bow by making it a horseback. This was Her first seat. So, where does Sitajī sit? On the bow. Where did Sitajī sit next? After wedding she sat in palanquin. Have a look at the various seats of the Mother of the universe of 'Rāmāyaṇa'. Third seat, when they were departing to forest, She sat in the chariot. Third seat is the chariot. Thereafter, She walked on feet. But when the sportive enacts were initiated then Jankijī took a seat in fire. All these are the seats of Jankijī. And lastly Sāheb, She sat in the aircraft. And thereafter, in order to confer Ram's reign to the world, on Ram's words Janki sat on the royal throne. And the last seat after this

- She again contained herself into earth! Janki has taken so many seats. Each of these has their essential interpretations. This *garbā* of 'Ram Charit Mānas' doesn't contain holes, they are its doors from whence emanate the fountain of light.

So, the Mother of the universe Ambikā works on three stages - on the stage of daughter, on the stage of wife and on the stage of mother. We are having a glance of such Mā Ambikā on the basis of 'Ram Charit Mānas' and my VyāsaPīṭha perceives all three stages in this eulogy.

Now, let me take some chronology of Kathā. After making obeisance to Hanumānājī in 'Rāmāyaṇa', Tulasīdāsajī made obeisance to everyone else because the moment eyes get sanctified by the pollen-like dust of Guru's divine feet then the whole world becomes worthy of obeisance. And thereafter Tulasīdāsajī extolled the glory of Name for mundane beings like me and you in this age of Kali. In 9 *dohā* of 'Rāmāyaṇa', in a complete integer the glory of Ram's Name was eulogised,

*Bāṁdau Nāma Ram Raghubara Ko I
Hetu Kṛṣānu Bhānu Himakara Ko II BAK-19 II*

Goswāmījī says, Ram's Name is the seed of fire, the seed of moon and the seed of sun. Ram's Name is equivalent to *ViṣṇuSahasraNāma* (the thousand Names of Viṣṇu, literally). The glory of Ram's Name prevails in all four ages. The glory of Ram's Name pervades in all four Vedas. While I talk about the Name 'Ram', don't interpret it parochially. Conceive it as any Name for which you cherish your faith. Ram is immensely vast. Whichever Name you may chant be it Kṛṣṇa, Mother or Allah - all are one and the same. A great glory of Lord's Name was extolled. I've no insistency that you must chant only Ram's Name. Any Name which your Guru must have conferred on you, towards which you cherish your reverence and inclination, all those names are Lord's Name.

We are the people staying in villages. We do farming, we work as labours. In the age of Sata, people would meditate. Today in the age of Kali, we are unable

to meditate, if we can then well and good. Thereafter, in the age of Tretā, numerous yajñas used to take place. Then came Dvāpara, in which Lord's methodical worship and adoration used to happen for hours together. And then as the age of Kali arrived then all the scriptures and the saints proclaimed in one voice that, Name alone will be the only support in the age of Kali. Have this trust. This is the fact. Sire Chaitanya dropped all scriptures in Gaṅges and uplifting his arms with the only chants of 'HariBola', he dissipated himself in this existence. I have told umpteen times that even as I recite this Kathā, but my devotional faith lies in Name alone. No other spiritual endeavour is necessary in this age of Kali. All spiritual endeavours make us weary. And Name doesn't need any specific method for chanting as well, the only need is that of faith. Life is worth living, don't hurry to die. There is a couplet by Jan Matri,

*Tyā Svarga Nā Male To MusibatNā Potlā
Marvānī Eṭle Mein Utāval Karī Nathī*

Tulasījī has relieved us extensively. Chaitanya Mahaprabhu discussed 10 offences associated with the chanting of Name. He insisted that the one who chants Lord's Name must do so while safe guarding oneself from the 10 offences; however, Tulasījī extensively discounted the mundane beings of Kaliyuga like us and said, if you chant Lord's Name with deep heartfelt sentiments then it's the best, even if heartfelt sentiments fail to arouse and if you chant will evil sentiments then no worries as well, even as you chant with hostile sentiments then too no issues and if you chant with sheer heedlessness or negligence, even then do not worry. By merely chanting the Name, all ten directions become hallowed. Gandhiji has said, amidst utmost difficult times of my life, Name has brought me a great relief. Therefore, my listener brothers & sisters, seek abundant shelter of Lord's Name. Name has bounteous glory, don't relinquish Name.

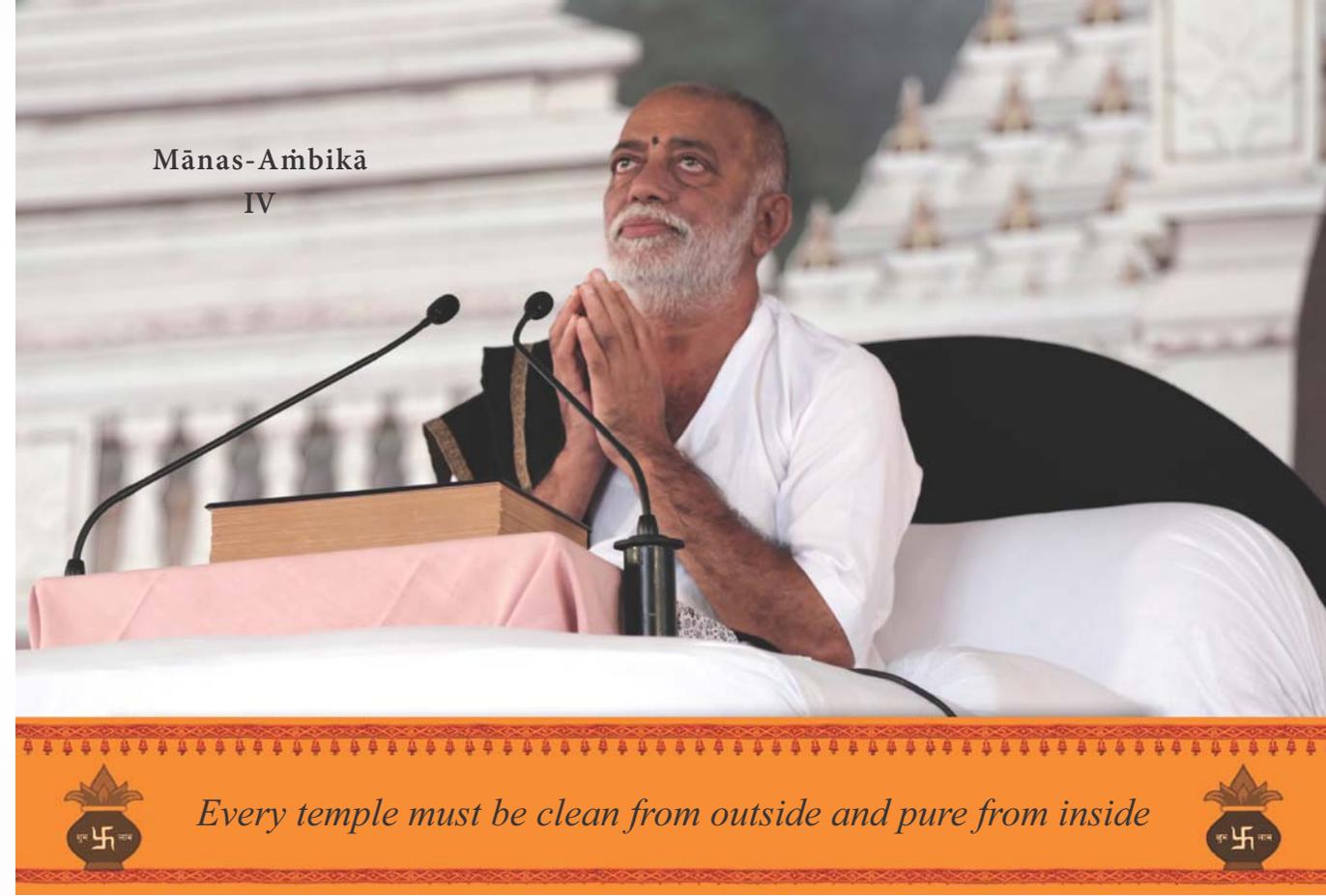
Thus, the entire chapter of Name is contained

in 'Rāmāyaṇa'. And thereafter the auspicious initiation of RamKathā is shown. This was named as 'Ram Charit Mānas'. 'Mānas' means Lake Mansarovar. And any lake has four banks. Analogously, this RamKathā has four lakes as well. One is the bank of spiritual wisdom where Lord Śiva recites the Kathā and Pārvatī listens to it. Second bank, is the bank of karma. On the banks of Gaṅges, Yamuna and Sarasvatī, on the bank of the triple-braid confluence, this is the bank of karma where supremely discreet Sire Yajñavalkya recites the Kathā and Bharadvājajī listens to it. Third bank is of Mount Nilgiri in Himālaya which is called as the bank of worship where KāgBhuṣuṇḍijī recites the Kathā and Garuḍa listens to it. And fourth bank is the one which Tulasī has brought up, that of surrenderance on which Tulasī Himself sings and causes His mind to listen to RamKathā. This way a metaphor of four banks was formed for the Kathā. Tulasīdāsajī thus takes such a Kathā beginning from the bank of surrenderance to the bank of karma.

The flow of Gaṅges, Yamuna and Sarasvatī continues ceaselessly. A fair of Kuṁbha was held there. MahāKuṁbha soon concluded. Countless realised men became guests at Bharadvājajī's hermitage. Everyone took their leave but when Sire Yajñavalkya asked for leave, at that moment, Bharadvājajī stops him forcibly. He worships him and supplicates, "Lord, I have a suspicion in my mind. Be kind to ward off this suspicion. What is the entity of Ram? The glory of Ram's Name is extensively pervaded all throughout the world. So, Sire! Who is this Ram? One Ram is Dasratha's son, with whom I am acquainted; but that Ram which the Saints, Purāṇas and Upaniṣads extol, is He the same son of Dasratha or someone else? This dilemma is not getting resolved, therefore be kind to recite RamKathā to me and obliterate my dilemma." When we fail to understand then resort to some supremely discreet individual. Bharadvājajī is blessed as he could present the dilemma of his mind utmost candidly.

Mānas-Ambikā

IV



Every temple must be clean from outside and pure from inside

Before we have a serene-cum-essential look at the core topic of RamKathā, 'Mānas-Ambikā', I would also like to applaud from my side for the energy of diligent people who stayed awake for the whole night to ensure that everyone can sit properly in the pandal and the Kathā can commence on schedule, they performed night-vigil of the Mother; I extend lots and lots of honour and pleasure for all those gentlemen, stay happy, Baap! Everything is only auspicious in the world. We proclaim Ram as 'MaṅgalaBhavana' (Abode of Auspiciousity). A warehouse which has cottonseeds, from that warehouse only the gunny bags of cottonseeds can emanate; the gunny bags of saffron can't emanate from it. Analogously, if the Supreme Godhead is 'MaṅgalaBhavana', then from Him only the auspicious things can emanate; He cannot have anything inauspicious at all. Our interpretations may be diverse, indeed.

We are philosophically envisaging Durgā from within RamKathā. Let us recollect yesterday's reference. A tale of Tristānī was recited to illustrate that the Mother of the universe, Ambikā performs a three-staged task. The three-staged deeds of the Mother, 'UdbhavaSthitiSamhāraKāriṇīm Kleśahāriṇīm...' origination of the creation, maintaining and protecting it and its timely dissolution. Thus, these words are used for the primordial divine feminine power. The eulogy that we have picked up from 'Mānas' states, 'Bhava Bhava Bibhava Parābhava Kāriṇī'. First occurrence of word 'Bhava' means the mundane world; the meaning of second occurrence of 'Bhava' is to originate i.e. the originator of the mundane world. 'Bibhava' means the one who establishes or maintains and 'Parābhava Kāriṇī' means the one who destroys – the Mother of the universe performs these three-staged tasks.

On the very first day I said that, we all have few fundamental demands. Among those, strength is the most dominating demand of an individual. Nothing can effectuate without strength. It is difficult to measure the

capacity of this strength (*Śakti*). Numerous questions related to *Śakti* are coming to me, why does She possess a ferocious form? If Her ferocious form doesn't befit you then catch hold of its gentle form and settle down! We, as for us, want Her tranquilised and gentle form. *Ambā* in gentle form bestows three-staged grace.

In the 21st century, our temples and the deities of the temples must be given a serene touch. God is essentially beyond three virtues, despite this as we are the mundane souls intermixed in three virtues, at times we impose the virtue of passion on Him and some other times we impose the virtue of ignorance; however, as far as possible we must impose the virtue of serenity on Him and take care of His serene form. Every temple must be clean from outside and pure from inside. Every individual must as well be clean and pure. If this happens then one need not even practice arduous spiritual worship. *Śakti*, *MahaŚakti* Janki sat on the bow, which was her spiritual worship. Sitting on the bow is spiritual worship. What does spiritual worship mean? What does bow mean? '*Rāmāyaṇa*' has its answer,

Dāna Parasu Budhi Sakti Pracarṇā I

Bara Bigyāna Kaṭhina Kodamḍā II LNK-80 II

Tulasīdāsajī has written this in '*LaṅkāKāṇḍa*'. Superior scientific wisdom, science endowed with sensitivity is a bow. Taking the ride of scientific wisdom, accepting the pure entities of scientific wisdom and utilising them for the development of the world is spiritual worship. The fact that Janki sat on the bow means this. That superior scientific wisdom is necessary which originates something. You must indeed seek shelter of scientific wisdom; however, that scientific wisdom must be a most superior.

It is because of science that the whole world is listening to the *Kathā* at this moment, this is virtuously leveraging science, it is necessary. Had this been the case earlier then even today we would have been listening to *Kṛṣṇa*'s '*Gītā*' on iPad! And at this point in time, the *Kathā* of *Rukhaḍ*s like us shall stay for ages to come! We're of course *Rukhaḍ*! Is it a bad word? Not indeed! '*Rukhaḍ*' means the one whose pot (*khaḍ*) has

nothing other than cotton (*ru*) wicks. A *rukhaḍ* monk is as soft as cotton. *Rukhaḍ* means an ascetic inundated in his self-joy and risen beyond worldly ties and *rukhaḍu* means a plant, a cotton plant.

Sādhu Carita Subha Carita Kapāsū I BAK-02 I

Monk means cotton plant. His life is as white as cotton flower. Cotton flower doesn't have a fragrance, he who has no attachment in life is a monk; and cotton flower doesn't have stickiness, it is free from infatuation. Even when cotton is carded, it remains as white as ever. It is so detached that the black colour doesn't inundate it. Coverlets are made from it by which society's honour gets covered; he is called as *Rukhaḍ* monk.

While I often talk about Lao Tsu, a gentleman had asked me, "What do you like the most of Lao Tsu?" I exceedingly like one thing about Lao Tsu. Lao Tsu says, "I have three treasures." And *Sāheb*, this idea of his is immensely opportune. Lao Tsu says, become the guards of these three treasures and protect it. If you are unable to do anything else then never mind. These are extremely adorable aphorisms to me.

Baap, three treasures. Not that only Lao Tsu possesses this but we all have it as well. First treasure, Love. Love is the first treasure. Jesus Christ used to say – Prayer comes later and God comes further after prayer, first comes Love. And this looks absolutely practical. If we lack Love, then will our prayers contain that lively spirit? Love is primordial entity, *Sāheb*! If we have Love and then if we speak then all words of ours shall become prayers. And once that prayer is done then the Supreme Godhead shall arrive knocking our door. Never mind even if He doesn't; Love itself is the Supreme Godhead. Our aphorism of Ram's reign is,

Saba Nara Karahi Paraspara Prīṭi I UTK-21 I

RamHi Kevala Premu Piārā I AYK-137 I

God only adores Love and God means the whole world, '*Sarvaṁ Khalavidam Brahma!*' Love it. Love the trees, water and hills. It's extremely easy to perform methodical adoration; it's difficult to Love. Take care of your office, factory, job etc. but the time that you get after doing all this, in that time love your children. Love

the most trivial man. Love your employees, don't scold them, they too are human beings!

We know that incident, mass was going on in the church. The church was full, no chair was empty. A boy enters. No one gives him a seat. The boy went and sat down on the ground where the father was reciting the mass. An aged man was sitting on the chair. He got up, left his chair and went and sat down besides that boy. The boy enquired, "Grandfather! Why did you sit down here?" He replied, "Son! To give you company." Giving company to someone is also Lord's worship.

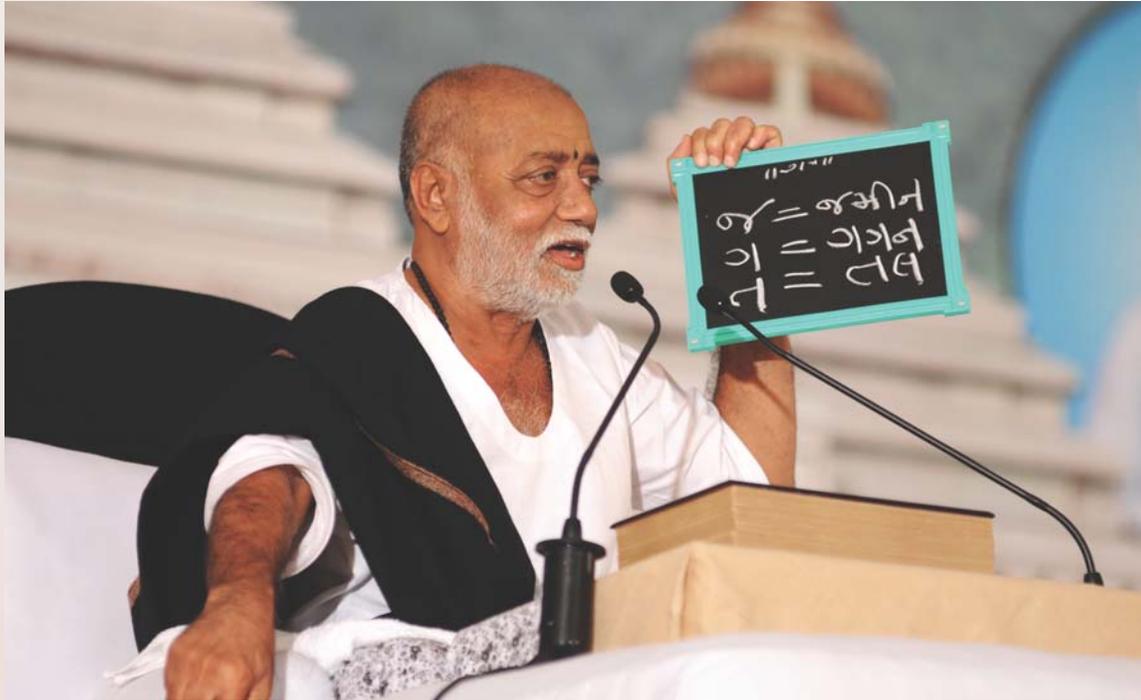
Love everyone. *Sāheb*, why after listening to countless *Kathā*, we are unable to reach till the last individual? We ought to reach them. We ought to do this. Do this recognising it as our duty. Because Ram adores Love. I and you will have to set such stream of Love flowing. The very form of this Mother is the form of Love. Therefore, Lord Shankarāchārya was bound to say, '*Kuputro Jāyate Kvacidapi Kumātā Na Bhavati!*' Children can become wicked, but no mother can ever become wicked. *Ambā* means Mother. And She confers Love,

Puni Gahe Pada Pāthoja Mayanā

Prema ParoPūrana Hiyo II BAK-101 II

This is the evidence. Lord Śaṅkara satiated Himālaya in all respects and what did Mainā do thereafter? She clasped Śaṅkara's feet and offered her heartfelt sentiments with Love. It's my small request to my listeners, Love each other mutually. Such a great task can be accomplished. Let us beget some outcome of *Kathā*.

So, first treasure of Lao Tsu is Love. And what can I describe about the traits of Love? *Kabīra*, *Nanak*, *Mīrā* – all of them have Loved. Second treasure, never go till an extreme. Don't go to an extreme in any field of life; don't go extremely forefront. Abide by some propriety limit. Therefore indeed Buddha chose the middle path. I find this aphorism in much closer reach. And '*Bhagavad Gītā*' has denied as well, he who stays awake beyond limit and who sleeps for extremely long hours, can never progress in yoga. All the extremes have to be relinquished. They, who observe fasts by an



extreme, can never laugh! Don't have an expectation of extreme praise. Stay moderate. And third treasure, never compete in life to come first. Compete with your own self and progress as much as you wish, but don't think of coming first by overtaking others. It's been said for Lao Tsu that while attending anyone's discourse in China, he would sit in the end.

