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॥ RAMKATHA ॥

MURARIBAPU

Mānasa-LohaPuruṣa
Bardoli (Gujarat)

होहु संजोईल रोकहु घाटा। ठाटहु सकल मरै के ठाटा।।
सनमुख लोह भरत सन लेऊँ। जिअत न सुरसरि उतरन देऊँ।।



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II RAM KATHA II

Mānasa-LohaPuruṣa

MORARIBAPU

Bardoli (Gujarat)

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PREM PIYALA

Morari Bapu's RāmaKathā, 'Mānasa-LohaPuruṣa', took place in the historic land of Bardoli (Gujarat) from December 07th, 2013 to December 15th, 2013. The extraordinary traits of Sardar Vallabhbhai Patel's personality, who has been accorded the soubriquet of 'Iron-Man', were very naturally coming out during the entire course of Kathā with references to the characters and the episodes of 'Mānasa'.

While inferring the tenacity of thoughts, speech and conduct as a spiritual seeker's intrinsic entity of iron, Bapu also indicated this three-fold tenacity perceived in Sardar Patel and He also provided their corresponding evidence by citing various incidents of Sardar Sāheb's life. Introducing Sardar Patel as a monk not in an external garb but by mindset, Bapu went on to state that, "Sardar is innate, strengthful as well as moist-eyed."

Morari Bapu gave an exclusive interpretation of the word 'Sardar' as follows – 'Sa' means *sahajātā* (innateness). This man is enormously endowed with innateness. 'Ra' means *rakṣaṇa* (to protect). He has devoted his life to protect the entire nation. 'Dā' means *dāyitva* (duty). Sardar is conscious of his duty. 'Ra' means *rahem* (mercy). He whose heart is fraught with mercy shall protect even when he is far away. Thus, besides highlighting peculiar interpretation of every syllable of the word 'Sardar', Bapu also specifically pointed out diverse virtues and traits of Sardar Patel.

'Sardar Patel was blue-throated (due to venom) and had nothing as his possession, very much like Śaṅkara', while Morari Bapu announced this based on authentic evidence, He also described the similarities between Sardar Sāheb and various characters of 'Rāmāyaṇa' by saying that - as a singer of 'Rāmāyaṇa' I can say utmost cautiously that, Sardar Patel was endowed with the awakenedness of Lakṣmaṇa, the silence of Śatrughna, the sacrifice of Bharata and the steadfastness and the steadiness of Hanumāna.

In parallel to this RāmaKathā's Yajña-of-Love of Morari Bapu organised in Bardoli, VallabhaKathā's Yajña-of-Thoughts also went on in tandem, wherein just before the Kathā the addresses of Respected Nagindas Sanghavi, Dakshaben Pattani, Jay Vasavada and Gunvant Shah were also organised which provided greater acquaintance of Sardar Patel's personality and ideology. Thus, on account of 'Mānasa-LohaPuruṣa' people were graced with the dual takeaway of RāmaKathā as well as of VallabhaKathā.

- Nitin Vadgama



Mānasa-LohaPuruṣa

|| I ||



*Sardar Patel was a monk not in an external garb,
but by mindset*

Hohu Sañjoila Roakahu Ghāṭā I Thāṭahu Sakala Marai Ke Thāṭā II AYK-190.1 II
Sanamukha Loha Bharata Sana Leū I Jiata Na Surasari Utarana Deū II AYK-190.2 II

Baap, by the causeless grace of the Supreme Godhead once again as this RāmaKathā organised by Swaraj Ashram, Bardoli, commences today, I too offer my obeisance from VyāsaPīṭha to World Reverend GandhiBapu and the individual for whom this was an extremely critical place and which is acclaimed as a pilgrimage, offering a bow to the consciousness of that Iron-Man, Sardar Vallabhbhai Patel, at this moment as I am commencing the Kathā, all the honourable personages present in the Kathā, you all listener ladies & gentlemen and affectionate Kantibhai Vanand and his whole family who are the natives of this place and being the mere instrumental means of this entire

Kathā, they are here as the host and to rest all - my obeisance to everyone from the VyāsaPīṭha.

Baap, this is the third RāmaKathā in Bardoli. As for the first Kathā, I don't recollect its intent; as for the second RāmaKathā – I instantly convened with one of the thoughts of utmost respected and utmost rational erudite individual, RamanBapa Pathak, and my VyāsaPīṭha grabbed his idea that everything is done for temples but something should happen for toilets as well; and I liked the thought, by agreeing to this thought of RamanaBapa we recited an entire Kathā in Bardoli. For this RāmaKathā, honourable preceptor of the Yajña-of-Thoughts, Gunvantbhai Shah had hinted that, "Bapu, one Kathā should be

organised in the remembrance of Sardar Patel Sāheb and it ought to happen in Bardoli. It should be held either during the birth anniversary or the death anniversary of Patel Sāheb. And if it is organised then I shall come for a couple of days as well." Reverend NagindasBapa expressed his auspicious wishes. And we are set to sing this Kathā in the remembrance of Sardar Patel Sāheb.

I have no capacity to talk about Sardar Sāheb, but the advantage I have is that Bāpā (Nagindas Sanghavi) is going to talk about Sardar Patel for two days. One day Dakṣabhen Pattani is going to speak. Jay Vasavada is going to speak for two days and other two days honourable Gunvantbhai Shah is going to speak. So, I was thinking, what should I talk about Sardar Patel Sāheb? But we have extremely rightful and experienced orators with us, they are affectionately arriving here to offer their oblations in this Love-Sacrifice; therefore, I was extremely pleased that I will have to put in less efforts; because if I start speaking then I have always cherished my exalted and obeisant feeling for all the consciousnesses and therefore, I may also end up with their exaggeration eulogy. Because of such feelings rational thinking may get overlooked, but you all are going to speak authentically with due experience and this way I and you all shall receive profound inspiration, we shall obtain abundant victuals. And thereafter, by the auspicious wishes of all these erudite individuals, whatever we shall hear from them and whatever I have read, based on that I too shall try my bit to walk behind the footsteps of these erudite men. Bāpā delivered an address here. He said that Sardar Patel is a monk and if someone says that, 'Sardar Patel is a monk' then I feel extremely pleased. So, we all shall collectively sing the divine discourse in the memory of a monk.

The main job of a monk is worship and everything is worthless without worship - Sardar (Patel) has made a statement of similar interpretation; and Sardar Patel may not be a monk in an external garb but he has indeed been a monk by mindset. And the question is not of a monk with external garb. Everyone may have their respective garb which is fine, but Sardar

is a multihued monk intrinsically. And the fact that we all are collectively going to extol the divine Kathā in his memory gives me an especial joy. So, this yajña is of an especial nature. While this is indeed the Love-Sacrifice of RāmaKathā; but simultaneously a Yajña-of-Thoughts has also been associated with it.

So, once again I express my pleasure. Now, the question is that I have to recite 'Rāma Carita Mānasa' and I have to do so in the memory of Sardar Patel. How should I associate this Kathā with Sardar Patel? How will the topic evolve? I had not decided till noon. At 2:00 P.M. one of my young listeners told me, "Bapu, the word 'loha' appears x number of times in 'Rāmāyaṇa'." We acclaim Sardar Patel as the 'Iron-Man'. The two chopāis that I have chosen today from 'AyodhyāKāṇḍa' are the toughest of all! They are tough to understand, tough to explain and indeed extremely tougher for us to sing as well as memorize! It contains the word 'loha'. Although, the word 'loha' in this chopāi comes in the context of an encounter, but the way one iron block clashes with another iron block, in a similar analogy this line occurs. Thereafter, I got many ways from this and numerous thoughts started arousing by Guru's grace. I could not sleep! I was pleased.

So, a monk-like man, Sardar Patel; and a monk must indeed be an Iron-Man!

Meru Re Ḍage Paṇ Jenā Manaḍa Ḍage Nahī,

Marne Bhāngī Re Paḍe Re Bharamāṇḍa Re.

Vipada Paḍe Paṇa Vaṇase Nahi,

Ī To HarijanaNā Paramāṇa Re...

So, I received much guidance from it. And even unknowingly when thoughts start arousing in mind by Guru's grace then, at that moment, I feel that whatever I have been speaking and concluding that everything is found in 'Rāma Carita Mānasa' is not a mere exaggeration of interpretations. And further, this is turning out to be true more and more. Sardar Patel's temperament, conduct, intrinsic mindset, his decisions, his sacrifice (is beyond words) - such an extraordinary individual was Patel Sāheb! There are numerous aspects to his life. He memorized 'BhāgavadKathā' and I was very pleased to know that Patel Sāheb kept a small version of GītāPress ('Rāma

Carita Mānasa') with him. And therefore, I ought to sing a Kathā in his memory; his debt only remains to be repaid. And thereby Lord procreates all such divine conjunctions. Kantibhai had asked one Kathā since a very long time. And such a coincidence materialised that this Kathā happened in the memory of a great consciousness. And he took over the responsibility of entire Kathā end to end on himself.

So, Bharata Himself is the Iron-Man in 'Rāma Carita Mānasa'. Yes! King Guha himself is the Iron-Man. The forest dwellers staying in the woods i.e. the Kolas, the Kirātas, the Bhilas are the Iron Men. When Lord Śāṅkara's bow is discussed during the conversation with Parśurāmaji, there Tulasi has written a word, 'Ayamaya'. Iron made! In the episode where Aṅgada staunchly struck his feet in Rāvaṇa's royal court, although the word 'loha' has not been used but Sāheb, the way Aṅgada strikes his feet (is no lesser than iron i.e. 'loha')! Earlier I was thinking to recite 'Mānasa- Aṅgada' and make an attempt to associate various facets of Sardar Patel Sāheb's life with the exploits of Aṅgada. Vāli passed away, Aṅgada was the official heir to the kingdom, yet Lord Ram conferred the throne to Sugrīva and Aṅgada did not utter a single word. And he let go of that position. The same Aṅgada firmly rooted his feet in Rāvaṇa's royal court. And prior to it, he let go of his throne. He who lets go his position can alone attain the position of Sardar in the forecourt of the world. This is the evidence. And we all know that maximum number of Pradesh Congress Committees were under this man, which was substantial responsibility for him to become a Prime Minister. But Sāheb, that monk (Gandhiji) wrote a note to him and this monk (Sardar) instantly let go of that position without an iota of resistance.

Bāpā (Nagindas Sanghavi) was saying the other day that Sardar Sāheb let go of his Prime Ministerial position, while he may not have obtained that position but the country had certainly accepted him as one. He got the acceptance. He who lets his position go, only his foot is staunchly rooted like an iron pillar in Rāvaṇa's metaphoric court of society. No one can dare to budge it. I thus wanted to route it this way. But today I was made to remember the word 'loha'.

We shall certainly pick up all these episodes in this topic as well. Iron is iron. Gold is symbolic of dominion, but iron is symbolic of service. All the weapons that are built are made from iron. It is such an ore which is eager to become gold provided it gets a philosopher's stone.

'Rāma Carita Mānasa' is of the opinion that the mundane souls are of three types – the sensual (viṣāi), the seeker (sādhaka) and the supernaturally accomplished (siddha). I have added a fourth type – the pure (śuddha). But, of the three types of mundane souls, first is sensual. Who are called as sensual? Those who are like adulterated metal, shall forever remain iron. Who is a spiritual seeker? He who quests some Guru, he to whom the philosopher's stone touches is a spiritual seeker. And who are supernaturally accomplished beings? He whom the Guru doesn't transform into gold by touching him but he whom the Guru in turn transforms into a philosopher's stone is a supernaturally accomplished being. Iron in the center of all three. We all know that when the constituent of iron reduces from body, it causes medical issues. So, many thoughts about the entity of iron are present in 'Rāmāyaṇa'.

So Baap, 'Mānasa-LohaPuruṣa' shall be the theme of this Kathā. And I don't plan to collate everything forcibly by hook or crook. All of its evidences are coming together on the basis of 'Mānasa'. We shall do serene-cum-essential discussion over it; we shall compose a dialogue about it. So, first of all let me explain the meaning of these two chopāi.

Bharataji goes to Chitrakūṭa with fourfold army (Caturāṅginī-Senā, consisting of the horse, the elephant, the chariots and foot-soldiers) to convince Ram. He reached the banks of Gaṅges, Shringverpura, which was the town of Bhilas who got the news of Bharata's arrival. All of them have a misunderstanding about Bharata. And moreover, the fact that Bharata has arrived with fourfold army multiplied their misunderstanding furthermore with a thought that Bharata has stepped out with the intent of enjoying an undisputed sovereignty. When this

misunderstanding was caused, King Guha spoke these words, 'Hohu Sañjoila Roakahu Ghāṭā'. King Guha told his Bhilas, o, all my men, caution yourselves and forthwith block the ghats of Gaṅges. 'Thāṭahu Sakala Marai Ke Thāṭā', all be prepared in every way to face death, because he knows that it is difficult to stay alive while fighting against Bharata. And Kung Guha says, 'Sanamukha Loha Bharata Sana Leū', iron will clash against iron, such will be my open encounter with Bharata, but 'Jiata Na Surasari Utarana Deū' as long as there is life in us, we shall not let a single individual from Bharata's army cross the Gaṅges. Forthwith start the preparations. As such King Guha is the Iron-Man and Bharata Himself is the Iron-Man a well. This encounter is between two individuals who are alike. Let me present second evidence.

Bharata is iron, He is the Iron-Man. There is one dohā in 'Rāma Carita Mānasa',

Kāraṇa Te Kāraju Kaṭhina Hoi Dosu Nahi Mora I
Kulisa Asthi Te Upala Te Loha Kārāla Kaṭhora II
Bharata says, as a rule effect is harder than its cause. In the act that my mother begot, I am its cause and it is extremely hard. And this is a rule, because thunderbolt is made from bones and iron from stones. I am like iron, I am as hard as iron. Bharata has stated this. Even Patel Sāheb is extremely hard from outside, but the intrinsic matter is completely different. So, I the messages about the entity of iron are being relayed from 'Rāmāyaṇa', I am welcoming all of them. And I shall share those with you. My faith is turning stronger than ever that absolutely everything is obtained from 'Mānasa'.

So Baap, Guha is the Iron-Man, Bharata is the Iron-Man, Kolas and Kirātas are the Iron-Men; there is a line in 'Rāmāyaṇa', 'Loha Lai Laukā Tirā'. Sāheb, we all have experienced that when an iron block is placed in a boat then it floats hassle-free because it has taken the shelter of wood, but if we place a boat on an iron block as the base then it will not float, it shall rather sink forthwith. Tulasī writes that Bhilas are such iron like people that they floated the boat on an iron block and emancipated it! This Sardar was such an Iron-Man that he emancipated the boat of entire country.

My VyāsaPīṭha christens this Kathā as, 'Mānasa-LohaPuruṣa' because similar characters are being found from 'Rāmāyaṇa'. It appears equally essential to comprehend such an entity of iron even for the development and restfulness of our life. Thereby, we shall proceed in this Kathā while listening to these thoughtful personalities and by obtaining their guidance.

So, this RāmaKathā 'Mānasa-LohaPuruṣa' shall be sung in the memory of Patel Sāheb by placing these two lines in the center. The plan that government is formulating to construct the largest idol of the world, as part of it they plan to raise contribution of iron from the entire country. But I shall fulfill the formality of today's Kathā by only saying that, this was such Iron-Man who never got rusted. Iron is vulnerable to rust. It was such a big sacrifice! Such was this Iron personality, consciousness. Lord has conferred this extremely great conjunction to my VyāsaPīṭha.

Before I proceed ahead, we offered homage to immensely great priest of humanity, Nelson Mandela. It is a very renowned statement of Nelson Mandela that, "You gave Barrister Gandhi to South Africa and we returned Mahātmā Gandhi to India." This man stayed in prison for countless years. I, in fact, got an opportunity to sing a Kathā in his memorial, South Africa, I am glad about it. I as well devote my homage to this divine manifestation with all of you.

'Rāma Carita Mānasa'. The seven cantos. You all know its outer form. But its outer form is divided in seven parts namely – Bāla, Ayodhyā, Araṇya, Kiṣkindhā, Suṇḍara, Laṅkā and Uttara. In one context I can say that RāmaKathā can also be reckoned as one's intrinsic spiritual journey showing us how to blossom to a fully developed state and how this development can keep me and you fully blossomed till our last stage of life. It is a kind of journey which will help us reach right from our trivial understanding to mature sagacity; or it can also chronologically take forward the questions that may have originated from our various trivial understandings and grant us its answers one after the other. And by the time we reach 'UttaraKāṇḍa', we as if receive answers to all our

questions. Such an intrinsic stream of 'Rāmāyaṇa' keeps flowing. I have thus been perceiving 'Rāmāyaṇa' in a manner that the intrinsic spiritual development of all of us lies in this. It doesn't stagnate me and you at one single place. Each and every canto is a progressive encampment. One only needs to examine the state where a spiritual seeker has reached. I have thus been perceiving RāmaKathā in this manner. 'Rāma Carita Mānasa' was equally dear to GandhiBapu as well. Gandhiji has included the verses of Tulasī in 'Āśrama-Bhajanāvalī'. Vinobāji always used to say that 'Rāma Carita Mānasa' is a mother's milk, it is not ghee (clarified butter). Ghee is difficult to digest but milk is easily digestible. All these realised men have conferred us enormous strength.

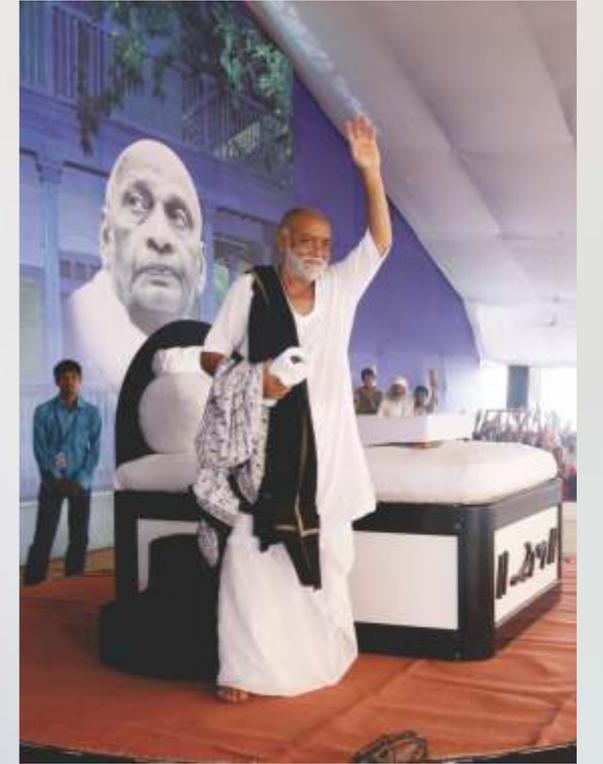
In 'Rāma Carita Mānasa' the word 'Rāma Carita Mānasa' appears seven times. Errors and omissions open for correction! We anyways don't intent to compete. If one wishes to succeed in spiritual journey and attain complete contentment then don't compete with others, compete with your own self. Now, I shall reckon its advantages to you. While competing with myself, if I lose then I have defeated myself, thus I shall not feel apathetic; and if I win then I have won over myself! When we win over others then a sense of pride arouses in us. If perhaps we are cautious then we may stay pride-free, but a sense of joy indeed originates in our mind; and that joy is standing over someone's defeat, our pleasurable stands on someone's sadness which is not good. And if we lose then we will feel apathetic. After listening to Kathā can't we resolve that, I shall compete with myself alone. If I lose then I have defeated myself, if I win then I have won over myself! This shall beget immense joy. Why compete with others? I really like this idea. Think about it.

The word 'Rāma Carita Mānasa' is mentioned only seven times. 'Rāmāyaṇa' is a musical scripture and it contains a beautiful harmony of seven tunes. 'Rāmāyaṇa' can be sung in any classical tune, it can be sung in any style of singing - such is this melody. Our philosophy talks of seven worlds above and seven below in the nether world i.e. 'Rāma Carita Mānasa' is

pervaded across fourteen worlds. So, seven worlds above and seven worlds below – all of them are fraught with Ram. Such seven phrases are extremely famous in 'Rāma Carita Mānasa'.

So, in the beginning of 'BālaKāṇḍa', the first encampment of our intrinsic journey, contains seven mantras. The very first mantra of seven is, 'Vande VāṇiViṇāyakau'. In our culture when something new commences then it begins with Lord Ganpati. 'Rāmāyaṇa' has commenced from the obeisance of feminine goddess. 'Rāmāyaṇa' begins from the Goddess of speech, the goddess of words – Sarasvatī.

VarṇāNāmArthaSaṁghānam
RasāNām ChandaSāmapī I
Maṅgalānām Cha Karttārau
Vande VāṇiViṇāyakau II BAK-Śl.01 II
Women are given first place everywhere. Further,
BhavānīSaṁkarau Vande
ŚradhāViśvāsaRūpiṇau I BAK-Śl.01 I



Bhavānī was remembered foremost. If you go ahead,

SitāRāmaGuṇaGrāma

PuṇyĀraṇyaVihāriṇau I BAK-Śl.04 I

Jankijī is kept foremost. Thus, our first encampment proceeds in seven mañtras in this manner. And thereafter, in five sorthas Tulasī accomplishes the act of descending ślokas into lokas (folk dialect) which is an amazing act for the welfare of the world. Tulasī wrote down this scripture in a native dialect. And then comes the first chapter of 'Rāma Carita Mānasa' which contains the entire GuruVandana; its few lines,

Baṁdau Guru Pada Paduma Parāgā I

Suruci Subāsa Sarasa Anurāgā II BAK-01 II

So, first chapter commences from GuruVandana. My VyāsaPīṭha has always regarded this chapter as 'GuruGītā'. In here, the glory of Guru is sung. He who doesn't need Guru, he who holds no reverence in Guru is not bound. But if I look at my state then people like us utmost need Guru. Some guide is needed. The entity of Guru. Our Dalpat Padhiyar had once said in 'AsmitāParva' that Guru might perhaps be weak, but Guru's divine feet (also indicates the positional designation called Guru) can never be weak. In Dixit Dankauri's words,

Yā To Kubūl Kar Mujhe Kamzoriyo Ke Sātha,

Yā Choḍ De Mujhe Meri Tanahāyo Ke Sātha.

Man indeed has weaknesses. Guru can be weak, but Guru's divine feet can never be weak. And therefore, the wisdom of this country has accepted the glory of Guru's divine feet instead of an individual. So Baap, he who drives us from darkness to light is our guide,

Guru; he who makes us relish the savour of ambrosia from the fear of death is Guru; he who takes us from untruth to the courtyard of truth is Guru.

So Baap, Tulasīdāsajī extolled the glory of Guru in the first chapter. He made obeisance to Guru's divine feet in the very first chapter of 'Mānasa'. And by the pollen like dust of Guru's divine feet, by His little inspiration, by obtaining a short aphorism an individual who shall enlighten his vision, to him the entire world will be perceived like Ram,

Sīya RamaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-08 II

Thus, as the eyes turned pure, everything appeared charming. The Supreme Godhead was perceived in everyone. All this manifests by gaining a sense of understanding from one such guide. And thereafter, the great hero Lord Hanumānājī was offered an obeisance. We can also confer the designation of Guru to Hanumānājī, immense inspiration is attained from Him. Couple of lines of 'VinayPatrikā',

Sakala-Amaṅgal-Mūl-Nikaṇḍan I

Maṅgal-Mūrati Mārūta-Nāṇḍan II VP-36.1 II

Pavana-Tanaya Saṅtana-Hitakāri I

Hṛdaya Birājata Avadha Bihāri II VP-36.3 III

Goswāmijī made obeisance to Hanumānājī. Then comes the obeisance of Lord SitaRam, followed by the obeisance of Ram's Name. While fulfilling this sequence of episodes as and how time permits, we shall continue the serene-cum-essential discussion of 'Mānasa-LohaPuruṣa' after listening to our erudite orators every day. I thus pause today's Kathā.



Mānasa-LohaPuruṣa

|| II ||



Tenacity of thoughts, speech and conduct is a spiritual seeker's intrinsic entity of iron

Once again offering a bow to the supreme consciousness of World Reverend Gandhi Bapu and the diligent consciousness of Venerable Sardar Vallabhabhai Patel, let us begin the subject. RāmaKathā is anyways going on, but VallabhaKathā is also going on simultaneously; and in the opinion of RāmaKathā even if I consider mere words then what is the difference between Ram and Vallabha? 'Bhajāmi Bhāva Vallabhaṁ I Kuyogināṁ Sudurlabhaṁ II'. Tulasīdāsajī uses the word 'Vallabha' through Atri's holy lips while singing the eulogy of Ram. And these words are neither uttered in the flow of exaggerated praise nor by any other intent, these are Sage Atri's words. The very meaning of 'Atri' is something that is beyond three virtues; that means these words in 'Rāma Carita Mānasa' are the words uttered from the lips of an indifferent consciousness. There is a small mention

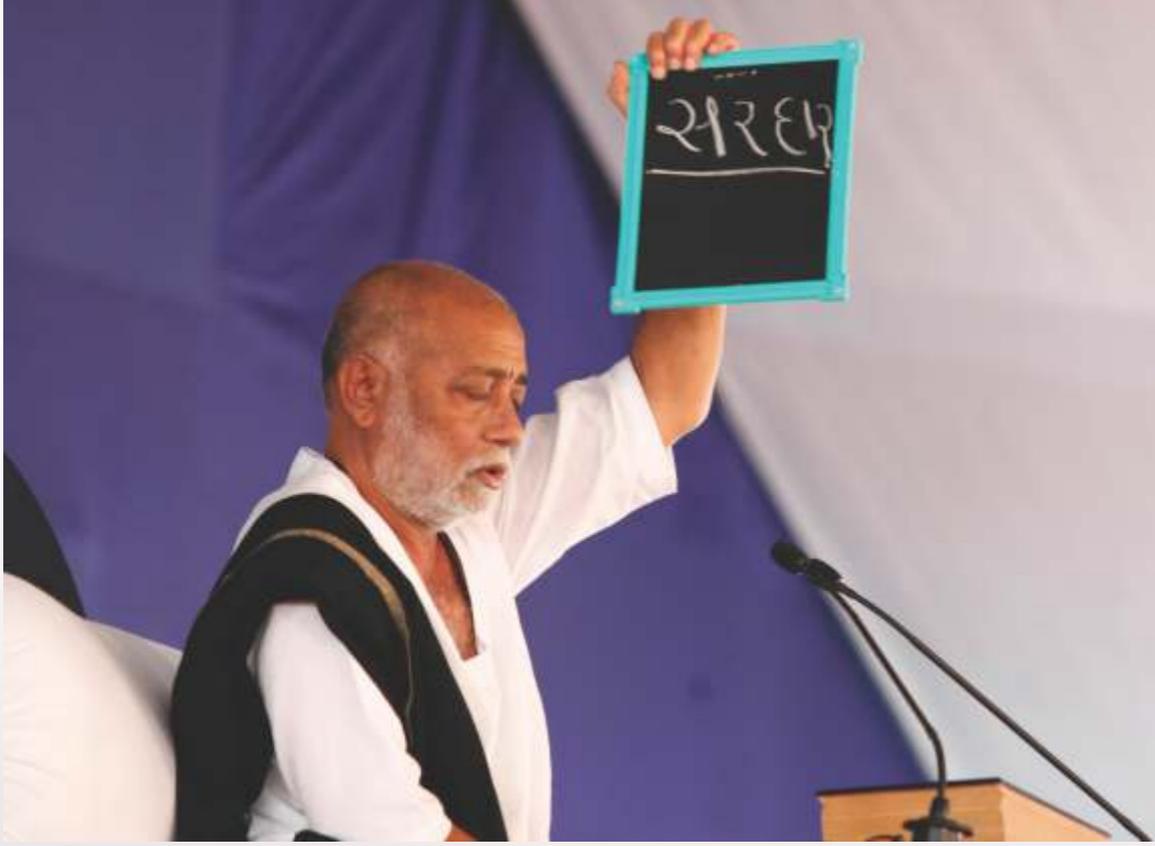
in 'UttaraKāṇḍa' about the difference between Saint and non-Saint. Such a question had come up. The definition of saint or monk is found in 'Rāma Carita Mānasa' on numerous occasions and we also find the definition of non-saint before it. While indicating the difference between saint and non-saint, it has been said in 'Rāmāyaṇa',

Saṁta Asaṁtanhi Kai Asi Karanī I

Jimi Kuṭhāra Caṁdana Ācaranī II UTK-37 II

The composer of 'Mānasa' says while expressing the difference between saint and non-saint that, the only difference between saint and non-saint is analogous to the conduct of sandalwood and the axe, that's it! When an axe-man cuts the sandalwood tree then the tree emits fragrance in the cutter's mouth i.e. to the axe. Reward?

If one wishes to succeed in spiritual journey and attain complete contentment then don't compete with others, compete with your own self. Now, I shall reckon its advantages to you. While competing with myself, if I lose then I have defeated myself, thus I shall not feel apathetic; and if I win then I have won over myself! When we win over others then a sense of pride arouses in us. If perhaps we are cautious then we may stay pride-free, but a sense of joy indeed originates in our mind; and if we lose then we will feel apathetic. After listening to Kathā can't we resolve that, I shall compete with myself alone. If I lose then I have defeated myself, if I win then I have won over myself!



