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II RAMKATHA II

MORARIBAPU

Mānasa-Bhagavāna
Vatican City, Rome

संतत जपत संभु अबिनासी। सिव भगवान ग्यान गुन रासी ।
जथा अनंत राम भगवाना। तथा कथा कीरति गुन नाना ॥

Mānasa-Bhagavāna

1. He who is free from the pride of the virtue of passion, the virtue of dark ignorance. and the virtue of serenity is worthy of the title of 'Bhagavāna' (God).
2. God hears our heartbeats through heartbeats.
3. Saint, poet and mendicant aren't treacherous to anyone, but they humbly rebel.
4. Lord's Kathā is a laboratory.
5. He who arrives for the devotees and benefits everyone is 'Bhagavāna' (God).
6. God is subdued by our heartfelt sentiments, not by mundane pleasures.
7. He is 'Bhagavāna' (God) who dispels devotees' afflictions.
8. An individual engrossed in the felicity of worship who incessantly chants Lord's Name is 'Bhagavāna' (God).
9. He who confers us victory (vijaya), discernment (viveka) and prosperity (vibhūti) is 'Bhagavāna' (God).



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PREM PIYALA

Morari Bapu's RāmaKathā took place in Vatican City, Rome, from June 28, 2014 to July 06, 2014. While focusing this RāmaKathā of Rome on the subject of 'Mānasa-Bhagavāna' Bapu said, "Īsu is called as 'Bhagavāna Īsu' (God Īsu or Lord Īsu), at times we have called Buddha as Bhagavāna (Lord), we have also called Mahāvīra as Bhagavāna (Lord), we have addressed numerous preceptors as Bhagavāna (Lord). Therefore, I shall present this Kathā before you in form of 'Mānasa-Bhagavāna'."

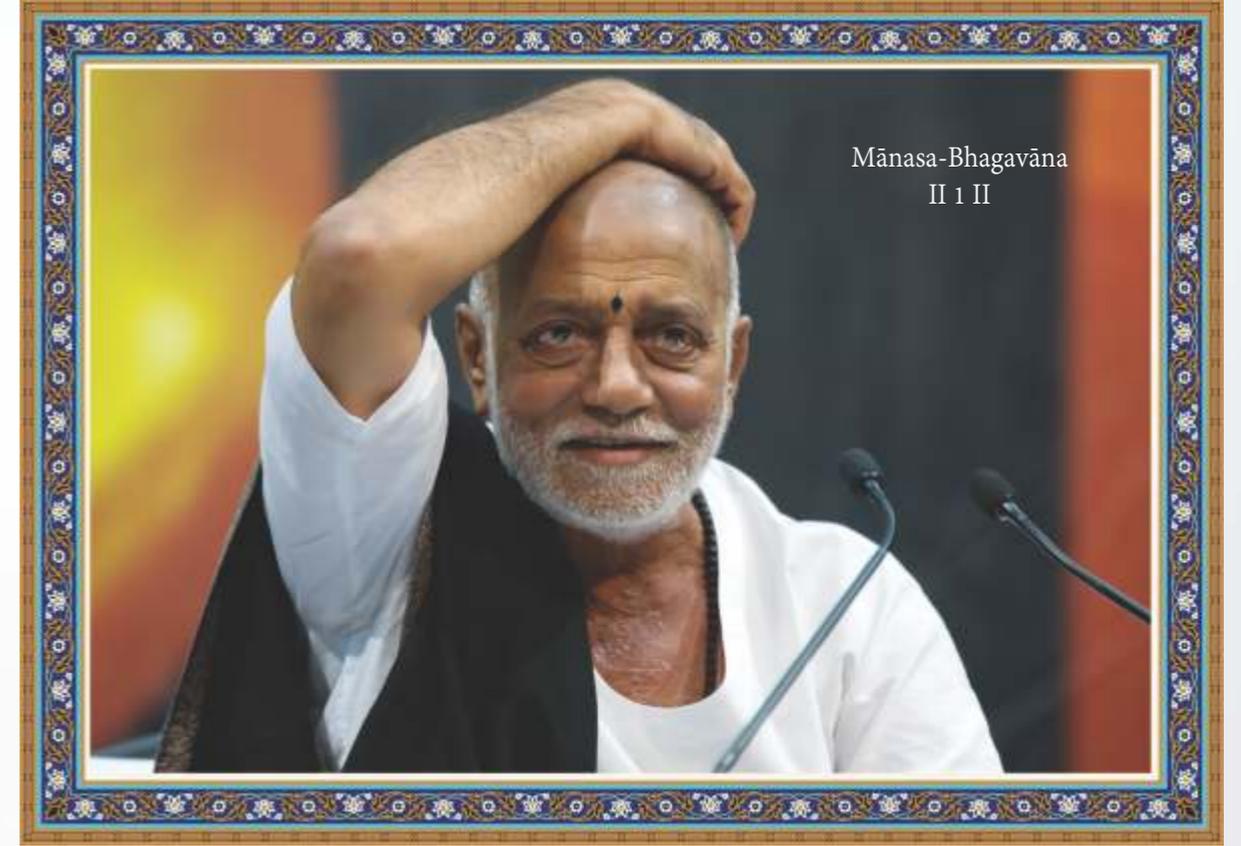
Bapu stated in the beginning of Kathā itself that, in my view he is God in whom divinity has descended despite being in human-form; he who has received the flow of divinity. My center of discussion is two-handed 'Bhagavāna' (God), the God with two arms. As indicated in the scriptures, while Morari Bapu also presented the four-fold interpretation of 'Bhagavāna' (God) as: The one that is self-manifested, that which is established by the deities, those which are established by people endowed with superhuman powers and the ones who are human beings i.e. Human-God; He also clarified His opinion that His intention is Human-God. If we happen to understand Human-God then the rest three Gods will be understood as well.