Mother Ambā too speaks about three-staged thoughts. She too has always talked about Love, She has kept Her children free from the extremes, and She never lets Her children get into an immoral competition of getting ahead than others. Competition must always be with one's own self. Competition with oneself and reverence with God!

Lao Tsu said, He who shall protect the treasure of Love, shall attain fearlessness. I have always believed that, he who shall live Truth shall attain fearlessness. But Lao Tsu is a great man and we are mere *Rukhad* before him! And Sāheb, Gandhiji is fearless because of Truth. However, Lao Tsu is true as well. Wherever Love exists, doesn't fearlessness exist there? Lao Tsu further says, the outcome of relinquishing extreme ends is that a new energy shall arouse which shall protect you; and if you stay free from competition of coming first then you shall be saved from egotism.

So Baap, while we have kept the eulogy of Gaurī in the center of 'Mānas-Ambikā', let's have a look at a couple of more lines,

Jaya Jaya GiriBaraRāja Kisorī I

Jaya Mahesa Mukha Camda Cakorī II

Jaya GajaBadana Ṣaḍānana Mātā I

Jagata Janani Dāmini Dutī Gātā II BAK-235 II

Being Himālaya's daughter You are faithful to one single place of devotion. O Mother, by Your eulogy may we at least get endowed with faithfulness of devotion towards some Supreme Entity or towards You. O *cakori*, who fixedly gazes on Śiva's moon-like countenance, You're Śiva's spouse and thereby You are reverence. O Mother, instead of being extrovert may our consciousness become introvert and take on the form of reverence. And O the Mother of Kārtikeya and

Gaṇeśa, cause us to put in arduous efforts, but may our arduous effort not fault on discernment.

We shall envisage the next lines tomorrow, but Jankijī extols this eulogy in Gaurī's temple in 'BālaKāṇḍa' and as a result, the Mother speaks and bestows blessings that Ram shall be Yours; and consequently Ram and Janki marry each other, this incident fructifies from it.

So Baap, Mother Ambā whom we are extolling and whom Nāradaḥ has named, that Satī after being born as Pārvatī performs rigorous penance to attain Śiva. The divine annunciation from the sky bestowed blessings that Māhādeva shall be Yours! On the other hand, Māhādeva passed into *samādhi* in Pārvatī's separation. The God of Love, Kāmadeva arrives to break Śiva's *samādhi*. Many attempts were made. But as Śiva's unflinching devotion doesn't get distracted, Kāmadeva becomes angry and began to use his five arrows on Śiva. Māhādeva opened His eyes and saw Kāmadeva sitting amidst the stem of mango leaves. The moment Śiva saw him, fierce blazes of fire emanated from His third eye and Kāma burns down to ashes. A loud wail went across the universe.

Śiva's *samādhi* was broken. Selfish deities arrived. They began to applaud Śiva. Brahmā cunningly said, lately no one is getting married and we are in search of an opportunity to attend someone's wedding, thus why don't you marry? Lord Śiva realised the intent. My God has commanded me to marry and hence, I say yes to it. Śiva agrees in affirmation. Matted locks were formed into a crown, ash was smeared on His whole body, trident and drum adorned His hands, for propriety sake a piece of lion-skin was wrapped around His loins, He was decked with the ornaments of serpents and scorpions, in this way Māhādeva was adorned as the bridegroom. He took the ride of the bull. The divinities have joined the marriage procession along with their respective assemblies after duly adorning themselves. Thus, Lord Śaṅkara's marriage procession reached Himachal Pradesh. When the inhabitants of Himachal beheld the sight of the bridegroom, almost everyone fell unconscious.

Empress Mainā is standing there to ritually welcome the bridegroom and on beholding this form of Śaṅkara, Empress Mainā herself swoons. Nāradaḥ arrives and explains that the one who is born in your home as a daughter is, in fact, the Mother of the universe, Jagadāmbā. The moment Nāradaḥ revealed this mystery by setting open the curtain, everyone realised that our daughter is evident Goddess Ambikā and the one standing on our doors is evident Lord Śiva. When Guru sets open the curtain and reveals the mystery only then we realise that divine power is present in our home itself and the one before us is none other than Śiva. Śiva and Pārvatī's wedding takes place as per Vedic as well as traditional rites. Himālaya and Mainā devoted the hand of their Pārvatī to Śiva. Then came the moment of bidding farewell to the daughter. While seeing off the daughter, Himālaya too breaks down.

Śiva and Pārvatī arrived to Kailas after wedding. Divinities sung long elaborated eulogies of Śiva and Pārvatī. Thereafter, Śiva and Pārvatī enjoyed a new delight every day. Stipulated time span ended and Pārvatī gave birth to a son. Sire Kārtikeya was born who is personified as supreme arduous efforts. Now, one fine day, Śiva has innately taken a seat beneath Kailas' banyan tree. Finding it as an apt opportunity, Pārvatī approaches Śiva. Śiva honours Her and gives a seat to His left and thereafter, Pārvatī's curiosity begets RamKathā.

First of all Lord Śiva thanked Pārvatī by saying, "O the daughter of Himālaya, You have asked that Kathā which shall beget welfare of all the spheres." Śiva said, "As such, no one can claim that only one particular cause holds true for Lord's incarnation, because The Cause-Effect Theory doesn't apply to God. Yet, I shall cite 2 to 5 causes to you. Firstly, Jaya-Vijaya. Secondly, SatīVṛndā. Thirdly, Nāradaḥ's curse. Fourthly, Manu and Śatrūpā's penance and fifth cause is King PratāpaBhānu. O good lady! PratāpaBhānu was born as Rāvaṇa in second birth. His brother Arimardan becomes Kumbhakarṇa. The chief-minister named Dharmaruchi becomes Vibhīṣaṇa from the womb of their second mother."

Baap, in RamKathā before the tale of Ram's birth comes the tale of Rāvaṇa's birth. Tulasīdāsajī has proclaimed Rāvaṇa's birth also as an incarnation. He has incarnated to accomplish Lord's sports. And even otherwise, before the sun rises, dark night prevails. Therefore, first in order the tale of demon lineage was recited. The entire earth trembled because of demons' terror. Earth was perturbed. Assuming the form of cow, earth complained to the seers and sages. Citing their helplessness, the seers and sages said, "Let us all approach the deities." They went to the deities and the deities said, "We too are helpless, let all of us go to Brahmā (The Creator)." Brahmā said, "Now there is only one remedy, the Supreme Entity who has procreated all of us, let us evocatively call forth that

In the 21st century our temples and the deities of the temples must be given a serene touch. God is essentially beyond three virtues, despite this as we are the mundane souls intermixed in three virtues, at times we impose the virtue of passion on Him and some other times we impose the virtue of ignorance; however, as far as possible we must impose the virtue of serenity on Him and take care of His serene form. Every temple must be clean from outside and pure from inside. Every individual must as well be clean and pure.

Supreme Entity.” Everyone collectively called upon the Lord. Divine annunciation sounded from the sky, “O Deities! Keep patience, I shall bear an incarnation in Ayodhyā.” Divine annunciation offered consolation. The deities were happy.

Ayodhyā enjoyed paramount dominion. Its present King of Kings was Emperor Dasratha. How is Dasratha? He is the man of spiritual wisdom, a devotee as well as diligent in deeds. As if all three chapters of Vedas have incarnated as Dasratha – Worship, Karma and Spiritual Wisdom. God shall bear an incarnation in the home of such Dasratha. So, how were his queens? How was Dasratha's married life? His queens confer honour to the king and the king gives love to the queens. Thereafter, this couple together worships the Supreme Godhead as much as possible. This is a formula in 'Rāmāyaṇa' for ideal married life. In whose home shall Ram like son be born? It's a tiny formula - woman must confer honour to her husband. Man is usually egoistic and woman is always hungry of Love. And both of them must practice worship as much as possible.

One fine day, Dasratha was sad at heart to realise that, I don't have a son. If the subjects are in pain, they talk about it with the King. But what if the king himself is in pain? Where should he resort? And therefore, Tulasī has guided that when we find no other place then we must resort to our Sadguru. Today Royal-Door resorts to Guru's-Door; the king resorts to Vaśiṣṭhājī's doors. He offered a bow to Vaśiṣṭhājī and said, “Sire! Please be kind to tell me if my destiny has the bliss of son or not?” Vaśiṣṭhājī said, “Emperor! You shall father not one but four sons, today you have raised a curiosity into Brahma (The Supreme), thus now Brahma shall incarnate in your courtyards as a son.”

Sage Śṛṅgī was called. Yajña begetting the boon of son commenced. The fire-god appeared from the yajña altar. He is holding the holy sacrament of grace in his hands. Handing over the holy sacrament to Vaśiṣṭhājī, the fire-god said, “Give this to Dasratha and

tell him to distribute among the queens as he deems apt.” The holy sacrament was given to the king. First half of the holy sacrament was given to Kausalyā. A quarter from the second half was given to Kaikeyī and further diving the last quarter into two halves, each portion was given to Sumitrā by the hands of Kaikeyī and Kausalyā respectively. This way, all three queens had the holy sacrament.

Lord arrived in Kausalyā's womb. The directions began to turn hollow. Auspicious omens began to occur. The subjects are happy. And driving us towards the chapter of Ram's birth, Tulasīdāsajī writes that the almanac turned propitious. *Tretāyuga* (the second age of this world), *Caitra month* (start of spring), first Navrātri of New Year beginning from *Caitra month*, 9th day, *ŚuklaPakṣa* (bright fortnight of the month), the asterism of Abhijit further adds to the splendor & the sun was positioned at the meridian. Soon came the moment of Lord's appearance. He who dwells in the entire world or the one in whom the entire world dwells, such entity of Brahma, such Lord appeared in Kausalyā's royal chamber. Goswāmījī writes,

Bhae Pragaṭa Kṛpālā DīnaDayālā

Kausalyā Hitakārī I

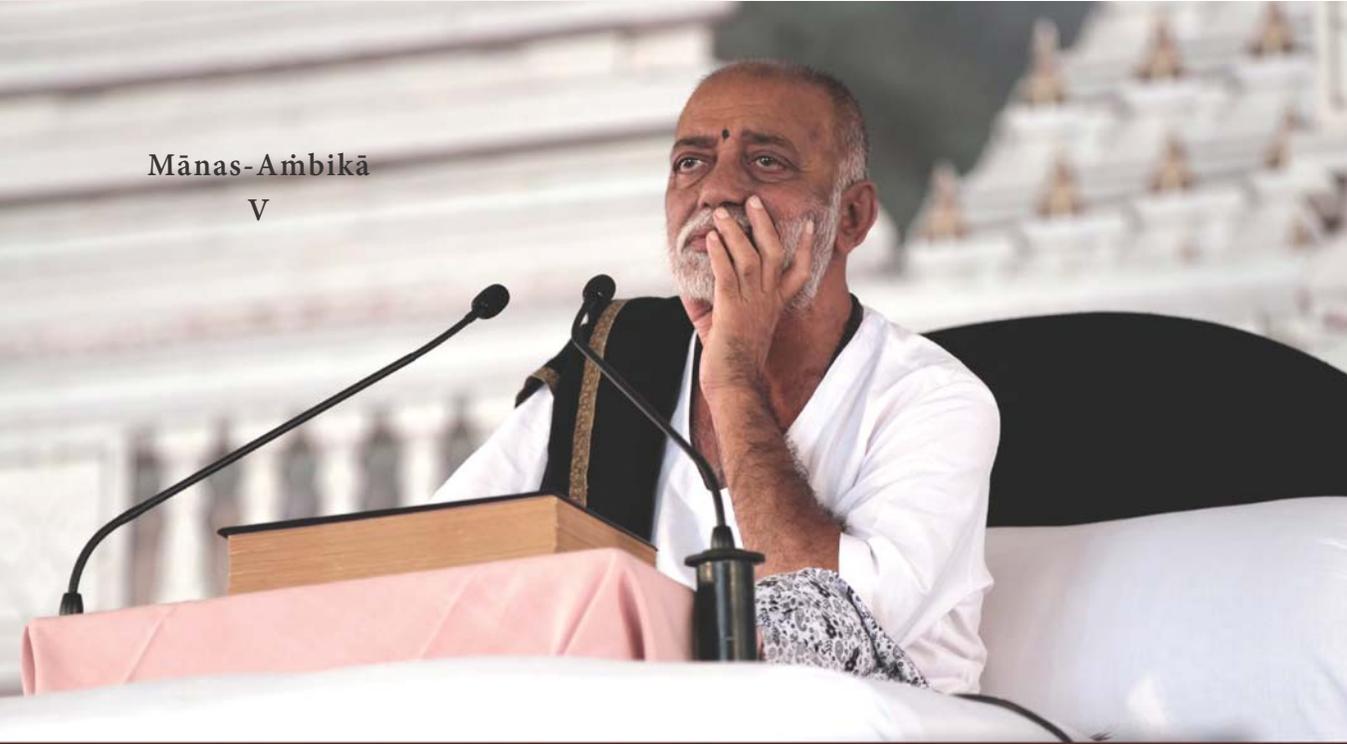
Haraṣita Mahatārī Muni Mana Hārī

Adbhuta Rūpa Bichārī II BAK-192 II

Lord appeared in four-armed form. As yet, Lord has only appeared in form of Kausalyā's benefactor, which nonetheless is an awe-inspiring form. Mother Kausalyā said by joining her palms, “O infinite! In what words should I praise You?” Thereafter, Lord turned into an absolutely new born baby and cries after coming in the mother's lap. And then Tulasījī announced that now the birth of Ram has taken place. On listening to the baby's cries, the queens rushed in flurry. Dasratha was given glad tidings. Dasratha gets drowned in the ecstasy of absorption into Brahma. Vaśiṣṭhājī arrived and it was determined that the Supreme Entity has incarnated in your home as your son and on hearing this Dasratha was forthwith inundated in supreme joy. The congratulations of Ram's birth began in the entire Ayodhyā.

Kathā-Daraśana

- *Enticement and fear must not be present in religious world.*
- *It is essential for constant research and redaction to happen in scriptures.*
- *That which divides is not erudition.*
- *Dispassion is disposition-driven; it is not garb-driven.*
- *The petals of dispassion bloom in the one on whom God bestows grace.*
- *Every temple must be clean from outside and pure from inside.*
- *It's extremely easy to perform methodical adoration; it's difficult to Love.*
- *The glory of worship is exceedingly superior to all other glories.*
- *Sadguru doesn't criticise anyone, He rather cures.*
- *Guru keeps one free from the egotism of our unique characteristics.*
- *Enlightened man can never sulk; a man who practices penance can possibly sulk.*
- *Ram's journey was not the royal journey; it was the journey of ordinary worldly affairs.*
- *'Mā' is one-lettered mantra of the world.*
- *We ourselves are the cause of our sorrow.*
- *At times the befalling situations disturb even the most sagacious men.*
- *Hunger begets two things – begging (bhīkha) and renunciation (bhekha, dispassion).*
- *Difficult situations arising in life is itself venom.*
- *Few things cannot be measured by scientific instruments.*
- *Those who have heartily enjoyed this world, for them this world is not bondage.*
- *Accepting the pure entities of scientific wisdom and utilising them for the development of the world is spiritual worship.*



Śrāvaka must be discerned and devotedly absorbed in the reciter

'Mānas-Ambikā', I and you all are collectively envisaging Mother Ambā, the divine Mother of the universe by Guru's grace from 'Ram Charit Mānas'. After beholding Ram's divine sight Jankijī went to Gaurī's temple located in King Janaka's PuṣpaVāṭikā to sing Gaurī's eulogy and with the support of these two lines we are sequentially ascertaining the eulogy which She sang.

Jaya Jaya GiriBaraRāja Kisorī I Jaya Mahesa Mukha Carṇda Cakorī II

Jaya GajaBadana Ṣaḍānana Mātā I Jagata Janani Dāmini Duti Gātā II BAK-235 II

“O Mother, You are the daughter of Himālaya, You are *cakori* who beholds Lord Śaṅkara's moon-like countenance with a fixed gaze. O Mother, O Cakori, You behold nothing at all except Lord Śiva's lotus-face.” In our flowing stream like tradition, women have most often than not maintained their fixed gaze only on the countenance. If she is a mother, she maintains her fixed gaze on her child. If she is a sister, she maintains her gaze on her brother thinking that why her brother is sad today. Some beloved lady only derives interest in beholding her sweetheart's countenance, thereby trying to identify, what is the stance of my sweetheart? If she is a daughter, she only wishes to behold her father's face with a feeling that the face which I had beheld six months ago, is it still the same? Forget two lovers, but even if one man and one woman are bound by platonic relationship then too, especially the woman, is eager to behold the countenance of her friend. My VyāsaPīṭha can cite numerous evidences of this. I keep repeating now and then that, to avoid any misunderstanding when I have to speak from VyāsaPīṭha then I speak with immense responsibility and I request you as well to listen with your due responsibility.

Today a question is being asked to me, “Bapu, You use one word of Jainism. Earlier you used to say, 'My Brothers & Sisters', but now you use the word 'Śrāvaka'. So, whatever would be the definition of this word in

Jainism, but which definition of 'Śrāvaka' is present in Your mind?”

All I want to tell you is - with as much responsibility as I speak, my 'Śrāvaka' must listen to it with an equal responsibility. I don't believe that this expectation of mine is too much. Śrāvaka means he who listens with due responsibility, he who listens cautiously. We, as for us, speak for four odd hours. You all come here and if you don't listen with due responsibility then although I would not expel you but don't you feel that sitting here for 3 to 4 hours is your waste of time? What I feel good over here is that, lately a new kind of example is being set in the Kathā as the organisers of Kathā also listen to it these days.

I repeatedly request my listeners and my hosts that you are free to work hard, you carry out all your tasks, but after doing everything if you find time then in that time take Lord's Name. I am not so silly to tell you to start worshipping when you have pending work at hand. But when there is no work left then worship, by doing so you shall gain energy of 24 hours. For 2 minutes or 5 minutes, simply remember Him. If we have a broom in our home and if we sweep the corridor then only the corridor shall get cleaned, not the courtyard. You again have to go to the courtyard to clean it. Baap! We have a broom in our mouth which is called as tongue and when it chants Lord's Name then it not only sweeps the mouth; it is a specialised broom, which hallows our each and every limb of ours right from the nail to the head-crest. Therefore, whenever you find time... you must fulfill all your duties honestly, go out with friends, watch good movies, watch plays, play *garbā* in Navrātri, do everything. If you sleep for 8 hours, then take rest for 9 hours, but somewhere if you have spare time then please, take Lord's Name.

What is the meaning of the rosary of a monk inundated in the felicity of worship? The meaning of the rosary of such a monk who has a constant diet of worship, who is inundated in the felicity of worship is as follows – whenever He performs worship be it with deep heartfelt sentiments or with evil sentiments, on listening to His chants of Name, God's eyes fill up with

tears and by the time they reach us they solidify; thus each and every solidified bead of that rosary are His tears. Spare some time. Thus, I do like when organisers listen to Kathā as well.

So, who is called 'Śrāvaka' - if I've to tell so with my responsibility then 2 hours or 3 hours, as many hours as you have given to my VyāsaPīṭha, for that much time listen with due responsibility, this is the first trait of 'Śrāvaka' in Morari Bapu's view. Secondly, as long as the 'Śrāvaka' listens, so long he should be devotedly absorbed in the reciter. His mind must not have a single thought expecting a particular topic to come in Kathā. He must only be devotedly absorbed in the reciter. Yes, the reciter too must stay devotedly absorbed in the listeners. Of course, if there is something which you don't understand from the aphorisms of the reciter then set aside that portion with due discernment. Listen at least once. Don't give opinions without listening. I don't want to raise a group of my believers; I want people who are knowers. What difference shall it make to me whether you believe in me or not? I make you a promise that whatever you may do, I shall never be sad from you. For once when this relationship has been established with you all through the medium of this divine Kathā, then I shall never be sad. How can a monk sulk! If he does, then he shall become a demon! Enlightened man can never sulk; a man who practices penance can possibly sulk. Glory of the enlightened man is different. Don't beseech anything from God, don't even solicit anything from Mother Ambā. He has conferred in abundance. Beseech only this much - before our destiny ends, please have us meet some enlightened man.

So, listener must be devotedly absorbed in the reciter. You can ask the questions which may arise in your mind after listening to the Kathā. And the third trait of 'Śrāvaka' in my view is as follows - while 'Śrāvaka' is sitting in the Kathā pandal, he must possess the discernment of sitting and talking. I am not saying that sitting with your legs stretched out is not your discernment. You can very well sit with your legs

stretched out, I grant this freedom. I am not saying in this context. But don't sit such that it becomes inconvenient to others. Further, having listened to numerous Kathā, if you start telling others what shall come next in the Kathā that is being recited then that's not your discernment. It causes disturbance to others and strengthens your egotism.