Tāte Sura Sisanha Caḍhata
Jaga Ballabha Śrīkhamḍa I
Anala Dāhi Piṭata Ghanahi
Parasu Badana Yaha Daṁḍa II UTK-37 II

Result? Sandalwood that confers fragrance to the cutter became 'Jaga Vallabha' (world beloved). Vallabha means belovedness. Sandalwood emanates fragrance despite being cut. As a result, it finds its way to the head of gods, it rises to their foreheads. Whereas the axe is heated in fire, hit by the strikes of sledgehammer and it's hammered to give it a shape, why? Because it is given this punishment. The word 'Vallabha' comes here as well. God knows why Rāvaṇa recollected the word 'Vallabha'! 'Samara Bhūmi Bhae Ballabha Prānā', even the most furious man is bound to take the name of 'Vallabha' in his own context. I am asked a question, "Bapu, please mention similarity between Gandhi and Vallabhabhai in one sentence."

Sāheb! Bapu is Bapu; Panditji is Panditji. Everyone has their respective place and their genetic culture. Vallabhabhai had told GandhiBapu that, "Bapu, you hail from bania (merchant) caste, few things are bound to reflect in you." He would joke a lot. One fine day, Bapu was present in this very place i.e. Bardoli and Sardar was here as well. A tribal man arrived on feet from a long distance in search of, "Bapu, Bapu". But how to meet Bapu? So, he thought of meeting JugatramBapa with the hope of meeting Bapu. JugatramBapa always stayed here. He thus asked, can I meet JugatramBapa? Someone told, he has gone to Vedchi. The poor man again rushed to Vedchi. On reaching the hermitage of Vedchi, he enquired, "Is kākā here?" They said, he has gone to Bardoli. He thus returned back to Bardoli, met JugatramBapa who asked Bapu, "A tribal man wishes to meet you." He replied, "Call him in." When he goes inside, as Sardar

was sitting foremost, the tribal man met him first. He asked, "Who do you want to meet?" The tribal man replied, "Bapu". Sardar Patel said, "I am Bapu. Tell me what is it?" Sāheb, the tribal of our country gave an amazing reply! "He who says 'I' can never be Bapu!" And therefore, Narsaiyo sings,

Hu Karu Hu Karu Aeja Ajñānatā,
ŚakaṭaNo Bhāra Jyama Śvāna Tāṇe...

He conveyed an absolutely vital thought. Thereafter, he met Bapu. But Patel Sāheb had an extremely humorous temperament.

So, Bapu is Bapu, Panditji is Panditji, Kriplaniji is Kripalaniji. Everyone is in their own place. So, I am asked to describe both these great men in one sentence. Gentleman, pardon me if it stretches to one and half sentence. Listen in one sentence Sāheb, Gandhi Bapu's spinning-wheel was of wood and the distaff was of iron. Spinning wheel of wood and distaff of iron. When a yarn was weaved out of it, a garment of India was created. That distaff may well be a tiny one. Both of them had peculiar consciousness. Sāheb, don't you feel that this countenance of SardarBapa should be very much like this? Aggression definitely occurs. The way a singer presents artistic variations in music, the gestural poses of his countenances varies alike. He who wanted to sing the song of nation, he who wanted to depart after truly conferring the song of nation to the world - these are the emotions of such a countenance. This is not the swelling on Sardar's countenance but it reflects his sagaciousness. This countenance doesn't suffer a physical deformation. This man is absolutely sagacious from within, he is the second Bharata. Vitthalbhai Patel chose social servitude and this man being such a great lawyer, had to earn their living. Vitthalbhai had already said that it is either servitude or earning, both can't happen in tandem. And thereby, Vitthalbhai served the society and this man toiled himself to earn their living, indeed like Bharat, Sāheb! But as a singer of 'Rāma Carita Mānasa', when I envisage this man in diverse contexts then I perceive numerous aggressive impulses of Lakṣmaṇa in him; and sometimes I also perceive the silence of Śatrughna in him; further on other instances I perceive Bharata in

the same individual. Whenever Vitthalbhai would come to Ahemdabad, Sardar would untie his shoelace on the door! These are not my personally procreated thoughts. What is this if not a deed like Bharata? Further in turn when Vitthalbhai leaves, he would drop some money in his pocket without telling him explicitly. How much money he is giving or what is he dropping in the pocket? He would not utter a word about it. Such was his sacrifice. Therefore, I like this countenance. So, Bapu's meditative countenance and this countenance of Sardar. One is the spinning wheel and other is its distaff.

So Sāheb, sacrifice and penance. While cross-examining a witness in court Sardar was apprised of (his wife's) death. He dropped the note in his pocket, completed his duty and left afterwards. Enormous sorrows! This man has been severely hammered from all the sides. In order to become beloved to the world (Jaga Vallabha) sandalwood has to pass through the cuts of axe extensively, it has to get rubbed relentlessly. Such was this hermit and renunciate. Jagdishbhai Trivedi's poetry is given to me,

Kaṭhaṇa Toya Komala, Tapasī Ne Tyāgī,
Savāyo Sādhu Sardār Sava Rūkhaḍa.

So, spinning-wheel of wood and distaff of iron. So, even Rāvaṇa has uttered the word 'Vallabha', 'Samara Bhūmi Bhae Ballabha Prānā', life has become so dear to you? Rāvaṇa spoke this in a fit of rage. So, parallelly an extremely virtuous Yajña-of-Love has been organised here in Bardoli. Sp Baap, RāmaKathā is anyways continuing in tandem. And these are not two different individuals, their values match. The entities who are priceless, their intrinsic values largely match with one another, 'Sabhī Sayāne Eka Mata' (all wise think alike). GandhiBapu and Vallabhabhai, everyone is correct in their own way. Now, GandhiBapu is extremely insistent of purity of means. During Satyagrah movement, an English official was going to visit Bardoli. And Patel Sāheb sent sarees made up of khādī for all the women and asked them to wear khādī before the officials so that they realise that the movement is in full swing. Therefore, this act may

perhaps lack purity of means. Sardar would do few such things. When was he in agreement with Gandhiji about each and everything? This is the iron distaff. I have acclaimed him as distaff after due understanding. Distaff is pointed, it is sharp; it wroughts two jobs – it weaves as well as aggregates. Babu and Sardar got so well with each other that Gandhi was bound to say that I experienced especial joy in staying with Sardar even in prison.

So, VallabhaKathā is also happening here. Our erudite men are giving immensely good guidance. Whatever I have known from the erudite men, I shall continue to present it before you. And here, why should we get into clarifying the misinformation being presented by anyone, whosoever, if any? Whatever we attain from it, if we selectively choose it then we shall experience immense felicity.

So, when Bharatajī passes through the banks of Gaṅges on the way to meet Lord Ram along with entire Ayodhyā, the king of Niṣādas, Guha, spoke these words out of misunderstanding, "Caution yourself and blockade all the ghats so that no one crosses Gaṅges." He is very much aware that they shall get defeated in an encounter with Bharata, but accouter in all the ways to face death. He further tells his servants, by clashing with Bharata, by clashing of one iron block with another, by getting into an encounter we shall benefit in four ways. Firstly, we shall attain heaven by dying in the battlefield. It is being said in our country that, many people were made to die by coaxing them with this saying! It is true as well, if someone gets killed in battle for the country then heaven comes in his fist, sacrifice itself is heaven. Ghalib said, 'Khayāl Achhā Hai' (the thought is good)!

Tyā Svarga Nā Male To Musibat Nā Poṭalā,
Marvānī Etale Mein Utāval Karī Nathī.

- Jalan Matri

So Baap, we shall attain heaven if we die in battlefield, 'Samara Maranu', death in battlefield confers heaven. And secondly, 'SuraSariTirā', death on the banks of Gaṅges, what a great benefit! Pundit Jagannatha of 'Gaṅgālahari' describes that, few deer bear musk in its navel, after extracting that musk if

ubaṭana (mixture of various fragrant substances for applying to the body usually while bathing) is made by mixing it with sandalwood and if the kings and queens apply that paste on their body and thereafter, take a bath in Gaṅges then they shall get emancipated. However, those deer from whose navel the musk was found, they attain final liberation. Such is the glory of Gaṅges. And while I speak of Gaṅges, it doesn't mean that other rivers are ordinary. Gaṅges is the mother and the rest are her daughters. Gaṅgā is Gaṅgā. Nonetheless, as for all other rivers, wherever there is a flowing stream, righteous merits exist there. Therefore, I always talk of flowing stream like tradition and the tradition of the country where Gaṅges flow should always be flowing stream like.

So Baap, heaven and hell are question marks, I don't have much idea about it. So,

Samara Maranu Puni SuraSariTirā I

Rāma Kāja Chanabhaṅgu Sarirā II AYK-190 II
If we die in battlefield, we shall attain heaven; if we die on the banks of Gaṅges, we shall attain final liberation and king Guha explains the third benefit to his men that, 'Rāmu Kaja', we shall pass away for the cause of Ram. 'Ramachandra Ke Kāja Savāre', those who get engaged in the cause of Ram, their history will be written down. And fourth benefit, 'Chanabhaṅgu Sarirā', this frail body is going to get destroyed some day or the other. So, while so many benefits are evident before our eyes, make all the preparations, blockade the ghats and decide to die. I myself shall pick up iron (weapons) before Bharata. Saying so, he prepared everyone. Although, it was nothing more than misunderstanding.

Baap, even if you get a virtuous thought do not hurry too much. At times, in a state of frenzy we fail to truly recognise the opposite person and commit a mistake! Therefore, keep some patience. This man hurried too much. And the moment he realised, the entire matter overturned.

Bharatajī placed a beautiful thought. While I am acclaiming Bharata as the Iron-Man, He Himself says that many times effect (or deed) is harder than the cause. My mother wrought the deed of Ram's exile into

the woods, my mother wrought the deed of enthroning me – the cause is myself. The deed was accomplished but I am the cause; and cause is always harder than the effect (or deed). And thereafter, in order to claim this principle two illustrations were given. 'Kulisa Asthi Te', bone and thunderbolt. Which is harder of the two? And iron originates from stone. In comparison, a stone cannot be as strong as iron. And therefore, 'Kulisa Asthi Te Loha Karāla Kaṭhora', karāla means formidable and hard. Its birthplace is stone. However, the effect (or deed) turns out to be extremely hard, and I am such a man. Thus, Bharatajī simlises Himself with iron.

In my view, tenacity of three aspects must be reckoned as the traits of an Iron-Man. We can acclaim such a man as the Iron-Man. First, 'Tenacity of Thoughts'. And further, I am practical. Sometimes if our own thoughts need a change then it must be accepted. I keep feeling that the society in which we are living, people have two problems in it. People are unable to accept the Truth and they are unable to tolerate the Truth. These two are the greatest of the great problems! Many of them indeed utter Truth, but either they fail to accept others' Truth or they are

unable to tolerate it. This is a blemish of the worship of Truth. Keep the doors open. Let fresh air come in everyday. Tenacity of thoughts.

My listener ladies and gentlemen, I am not sitting before you to admonish anything. I am much aware that admonition is not my domain. I am just talking with you all. We should be tenacious of thoughts. And thoughts should be so tenacious that they can't be overturned in past, present or future, such tenacity of thoughts must exist. We usually observe that people change their thoughts in the interest of their selfish motives! Veracious tenacity of thoughts existed in this man (Sardar). Just a while ago I said that, this man was not ready to accept Babu. Not agreeing with every thought of Babu is his freedom. Staying tenacious in veracious thoughts is the trait of iron-will and despite this we all know that when we heat iron and as it becomes red-hot, it transforms into a molten state. Similarly, all the Iron-Men who were born in this world were tenacious externally but from within they were like water.

Second trait, 'Tenacity of Speech'. Truth of speech should not be changed. Whatever GandhiBabu would speak and was his way of speaking so



impressive? Was it an impressive speech? His speech was not very impressive. But whatever he spoke definitely caused an impact because of iron like quality of speech. Tenacity of speech. Truth of speech thus becomes equally impressive. We immediately overturn our speech! Our speech is extremely disloyal. One moment we praise some individual and the very next, we criticise him. Ours is like the sporadic water bubbles.

Ame To Samandar Ūlechyō Che Pyārā,
Tame Faqt Chabachabiyā Kīdhā Kināre.
Malī Che Amone Jagyā Motīomā,
Tamone Faqt Budabudā Olakhe Che.

Baap, especially the young ladies and gentlemen, we cannot become 100% Truthful; even then, as much as our tenacity for truth augments, so much shall our spiritual entity of iron multiply. Even if our bodily iron reduces but the intrinsic entity of iron shall indeed multiply.

Third trait, tenacity of conduct is also the entity of iron for spiritual seekers. Hungry should be fed, we do say this. But if some five genuinely poor and hungry people are standing in our courtyard and at that moment, if we shut down our door and eat the food ourselves then we have not digested the entity of iron. This man (Sardar) and GandhiBapu, both of them and specifically GandhiBapu, when someone would come to meet him he would say, "Māhādeva, first server him food." As much as our conduct is tenacious, it becomes the entity of iron in our spiritual journey.

So, three types of tenacity. I would again like to mention that, when we feel that although we have caught hold of this thought utmost tenaciously, but it is not appropriate then it can be changed. If the thoughts are of Truth, if the speech is of Truth and if the conduct is Truthful then realise that the entity of iron is dominantly powerful in that spiritual seeker. Bharata is endowed with this. All his subjects and everyone try to change Bharata's thoughts that, "Bharata, he to whom the father passes the throne, is reckoned as the heir to the throne." But Bharata did not forsake his thoughts. He caught hold of only one thought that I am

not the man of sovereignty; I am the man of Truth.

So Baap, tenacity of conduct, tenacity of thoughts and tenacity of speech constitute a spiritual seeker's intrinsic entity of iron. This is necessary. If the entity of iron prevails then some philosophers' stone will touch our inner-conscious when an appropriate time comes and convert our entity of iron into (gold), 'Kaṁcana Barana Birāja Subesā', Kaṁcana Barana means He will transform our life into cent percent pure and veracious gold.

Let me take some chronology of Kathā. Yesterday we offered obeisance to Hanumānājī. After Śrī Hanumānājī's obeisance, comes the obeisance of Lord SitaRamji in 'Rāma Carita Mānasa'. Yes, yesterday I had told you that the word 'Rāma Carita Mānasa' is repeated seven times in 'Rāma Carita Mānasa'. I have received two to three such lists. Nonetheless, let me enumerate its seven instances before you. First comes in 'BālaKāṇḍa',

RamaCaritaMānasa Ehi Nāmā I
Sunata Śravana Pāia Biśrāmā II BAK-35 II
Second instance is present in 'BālaKāṇḍa' itself,
RamaCaritaMānasa Muni Bhāvana I
Biraceu Saṁbhu Suhāvana Pāvana II BAK-35 II
Third time again in 'BālaKāṇḍa',
Tāte RamaCaritaMānasa Bara I
Dhareu Nāma Hiya Heri Haraṣi Hara II BAK-35 II
Fourth instance, "BālaKāṇḍa",

Saṁbhu Prasāda Sumati Hiya Hulasi I
RamaCaritaMānasa Kabi Tulasī II BAK-36 II
Fifth occurrence in 'BālaKāṇḍa' as well,
Sunu Subha Kathā Bhavānī
RamaCaritaMānasa Bimala I
Kahā Bhusuṁḍi Bakhāni
Sunā Bihaga Nāyaka Garuḍa II BAK-120 (B) II
Sixth in 'UttaraKāṇḍa'
Muni Mohi Kachuka Kāla Taha Rākhā I
RamaCaritaMānasa Taba Bhākhā II UTK-113 II
Seventh time,
ŚrīMadRamaCaritraMānasaMidam
Bhaktyāvagāhanti Ye Te SaṁsāraPataṅga Ghora
KiraṇairDahyanti No Mānavāḥ II UTK-Śl.130 II

The phrase 'Rāma Carita Mānasa' has been used seven times in 'Rāma Carita Mānasa'. And every occurrence has a reason. When it is composed by some enlightened man then its long and short vowels also have their peculiar meanings. It has a purpose, a cause. The author has not worried too much about grammar. In 'Rāma Carita Mānasa', the word 'Rāmāyaṇa' is used four times. Thus, eleven (7+4) such words indicating 'Rāmāyaṇa' have been written. In the coming days, I shall keep discussing about their essential interpretations as I have understood.

After paying obeisance to Holy Sire Śrī Hanumānājī, Lord SitaRamji are offered obeisance. Tulasījī wrote an extremely elaborative chapter of obeisance in the beginning. Thereafter, Tulasī writes a lengthy dedicated chapter which is the root aphorism of Tulasī's life and that is Tulasī's devotional faith in (Lord's) Name. Devotional faith of Lord's Name. So, Tulasī elaborates His devotional faith in Name in nine dohās which is a complete integer.

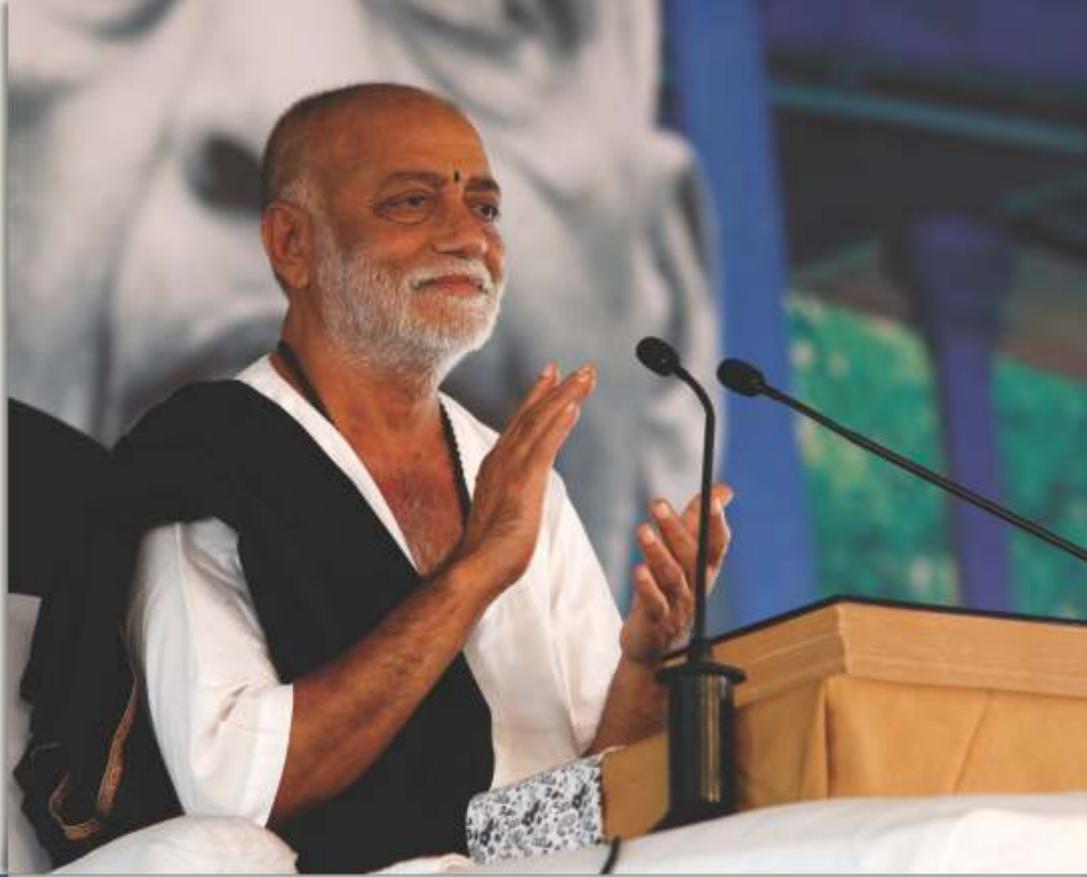
Baṁdau Nāma Ram Raghubara Ko I
Hetu Kṛsānu Bhānu Himakara Ko II BAK-19 II
Ram's Name holds a distinct glory; I clarify on every time that don't interpret this statement as parochial. Ram of VyāsaPīṭha is not so parochial. It is not the one who can get confined in one frame. He is

the Supreme Entity. Having said this, you can then utter any Name as you like for example – Kṛṣṇa's Name, Śiva's Name, Durgā's Name or Allah's Name; any Name is essentially one and the same in the end.

Lord Raghuvīra has numerous names. Tulasī says, of those myriads of Names, I am extolling the obeisance of the name 'Ram'. Which is the very cause of the sun, the moon and the fire; it is the seed element. Brahma, Viṣṇu and Maheśa chant the name of the Supreme Godhead. If we chant Lord's Name then Name becomes Brahma (The Creator) and procreates the realm of serene sentiments in a seeker's heart, by becoming Viṣṇu (The Sustainer and Maintainer) it nourishes this serenity and the same Name becomes an entity of Śiva (The Destroyer) and destroys the evil realm created when evil entities gets mixed in our inner consciousness. This is the entity of Omkāra (the most primordial syllable in the cosmos). Chanting of Ram's Name is the collective worship of all three deities viz. Brahmā, Viṣṇu and Maheśa.

Sāheb, worship gives food. It doesn't keep us hungry. Go to office, go out with your kids, keep your family life extremely fragrant, go out for vacation – but after doing each and everything if you have some spare time then take Lord's Name. A spiritual seeker must not let the left over time go waste.

In my view, tenacity of three aspects must be reckoned as the traits of an Iron-Man. First, Tenacity of Thoughts. And further, I am practical. Sometimes if our own thoughts need a change then it must be accepted. Second trait, Tenacity of Speech. Truth of speech should not be changed. Whatever GandhiBapu spoke, was it an impressive speech? His speech was not very impressive. But whatever he spoke definitely caused an impact because of iron like quality of speech. Third trait, tenacity of conduct is also the entity of iron for spiritual seekers. Hungry should be fed, we do say this. But if some five genuinely poor and hungry people are standing in our courtyard and at that moment, if we shut down our door and eat the food ourselves then we have not digested the entity of iron.



Sardar is innate, strengthful as well as moist-eyed

Nine day RāmaKathā 'Mānasa-LohaPuruṣa' - while we are having a dialogue by seeking shelter of two lines of 'AyodhyāKāṇḍa' from 'Rāma Carita Mānasa', before we begin with the conversation, I would like to express my pleasure for yesterday. Yesterday, Gangadhara High School was celebrating its Diamond Jubilee, it was my pleasure to visit there. The thoughts RamanBapa shared were beautiful. Thereafter, at 6:30 in the evening, in the forecourt of Swaraj Ashram, Honourable NaginBapa Sanghavi began his address on 'Gītā: Navī Najare' which is a two day program. Yesterday you completed its first address. We experienced immense felicity. Bāpā shared extremely good thoughts which can help us draw inspiration and light. As such I don't intent to pull Bāpā in our cult of Kathā reciters; and I also know

that even you would not join it. Neither is it much worthy to join. Tulasīdāsajī has written while describing this age of Kali that inordinate number of poets shall come up in the age of Kali. These days poetries are written on us as well. One has to repay the karmic deed.

Itne Badanām Hue Hai Is Zamāne Mein I
Lagegī Sadiyā Āpako Humein Bhulāne Mein II
Na Pine Kā Salikā, Na Pilāne Kā Suluka I
Kaise-Kaise Log Ā Gaye Hai Maikhāne Mein !

This is a ghazal by Niraj Sāheb. I am conjoining the word 'Kathā' and the word 'Kathā' is not bad either. 'Kathā' is the utmost purest word. Just that when it became the topic of a particular class of people, Kathā had to endure a bit. Kathā has successfully wrought universal causes. Kathā has entered every erudition. I

feel like requesting that, Bāpā, sometime, wouldn't you be kind enough to recite Vallabha Kathā for any number of days as it is convenient to you? Gandhi Kathā has already commenced and a great job has been accomplished. Manibhai Patel recited the Kathā of Sardar Patel. Someone has given me poetry of Manibhai,

Gām KaramsadNā MānasaNī Acaraja Jevī Vāt,
Phūlośā Komala HaiyāMā Pathrīlī Tākāt.
Zīṇī Najare Jonāro Ae PalaNe Pārakhī Kādhe,
Gola-Gola Nā Bole Ae To Eka Zāṭake Vādhe.
- Manilal H. Patel

Instantly, at once! Bāpā said just a while ago that, Sardar is a taciturn but outspoken (when he voices his opinion). When Sureshbhai Dalal, Harindrabhai and we all sit together in a small soiree kind of gathering and when everyone is to be introduced then Sureshbhai always said this sentence, Harindra is a taciturn and I am outspoken! I then used to ask, who is the quietest among us? The society needs people who speak less. And an orator or a reciter must possess all the three traits. He must be outspoken, he must also be a taciturn and when he doesn't have to talk then he must drift into some profound cave of silence. I have held a distinct honour for Vallabhabhai Patel ever since my childhood. Sāheb, two Kathās have happened in Karamsad. But it was my innermost sentiment that being the native place of Sardar, I have to recite a Kathā there. So, I ought to do a Kathā over here. And if you catch hold of Sardar Patel Sāheb's daily dairy then do have a look. You shall find it written at many instances, "Woke up at 4:00 A.M. in the morning"; at times it will be written, "Woke up at 4:30 A.M. in the morning, performed prayers, practiced the divine reading of 'Gītā' and 'Rāmāyaṇa'."

So Baap, I feel extremely elated that here in the memory of Patel Sāheb we are envisaging him on the basis of RāmaKathā. A true introduction of these divine manifestations must indeed reach across to people as much as possible and through diverse angles. RāmaKathā will indeed continue to happen, Kathā will invariably continue. The roots are utmost deep. However, the modern world equally needs such

Kathās as well. Vinobājī's Kathā should happen. A similar glorified woman was GaṅgāSatī. Kathā must be recited on her; and I am about to recite one. Kathā must be sung on Mirābāī. Vālmiki says, the central thought of my Kathā is the exploits of Sita; Ram is secondary. The country in which a faithful wife walks as the shadow of her husband, blessed is the primordial poet Vālmiki, wherein the Lord of Raghus becomes the shadow of Sita. And Tulasī did not err as well. When the chapter of obeisance came up, He got into a deep thought that Ram is my cherished deity. Who should I offer obeisance foremost? He wishes to sing the Kathā with Ram and Janki in the center. Tulasījī says,

Siya Rāma Prema Piyūṣa Pūrana
Hota Janamu Na Bharata Ko I
Muni Mana Agama Jama Niyama Sama
Dama Biṣama Brata Ācarata Ko II AYK-326 II
Dilemma! And Sāheb! The decision He took was,
JanakaSutā Jaga Janani Jānkī I
Atisaya Priya Karunā Nidhāna Ki II BAK-18 II
It begins from here. Sita is reminisced first in order.
Baṅdau Sītā Ram Pada Jinhahi
Parama Priya Khinna II BAK-18 II

It was Sita once again. Why am I kowtowing? He has revealed the reason as well. 'I am a mundane soul'. 'I have heard that, Mother, afflicted people are much dearer to you and so are the scorned, disregarded and destitute. Therefore, I kowtow Sita and Ram.'

The central point of Vālmiki's 'Rāmāyaṇa' is Sita. Tulasī has as well followed the same flowing tradition. Kathā should be recited on such women characters as well. Kathā is indeed held with Rādhā as the center. And one experiment did happen in Mumbai by the inspiration of Bāpā (Nagindas Sanghavi), 'Gargi to GaṅgāSatī' wherein we offered obeisance to women personalities distinguished in their respective fields. It should be recited with Ansūyā in the center, o, behold her capacity! The capacity to turn all three deities to children! When Lord Ram departed to the forest, Jankijī's ornaments were off loaded because of the vow of exile; although it was Ram who was pronounced an exile into the woods and Janki

had accompanied by Her own wish. How can the subjects stay separate forsaking the sun? I recollect that line,

Tum Mere Sātha Hote Ho, Koī Dūsarā Nahī Hotā... This is Urdu non-dualism. Only you are constantly with me, no one else is with me ever. I am never alone. And in Sufism, they have the freedom to acclaim the Supreme Godhead as your beloved lady. Sometime an independent contemplation should be presented on Lalladevi of Kashmir.

So, when Janji went to forest and when the matter of off-loading Her ornaments came up, at that moment Arundhati opposed. Vaśiṣṭhājī seconded it. But Jankijī off-loaded few ornaments voluntarily. But the moment they reached Atri's hermitage, Tulasījī writes, 'Dibya Basana Bhūṣana Pahirāe'. Ansūyājī decked Jankijī in heavenly robes and ornaments. A distinct contemplation should happen about that Ansūyā as well. I have a psalm of GaṅgāSatī,

Navadhā BhagatiMā Niramala Re'vu Ne,
Rākhavo VacanuMā Viśvāsa Re,
SadguruNe PūchiNe Paglā Bharvā Ne,
ThaiNe Rahevu Enā Dāsa Re...

Sadguru means an awakened man. One sentence is written in Swaraj Ashram, someone asked Sardar Patel, "What is your duty?" He said, "By staying awake, to keep the world vigil is my one and only duty." Who is Sadguru? He who is awakened; whom my VyāsaPīṭha keeps acclaiming as 'BuddhaPuruṣa', An Enlightened Man!

SadguruNe PūchiNe Paglā Bharvā Ne,
ThaiNe Rahevu Enā Dāsa Re...

These days it doesn't befit anyone to live as someone's servitor. This is further reckoned as subjugation and slavery. But all I want to say for this is, if you have trust then it will work out; if you raise logical arguments then I don't know! I am saying with due experience that if you never want to feel sad then become someone's servitor. Not slavery, but a servitorship such that the Master can be challenged. The way Sardar was able to challenge Bapu. He would argue with Bapu wherever he disagreed. During the influence of Bardoli

Satyagrah some issue occurred in a couple of villages and three to four houses were burnt down. The villagers were in deep trouble. When Bapu was apprised about this, he told Sardar, "Patel, send help immediately, assist them at once." What did Sardar reply? "They will not take help even if they burn down to ashes, they are your trainees." Only the awakened can wake up others. He is the Iron-Man in my view who makes the entire society iron-willed, who strengthens it. He is awakened who wakes others up. Regard only his smile as a genuine one which begets smile on others' countenance. Servitorship doesn't mean slavery; it is an auspicious resolve to tread the pathway of Truth; a step rose to stay vigil on the pathway of awakenedness. No enlightened man enslaves anyone and he who enslaves is not an enlightened man.

So, 'VallabhaKathā'. Well studied addresses will be delivered about Sardar Patel, which the newer-generation shall immensely adore. The newer-generation is sitting with hands open, only the conferrers are needed. The society direly needs nourishing elements.

So Baap, now we shall touch upon 'Mānasa-LohaPuruṣa'. This Iron is such that it has strengthened many of them. He has made a lot many tenacious. So Baap, the two lines of 'Mānasa-LohaPuruṣa' whose shelter we have sought from 'AyodhyāKāṇḍa' talks about both the Iron-Men namely Guha Niṣāda and Bharatajī. Although, Bharata is a saint. And the definition of saint is present in 'UttaraKāṇḍa' in the following manner as well,

Samta Hṛdaya Navanīta Samānā I
Kahā Kabinha Pari Kahai Na Jānā II
Nija Paritāpa Dravai NavaNītā I

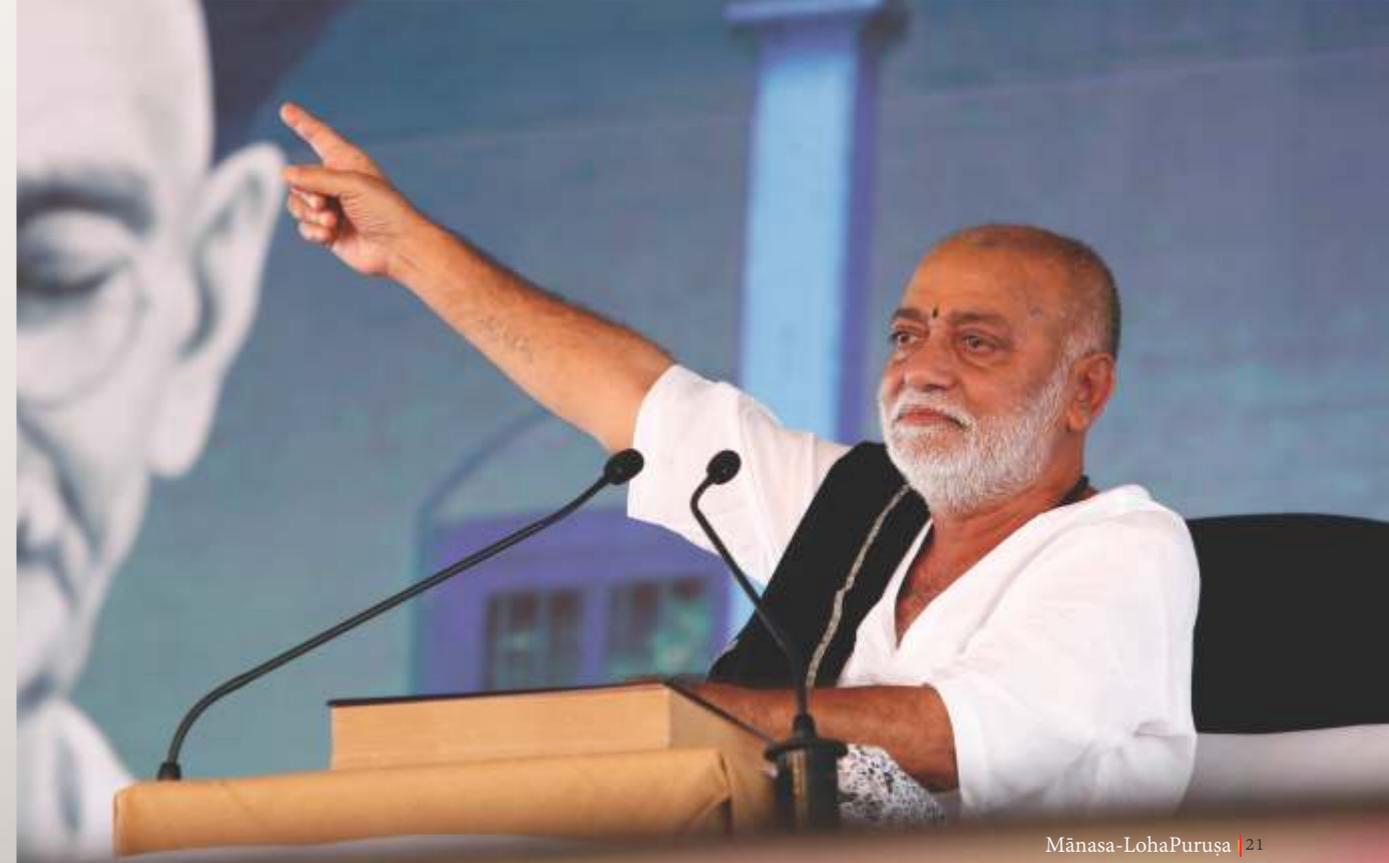
Para Dukha Dravahi Samta Supunītā II UTK-125 II Yesterday we were looking at various instances where the word 'Vallabha' has been uttered in 'Mānasa'. Let's move ahead. Just now I said that Sardar was outspoken. 'Ayamaya Khāṇḍa Na Ūkhamaya', extremely aggressive man – Paraśurāma. And he carried numerous iron objects on his body – arrows, quivers

etc. Paraśurāmājī speaks with a very high degree of aggression, he mostly carries all iron weapons on his body. Tulasīdāsājī described it very beautifully.

Tehi Avasara Suni Siva Dhanu Bhaṅgā I
Āyau Bhṛgukula Kamala Pataṅgā II BAK-268 II Paraśurāmājī arrived. On hearing the echoes of Śiva's bow, he aggressively rushed in the direction of this sound. And Tulasīdāsājī says while introducing Paraśurāma, 'Bhṛgukula Kamala Pataṅgā', he was like a very sun to bloom the lotus of Bhṛgu's race. The plant earth on which we are residing doesn't have two suns, but in 'Rāma Carita Mānasa' Tulasī brought together two suns in Janakpura. Now, the one before whom he has arrived is also a sun. 'Udita UdayaGiri Maṅca Para Raghubara BālaPataṅga', when Ram rose to break the bow, at that moment Tulasī said, the Lord of Raghus rose like a sun. Someone asked Tulasī, why two suns? He replied, 'They are not two, they are one and the same'. Both are Ram. Due to the love of

weapons, word 'Paraśu' has been prefixed to his name, baring this He is Ram Himself. But yet two suns are mentioned because Ram is the rising morning sun and Paraśurāma is the fiercely scorching midday sun. 'BālaPataṅga' means morning gentle sun; and this is the fierce sun.

It's a very lengthy episode. But I want to touch the point where iron is mentioned. When Paraśurāmājī speaks harsh language then Tulasī says, the sage perceives everything as green. Because he vanquished every men of warrior lineage, driven by this ideology he thinks of killing Him (Lord Ram) as well. But, 'Ayamaya Khāṇḍa Na Ūkhamaya'. Ukha means sugarcane. Sugar is made from sugarcane. And Khāṇḍa is used as a pun over here (Khāṇḍa means a sword as well as sugar). Khāṇḍa means sword. Tulasīdāsājī hints that this holy sage is not aware that this Khāṇḍa is not made from sugarcane. It is not the lump of sugar made from sugarcane stalk



which shall melt the moment we put into our mouth and beget sweetness. This Khāṇḍa is ayamaya i.e. it is made from iron. These are iron grams, they can't be chewed. So, here the indication is towards the bow. 'Gītā' went till an extent of saying that, he who has no knowledge about the state of activities (pravṛtti) as well as the state of quietism (nivṛtti) is an individual dominant with the virtue of dark ignorance. And our state is almost this. We have no idea about what is the state of activity and the state of quietism! I and you ought to do some activity. No one can live devoid of any activity even for a single moment. But one must do the activities after attaining discernment from the divine discourse in such a way that even while being engaged in the state of activities we should stay ceaselessly connected with the state of quietism from within.

Hu To Bas Farvā Āvyo Chu.

Hu Kyā Eke Kām Tamāru Ke Māru Karvā Āvyo Chu?

- Niranjan Bhagat

Niruddeśe

Sarṁsāre Muja Mugdha Bhramaṇa,

Pāśu-Milin Veśe.

- Rajendra Shah

So Baap, it is very difficult. The enlightened men can do it. They first took the initiation of quietism and retired to the forest. They are just like a merchant who goes to a foreign country leaving his own, earns in abundance, returns back to his native land and rejoices with everyone in his hometown. Analogously, even a monk retards to quietism initially, performs austere penance and accumulates so much spiritual wealth that thereon, by keeping the intrinsic connection of quietism on, gets involved in the state of activity for the world. Vivekanandaji did this. He who is conscious of both the state of quietism and the state of activities is a different man.

If I have to interpret the meaning of 'Sardar' (Saradāra, transliterated) in my way then I would interpret it as follows. 'Sa' means sahatā (innateness). This man is enormously endowed with innateness; and only he who is innate is strengthful. Further, the

entity of strength endures eternally only by the moistness of eyes. Even in last Kathā I said that I once want to talk by picking the word 'Sahaja' (innate) of 'Mānasa' thereby presenting which all things are 'sahaja' in 'Rāmāyaṇa', without pretense. So, Sardar is not pretentious or deceitful, he is innate. And thereby he is strengthful. Because he is strengthful, he is moist-eyed as well.

'Ra' means rakṣaṇa (to protect). He who devoted his life to protect the entire nation. And in order to protect the nation, the harshest decisions needed to be taken. Sometimes when the matters of Hindus and Muslims came up, Sardar was accused of many critical false allegations and Gandhiji went to a great extent in clarifying the misbeliefs. At times Gandhiji had to make clarifications in order to defend Sardar that, "You do not know Sardar." Sardar was also physically debilitated a bit. This Iron-Man toiled his body beyond limits. He did the job of 150 years in just 75 years. And further, his difference of opinions between him and Panditji went on for a very long time. Yet he would say that, I agree that I do have a difference of opinion, but Panditji is the Prime-Minister, I am subordinate to him and therefore, I am an honest soldier of Jawaharlal Nehru. This was his unpretentiousness and guilelessness. But during the period when too many clarifications were being made, he writes a letter to Bapu, "Bapu, I don't like that my father has to make clarifications for me. It is enough that you have known me. Others may well not know me, but if I have successfully passed in your monkly vision then I feel that if you permit me then now I shall put down my papers?" Such a great resolution of relinquishing his position!

'Dā' means dāyitva (duty). Sardar is conscious of his duty. He who is not conscious of his duty bullies everyone. A teacher who beats students in a classroom is not conscious of his duty. And the VyāsaPīṭha which randomly overturns the propriety originated from the innateness of scripture, that VyāsaPīṭha is not conscious about its duty. The main question is about one's due duty. He who has realised his duty has stopped bullying around. A disciple who realises his duty stops bullying and dominating his Guru.

'Ra' means rahem (mercy). A protector becomes a devourer if he lacks mercy and compassionate sentiments in his inner-consciousness. He whose heart is fraught with mercy shall protect even when he is far away. He who is conscious of his duty will be reckoned as the divine manifestation of the nation. If a new 'Gītā' is composed and if its tenth chapter is 'VibhūtiYoga' (The Yoga of Divine Manifestation) then perhaps Kṛṣṇa would definitely say that, "Of all the Iron entities in the world, I am Vallabha". I am saying this from VyāsaPīṭha, I am very much conscious of my responsibility.

So, in 'Rāmāyaṇa' King Guha is the Iron-Man, Śrī Bharataji is the Iron-Man, Śiva's bow is iron made. Let me go in the same sequence of the list which I presented on the first day. As and how I recollect, I shall keep adding in between,

Lāge Sarāhana Bhāga Saba

Anurāga Bacana Sunāvahī I

Bolani Milani Siya Rāma Carana

Sanehu Lakhi Sukhu Pāvahī II

Nara Nāri Nidarahi Nehu

Nija Suni Kola Bhillani Kī Girā I

Tulasī Kṛpā RaghūBāmsamani

Kī Loha Lai Laukā Tirā II AYK-251 II

Place is Chitrakūṭa. The Kolas, the Bhīlas and the foresters. The inhabitants of Avadha witnessed their way of talking, their polite manners, their heartfelt sentiments in the divine feet of the Lord of Raghū and their sacrifice— after beholding all of it, 'Lāge Sarāhana Bhāga'. They began to applaud the good fortune of these Bhīlas. They began to hear their loveful words. Who is as lucky as them? 'Tulasī Kṛpā RaghūBāmsamani Kī Loha Lai Laukā Tirā', these Bhīlas are jewels (mani). Here, mani refers to pārasamani i.e. philosopher's stone, because it is going to touch iron. Grace is the philosopher's stone. The context in which we are acclaiming Patel Sāheb as Iron-Man in this Kathā, I shall not interpret this in that context, but the entity of iron means a crass element, in context of idiocy. This boat of grace emancipated iron. Alternately, this Iron-Man navigated the boat of

country to a safe bank. Gandhi Bapu is highly flexible and as insulated as wood. Wood is regarded as a non-conductor or insulator of electricity, it doesn't get affected. Analogously, GandhiBapu doesn't get affected by attachment, hatred or criticism. GandhiBapu is a saint, he is an insulated. Wood floats as well as emancipates. Gandhi's spinning-wheel is of wood but distaff is of iron. Sardar is his distaff. Gandhi is the sacrificial fagot. If iron is placed in a boat then it floats over, boat takes it across. But if you place a boat over the iron block then it shall sink.

This is a charming age of Kali wherein we can easily cross over this mundane ocean. My Tulasī says, 'KaliJuga Sama Juga Āna Nahi'. It is still a Kali (bud), when it becomes a fully bloomed flower it will be joy and felicity all around! In my view, this is not the age of Kali, this is the age of Kathā. People's interest in divine discourse has aroused inordinately. This medium has succeeded. Yes, of course, there could be some exceptions. Today itself our Dankeshbhai has written me a note, "Bapu, yesterday we were returning after the Kathā. Level-crossing was closed. And everyone returning from Kathā was aggressively rushing to go to the opposite side at the same time. They did not even leave one line free. Is the influence of Kathā only limited to level-crossing?" Now, what can I do for this. However, I take it positively that the Kathā has at least reached till the level-crossing. When my Lord shall open the level-crossing, it shall move further ahead. But rules should be followed. Why let anyone escalate something like this? Can't we abide our duty? Why are we so much in hurry? This happens many times in elevators. People feel like opening the doors early, oh, but it is still half way through! I seldom use elevators. If there is a provision to take the stairs then I avoid elevators. Elevators are not good, one should climb by one's own self, you never know when others' elevator shall thrash you down. Oh, you should have the elevator of Lord, your aircraft is scripture.

PothīNe Paratāpe Kyā Kyā Pūgiyā,

Bhagvā Re Amkāśe JaiNe Ūḍiyā.

Our Nitinbhai writes. Rules ought to be followed. Why do you let such things happen that someone raises it to VyāsaPīṭha? If VyāsaPīṭha turns silent while speaking then it feels as if not a single sparrow is present in this ground. Whose peace is this? It is the influence of serene reverence present in your inner-consciousness and the self-discipline being begotten here. But make it immortal such that even after leaving this place it should please the intellectual men as well. GandhiBapu is the man made from insulating elements. But that wooden boat had the nails of this Iron-Man. He united everyone. He formed integral India. He conjoined everyone. Such is this Iron-Man. We are somewhat evaluating him by placing the chopāis of 'Mānasa' in the center.

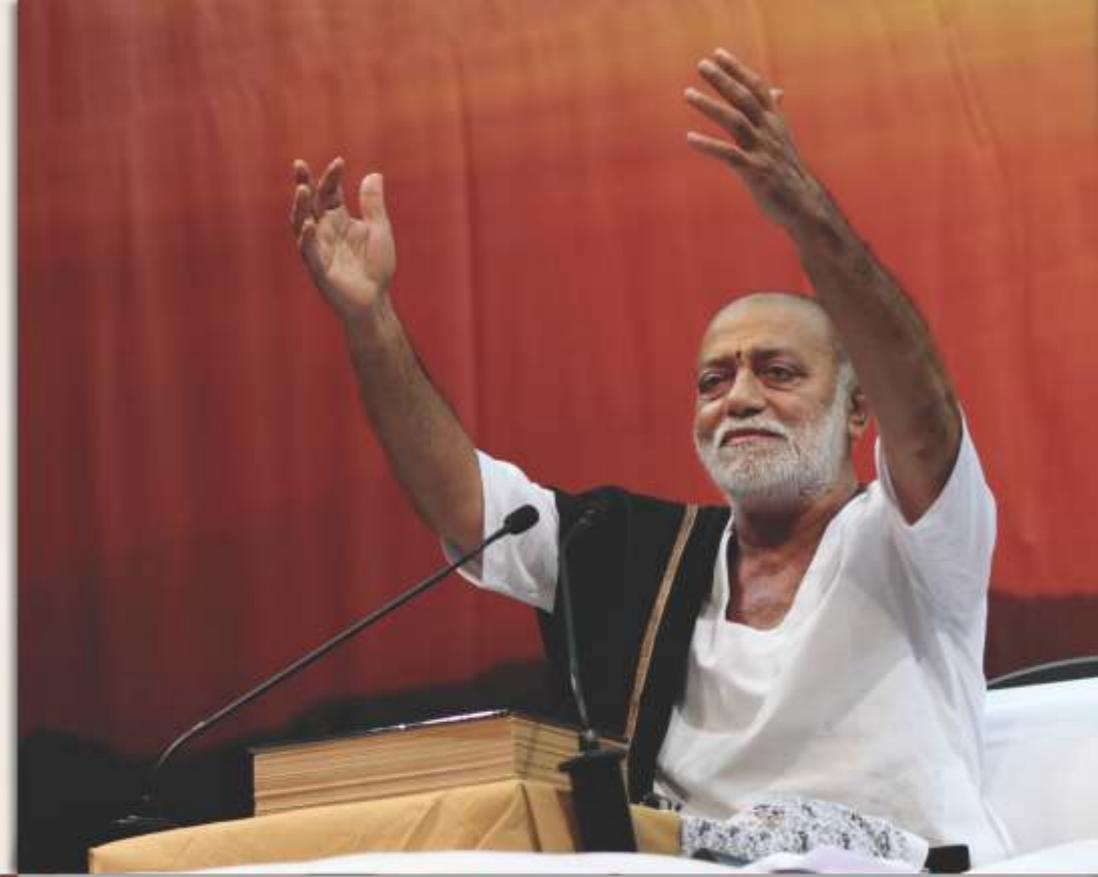
Let me take forward the sequence of Kathā. Yesterday in the sequence of Kathā we were talking about Tulasī's devotional faith in Name that in this age of Kali the predominant means, the easiest means, the innate means and the means which is like a royal super highway is Lord's Name. In the age of Sata, people used to practice meditation. If someone does it in this age then they are worthy of a bow. But it is beyond our capacity to achieve concentration in meditation! In the age of Tretā, people used to organise the ceremonies of extremely humongous yajñas. Yajña is great, the composer of 'Gītā' has said that, a wise man should not forsake yajña, charity and sacrifice because these are the entities which purify our intellect time

and again sequentially. But in this age of Kali, will I and you be able to perform yajñas? In the age of Dvāpara, Lord's methodical worship used to continue for hours together. Where do we have time in this age of Kali?

Tulasī says, in this age of Kali, Name is the only support. And if I say in another way then, if a little practice of Name augments, with heartfelt sentiments, then it shall take no time for the remembrance of Name to get transformed into meditation. Nāradaḥ was chanting Name, but what happened? Sāheb, he overtook even meditation and directly reached the state of samādhi (ultimate union with the Supreme)! Lord's Name is in the core. Name can become meditation. Allow me to say, the same Name becomes yajña, as hinted by 'Gītā', 'YajñaNāma JapaYajñosmi', 'Arjuna, among yajñas, I am the yajña of chanting Lord's Name. What does this mean? It means that a mundane soul doesn't chant My Name, I make Him chant it. The age of Tretā held the glory of yajña. But today, in this age of Kali, if we chant Lord's Name then we are performing yajña. So, stating the glory of Name in this age of Kali as acclaimed by Tulasī, I shall conclude today's Kathā – if you can practice meditation then certainly do it; if you can perform yajña then indeed do so, worship and adoration for hours together is welcomed; but if you can't then it is also the request of VyāsaPīṭha to you that, chant Name of that Lord whom you believe in.



Mānasa-LohaPuruṣa
|| IV ||



*One should not measure the realised men;
one should only attempt to attain something from them*

If I have to interpret the meaning of 'Sardar' (Saradāra, transliterated) in my way then I would interpret it as follows. 'Sa' means sahatatā (innateness). This man is enormously endowed with innateness. 'Ra' means rakṣaṇa (to protect). He who devoted his life to protect the entire nation. And in order to protect the nation, the harshest decisions needed to be taken. 'Dā' means dāyitva (duty). Sardar is conscious of his duty. He who is not conscious of his duty bullies everyone. 'Ra' means rahem (mercy). He whose heart is fraught with mercy shall protect even when he is far away. He who is conscious of his duty will be reckoned as the divine manifestation of the nation. If a new 'Gītā' is composed and if its tenth chapter is 'VibhūtiYoga' (The Yoga of Divine Manifestation) then perhaps Kṛṣṇa would definitely say that, "Of the Iron entities in the world, I am Vallabha". I am saying this from VyāsaPīṭha, I am very much conscious of my responsibility.

Reminiscing consciousness of world Reverend Venerable Mahātmā GandhiBapu, we all are reminiscing Sardar Patel Sāheb for nine days. Once again I would express my pleasure for this Yajña-of-Thoughts running in parallel to VyāsaPīṭha's Yajña-of-Love wherein today Dakṣabhen (Pattani) presented her thoughts today. While so much is already being spoken for Sardar Sāheb and that too with due experience then what more should I talk about him? But yet, whatever I have received from the scriptures and from the orators free from pre-biased notions, I am distributing that as the holy sacrament. Numerous misunderstandings about Sardar Sāheb are being cleared. And what is the need to express exalted feelings portraying everything as good in every individual? And what is also the need to repeat vile

feelings again and again without due understanding? In this historic land Bardoli, we are receiving a real, factual overview.

So Baap, he was such an outspoken man. Few things in his life which we can perceive, which are captured in books and which the then contemporary contemplators have witnessed and then shared it with us - wouldn't we expect such things on few occasions? Morarjibhai Desai, everyone holds different opinion about him. But he states in his small book that, "I have completely memorised 'Bhagavad Gītā'. I used to wake up at 4:00 A.M. in the morning and practice the divine reading of 'Bhagavad Gītā' as the first thing. But while doing so, during my imprisonment, I once requested the prison officials. They were kind to accept my request and fulfill my desire. I once asked them to give

me 'Rāma Carita Mānasa'. I used to read 'Rāmāyaṇa' in the afternoon." When we observe them superficially then we are unsure if they must be truly leading such a life. But all of them were the great men free from pre-biased notions. And until we don't become free from the pre-biased notions our eyes do not moisten.

We are anyways listening about Sardar Sāheb these days. It does come to our mind that was this man truly interested in such things? On the spot; whatever was to be said, he would upfront say so! And he accepted Bapu after deeply assaying him. Initially when Bapu wrote letters to Vallabhbhai, he would write 'M o h a n d ā s N ā V a m d e m ā t a r a m' (Varṇemātaram from Mohandas!). Then came a stage when Bapu started writing, 'BapuNā Āśīrwāda' (Blessings from Bapu!). Did the son grow older or did he become younger, on the contrary? Either he must have observed the uprightness of Sardar Patel Sāheb's heart or he must have begotten a turn due to which Bapu started writing this. Further, there came a time when Bapu would write, 'Ciramjīvī Vallabhbhai' (Long live Vallabhbhai). The stages of life keep on changing. There also came a time when Bapu said, "Was this man not present then perhaps I wouldn't have been able to do whatever I intended to do for the country, not at least in the same magnitude. Glory (Jaya Ho) to Vallabhbhai." These are Bapu's words. Bapu was habituated of speaking 'Jaya Ho' quite often. This couplet of Jatush is really good,

Kadi Cehero, Kadi Carāṇo, Kadi Basa Piṭha Dekhātī,

NajarMā Kyā Kadi PūrePūro Darvis Āve Che?

Sometimes we have only beheld the countenance; we have not seen the divine feet or the conduct. We've got attracted in the countenance. Many a times we have seen the divine feet alone. We have just not waited to see whether the eyes contain worshipful sentiments or huntsman like sentiments. And yet sometime we have only witnessed the back. Witnessing one's back means criticising. Where have we been able to recognise dervish (monk) in and out? We, in fact, have tried to pull them down. We have only witnessed them in this way and thus, somewhere we have committed a mistake! All of these realised men are fraught with

mysteries. One should not measure or assay them; one should only attempt to attain something from them.

Last breaths of Sardar Sāheb. He would read 'Gītā', he would 'Rāmāyaṇa', he would pray and do everything; I don't want to talk much about his last moments. Two moments of his life are extremely compassionate. First, Sardar's state after the departure of Gandhi. Only Sardar can consume that venom. Because Jawaharlal's right hand, Jaiprakashji had alleged that Gandhi's assassination might have his (Sardar's) hand. Imagine, what he must have gone through! Imagine, how a great man like him can put this allegation! The then contemporary men could seldom recognise him. Narayanbhai Desai also mentions that, post Gandhi's departure Sardar used to stay immensely sad. We don't want to go much into the nirvāna of PatelSāheb. But Sāheb, I shall slightly touch it. Last moments of PatelSāheb. He was the regular reader of 'Gītā' and 'Rāma Carita Mānasa'. When he was breathing his last, this man did not tell anyone to read 'Gītā'. I really liked this. Can an outspoken man be like this? Let us examine his intrinsic moist moments. During the last moments he said, someone please play a lute (vīṇā). And Sāheb, V. K. Nārāyaṇa Menon Sāheb was called from Karnataka and the tunes of lute harmonized with the rhythms of Sardar's last breaths. He chose such a non-secular musical instrument! Oh, behold his vision!

If we further see his other special aspects then observe the internal encampments of this man Sāheb! The oldest theatre of performing arts, Prithvi Theater, was running in loss. Prithviraj Kapoor and his son, Raj Kapoor, both of them approached Sardar Sāheb raising a concern that Prithvi Theater is about to shut down. Sāheb, Sardar Vallabhbhai Patel began to allot grant as an honour to performing arts. Ustad Allauddin Khan, Madhya Pradesh. Maihar Band, an extremely renowned band of those times. It was about to shut down because of (financial) scarcity. Sardar got the news. He came to Ustad and said, "How much money do you want? These musical instruments should not stop playing in our country."