Last trait - don't come to listen with impiety. I don't beg for piety but as long as you sit here, you must cherish piety. The entity of piety is indeed lying somewhere within us. The way the five-essential elements are present in us, analogously the entity of piety is invariably present in us, you can't endure without it. Later, if you don't cherish piety on whatever you have listened to then you are free to get rid of it.

So, it's the trait of women to behold countenance. Then be it sister, mother, lover or wife. She beholds countenance. If you observe a Mother then while feeding milk to her child even as she covers her saree as propriety but she beholds her child's countenance from the saree now and then. Therefore, my Tulasī says, '*Jaya Mahesa Mukha Camda Cakori*', O Āmbikā, You are *cakori* of Maheśa's moon-like countenance. Yet again I recollect 'Bhāgvat', '*AravindaLocanam*'. The moment Gopis wake up in the morning, the very first thing they recollect is Lord Śrī Kṛṣṇa's countenance. And further in countenance, Kṛṣṇa's eyes specifically flash up very first in order.

Now comes one line of this eulogy,

Jaya GajaBadana Ṣaḍānana Mātā I

Jagata Janani Dāmini Duti Gātā II BAK-235 II

'*Jagata Janani*', what does this mean? The meaning of word '*Janani*' is the one who gives birth, procreator. Only she who has given birth to a child is called *Janani*. You may call any woman as mother in general, but cannot call her *Janani* i.e. someone who has given birth to a child. 'You are the *Janani* of the universe' means you procreate the whole universe. Whose child is this universe? "O Āmbā! It is Your offspring."

There was an extremely great Saṅskṛta scholar in Karnataka 200 years ago, Preceptor

Narendraji. He composed a eulogy of Durgā in Saṅskṛta. Thereafter, he expounded over his eulogy. He proclaimed Durgā as '*JagaJanetā*' (*Procreator of the Universe*) in his eulogy and expounded over '*JagataJanani*' in utmost simple language. Thereafter, he interpreted the meaning of '*Jagata*' wherein he said, '*Ja*' means earth. If we conceive this simplistically in Gujarātī then '*Ja*' means '*Jamīna*' (*land*). '*Ja*'=*Jamīna* (*land*), '*Ga*'=*Gagana* (*sky*), '*Ta*'=*Tala* (*bottom i.e. the nether region*). This is the interpretation of Preceptor Narendra. What do we reckon as universe as the whole? Sky, earth and the nether region – we reckon this as the universe. That means, Mother has procreated the land, Mother has procreated the sky and the procreator of the nether region is the Mother as well. 'You are the procreator of these three entities!'

Now the question is that Janki is also the Mother of the universe. Now, if the procreator of the universe procreates the earth then did the earth procreate Janki or did Janki procreate the earth? This question comes before us. Procreator of Sita is earth. Janki is earth's daughter. As such Āmbā is Mainā's daughter, but Nārada clarified that She is your daughter from mundane perspective; but in reality, Mainā, you are the daughter of this Bhavānī. Similarly, the fact that Janki is earth's daughter is a mere sport; but in fact earth is Janki's daughter.

Now, I wish to ask you a question. If this universe is the child of Mother Āmbā then the question that I wish to ask you is, will mother's child be good or bad? It will of course be good! Alternately, even as we may have varied opinion about that child but for the mother her child is indeed adorable. So, universe is the child of Jagadāmbā, thus would not Her child indeed be adorable? Then why the aphorism of '*JagatMithyā*' (*the world is futile*)? Or why is this world reckoned as bondage? This very world, provided we know how to live, is final beatitude. Because we have not learnt to relish its flavour, it appears as bondage. We've not known the art of relishing its flavour and therefore, it appears as bondage. We have not learnt the art of

gourmandizing this universe and therefore, we condemn it. If you learn to sip its sap from some enlightened man then there is no drink as healthy as coconut-water. Those who have heartily enjoyed this world, for them this world is not bondage. Oh, how adorable is this world! In few psalms of our philosophy, the very sap of this world has been eliminated. Our songs and psalms must encourage enthusiasm. Transform the vision. This is essential. This is the responsibility of the reviewers and the critics. If one doesn't know how to live then the world is indeed a prison, but if one learns to live then it is immensely adorable. So, this universe is extremely delightful. Therefore, my KāgBhuṣuṇḍijī says,

Tajau Na Tana Nija Icchā Maranā I

Tana Binu Beda Bhajana Nahi Barana II UTK-96 II

It is worth living. Universe is the creation of the Mother. Next words, '*Dāmini Duti Gātā*'. O Mother Āmbā, Your body has radiance as bright as lightning. But lightning is not constant. Lightning occurs for a flash of moment. This is such a practical thought, Your divine sight is a flash of lightning. Even as someone becomes fortunate to attain this flash, someone else might as well not attain it because it is a momentary flash. Therefore, we go to behold the diving sight again and again. She chooses us. When She feels that now I wish to show this beholder a glimpse, only to him She reveals Her divine sight. We must indeed practice every religious observance like vows, penance etc., but it is only She who chooses one of us. All this must be

practiced as well. Religious vows, austerities, penance must be practiced, it's good. Body is tabernacle for religious observances. Body has thus been glorified in this way. The question is of piety.

I have heard from someone, there was a Buddhist monastic. It was freezing winter and he resorts to Buddha's temple. It was midnight. The temple had wooden idols of Buddha. He took a couple of idols and set them to fire. It was about to dawn and the temple-priest arrived. The priest enquired, "Did you burn Buddha's wooden idols? You burned Buddha?" On this, the monastic began to segregate the ash by a wooden stick. He replied to the priest's enquiry, "If I have burnt Buddha then his bones must be present in this ash!" The priest knocked him out of the temple. That monastic was pushed out in that bitter cold. After some time the priest wondered, would that monastic be alive in such winter? Thus in the morning as he went out in his search, the monastic was meditating before a milestone on the road. On priest's curiosity he responded, "If there is vision, if piety prevails then this pillar is also Buddha for me." This is possible. And even if lightning persist 24*7, then we can't behold it. Therefore, the divine sight of the Gods only comes with a flash and GaṅgāSatī has talked about grabbing that momentary spark,

VijāḥNe Camkāre Motīḍā Parovavā Pānabāi,

Acānaka Āmḍhārā Thāṣe...

So, in this Kathā I and you shall continue to have a look at each and every line of this eulogy of

I make you a promise that whatever you may do, I shall never be sad from you. For once when this relationship has been established with you all through the medium of this divine Kathā, then I shall never be sad. How can a monk sulk! Enlightened man can never sulk, a man who practices penance can sulk. Glory of the enlightened man is different. Don't beseech anything from God, don't even solicit anything from Mother Āmbā. Beseech only this much - before our destiny ends, please have us meet some enlightened man.

Mother Gaurī. Now in the remaining time, let me fulfill some chronology of Kathā.

Mother Kausalyā gave birth to a son; likewise, Kaikeyī and Sumitrā as well begot sons. Ayodhyā was inundated in so much felicity that the state which was present on the day of Ram's birth i.e. on *CaitraŚukla Navmī* (ninth day of the bright lunar phase in the month of Caitra) the same state endured as is for one whole month! On that day, the day assumed the length of a month! Sun must indeed be rising, night must definitely be befalling; however, for 30 days no one would have realised probably because they were immersed in the felicity of the celebration of Ram's birth, therefore it appeared that the day stretched for the length of a month.

Days began to elapse after the celebration of Ram's birth. Soon came the moment of naming ceremony. Vaśiṣṭhajī is invited. Vaśiṣṭhajī said by placing his hand on the head of the child present in Kausalyā's lap,

Jo Ānaṁd Sīndhu SukhaRāsī I

Sīkara Tein Trailoka Supāsī II BAK-197 II

“O King! This child is dark-complexioned, ocean of felicity, mine of bliss, by remembering His Name people will experience repose, pause and restfulness; therefore, I name this child as 'Ram'.” Ram is primordial and eternal. Don't tend to believe that the Name 'Ram' has come up only after Vaśiṣṭhajī named Dasratha's son as Ram. Ram is primordial and eternal. Ram like resemblance, Ram like disposition and temperament; every aspect of Kaikeyī's son was like Ram, Vaśiṣṭhajī said by placing his hand over the head of this child, “By remembering this child, the world will get satiated and nourished. The world will experience contentness. This child shall satiate everyone, he shall nourish everyone and he shall not exploit anyone. Therefore, I name this child as 'Bharat'.” Two sons of Sumitrā, both are fair-complexioned and immensely radiant. Vaśiṣṭhajī spoke, “Emperor! On remembering the name of this child, animosity will obliterate, the instinct of enmity

will extirpate; therefore, I name this child as Śatrughna.” And lastly, “He who is the repository of auspicious virtues, immensely beloved to Ram, I name such a child as 'Lakśmaṇa'.” Gurudev name the four sons of Dasratha after reflecting over in his heart and said, “These are not only your sons, they are the aphorisms of Vedas.”

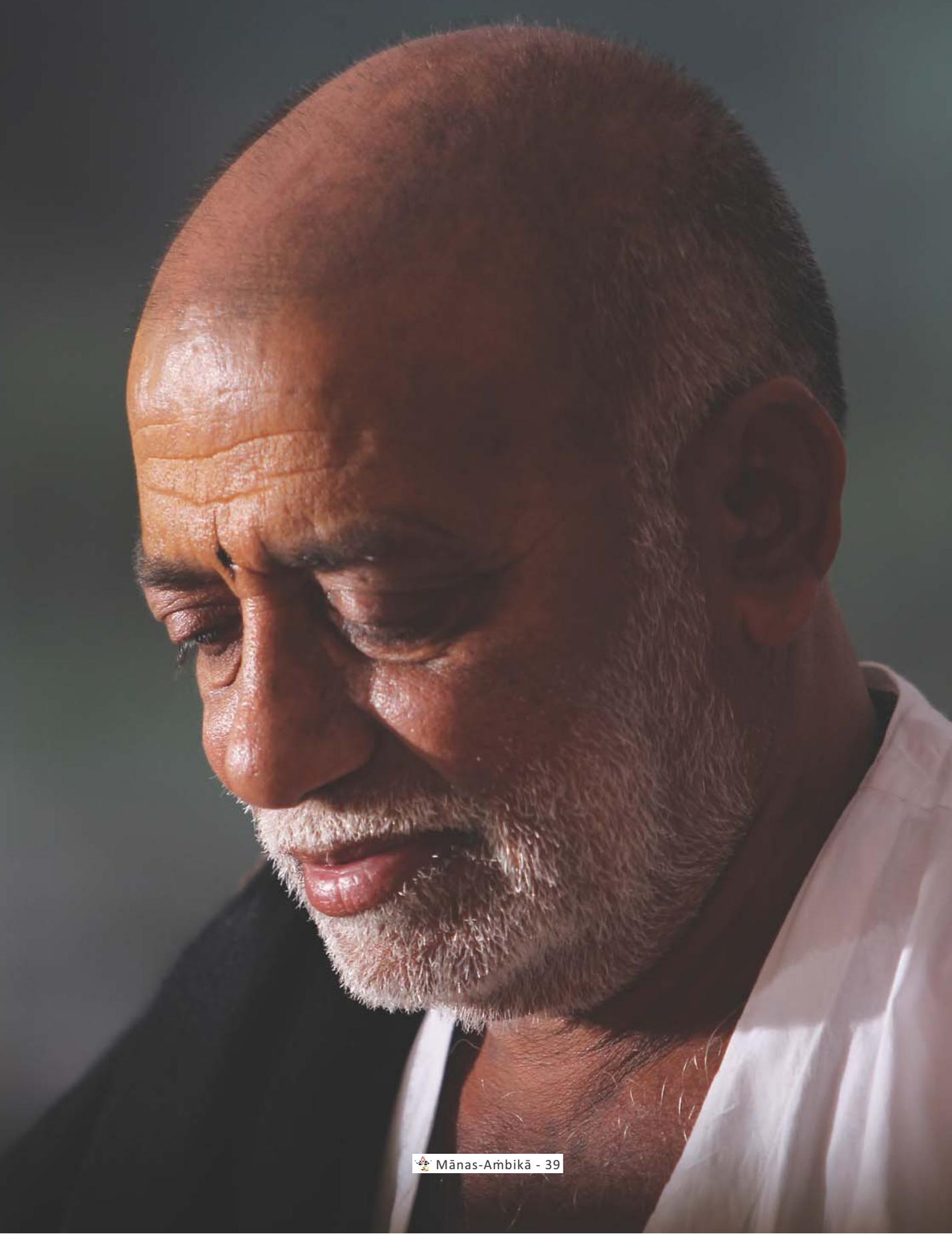
This way the naming ceremony of all four brothers took place. VyāsaPīṭha has always been interpreting this – the names which were christened for all the four brothers, VyāsaPīṭha comprehends this in following manner. The eldest son is named 'Ram'. While Ram is indeed a maṅtra, it is also the greatest maṅtra. But the way the chanter of the greatest maṅtra Ram must lead his life has been illustrated as a hint in the names of the rest of the three brothers. The chanter of Ram's Name will have to become Bharata. To become Bharata means, Bharata nourishes everyone, He doesn't exploit anyone. It is the duty of the chanter of Lord's Name that he must nourish as many as he can, he must not exploit anyone. Then comes the second name, Śatrughna. Śatrughna doesn't mean eradicating the enemy, it means eradicating enmity. Not the enemy but animosity must end. The chanter of Lord's Name must not harbour enmity with anyone. World will however harbour enmity, but we must not hold enmity towards anyone. And Lakśmaṇa, Lakśmaṇajī is the mainstay of the whole world. Further, He is generous. The chanter of Ram's Name must generously become the mainstay of as many people as he can and support them. While we cannot build a hospital, we can indeed give medicines to some patient in hospital as per our capacity. This is my and your duty. Poet Trapajkar says,

Sukāṇṇā Re Hāḍa Pādośīnā BālakaNe Modhe,

Kyāṅka Muthhī Caṇa Nākhato Jāje,

Tane Dīdhu Hoi To Deto Jāje...

Don't I keep telling from VyāsaPīṭha that, 10th portion must indeed be set aside. If every individual of this country sets aside 10th portion of his income then every plan of this country shall get completed by its



own. Vinobāji had experimented this - he asked to place a pot in every villager's home. And every day the villager must drop a fistful of grains in that pot. Within a month or so as the pot fills up, collect the grains throughout the village and hand it over to Lord's temple present in the village to cook meals as Lord's holy sacrament and thereafter, distribute it to the destitute people of the villages. This is such a wonderful idea! Chanter of Ram's Name must not exploit anyone, he must not harbour enmity with anyone and must become others' support as per one's respective capacity. Doing so will beget us immense bliss.

The four brothers have gone to Vaśiṣṭhajī's hermitage to attain knowledge. He is God. He, whose every breath has Vedas, what has He to study about? But Gurukul holds a glory in this world, in order to pass this message to the society Ram Himself went there. He attained all branches of knowledge in a short time. Lord returned home after attaining erudition. Guru had taught, 'Mātru Devo Bhavaḥ, Pitru Devo Bhavaḥ, Ācārya Devo Bhavaḥ', Ram would not only learn these aphorisms by rote but also practiced it. Young brothers & sisters, don't forget this flowing stream like tradition. In the morning, when you go to school, college, office or for any other work, make an obeisance to the elders before leaving. And in the night while going to bed, once again make an obeisance. Four things will augment by doing this, say the lawgivers. 'ĀyurVidhyāYashoBalam', it is written that age shall increase. Now, it is said in our philosophy that our age is predetermined. I interpret this as, whatever life is remaining, we shall enjoy relatively more in living rest of that life. Erudition. Their erudition will flourish. Their reputation will grow. And strength. Their soul-strength shall increase. Lord Ram demonstrates by practicing it.

Thereafter, Tulasīji brings in the chapter of Viśvāmitra. In the neighbourhood of Ayodhyā, on the opposite bank of Gaṅges there is Sire Viśvāmitra's hermitage. He performs solemnisation, but Mārīcha and Subāhu impede it again and again. Sire Viśvāmitra

thinks that if I pronounce a curse on these demons then the fruitful reward of my spiritual penance shall nullify. What should I do now? Viśvāmitra deeply reflects that, I myself turned from Kṣatriya to Brāhamaṇa to attain God, but Lord broke forth this delusion. Today, God Himself has taken birth in the home of a Kṣatriya. Lord thus broke forth the delusion of the world that I am not the subject of one specific caste. I am the subject of faith. This is an extremely revolutionary step of RamKathā. And our GaṅgāSatī spoke up,

*JātiPaṇu Choḍīne Ajāti Thavu Ne,
Kādhavo VaraṇaNo Vikār Re...*

I extremely like this word, 'Varaṇa Vikār' of GaṅgāSatī. This woman begot such a great revolution! Caste is society's deformation; it's not a healthy sign.

Viśvāmitra's delusion was broken and this man commences the journey to Ayodhyā. Viśvāmitra arrived in the king's royal court. The king welcomed him. He calls his four sons and makes them offer a bow. Viśvāmitrajī was confounded on beholding Ram to realise that this is the very same entity which he witnessed in meditation. Viśvāmitrajī beheld the four brothers after having meal. This incident has two aspects. Dasratha was Manu in past birth. And Manu and Śatrūpā attained Ram after observing countless fasts. So, one aspect being that Ram was attained after observing countless fasts. And second being, Viśvāmitrajī arrived and Dasratha offered him a feast. The seer had meal to his heart's content with immense love and then he got to behold Ram's sight. Thus, one must not stay too much in the delusions like God can be attained only by observing fasts; while fasts are good for sound health, nonetheless don't strain yourself till the last bit! Observe vows which confer pleasurable and purity.

So, Sire Viśvāmitra solicited Ram. Dasratha handed over Ram. Viśvāmitra left with Him. Conferred nirvānā to Tāḍakā on the way. Thereafter, Ram and Lakṣmaṇa arrived in Viśvāmitra's yajña. Lord shall stay there for a night and thereon, I shall take Him ahead tomorrow.

Mānas-Ambikā

VI



The glory of worship is exceedingly superior to all other glories

'Mānas-Ambikā', we are doing its central dialogic discussion in this Kathā. How is Her Highness Mother Ambā? She is innately beautiful. Her beauty doesn't need any external objects. She is naturally amiable. She has not attended any classes of amiability or familial nobility. Her amiability is as pure as the stream of Gaṅges. And Her sagacity is also absolutely innate. Such Mother of the universe is Śiva's spouse, recognising so the all the divinities mentally offer a bow to such Supreme Divine Power.

Before we move ahead, as you all know that from Kailas Kathā, 'Mānas-700', an innate initiative has begun. The quintessential ideas of every Kathā are being published in three languages – Gujarātī, Hindi and English. And after that RamKathā is ready in three languages then it is distributed to everyone as the holy sacrament, it doesn't have a cost. In the same sequence, the RamKathā organised in Bhavnagar, 'Mānas-RamJanam', was devoted in Mother's divine feet. Utmost affectionate Nitinbhai and all the young brothers & sisters working with him with the disposition of servitude - *Sādhuvāda* to everyone! May the Mother keep you happy!

Let us proceed a bit ahead from the line which we were reflecting upon till yesterday.

Nahi Tava Ādi Madhya Avasānā I

Amīta Prabhāu Bedu Nahi Jānā II BAK-235 II

Jankijī performs Mother Bhavānī's eulogy by going to Gaurī's temple present in the orchard of Janakapura that, "O Mother! 'Bhava Bhava Bibhava Parābhava Kārini', no one existed prior to You, You are present since the very beginning, You have no beginning." Each and everything in this world has a beginning. Beginning of a tree is the instance when its seed was sown; its middle is when the tree grows tall and wide, and its expiry is when it

turns old and gets uprooted. In this creation of the five-fold essential elements, I and you all are associated with reference to the beginning, the middle and the end. But O the Mother of the universe, You have no beginning. It's said for God as well that, He has no beginning. God and Āmbā are not two, someone acclaims the same God as Āmbā and someone else acclaims the same Āmbā as God. There is no difference.