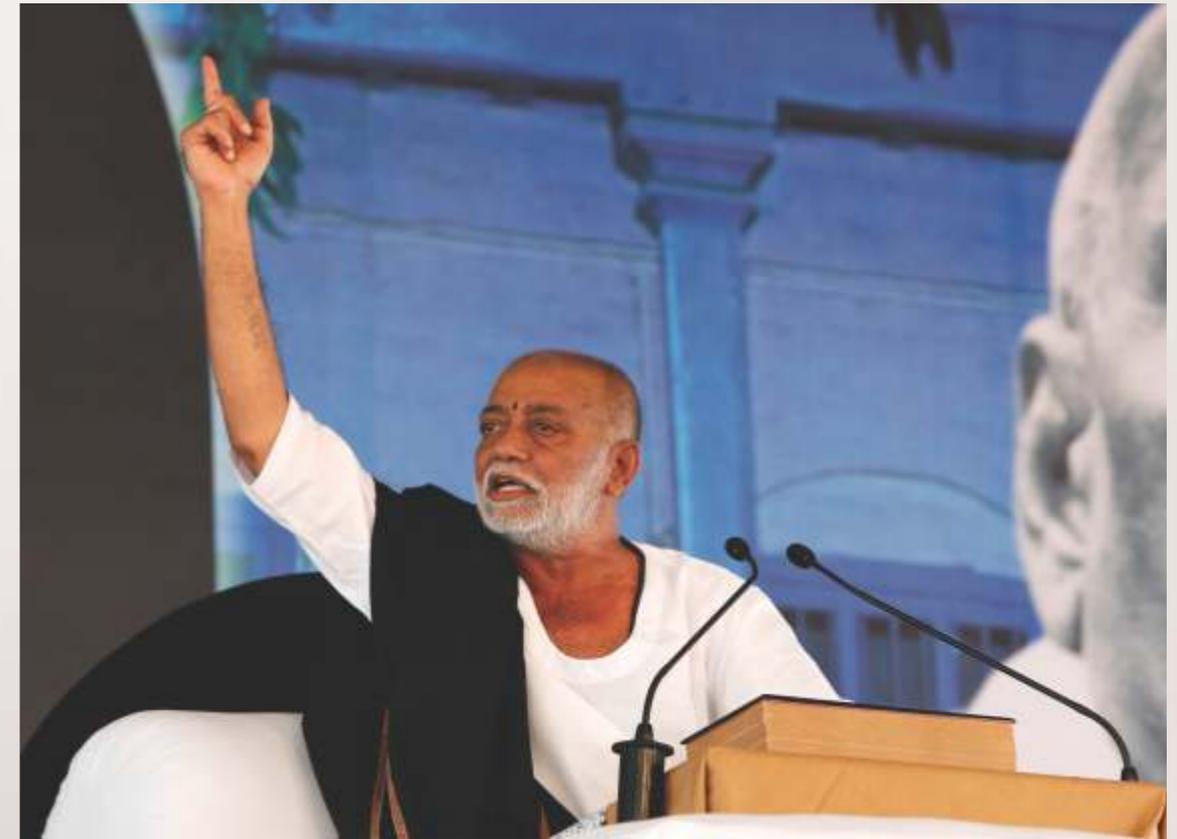
Sardar Sāheb was not much interested in cricket. But he watched it for an hour, Commonwealth

Eleven, Delhi. He watched it only for an hour but he was very pleased and he said while leaving that, "Tell our players to stay a bit clean as well as healthy." Motivational rewards were given in field of cricket which was about to get banned. SardarSāheb revived it again.

An outspoken man! He cherished immense interest in literature! He harboured equally deep interest in performing arts and classical dance. He was also too much inclined to lute performance. We have not known him truly Sāheb, we have not! We perceive something completely different from outside, but we can see numerous moist encampments inside this realised man. Respectable Urvish Kothari wrote about Sardar, "Sardar: Sāco Mānasa, Sācī Vāta" (Biography of Sardar: The Truth Regarding a Fair Man), in which he noted numerous significant points. Many of our respectable personages have virtuously used their

quill! This event, this Yajña-of-Thoughts that is going on in parallel is a commendable attempt to know Sardar from a closer distance. So Baap, whatever I happen to say is from the holy sacrament received from these erudite men. While we are contemplating this way in the memory of Sardar, I am experiencing immense felicity.

'Mānasa-LohaPuruṣa'. While laying foundation on the first day, I had indicated few critical points before you and one of them was Aṅgada's feet. I wish to ask you a question, when an individual gets into a state of frenzy then does he furiously strike his hand or does he strike his feet? Aṅgada has done both the things in Rāvaṇa's royal court; he has furiously struck his hand and he has struck his feet as well. I have asked a general question, can a man do this in the state of frenzy? I don't believe that Aṅgada is in a state of frenzy. Right decisions don't happen in an impulse of



frenzy. By witnessing someone's influence or when the opposite person is not accepting our thoughts, during such instances we begin to strike our hands and feet, this indicates our defeat. Indeed it has been written, 'Jaba Tehi Kīnhi Rāma Kai Nīmdā'. When Rāvaṇa began to criticise Ram, Aṅgada was instantly overtaken by a fit of rage and then he furiously struck his hands and feet.

The individual who has stayed closed to an enlightened man, the individual who is specially chosen by an enlightened man, the individual whom the enlightened man has Himself consecrated by His detached accompaniment - it seldom happens that such an individual experiences the impulse of frenzy over trivial matter. But striking hands and feet have numerous interpretations. Rubbing our hands is also one of the ways in our culture. Sitting idle by rubbing our hands is the sign of joblessness. Spreading hands is the sign of acceptance. Lifting our hands upwards is the symbol of indurate trust on someone. These various gestures of hands are a great sign language. Spreading the hands which my VyāsaPīṭha likes - to accept everyone. Someone may speak ill, someone may talk praises about us, someone may antagonize us, some may derive self-realisation, whatever people may do, accept them. I have not stepped out to ameliorate anyone, this is an attempt to accept one and all. Are we the judge? Don't pronounce a decision for someone in haste, you shall regret.

Nīṣedha KoiNo Nahī, Vidāya KoiNe Nahī,

Hu Śuddha Āvakār Chu, Hu SarvaNo Samās Chu.

And hands lifted upwards hint me and you all towards some faith. Joined hands are the courtliness and discernment of the society. Closing our fist indicates two things. Firstly, an individual closes his fist because he wants to attack someone. Second indication, closing the fist is indicative of miserliness, it indicates our greed. Fist should be open. But what I want to say is, close fist is also an indication of hiding the mysteries. If the Supreme Existence has generously bestowed superabundant compassion on us then we must stay generous towards others, generosity doesn't

only mean giving money; generosity also means conferring forgiveness; generosity also means sharing affection; being generous after forgetting the offences committed by the opposite person.

So Baap, symbolic gestures of hands say a lot. A particular symbolic gesture of hand is symbolic of wealth (ArthaMudrā). A particular symbolic gesture of hand is that of righteousness or spiritual wisdom (DharmaSanjñā). And immoral movements of fingers are symbolic of carnal desires (KāmaMudrā). Hands constitute a great science. And last is the symbolic gesture of final beatitude (MokṣaSanjñā). When the matter of final beatitude comes up then for me worship itself is final beatitude. Worship is diet. Turning rosary is symbolic of final beatitude. Righteousness, Wealth, Carnal Desires and Final Beatitude - everything is in our very own hands. This 'Ujjval Nilmani Kiran' has done a great deal of work. Once I want to talk about it. This scripture has wrought a great deal about the symbolic gestures of hands. Once I want to talk about it, provided your health is sound because it has a great danger of health being spoiled.

A SwāmīNārāyaṇa saint, Nishkulanandaji, I very much adore his verse, 'Tyāga Na Ṭake Re Vairāga Vinā'. And Sāheb, he whose interest arouses in dispassion doesn't mean that one should run away by throwing away everything. If I and you cherish no expectation from anyone, much in the same way, one may be present anywhere in the world but if we don't show hatred then we all are renunciates in whatever attire we are wearing - be it white or red. Renunciation is not the fourth division of age, it is the aspect related to our thoughts.

Baap, Mohammad Paigambar! An incident of his life. What is called as dispassion? Come, let's go to Mecca Medina for some time. Let us do Hajj in our way. He went to meet his daughter Fatima. Entered the courtyard. 'Oh, my father has arrived!' The daughter was overwhelmed with emotions. As she approached to offer a bow, Paigambar Sāheb looked at her hands, it had silver bangles. He turned his sight. The windows of room had colourful silky curtains. Mohammad Sāheb

returned back, went straight to the mosque. It was not the time of namāz. And many times true namāz happens untimely. There was no one in the mosque. Catching hold of one pillar, Mohammad Sāheb broke down inconsolably. On this hand, Famita is sad. Her son asks her, "Ammā, kyon rotī ho? Mere Nānā ākar cale kyon gaye? Main abhī jātā hu, Nānā ko le āu." (Mother, why are you crying? Why did my grandfather go away? I shall go right now and bring him back). He knew which other place could a mendicant resort to? Grandfather must be in the mosque. And Mohammad Sāheb was weeping badly by catching hold of a pillar! "Nānā, merī Mā ro rahī hai, kyā hua? Gale lagā diyā beṭe ko! Beṭe, aisā kuch nahī hai. To phir cale kyon gaye?" (Grandfather, my mother is weeping, what happened? He embraced the son! Son, has happened. Then why did you leave?). The realised men are gracious. He came back. "Hamāri koī bhūl huī? Āp khafā kyon hai? Bābā, āp khafā to nahī ho nā? Nā, Beṭī. Āp kyon gae?" (Have we committed any mistake? Why are you displeased? Father, are you sad with us? No, daughter. Why did you leave?). "My child, nothing. I saw silver bangles in your hands, I saw colourful curtains on the window and I felt that Paigambar's daughter must stay in a state of dispassion."

The daughter tore off the curtains. Threw her bangles. As and how the daughter started renouncing things, a smile began to arouse on Mohammad Sāheb's countenance. He collected everything in his alms-bowl. And Mohammad Sāheb went straight to the market. He sold everything and bought eatables in return. There were many poor hovels around Fatima's house in which many Hasans were hungry, he fed all the eatables to them. And then he returned, "Daughter, if the people around us are hungry then how can we wear silver bangles? How can we have such curtains when people don't have clothes to wear?"

The discussion going on was - many indications are hidden in hands. Aṅgada strikes his hand in Rāvaṇa's royal court, this is not just an impulsive act. And Aṅgada roots his feet in Rāvaṇa's assembly. This man made use of both the things. And the strange thing is that when Aṅgada struck his hand

in Rāvaṇa's assembly then everyone fell down including Rāvaṇa! A mighty warrior like Rāvaṇa! Imagine Rāvaṇa being thrown off his royal throne! And Aṅgada passed a message to the rulers of the world that dominion is not secure for eternity, at times is also comes down by the hands of a monkey. I again recollect one sentence of Gunvantbhai Shah. He said that the politicians keep an eye on the upcoming elections; but those who are truly the statesmen, they keep an eye on the upcoming generation.

So, when Aṅgada furiously struck his hand on the ground Rāvaṇa fell down. The second reason why Aṅgada hit the ground is because he alerted the earth, "Why are you silent? You daughter is in danger?" This way he woke up the mother. This is one indication as well. And when Aṅgada places his feet, Tulasi uses extremely lovely words, 'Bhūmi Na Chāḍata Kapi Carana'. Myriads of demons came but Aṅgada's feet did not budge from the ground. But one saint said that, it is not possible that Rāvaṇa could not lift the feet of a monkey, but 'Bhūmi Na Chāḍata', the earth was not letting him lift it.

Aṅgada's second experiment in Rāvaṇa's assembly is that of striking his feet. This was point touched on the first day. Aṅgada relinquishes Kiṣkindhā's royal throne, Sugrīva was enthroned, he let go of his throne - thus, in this world he who shall let go their position, no one from the assembly can uproot his feet. Sardar has illustrated exactly this. He let go the Prime-Ministerial position or the Congress Presidential position on Bapu's indication. He relinquished that position and as a result, not even Rāvaṇa could move his feet, today no power in this world is able to budge that iron feet.

So, the discussion is predominantly about the entity of iron. 'VinayPatrikā' also contains the discussion about the entity of iron, 'Dohāvalī' as well contains the discussion about the entity of iron. Tulsi's literature contains indicatory discussions about the entity of iron. All of these are being a great help to me. So Baap, 'Mānasa-LohaPuruṣa'. And in another context the meaning of 'Mānasa' is heart. It's another meaning is mind. My & your mind should be tenacious



and heart should not be unfaithful (towards a single place of devotion). This is also the entity of iron from the perspective of our mindset & this is found in Sardar Sāheb. And I really like the commencement of such initiatives. These are young citizens and many youngsters are now coming to Kathā. And the Kathā is also becoming young day by day. I once again take a note of your concentration.

The sequence of Kathā is just not moving ahead! Let us move ahead a bit. We had paused till extolling the glory of Lord's Name. Thereafter, the basic foundation of this RāmaKathā is shown. Very first in order, Lord Shiva composed 'Rāma Carita Mānasa' in his mind & treasured in His heart. Therefore, this was named as 'Rāma Carita Mānasa'. The primordial poet of 'Rāmāyaṇa' is Vālmīkijī but the eternally primordial poet of 'Rāma Carita Mānasa' is Śaṅkara. When an appropriate opportunity came & a

worthy recipient was found, then the ambrosia was poured out. This Kathā was revealed before Pārvatī at an appropriate time. Eternally primordial Lord Māhādeva gave the same RāmaKathā to KāgBhuṣuṇḍijī. Another peak, Nilgiri. KāgBhuṣuṇḍijī, endowed with the boon of death at will, got this RāmaKathā through Śiva and when the time came, KāgBhuṣuṇḍijī recited this Kathā to Garuḍa. This Kathā is still present on the peak where not everyone can reach. But it is the duty of Kathā to descend on the ground. Even the reciters present on the peak must reach where the common man is present considering it as their duty. And thereon, the RāmaKathā personified Gaṅges came down surging and frisking vehemently between the two banks; and Sire Yajñavalkya sang the Kathā before devoted Bharadvājajī. Tulasī says, from there that Kathā came to Varahkshetra where my Guru Preceptor Narahari used to dwell. Kathā came to him

and when I reached there, my Guru conferred this RāmaKathā to me. But it was my childhood during those days. I couldn't understand it due to my child-like nature. But Guru was immensely gracious. Gracious Guru continued to sing this Kathā time after time. Kathā must be continuously recited, only then some Tulasī of the society is able to comprehend it. And Tulasī says, when Kathā was comprehended,

BhāṣāBaddha Karabi Mein Soī I

More Mana Prabodha Jehi Hoī II BAK-31 II

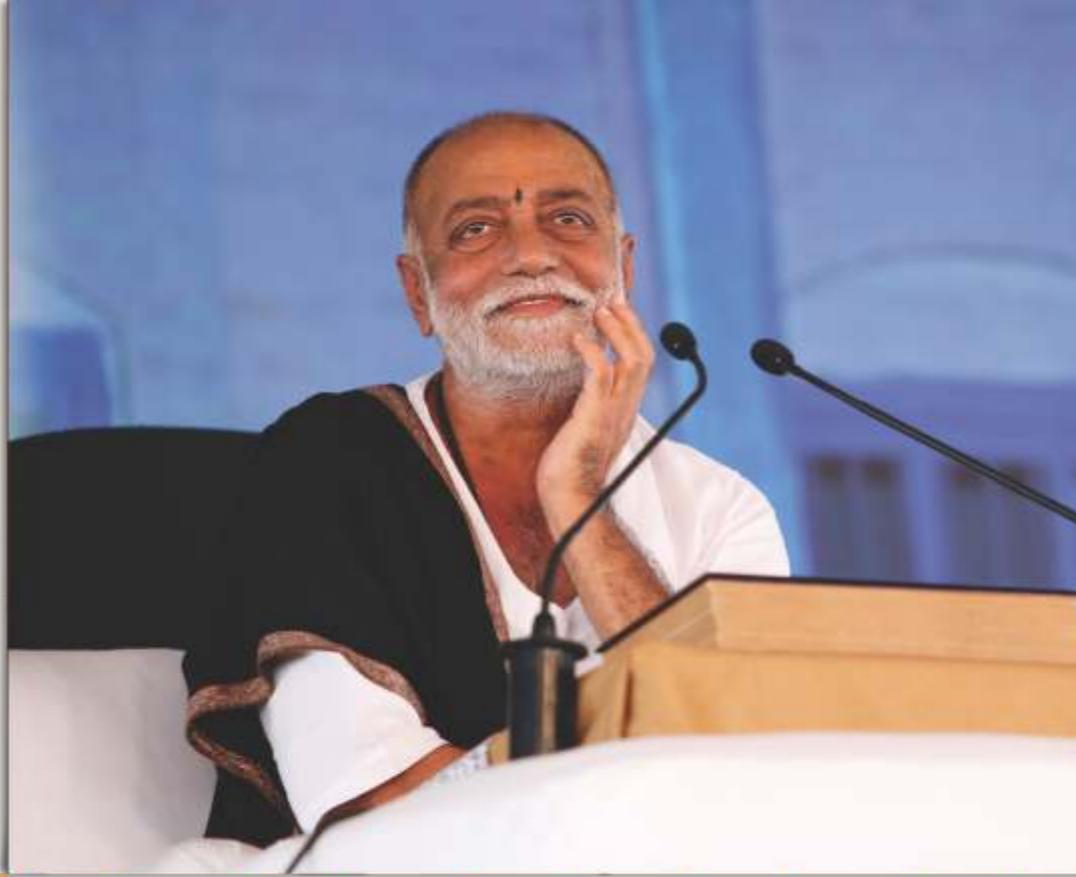
Goswāmijī resolved that I shall versify this Kathā. Was it with an intent to confer a new scripture to the world? No. To confer admonition to the world? No. Then? 'More Mana Prabodha Jehi Hoī', so that my mind derives a sense of realisation, not the world. If the world benefits then it can certainly plunder. He descended the ślokas to the folk masses. He used such a native dialect that even the utmost last man can understand. In the Sarivant year of 1631, on the day of Ram's birth, this Kathā was published in Ayodhyā. So, the Kathā was established at four places – Kailas, Nilgiri, the King of Pilgrimage Places Prayāg and Tulasī got ready to recite the Kathā to His own mind. Kailas – the seat of spiritual wisdom; Nilgiri – the seat of worship; the King of Pilgrimage Places Prayāg – the seat of diligent deeds and Tulasī's seat of surrenderance.

Sire Yajñavalkya arrived in Bharadvājajī's hermitage in the holy congregation of Kumbha. At the

end of Kumbha, Bharadvājajī insisted Sire Yajñavalkya to stay back. He requested, "Holy Sir, each and every scripture is like a berry in the palm of your hands. The mysteries of Vedas are in your fist. Please be kind to explain me what is the entity of Ram." Sire Yajñavalkya smiled. "You want to listen to the esoteric mysteries of 'Rāmāyaṇa' and therefore, you have asked the question like an ignorant being. If I get a devoted and surrendered listener like you then I shall pleasingly sing the Kathā." Saying so, the Kathā commences on the seat of diligent deeds of Prayāg. Thereafter, that Kathā moves forward. Next comes the story of Śiva's wedding. And then Lord Māhādeva arrived to Kailas after getting married.

Lord Śiva has taken a seat in Kailas in an innate posture beneath the shades of banyan tree which is glorified even in Vedas. Finding an apt opportunity, Pārvatijī approached Śiva. Honouring Her, Pārvatijī is given a seat to the left and thereafter, on beholding Māhādeva in a state of pleased consciousness, Pārvatijī raised a question, "The dilemma of my mind is still not dispelled about whether Ram is the Supreme Godhead or an ordinary human being? I was gripped by doubt on beholding Ram's human-like sport and I had to lose one life! But I have still not understood what is the entity of Ram. Be kind to explain me the entity of Ram through RāmaKathā." Śiva is pleased and auspiciously commences RāmaKathā before Pārvatijī.

We don't want to go much into the nirvānā of PatelSāheb. But I shall slightly touch it. Last moments of PatelSāheb. He was the regular reader of 'Gītā' and 'Rāma Carita Mānasa'. When he was breathing his last, this man did not tell anyone to read 'Gītā'. I really liked this. Can an outspoken man be like this? Let us examine his intrinsic moist moments. During the last moments he said, someone please play a lute (vīṇā). And Sāheb, V. K. Nārāyaṇa Menon Sāheb was called from Karnataka and the tunes of lute harmonized with the rhythms of Sardar's last breaths. He chose such a non-secular musical instrument! Oh, behold his vision!



Entity of Love is one kind of penance

Before we begin with the topic let me express my pleasure. Yesterday evening we enjoyed folk music as well as the music which contained its diverse genres which was presented from the dais of RāmaKathā; we enjoyed the words and the melody. Mayabhai and Osman presented it with deep honour. Osman sang in two genres of music in tandem! Whenever we hear all these consciousnesses from various fields then it feels like somewhere they are coming with new tender budding leaves every day. Today Jaybhai delivered a radiant address. What if this Sardar had not endured austere hardships? Today I want to tell you about three things – the Iron-Entity, the Iron-Metal and the Iron-Man. In my view, these three have three distinct divisions. I shall talk on my responsibility; accepting it is not your compulsion, I shall at least wish that you think about it. Jaybhai said, this man did not have his

own home anywhere. And despite this, entire India was his home. 'Wasim' Barelvi,

Woh Jidhar Bhī Rahegā Rośnī Failāyegā,
Carāgo Ko Apnā Makān Nahī Hotā.

Lamp doesn't have its own monastery; the fact that we build new destinations with an intent of common man's welfare is a different matter, but wherever you place the lamp it spreads the light there itself; no one is acquaintance or stranger for it.

So Baap, 'Mānasa-LohaPuruṣa' is the central thought of this nine day RāmaKathā. King Guha is iron. Bharatajī acclaims Himself as iron in 'Rāmāyaṇa', 'Loha Karāla Kaṭhora'. 'Rāma Carita Mānasa' also says while applauding the good fortune of the Bhilas, the forest-dwellers and all those who came on the way that they got emancipated with iron (in their hands). Today what I want to talk with you is about the Iron-Entity,

iron in form of an entity and (Iron-Metal) iron in form of a metal. We are of course well-versed with iron in form of a metal and the whole world mostly runs on iron. I also got one question that will you acclaim Hanumānjī as the Iron-Man? No, He is Gold-Man from outside. 'HemaṢailābhadeham', 'Kaṁcana Barana Birn̄ja Subesa', 'Kanaka Bhūdhārākāra Sarīrā', but from within no one can equal His tenacity. So, the entity of iron is slightly spiritual entity; the metal iron pertains to spiritual penance. It is mostly iron that's used in the whole world. Iron has bore the whole world. I had said on first day that gold is symbolic of dominion and iron is symbolic of service to the entire society. Therefore, iron in form of a metal; iron in form of an entity and while we are acclaiming this individual as Iron-Man, we are saying this in context of iron-will of a bold man.

I got a reference in 'AtharvaVeda' about when does an individual becomes tenacious in an essential form? I have brought it with me after writing down, a verse of Veda,

Tamaḥam̄ Brahmaṇā Tapasā Śrameṇa –

Anāyenaṁ Mekhalāyā Sināmī II AV-09.133.3 II

This hemistich is of 'AtharvaVeda'. What is that entity which when enters our life makes us tenacious? The way our GaṅgāSatī says,

Meru Re Ḍage Paṇ Jenā Manaḍā Ḍage Nahī,
Marne Bhāngi Re Paḍe Re Bharamāṇḍa Re.

Vipada Paḍe Paṇa Vaṇase Nahi,
Ī To HarijanaNā Paramāṇa Re...

Stillness, fearlessness, resoluteness!

Vane'pi Simhā Mṛgamāmsabhaṣyā
Bubhuṣitā Naiva Tṛṇam Caranti I
Evaṁ Kulīnā Vyasanābhībūtā Na

NītiMārga Parilaghanti II

However hungry a lion may become, he will never eat a grass-blade. Analogously, cultured people may get cordoned with sorrows as badly as possible, but they shall never forsake ethics, they shall never forsake Truth, they shall never forsake Love and they shall never forsake Compassion.

So Baap, the entity of iron is in terms of our resoluteness, stillness and fearlessness. When I am using the phrase 'Iron-Entity' over here, it refers to our intrinsic state. A new thought which we heard yesterday as well, 'Inner Process', an inner-journey. If we want to maintain it stronger, if we want to destroy the useless entities from it and crop the new ones then Lord Vedas has conferred three aphorisms; use it to our advantage for the Iron-Entity and for the inner tenacity of every spiritual seeker. It contains three points, Baap! It is not difficult. I would present before you whatever I have understood.

Tamaḥam̄ Brahmaṇā Tapasā Śrameṇa –

Anāyenaṁ Mekhalāyā Sināmī II ATHV-09.133.3 II

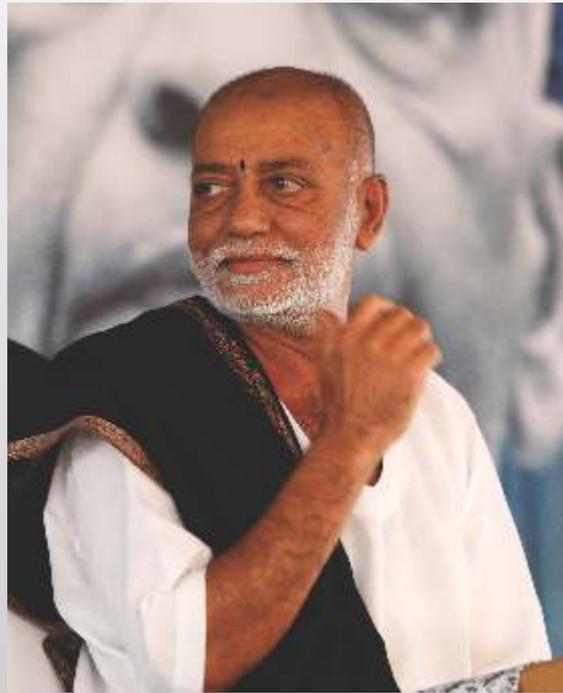
A seer from forest grove where religious austerities are performed (says this). Whenever a student comes to him for education, he ties a girdle around his loins. The grass-mat is usually available beforehand. He then mentions three points that if you strongly catch hold of these points then you shall succeed in keeping your innermost tenacious entity, your entity of iron freshly etched for countless births to come; you shall never become weak from within. Its three aphorisms are Celibacy, Penance and Exertion.

Now, the discussion of celibacy is extremely tough. It has numerous expositions and people preaching on this present it in numerous ways. Further, we are the people leading householder's life in the mundane world. Today there are numerous questions that should we accept the experiments of celibacy which GandhiBapu tried? All that I have every time understood is, 'Cāro Juga Paratāpa Tumhārā', if we reckon His glory in all four ages then personalities with such vows indeed exists, celibates exist in the world. This Hanumāna, no one would mostly deny for Him. Second is the GrandSire Bhīṣma. When an all capable individual feels perturbed then derive inspiration from Bhīṣma. When an individual who is utmost capable in any field, feels helplessly perturbed, at that moment feel the state which Bhīṣma must have gone through. An extensive thinking happens over Bhīṣma as well whether or not his pledge was apt? Leave everything aside. Bhīṣma, a celibate. In

RāmaKathā, Paraśurāma has spoken by his own lips, 'Bāla Brahmācārī Ati Kohī'; I am a celibate by childhood, he says.

I have shared this many times. I was reciting a Kathā at Vadhavana and my lodging was arranged on the bank of a pond. One gentleman, about 40 years of age, came to meet me. He said, "Bapu, I want to ask a question. I am a 40 year old celibate." As such I do not enquire anyone; however, I asked him, "Respected gentleman, shall I tell you something if you don't mind? You're not a celibate, you are unmarried." He asked me, "What? How did you come to know?" I replied, "Friend, a celibate of 40 years need not wander anywhere to ask questions. His inner energy undoubtedly provides the answers."

Sāheb, this topic is extremely complicated. All I would comment about celibacy is that, we are leading a mundane householder's life, but if our consciousness stays constantly engaged in Brahma (The Supreme Godhead), if it stays ceaselessly revealed in Brahma then realise that we are having the fodder of Brahma; our farm is Brahma, we are the calves of some



Sadguru, only because He has kept us free that we are eating the fodder in Brahma's field. However, in what words can we extol Hanumānaji? And thereby His intrinsic Iron-Entity (is peerless); so, in my view I at least think that – in as much quantum as we can think, utter, practice and live Truth, self guarding such an energy means Celibacy. Secondly, Love. The other day Bāpā (Nagindas Sanghavi) shared an extremely good thought in 'Gītā: Navī Najare' that, devotion cannot be done, devotion cannot be attained from anyone either, devotion just happens. Love just happens. And when Love just happens then you all know what happens thereafter,

Har Dil Jo Pyār Karegā, Woh Gānā Gāegā,
Dīvānā Saikaḍo Mein Pehachānā Jāegā...

Not just in hundreds, but Narsaiyo got distinctly noticed among millions; He loved Kṛṣṇa. Mīrā was noticed on this globe because, 'Mere To Giridhara Gopālā'. If you want to learn Love, if you want to arouse Love then by keeping aside exclusive religious sentiments, sometimes read 'Bhāgvat' with practical sentiments. Religiosity drags us into exalted feelings!

Baap, in as much quantum as we can think, utter and practice Truth and if we resolutely hold on to it then it is the intrinsic Iron-Entity of me and you all. This is the Iron-Entity of the spiritual seekers in the spiritual world. Such a ceaseless immersion with Truth is Celibacy. Love is a worship; and there is a line in the psalms of RūkhāḍaBāvā,

Jem Jhalūmbe NarNī Māthe NāraJo...

What does 'NarNī Māthe Nāra' mean? As for me, I always have to resort to 'Rāmāyaṇa', I have to go back to my root source. 'Rāmāyaṇa' has acclaimed spiritual wisdom (jñāna) and dispassion (vairāgya) as men and devotion (bhakti) is acclaimed as woman. The entity of Love or the entity of devotion personified as woman outshines the metaphoric man of spiritual wisdom.