There are two schools of thoughts, Baap! One school of thought says, Nature and God are different and the other school of thought says, Nature and God are not two. They are essentially one and the same, only their domains of duties are different. And if we delve into the roots of scriptures then even their domains of duties are not different. So *Īśvarā* means Śiva. The word *Īśvarā* in our philosophy has been used for Śaṅkara. *Īśa* means Śiva. And *Īśa* and Āmbā are one and the same. When we acclaim Śiva and Śakti as *ArdhaNāreśvar* (i.e. *having the body of half-male and half-female*) then, on one hand, even though they are one and the same, yet a fine line of being half-male and half-female still gets created. As far as the ultimate entity is concerned, they are not two; therefore, both being one and the same, they have no beginning, no middle and no end. And the entity which has no beginning is forever free from grief. I recollect Socrates. Some believe Socrates as a spiritual seeker, few consider him as a teacher, yet a few others recognise him as a friend and when Socrates was alleged that he is spoiling the younger generation, the dominion ordered to give him poison. The day was finalised that today evening he would be given poison. What a fate this world meets? And this fate is already predetermined. Therefore, if you want to lead a truthful life then simultaneously also resolve in yourself that you will have to consume venom. This is fate. In this world, everyone has met this fate in the past and it shall invariably happen so in future as well.

There is one couplet of Jalan Matri Sāheb,

*Have To Dosto Bhegā Malī Vahecīne Pī Nākho,
JagatNā Jher Pīvāne Have Śaṅkara Nahī Āve.*

This venom has to be consumed only by me and you. And VyāsaPīṭha has said umpteen times that a difficult situation arising in my and your life itself is venom. The very obstacles arriving in life are venom. And Sāheb, safety is ensured only if the road is crooked. When the road is absolutely straight, numerous accidents take place. The turns of difficult situations of life are extremely essential, thereby which we stay awake. Difficult situation is the very venom. He who wants to lead good life, simple life and truthful life unfailingly needs to be ready for this venom.

So, the disciples of Socrates have surrounded him. Everyone's eyes are filled with tears. Socrates asks one disciple, "Why are you crying?" "What shall happen of us?" "I don't worry about who I was when I was unborn and if I don't worry about my situation before my birth then why should I worry about my destined situation after my death?" I heard this argument from Socrates' lips for the first time ever. And we have of course experienced the half-truth that no one ever worries about who we were before our birth. If so, then why should I worry about the situation that shall befall after this life is no more? And he who neither worries about the pre-beginning state, nor worries of the state befalling post death, has no middle at all. His middle is only,

*Ā Ahī Pahochyā Pachī Bas, Eṭalu Samjāy Che.
Koi Kai Kartu Nathī, Ā Badhu To Thāy Che.
- Rajendra Shukla*

So, the divine feminine power has no beginning, She has no end and She has no middle. She ceaselessly exists. When did She appear, when shall She end, doesn't apply to Her. The world procreated by Her could have beginning, middle and end but this

cannot be applied to the Supreme Mother of the Universe.

Jankijī said while singing the eulogy, "O, Mother! Your glory is infinite which even the Vedas cannot know." We will have to pay attention to this word. 'O, Mother of the universe'... while speaking I often point my hand in this direction, therefore a gentleman has written to me that, "Jagadāmbā is not in this direction, the temple is in the other direction." Sāheb, the directions are not to be seen in worship, the spiritual state of the seeker is to be seen in worship. So Sāheb, the word '*Amita*' here means, that which has no boundary. Your glory has no boundary. And in our time immemorial religion i.e. in Hinduism, Vedas are believed to be the evidence. Vedas are our last and final evidence. But here it is written, '*Bedu Nahi Jānā*', even Vedas are unknown of the infinite glory. Which are such glories of Mother Āmbikā? Till how far can we reckon them? However, despite of Her infinite glories, I and you are still putting in these attempts so that may the sacred *garbā* of Mother's comprehension stay forever illuminated within us. Few such glories exist in the society. And it should not be that you believe blindly just because I say so. While they do exist in the Mother, but by the virtue of Mother's widespread glory, these glories exist in us as well. Although, they are infinite in the Mother. I shall discuss about one glory while casually talking with you and then perceive the same in the Mother.

There shall not be any order, as and how I shall recollect by Guru's grace, so shall I try to give you the list of the glories and further, I am myself learning about this, I am ascertaining my own lessons. I don't have to teach anything in this. If I sit down to teach then I shall soon be weary. When I used to conduct one period of 40 minutes in school, I would feel tired and now even if I speak for 40 hours at a stretch, I would not feel tired because I've sat down to learn.

Never one must believe that we have learnt everything. It is only when we have learnt everything that an accident occurs. Therefore, my attempts have been of learning, what can we admonish? This Mother has numerous types of glories! They may be present in us as well; however, when present in us they are limited, they aren't infinite. Mother of the universe is infinite. It has been sung for our *Cāraṇī SonalMā*,

*SonalMā, Ābha Kapālī, Bhaju Tane Bholiyā Vālī,
Ūgamaṇā Oraḍāvālī, Bhaju Tane Bholiyā Vālī...*

Sky, in fact, is Her forehead! Having said this, imagine how majestic would Her glory be! Auspicious mark (*bīndī*) of Sun on Her forehead would look much smaller! Therefore, Avinashbhai dropped it off,

Māḍī! Tāru Kaṅku Kharyu Ne Sūraj Ūgyo...

And my immensely adorable line,

Jaga Māthe Jāne Prabhutāe Pag Mūkyo...

This is the glory, this is the lordship! By the meritorious deeds of our ancestors or by our karma or by the grace of some enlightened man, if some kind of lordship gets endowed in us then it is the glory. Few personalities themselves are the very personification of glory. Their very act of sitting lays a glory on us. So, one is an especial glory which has naturally inherited in our familial nobility. Sāheb, a child inherits its mother's look and its father's way of talking. If such things are inherited then the temperament gets inherited as well and so does the glory. Being male or female doesn't cause any difference in this. Every individual has his own glory. However, our glory is bounded. Many individuals have the glory of beauty. And beauty lays its influence in both the ways – firstly, it arouses serene love; secondly, it also arouses mundane attraction. Irrespective of whether it is a woman or a man, the glory of one's beauty causes mundane attraction and also serene love. The glory of beauty!

Secondly, money also has a glory. And that too in this age of Kaliyuga, '*Sarve Guṇāḥ Kāñcanama*

Āśrayante', when (it is said that) all the virtues shall get contained in money. Rich well-born, rich amiable, rich noble men! This is not the condemnation of money but it is the condemnation of the state when one gets inebriated of money. Money has a glory. And don't keep thinking that money is bad, please. Vedas have granted freedom. Earn as much money as you can through virtuous pathways, but then its 10th portion only remains to be set aside. We've acclaimed money as *MahāLakṣmī*. It has been solicited in Vedas that, "May such Lakṣmī arrive in our homes, who doesn't leave after arriving for once." PandurangDada used to expound over it, for instance - a neighbouring woman would visit the next door woman just to chat for a couple of minutes or to request for some household item like pickle or something, this way she would sit for a couple of minutes and leave. O Lord, we don't want Lakṣmī like this neighbouring woman who would sit for a couple of minutes and leave shortly. May Lakṣmī like at our home after arriving and may She stay back in our home, we want such Lakṣmī. Vedas have solicited this.

Thirdly, the glory of position. By the Supreme Godhead's grace or by our virtuous karmas if we have attained some position and some reputation in the society then it lays a glory as well. This cannot be condemned. Yes, I again recollect couple of an ancient psalm. We must assay,

Joi JoiNe Vahorē Jātyu,

Ā Bibāvīṇa Paḍe Nahī Bhatyu.

We must be cautious of which glory we should get influenced by and which glory we should not get influenced by. Sāheb, one doesn't see the look of the roof on the top, one rather sees how solid are the walls. Thus, position and reputation also has its peculiar glory. Of course, he who has attained this position and reputation must continue to be down to earth, he must still keep hold of his reality. To avoid getting gripped by the egotism of god-gifted splendour attained by an individual, keep practicing only one

remedy - don't miss God's remembrance. When any kind of specialty gets endowed in us and when that glory smears over the society then our legs must be kept firmly grounded and its only remedy is Lord's Name.

Terī Bazma Me Main Āū Bhi Kāise?

Tujhe Mere Pās Bulāū Bhi Kāise?

Tū Ruṭhe To Manāu Tujhe, Lekin

Waqt Ruṭhe To Manāu Bhi Kāise?

- Majbur Sāheb

If you sulk then I shall convince you, but my time has changed! Sāheb, people are the same, but time changes. Therefore, remember God before the time changes. So Baap, position and reputation has a glory. During such moments, worship God all the more.

Another is the glory of familial lineage. The lineage in which an individual is born automatically lays a glory. There is a glory of money, the glory of beauty. Erudition also has a glory. Some learned, scholar, poet, writer, some servitor of words, some worshipper of art – has a glory. Dance, singing and playing musical instrument – these three specialised art forms has its own glory. Glory of someone's *sitāra*, diverse musical instruments and dance also has its glory. The Goddess can be worshipped through the means of all these eruditions. This is not an ordinary entity.

The glory of the spirit of time also lays an influence on us. Some genuine dispassionate realised man also lays a glory. Even though He may not possess anything at all, yet His glory lays an influence. Mendicancy has its glory as well.

Alag Hī Mazā Hai Fakīrī Kā Apnā,

Na Pāne Ki Chimṭā, Na Khone Kā Darr Hai I

- Dixit Dankauri

Today there was a question, "Bapu, while continuing listening to the Kathā we are tending to get detached, how can genuine renouncement and dispassion come?" Let it come. Don't get it forcibly by catching hold of it. If the train is running and if it is on

track then subsequent stations will keep coming. Provided it should be on track and running. You cannot forcibly pull dispassion. Dispassion is disposition-driven; it is not garb-driven. Don't proceed in haste. Let it arrive slowly and gradually. There is one of my favourite verses of Nishkulananda Swāmījī, 'Tyāga Na Ṭake Vairāga Vinā'. And it is asked, "In what way can it come?" You need not agree but I shall tell you whatever I have understood. There are few causes to the arousal of renouncement and dispassion. First, sometimes dispassion arouses from extreme sorrow. Whether it's genuine or fake, only time can say. When there is mourning in home, we don't like delicious food. If there is no mourning, but if

our consciousness is gripped with fear even then we don't feel interested in anything. At times extreme sorrow drives a man towards dispassion. It is possible. But time shall decide whether it's genuine or fake. And dispassion is not about throwing away everything. It is the transformation of one's disposition, not the transformation of garb. The later does hold a glory as well. Dispassion can arouse in extreme sorrow. Buddha was not suffering any sorrow personally, but the sorrows which Buddha saw aroused dispassion in him and he promulgated the Sublime-Truths. At times, personal experience or the visuals of extreme sorrow can push an individual towards dispassion.

Secondly, extreme lack of understanding.



Dispassion adopted without a proper sense of understanding. For instance, dispassion aroused with a thought that, “We shall enjoy if we adopt the vow of dispassion!” Thirdly, dispassion aroused from due understanding. “I have done it all, I have fulfilled my duty towards everyone, now till how long should I continue doing all this?” Dispassion aroused from a sense of awakenedness. This is an extremely good state. Which awakenedness? It's written in 'Rāmāyaṇa',

Hoi Na Biṣaya Birāga Bhavana

Basata Bhā Cauthapana I

Hṛdaya Bahuta Dukha Lāga Janama

Gayau HariBhagati Binu II BAK-142 II

The great king Manu realised that everything is good by God's grace, my fourth stage of life has arrived and if I continue to lead life as is then dispassion from the pleasures of senses wouldn't arouse. He felt a pinch. So, dispassion aroused from due understanding. One birth place of dispassion is the divine discourse. By attending the divine discourse again and again while discernment is bound to arrive, the echoes of the arrival of dispassion can also be heard slowly and gradually. One birthplace of dispassion is destiny. It's present in our ancient psalms,

Māre Lalāṭe Lakhyo Che

Bhagvo Bhekha Re Bhartharī.

'Lalāṭe Lakhyo Che' means it's written in destiny. As many times as Mahavira Swāmī talked about renouncing worldly life in dispassion, his mother denied and he instantly turned back. Dispassion arouses in this way. Dispassion doesn't have aggression. But Lord Mahavira Swāmī began to stay at home in such a manner that the family felt despite being at home, he is not in home. The family then agreed proactively. In my view, he can be said to possess a good destiny. I believe that hunger can beget two things – begging (*bhikha*) and renunciation (*bhekha, dispassion*). Extremely hungry person starts

begging; alternately, when '*Athāto Brahma Jijñāsā*' (*curiosity into the nature of the Supreme Godhead*) arouses, then it begets renunciation (*dispassion*). The word *bhekha* itself is good. Lastly, if God bestows grace then dispassion can occur. For handicapped people like us, which is the other resort except for His grace? So Baap, the petals of dispassion bloom in the one on whom God bestows grace. So, many causes can be associated behind this.

So, there are many glories, but the greatest of all glories is, '*Bhajana Prabhāva*', my Tulasī says. Oh, look at the glory of worship! Tulasī writes down,

Jākī Kṛpā LavaLesā Te MatiMāmda Tulsīdāsahū I

Pāyo Parama Bīśramu Ram Samāna Prabhu Nāhī Kahu II

The glory of worship is exceedingly superior to all other glories. However, this was from the perspective of mundane souls. Someone has the glory of money, someone has the glory of position or reputation and yet a few are also endowed with the glory of their temperament. If an individual possesses good temperament then it lays an influence. So, “O Mother, Your glory is infinite. Your glory prevails in every respect. Vedas too fail to describe.” Jankijī has thus said this in the eulogy.

So, while we are worshipping the Mother during the holy days of Navrātri, we shall further proceed to the next part tomorrow. Today let me take some course of Kathā in the few minutes which are left. Viśvāmitrajī arrives in his hermitage along with Ram and Lakśmaṇa. Subāhu arrived. Lord conferred him liberation by releasing an arrow of fire and burning him down to ashes. Mārīcha arrived. Hitting a headless shaft, Lord threw him 100 *yojanas* away on the shores of ocean towards Laṅkā. Conferring nirvānā to the demons, Lord successfully completed Viśvāmitra's yajña. Then one fine day Viśvāmitra said, “Rāghava, my yajña was protected, but one yajña of bow is happening in Janakapura. If You say, then I shall take You to Janakapura.” Lord's foot-journey has

commenced with the sage. As they walked a bit ahead, there came a hermitage. There is no one in the hermitage – neither birds, nor beasts, nay insects. An absolutely empty hermitage! Someone in a stone-bodied form, devoid of life-spirit is lying there. Lord raised a curiosity. Viśvāmitra said, “This is the hermitage of the great seer Gautama. This stone-bodied woman is Gautama's consort, Ahalyā. She has received a curse from Gautama. Lord, she desires the pollen-like dust of Your divine lotus feet, don't assay the account of her karmas, bestow grace on her.” Baap, who doesn't commit mistake in this world? A seer's consort like Ahalyā also commits mistake. Sagacious man must not do so ideally but perhaps if it happens then become steady like Ahalyā. Ahalyā did not have to go to Ayodhyā to get hollowed, rather the Lord of Ayodhyā was bound to come to Ahalyā. If we become steady after accepting our sins then we need not go to any pilgrimage place, rather the pilgrimage places will be bound to come to us. Kalapi has written down,

Dekhī Burāī Nā Daru Hu Śi Fiqar Che Pāpnī,

Dhovā Burāīne Badhe Gaṅgā Vahe Che Āpanī I

- Kalapi

Our sins are not as great before Lord's grace. Even after committing sins, how many of them can we commit? His grace equivalent to one grain of dust of His divine feet shall reestablish my and your consciousness once again. Provided we keep on remembering Him. One

must not commit mistake, but it can happen as we are human beings. Our religious world has feared us by a large extent. Religion in fact confers fearlessness. That which fears us is not religion. Enticement and fear must not be present in religious world. Ahalyā became steady. Ram was bound to come.

Terī Khuśbū Kā Patā Kartī Hai,

MujhPe Ehasāna Havā Kartī Hai!

On instantly receiving the dust of Lord's divine feet, a lively consciousness aroused in Ahalyā. After emancipating Ahalyā, Lord moved ahead. Lord reached Janakapura by foot-journey. Janaka went to welcome them. King Janaka was astonished at the very sight of Ram wondering, who is this? “O Viśvāmitra, Sire! My mind is innately dispassionate. But after beholding these boys, why is my mind attracted towards them. Why did love arouse in me on beholding these boys? Who are they?” Sire Viśvāmitra said, “Monarch! '*Ye Priya Sabahi Jahā Lagi Prānī*', these boys are dear to everyone in the world.” He indicated that, He is evident Brahma (The Supreme). Everyone experienced elation. “Sire, had you come alone then I would have lodged you in the orchard, but these are Ayodhyā's princes, thus I must honour them as per their status.” King Janaka offered lodging to Viśvāmitra along with Ram and Lakśmaṇa in a palace named '*SuṅdaraSadana*' (*The Beautiful Palace, literally*) in Mithilā. They had lunch and everyone rested for some time.

Every individual has his own glory. One is an especial glory present in us which has naturally inherited in our familial nobility. Secondly, money also has a glory. Thirdly, the glory of position. If we have attained some position and reputation in the society then it lays a glory as well. Another is the glory of familial lineage. The lineage in which an individual is born automatically lays a glory. The glory of the spirit of time also lays an influence on us. Some genuine dispassionate realised man also lays a glory. Mendicancy has its glory as well.



*The characters, episodes and aphorisms of 'Mānas' are multinational;
they are not uni-national*

'Mānas-Ambikā', by picking this one thought from 'Ram Charit Mānas' we are having essential and serene discussion in RamKathā. As such, in between three days even as the Mother bestowed grace by showering rain, She also bestowed an especial grace since yesterday by conferring nice sunny days. If I tell my personal opinion then whatever happens in the world, in the society or in our life, I perceive all such incidents only and only as the divine grace. One aphorism of VyāsaPīṭha is openly present before the whole world, if it happens as per our wish then it is 'God-Grace' (*HariKṛpā*) and if it doesn't happen as per our wish then it is 'God-Wish' (*HariIcchā*). But since some time now I have personally begun to believe that if it happens as per our wish then it is 'God-Grace' and even if it doesn't then too it is 'God-Grace'. This is the canopy of grace. We exist by His grace and thereby, whatever happens is His Grace; despite this, we being mundane souls, if something doesn't happen as per our wish then perceiving it as 'God-Wish', enjoy it. Thus, by practicing to live life in this manner, we shall be able to maintain our patience on some adverse turn of our life. Else we never know when our patience shall forgo.

So, the Mother is bestowing especial grace in some form or the other; and while we are doing the divine discussion by sitting beneath Her canopy, the eulogy of Bhavānī, the Mother of the universe, which Jankijī sang by going to Gaurī's temple in King Janaka's PuṣpaVāṭikā, we are specially reflecting over the lines of that eulogy for the felicity of our life.

*Jaya Jaya GiriBaraRāja Kisorī I
Jaya Mahesa Mukha Camda Cakorī II BAK-235 II*

Starting from the above line till the *sorthā* - '*Gāi Bhavānī Bhavana Bahorī*', the entire section is Gaurī's eulogy. I told earlier as well that, specifically Jankijī has sung this eulogy. Therefore, while women must memorise this eulogy, men must memorise it as well. In my view, this eulogy is universal. Not only in our time immemorial religion i.e. Hinduism, but by recognising this entire world as the super-establishment of the greatest divine power, adherent of any other religion can seek shelter of this eulogy, provided they are free from preconceived biases. The way we play *garbā* in an open courtyard - courtyard represents vastness, generousness. The spiritual seeker whose mindset shall be vast and open, all of them shall be able to seek shelter of this eulogy. Any episodes, characters, eulogies and aphorisms of 'Mānas' are multinational, they are not uni-national. Our beliefs make them parochial, such faults are solely ours. Thus, these are the ideas promulgated in an extremely broadest context. And I had told you that, 'Rāmāyaṇa' itself is a Mother, it is Herself Ambā. RamKathā itself is Kālikā, RamKathā itself is Durgā; and while this RamKathā personified Mother tells us these aphorisms then it certainly comes in an extremely broadest context. The fact that we fail to understand is a different matter. We are not ready to understand these ideas and therefore we fail to attain that super-vast felicity. Thus, this eulogy in my view is for each and everyone. 'Rāmāyaṇa' is our Mother, therefore Tulasīdāsajī says,

Tāta Māta Saba Bidhi Tulasī Kī

Ārati ŚrīRāmāyaṇajī Kī II SRA-IX II

She is our Mother. Let us obey Her. A Muslim Mawlana was telling me that, "We believe 'Gītā', but we don't believe and obey what 'Gītā' says; we believe 'Quran' but we don't believe and obey what 'Quran' says."

So Baap ! Anyone can sing this eulogy or

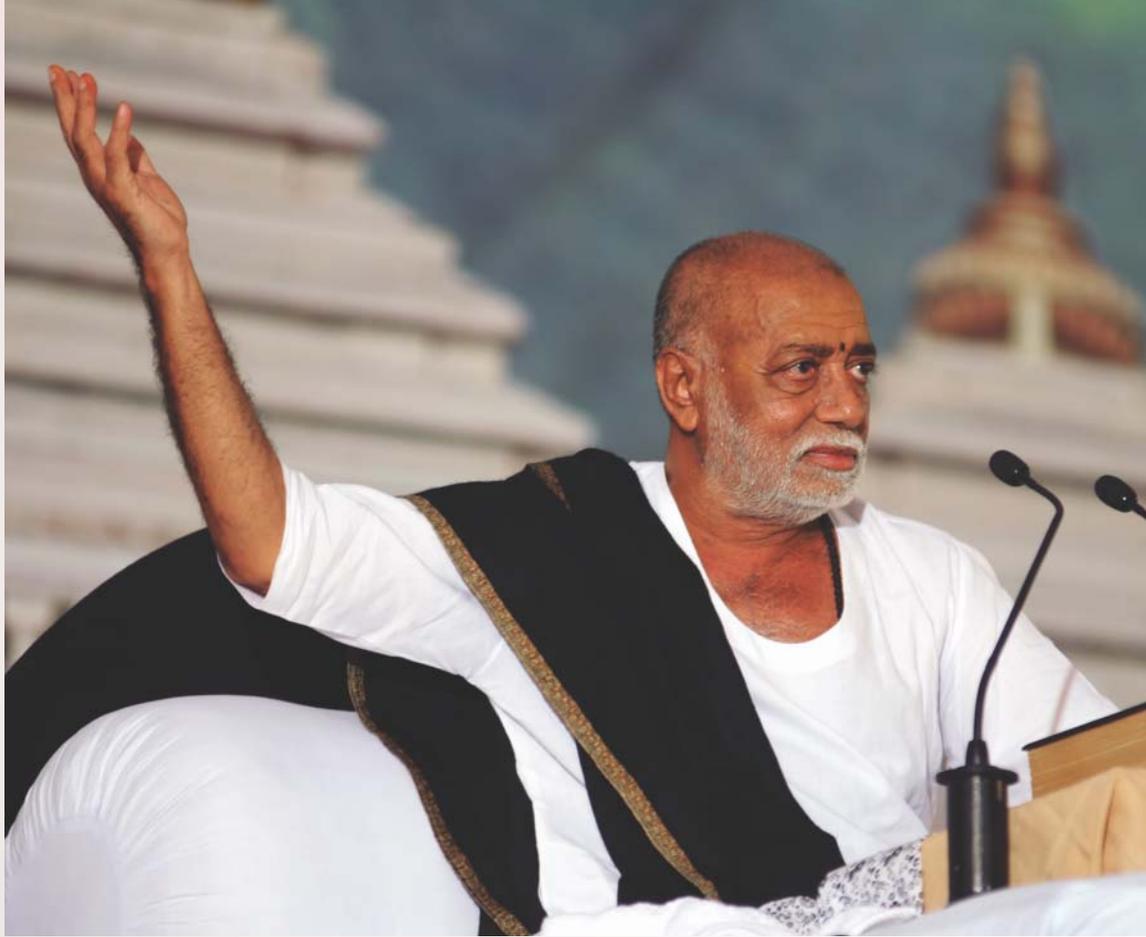
practice the divine reading of 'Rāmāyaṇa'. We can although not force someone but any religion or sect can do this provided their mind is free from preconceived biases. Till what extent has Tulasīdāsajī granted freedom?

Ābhīra Jamana Kirāta Khasa

Svapacādi Ati Agharūpa Je I UTK-130 I

The castes which are believed to be the very embodiments of grievous sins like *Ābhīras* (*a hilly tribe inhabiting the south-west coast in the ancient times*), *Yavanas*, *Kirātas* (*Bhīlas*), courtesan-dancers, harlots or *Ajāmila* – all of them have been granted freedom. Ram belongs to everyone; by forsaking preconceived notions all of them can worship Ram. All these references are present in 'Rāmāyaṇa'.

So Baap, even boys can sing this entire eulogy of Mother Bhavānī for attainment of their cherished deity, for attainment of the superior entity; and attaining superior does not mean attaining Ram alone, it is for the superiority of life, it is for the boonful progress of life. Gandhiji came up with his own eulogy, even others like Munshidada of 'Bhavans' created their entire eulogies by choosing certain religious verses. And they chose such verses which no bold man on earth can ever allege that they belong to one specific religion alone. They apply to everyone. Now, at this point in 21st century, it is necessary to place these ideas before everyone by further redacting it. For how long shall we stay confined in puddles? Elephants, lions, cows or buffalos can't stay in puddles. We all know that mostly mosquitoes or tiny frogs stay in puddles. Analogously, those people in the world who are like mosquitoes, only they seek shelter of puddles; besides our scriptures are super-vast oceans. By narrowing all these ideas, why is everyone straining themselves till the last bit? Vinobājī stated an extremely nice thought that, fight never happens between two religions, fight



always happens between two non-religions. Whether others do this or not, but as you all have reached till my VyāsaPīṭha, even if you gradually begin to start thinking with vastness then too it shall beget immense good of the society.

Sāheb, I am not saying this because Osman is sitting here but when he sings the *chopāīs* of 'Rāmāyaṇa' or the verses of 'Vinay' or the last *chamḍa* of 'Mānas' in *bhairavī* then no monk has made me weep by singing them as much as this Islam man has made me cry by singing them! Is it anyone's patrimony? This itself is called erudition. That which divides is not erudition.

Do tears have a sect? And Kathā is for this very reason. Now, I and you will have to sit in Kathā only by the relationship of words, word must be served, the moment I put a word in your ears then it must get impregnated in your ears. And as the point has come up let me tell you – please protect forest and wildlife. Causing harm to forest wealth is an insult to the Kathā. God has bestowed abundant water this season, but don't waste water causelessly.

So Baap, all our scriptures talk of vastness. So, let us especially understand the eulogy whose shelter we have sought in Mother's royal court,

Bhava Bhava Bibhava Parābhava Kārini I
Bisva Bimohani Svabasa Bihārini II BAK-235 II
 Jankijī said while singing Bhavānī's eulogy that, O Mother, 'Bhava Bhava', first occurrence of 'Bhava' means this universe and the second occurrence of 'Bhava' means to procreate. You have procreated this universe. Then comes its *Bibhava* i.e. its maintenance and sustenance - it is You who has done this as well. Further, when you felt that its stipulated time to live has ended, at that moment it is again You who acts as the divine power to destroy the same universe. Now, here 'Bhava' has two meanings – first 'Bhava' means the whole universe. You are the knower of the whole universe. You run the whole world. No one realises who is running it.

ĀbhaNā Thāmbhalā Roj Ūbhā Rahe,
VāyuNo Vīñjhaṇo Roj Hāle;
Udaya Ane AstaNā Dorāḍā Upare
Naṭa Banī Roj RaviRāja Mhāle.

- Dula Bhaya Kaga

It is You who has procreated this entire space. Further, You adorned it so beautifully! 'Bibhava' means to accord opulence. So Baap, You made it opulent; You adorned it. And when you feel that it has no longer remained appropriate then at that moment it is You Yourself who dissipates it. The way a child makes a mud-house, after the house is formed he adorns it with riverside flowers and as evening befalls, the time comes for the child to return home, thus the same child again dissipates his mud-house. Thus, first meaning of *Bhava* is– *Bhava, Bibhava* and *Parābhava* (*procreation, maintenance and destruction respectively*) – this is about the entire cosmos. Second 'Bhava' means the mundane world. We all have a small world of ours, our respective families is our mundane world. You procreate this mundane world. We were single, we became two, we had children and thus our world was

formed. Who conferred us this strength? And it is again You who has made our world charming by painting it in variegated hues. And further if any evilness arrives in us then the very same Mother destroys it provided we cherish trust on Her. When egotism arouses then the very same Mother hits us such that we again come back on track, reckon this as *Parābhava*. This world is worth living. Our Takhatdan says,

MojMā Re'vu, MojMā Re'vu,
MojMā Re'vu Re,
Agama Agocara AlakhaDhañīNī
KhojaMā Re'vu Re...

The procreator Mother of small such world of ours is You, You are adorer of our world and when evil elements enter then it is again You who wards them out of our world, if perceived in this context then this world will not appear as evil. Enjoy this world. Every day make sure to smile naturally a little. Therefore, Jankijī sings,

Bhava Bhava Bibhava Parābhava Kārini I
Bisva Bimohani Svabasa Bihārini II BAK-235 II

Next part is, '*Bisva Bimohani*'. This has two interpretations. O Mother, You enchant the universe. The whole world is left thunderstruck at the sight of Your creation. While we acclaim such Mother as the form of delusive power then that delusive power enchants the whole world. But its reality is that the whole world is thunderstruck by You, wondering how this whole creation is being run! Which hand works in these creations? This world is super-astonishment. Now interpret this positively. Whenever we get enamoured in something then remember the Mother that, You enchant the whole world and as I am part of that world, You have enchanted me as well and since You have done this, You Yourself must free me from this.

Next words, '*Svabasa Bihārini*'. O, the Mother of the universe! You carry Your sports independently of others. Meaning, You are supremely independent. No one has control over You. '*Svabasa Bihārini*' means free-willed; and free-willingness is not appropriate. Everyone must be allowed to walk on the royal pathway, this is independence; but as per its rule whether to walk on left or on right is propriety as well. O Mother, You are '*Svabasa Bihārini*'. VyāsaPīṭha's meaning of '*Svabasa Bihārini*' is, first one must take control of oneself and then carry on the external sport. If we have not taken control of our mind and then if we keep wandering all across then we are at fault. But first of all, man must gain control over his mind, intellect, and consciousness; subjugate one's own self and then carry on the external sports. We can watch a dance but first of all subjugate our eyes. You're free to dance, sing song, move around in leisure, but first subjugate yourself by Guru's grace and then watch the dance. So Baap, let us learn the meaning of '*Svabasa Bihārini*' from our Mother that, first of all I shall subjugate myself and then carry on the external sports, else free-willingness shall beget severe disorder in the world! I must first subjugate my ears and then listen to each and everything. Let me first subjugate my tongue and then eat everything that's worth eating. Subjugating passions, affectionately carry on external sports. Such a sport will not be reckoned as a flaw.

Today someone has asked me a question, "By what names Lord Śaṅkara used to address Pārvatī?" This means that our listeners are becoming extremely cautious. I feel that they must be ransacking '*Rāmāyaṇa*' after the Kathā ends. You shall find many such addresses in '*Rāmāyaṇa*'.

Umā Kahau Main Anubhava Apnā I

Sata Hari Bhajanu Jagata Saba Sapnā II ARK-39 II

At times when Lord Śiva addresses Pārvatī then He

calls Her by the name '*Umā*'. Sometimes He calls Her as '*GiriRājaKumārī*'. On few occasions, He addresses Her as '*Girijā*'. Yet on other instances He calls Her '*Bhavānī*'. Once, He addressed Her as '*Pārvatī*',

Ram Kṛpā Te Pārabatī

Sapanehu Tava Mana Māhi I

Soka Moha Saṁdeha Bhrama

Mama Bicāra Kachu Nāhi II BAK-112 II

He also called Her as '*Satī*'. You shall find numerous such addresses.

So, '*Svabasa Bihārini*' doesn't mean free-willingness; it means after subjugating oneself, enjoying the world while guarding the bounds of propriety and discernment is called as '*Svabasa Bihārini*'. So, young brothers & sisters, these traits of the Mother must inherit in our genes. She is '*Svabasa Bihārini*'; therefore, She first subjugates Herself and thereafter, She carries Her sport for the welfare of the world. Similarly, if we first subjugate our instincts by worship and then carry out the external sport then it's not a fault, such a life will appear worth enjoying.

PatiDevatā Sutīya Mahu

Mātu Prathama Tava Rekha I

Mahimā Amita Na Sakahi Kahi

Sahasa Sāradā Seṣa II BAK-235 II

Jankijī told Mother Gaurī, 'O Mother, of all the women who believe their husband as God, You rank foremost.' Next words, '*Mahimā Amita*', Your grandeur is boundless. Jankijī further said while singing the eulogy of Ambā,

Sevata Tohi Sulabha Phala Cārī I

BaraDāyanī Purāri Piārī II BAK-236 II

Jankijī said, "O Ambā, Your servitude makes the fourfold rewards of human existence easily attainable. O, bestower of boons, You are beloved of Śiva. Śiva's beloved, O Pārvatī, Your servitude makes the fourfold rewards of human existence easily attainable". Saints interpret umpteen meanings of the fourfold rewards.

When the point of fourfold rewards come up then we fundamentally perceive it as *dharma, artha, kāma and mokṣa* (religious merit, wealth, sensuous desire and liberation respectively). And the one who sings Mother's eulogy, who worships Her with heartfelt sentiments, to him these fourfold rewards become easily attainable. One unflinchingly attains religious merit. If you are singing the eulogy in a temple peacefully then no one will acclaim you as being non-religious. You attain wealth. Every Mother only desires that my child must be affluent with money. Mother unflinchingly confers as much wealth to the child as it causes welfare of Her child. Alternately, I also interpret '*Artha*' as - You are the accorder of the true meaning of life. O Mother, I succulently enjoy this world only because of You or alternately, it is by Your grace that I have not been heedless. And liberation, Mother confers liberation in flip of a finger to the one who desires it, if one doesn't desire then it's a different matter.

Next word, '*BaraDāyanī*', O Mother! You're the bestower of boons. '*BaraDāyanī*' doesn't mean that She confers any boon that we beseech. '*Vara*' means the best. Mother confers only that which suits the best in our welfare. Jankijī said in the eulogy, "Mother, You

are not the conferrer of ordinary things; You are the conferrer of the best of the things." Therefore, when Nāradaḥ approached the Lord to beseech His beauteous form then Lord said, "I shall not do that which shall cause your welfare, but I shall do that which shall beget your supreme welfare." Here, Jankijī's words has the same tune, I am the conferrer of that which is auspicious and best for your life. Mother Jankī sung such eulogy of Mother Ambikā in PuṣpaVāṭikā. While we are discussing it primarily in '*Mānas-Ambikā*', we shall think over the remaining portion of the eulogy in the next two days. Now, some chronology of Kathā.

In Janakapura, Lord Ram has lodged in '*SuñdaraSadan*' (*The Beautiful-Palace, literally*) with Viśvāmitra. In the evening, Ram and Lakṣmaṇa go out for town sightseeing by seeking Sire Viśvāmitra's permission. The entire town is fraught with Vedantic people. When Ram and Lakṣmaṇa stepped out then all the people of that town, dominant of spiritual wisdom, got immersed in Ram's beauteous form! I have heard from the Saints that Ram is God and there are three types of people in Janakapura who behold Him. The aged elders are spiritual wisdom personified. The adherents of spiritual wisdom behold Ram by their

For how long shall we stay confined in puddles? Elephants, lions, cows or buffalos can't stay in puddles. We all know that mostly mosquitoes or tiny frogs stay in puddles. Analogously, those people in the world who are like mosquitoes, only they seek shelter of puddles; besides our scriptures are super-vast oceans. By narrowing all these ideas, why is everyone straining themselves till the last bit? Whether others do this or not, but as you all have reached till my VyāsaPīṭha, even if you gradually begin to start thinking with vastness then too it shall beget immense good of the society.

vision but don't speak anything. Youngsters are candid and thereby, they are able to go closer to Ram and frankly talk with Him, they speak with Brahma (The Supreme); and women of Mithilā are devotion personified, thereby which they obtain Ram's acquaintance. Spiritual wisdom begets experience and turns silent! Candid people get engrossed with Ram. But devotion personified women of Mithilā, gains Ram's acquaintance. Devotion personified women have obtained God's acquaintance early. Devotion is the pathway which causes an acquaintance faster. Therefore indeed Narsinh Mehta said,

SāraMā Sāra Avatāra Abalā Taṇo.

In this mankind, if there is any incarnation in the most quintessential form then it is that of women. Devotion attains Brahma's acquaintance much faster.

Ram returned back with Lakśmaṇa. Completing twilight obeisance, He carried out regular chores. When Guru goes to sleep, both the brothers offer the servitude to Guru's divine feet. Morning dawns. In the morning, with Guru's permission both the brother go to Janaka's *PuṣpaVāṭikā* to collect flowers for Guru's adoration. And when Lord came to the orchard, at the same moment Jankijī arrived there for Gaurī's adoration along with Her companions. Jankijī performs Gaurī's adoration in the temple, attains a handsome boon and thereafter, one companion happens to see Ram and Lakśmaṇa. Keeping the companion in the lead position, Jankijī went to the orchard to behold Ram's divine sight. Beautiful meeting materialises. Tulasīdāsajī has caused the meeting of Ram and Janki with utmost propriety. Jankijī received Ram's beauteous form in the courtyards of Her heart though the passage of Her eyes and to avoid the guest from leaving, She shuts the doors of Her eyelids. In short, Janki got meditative in Ram's beauteous form. With the ink of Love, Lord Ram

sketched Sitajī's picture on the walls of His heart. Sitajī is inundated in beholding Ram. Thereafter, Jankijī arrived in the temple of Mother Ambā with Her companions. Then comes the eulogy which we have taken in this Kathā,

Gāi Bhavānī Bhavana Bahorī I

Barndi Carana Bolī Kara Jorī II

Jaya Jaya GiribaraRāja Kisorī I

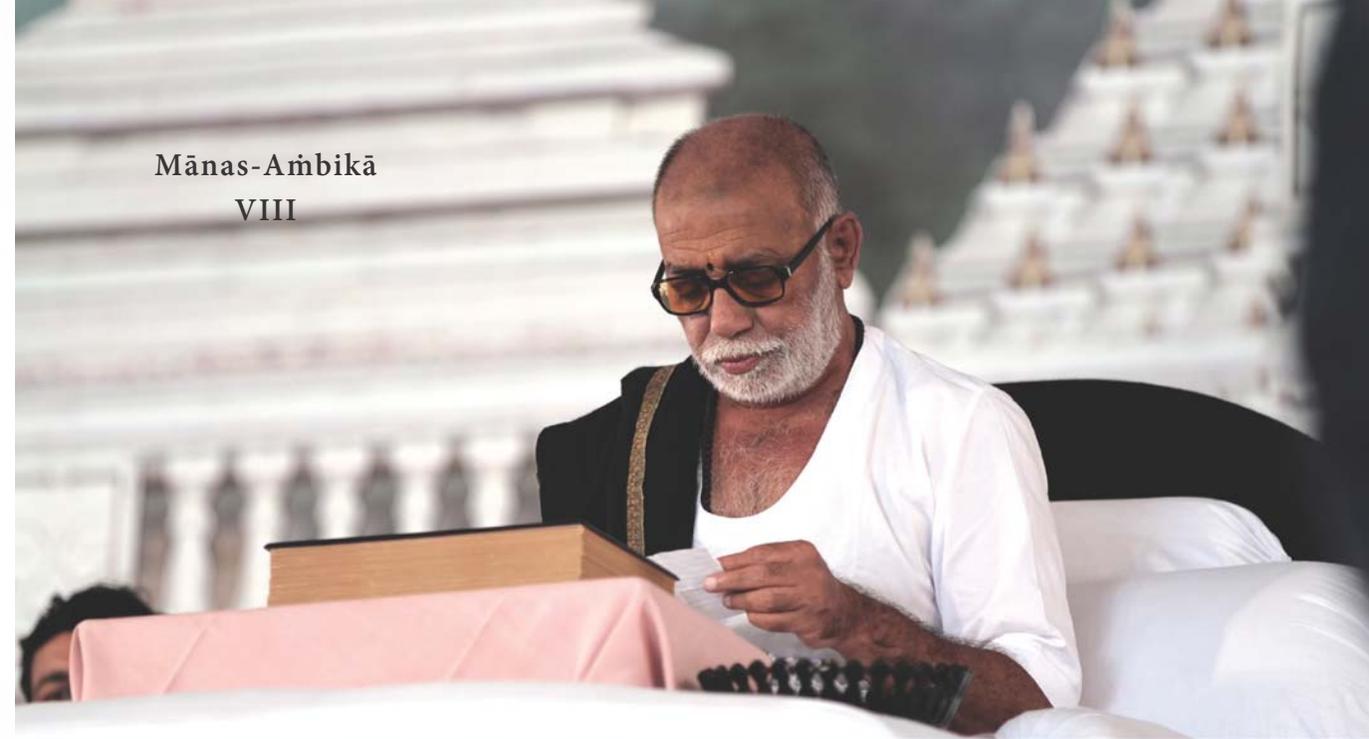
Jaya Mahesa Mukha Carnda Cakorī II BAK-235 II

The eulogy which we are diversely interpreting in this episode at length, Janki sung Gaurī's eulogy. She performed the eulogy with such heartfelt sentiments and humility that Mother Bhavānī was subdued with deep sentiments. It is written in 'Rāmāyaṇa' that the idol smiled. The garland of the idol of Mother Ambā's neck dropped in form of the holy sacrament. Recognising it as the holy sacrament of grace, Jankijī placed it in Her neck. So, the idol smiled, the idol spoke, "O Janki, the suitor who is set in Your heart, shall indeed be Yours!" On hearing Gaurī's blessings, Jankijī's joy knew no bounds. Her left limbs throbbed. The theory of omens believes that throbbing of women's left limbs is reckoned as an auspicious omen. Jankijī returned home with Her companions.