Soha Na Rāma Pema Binu Gyānū I

Karanadhāra Binu Jimi Jalajānū II AYK-277 II

As per the above principle of Tulasī, we don't intend to belittle spiritual wisdom, but devotion nonetheless outshines. Late Khumar Barabankvi Sāheb said that,

Akla Aut Dil Apnī Apnī Kahe 'Khumār'

To Akla Kī Sunie, Dil Kā Kahā Kijie I

Entity of Love is also one kind of penance of mine and yours. One needs to austere endure in Love, Love makes one severely endure. AtharvaVeda proclaims three things – Celibacy, Penance and Exertion. These are the causes of being like an Iron-Entity. Although Upaniṣad also says that, 'Satyen Labhyas Tapasā Hyeṣ Ātmā'. Soul is attained either by Truth or by penance or alternately, as much extent as we are able to abide by Truth, it's itself the only greatest penance. Love is a great penance. Which other penance equals tears? It is a flowing penance, others are crass.

Point I want to make is, Sardar Sāheb has never said that I speak Truth like Gandhi, he is absolutely unpretentious. He went to address college students in Ahmedabad, but few students constantly kept standing, they would not take seat even after must request. And SardarSāheb began to speak. Sardar said, "Listen, there are four obstinacies (haṭha) in the world. One is Dominion-Obstinacy (RājaHaṭha), another is Child-Obstinacy (BālaHaṭha), next is Woman-Obstinacy (StrīHaṭha) and last being Britishers' defeat (PīcheHaṭha). And the fifth obstinacy is your insistence to keep standing!" The students forthwith took their seats. Thus, Truth is his Iron-Entity. And if iron continues to be rigid and stiff then it cannot be molded into a specific shape. Every iron ought to melt; and thereby, this Iron-Entity is the entity melting from with." And Exertion. These are although Vedic ideas. But he advocated a great glory of exertion. Exertion is the intrinsic Iron-Entity. Even otherwise a man who exerts himself is extremely strong. And he who puts in intrinsic exertion has profound trust.

Thus, intrinsic Iron-Entity is also perceived in Sardar Sāheb. And if we consider iron as a metal then it does gets rusted. Further, if you place iron in a saline region then it gets rusted much faster. But the way iron is processed today and the new byproducts which are being generated from its base metal are so robust that they don't get rusted even being a metal. What is a steel plate? It is of course iron. Steel plate doesn't get rusted (as much as iron). Of all metals, iron is reckoned as the

metal having the quality of tamasa (dark ignorance or wrath). Copper is the metal dominant of satva (serenity) and gold is the metal endowed with the quality of rajasa (passion). As a metal, we reckon iron as dominant of tamasa, but the greatest virtue of this adulterated metal is that if it comes in touch of the philosopher's stone then it takes no time in getting transmuted to gold. Likewise, even if my and your life may be full of tamasa (dark ignorance or wrath) then too do not worry. If we get some enlightened man who is like philosopher's stone and if we live life in His touch then Baap, we can become like gold. To be like gold means a good life, a pleasurable life. And the biggest advantage is that even if we criticize iron inordinately but it is only iron which is used as a metal (everywhere). Moreover, iron alone gets attracted to a magnet, no other metals get attracted. Analogously, the irons like Jesal also get attracted towards any virtuous entity; otherwise it was an adulterated metal! But when such an entity is found then, 'Pārasa Parasa Kudhāta Suhāī', adulterated metal transforms into a purer one by the touch of the philosopher's stone. And he is the individual whom everyone has acclaimed as Iron-Man, Iron-Man doesn't mean an individual dominant of tamasa (dark ignorance or wrath), Iron-Man doesn't mean an individual vulnerable to rust, where has he (Sardar) got rusted? Neither was he struck by the rust of enticement nor by the rust of position or reputation.

So Baap, in 'Mānasa-LohaPuruṣa' I am talking with you by the justification of, 'Ekam Sat, Viprāḥ Bahudhā Vadanti'. And yesterday I had told you that I will take the Kathā till Lord Ram's birth. Now, in the time that is remaining let me give you an overview of RāmaKathā.

Yesterday I recited the Kathā of Śiva's wedding to you. Lord has taken a seat in an innate posture. Finding it a right opportunity, Pārvatī approached Śiva. Lord honoured His beloved consort and offered a seat to His left. In our country, woman is always given a seat to the left. I have heard from the saints that, heart is always to the left. And a true householder is the one who honours his wife from the

bottom of his heart. This is an ideal householder's life. Pārvatī comes and takes a seat. One beholding that Māhādeva was pleased, She asked, "Lord, till now that doubt has not dispelled from my mind whether Ram is truly the Supreme Godhead or a human-being?" Only when we attend the divine discourse for a very long time then the delusions run away. Satī says, "Please break forth my delusion by reciting Ram's Kathā to me." An opportunity to sing RāmaKathā was obtained; thus, Śāṅkara got immersed in meditative ecstasy. Māhādeva said, "Goddess! There is no cause of why Ram's birth took place and yet it has numerous causes. The Cause-Effect Principle doesn't apply to God. Yet when Lord takes some or the other specific form then it has few causes as well."

Before Ram's birth, Rāvaṇa's birth is shown i.e. before the sun rises, dark night prevails. Rāvaṇa is symbolic of night; Lord Ram is symbolic of sun. By Rāvaṇa's might the whole world got smeared with corruption. Corruption has only increased or decreased in degree but it has been witnessed in all ages. The whole world got inundated in corruption. Earth was perturbed. She assumed the garb of a cow. Earth goes to the seers and sages in form of a cow. The seers and sages said, we are helpless as well. They then approached the deities. They as well said that, nothing is in our hands. All of them together resorted to Brahmā (The Creator). Now there is only one remedy – let us call some Supreme Entity who can assist both me and you all. Leadership of Brahmā. Everyone collectively called forth that Supreme Entity. And the divine annunciation sounded from the sky, "Keep patience. There is no cause as such; but if you reckon from another perspective there are numerous causes as well. I shall bear an incarnation on the earth in Ayodhyā in the race of Raghus." Everyone was pleased on hearing the divine annunciation.

My VyāsaPīṭha divides the entire episode in three aphorisms. First we should put in some efforts. But we have a limit, after that limit is reached, call forth the Lord. And after calling forth, the third step is to wait, await! Three aphorisms are obtained - first we should use the capacity conferred by the Supreme

Godhead, if it doesn't work then call forth Him and after calling forth Him we must wait, it is then that something is accomplished.

On this hand, Tulasīdāsājī takes me and you all to Ayodhyā through chopāīs where Lord is going to incarnate. The dynasty of Raghus. Present ruler is Emperor Dasratha. As if all three sections of Vedas are contained in him – spiritual wisdom, worship and diligent deeds. His queens practice holy conduct. The king Himself gives immense Love to the queens. The queens confer much honour to the king. And both of them together worship some Supreme Entity as well. These three things have come together and further to this, Guru's grace got blended in it. And the Supreme Godhead got incarnated as a child in their home. What a beautiful householder's life it must be that God was bound to incarnate! But if someone practices the aforementioned principles that are written even in the current age then a child like Ram shall be born in their courtyard. Only this needs to be practiced - men must confer Love to his wife, wife must confer honour to her husband and both must worship God together.

Time elapses. King is almost in his fourth stage of life. He has no son. Now, whom should he resort to? Here I am getting an extremely beautiful guidance for personal life as well that when we don't get an answer from anywhere in the world then Dasrathaji has shown where should we resort to – resort to some enlightened man. He arrived to the doors of Guru. He articulated his bliss and sorrows to the Guru, he lacks a son. And Guru spoke that, I was waiting for this moment since a long time for you to come once and raise a curiosity into Brahma, The Supreme, and then I can make The Supreme play in your courtyard. You shall attain four sons. But you will have to pass through one process. One yajña will have to be performed. Seer Śṛṅgī was called. A yajña begetting the boon of the son commenced. Oblations were offered with devotion. At the last oblation, the deity of yajña appeared from the yajña-altar in form of fire with the holy sacrament of grace in his hands. The holy sacrament was handed over to Vāśiṣṭhājī and said, "Sire, give this holy sacrament to the emperor and tell

him to distribute to the queens as deemed apt." Holy sacrament ought to get distributed, it must not be sold. And when Ram is attained in form of the holy sacrament then Ram just keeps on getting distributed (in the world).

The holy sacrament came in the King's hands. The queens were called. Half of the holy sacrament was given to Kausalyā, a quarter was given to Kaikeyī and dividing the remaining quarter into two halves, they were given to Sumitrā through the hands of Kausalyā and Kaikeyī. The three queens have accepted the holy sacrament. Holy sacrament means grace. As a result of grace, Lord has arrived in the womb. The Supreme Entity resides in heart as well as in womb. Any new consciousness that arrives in a womb, isn't it God? Then be it a daughter or a son. Don't make a wry face when you get a daughter. Welcome that consciousness.

Time approached closer, when that Supreme Consciousness now wants to incarnate. The almanac turned propitious. It is the moment of Lord's incarnation. Tretāyuga (the second age of this world), Caitra month (start of spring), ŚuklaPakṣa (bright fortnight of the month), 9th day of the bright half & the sun was positioned at the meridian. Don't make a rule that God is born only on a specific day. We can experience the entity of Ram in the Ayodhyā of our inner consciousness on any day; and it's another meaning which also comes to my VyāsaPīṭha is that, the day on which Lord's throbbing is experienced that day is the ninth day.

Soft fragrant cool breeze is blowing. It feels as if ambrosia is flowing in rivers. Mines of gems were emanating. The eulogies of advent are being sung. And that very moment, the one who dwells in the whole world and the one in which the whole world dwells, that Supreme Entity appears in Mother Kausalyā's royal chamber. He chamber got filled with radiant glow. Mother stared in wonderment as to what is happening. The four-armed form is beheld & Goswāmījī's quill,

Bhae Pragaṭa Kṛpālā DīnaDayālā
Kausalyā Hitakārī I

Haraṣita Mahatārī Muni Mana Hārī
Adbhuta Rūpa Bichārī II BAK-192 II

Goswāmījī says, Lord appeared. The mother realised. The Supreme Godhead smiled. But then mother Kausalyā tells the Lord, "Lord, You arrived, but You have missed Your promise. You had promised that I shall arrive at your home in a human-form. You have arrived in the Supreme Godhead's form. I want God in human-form. And You have arrived in form of a father." Lord said, "You make me a human-being." Indian Mother is endowed with the capacity to make the Supreme Godhead a human-being. Lord becomes a newborn infant & begins crying after coming in the mother's lap. On hearing the child's cry other queens came rushing in flurry. Vāśiṣṭhājī has arrived with the Brāhamaṇas. When King Dasratha was got the confirmation, he got immersed in supreme felicity. The glad tidings of Ram's birth began in the entire Ayodhyā.

Of all metals, iron is reckoned as the metal having the quality of tamasa (dark ignorance or wrath). Copper is the metal dominant of satva (serenity) and gold is the metal endowed with the quality of rajasa (passion). As a metal, we reckon iron as dominant of tamasa, but the greatest virtue of this adulterated metal is that if it comes in touch of the philosopher's stone then it takes no time in getting transmuted to gold. Likewise, even if my and your life may be full of tamasa (dark ignorance or wrath) then too do not worry. If we get some enlightened man who is like philosopher's stone and if we live life in His touch then we can become like gold. To be like gold means a good life, a pleasurable life.



Kathā-Darśana

'Rāmāyaṇa' is a musical scripture and it contains a beautiful harmony of seven tunes.

Whichever entities confer rest to me and you, all such entities are Ram.

The felicity of worship can lighten you amid problems.

He whose worship has ripened cannot sleep.

Do not go to extremes even in worship.

Sadguru is the medicine of our mental ailments.

He who takes us from untruth to the courtyard of truth is Guru.

He who makes us relish the savour of ambrosia from the fear of death is Guru.

No enlightened man enslaves anyone and he who enslaves is not an enlightened man.

If you never want to feel sad then become someone's servitor.

Servitorship doesn't mean slavery; it is an auspicious resolve to tread the pathway of Truth.

He to whom criticism and sleep can't distract is awakened, he is the Iron-Man.

Being tenacious in veracious thoughts is the trait of iron-will.

Gold is symbolic of dominion and iron is symbolic of service to the entire society.

Until we don't become free from the pre-biased notions our eyes do not moisten.

Man's history is renowned, but spirituality is extremely esoteric.

Holy sacrament ought to get distributed, it must not be sold.

Love is a great penance.

He is awakened who wakes others up.

The main job of a monk is worship.



Regard every incident of life as part of worship

Before we begin with the subject and the episodes of Kathā, we all are pleased witness of Respected Jay Vasavada's excellent and innate address, the one that he delivered yesterday was equally fine as well. Any orator or reciter must be, 'Dine Dine Navam Navam', now this country cannot afford stale orators. Baap, I am very pleased.

Individuals are of three types. Firstly, an individual is a contemplator (vicāraka). Being contemplator is essential. Man who has moved ahead from the stage of being a contemplator is the one who is an uplifter (uddhāraka). He uplifts everyone right from the most trifling individual.

Dāvā Thā Jise Hamdardi Kā
Khud Āke Na Pūchā Hāl Humein,
Mehfil Mein Bulāyā Hai Humko

Hasne Ko Sitamgāro Kī Tarah!
Everyone claims initially, but later no one bothers about the whereabouts. An individual should be an uplifter. And lastly, the point I want to make is that, such an individual must further be an acceptor (svikāraka). What did Kṛṣṇa do? While He was indeed a contemplator, He wrought the job of an uplifter. Further, after uplifting everyone, he wrought the job of an acceptor. During that conservative age, only Govinda can dare to accept such a large number of women imprisoned under Bhomāsura. He accepted all of them. Ram accepted Ahalyā. He is an acceptor. He accepted Sabrī, Kevāṭa, Sugrīva, Vibhīṣaṇa. The country strongly needs such acceptors. One woman of this country gets immersed in heartfelt sentiments on merely hearing Kṛṣṇa's glorifications and makes an auspicious resolve of devoting herself to Him! Her

brother stands against her. Countless Kings and Emperors were desirously eyeing her and she writes just one letter to Kṛṣṇa, "When I go for Goddess Bhavānī's adoration, take me away. If your arms have the courage then accept me." Kṛṣṇa was not only a mere contemplator.

'Rāmāyaṇa' contains numerous 'vallabha' (also means beloved and references Sardar VallabhaBhai Patel)! Tulasīdāsajī has also acclaimed Ram as 'vallabha'.

Udbhavasthitisamhārakāriṇīm Kleśahāriṇīm,
Sarvaśreyaskarīm Sītām

Nato'ham Rāmavallabhām II BAK-ŚI.V II

Ram is vallabha. And Atri has also acclaimed Ram as vallabha. Oh, my Tulasī has acclaimed Śaṅkara as vallabha! 'Śaṅkaram Sampradam', in this verse of 'VinayPatrikā' He acclaims Śaṅkara as vallabha. I have already acclaimed Bharata as the Iron-Man. In 'VinayPatrikā', Tulasī acclaims Śatrughna as Śrutakīrti's vallabha. And allow me to say that Lakśmaṇa is vallabha as well. And when I behold all these characters on the basis of 'Rāma Carita Mānasa' then I perceive their countless virtues in this (Sardar) Vallabha as well. Sāheb, he called the King of Alwar with a message that we need to talk and then he holds the discussion. No one came to know. When Tulasī discusses state-affairs He says,

RājaDharama Sarabasu Etanoī I

Jimi Mana Māha Manoratha Goī II AYK-316 II

No one can know the wish of his (the king's) heart; and yet the reward of that wish is fetched by the entire country. Sardar Patel Sāheb, Sushila Nayyar and Mahavir Tyagi were going together. And looking at Maniben's (Sardar Patel's daughter) patched sari, Mahavir Tyagi joked, "You are the daughter of country's Deputy Prime Minister and you are wearing a patched sari? Your garb looks like a beggar!" He commented on a lighter note. Sardar smiled. Maniben stayed silent. Sushila Nayyar tried to reply, "This daughter who takes care of Sardar 24x7, represents all the daughters of this country. She spins khādī on spinning-wheel. And the khādī clothes that you are

wearing are purchased from KhādīBhamḍāra. The khādī clothes that Sardar wears are made from the yarn which Maniben has spun; and she makes her own garments by patching the remaining pieces which are left after stitching Sardar's clothes."

As such, Panditji wanted to appoint Rajagopalachari as the President of Independent India. Sardar was insistent on Rajendra Prasāda. This was a conflict. And eventually Sardar's opinion was indeed accepted and Rajendra Babu became the President. When Sardar passed away, Rajendra Babu said, I want to go for his obsequies. Not because he made me the President but because I could know and get acquainted with his inner realm. Please observe what appears in this world from outside and what lies within! I am recollecting a very nice couplet of a Sufi poet,

Balidānī Hayā Merī Mujhe Itnā Samaj Āyā,

Badal Jāte Hai Mauke Par,

Mohabbat Kaun Kartā Hai?

The name Sabrī identifies infinite patience. And it is not necessary to be woman in order to become Sabrī; a man too can become Sabrī. I see these tribal women and daughters on the way, I had been to one place yesterday. I was observing them on the way that these people have immeasurable humility of temperament. We went to a hovel. And they maintain a high degree of cleanliness. Sāheb! They will have nothing at home except for 5 to 10 utensils and a few crumpled pieces of clothes but their courtyard and the surrounding area will be nicely daubed with cowdung. We ought to accept them.

When Emperor Akbar laid down his capital in Fatehpur Sikri and they say that it incurred expenditure worth millions of Rupees. He set up a completely new city. And then Akbar invited all nine jewels and the erudite men and arranged a meeting. Emperor Akbar said, give me such a sentence to be put on the entrance gate of Sikri that whosoever reading it during entry and exit shall derive inspiration from it. And all these erudite men took time for three days and dedicatedly researched over the sentence that can be carved. In the end, one sentence was unanimously

chosen, "Mundane world is a bridge, one can only pass through it, one cannot build houses over it." We don't have permanent stay in this world. But, while passing through it since the bridge is over then river then can behold the river as well. We need to take care of not colliding with anyone on the bridge. Similarly, while passing through the bridge in this world, I and you ought to take care of these last men as well. During such moments it is essential for an individual to be a contemplator, it is imperative to be an uplifter and greatest of all, it is utmost important to be an acceptor. The point I wish to convey is that the state of being a

contemplator is good and is essential. Uplifting incidence is extremely good as well, but what if (they) are not accepted? Ram uplifted Ahalyā, but what about her acceptance? And Ram proved by doing this. But Gautama had arrived there by then. Thus, the uplifter Ram also conferred Ahalyā with her acceptor.

Na Humein Ajāno Se Matlab,
Na Namāzo Kī Pābandī,
Mohabbat Karnewālo Kā
Khudā Koī Aur Hotā Hai I

What befits devoted spiritual seekers? He who is an acceptor, an uplifter as well as a contemplator.



So Baap, 'Mānasa-LohaPuruṣa'. Along with RāmaKathā, this Yajña-of-Thoughts is going on parallelly. It is my onus as well to say something while holding on to the core theme of Kathā. Yesterday as we were discussing, I had laid three divisions for the sake of logical segregation out of which I presented two of them before you, I shall now share the third point. Iron-Entity, Iron-Metal and Iron-Man. In the context of Iron-Entity yesterday we discussed about celibacy, penance and exertion on the basis of AtharvaVeda. Who makes me and you tenacious from within? Our self-restraint based on the sense of understanding, our practical penance, not an impractical one. We, in fact, have framed our own understanding of penance and we thus perceive hermits as those who only fit in our frame.

Sufi stories contain a parable. One man wanted to choose a Guru. He goes out in quest for a Guru. But wherever he went, in his test of Guru each of them...! Because he had pre-decided that only he who fits my notion of Guru should be chosen as a Guru. He thus goes to a realised man. The realised man was laughing and talking with children. The man thought, how can he who laughs so openly be chosen as a Guru? He left. A week passed and he came across someone else. Now, this one stayed serious 24x7. He further thought to himself, there is nothing like interest or sap in him, how can he be made my Guru? Yet after a week, he approached a third place where that realised soul was fasting, he was observing a terrible fast. Fasting is not bad, but 'Gītā' has denied saying that, an individual who stays extremely hungry is causing sorrow to Me (Lord) who has taken a seat in his heart.

Lao Tsu said, in this world every individual contains three treasures. And you must guard these treasures. Lead such a life that it augments these aphorisms manifold times, you yourself must guard the dominion of your soul. Three treasures. First being Love. These are Lao-Tsu's words. Second treasure, never in life should one go to extremes for anything, whatsoever. And thirdly, if you are capable of something that is useful for the welfare of the world

then you must virtuously use that capacity till the last bit without having any kind of fear that I shall become empty if I use it for others. The more you virtuously use it, the more you shall get filled up.

Love is our treasure; and Lao Tsu says that Love will beget fearlessness in you. My VyāsaPīṭha has always been saying that Truth shall beget fearlessness and Loves shall beget sacrifice. I am not comparing. But I can have my own Truth. And yet Lao Tsu says that, Love originates fearlessness. It can certainly happen! But many times a person who loves stays in fear that, may anyone not criticize my love! Such a person doesn't fear public criticism but (he fears that) people shall derive wrong interpretations and make an intellectual attempt to deform this eternal Truth. Apart from this, Love indeed confers fearlessness. Why did Mā GaṅgāSatī say that,

Bhakti Re Karvī Ene Rānk Thaine Re'vu...

But it is not that fear over here. Love always feels that I have worshipped Kṛṣṇa, may my Kṛṣṇa not face any disgrace and therefore it fears. A devotee individual gradually starts becoming very hesitant. Sāheb, Gopis are the evident manifestation of Vedic verses, they are the manifestation of seers and the very manifestation of Vedas itself; numerous chopāis of 'Rāmāyaṇa' have descended as Gopis. Now you may say that chopāis (of 'Rāmāyaṇa') have come much later; it was just that they were written down much later. But otherwise, chopāis were present in Śaṅkara's heart since the primordial age. Nataraj, the Lord of Dance, wanted to make the chopāis dance, but He was not finding any dais. Much before He found the worthiness of Pārvatī, the chopāis were extremely perturbed for they wanted to dance! Therefore, Śaṅkara told few chopāis - you get manifested as Gopis. Numerous chopāis have descended as Gopis. Having said this, if those chopāis are then uttered from the mouth of some man then they danced on the tongue of that man. And a male body is not mandatory to experience the sentiments of Gopi. I get innumerable chopāis of 'Mānasa' which are ardently immersed in sentiments of Gopi. Take this line for instance,

Mama Guna Gāvata Pulaka Sarīrā I

Gadagada Girā Nayana Baha Nirā II ARK-16 II

And Gopi doesn't have lust. Who can say they possess lust? My Tulasī brought those chopāis in form of Gopis,

Kāma Ādi Mada Dambha Na Jāke I

Tāta Nirāntara Basa Mai Tāke II ARK-16 II

Now observe, all the Gopis who had been for rāsa (the divine dance with Kṛṣṇa) got subjugated by pride. Those Gopis who got manifested in form of my chopāis did not go to the rāsa, instead they were sitting at their homes managing their household chores. "In order to attain You, it's not necessary to come near You; You're sitting in my very body." The Gopis who had been for rāsa got subdued by pride, Shukadevji said so. And if I want to say with my responsibility then I would say that, when Kṛṣṇa disappeared from there, where did He go? Those Gopis who were sitting at home and weeping inconsolably, Kṛṣṇa had gone to them! 'Bhakti Re Karvī Ene Rāñk Thaine Re'vu' comes in the aforementioned context.

So, Lao Tsu proclaims the reward of Love as fearlessness. My VyāsaPīṭha has always said that the outcome of Love is sacrifice. What I want to say is, while it is also true that Love does confer fearlessness but the way we perceive devotion, it appears that the one who loves sometimes also feel that, the one whom I am worshipping may He not get blemished, 'Kahī Dāga Na Laga Jāe'. And in the end as Lao Tsu says, the reward of Love is fearlessness; if so, then when sacrifice arrives then fearlessness is bound to arrive. When sacrifice arrives then fearlessness undoubtedly arrives. If there is nothing at home then who can plunder him?

So Baap, Lao Tsu says, first treasure of life is Love. Guard it well. Second treasure, don't go to extremes in life. From this point we were contemplating about extreme fasting. That individual has stepped out in quest of a Guru. He met one of them who was observing a terrible fast. Fourth Guru was having food with deep Love. He came across many Gurus but nowhere did his heart settled. Then he heard

about one man and thought of catching hold of him forever. That realised man was sitting. He said, "Holy Sir, everyone believes a lot in you, hence I have decided to settle down here." The realised man replied, "I don't want to keep you because I am still searching as yet!" He further asked, "Who are you searching for?" "I am in search of a Supreme Guru", responded the man. Guru said, "I am in search of a Supreme Disciple." There are numerous Supreme Gurus; the question is about questing the supreme discipleness lying within us.

So, one should not resort to extremes for anything, this is the second treasure of Lao Tsu. I would, in fact, tell you till an extent that while performing worship if your children tell you that, "A circus has come in our village, please come with us to watch it", then take your children to the circus. Regard this as part of worship. You must stay very practical. It is not about breaking the rosary. It should become spiritually subtle slowly and gradually. What is worship? All these parts of life ought to be made part of worship. If you drink water in such a way that His connectedness doesn't break then it is worship. Fulfill every duty of life; make every duty as part of worship. Make your job as part of worship. Connectedness (with the Supreme) should be maintained. This itself is called as Practice. And this kind of connectedness does manifest. It is not very difficult. Suppose you have been chanting constantly at a stretch and then if you happen to talk with someone, even then your inner realm will continue to chant. In a crowded bus when we have to grip the handle by both the hands then at that moment if you don't turn hand-rosary then it is fine. Let us make every incident of life as part of worship. This is possible. Monks have such experiences. And nothing is difficult, it only needs some experience. A true enlightened man never proclaims Himself saying that I am the Supreme Guru, but he rather says that I am in search of a Supreme Disciple.

So, don't go to extremes in life. Balanced and moderate diet (yuktāhāra). 'Bhagavad Gītā' has said

this. 'Yuktāhāra' means while having food one stage occurs wherein our consciousness says that, now forsake the greed of two more bites, then your energy shall be maintained. It is not about forsaking everything. If you leave those two bites then it is as good as fasting and if you hog beyond limits then it is sensuous pleasure.

Lao Tsu says, not going to the extreme ends is the treasure of a spiritual seeker. This is such a great practical aphorism. I am saying with immense responsibility that, do not go to extremes even in worship. When you come across a situation that, I have this work at home, and during that time if you perhaps feel that you have not been able to perform daily worship then you should not have that pain. Honestly fulfilling your duty towards your family and your society is the very part of worship.

And thirdly, if our inner realm vouches that the capacity we possess is a genuine one and if you decide to plunder it to the world then, at that moment do not harbour the fear that by doing so I shall become empty. The more you give, the more shall you get filled up. So, Lao Tsu has mentioned these three treasures and he has shown the rewarding fruits of each of them as well. They are really good ideas.

So Baap, the entity of iron. Self-restraint based on understanding. However bitter sentences one may utter but enduring it and keeping our inner consciousness pure so that evil sentiments do not arouse against him is Penance. This is Penance. And exert yourself. Gandhi made everyone exert, he uplifted the hardworking people. Now, while I am saying this then someone may probably ask, do you do anything? This (Kathā) is the greatest exertion. Speaking before you for four odd hours at a stretch only for self joy and speaking with such a faith that if someone catches hold of something from whatever I speak then his lamp will get lit up, such an act is the biggest exertion; although this is restfulness.

This can keep my and your inner entity of iron ceaseless; it appropriately matures our resolute intellect. We discussed about that entity of iron yesterday. Thereafter, comes iron as a metal. The quality of rajas, tamas and sattva; copper is the metal dominant with the quality of sattva (serenity), gold is the metal endowed with the quality of rajas (passion), iron is the metal having the quality of tamas (dark ignorance or wrath); however, out of the aforementioned metals only iron gets transmuted to gold by coming in touch with the philosopher's stone. And lastly, Iron-Man. It has three traits as well. But today I mentioned on the basis of 'VinayPatrikā' that, Tulasīdāsajī acclaims Lakśmaṇa also as vallabha. So, the entity of vallabha is associated with Lakśmaṇa i.e. the word vallabha has been used and therefore, I feel like talking on how can we perceive Lakśmaṇa's iron-will in Sardar? So, my VyāsaPīṭha wishes to say with due responsibility that I can see the three tasks of Lakśmaṇajī in this Iron-Man. Which entity is Lakśmaṇa?

Firstly, staying constantly vigil. We all reckon Lakśmaṇajī as a vigil man in context of a special kind of awakenedness. We acclaim him as 'Jati'. Jati means yati. Yati means a dispassionate ascetic. Hence, Lakśmaṇajati. Lakśmaṇajī is Ūrmilā's vallabha (beloved), so does Tulasījī's quill writes.

So, the three aphorisms of Lakśmaṇajī. To stay awakened. A distinct contemplative awakenedness, a sense of alertness, an awareness! He whose worship has ripened cannot sleep, Baap! He to whom criticism and sleep can't distract is an awakened man, he is the Iron-Man. On few instances this man's (Sardar) criticism has happened more than Bapu. The differences between Pandit Nehru and Sardar Patel! There was a time when Pandit Nehru went and told Gandhi Bapu that, Bapu, I feel that now our thoughts can't come together and therefore, I feel that I should resign. Bapu called Sardar and asked, Panditji is saying this. At that moment Sardar said, "Bapu, if someone is

to resign then let me be the first one." Hatred is not seen anywhere, Sāheb! If this is not monkhoodness then what is it? The way Lakśmaṇajī stayed vigil, this great son stayed vigil for the welfare of country. And as long as he was vigil he did not let happen anything that would have caused harm to our country.

Another trait of Lakśmaṇajī's life that is visible extremely clearly is drawing new and novel lines. He drew LakśmaṇaRekhā for Mother Janki. Drawing new and novel lines whenever the welfare of the society demanded is seen as Lakśmaṇajī's concrete job. And Sardar Patel Sāheb has also delineated new and novel lines whenever the need aroused. It's extremely evident illustration comes from the very town in which we are present – The Satyagraha of Bardoli. He has drawn numerous new and novel lines! Britishers were seizing the lands and Sardar drew a new line, he conferred a new consolation, "Agreed that they are seizing our lands, but does that mean they would take away to Britain? When the sowing season starts, sow your seeds." This was a new line. This is the act of Lakśmaṇa that whenever the society needs, new and novel lines must be drawn. And the lines should be drawn for our own near and dear ones as well. When country's security was handed over to Home Ministry, Respected Sardar drew many new lines in the welfare of the country to ensure no one steals this truth and no Rāvaṇa puts his hand into it! We can clearly cull out

the incidents of Sardar Patel's life of drawing many such new lines. New lines are also observed in the episode of Kheda-Satyagraha.

And third trait of the Iron-Man is passing credit to Ram and taking discredit on himself. In Janakapura, people were extolling Ram's glory and whenever Lakśmaṇa hailed Ram's glory then the entire town of Janakapura would say, at least now don't let this boy speak. He always got discredit whereas Rāghava was at the receiving end of glory. And sometimes our glory is hailed only on someone else's disgrace. By the sacrifice of this man (Sardar), Mother India's glory is trumpeted. He endured disgrace.

In this context, Sardar also bore the traits like Lakśmaṇajī and therefore, I am associating him with the word 'Vallabha'. While Tulasijī has also acclaimed Śrutakīrti's husband Śatrughna as 'vallabha' then this man is also the one who stays silent. He would be silent as far as possible and when it comes to giving an answer, he would be outspoken and blunt! Thus, on the basis of 'Rāma Carita Mānasa' VyāsaPīṭha perceives the traits of Vallabha in Sardar as well. So Baap, 'Mānasa-LohaPuruṣa', the central thought around which this RāmaKathā is being sung, while I am taking today's Kathā towards conclusion, on previous noon of 'Gītā Jayantī', many glad tidings to you all on the birth anniversary of 'Bhagavad Gītā'.

While performing worship if your children tell you that, "A circus has come in our village, please come with us to watch it", then take your children to the circus. Regard this as part of worship. You must stay very practical. What is worship? Fulfill every duty of life; make every duty as part of worship. Make your job as part of worship. Connectedness (with the Supreme) should be maintained. And this kind of connectedness does manifest. It is not very difficult. If you keep on chanting constantly at a stretch and then if you happen to talk with someone, even then your inner realm will continue to chant. This is possible. Monks have such experiences.



Mānasa-LohaPuruṣa
|| VII ||

*Like Śaṅkara, Sardar Patel was blue-throated
(due to venom) and had nothing as his possession*

As such while concluding the Kathā yesterday noon I already said that, I send glad tidings of 'Gītā-Jayantī' on previous noon. Today is that day. Many, many glad tidings of 'Gītā-Jayantī' to all of you. Offering obeisance in the divine feet of Yogeśwar (The Lord of Yogis), Lord Śrī Kṛṣṇa, the supreme speech that emanated from His holy lips which got versified over a period of time, making obeisance to that universal virtuous scripture, let us enter 'Mānasa-LohaPuruṣa' which is the central thought of this Kathā and on which we are having a serene-cum-essential discussion in form of a dialogue. But before we proceed with it, our today's guest the Lord of guileless temperament, Honourable Arif Mohammad Khan Sāheb, I have experienced his guilelessness and lore,

this individual has memorised numerous verses of 'Bhagavad Gītā'. In fact, today, he was slightly miser; it was nonetheless his generosity,

Yeh Aur Bāta Hai Ki Woh Khāmoś Khaḍe Rehete Hai,
Lekin Jo Baḍe Hote Hai Woh Baḍe Hī Rehete Hai.
Bows to you Khan Sāheb.

Bahut Ajīb Hai Yeh Baṇdīśe Mohabbat Kī Farāz,
Nā Usne Kaid Mein Rakhā, Nā Hum Farāra Huye.

When Sardar Sāheb and GandhiBapu left for Karachi Session of Congress, Narsinhrao Divetia sent them a śloka, 'Yatra Yogeśvaraḥ Gandhi Yatra Vallabhaśca DhanuraDharaḥ'. This is opportune on today's day of 'Gītā-Jayantī', therefore I say that where the Yogeśwar (The Lord of Yogis) like Gandhiji is present and where the Supreme Archer like Sardar is present, there victory is natural. Today is the day of

'Gītā-Jayaṅtī' and our conversation is happening by keeping these two realised men in the centre. Along with the Yajña-of-Love, the Yajña-of-Thoughts is going on in parallel. Where does Yogeśwar dwell? Which traits of Yogeśwar should we assimilate for us to experience close proximity with Kṛṣṇa? I am leaving aside victory and divine opulence because I have no interest in it. What is in store even after attaining victory? Paṇḍavas came out victorious, indeed. But what next? Our poet Kaag says,

Sinhāsane Cadvā Gayā

Tyā Pag Heṭha Himālaya Hato

Was there peace? The word 'vijaya' (victory) itself doesn't befit me much. Therefore I changed 'Rāmachandra Bhagavāna Kī Jay Ho' to 'Rāmachandra Bhagavāna Piya Ho' (Let Lord Ram be dear to us); because anyone's victory is dependent on someone's defeat and from there begins dualism and it further crops new sprouts of attachment and hatred. I derive contentment from the fact that Yogeśwar is always indeed with us, but we should be able to experience Him. Which Yoga I and you should practice so that we can experience Kṛṣṇa? I only want to mention two Yogas. As such 'Gītā' has talked about various Yogas. 'Samatvaṁ Yogamuchyate' and 'Yogaḥ Karmasu Kauśalam'.

If equanimity exists in us, he (Gandhi) had it and Sardar had it as well. Baap, let me and you learn equanimity from Lord Śrī Kṛṣṇa or Gandhi. May the individual of this country learn equanimity. I staunchly believe that Upaniṣad is standing on 'Sata' (Truth), 'Bhagavad Gītā' is standing on 'Sama' (equanimity) and 'Rāma Carita Mānasa' is standing on 'Saba' (all). In 'Gītā', you will keep getting sama now and then. Come, let I and you honesty try to stay equanimous. Arrangement is a different matter, things should not become discriminative (in the name of arrangements). I have told umpteen times that I am sitting here because I have to speak; it does not mean

that I am sitting here because I am great. This is one form of arrangement. And because you are sitting down doesn't mean that you are not great. This is a mere arrangement, it is not discrimination; although it should not prevail - either in nation or in religion may elsewhere. We are mundane souls but if equanimity gets cultivated then we shall experience Yogeśwar.

Secondly, 'Yogaḥ Karmasu Kauśalam'. In whichever field that we are work, doing our job adeptly and honesty by minimising personal motives solely for the welfare of others is Yoga. If a farmer practices farming absolutely adeptly then it is Yoga. Today morning when I left I just glanced through the newspapers and one of them contained a very long article. Regardless of whether it is a real incident or not, it is a good one nonetheless, I liked it. It is written in it that, a teacher calls his Principal, "Give me nine days holiday because I want to go to Bapu's Kathā." The Principal asks him, "Where are you calling from?" "I am calling from the gate of the school", replied the teacher. The Principal further said, "If you go to Bapu's Kathā by bunking the school then the study of numerous students will go waste. And does Bapu teach to abandon your field of duty?" And thus the teacher said, "I will not go to Kathā, you have cautioned me."

I liked this incident. Even if it is real, it is worth welcoming because I have never ever told anyone, whosoever, to relinquish their field of duty. I get completely involved in my field of duty, and so how can I tell others to relinquish their field of duty. Therefore, I was pleased. But I don't agree 100% to this thought because I am a monk and that too a rukhada. I have liked this thought, yet I would certainly say that, if our duty is not being ignored and if everything is being taken care of and then if you come to Kathā for two to three days probably then your office can turn radiant as well. After listening to 'Bhagavad Kathā', when many people working in offices have come across an alluring

under-table offer then they have confessed that, "When we think of accepting it, we recollect the white beard!" I have its evidence. Students should not leave their schools for listening to my Kathā, but if perhaps it is convenient and if you come down then I am a teacher as well. So, all I want to say is, stay adept in your field of duty. What did Narsinh Mehto say,

Āpaṇe Āpaṇā Dharma Sambhālavā,

KarmaNo Marma Levo Vicāri...

I and you shall experience Yogeśwar. If we pick up the two traits of Mohana which are – adeptness in our field of duty and equanimity. This archer (Sardar) adopted them. Whatever has been commented about him, his decisions would be harsh and in the benefit of the entire nation, but his equanimity was never relinquished. One hour before Gandhi Bapu attained nirvāṇa on January 30th, Sardar was talking with him and two or three times in between Bapu has interrupted, "Sardar, let us conclude. It is the time for prayer." And Sardar writes, "I just reached home after meeting Bapu and got the news that one individual fired three shots and Bapu collapsed! I rushed back, reached immediately. But it was all over by then." But while offering homage to Bapu, the address that Pandit Nehru delivered from Akashvaani and thereafter, the address that Sardar Sāheb has delivered in Hindi, contain the echo of his equanimity and the echo of his adeptness in his field of duty. He has delivered his address in an utmost painful tone that, "Āja kā din Bhārata ke liye baḍe dukḥa kā, śoka kā din hai" (Today is the day of extreme sorrow and mourning for India). This is fine, but he has used one word, "Āja kā din hum sab ke liye śarma kā din hai" (Today is the shameful day for all of us). Today is the shameful day. It was a very beautiful and terse address. My VyāsaPīṭha perceives an echo of equanimity and adeptness in the field of duty in him.

All characters of 'Rāma Carita Mānasa' fulfill their domain of duty with due honesty. We fault on the

adeptness of our duty and then blame the Supreme Godhead out of our selfish motives. Mulla Nasruddin's wife told him, please buy a cow, it is difficult to arrange milk for Fazlu." Now, it was the age when donkeys were being used. Wife strongly insisted. Hence, Mulla was bound to agree to purchase a cow. "But our backyard can barely accommodate a donkey!" The wife responded, "We will manage." Mulla purchases a cow and ties it with the donkey. Donkey was short of space! And Mulla's love for the donkey was known worldwide. Therefore, he supplicates to Allah, do something such that the cow dies! And Sāheb, Mulla's supplication fructified. It begot a result; and that is called as supplication which begets an outcome. The supplication fructified, but instead of the cow the donkey died. And Mulla got furious on God, "Don't you realise the difference between a cow and a donkey?"

One who is adept in his field of duty doesn't raise such complains to God. He accepts the decisions. Think! I and you are just talking, this is not an admonition! Equanimity! How was Gandhi's equanimity? Gandhiji too was extremely strict with his family. If some family member stayed in his hermitage then the lunch and dinner bill would handed over to them asking to pay the incurred charges; because this is not my hermitage, this hermitage belongs to the society. This was his equanimity! The same got imbibed in Sardar. Sāheb, his wife passed away while he was cross-examining a witness in court, he read and put that telegram in his pocket. This was his equanimity! And adeptness of duty? In what words should we extol his adeptness of duty!

So, if this equanimity and adeptness of duty gets slowly and gradually imbibed in me and you while practicing it on and on, then we can experience Yogeśwar. But, archer is necessary as well. Wherever Pārtha is present, there everything can manifest. And in order to inculcate the trait of being Arjuna, I would

say only two points. It has been used in 'Māhābhārata' by a great extent, Arjuna's hands and Arjuna's eyes. He whose these two organs are strong can experience Yogeśwar. Arjuna's hands i.e. wings and his eyes. These two should be extremely strong. Our Saṁpāti of 'Rāmāyaṇa' says, my wings have got burned but my eyes are apt. Arjuna's eyes and wings stayed intact. Eyes and wings of this man (Sardar) stayed intact as well. Not from physical point of view, but intrinsically. Such is this Entity of Iron whose hands are immensely solid.

Come, my Baap! Let us preserve equanimity as much as possible, let us become adept in our field of duty. Vinobāji used to say that if you assign the job of mud to a potter's son then he can complete it fast because this adeptness is contained in his genes. Adeptness of duty and our hands. I also extolled the glory of hands earlier, 'Ayaṁ Me Hasto Bhagawān'. Our two hands are God. The seer says that my hands are the medicines of all diseases in the world, Arjuna's hands, Sardar's hands were such. Now the question is, how can our hands be like theirs? Can they be lengthened by pulling them? How can these hands of ours become clean? Are our hands clean today? Today, the hands in our country are spoilt by a great extent. Sāheb, to unite this country into one, the hands of such individuals (Sardar's) shall come to help. This man wrought unity.

When Tulasidāsajī used the word 'Vallabha' in 'VinayPatrikā' while stating, 'Brahma-Kula-Vallabham', he said 'Vallabha GirijaKo'. Śaṅkara is the vallabha (beloved) of Brahma's cult, He is the vallabha of Girija. While we are acclaiming this Vallabha (Sardar) as vallabha then the vallabha of Girija is contained in Him as well; few traits associated with this can be perceived. Girija's vallabha had a third eye, he (Sardar) had it as well. Girija's vallabha consumed venom, he (Sardar) too consumed countless venoms! GunavantBhai says that Vallabhabhai was not aśutoṣa

(the one who is quickly pleased), but he was nilakamṭha (blue-throated due to venom). Śaṅkara's second trait is being nilakamṭha. And he consumed numerous venoms!

Don't you feel that he (Sardar) would have nothing as his possession just like Śaṅkara! My Tulasī writes while extolling Śaṅkara's traits,

Aguna Amana Matu Pitu Hinā I

Udāsīna Saba Saṅsaya Chinā II BAK-67 II

Lord Māhādeva's quality of possessing nothing is perceived in Sardar as well. Baap, hands were strong and pure from within. His wings were equally solid and eyes – extremely farsighted, this great man envisaged immensely minute aspects.

Baap, in 'Dohāvalī' Tulasidāsajī has acclaimed Name also as vallabha. Lord's Name is vallabha as well. Its strike cannot go in vain. Ram's Name of this man (GandhiBapu) did not go futile. Lord's Name is also fraught with the entity of iron. Chant any Name for which you arouse heartfelt sentiments, any Name is vallabha. Glory of Name is amazing. All said and done, we ought to resort there itself.

So, Girija's vallabha is Śaṅkara; and as the word 'vallabha' came up there, I got inundated in thoughts that the trait of Māhādeva is perceived in him by a great extent! These were two or three real illustrations. Śaṅkara possesses a third eye; likewise, he has a third eye as well. When came the moment of opening it, he opened his third eye completely at three places at least. And the third eye did cause an effect, not to bend someone but to offer an oblation in the country's unity. He is three-eyed individual. And he is blue-throated. He had to swallow numerous insults. He himself had nothing as his possession. We do build temples of Śaṅkara, but where is his temple? Gandharvaraj says,

Śmaśāneṣvākriḍā Smarahaḥ Piśācāḥ Sahacarā-
Ścitābhasmālepaḥ Stragapi Nṛkaroṭiparikaraḥ II



O young children, do speak in English. I like if someone speaks in English but not by forgetting Gujarātī, Hindi and Saṅskṛta. Preserve our mother tongue. Memorise a bit of Saṅskṛta, learn it by heart. Saṅskṛta has an immensely beautiful charm and trait of being sung! And when Shankaracharya writes the verses! I invite the world of literature to assay Śaṅkara by the touchstone of literature. There are poetries which can transform iron into gold. Mother can never have a market-value, only a courtesan has it. Saṅskṛta is the mother. Sharaf Sāheb has written an extremely good poetry,

Mohabbat Kā Kāno Mein Ras Gholte Hai I

Yeh Urdū Zūbā Hai, Jo Hum Bolte Hai !

O, the citizens of the country! This man would practice the divine reading of Saṅskṛta, the divine reading of 'Gītā'. I always believe that savitā (the sun, the God, the Creator) is in the upper realm and saritā (river) flows

on the earth, but it is kavītā (poetry) that joins both saritā and savitā.

Vallabha of Girija, Māhādeva has no home, he sports in a cemetery! And cemetery is not under anyone's ownership, it belongs to everyone. Similarly, Vallabha has no home. Maniben had a house, Dahyabhai had a flat, but he had nothing! Therefore, I am correlating him with Girija's vallabha. My words are not so cheap to associate them anywhere randomly. I am not comparing Girija's vallabha - Śaṅkara and this Vallabha but I am only indicating the few aspects of Śaṅkara which are seen in him. Numerous traits of Śiva are seen in him. And we being mundane souls, few traits of Śiva are bound to get inherited in us. Śiva's beneficence is bound to descend in us. A mundane soul bears few traits of Śiva in its own way, but our hands have got spoiled because of few reasons, our eyes have got spoiled as well and therefore, we have either become ghosts or we have

become evil spirits. We don't know, what we have become!

So, many traits of Lord Śaṅkara are seen in Sardar Sāheb; because his eyes were solid, his wings were strong and so were his hands. But now the question arises, what should be done to keep our eyes in proper state? Tulasī provides its answer,

Guru Pada Raja Mṛdu Mañjula Am̐jana I
Nayana Amia Dṛga Doṣa Bibham̐jana II
Tehi Kari Bimala Bibeka Bilocana I

Baranau Rāma Carita Bhava Mocana II BAK-01 II
There are numerous psalms composed by GaṅgāSati's husband, KalahasangaBapu, I recollect his one line, 'Ame to kācā, mārā Sadguru sēcā'. Some pure man, some awakened man, who has arrived as Śaṅkara's part manifestation, if we catch hold of one of his aphorisms then eyes can become strong, they can become divine.

So Baap, 'Mānasa-LohaPuruṣa', by searching about it from Tulasī's words, I am talking with you all. There is no admonition or order over here. But there is definitely a message in form of a request. Let me pick some chronology of Kāthā. After Ram's birth, other mothers too gave birth to sons. Vaśiṣṭhaji was called to conduct the naming ceremony of the four sons. Vaśiṣṭhaji has spoken beautifully while naming Kausalyā's son, "He who is the ocean of joy, the mine of bliss, by uttering whose Name people will experience restfulness, pause and repose, I am impelled to name this child of Kausalyā as 'Ram'." In short, to put in form of an aphorism that which confers restfulness is Ram, that which confers repose is Ram and that which confers pause is Ram. Having said this, anything that helps you relax is Ram. Don't confine Ram, His reach is widespread. If someone is unwell at home and if you ask, "How is he now?" Someone replies, "Now he is fine." Your further ask, "What caused him relief?" "That medicine which he took." So, the medicine is Ram. Ram of course means the greatest mañtra, but whichever entities confer rest to me and you, all such

entities are Ram. If a friend stands by you amid your sorrows and makes you experience restfulness then that day your friend is your Ram. Let us not parochialise Ram. Ram is vast. Why are we raising frictions causelessly by Lord's Name? Any entity that confers rest is Ram. Thereafter, Vaśiṣṭhaji said, "He who will satiate and nourish the whole world, who will fill up everyone, who will not exploit anyone – I name him as 'Bharata'." And world can be filled up in only two ways – by sacrifice and by love. Bharata is an evident embodiment of sacrifice and love. He then said, "King! By remembering and practicing whose name, not the enemy by animosity will get extirpated, enmity will get obliterated, I therefore acclaim him as 'Śatrughna'." As many enemies as you kill, it has never destroyed enmity. Enmity should get destroyed. And in 'Rāma Carita Mānasa', Śatrughna is the vower of silence, he has bore silence, he who speaks as per the situations beforehand, he who speaks moderate and remains silent otherwise begets no enemies. "And repository of all virtues, most loving character of Ram, Ram's follower, mainstay of the whole world, incarnation of the serpent race and generous – I name him as 'Lakṣmaṇa'."

My VyāsaPīṭha has always promulgated that while these are indeed the names of all four brothers, but they are also the aphorisms useful in a seeker's spiritual journey. While chanting the mañtra Ram, we ought to practice the traits associated with the Names of three brothers. The chanter of Ram's Name must not exploit anyone, he must nourish everyone like Bharata. However many enemies may arise but the chanter of Ram's Name must not arouse animosity towards anyone. Ram's mañtra of only such a person will succeed. And the chanter of Ram's Name must become the support of as many people as possible. While we may be unable to open charity kitchens, but we can indeed offer the service of serving people having food

in some charity kitchen. While we may be unable to build a big general hospital but sometimes we can certainly buy medicines worth Rupees 10, 15 or 20 for some patient. While we may be unable to build large schools but at times we can indeed pay fees for some brilliant students. Let us cover as much of the above as we can. Vaśiṣṭhaji said, "King, these sons of yours are the aphorisms of Vedas." And I want to say further by sitting on Vaśiṣṭhaji's shoulder. All I want to tell you is that, they are of course the aphorisms of Vedas, but they are the eyes of the world. We have to behold the world through their eyes. They are our eyes. These four are our friends. What is it that Ram is not?

Thereafter, Ram got invested by the sacred thread ceremony and went to Guru's hermitage to attain knowledge. He attained all branches of knowledge in a very short time. What has He to study whose every breath has the divine verses of Vedas? But He illustrated to the world that, children, you must study. And I am very pleased that many children are studying in tribal areas. Impart education to them. Ram

attained all branches of knowledge in a short time. He is virtuously using the attained knowledge. He learnt from Upaniṣad, 'MātṛDevo Bhavaḥ', 'PitṛDevo Bhavaḥ'. He practices this in His life. After waking up in the morning, He offers a bow to the parents and to the Guru. And young ladies and gentlemen, I want to request you to make obeisance to the elders at home every day. We are not losing anything in it. In the morning, when you go to school, college or office then bow down to the parents before leaving and thereafter, when you go to bed in the night, offer a bow. The ethics givers say, 'ĀyurVidyāYaśoBalam'. He who learns to salute, their four aspects will increase. His life will increase. Whether life increases or decreases, but by the blessings of elders one shall experience immense joy in the increased lifetime. Erudition increases. Fame and reputation increases. But pay attention, when fame and reputation comes by erudition then don't feel mutually jealous. Physical strength or the strength of soul shall increase.

Four brothers are growing up. One fine day,



Viśvāmītra arrives. Sage Viśvāmītra arrived in the King's royal court. He requested before the King, "Demons are troubling me, give me Ram along with His younger brother." Blessed is the seer of my country who solicited not wealth but offsprings before an emperor; not money, but his sons. And Dasratha immediately spoke, Sire, what are you asking for? Take money, cow or land but don't take away Ram. Vaśiṣṭha convinced the King, "King, give them happily." Who can break our suspicion without Guru? Thereafter, he obeyed Guru's order on the crest of his head. He has given both the sons. Viśvāmītrajī commences the feet journey along with them. Tāḍakā arrived. She was killed and emancipated. The seer recognised that this boy is the Supreme Godhead. Following morning, the yajña commenced. Hitting a headless shaft to Mārīcha, he was thrown 100 yojanas far on the shore of ocean. Subāhu was conferred nirvānā by setting him on fire.

Now Viśvāmītrajī said, "Rāghava, You had arrived to protect (my) yajña. The task is successfully accomplished. But two more yajñas are incomplete as yet. The yajña of Ahalyā and the bow-yajña of Janakapura." On forthwith hearing about the bow-sacrifice, Lord Ram's feet journey proceeded ahead. Gautama's hermitage came on the way. Absolute emptiness! There was a stone-body and lying in a stone-bodied form was Ahalyā. How strange is this world Sāheb, people take advantage and escape forever! People who were chanting Ahalyā's name,

who used to address her in charming words, all of them conveniently escaped today. And the moment everyone sidelines is the moment when Ram arrives and stands by us.

After emancipating Ahalyā, Ram moved ahead. Thereafter, Lord reached Janakapura. Lodged in mango groves. King Janaka got the news. Viśvāmītra and Janaka met. Just then Ram and Lakśmaṇa who had gone to see the orchard came back and on beholding Ram, Janaka instantly wondered, who is this? This lord of dispassionate ideology as he was, who regarded (Lord's) Name and Beauteous Form as futile was astonished beholding the form! Who is this? He begins to enquire with Viśvāmītrajī, "O sage, please tell me, who is this? On beholding Him, my dispassion is being forgotten; love is sprouting in my mind." "Janaka, in this world of animate and inanimate beings, this is the entity which is beloved to everyone." Gurudev spoke this and Tulasī turns his camera beautifully!

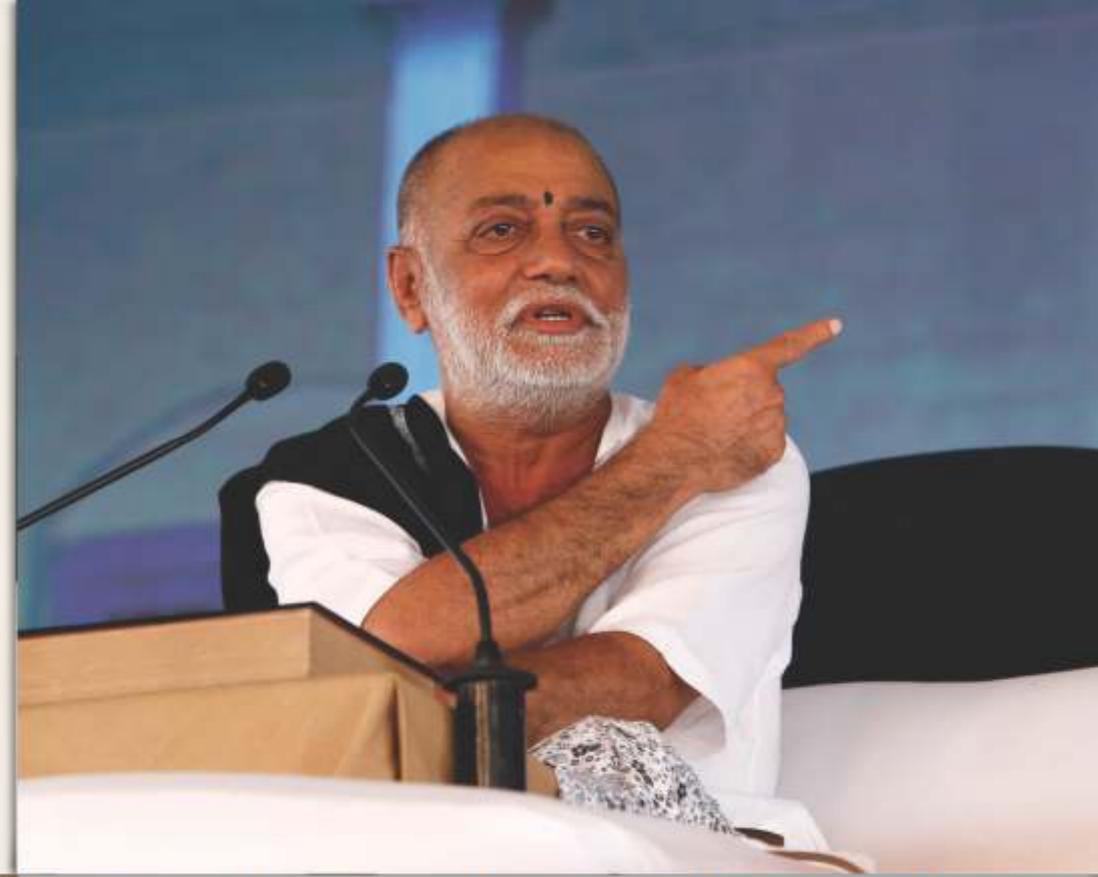
Mana Musukāi Bhānukula Bhānū I

Ramu Sahaja Ānaṁda Nidhānū II BAK-41 II
No sooner did Sire Viśvāmītra spoke those words then Ram smiled within Himself and indicated that Sire, don't reveal all the mysteries right now! Janaka was pleased. He gave lodging to Viśvāmītra, Ram and Lakśmaṇa in A Beautiful-Palace and soon it was noon. Everyone had lunch and took rest.