Ram and Lakśmaṇa also returned with the flowers for adoration. Performed Guru's adoration. Guru bestowed blessings, '*Suphala Manoratha Hohu Tumhāre*'. Gurudev said, "Your cherished desires shall be fulfilled." The second day concludes. Evening prayers were offered. The second night passed as well. Morning rises. It was the day of the Bow Sacrifice Ceremony. Today Jankijī's fate was to be decided. Kings and emperors begun to arrive. Shatanandaji comes with the invitation and Ram and Lakśmaṇa along with Viśvāmitrajī arrive in the Bow-Sacrifice Ceremony. Then commences the tale of the Bow-Sacrifice Ceremony.

Mānas-Ambikā

VIII



VyāsaPīṭha cannot criticise, VyāsaPīṭha can certainly cure

'Mānas-Ambikā', we are having some dialogue about it on the basis of 'Mānas' in the abode of Ambājī. Yesterday I had told you that I shall plant five trees. The place where I have been staying, there I have planted five trees this morning before coming here. It is my request to all of you that this being forest region, save the trees. Scriptures mention a long list of offences and we must save ourselves from these offences. VyāsaPīṭha feels that there are five offences in this 21st century.

First, Tree-Offence (*Vṛkśāparādha*). Be saved from the offence of tree. Cutting a tree causelessly means killing a saint. I am saying this because it is written in 'Rāmāyaṇa'. If there is anything that comes second in rank to the saints then they are trees.

Saṁta Biṭapa Saritā Giri Dharanī I

Para Hita Hetu Sabanha Kai Karanī II UTK-125 II

This is also one of the ways to please the Mother i.e. by saving the trees. Be saved from Tree-Offence and if you happen to commit Tree-Offence then perform its atonement. If you are forced to cut one tree then plant five more trees as its atonement. My VyāsaPīṭha practices all this and therefore I have the right to tell you a bit. My society and my country must please be safe from Tree-Offence.

Second offence is Earth-Offence (*Vasudhāparādha*). *Vasudhā* means earth. The offence of earth. Haphazard excavation of earth, severe exploitation of earth (must be avoided)! Therefore, save this earth. It is



everyone's duty. In our country as per scriptural rule, when an individual wakes up in the morning, there is a tradition of making obeisance to the earth as the very first thing. Earth is Viṣṇu's spouse. In order to free ourselves from the offence of earth, the earth must not be irrationally excavated; it must not be destructed here and there haphazardly. While the government also keeps thinking about numerous remedies, I keep doing what comes as part of my duty.

Third offence is Water-Offence (*Jalāparādha*). The offence of water. I said yesterday as

well that even though it has rained abundantly this year, water must not go waste. Even though the rich men have loads of money, they don't waste it. Therefore, be cautious of committing an offence of water. Fourth offence is, Fire-Offence (*Pāvakāparādha*), the offence of fire. The offence of fire means burning things randomly here and there without any rational. Fire is not to burn, it exist for cooking food, it exist to make useful things for the mankind. Its offence should not be committed. There is a *sher* of Late Khumar Barabankvi Sāheb,

*Charāgo Ke Badle Makān Jal Rahe Hai!
Nayā Hai Zamānā, Nayī Rośnī Hai!*

Being a new age, people have invented new and novel types of lights as well. Fire-Offence must not be committed. We are the worshippers of fire. The first word in the beginning of RigVeda is 'Agni' (fire). Ram has appeared from fire. And fifth offence is, Sky-Offence (*Gaganāparādha*). The offence of sky. In the current nuclear age, different gases are polluting the sky. To let our sky remain as immaculate as possible, we must save ourselves from Sky-Offence.

If we wish to do something as an outcome of the Kathā then let us not pollute the entities of this supreme existence, this shall be reckoned as the Mother's adoration. All this ought to be done and I trust that as long as the monks are worshipping

without making anyone aware about it and as long as their worship shall continue so long it would not create any problem. Therefore, all I want to tell the youngsters again and again is that, do all your work, but don't let the time go waste, as soon as you find few spare moments, forthwith worship the Lord. This should also be one of the programs of your life.

Even after Lord Kṛṣṇa left Vrindavana, He continued to perform His forest-sports; its reason was the worship of Gopis. Just because chanting Name is very easy everyone feels what is present in it? But whatever is contained in Name is nowhere else. Sāheb,

it is my staunch faith that when a 9 day Kathā solemnisation happens and if pure sentiments are cherished in the hearts of the reciter, the host and the listeners then without we coming to know about it and without any scientific instrument being capable to measure it, a transformation does occur in such a great quantum. It was Rajkot Kathā and Sāheb when the Kathā concluded then the district chief of police provided us a report that, Bapu, these many offences were being committed in this district on weekly basis and ever since the Kathā has commenced and till its conclusion, no single offence has been reported! This is not Morari Bapu's miracle. This is the miracle of the divine worship; it's the miracle of mass-worship. When Vinobājī went to Thakur Ramkrishna Paramhans' hermitage, he felt that Thakur is practicing worship solitarily but later he presented his thought that now worship must also be at mass level. It can cause an enormous widespread effect. 'Śrī Kṛṣṇāya Vayam Vande', the author of 'Bhāgvat' says, we all are making an obeisance. And which other worship is at par with the mass-worship like Kathā? Sāheb, today the younger generation is listening to the Kathā. This is not the influence of any individual. The scripture itself is swaying its influence over everyone. Everyone sits very peacefully in Kathā. This cannot be the influence of any reciter. This cannot be the capacity of the reciter. Someone's presence erects all such pandals.

Ṭaharie, HośMein Āu, Phir Chale Jānā I

Āpko Dil Mein Biṭhāu, Phir Chale Jānā I

O Hanumāna, do stay here until the Kathā concludes.

So Baap, the point I was telling you is that it is not the influence of any individual that works in Kathā. If man's egotism slightly shoots up then one can never say when the entire event shall fail. But,

Chaklā-Uṅdar-Cū-Cū-Cū,

Ne Chachūṅdaronu Chū-Chū-Chū;

KūjanMā Śī Kakkāvāri?
Hu KudratNe Pūchu Chu;
GhuvadaSamā Ghughavāṭā Karto
Mānav Ghūrke Hu-Hu-Hu;
KabūtaroNU Ghū-Ghū-Ghū...
 - Min Piyasi

Any artist has some supreme entity before his art and only therefore he is successful. So Baap, Kathā is a mass-worship. It is the esoteric worship of the ascetics that keeps everything streamlined and therefore, I keep telling the youngsters that do everything you wish, but when you find some spare time then forthwith worship the Lord. The divine discourse is the preparing to endure the greatest ever pangs of Kṛṣṇa's separation with fraught pleasurable. The worship of Gopis purifies the three spheres. So Baap, the divine discourse indeed leaves its effect. Few things cannot be measured by scientific instruments.

Our discussion is about Gaurī's eulogy. Of all the names of Mother present in 'Ram Charit Mānas', Tulasī has used the name Umā maximum number of times. So, Goswāmījī writes, while singing the eulogy of Bhavānī, following words were spoken by Jankijī,

Sevata Tohi Sulabha Phala Cārī I
BaraDāyanī Purāri Pīārī II BAK-236 II

Jankijī says in next line while singing the eulogy of Mother Ambā, 'Debi Pūji Pada Kamala Tumhāre'. O Mother, Your divine feet are as detached as lotus, their soles are reddish in hue, these divine feet emanate a distinct fragrance, they have a peculiar shape and a peculiar form which enchants the nature; the way lotus has a typical form, fragrance, color and it is detached – O Mother, all these traits apply to Your divine feet. O Ambā, by worshipping Your divine lotus feet the divinities, the men and the sages attain supreme bliss. We are in the 21st century. Idol worship is the life spirit of our time immemorial religion (i.e. Hinduism),

definitely. If the adherents on the pathway of spiritual wisdom believe in the Vedantic aphorism of perceiving Brahma (The Supreme) in everyone then what objection do those men of spiritual wisdom harbour if God is perceived in the idols as well? 'Sarvam Khalavidam Brahma!', this country is the worshipper of idols. There must not be an exuberance of idols and it must also not have a sense of insanity about it. But here the idols have caused me and you to endure by a large extent. We don't worry if we are harmed but in our country we earnestly protect the idols, idols must not be damaged.

What does it mean to worship Durgā's divine feet? She has a motherly form and if some sister or daughter worships Her by touching Her feet then it is fine, but when we are the male counterpart then can we worship Her by touching Her feet? We are Her sons. Therefore, we can touch Her divine feet just as we touch the feet of our Mother, we can perform its adoration as well. But if I am to talk in today's context then I shall say that, while you must of course perform the adoration of the Goddess' divine lotus feet during Navrātri, but the demand of the current age in a true sense is something else, if one wishes to perform true adoration of the Mother's divine feet then the following shall also be reckoned as adoration - Indian daughters and women must not abort their foetus if it is a girl child. If we wish to attain bliss by worshipping the Goddess or Her divine feet then no man must get into the tradition of dowry. While on one hand we worship the Mother's divine feet, on the other we go till any extent for dowry! If we wish to worship the divine lotus feet of the Mother then all of us will have to honour women in the society, be cautious to not insult them. Kidding in light mood and friendly terms is a different matter; but there is a *sher* of Majbur Sāheb,

Majāka Zīndagī Mein Ho To Koī Aur Bāt Hai,
Majāka Zīndagī Se Ho Yeh Dil Ko Nāpasānda Hai I

A poetry by 'Majbur' Sāheb. This man stayed in Abu for a long time. A mendicant like man! He never organised his poetical recitation. He always kept saying that if I find any two people then it's enough for me,

Bas Itnī-Sī Umra Kā Talabadār Hai 'Majbūr',
Na Maru Tere Pahale, Na Jīu Tere Bād!

What a demand Majbur Sāheb makes! Like Arjuna. As if Arjuna enters in Majbur. I want Kṛṣṇa, I don't want Kṛṣṇa's army. And what does one need after catching hold of Kṛṣṇa for once? And if He is not attained, then there is nothing with us. Shankarāchārya says, 'Tataḥ Kim'. If you observe various names in 'Rāmāyaṇa' then there is a congruence of numerous names. In 'Rāmāyaṇa', the name of Vāli's brother is Sukaṅṭha, Sugrīva. One name congruent with this is, Daśkaṅṭha. These names are congruent. This is Sukaṅṭha and the other is Daśkaṅṭha or alternately, this is Sugrīva and the other is Daśgrīva. In 'Rāmāyaṇa', both have been gripped by fear after beholding Ram. After coming to know about Ram both have trembled! Ram was beheld from mountain peak and Sugrīva was frightened. Rāvaṇa too went through the same state. When Śūrpaṅakhā apprised Rāvaṇa that Khara-Dushana

and 14,000 soldiers have been exterminated, at that moment Rāvaṇa gets frightened. Be it Sugrīva or Daśgrīva, both have been gripped by fear on hearing Lord's Name. But yet Sugrīva succeeded and Daśgrīva failed because Rāvaṇa acted by his self-will, he did not ask anyone else. He himself decided that, 'Hoiho Bhajanu Na Tāmasa Dehā', I cannot practice worship, I shall fight in animosity. He decided by his own and therefore this man failed. Whereas Sugrīva asked Hanumānājī, "Who is this?" Sugrīva succeeded because Hanumānājī was present as the mediator. Keep some Guru in the middle. Someone will be needed. Those who don't need, I offer them a bow. Some enlightened will indeed be needed.

Rāvaṇa did everything wrongly. We usually place our head in Guru's feet, whereas Rāvaṇa placed his feet on Guru's head. As Dussehra is arriving closer, let us understand Rāvaṇa. He was anytime better than us. Rāvaṇa possessed 10 faces, we in fact have 20 odd faces. While we tell one particular thing to someone, we tell something completely different to the other person! And the problem with Rāvaṇa was that when he performed yajña he cut down his 10 heads as an oblation, this is written in 'Rāmāyaṇa'. But there was

Guru frees us from subjugation. During the convocation addresses held during the farewell of students studied in the forest hermitages of the seers, the seer of 'Upaniṣad' says, "You have studied with me, now you are proceeding to the mundane world, but you shall come across numerous turns in the world wherein you shall need me and during those moments if perhaps I am not physically present because of my age, then ask some seer who is more glorified than me and seek his guidance." Guru doesn't keep anyone subjugated. These days the disciples are forcibly suppressed. Whether the rosary is tied to their necks or their collars are being gripped, we fail to understand!

11th head which was not visible, had he cut it and offered as an oblation then he would have successfully crossed over. That 11th head was of egotism. This man could not cut that head of egotism.

So, while we are singing RamKathā during the auspicious Navrātri days in the abode of Mother Ambā, what should we beseech from this Mother? If at all we wish to beseech then ask from Her - give us the company of some enlightened man, who can make me and you aware of where our supreme welfare lies? Once again I would repeat that if you do not need (Guru) then you are independent, but you shall certainly need someone. If you wish to beseech from the Mother then beseech that, let us have an experience of some personality whom You love. And if such an entity is not attained throughout our life then, '*Tataḥ Kim*'. Though this is in Saṅskṛta, but if put in today's language then,

Eka Tū Nā Milā,

Sārī Duniya Mile Bhī To Kyā Hai?

All these are devotional songs in my view. Bhavānī says, 'Make sure you keep Your Guru in mind!' What does Guru do? Gives money? No! Guru doesn't give money, Guru gives a heart, He confers the charity of heart to us. As far as possible don't beseech mundane things from Guru; His very presence shall fulfill everything. We must not spoil our tongue by beseeching. Don't beseech. Mother knows everything; Guru too knows it all.

Now, today's younger generation may perhaps ask a question that, what is the need of Guru? What does He do? I shall tell you what Guru does. He does four things. First of all Guru frees us from subjugation. He doesn't keep you subjugated that since you are my disciple you can't resort elsewhere, He doesn't relay such orders. He who keeps your freedom

intact is Guru. During the convocation addresses held during the farewell of students studied in the forest hermitages of the seers, the seer of 'Upaniṣad' says, "You have studied with me, now you are proceeding to the mundane world, but you shall come across numerous turns in the world wherein you shall need me and during those moments if perhaps I am not physically present because of my age, then ask some seer who is more glorified than me and seek his guidance." Guru doesn't keep anyone subjugated. These days the disciples are forcibly suppressed. Whether the rosary is tied to their necks or their collars are being gripped, we fail to understand! (In ancient times) it was only when the disciple's interest and disposition aroused for about 1,000 times that the Guru would accord him maṅtra and rosary. This is the age of Kali, today no sooner the disciple makes a bow than the noose is entrapped in his neck! Which manner is this? Guru frees from subjugation. We do ask our daughters, "Daughter! Now we plan to marry you, but which boy do you like?" We do provide this much freedom. Similarly, for the spiritual journey we can't impose a noose just for the tradition sake that, "You have to believe only this particular entity". People must be given freedom.

Second task of Guru, He frees us from suspicion. He makes us free from doubts. We are mundane souls, we are His surrendered dependents, we may feel suspicious. But Guru's job is - freedom from suspicion. He who frees us from suspicion is Guru. Third task of Guru, neither does He keep any expectations from you, nor cherishes any expectations from God. Guru constantly believes that he has given me abundantly. He doesn't keep any expectation from us. This is not the criticism of Gurus, this is the reality. VyāsaPīṭha cannot criticise, VyāsaPīṭha can certainly cure. Sadguru doesn't criticise anyone, He rather cures.

This is His duty because we have acclaimed Sadguru as physician. '*Sadgura Baida Bachana Bisvāsā*'.

So Baap, some such entity, may we come in His contact before our destiny ends. He frees us from suspicion, relinquishes us from subjugation, doesn't keep any expectation. And fourth, He never ever lets us become unsucculent in life. Religion has made the society unsucculent. How is God? '*Raso Vai Saḥ*', says Vedas. Guru keeps us enthusiastic, He keeps us succulent i.e. fraught with sap. 'If you sing songs, you shall go to hell; if you enjoy, you shall go to hell!' No, these are not the traits of Sadguru, they can probably be the traits of a religious preceptor (*DharmaGuru*). In short, the point I wanted to tell you is, don't keep anyone unsucculent, serve that spiritual wisdom which keeps the society pleasurable. The scriptures are one and the same, extract new and novel juice from them and serve it to people in a way that it gets digested. It is essential for constant research and redaction to happen in scriptures. You cannot make people unsucculent; you cannot cause people to fear. It is Hanumānaji's grace and your blessings that no one tells me anything, but when I sing movie songs, the religious world can't accept it. However, my intent is not to sing movie songs, but by taking its support I intent to feed you a new juice of that essential wisdom. The chalice however keeps changing, but the pure juice present in its core is one and the same. Mother Ambā recommends such a Guru who doesn't let us become unsucculent.

So, Jankijī spoke while singing the eulogy of Mother Ambā,

Debi Pūji Pada Kamala Tumhāre I

Sura Nara Muni Saba Hohi Sukhāre II BAK-236 II
Jankijī told the Mother of the universe, "By adoration of Your divine lotus feet, O Mother, the divinities attain bliss, human beings attain bliss and the sages

attain bliss." However, in this 21st century the meaning of the adoration of Goddess' divine lotus feet is - not killing foetus, staying away from dowry, not insulting women. Let the daughters study. "O, the Mother of the universe, Gaurī! By the adoration of Your divine lotus feet the divinities shall attain the bliss of heaven, the mankind shall attain the bliss of earth and the sages shall attain the bliss of their soul." The bliss of all three of them is distinct. The divinities shall attain the bliss of heaven. We don't want the bliss of heaven, for us earth should be heaven and it is indeed so. Thus,

Mora Manorathu Jānahu Nīke I BAK-236 I

O Mother! You know my heart's longings. I need not articulate them before you. '*Jānahu Nīke*' means you know my heart's longings very well. Why?

Basahu Sadā Ura Pura Sabahī Ke II BAK-236 II

Because, O the Mother of the Universe! You dwell in the town of everyone's heart. Thereby, You know the longings that we cherish in our hearts. Therefore, I don't perceptibly articulate them to You. Saying so, Jankijī clasped Mother Ambā's divine feet. Tulasīdāsajī writes, on hearing Jankijī's eulogy fraught with humility and love, Mother Ambā's idol smiled. Yesterday I was saying that, idol does speak. But that language is different, it needs different ears. Idol can smile, it definitely can! However, just because few things are impossible for us doesn't mean that they can't happen. Jankijī placed the garland of Mother's holy sacrament on her head. And Mother Ambā spoke once again, You shall get the suitor who is set in Your heart.

This way Jankijī sung Mother Ambā's eulogy. With this eulogy as the center, we were discussing about 'Mānas-Ambikā'. Tomorrow, we shall conclude the Kathā after discussing the concluding aphorisms of this eulogy which we have chosen for 'Mānas-Ambikā'. Today, let us look at the brief overview of the Kathā.

Lord Ram and Lakṣmaṇa are in Janakapura. Today is the Bow-Sacrifice Ceremony. All the kings and emperors have arrived in Janaka's royal court. Viśvāmitrajī has arrived in the Bow-Sacrifice Ceremony along with Ram and Lakṣmaṇa. The kings stood up one after the other; however, the bow did not move even by slightest length! King Janaka was disturbed. At times the befalling situations disturb even the most sagacious men. The moment arrived. Tulasīdāsajī wrote, '*Bisvāmitra Samaya Subha Jānī*', he analysed the time. And thereafter, placing his hand on Lord Ram's back he said,

Uṭhahu Ram Bhañjahu BhavaCāpā I

Meṭahu Tāta Janaka Paritāpā II BAK-254 II

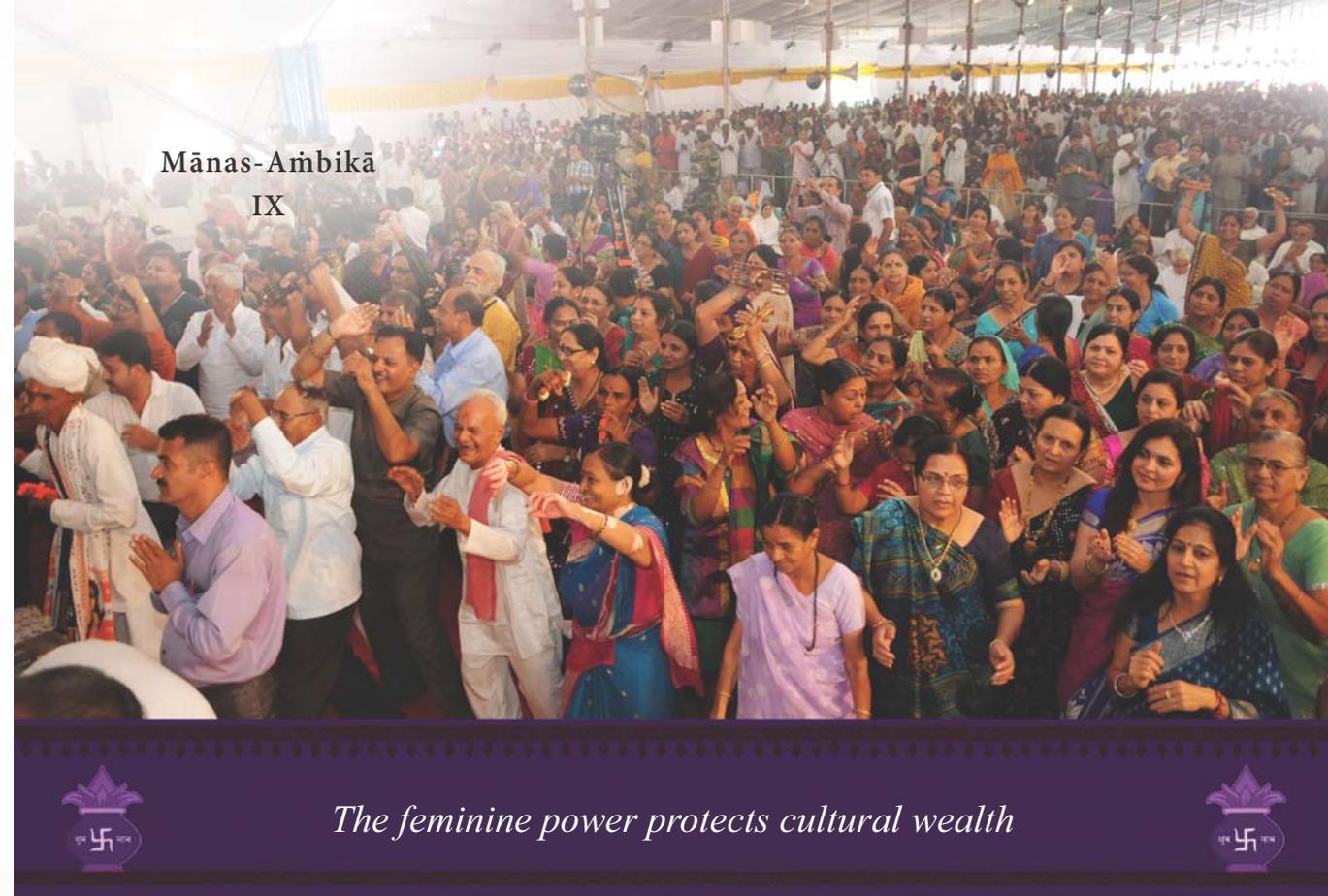
“O Rāghava! Rise.” Guru is He who makes the disciple rise for divine tasks. And which words were used? Observe Guru's caution. What did he say? '*Meṭahu Tāta Janaka Paritāpā*'. Wisdom endowed man like Janaka is experiencing anguish; therefore, break the bow to relieve Janaka's anguish. The assembly is distressed, break the bow to relieve their distress. The kings were extremely strong but when they rose, none remembered their Guru. And the moment Ram rose, He offered a bow to Viśvāmitrajī. Sāheb, My Ram had arrived along with Guru; and he who has a company of Guru, his egotism unfailingly breaks into pieces and the devotion personified Janki invariably adorns him a garland. Thus, Ram rises with humility. Proceed towards the bow. Lord circumambulated the bow. The bow was broken into two. No one realised how or when did it break. It was announced that the bow has been broken. Then comes the dialogue between Parśurāma and Lakṣmaṇa, amazing! And finally, hearing Ram's words the doors of Parśurāma's intellect opened up. Parśurāma sung the eulogy and left haling Lord's glory.

On the other hand, the messengers reached Ayodhyā. Dasratha arrived with the marriage procession. The day of *Māgśar Śūda Pañchama* (5th day of bright lunar phase in the month of Māgśar, approximately December), during the time of dusk just when the cows return from grazing – was the moment decided for Ram and Janki's marriage. The wedding took place with Vedic and traditional rites. Ūrmilā weds Lakṣmaṇa, Māṇḍavī wed Bharata and Śrutakīrti weds Śatrughna – the wedding of all four of them took place together in the same canopy. All the rites concluded. The marriage procession stayed back in Mithilā at length. Encamping on the way, the marriage procession reaches Ayodhyā. Avadha was overwhelmed with extreme elation. Days elapsed. The guests took their leave and lastly, Viśvāmitrajī takes a leave now. And departure of monk causes pain even to the greatest men. Dasratha is present with his family, joining his hands he tells a dispassionate monk,

Nātha Sakala Saṁpadā Tumhārī I

Main Sevaku Sameta Suta Nārī II BAK-360 II

“All this wealth is Yours. We are Your mere servants.” And Baap! If a desireless monk has arrived to your home and after concluding all your delightful tasks as He leaves back for his spiritual penance, 'Rāmāyaṇa' teaches us what should be beseeched from Him at that moment. Dasratha beseeched from Viśvāmitra, “Be kind to keep bestowing Your grace on me and my family by recognising us as Your children. And whenever you find time amidst your worship, then please be kind to come to Ayodhyā often and let us behold your divine sight.” Viśvāmitrajī is given farewell. The sire returned back to his *Siddhāśram*. Ever since Ram has arrived after wedding, Ayodhyā's prosperity multiplied manifold times. Tulasīdāsajī concluded '*BālaKāṇḍa*'.



Mānas-Ambikā IX

The feminine power protects cultural wealth

Baap, in 'Mānas-Ambikā' we were having some dialogic conversation and the divine recitation of the eulogy which Janki sings before the idol of Mother Ambā in Gauri's temple situated in Janaka's PuṣpaVāṭikā. While we are in its last verses, why does Mother hold such a great glory in this world? Why the seers and sages commenced one sequence of Upaniṣad from '*MātrDevo Bhavaḥ*'? I recollect '*Māhābhārata*'. Probably sometime I must have even talked about it. There is a verse in '*Māhābhārata*' which says that the feminine power protects eight things. This is the Goddess having twenty arms and in another form She also has eight arms – as you may like to perceive it; in short, let us not get into the count of arms but She wants to confer abundantly to the world, this is what it truly means. And thereby, Lord Vyāsa Narayan is of the opinion that, the divine feminine power protects

me and you in eight ways. This is also one of the reasons of '*MātrDevo Bhavaḥ*'.

First aphorism is, '*Dhanam Prajāḥ II Śarīram LokaYātrām Vai Dharmam SvargamRṣinPitrun*'. Mother protects eight aspects. First aphorism of '*Māhābhārata*', '*Dhanam*'. Lord Vyāsa says, Mother protects wealth of a human being. As of now the current state of time and place is completely different, but when a family faces the crisis of wealth and for that matter even at an ordinary level, the woman present in home gives away all her saved money at the last moment. During our ancient age of seers and sages, men would always handover money to the woman and whenever the man would need to use that money, he would take it from his woman, for the sheer reason that man cannot protect money as much as Goddess Lakṣmī personified woman can. Moreover, feminine

power is well-versed with the kind of arrangements that such things demand. In short, woman is the protector of wealth. But here wealth is not only confined to money. Our ancestral nobility, our pure flowing stream like tradition in our family is our greatest wealth and it is only the feminine power, the motherly entity which protects it as well. Does man have so much time? In the words of Vraja, people always say that there is none other wealth of ours but Śrī Radheji,

Hamāro Dhana Radhā Radhā Radhā Radhā...

Lord Ram is wealth. The Supreme Entity, the Entity of God is our wealth. In our homes, the Mother invariably protects it in some way or the other. And Mīrā has believed this very entity as wealth,

Pāyojī Mainē RamRatana Dhana Pāyo...

So, wealth doesn't only mean money. The feminine power protects our cultural wealth in countless ways. We only ought to accept this. There could be exceptions, but an exception can't be made a principle. Mother is a completely distinct entity.

Second aphorism is, '*Prajāh*'. Mother protects the subjects. Who nourishes the subjects? The Motherly entity nourishes and brings up our little kids. Children love their grandmother more than their mother. Mother protects the subjects or alternately, the feminine power expands the progeny in household life. This world runs by the support of the feminine power. So, Mother protects the subjects. Or alternately, sometimes it appears that few distinct feminine personalities protect all her subjects. Take for instance, the Queen of Jhansi. Look at numerous women from history who have protected the entire nation.

Third aphorism, '*Śarīram*'. Feminine power protects the body. To ensure that no one falls sick in home right from the kids to the elders – it is the Mother who protects everyone's body. And especially when the baby is small then it is a rule Sāheb that, as the baby

cannot consume medicines directly then the mother herself has to consume them and the essential components of medicines are passed to the child through her milk-feed.

Fourth, '*LokaYātrām*'. The journey of our worldly affairs. Had Janki not accompanied Ram then would Ram's journey of worldly affairs be accomplished? Ram's journey was not the royal journey; it was the journey of ordinary worldly affairs. And Jankijī has fraudtfully supported in this journey of worldly affairs. The forest-journey of Paṇḍavas would not have been completed without Draupadī. The forest-journey of King Nala would not have been completed without Damañtī. King Harishchandra's sacrifice when he was sold in the folk market of Kashi would not have been possible had Tārā not been there. The journey of Sagalasha Sheth's worldly affairs was accomplished by the majesty of Sangavati. Take Jadeja and Jesal of Kutch, his journey of our worldly affairs successfully completed by the majesty of Toral. Feminine power accomplishes the journey of worldly affairs. While we may have money but what if we don't have the energy or power to undertake a journey? Our journey of worldly affairs is incomplete without the feminine power and so is our spiritual journey.

I express my pleasure for the Saṅskṛta School being run in Ambājī. I keep presenting my thoughts that, every village must have few establishments. Every village must have a Gymnasium. This is necessary to fortify the youngsters. Second, there must be a (Saṅskṛta) School. At least one School of Saṅskṛta must indeed be present. Saṅskṛta language which is our Mother must be saved. Third, a cow-pen must be present. This is essential. While we may not be able to foster cows in our bungalows but we can certainly adopt cows in cow-pens and offer its yearly expense. Can't we create that India wherein no single cow wanders along roadside? This ought to be done. This

must be picked up as a National Program. Fourth, every village must have at least one charity kitchen, where those who don't have anyone of their own can get meals with due honour. On one hand, a sumptuous feast of 56 delicious dishes is being offered in the temple and on the other, a hungry child is weeping inconsolably at the bottom of temple-stairs, on beholding this sight Karsandas Manek Bāpā was forced to write,

Te Dina Āsubhīnā Re

HariNā Locaniyā Mein Dīṭhā!

Śaṅkha Ghortā, Ghaṅṭa Guñjatā,

Jhālaru Jhaṅajhaṅatīḥ

Śag Śag Kañcana Āraṭī

Harivara Saṅmukha Nartantī.

Jīrṇa, Ajīṭhu, Pāmar, Phikku, MānavPretSamāṅu.

Kṛpaṅa Kalevar Koḍbharyu

Jyā Maṅḍavaḍe Khaḍakāṅu.

Thus, one charity-kitchen must be present. Every small or big village must have one caravanserai, wherein an individual can stay free of cost, wherein someone can make a night halt; and these things were present in our country.

So, the point I wish to make is that, these are the journeys of our worldly affairs which is successfully accomplished by the feminine power. The journey of our worldly affairs happens by the majesty of Mother or alternately, the journey of our worldly affairs happens by Her excuse. Thereafter, '*Dharmam*'. Mother protects religious merits. The sacred tradition that descended from Sire Punit Maharaj, in this tradition RamBhaktaji used to say that, we acclaim woman as *DharmaPatnī* but nothing like this is applied to man because only the Mother protects religious merits. '*Svargam*', Mother protects heaven. But yet again comes my million dollar question, which heaven? Our heaven means the family of our five to seven people. This is heaven. The divine discourse is

heaven. Place where everyone stays with affection, caress and love is heaven. Mother protects such heaven personified home.

'*Rṣīn*'. Who protects our seers and sages? Mothers! Our Mothers narrate us the thoughts and the aphorisms of the Seers; the English medium children of these days do not know the story of 'Rāmāyaṅa' at all! Make them sit with the Mothers or alternately, bring them to Kathā on few occasions and let them sit as long as they wish, but slowly and gradually bring them to the divine discourse; that which society would not do, divine discourse would, this is my experience. Mother protects the discourses of our seers and sages. VyāsaPīṭha is also the motherly power. Kathā is our Mother. And '*Pitrun*'. This is the eight thought of 'Māhābhārata' that, Mother protects our ancestors. Our ancestors stay pleased by the grace of Mothers. We acclaim devotion as Mother. As a result Nārada wrote, people whose families shall have devotion, their ancestors would be dancing in joy.

So, we are singing Mother's glorifications since past nine days, why did the seers and sages worship '*MātrDevo Bhavaḥ*' as very first in order? One of its several reasons is cited by 'Māhābhārata' as well. Jankijī is singing eulogy of such a Mother. In 'BālaKāṅḍa' of 'Ram Charit Mānas', Jankijī sung Mother Bhavāñijī's eulogy in the temple of Girijā located in Janaka's flower orchard, beginning from '*Gāi Bhavāñī Bhavana Bahorī*' to '*Jāni Gaurī Anukūla*', we succinctly sung and discussed these verses. If you know this eulogy of Gaurī in Saṅskṛta then wonderful, but if you don't then be it boy or girl, anyone who shall memorise this eulogy by heart and anyone who shall sing this eulogy in Mother's temple, their pleasure shall augment, their felicity shall multiply. And this eulogy shall confer strength to endure sorrows. No fish intends to eat the thorn, she wishes to eat the alluring bait stuck to the thorn. No one wants to eat the thorn alone.

Therefore, even in this world the supreme existence has stuck alluring baits with all thorns personified sorrows. But if the shelter of this eulogy prevails then one shall obtain the strength to endure sorrow, one shall get equanimity in life. And if you say that you can't memorise this eulogy of 'Rāmāyaṇa' then,

Jaya Ādhyā Śakti, Mā Jaya Ādhyā Śakti...

Sing any eulogy that you know. Keep only one thing in mind - stop the ritual of offering animal-sacrifice in Mother's worship. It is your mistake to think that Mother gets pleased by animal-sacrifice. This is an extremely great delusion. These days even in yajña we cut a pumpkin by sword, stop the very tradition of cutting anything! The very mindset of cutting needs to be eradicated. Come out of such blind faiths. 'Otāra' (violent trembling of body by the belief of being possessed by some divine entity) in true sense means the state wherein while beholding Mother's divine sight we feel thrilled or our eyes brim over with tears or deep sentiments arouse from within. But later this got transformed into blind faith. Come out of blind faith. I would definitely request you this much. So, this eulogy which we kept singing for nine days, 'Mānas-Ambikā', I shall talk about its conclusion in the end, but now let me complete some chronology of Kathā.

Yesterday we concluded 'BālaKāṇḍa'. In 'AyodhyāKāṇḍa', Mother Kaikeyī solicited promises from Dasratha and because of those promises Ram, Lakśmaṇa and Janki resorted to the woods for fourteen years. Lord Ram, Lakśmaṇa and Janki turned forest dwellers. They encamped on the banks of Tamsā River for one night, stayed at Shringverpura, thereafter they lodged in Bharadvāja's hermitage, Lord then arrived to Vālmikijī's hermitage and on Vālmikijī's words, Lord reaches Chitrakūṭa. Lord began to abode in Chitrakūṭa. Darsatha got the news that now Ram shall not return and therefore, Dasratha breathed his last while reminiscing Ram. King Dasratha's obsequies were performed. Gurudev Vaśiṣṭhajī told Bharata,

"Bharata, the one whom the father hands over the kingdom is reckoned as the heir and obeying father's order is your duty. Ram departed to the woods by obeying father's orders; thus, obeying father's words, you too must rule the kingdom for fourteen years." Bharatajī responded, "This is not the medicine of my ailment; I am not the man of sovereignty, I am the man of Truth. Let us all first go to Chitrakūṭa. First let us behold Truth and thereafter, whatever Lord shall tell me, I shall do so." 'Rāmāyaṇa' has amazingly illustrated how the love between brothers should be. Entire Ayodhyā resorts to Chitrakūṭa. Many assemblies met, but no resolution is reached. Finally, Bharata left up to the Lord. Tulasī wrote a *chopāī*,

Jehi Bidhi Prabhu Prasanna Mana Hoī I

Karunā Sāgara Kījia Soī II AYK-269 II

Bharatajī said, "Give us a decision that keeps Your mind pleased. We shall willingly accept it." And Lord said, "Bharata, this is a bit harsh decision, but I shall stay in the woods and abide by father's order, you stay at home and protect the subjects." Bharatajī accepted this idea. But it is there in Bharata's mind that, how will I be able to live for 14 years without any support? And Ram, who knows the matter of everyone's heart, understood and Lord offered his *pādukā* proactively. It is the opinion of 'Mānas' that Bharata did not accept the positional designation, He accepted Lord's *pādukā*.

He did not accept sovereignty, He accepted Truth. Bharatajī established *pādukā* on the royal throne of Ayodhyā. Bharata carries out the state affairs after asking to *pādukā* at every step.

In 'AraṇyaKāṇḍa', Lord realised that I have stayed at length in Chitrakūṭa now, people have started recognising me; therefore, Lord decided to leave Chitrakūṭa. Departing from Chitrakūṭa, Lord Ram, Lakśmaṇa and Janki arrived in Atri's hermitage. Atri extolled Lord's eulogy. Lord's journey proceeded ahead. Lord arrived in Sage Kumbhaja's hermitage. From there, Lord came to Pañchavaṭī on the banks of Godāvārī River. Befriended Jaṭāyu on the way.



Śūrpaṅakhā was punished. She complained to Khara-Dūṣaṇa. Khara-Dūṣaṇa arrived for fighting. Lord conferred nirvānā to fourteen thousand demons. Rāvaṇa arrives and Lord runs after Mārīcha to confer him liberation. Meanwhile, Rāvaṇa abducts illusory Sita. Jaṭāyu attempts to rescue Janki, but Jaṭāyu is sacrificed. Rāvaṇa kept Janki as a well-guarded captive in AśokaVāṭikā of Laṅkā.

On the other hand, Ram returns after conferring His supreme abode to Mārīcha, (Lord's) lover; and beholding the hermitage devoid of Janki, the Lord of Raghus inconsolably weeps as part of human sports. Lord moved ahead perturbed in Sitaji's quest. Jaṭāyu met. Lord performed Jaṭāyu's obsequies by His own hands by treating him on an equal footing with His father. Thereafter, Lord moved ahead. Lord arrived in Sabrī's hermitage. Lord discussed nine types of devotions before Sabrī. Lord arrived to PaṅpāSarovar Lake, where Nārada met and then 'AranyaKāṇḍa' concluded.

In 'KiṣkindhāKāṇḍa', Lord moved ahead while questing for Jankijī. By Hanumāna's grace, Sugrīva and Ram befriended each other. Vāli was conferred nirvānā. Sugrīva was enthroned. Lord stayed in the cave of Mount Prabarshan to observe the religious austerities in the holy month of Cātura. Plan for Janki's quest was laid down. The teams of monkeys and bears were dispatched in four directions to quest for Janki. It was decided to send Aṅgada's Team in southern direction. Hanumānajī bowed to Lord Ram in the end and Lord handed the signet-ring to Hanumānajī. Jāmavāntajī evocatively called upon Hanumānajī and Hanumānajī grew to the size of a mountain. Hanumānajī leaves for the journey of Laṅkā where concludes 'KiṣkindhāKāṇḍa'.