That which confers restfulness is Ram, that which confers repose is Ram and that which confers pause is Ram. Having said this, anything that helps you relax is Ram. Don't confine Ram, His reach is widespread. If someone is unwell at home and if you ask, "How is he now?" Someone replies, "Now he is fine." Your further ask, "What caused him relief?" "That medicine which he took." So, the medicine is Ram. Ram of course means the greatest maṅtra, but the entities which confer rest to me and you, all such entities are Ram.



Mānasa-LohaPuruṣa
|| VIII ||



Sardar Patel was endowed with Lakśmaṇa's awakenedness, Śatrughna's silence and Bharata's sacrifice

Before we proceed by remembering both the divine manifestations (Gandhi and Sardar), I would like to express my pleasure, I would express everyone's pleasure for the Preceptor of the Yajña-of-Thoughts - Honorable Erudite Gunavantabhai Shah not only spoke about the three pilgrimages but also made us take a dip in them. You talked extremely beautiful ideas. Bows to your study and your experience.

There is a verse in 'AtharvaVeda'. It has been mentioned about Preceptors in 'AtharvaVeda'. We can also place this World Reverend personality (Gandhiji) in the category of Preceptor. While I am making obeisance to Vedas, this personality (VallabhaBhai) can also be counted in this category. 'Ācārya MṛtyurVarunaḥ Somaḥ Auśadhayaḥ Payaḥ', this short verse of 'AtharvaVeda'.

The traits of Preceptors are shown here. The seer says, Preceptor is death. And Kṛṣṇa says in 'Bhagavad Gītā' that, "I am death." Preceptor is death. Gunvantbhai, you do the job of killing many things. And it is necessary to push blind faith in the mouth of death, to burn ill-customs in the death pyre and to uproot the pretentious rigid traditions. These Preceptors are doing the job of killing such pretences which I am happy about. It is written in my 'Rāma Carita Mānasa',

Dambha Māna Mada Karahi Na Kāū I

Bhūli Na Dehi Kumāraga Pāū II ARK-46 II

The first word itself is 'Dambha' (pretence). I wish to dwell in the heart of those who do not pretend, says the Lord.

Jinha Ke Kapaṭa Dambha Nahi Māyā I

Tinha Ke Hṛdaya Basahu Raghurāyā II AYK-130 II

"O Ram, You want to find a place for staying then listen to this, stay in a heart where there is no pretense", Vālmikijī has said this.

Nathī Dīthī Kadī BhūkhaNe
Chatāye Bhūkha Par Bole!
AnītiMaya Bharyu Jīvana,
SabhāMā Pācho Nīti Par Bole!
Parāi NārīNe Dekhī
Jenā Nayan ĀmaTema Ḍole!
Ane Sabhā Madhye Ūbho Pācho
Brahmacarya Par Bole!

Pretense! You all know that I wear khādī. My scripture wears khādī as well. The Lord in Ramji Temple also wears khādī. The flag on the crest of temple is also of khādī. But I don't force. If at times, it is something other than khādī then I do with it as well. I am not intransigent. We cannot be obstinate. Obstinance is violence. If your innate vows are self-born then the world will never break any of your vows. The world is very modest; it is we who have become intransigent! World is worth living.

Wāize Mohataram Is Tarah
Bādākhāne Mein Ānā Burī Bāt Hai I
Ab Ā Hī Gae To Ṭhoḍi Pī Ljīe,
Bin Pie Laut Jānā Burī Bāt Hai II

So, a strange intransigence has arisen. Our Preceptors kill such things; therefore, Preceptor is death. Any enlightened man is the death of a surrendered dependent. He kills him first and then recreates him anew.

'AtharvaVeda' says, Preceptor is Varuṇa (The God of Water). 'Varuṇa' has two meanings. Firstly, in form of God, Varuṇa is the governing deity of numerous entities. In another context, in form of King, Varuṇa means the King of Clouds. Our Preceptors are showering in heavy deluge. The hearts which have become wet, they sow the seeds in them and further, they shower rain as well. He Himself prepares the land, He Himself confers the seeds of aphorisms and further in turn, it is He Himself who

showers the rain of grace to produce the yield – this means Varuṇa.

Soma, Preceptor is like moon. His internal coolness stays intact. He wants to confer pause, peace and pleasure to the people, very much like the dispositions of moon. Thus, Preceptor Lord Vedas say that Preceptor is moon. And 'Auṣadhayaḥ', Preceptor is the medicine of our mental ailments. My Tulasī writes,

Sadgura Baida Bacana Bisvāsā

Samjama Yaha Na Biṣaya Kai Āsā II UTK-122 II
Preceptors are our medicines. Over a period of time, it so happened that the Preceptors ceased to be medicine and remained only confined to blessings. He should have acted as medicine, he should have warded off the pain of the society. Yes, the realised men can confer blessings, but they are medicines. Who is Sadguru? He who is the medicine of our mental ailments.

Last aphorism, 'Payah'. He is milk. Mother's milk. These enlightened men are endowed with such enlightenment. Nizamuddin Auliya, an utmost realised monk. One fine day in the evening, the twilight worship concluded and He was sitting at His usual place. His extremely personal disciple, Amir Khushrow saw that, today the Sire's eyes are filled with tears. What could be the reason? Amir doesn't feel good about it. Auliya is afraid to ask. This man constantly feels, have I done anything wrong? They who get completely engrossed are the only ones who experience this. Neither is he able to go close to him, nor is he able to ask! But he couldn't resist and thought that if I have done anything wrong then let me plead forgiveness forthwith. He went there gathering courage, "Sire, may I ask why are you so sad?" "No, my child, there is nothing as such." "No, No, Sire! Please tell me." "Why do I feel from within and get a thought that my Preceptor is displeased with me?" "Yes, I did feel so." "You still couldn't know me? I am mother's milk." Mother's milk can't sit down in a huff, though the queens can. Nizam has used the word 'milk' and therefore, I recollect it. This bridging is already present in our country.

A young gentleman came to me few days ago. He had a son with him. Father and son came. I was sitting. We were just talking. He just sat down and I asked, do you have any work with me? He said, "No, there is nothing. I am a Muslim man." I further asked, "Do you want to tell me anything?" He replied, "No Bapu, Your Kathā was held in Pipava and my village is 10 kilometers away from Pipava. Once I wanted to behold You, but there was too much crowd! Thus, I have come to Talgājarḍā." Thereafter, I asked again and again, do you have any work with me? He said, "I don't have any work as such. But now that You are asking so much, I would like to say, I can't manage to go to Mecca-Madina. Please tell Your Hanumānaji to mark my attendance in Madina." Such people have wrought unity. Today I have a sher of Faraz,

Tumhārī Bātein Lambī Hai,
Dalīle Hai, Bahāne Hai I
Hamārī Bāt Sirf Itnī Hai,
Hamārī Zīndagī Tū Ho.

We don't know much about scriptures, we are not much aware of logical reasoning, everything for us is You. These people (Gandhi and Sardar) have wrought such deeds; they have created unity. Can he be acclaimed as an enlightened man who gets displeased? Brahmananda said, who is a monk?

TriGuṇātīta Phirata Tana Tyāgī,
Rīt Jagata Se Nyārī I
Brahmānanda Samtana Ki Sobat,
Milata Hai Pragaṭa Murārī II

GandhiBapu has included this psalm in 'Āśram Bhajanāvalī'. We are human beings, we may feel bad as well.

Ramtā Ramtā Laḍī Paḍe Bhai, Māṇas Che I
Hastā Hastā Raḍī Paḍe Bhai, Māṇas Che I
Pahāḍathīye Kaṭhṭhāna Makkam Māṇas Che,
Daḍadaḍa Daḍadaḍa Daḍī Paḍe Bhai, Māṇas Che I

So Baap, mother's milk cannot sit down in huff. Jagadguru Shankaracharya says, 'Kuputro Jāyate Kvacidapi Kumātā Na Bhavati'. Something like this is

happening in the country and it must happen. These thoughts should reach far and wide.

'Mānasa-LohaPuruṣa', which is the central thought of this Kathā. Till yesterday I was presenting before you the personalities whom Tulasīdāsajī has acclaimed as Vallabha. Lakṣmaṇa is vallabha; Śaṅkara is vallabha. Tulasīdāsajī has also acclaimed Śatruḡhna as vallabha; Śrutakīrti's vallabha is Śatruḡhna. We are never like someone else; we are only our very own self; however, being the part manifestation of Śiva, the traits of Śiva are bound to descend in mundane souls. Śatruḡhna is the vallabha of Śrutakīrti and as I behold two to three traits of Śatruḡhna then they are perceived in Sardar Sāheb as well.

Firstly, Sardar Sāheb was indeed outspoken; but when there was no need and when only futile discussions were going on endlessly with no decisions being taken then this man would remain silently seated like Śatruḡhna. Śatruḡhna is the silent character of 'Rāmāyaṇa'. As a singer of 'Rāmāyaṇa' I can say utmost cautiously that, Sardar Patel was endowed with the awakenedness of Lakṣmaṇa, the silence of Śatruḡhna and the steadfastness and the steadiness of Hanumāna. Bharata's sacrifice and dedication is perceived in Sardar Sāheb. He would remain silent like a monk. Silent from within and on demand of the situation, he would be outspoken, bluntly!

Secondly, as the Deputy Prime Minister of India, he would be surrounded by countless tasks. And until his health deteriorated badly, he surely met a hundred to two hundred people (in a day)! Even as constantly busy as he was, his internal loneliness indeed prevailed. In 'Rāma Carita Mānasa', Śatruḡhna is the follower of Bharata. And Sāheb, he who has to follow the foot-steps of sacrifice should not speak too much. Śatruḡhna follows the metaphoric silence of Bharata. 'Rāma Carita Mānasa' contains another form of Bharata. Bharata is an embodiment of Ram's Love. 'Rāma Prema Mūrati Tanu Āhi'. Bharata has arrived in form of the Supreme Godhead's Love. And he who follows Bharata i.e. Love should not talk too much. For this reason Śatruḡhna is free. 'Rāmāyaṇa' contains the

explication of Śatrughna, 'Sūra Susīla Bharata Anugāmi'. He is silent, he is courageously heroic. This Iron-Man is courageously heroic. When his health was not well then he would tell Menon Sāheb, take a round of Hyderabad and tell me which step needs to be taken next. He wouldn't take time in taking decisions. This man was courageously heroic. And do remember Baap, courage alone is widow if it lacks the husband of modesty. In 'Rāmāyaṇa', strength is described in myriad ways, but what of modesty lacks? 'Hai Kapi Eka

Mahā Balasīlā', as bad as you reckon Rāvaṇa, but this man knows that I possess strength and Hanumāna possesses both strength and modesty. Sardar Patel is indeed endowed with courage being the son of farmer but he doesn't err on modesty.

Silence being the trait of Sire Śatrughna, following the footsteps of sacrifice and love, and courage. But not devoid of modesty, flanked with modesty. In what words should we extol the modesty of Patel Sāheb? One trait of Śatrughna is the habit of

staying alone, 'EkānteSukhaMāsyatām'. I have placed this thought before you umpteen times. Solitariness of this man, like Śatrughna. Bharata returns to Ayodhyā with Lord Ram's pādūkā. With Guru Vaśiṣṭhaji's permission, pādūkā is placed on the royal throne. You are acquainted with the episode.

I want to talk about Śatrughna's traits by associating them with Sardar Sāheb. And when Bharata leaves for Naṅḍigrām with a vow of indifference, at that moment, Śrutakīrti's vallabha

Śatrughna is standing by holding on to a pillar in Mother Kausalyā's royal palace, still and silent! He is immensely radiant. When such sacrifices are being done one after the other, these pillars are a great help. The pillars in the courtyards of villages have conferred immense consolations. And Bharata is Bharata after all, how can He forget? Bharatajī asks Śatrughna, "Brother Śatrughna, did you hear?" But finally every individual has a limit of endurance. Tears brimmed over. Mother Kausalyā rose with the support of a maid-



servant. Mother went where he was, rolls her hands over his head, at that moment this silent character only says this much, "Mother, my father's death, Lord Ram's exile into the woods, brother Lakṣmaṇa and Janki have left with Him as well. Now, brother Bharata is talking about residing in Naṅḍigrām. You have to decide about me, but as the youngest son may I ask you, what should I do now? What am I suppose to do now?" Tulasī's verse comes to memory,

Jāu Kahā Taji Carana Tumhāre...

Loneliness! Tulasī's philosophy acclaims Śatruḡhna as vallabha; and all these traits are perceived in the exploits of Sire Śatruḡhna and those are so seen in Sardar Sāheb's life in diverse contexts. And the wife's name of the metaphoric vallabha of Śatruḡhna is Śrutakīrti, by taking this reference while we are making obeisance to this Vallabha (Sardar), one meaning of 'Śruti' is ears, Śravana. And only the ears can hear Kīrti (fame), and it is everyone's wish that may we hear our fame in our presence by our very own ears. Or alternately, there are certain characters whose fame reaches each and every ear. But this man (Sardar) seldom cared about his fame reaching across every ear and people praising him. He focused only on one thing, his mind held the glory of his work rather than his designation, and this man is not a blind follower of Gandhi. And never become anyone's blind follower, if it was so then God would not have given us eyes in the very first place. As He has conferred, use it virtuously, please. So Baap, he who renounced everything. I have a sher by Faraz,

Usne Mujhe Choḍ Diyā To Kyā Huā 'Faraz',

Maine Bhī To Uske Lie Sārā Jahā Choḍ Diyā Thā!

So, 'Mānasa-LohaPuruṣa', my VyāsaPīṭha was talking something about Sardar Sāheb. Come, let us take the sequence of Kathā. Ram and Lakṣmaṇa go for town-sightseeing. The whole town gets inundated in Ram's beauteous form! The next day they go to PuṣpaVāṭikā (Flower-Parterre) with Guru's permission. At that time, young Jankijī comes for Girija's adoration accompanied with Her eight companions. Janki took a bath with Her companions,

went to the temple and worshipped Mother Durgā. Just then, one of the companions catches the glimpse of Ram and Lakṣmaṇa and she rushes in the temple to inform Janki that, the two princes who had inundated the whole town in their beauteous form yesterday evening, both of them are plucking flowers in the orchard. Let us go and behold these princes.

Janki puts that companion in the lead position. Sadguru should be placed at the lead position. We should walk on His footsteps. If we walk behind Guru's divine feet then we do reach till Ram. Jankijī goes with Her companions. As Jankijī walks Her ornaments like bangles of hands and anklets of feet make pleasant tinkling sounds which Lord Ram hears. Janki's form is transcendental, it is not mundane. Ornaments of hands are symbolic of generosity and charity. Waist band around loins is symbolic of self-restraint. And the anklets of feet are symbolic of auspicious conduct. When some divine conduct, divine self-restraint and divine sacrifice is made then Lord becomes very impatient to behold that individual and this is not a matter of surprise at all.

Lakṣmaṇajī thought that Lord's mind is attracted and to make Janki also get inundated in the same feeling, Lakṣmaṇajī takes Ram into an arbor. Tulasīdāsajī's intention is to conduct their wedding there itself, therefore the word 'Latā Maṅḍapa' is used. Rest was only the formality. And essentially they are not separate. Lakṣmaṇajī adorns flowers in Lord Ram's hair. The priest embellishes the Lord. And now, only one thing was pending in adorning Ram. What many people say is, "Ram used to wear a crown!" Oh, Even Ram used to wear peacock-feathers, it is written in 'Rāmāyaṇa'. During that moment, one peacock was dancing in Janaka's orchard and while dancing one of its feathers dropped on the ground. He who dances with purest sentiments, in their own innateness, their biases gets dropped. Thereafter, they don't get into any kind of contentions nor they are insistent about anything. That peacock-feather dropped and Lakṣmaṇajī picked it up. And he decked that feather on Lord Ram's head.

MoraPaṅkha Sira Sohata Nike I BAK-233 I

Kṛṣṇa is also decked with peacock-feathers, Ram is as well decked with peacock-feathers. Don't separate the two. Lord demonstrated to the world that, he who shall dance by getting inundated in immaculate sentiments and while doing so he who shall renounce his insistentencies, I shall become his partisan.

Jankijī saw but the bounds of propriety prevail. This is Janka's daughter after all. Tulasīdāsajī writes,

Locana Maga RamaHi Ura Ānī I BAK-232 I

Oh, look at the poetry! 'Locana Maga', She received Ram in Her heart through the pathway of Her eyes. The path does exist - The Path of Eyes. She received Ram within Herself and then to ensure that the guest who has arrived doesn't leave, Janki closed the doors of Her eyes. As if Sita has turned meditative, by turning introversive she is relishing the sweet ambrosia of Ram's beauteous form; but observe that, springs are flowing in the orchard, thus while crossing over the flowing springs, Jankijī once again beholds Ram by turning back. All I want to tell you is, don't behold Lord only in idol, behold Lord's sight even by an excuse of flowing spring. At times reminiscence the Lord also amidst flowery creepers. Sometimes, listen to that godly musical tune even in the chirping of birds. The Supreme Godhead is lying fraudtly disseminated all around. Please don't imprison Him at some one single place.

Jankijī again went to Goddess Bhavānī's temple. She extolled Mother's eulogy and she sung

with such a love that Bhavānī was pleased. It is written in 'Rāmāyaṇa' that, idol began to smile, idol spoke and idol conferred a garland. All this happened. Now, the world of faith tells this. We may feel, how can an idol speak? Its language is different, Sāheb! Vinobājī is supremely endowed with wisdom. But he says that when I behold the divine sight of Vitthal of Pandharpura then I feel that Vithoba is talking with me. That language must be different. Just because we cannot understand a few things, don't make it a principle. Idols speaks and conferred blessings to Jankijī,

Manu Jāhi Rācheu Milihi

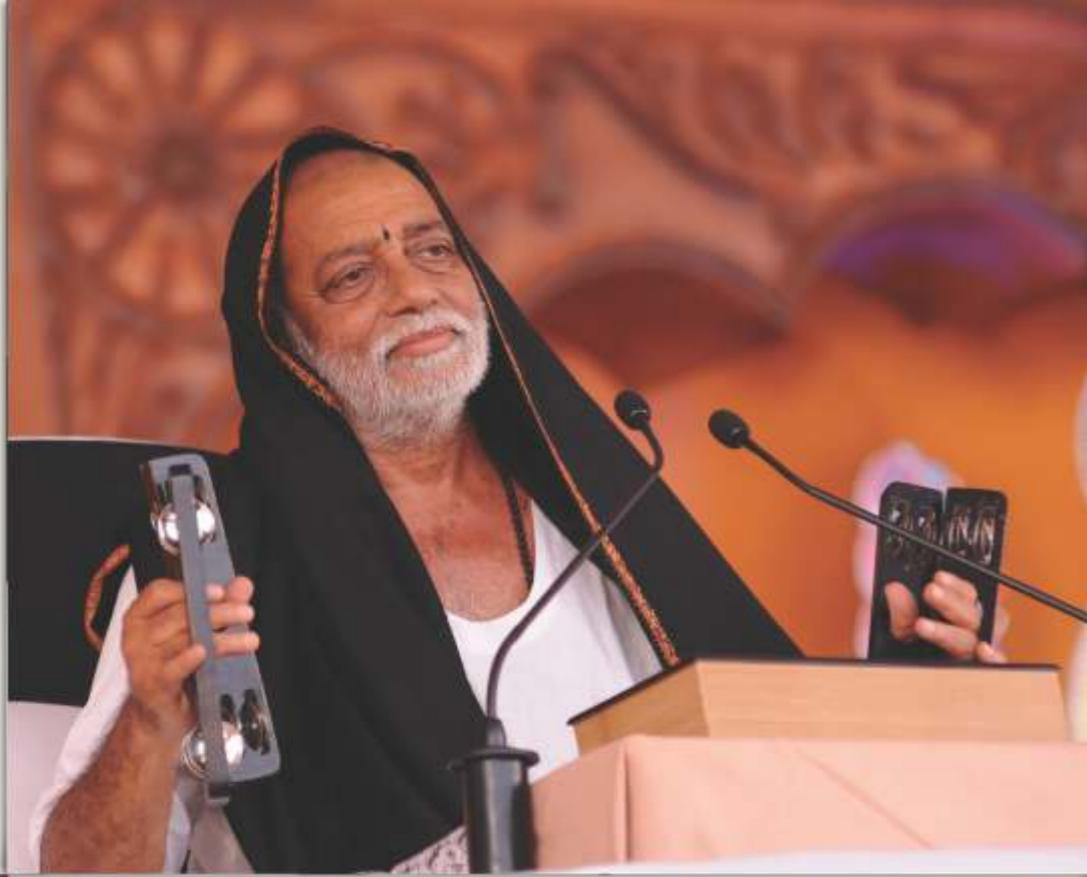
So Baru Sahaja Suṅḍara Sānvaro I

Ehi Bhāti Gauri Asīsa

Suni Siya Sahita Hiya Harashi Alī I BAK-237 I

"The dark-complexioned suitor who is set in Your heart, shall be Yours!" Janki returned home with Her companions. And then Ram and Lakṣmaṇa returned with the flowers. Second day concluded. The next day, bow sacrifice ceremony was held. Ram broke the bow into pieces! Janki adorned victory wreath to Ram. Paraśurāma arrived. Returned after witnessing (Lord's) prowess. Soon came the day of Māgśar Śukla Pañchamī (5th day of bright lunar phase in the month of Māgshar, approximately December). Dasratha had arrived with the wedding procession from Ayodhyā. The wedding of four brothers took place with pomp and bustle and Lord returned to Ayodhyā happily married. 'BālaKāṇḍa' concluded.

Firstly, Sardar Sāheb was indeed outspoken; but when there was no need and when only futile discussions were going on endlessly with no decisions being taken then this man would remain silently seated like Śatruḡhna. Śatruḡhna is the silent character of 'Rāmāyaṇa'. As a singer of 'Rāmāyaṇa' I can say utmost cautiously that, Sardar Patel was endowed with the awakenedness of Lakṣmaṇa, silence of Śatruḡhna and steadfastness and steadiness of Hanumāna. Bharata's sacrifice and dedication is perceived in Sardar Sāheb.



The felicity of worship shall reduce your depression

Yesterday we had concluded 'BālaKāṇḍa'. Let me commence 'AyodhyāKāṇḍa', in the beginning of 'AyodhyāKāṇḍa' Ram's coronation was announced. But Lord Ram was pronounced fourteen years of exile into the woods. Lord Ram became an inhabitant of Chitrakūṭa along with Lakṣmaṇa and Janki. Sumaṅta returned with an empty chariot. Consoles Dasratha. Sāheb, an individual's spirituality is sometimes experienced at that last moment. Man's history is renowned, but spirituality is extremely esoteric. We hide our history and pretentious exhibit our spirituality far and wide. Sāheb, Sardar Sāheb had intestinal disease since the very beginning. He remained chronically ill in his last years. Despite this

he did not discount any state affairs. As his health deteriorated severely, it was decided to move him from Delhi to Mumbai and everyone including RajendraBabu, Panditji etc. went to the airport to see him off. He alighted at Mumbai. And soon came a moment than now it's going to end! And we all know that, on today's date, 15th (December, 1950), Sardar Sāheb closed his eyes for eternity! The great personalities from Delhi including the President, the Prime-Minister, Morarjibhai etc. came down and it is written that each and every individual wept inconsolably.

But, do remember one thing Baap! On the basis of RāmaKathā, it is my firm belief that many

things are in God's hands, certainly! Loss is in the hands of Providence, but being His part manifestations we can think that, "Although loss is in Your hands, but no losing in loss is in my hands." "Benefit is in Your hands, but auspicious is in my hands." I clearly believe that not every benefit is auspicious, but even a small such auspicious is a great benefit. This truth must not be forgotten. Life is in Your hands, but leading that life with due honesty, with the aphorisms of Truth, Love & Compassion and with pleasure is in my hands. And I want to say on the Death Anniversary today that it is written in RāmaKathā that, death lies in the hands of Providence. It is certain that death is in Your hands, but Your remembrance is in my hands. And it must only be because of that persistent remembrance that a profound spirituality must have come out at the last moment,

Māri Nāḍ Tamāre Hāth, Hari Sambhāljo Re,

Mujne Potāno JāṇiNe, PrabhuPada Āpajo Re.

Your status is extremely humongous, we are very small people. So, Sardar Sāheb naturally passed away this way.

I was telling you that, Sumaṅta arrived, apprised Dasratha and then Dasratha abandons his life by uttering the word 'Ram' six times. A plaintive cry arose! Vaśiṣṭhajī tried to keep everyone collected. King Dasaratha's obsequies were performed. And then Bharata leaves with entire Avadha. When Bharata reaches the banks of Gaṅges, following lines are written which we have picked as the basis of 'Mānasa-LohaPuruṣa'. But Baap! When Bharata leaves Ayodhyā and reaches Chitrakūṭa, as mentioned in 'Rāma Carita Mānasa' five impediments occur. And in my view, these impediments which are worth thinking over confer a great inspiration to me and you. I am sharing what my Guru has explained me.

These are the five obstacles occurring in sequential order in the Kathā. If I and you have to reach Chitrakūṭa then these are the five speed-breakers of our holy journey. Note the chronology of Kathā. As the journey commenced from the banks of Tamsā River, Mothers are in palanquin, Gurudev and the priests are in chariots – thus everyone is going in their own way. But Bharata recollects that if Ram, Lakṣmaṇa and my Mother Janki have gone, 'Binu Padaṭrānā', bare-footed walking by feet, then how can I use the chariot? I am a servant. Bharatajī alighted. Now, it is natural that if Bharatajī doesn't take the chariot then on observing him everyone began to alight. And in some time, the entire town of Ayodhyā began to walk on feet except the Gurus and Mothers. Mother Kausalyā saw this sight. She told the palanquin lifters to take her palanquin near Bharata. Mother Kausalyā's palanquin lifters come to Bharatajī and the Mother raised the palanquin curtain, placed her hand over Bharatajī's head and said, "Bharatajī, first have a look at everyone around, if you walk on feet then so will the entire Ayodhyā. In the separation of Ram and in the separation of Your father, the physical state of the inhabitants of Ayodhyā is not as sound that they can reach Chitrakūṭa on feet, many obstacles can come in between; therefore, may I tell you to sit in the chariot." And Bharata changes his decision and takes the chariot.

In my view, this is the first obstacle in one context in a spiritual seeker's journey of meeting Ram. He had decided to walk on ground, but honouring the mother's feelings, thinking about people's pain, Bharatajī took the chariot. So in one way, he had to alter earlier decision which is an impediment. As our spiritual journey commences, we shall come across numerous such incidents in life wherein we are forced to change our already taken decisions, at that time be practical. Hasn't this man as well come across incidents

in life wherein after taking a decision once, sometimes it so happens that he reconciliates for the good of nation. Breaking one's self-observed rules or vows.

Everyone proceeded. And now they reached Shringverpura from where we have picked up these two lines. The King of Niṣada got the news that Kaikeyī's son is approaching this way with caturamgī army (army that is complete with its all four limbs viz. the horse, the foot, the chariots and the elephants). A misunderstanding arose in his mind that knowing Ram being alone, this son of Kaikeyī is intentionally approaching with caturamgī army. Therefore, "O the Niṣadas, rise and blockade all the ghats of Gaṅges. And we know that it is difficult to win against, nonetheless be prepared in all ways to face death. And I myself will fight like iron before Bharata, I will encounter with him in open combat. But make one resolve, so long as there is life in us, no single man of Bharata's army should go across." Thereafter, He soon realised and understood the Truth and King Guha resorts under Bharata's surrenderance.

Baap, this is the second such encampment our life's journey towards Ram wherein the society misunderstands us and come what may but they don't let us move ahead and make all attempts to blockade the ghats. The seekers undertaking spiritual journey should be prepared for this. These people caused a great misunderstanding about Bharata. But in as much as Truth, Love & Compassion stays intact in the spiritual seeker undertaking the journey towards Ram, then the people who cause misunderstanding will be bound to offer a bow. Misunderstanding being caused in the society is the second impediment of the spiritual seeker's journey towards Chitrakūṭa. But if the seeker's roots are apt then how long did it take for King Guha to realise? He observed everything and forthwith surrendered. Tulasīdāsajī wrote immensely lovely

thought, a great act of breaking the barriers and discriminations of class and race took place on the banks of Gaṅges. Vaśiṣṭhājī is the Supreme Preceptor, he is also a diligent Vedic ritualist. So, when King Guha came to meet him on the banks of Gaṅges, he bestowed blessings from a distance, he did not touch! But Vaśiṣṭhājī told Bharata, "Bharata, this King Guha is the friend of Ram." Tulasī writes, no sooner did Bharata hear the word 'RāmaSakhā' then he forthwith rushed and embraced King Guha. Guha's heart melts for the misunderstanding. But Vaśiṣṭhājī still could not touch him! But all this rigidity melted by the time they reached Chitrakūṭa. When everyone meets each other in Chitrakūṭa, Guha meets again and then Vaśiṣṭhājī embraces him. The walls of discrimination have thus collapsed, Bharata has broken those. This was the second impediment about misunderstanding from where he came out with flying colours.