Tulasī wrote in the beginning of 'SuṅdaraKāṇḍa',

*Jāmavarānta Ke Bachana Suhāe I
Sunī Hanumārānta Hṛdaya Ati Bhāe II*

*Taba Lagi Mohi Parikhehu Tumha Bhāe I
Sahi Dukha Karānda Mūla Phala Khāe II SDK-01 II*

Sire Hanumānajī commences the journey to Laṅkā by taking His companions' blessings. Few obstacles came in His way. Obstacles invariably occur while reaching to devotion. Overcoming all these obstacles by Ram's grace, Hanumānajī enters Laṅkā. He ransacked each and every temple, but nowhere was Janki seen! He then saw a mansion where temple stood apart and the mansion was erected separate from the temple. It has Ram's Name endorsed on it and the clusters of Tulasī plants planted around. Hanumānajī was surprised to behold the house of a Viṣṇu devotee amid Laṅkā. Hanumānajī and Vibhīṣaṇa meet each other. Two saints met. Vibhīṣaṇa revealed the tactic. Hanumānajī went to AśokaVāṭikā. And when Mother got extremely afflicted then Hanumānajī dropped the signet-ring while uttering Ram's Name. Mother was confounded to see the signet-ring. Hanumānajī narrated the whole story. Mother was pleased, conferred boons.

Rāvaṇa sent his son, AkshayKumara. He takes Hanumānajī by tying Him by a rope. It was decided to burn the monkey's tail. Hanumānajī's tail was ignited. This means that the society tries to burn the one who beholds devotion, but if one possesses devotion as firm as Hanumānajī then he shall not get burned, he shall rather burn the beliefs of the society. Mother gave the *chuḍāmaṇi* (lotus-shaped hair ornament). Hanumānajī returned to Ram after crossing the ocean. Apprised about everything. Lord departed with the troops. Lord encamped on the shore of ocean. On the other hand, infuriated Rāvaṇa deported Vibhīṣaṇa. Taking leave, Vibhīṣaṇa arrived under Ram's surrenderance. Lord sat down for three days. Ocean did not budge. And thereafter, as soon as Lord decided to punish the ocean, it surrendered to the Lord. Ocean placed the proposal of forming a bridge.

Lord liked the thought of conjoining. 'SuṅdaraKāṇḍa' concludes.

In the beginning of 'LaṅkāKāṇḍa', ocean was bridged. Lord carried out the act of conjoining. After bridging the ocean, Lord installed Lord Rameshvar on the shore of ocean. Lord thus demonstrated to the world that we all are one and the same.

*HariHar Eka Svarupa Aṅtar Nava Dharaśo,
Bholā Bhūdhara Ne Bhajatā, BhavaSāgara Taraśo,
Om Hara Hara Hara Mahādeva...
- Shivananda Swāmī*

The following day, Aṅgada was sent as the state emissary to convince Rāvaṇa, but Rāvaṇa failed to agree and the war commenced. Fierce battle is fought. The demons began to attain nirvānā one after the other. And in the end, the war takes place between Ram and Rāvaṇa and after hitting 31st arrow, Lord conferred a heroic death to Rāvaṇa. Rāvaṇa's glory got contained in Lord's countenance. Rāvaṇa attains the elated state of nirvānā. The three spheres hailed the glory. Laṅkā's kingdom was handed over to Vibhīṣaṇa. Hanumānajī is sent to Ayodhyā to inform Bharatajī about Lord's arrival. Lord came to the Bhilās of Shringverpura. This is called as The Reign of Ram. Lord has not forgotten even the most trifling man. Lord took Kevāta in the aircraft. There concludes 'LaṅkāKāṇḍa'.

Hanumānajī reached Ayodhyā. Bharatajī is about to abandon his life and no sooner did He hear the news than He experienced supreme joy. Entire Ayodhyā got the news. Lord's aircraft landed on the banks of Sarju. Lord alighted from the aircraft with His companions. Bharatajī rushed. The moment two brothers met, no one could decide who of them had been to the woods! Manifesting in countless forms, Lord exhibited His divine opulence and He thus made everyone experience His evident realisation.

First of all Lord told Vaśiṣṭhajī, I want to meet Mother Kaikeyī very first in order. This is Ram. Maṅtra is Ram's Reign is that - till whatever extent others may have caused our evil, but don't take revenge. After sacrificing feud foremost from your end, talk with those who are not in talking terms with you. Mother Kaikeyī's hesitation is warded off. Sumitrā and Kausalyā met as well. Everyone's eyes brimmed over. Vaśiṣṭhajī asked the priests, "Shall we enthrone Ram today itself?" They said, "Let us do so today itself. Last time when we deferred to the next day, one night of attachment came in between which pushed ahead Ram's Reign by fourteen years." Ram did not go to the royal throne of the sovereignty. Vaśiṣṭhajī called for the divine royal throne. Where there is Truth, there sovereignty is bound to come. Therefore, the royal throne has arrived there. Making obeisance to

Every village must have a Gymnasium. This is necessary to fortify the youngsters. Second, there must be a Saṅskṛta School. Saṅskṛta language which is our Mother must be saved. Third, a cow-pen must be present. Can't we create that India wherein no single cow wanders along roadside? This ought to be done. Fourth, every village must have a charity kitchen, where those who don't have anyone of their own can get meals with due honour. Every small or big village must have a caravanserai, where an individual can stay free of cost, wherein someone can make a night halt.

everyone, Lord Ram splendidly took on to the royal seat. Jankijī splendidly took the seat as well and conferring the charity of Ram's Reign to the world, Vaśiṣṭhajī applied the auspicious mark of Ram's Reign on Ram's forehead and Tulasī wrote the *chopāi*,

Prathama Tilaka Basiṣṭha Muni Kīnhā I

Puni Saba Bipranha Āyasu Dīnhā II UTK-12 II

Glory was zestfully trumpeted across the three spheres. Six months elapsed. Divine Reign of Ram was established. Everyone except Hanumānājī departed. Hanumānājī who is the repository of merits, has stayed back. Stipulated time span ended. Janki gave birth to two sons. On the same lines, the three brothers were blessed with two sons each. Saying so, Tulasī concluded Ram's story. Citing the heirs of Ayodhyā, Tulasī did not pen down the controversial tale of Sita's second abandonment. Tulasī desires to establish a dialogue in the society. The episode present thereafter in 'Rāmāyaṇa' is the exploit of KāgBhuṣuṇḍijī. Garuḍa asked seven questions after listening to the Kathā. KāgBhuṣuṇḍijī answered all seven questions.

Eventually, KāgBhuṣuṇḍijī concluded the Kathā before Garuḍa. Whether or not Sire Yajñavalkya concludes the Kathā before Bharadvājajī is not clear. Lord Śiva concluded the Kathā before Parvati. The divine incarnation of the age of Kali, Tulasīdāsajī, was reciting the Kathā by making His own mind as the listener. Addressing His own mind, while concluding the Kathā he uttered the last words,

Jākī Kṛpā LavaLesā Te

MatīMamda Tulsīdāsahū I

Pāyo Parama Bīśrāmu

Ram Samāna Prabhu Nāhī Kahu II UTK-130 II

With the blessed shades of these four preceptors, my VyāsaPīṭha was singing RamKathā before you since past nine days in the abode of Mother Āmbājī, as I am proceeding to conclude this Kathā, at

this moment, Baap, whenever I conclude the Kathā I always feel that, even as everything has been said, yet everything has been left unsaid. I always alight VyāsaPīṭha with this very realisation, because '*Hari Anamta HariKatha Anamta!*'.

So Baap, RamKathā was sung before you for nine days whose core theme we chose as 'Mānas-Āmbikā'. And in the abode of Mother Āmbikā, during these holy days of Navrātri, we composed a dialogue of 'Rāmāyaṇa' in this way; at this moment when I am concluding it, I express my complete pleasure from VyāsaPīṭha for the entire organisation. What blessings can I confer? But because I am sitting on VyāsaPīṭha, thus by the power of VyāsaPīṭha I supplicate in the divine feet of Hanumānājī and in the divine feet of Mother Āmbā that, may this devotion for Lord and pleasurable stay forever intact in Pravinbhai and in his entire family. And I also supplicate for all my brothers & sisters in Hanumānājī's divine feet that, stay happy.

Khuṣa Raho, Har Khuṣī Hai Tumhare Lie I

Choḍ Do Āsūo Ko Hamāre Lie I

Baap! At this instance, while RamKathā is concluding, who shall I devote this RamKathā? This virtuous deed procreates an extremely enormous fruit. But whom should this accumulated fruit be devoted to? Let all of us collectively place this 9 day RamKathā, 'Mānas-Āmbikā', in the divine feet of Mother Āmbā, 'Accept this my Mother, we offer You that which is already Yours!'

Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AranyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SundaraKāṇḍa, LNK-LaṅkāKāṇḍa, UTK-UttaraKāṇḍa, HC-HanumānaChāṭīsā, VP-VinayPatrikā, ŚI-Śloka, So-Sorthā, SRA-ŚrīRāmāyaṇājīAratī.

King must be Valourously-Munificent, Valourously-Strong, Valourously-Merciful, Valorous-Punisher and Valourously-Adept



Morari Babu's honorable address on the concluding ceremony of the birth centenary of the Great King Krishnakumarsinhji

On the commencement of the concluding day of the three-day celebration of the birth centenary of benevolent people-loving, the Great King, Krishnakumarsinhji; the personality present on the dais whom I always acclaim as the Preceptor of the Yajña of Thoughts – Gunvantbhai; this Duke of Bhāveṇa (*endearing name of Bhāvnagar*) Honorable Śrī Shivbhadrasinhji Babu; the Royal Family; the first

citizen of the city, the Honorable Mayor of Bhavnagar Śrī Mahendrabbhai; Santoshbhai and the author who offered an extremely virtuous and veracious scripture to the people - Honorable Gambhirsinhji Babu and you all ladies and gentlemen.

I had beheld the Great King in my childhood, even though we all really kids then but whenever he used to visit Mahuvā, our eyes has indeed witnessed

the sight when everyone right from the children to the aged of every village would stand in a queue from wherever the King would pass, and when I would ask my mother that, since everyone is going there, I am going to see him as well, but who is he? During those days a phrase was spoken in villages that he is “*Āpaṇo Adhārse Pādarno Dhaṇī*” (*Our Lord of 1,800 villages*). Bhāvnagar is acclaimed as '*Adhārso Pādarno Dhaṇī*' and if I have to say something by remembering Talgājarḍā then two incidents of that era are such that, Bapu, people used to vow in the name of the King. People would believe in this great man. Not only this, but when a cattle would fall sick then people would do nothing at all but take a vow in the name of the Great King. And as a fulfillment of the vow they would light a wick-lamp in the direction of Bhāvnagar after their wish was fulfilled.

Such was this great man; and then I deeply reminiscence the singer of 'Gītā'. He said that, 'Among men, I am the King', while He specifically notes the King as the manifestation of the Absolute then this King was also certainly the manifestation of the Absolute, as such I have no experience of other Kings. Traits of Kings are found in 'Māhābhārata'. Sometimes they are being addressed to Dhṛtarāṣṭra by Vidūra's lips, at times Chāṇakya talks about it, the scripture with which I am moving around, even in that 'Ram Charit Mānas' I do find the same somewhere. I have extracted five traits on an average from all of them. First of all, this scripture that has been offered to people, its very first page has the picture of the King and when I perceive this picture by my Talgājarḍian eyes then I observe that it contains no virtue of dark ignorance. Of course, being a King His garb may possess the virtue of passion. But Sāheb, have a look at his eyes! They contain nothing except the virtue of serenity. Therefore, I behold the virtue of serenity in this Duke by a great extent; and because of this the five traits which I perceive are the two eyes, the two ears and fifth

being the nose of the King – the five traits.

Any King must possess five types of valours (*vīratā*). Firstly, he must be Valourously-Munificent (*DānaVīra*). My Tulasīdāsajī composed a book, 'Dohāvalī-Rāmāyaṇa' in which He wrote the traits of a King. The Solar Dynasty is amazing. A King may well have been born in any dynasty but in the root, any Duke must indispensably be a descendant of the Solar Dynasty. And he is the King of Solar Dynasty for whom the following holds true – if the main gates of the King doesn't open even after the sun has risen then the utmost trifling man of his subjects can rightfully question, “Is our King still sleeping?” It is written in my 'Rāmāyaṇa' that, King Dasratha got slightly possessed by infatuation in Kaikeyī's chamber, Ram's exile into the woods got manifested and the king continued to stay asleep. The door doesn't open and at that moment Tulasī's words are,

*Dvāra Bhīra Sevaka Saciva
Kahahi Udita Rabi Dekhi,
Jāgeu Ajahu Na AvadhaPati*

Kāranu Kavanu Biseṣi II AYK-37 II

The subjects ask a question, the sun has already risen and our Lord of Avadha has not woken up as yet? From this I often keep telling that, there was an era when the subjects were aware of when their King would be sleeping, the subjects would know when their King would wake up, the subjects also knew of what the King would eat.

If I use the words written for Mother Sonbāi (*community Goddess of Cārana caste*) for this Duke then, this Duke hails from the courtyards whence rises the sun. He can be acclaimed as the one hailing from Solar Dynasty; and every King must prove the quality of belonging to the Solar Dynasty. So, first trait is being Valourously-Munificent. His sacrifice was truly enormous. When everything was to be given away, each and every possession was being counted, at that moment one thought was that we shall certainly give away all that is ours but gifts received from the bride's

father for the in-laws can indeed be kept with us. Deewan Sāheb was asked. What did this seer answer? “After giving away the elephant, what is the need of howdah?”

Secondly, Valourously-Strong (*DamaVīra*). *Dama* means strength. Strong man. Heroic man. Kings have the hobby of hunting, but when such kings don't miss their aim then a hope is built as well; these days hunting is not propitious, nonetheless a Duke must be equally sharp in his aim. This Duke was sharp in his aim. One quality that can be derived from this is that this King shall find out even the destitute people, this King shall quest the sickness of his subjects; because he possessed a distinct art of acutely noting things. Therefore, the Great Sire, King is Valourously-Strong in my vision. A king must unfailingly be valourous of strength.

Thirdly, this great man is Valourously-Merciful (*DayāVīra*). His humility, his tenderness. His innate mindset of forthwith taking a seat on the ground in Birala-Bhavana while meeting Gandhiji. Sāheb, this is extremely difficult. Once, the Emperor of Iran came to meet a Sufi Saint. The Saint had gone out and his disciples were present. As the Emperor came, the disciple offered an ordinary jute sitting matt. The King bowed his eyes, honoured the gesture but did not sit down. The disciple thus laid down a tiger-skin as the sitting mat. The King still did not sit. The disciple further spread a white cloth for the King, followed by a matt of couch-grass. The Saint was late to return and the King had left by then. Disciple apprised about everything. At that moment the monk derives a much guileless interpretation, “You must not have offered him a sitting-matt worthy for him to sit!” Same holds true for man's life. If we offer a destination worthy of sitting to our mind, then the mind shall invariably settle down. Because we don't offer it a worthy destination, it becomes frivolous. So, forthwith sitting down near Bapu in this manner is his innate humility.

Fourth trait, Valourous-Punisher

(*DamḍaVīra*). He who is faulty, must be punished. The idea of Tulasī's Reign of Ram has no ordinance of punishment i.e. *Damḍa*, although even as the word '*Damḍa*' is present, but no one is given *Damḍa* (*punishment*), because no one would commit any offence, thus the word '*Damḍa*' was referred to the *Damḍa* (*handheld staff*) held by the renunciates. The guilty ought to be punished, but with due understanding. King must invariably be a Valorous-Punisher. And the fifth trait, *DakṣVīra* (*Valourously-Adept*). King must unfailingly be *DakṣVīra*. *DakṣVīra* means the one who is endowed with adeptness, a quality of dexterity. Sāheb, Sire Binduji's Kathā was once held in the royal kingdom of this family. So, *DakṣVīra*, intelligence. And he is acclaimed as *Dakṣ* in 'Rāmāyaṇa' who is well cautious of his aim.

Such is this Duke, who is endowed with the aforementioned five valours. The quality of being *DakṣVīra*. Rāvaṇa is a very big King, yet Rāvaṇa is not acclaimed as great because he lacks adeptness. Let me tell you one couplet,

*Khuṣnumā Hī Dekhnā, Nā Kad Kisī Kā Dekhnā,
Bāt Peḍo Kī Kabhī Āe To Sāyā Dekhnā!*

When the topic of tree is discussed before you, don't look at its height, rather look at its shade. The benevolent shade of this Duke was enormously (dense and widespread). And who can teach the virtue of benevolent shade to the Kings? Some Sumaṅta is needed for this. And fortunately our state had Prabhashankar Pattani. Whenever I reckon distinct beards, I do include the beard of Prabhashankar Dada.

So, if the country wherein the Deewan or the chief minister working with the King becomes indifferent, the country wherein a teacher becomes indifferent and the country wherein a physician becomes indifferent, that becomes the country's ill-fate. As such he was of indifferent disposition from within but no words can extol Prabhashankar, how wonderful were his poetic compositions! And when the Deewan is

a poet then it is a good trait. Deewan Sāheb's beard was the symbol of his unblemished conduct.

So, even though Rāvaṇa's height was high but he lacked adeptness. But he managed 1,800 villages of Bhavnager and Sāheb, he said that, "I shall do farming." And why should this King not think about doing farming? Let us remember Depālade. It is being said for Depālade that... you may choose to interpret this by poetic perspective or in any form as you like, but we all know about this incident and it has been extensively talked about in our region – Monsoon arrived. It was time to sow the seeds. The farmer was poor. And thus while sowing seeds, the farmer yoked his cart with a bull on one end and his wife on the other and the farmer begins to sow the seeds. That moment the King happens to pass by and he asks him, "Why are you yoking a woman?" The farmer could not recognise the King, thus he said, "I've no time to listen to the questions. If you pity so much then why don't you get yoked." And Sāheb, Depālade comes, the woman moves aside and this Depālade gets yoked. He took two rounds. Jowar seeds were sown. The farmer felt pity for him and released him. And it is being said that pearls ripened in that farm during that time! Never did the crops thrive as abundantly as in this season and the farmer was forced to think that this is only by the King's grace. He felt that I must devote the surplus harvest to the king. The farmer collects his harvest and as he comes to offer it to the King, the man on the throne was the one whom he had yoked to his cart! Farmer was forthwith gripped by sudden fear. The King recognised him as well. He was consoled with fearlessness, the King was anyways Valorously-Merciful. The farmer spoke great words, "Two rounds of furrow made the pearls ripen. Had I known this earlier then I would have furrowed the entire farm."

The point I want to make is, he who thinks about the protection of the weaker gender, he who also gets such a thought, we have gathered here to extol the

glory of such a Duke and his knowledgeable Deewan who was monkly disposed. At this moment while the birth centenary of such a Duke is heading towards conclusion, many, many thanks to all those who organised this event thereby which we all gathered to perform the auspicious *āraṭī* of our King. Performing this *āraṭī*, I shall as well supplicate to the Lord that, O Lord! May my country wake up, may my society wake up.

I shall conclude after sharing one incident about such a Duke. A village farmer came walking down to meet the King. It was the rule of state that if anything gets robbed of a farmer, the state would replenish it. The farmer said, my bull has been robbed. Now the farmer was unaware that we have already attained independence and our benevolent King is the Governor of Chennai. The village farmer innocently said, he could well be stationed anywhere, but he is our King, nonetheless! Sāheb, the farmer meets the Governor of Chennai. During those days Chennai was facing severe water scarcity and the women of Chennai were going to fill water. And that moment Honorable Governor's chaise passes by, he thus asked, "Why are these daughters running around for water?" He said, "There is an extreme scarcity of water." He further asked, "But the royal kingdom has plenty of water, open the doors to them." The doors were set open and the daughters fill the water from there. The farmer arrives. Talks about his problem. The King offers him a seat and listens peacefully. King's eyes are moistened. He called the secretary and said, "Forthwith give him the cost of bull along with the expenses of train ticket."

Such was this benevolent Duke. I could come to offer a small oblation in this yajña of the birth centenary, the sacred yajña and by this excuse, the great king whom I had seen in my childhood in my attire of shorts, today I got an opportunity to offer him my homage.

Addressed delivered during the launch of biography - '*PrajāvatsalaRājavi*' (*People-loving Duke, literally*) at Bhāvnagar on May 17, 2012.