They reach Prayāg in Bharadvājajī's hermitage. And there comes a third impediment! A sage examines Bharata that a peerless guest like Bharata has arrived in my courtyard, how should I honour Him? But no sooner does a resolve arises in the mind of monk Bharadvāja then the goddesses of riches and supernatural powers appear in embodied forms. And asks for the order, "Holy Sir, we shall honour the entire assemblage of Bharata and manifest all the luxuries for them." Now, what does it mean when it is mentioned that riches and supernatural powers appeared in embodied forms? If a hermit monk honestly practices penance then His servitors arrive in many numbers uninvited, they need not be called.

Baap, a great deal of arrangements were made outside the hermitage. And then Tulasī writes, such an arrangement was made that all possible luxuries were set up. Everyone is resting. Now note that the next impediment is the supernatural powers. If the inner purity lacks then supernatural powers kill an

individual. Everyone enjoys the luxury, but Bharata was an exception. Tulasīdāsajī says, Bharata stayed completely untouched, by which metaphor should He be compared? Then he wrote, riches are a female Cakravāka bird and Bharata was a male Cakravāka bird. The sage's hermitage was a cage. The sage wanted to unite the female and the male Cakravāka in the night; however, riches could not lay its influence on the male Cakravāka of Bharata! The whole night is passed in worship. As journey towards Lord proceeds ahead, riches are bound to obstruct. Learn to use conveniences virtuously. Let all of it be used for others. And Sāheb, using it for others confers a unique joy. In my view, this is the third impediment of journey towards Ram – the riches obstruct! Prosperity could not influence, worship saved! The felicity of worship! The felicity of worship shall reduce your depression. He who practices worship free from complains, shall accomplish the utmost impossible!

Worship has no fruits, the fact that we could worship is itself the fruit. Righteousness is natural, but the fruit of righteousness (dharma) is wealth (artha). If you are truly righteous then God will not let any adversity hinder you. Sāheb, wealth (artha) augments; fruit of wealth (artha) is desire (kāma). And if the journey progresses this way then its fruit is liberation (mokṣa). Moving ahead this way, after all three are left behind, what remains thereafter is called mokṣa. But if someone asks my VyāsaPīṭha, what is the fruit of mokṣa? Then it is 'worship'. If you further ask, what is the fruit of worship? It's nothing. The felicity of worship can lighten you amid problems. What confers more joy – drinking sugarcane juice or becoming sugarcane juice? Experiencing joy in drinking sugarcane juice is the felicity of worship, becoming sugarcane juice is liberation.

Riches could not lay an influence on Bharata. But, this is the third impediment. Heap of riches

becomes an obstacle in an individual's spiritual journey. And Bharata's journey proceeds ahead thereon. Now all the deities gathered in the sky and thought that if Bharata, the very embodiment of Love, goes to Chitrakūṭa then bound by the bondage of Love Ram shall return; and these demons will not be killed and our entire plan shall fail! Now, do something that doesn't let Ram and Bharata meet each other. In my view, this is the fourth impediment of the divine journey wherein the deities become an obstacle. When Tulasīdāsajī has described the lamp of spiritual wisdom in 'UttaraKāṇḍa', he writes that the light-flame of spiritual wisdom kindles in us but on the door of our every organ of senses sits a deity; and when the breeze of sensuous pleasure blows inwards then at that moment the deities of the organs of senses opens up the door and the wind of sensuous pleasures extinguishes our lamp which had got kindled with a great difficulty! These deities cause an impediment. Because the deities seldom like anyone progressing this way.

Now Uttarayana will arrive. I keep thinking deeply that while everyone flies kites, what if they fly kites for sheer joy? Why do they cut others' kites? And these kites when present in the shop are united with each other. But it is when you purchase and attach a cord to them that they begin to cut each other! Analogously, people are at peace in the society, but when someone gets the cord of power, when someone gets the cord of reputation then they begin to cut each others' kites! And our kites are mostly cut by our neighboring terrace! Therefore, beware!

Deities become an impediment. And Bṛhaspati (the Preceptor of Gods) explained the king of Deities Indra that, you are blind despite having thousand eyes. This is Ram's devotee Bharata, an evident embodiment of Love and renouncement. Has he stepped out to cause you trouble? He wants the worship of Ram. On the words of the Preceptor of

Gods, Bṛhaspati, Indra laid back his plan. In short, if our spiritual journey is going properly then the deities will think of impeding it; but someone will come who can explain them the truth and the impediments of deities will be effaced as well.

Four impediments have passed. And then Bharata reached Chitrakūṭa. When this last impediment occurs then realise that the attainment of Ram is now two steps away; and that impediment was Lakśmaṇa's antagonism. Tulasīdāsajī wrote a meter,

Sanamāni Sura Muni Baṁdi

Baiṭhe Utara Disi Dekhata Bhae I

Nabha Dhūri Khaga Mṛga Bhūri Bhāge

Bikala Prabhu Āśrama Gae II AYK-226 II

Bharata's assemblage arrives and in Chitrakūṭa, Janki has prepared a raised seat coating it with cowdung by

Her own hands, Lord has taken a seat on that seat along with the assemblage of the sages. And dust started rising in air from north! Fearless birds and animals of Chitrakūṭa began to arrive in Ram's hermitage. Thus, Lord Ram stood up in such a way that it doesn't cause dishonour to the monks and saints. And soon five to seven Bhilas came running in Lord's hermitage. They tell the Lord, "Ayodhyā's princes Bharata and Śatrughna are arriving with the entire Ayodhyā." This is indeed Ram. Lakśmaṇa interprets this wrongly. And Tulasī writes, behold Ram's reaction,

Sunata Sumaṅgala Baina Mana

Pramoda Tana Pulaka Bhara I

Sarada Saroruha Naina

Tulasī Bhare Saneha Jala II AYK-226 II

No sooner did He hear the delightful words then He was overjoyed at heart. Eyes as pretty as autumnal lotuses, were filled up with tears! But the very next moment His consciousness became anxious. Even as his anxious consciousness is not pacified, Lord began to think the very next moment. Ram felt worried at that moment in Chitrakūṭa. Lord was worried that if this embodiment of Love arrives then I will be bind to do whatever he says; what if I cannot obey father's order then? Lord Ram experienced such a state.

Lakśmaṇajī saw that Lord has stood up. The Bhilas gave the news. Lord's consciousness if filled with anxiety and Lakśmaṇajī stood up. He said finding the right time, "Lord, You're guileless. You reckon everyone as like You. But ask me once, if Bharata is coming here then his intent will not be good." And he wrapped his garment made up of bark around his loins, His eyes have turned as red and as furious as a tribal mounting his arrow on the bow. Lakśmaṇajī began to shiver! "Today, as a servant of Ram, I will teach a lesson to Bharata in the battlefield and so long as I am alive, I will not leave anyone alive!" Love is making him say this.

Now, while Lakśmaṇa says till this extent, can Ram tolerate it? He has spoken amazing words. Lord cannot even rebuke, nonetheless He has spoken. Now observe, I and you have to learn how to rebuke. He clasped his hand, "Lakhana, I am happy to have a brother like you. I agree with you that the intoxication of power makes even the greatest men lose their consciousness. Lakśmaṇa, while it is true that inebriation of power doesn't leave anyone rooted in their identity, but whom does the inebriation of power trouble? He who has not accompanied a monk even in dreams. Lakhana, Bharata Himself is a monk. As densely dark as it may be but the dominion of sun cannot be destroyed." Lord pacified Lakśmaṇa by saying this. The point I wanted to convey Baap is that,

the fifth impediment of divine journey is that someone from our very own family shall antagonise and that antagonism will be so intense that it will drive till killing that person! Familial impediment; Buddha's paternal brother wanted to kill him. Prahalaḍ's father wanted to kill him.

Today a gentleman has written a letter to me. "My family is the wayfarer of liberation. My brothers wish that I should also join the pathway of liberation. But after listening to RāmaKathā time and again, after listening to chopāis, it confers so much joy in singing and listening to them that I don't feel an interest in the pathway of liberation." First of all, those who are saying this, please ask them, from where did the pathway of liberation come and where does it head? If they show you the pathway then tell me as well, I too will accompany you! You are talking about the path which you have no idea of. Start walking innately! All these are the acts of proselytizing. People proselytize in their very homes. If you are conferring the freedom of eating food as per ones liking then, O, the householders, confer the freedom of worship to your children as well! That which causes dispute is not religion. That which goes to court is not religion, that which abodes in heart is religion.

Lakśmaṇajī is pacified; and Lord Ram pledged on that day. When I behold by my eyes then Lord Ram's eyes were filled with tears! He pledged on his brother who stays vigil 24x7 for Him, "I pledge on our father and on you, there is no brother in this world as pure and as true as Bharata."

What I wanted to tell you is that, these are the five impediments of the divine journey. When a close individual of your family antagonises you then realise that Ram is very close now. Bharatajī has arrived to Chitrakūṭa in this manner. He returned to Ayodhyā with pādukā. Placing pādukā on the royal throne, he dwells in Nandigarm. 'AyodhyāKāṇḍa' concludes.

In 'AraṇyaKāṇḍa', after dwelling in Chitrakūṭa for thirteen odd years, Lord now wants to advance His acts of incarnation, therefore after renouncing Chitrakūṭa He betakes further journey. All three of them proceeded ahead and arrived in the hermitage of Seer Atri. Atri extolled the eulogy on beholding Ram,

Namāmi Bhakta Vatsalaṁ I

Kṛpālu Śīla Komalaṁ II

Bhajāmi Te PadĀmbujaṁ I

Akāmināṁ Svadhāmadāṁ II ARK-04 II

Thereon, Lord moved ahead. Arrived at Śarbhaṅga's hermitage, followed by Sutīkṣaṇa's hermitage and from there to the hermitage of Kum̄bhaja. Lord left after seeking guidance from Kum̄bhaja, met the king of vultures - Jaṭāyu on the way and after befriending him Lord dwells in Pañchavaṭī on the banks of Godāvarī. One fine day, Lakśmaṇajī has asked five questions in Pañchavaṭī and Lord Ram gave answers to those spiritual questions. Lakśmaṇajī has become all the more awakened. And then Śūrpaṅakhā's entry is shown. Śūrpaṅakhā enters only when an individual becomes more awakened. Śūrpaṅakhā means desire. She arrives, gets punished. She instigates Rāvaṇa.

Rāvaṇa formed the plan by meeting Mārīcha. Rāvaṇa arrives in the garb of a renunciate and abducts illusory Sita. Jaṭāyu collapses from the sky. Rāvaṇa took Sita in AśokaVāṭikā. While enacting a human sport, Lord breaks down inconsolably on beholding the hermitage devoid of Sita. Jaṭāyu was emancipated and so was Kabaṇḍha. While questing for Sita, Lord arrived in Sabrī's hermitage. Sabrī blended herself in Lord by the fire of Yoga. And Lord arrived at PaṁpāSarovar Lake, where Nārada met; thus concludes 'AraṇyaKāṇḍa'.

'KiṣkindhāKāṇḍa' commences. On one hand, Ram and Lakśmaṇa have moved ahead. Hanumānajī arrives in form of a Brāhmaṇa. Lord and Hanumānajī embraced each other. Thereafter, a war is fought between Sugrīva and Vāli. Vāli was conferred liberation and Sugrīva was given the throne. But after the throne is attained then even the greatest men forget their duty. They way it happens today, so did it happened earlier. And when this happens then some Lakśmaṇa comes in a fit of rage and the ruler is woken up. My Lord observed holy austerities in the month of Cātura. Rainy season is described. Monsoon ended, autumn arrived, but there was no news of Sita. Sugrīva is woken up and the campaign of Janki's quest has begun. Monkeys and bears are despatched in three directions. The main people were sent to south. Hanumānajī is the last among them. Saṁpāti offered his guidance. Jāmavaṅta invoked Hanumānajī and Hanumānajī forthwith grew to the size of a mountain. After concluding 'KiṣkindhāKāṇḍa', 'SuṅdaraKāṇḍa' is commenced.

In the beginning of 'SuṅdaraKāṇḍa', Hanumānajī leaps over the ocean with Lord's signet ring. Vibhīṣaṇa and Hanumānajī met. Vibhīṣaṇa revealed the tactic of Janki's place. Hanumānajī and Sitajī met. He introduced Himself to Sitajī. Apprised Her with everything. Hanumānajī had fruits in Rāvaṇa's orchard. Akśaya was killed. Hanumānajī was tied and presented in Rāvaṇa's assembly. Thereafter, conversation takes place and Hanumānajī gives pointed replies. And Rāvaṇa lost his mind! He said, "Pronounce him a capital punishment!" Vibhīṣaṇa said, "Ethics disallow killing envoy, let He be given some other punishment." The moment someone talks about killing Lord's devotee, is the very moment when some protector comes and stands by him. Rāvaṇa called his council of ministers. Everyone collectively

said, monkeys are deeply attached with their tails, wrap his tail with rags and ghee and set it to fire! And when this tailless monkey shall return to Ram then Ram will as well return out of fear.

Hanumānajī set Laṅkā to fire. Laṅkā got burned. Vibhīṣaṇa's home did not catch fire. After burning the entire Laṅkā, He took a dip in the ocean and then stood before the Mother in bowed posture. Sire Hanumānajī returned with the cuḍāmaṇi (lotus-shaped hair ornament). He handed the cuḍāmaṇi to the Lord. Lord encamped on the shore of ocean. On the other hand, Vibhīṣaṇa surrendered. And then Tulasīdāsajī says, ocean arrived and suggested the Lord to build a bridge. Bridging is Ram's disposition. The proposal was accepted. 'SuṅdaraKāṇḍa' concluded.

In the beginning of 'LaṅkāKāṇḍa', the bridge was constructed. On beholding the most charming

land, Lord felt like installing Māhādeva's emblem over there. Lord Rameshvar was installed. Thereafter, Lord encamped in Laṅkā on Mount Subel. Rāvaṇa arrived in his hall to enjoy revelry. Lord interrupted the great revelry. The next day, Aṅgada went there in form of the Emissary of State with the proposal of treaty. The treaty failed. War became inevitable. The demons were conferred nirvāṇa one after the other. Rāvaṇa attains nirvāṇa by the 31st arrow. Rāvaṇa's glory got blended in the Lord. Vibhīṣaṇa was enthroned. And then Janki and Ram are reunited. Original Janki appeared.

Lord boarded Puṣpaka aircraft and left for Ayodhyā accompanied with everyone. Hanumānajī arrived and apprised Bharatajī. Along with everyone, Lord alighted at Ayodhyā. After offering a bow to everyone, Lord rushed. Throwing the weapons aside, Lord made obeisance to Gurudev. Lord made everyone experience His evident realisation. Lord



observed that Mother Kaikeyī is filled with guilt, therefore He thought of going to her palace foremost. He warded off Mother's guilt. Met Sumitrā, followed by Kausalyā and the ocean of compassion poured out in deluge.

Vaśiṣṭhajī said, "Now do not delay, perform the coronation today itself." Lord Ram and Janki splendidly took on to the divine royal throne. Ram doesn't go to the dominion, dominion has come to the Truth. Offering a bow to everyone, Lord splendidly took the royal seat and Tulasī writes while offering the charity of the Reign of Love to the world,

Prathama Tilaka Basiṣṭha Muni Kīnhā I

Puni Saba Bīpranha Āyasu Dīnhā II UTK-12 II

First auspicious coronation mark was applied by Vaśiṣṭhajī and the three spheres hailed its glory. Divine Reign of Ram was established. Six months elapsed. Friends were bided adieu. Only Hanumānājī has stayed back. And at the end of the stipulated time period, Janki gave birth to two sons. After writing the names of the heirs of Raghu's race, RāmaKathā was

concluded. Then comes the exploits of Sire KāgBhuṣuṇḍijī and answers to the seven questions asked by Garuḍa. Bhuṣuṇḍijī concluded the Kathā before Garuḍa. Whether or not Sire Yajñavalkya concluded before Bharadvājajī remains unknown. All three Preceptors concluded the Kathā. Tulasī concluded the Kathā while persuading his own mind.

This VyāsaPīṭha was loquacious before you since past nine days. Before I rest my speech, I am expressing my pleasure. Whom should we devote the entire Kathā? A humongous merit has been accumulated. Today is the Death Anniversary of Sire Sardar. Come, let all of us collectively devote the merit of this nine day RāmaKathā, 'Mānasa-LohaPuruṣa' in the divine feet of the consciousness of Sire Sardar.

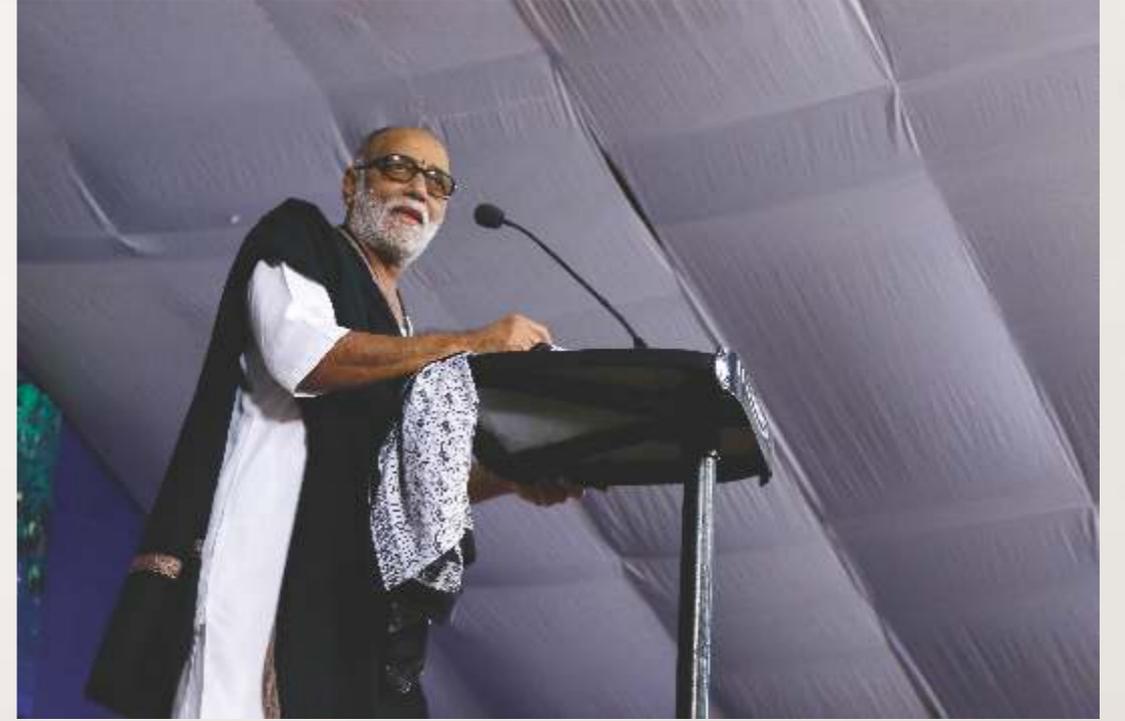
Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṇḍaraKāṇḍa, LNK-LaṅkāKāṇḍa, UTK-UttaraKāṇḍa, VP-VinayPatrikā, ŚI-Śloka, AV-AtharvaVeda, SMS-ŚivaMahimnaḥStotram.

Worship has no fruits, the fact that we could worship is itself the fruit. Righteousness is natural, but the fruit of righteousness (dharma) is wealth (artha). If you are truly righteous then God will not let any adversity hinder you. Sāheb, wealth (artha) augments; fruit of wealth (artha) is desire (kāma). And if the journey progresses this way then its fruit is liberation (mokṣa). Moving ahead this way, after all three are left behind, what remains thereafter is called mokṣa. But if someone asks my VyāsaPīṭha, what is the fruit of mokṣa? Then it is 'worship'. If you further ask, what is the fruit of worship? It's nothing. The felicity of worship can lighten you amid problems. What confers more joy – drinking sugarcane juice or becoming sugarcane juice? Experiencing joy in drinking sugarcane juice is the felicity of worship, becoming sugarcane juice is liberation.

कवचिदन्यतोऽपि

कवचिदन्यतोऽपि

Management should be futuristic, teacher should be virtuous of conduct and students should be strong



Morari Bapu's address during the Great Conference on New-Education (Nai-Tālīma)

Do you feel that now I should speak anything more? Don't you feel that a new chapter of New-Education (Nai-Tālīma) has already been conferred? But now that I have already come here and as I have to say something, I shall speak. But you all know that in such programs I always speak in a standing position so that I realise that this is not a Kathā.

In our country, if those who are sitting stand up and those who have been standing since a very long time get an opportunity to sit then a great deal of work

can be wrought! In fact, I have witnessed on our religious daises that the religious men sit down on their seats and their two or three attendants constantly keep standing (as long as the religious men are seated on their seats)! I happened to speak in one such gathering, at that moment I humbly apologised to the religious reverent men and said that our country will certainly get emancipated, we are sitting on the seats since a very long time, if we stand up and these poor people who

have always been standing around us with the royal umbrella in their hands, the day we give them an opportunity to sit, that very minute will be the birth of emancipation.

Vivekanandaji has told us from 'KathoUpaniṣad' - 'Uttiṣṭa' (Rise!). But now what should I say about the New-Education (Nai-Tālīma)? You all are part of JugatramBapa's Institute since past many years and you are completely involved in this; these people have devoted numerous years in the welfare of the people. Bhadrayubhai presents such a fresh contemplation at a very young age!

Today as we have to talk about the New-Education (Nai-Tālīma), I wish to talk something about the aphorism that Vedas have granted in the root. It is indeed new New-Education (Nai-Tālīma), but its root is certainly immemorial. Vedas are of the opinion, 'Ādhatta Pitaro Garbha Kumāraṁ', (YajurVeda-II.33) – parents adorn their five year child with small garland of flowers found at hand; apply on his forehead the sacred mark of kumkum or chandan and if none are available then least of water; even if the rice grains drop from his forehead, stick a couple of grains on his forehead; deck him with washed clothes - the father takes him to the Preceptor; and what does he say, "We have given him birth, but in order that you give him a new birth we have come to keep him here." This is the New-Education (Nai-Tālīma) of Vedas. And the seer coins an amazing idea, the man says that my wife bore an embryo and the child has come out from it, he has grown up to this age, but O Teacher, O Preceptor, we have come to beseech from you that please bear this child of ours in 'Garbha Kumāraṁ' your womb, not in your class. Attending school class is fine and then they may get grade - A or A+. The Vedas have not worried too much about it. "But O Preceptor, be kind to keep him in your womb for some time and then give him a new birth"; which we may probably be acclaiming as 'Dvijatva' (being twice-born, rank of a Brāhmaṇa).

This immemorial verse of Vedas is somewhere touching the New-Education (Nai-Tālīma). Its roots are perceived as this. I really like this – "Keep him in your womb". Parents leave the students here. The teacher ought to keep an eye on him, the teacher ought to keep him under his protection. In the words of 'Bhāgvat', he has to keep him under his 'PremaVikṣaṇa' (lovely glance), but the greatest point is to keep him in his womb, thereby which something new sprouts in him, something new procreates in him. Perhaps in my view, this has been the thought in the roots of New-Education (Nai-Tālīma).

Bhadrayubhai said that we think only about ourselves! Manudada Pancholi used to say that, when I go to school, its flights of steps are constructed as per the teachers' convenience; they are never made keeping the children in mind. Construct the stairs such that a child can easily climb it. Darshakdada used to give such a subtle thought.

Baap, the job of New-Education (Nai-Tālīma) is still constantly going on after Bapu's thoughts. However, in my view for the idea of New-Education (Nai-Tālīma), three aspects must be greatly taken care of. Firstly, the management should be kalvāna (futuristic), kalvāna means he should envisage the future, he should have a vision, he should possess farsightedness in terms of the spirit of time – this applies to the management, the board and the parents as well. Do the parents really take interest? Our Mehta Sāheb used to say that, the current condition is such that if university results are bad then the men responsible for university dump it on the high schools accusing that the entire batch was weak from high school itself! If high school results are poor then all of them dump the responsibility on the primary schools. And if you ask the primary school teachers – why so? Their response would be - nothing except fun and snacks happen in nursery. If the buck goes on the

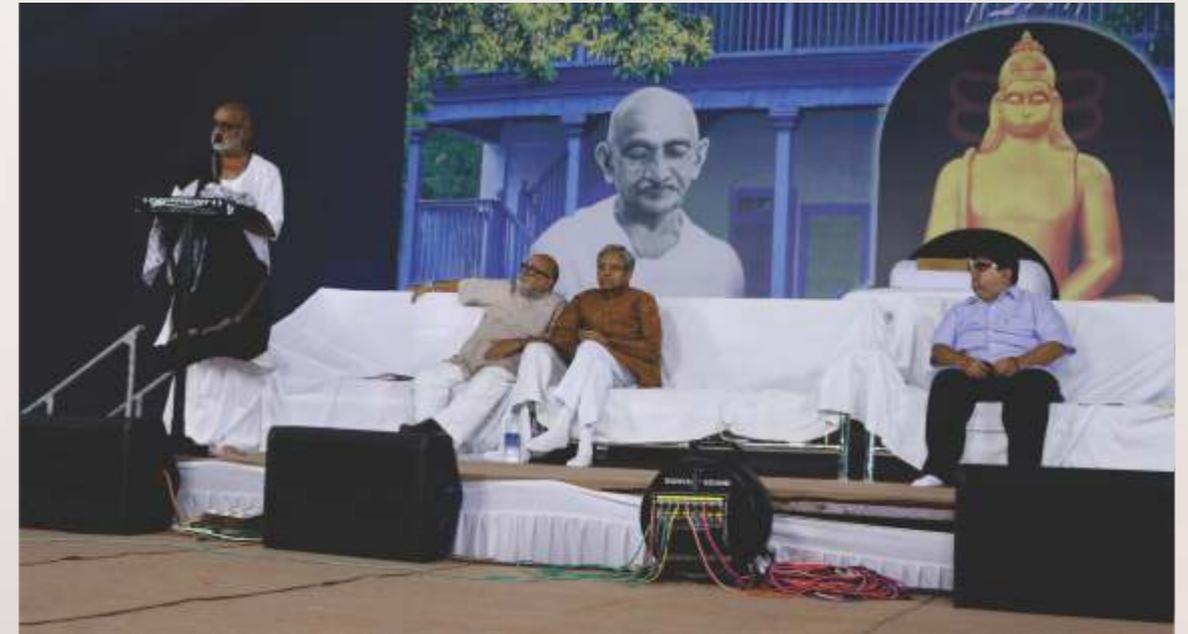
primary school, they say, "What can we do, the children were poor since the very beginning!" And if asked the parents they would say, "What is our fault, Lord Himself conferred us such kids." And the buck goes on! The reason Lord is worshipped is because He finally accepts the buck.

Baap, management and parents ought to be futuristic. They should possess an understanding of today's modern world. Worshipper of Truth always goes around with fresh Gaṅges. Truth is fresh, it is invigorated. Then comes the teachers and the professors. Gunvantbhai made a nice statement – it is as if that the teacher comes to school being completely devoid of feelings! Baap, management should be futuristic and the teachers should always be virtuous of conduct. These days virtuous conduct is refuted and therefore we feel ashamed while talking about many such institutes. Virtuous conduct should not get refuted. Virtuous conduct is the father of a daughter named courage. Teachers should be virtuous of conduct. Only then these students will become strong.

Being strong not only from physical viewpoint, physical strength must indeed exist but their soul-strength, their fortitude will get exceedingly fortified. If we cultivate this triple-braid idea then education will succeed. This is indeed being practiced, I don't intend to say that it is not happening, but we only need to practice this in a much more glorified fashion.

Saying nothing much, our Preceptor (Gunvant Shah) has placed a new chapter before us, let us study and practice this chapter. "There is no greater designation than that of a Teacher", let us keep in mind this statement of his and let us do things which can blend more and more light in the concept of New-Education (Nai-Tālīma). These erudite personalities have constantly sacrificed themselves in this act, let us join them; saying only this, expressing my pleasure once again, 'Ādhatta Pitaro Garbha Kumāraṁ'.

(Address presented during the Sixth Great Conference of Nai-Tālīma (New-Education) organised by Buniyādī Śikṣaṇa Rachanātmaka Saṅgha (Union for Basic Education) at Bardoli on December 14, 2013)





Obeisance in Memory of Sardar Patel



Nagindas Sanghvi



Gunvant Shah



Jay Vasavada



Arif Mohmmadkhan



Dakshaben Pattani



The Assemblage of Audience

If I have to interpret the meaning of 'Sardar' (Saradāra, transliterated) in my way then I would interpret it as follows. 'Sa' means sahaḥatā (innateness). This man is enormously endowed with innateness. Sardar is not deceitful, he is innate; and thereby, he is strengthful as well as moist-eyed. 'Ra' means rakṣaṇa (to protect). He has devoted his life in protection of the entire nation. 'Dā' means dāyitva (duty). Sardar is conscious of his duty. 'Ra' means rahem (mercy). He whose heart is fraught with mercy shall protect even when he is far away. If a new 'Gītā' is composed and if its tenth chapter is 'VibhūtiYoga' (The Yoga of Divine Manifestation) then perhaps Kṛṣṇa would definitely say that, "Of the Iron entities in the world, I am Vallabha".

Moraribapu