I wish to say something about the word 'Bhagavāna' not from the dictionary of words but from the dictionary of life, with this self-conviction Bapu expounded every letter of the word 'Bhagavāna' (God) in His own genre and stated that, "In my understanding, each of the four letters of the word 'Bhagavāna' (i.e. 'Bha', 'Ga', 'Vā' and 'Na') has three aspects associated with them. I wish to interpret 'Bha' on my responsibility as 'Bhajana' (worship). And I would interpret 'Bhajana' (worship) as 'Bharosā' (trust). Trust is of three types: Trust of mind, trust of words and trust of karma. 'Ga' means Garva (pride); egotism. He who has no pride of the virtue dominant of passion (rajo-guṇa), the virtue dominant of dark ignorance (tamo-guṇa) and the virtue dominant of serenity (satva-guṇa) is worthy of the title of God. My VyāsaPīṭha interprets 'Vā' as 'Vātsalya' (affection). Affection is the sign of divinity. I interpret 'Na' as 'Nazara' (vision or sight). Consider him as God who posses three types of visions. First is the carnal-vision, second is the vision of heart, third is the vision of mercy. If I perceive some such individual then I have no objection in calling him as 'Bhagavāna' (God)."

"God is subdued by heartfelt sentiments, not by mundane pleasures", aphoristically stating so Bapu outlined that, as many objects of mundane pleasures as we may possess, but God cannot be subdued by them; he gets subdued by heartfelt sentiments alone. We may be blessed with highly influential language, but God cannot be subjugated by terminology; God gets subjugated by an individual's heartfelt sentiments. And God does not get subjugated by our specific garb or uniform, He is subdued only and only by heartfelt sentiments.

Thus, in this RāmaKathā held at Vatican which is the pilgrimage of the largest stream of faith in Christianity, Catholic Church, diverse philosophical aspects of 'Bhagavāna' (God) were revealed from VyāsaPīṭha.

- Nitin Vadgama



He who is free from the pride of the virtue of passion, the virtue of dark ignorance and the virtue of serenity is worthy of the title of 'Bhagavāna' (God)

Samtata Japata Sambhu Abināsi I

Siva Bhagavāna Gyāna Guna Rāsi II BAK-45.02 II

Jathā Amaṅta Rāma Bhagavānā I

Tathā Kathā Kīratī Guna Nānā II BAK-113.02 II

The immortal Lord Śiva, who is the fountain of joy and a storehouse of wisdom and virtues, incessantly chants It (Lord Ram's Name). As there is no end to the divine Ram, even so His stories, glory and virtues are also endless.

Baap, at the onset of this nine-day RāmaKathā seeking the surrenderance of Lord Ram, the surrenderance of Sire Śrī Hanumānaji and the surrenderance of (my) Supreme Godhead Sadguru, this land on which we have arrived for RāmaKathā, first and foremost I make obeisance to the loveful consciousness of Lord Īsu. This place Vatican is the land of Saint Peter, one of the chief disciples of Lord Īsu and this is also a great pilgrimage of the largest stream of faith in Christianity known as Catholic (Church) - Lord Ram's Kathā is commencing on such a land. My obeisance from VyāsaPīṭha to you all and to the whole world.

People from various fields asked me, what is the intent of RāmaKathā in Vatican? I smiled from within with a thought that should all activities be done only with intent? Can there be no activity in life which has no intent behind it? (It is) only, only and only for the love of heart and affection! Yet, I do cherish a heartfelt desire, whether it gets fulfilled or not is in God's hands; nonetheless, all those who have sacrificed themselves for establishing Truth, all those who have sacrificed themselves for spreading Love and all those who have made fraught attempts to pour out Compassion towards each and every minute entity of the world, I do cherish an auspicious resolve to perform a solemnisation of RāmaKathā by visiting the respective destinations of such specific consciousnesses and incarnations. Therefore, sometime my VyāsaPīṭha went to Jerusalem, at times it visited Hiroshima and on other instances, my VyāsaPīṭha went to the destinations of Buddha. Perhaps next year, it may also visit the pilgrimage of Mahāvīra.

Therefore, in the same innate chronology, it was in my mind that this being such a great pilgrimage of a religion being followed by the largest denomination of the world, why not sing one RāmaKathā on this land? Therefore, I have arrived here. You all have come here too. Everyone is welcome. One youth Rupin has become a mere instrumental means (of this Kathā), he delivered the address in English, he spoke well; stay happy, Baap!

Now the question was, I was thinking which subject should I choose here? I thus thought that Īsu is called as 'Bhagavāna Īsu' (God Īsu or Lord Īsu), at times we have called Buddha as Bhagavāna (Lord), we have also called Mahāvīra as Bhagavāna (Lord), we have addressed numerous preceptors as Bhagavāna (Lord) from the bottom of our heart. It thus came to my mind and I decided this in the flight that I shall present this Kathā before you in form of 'Mānasa-Bhagavāna'.

During the coming days, we shall talk and think together. When the term 'Bhagavāna' (God) comes up, please don't think that it's about some extremely great personality. In my view, he is God in whom divinity has descended despite being in human-form; he who has received the flow of divinity. 'Bhagavāna' means indeed the one with four arms; but my center of discussion is that 'Bhagavāna' who is the two-handed God, the one with two arms. You are the listeners of my RāmaKathā, when Lord Ram appeared before Kausalyā, He assumed a different form and Kausalyā requested Him to descend not in the existing form but in a human-form. And you are acquainted with the following ambrosial words of 'Rāma Carita Mānasa',

Bipra Dhenu Sura Saṁta Hita

Linha Manuja Avatāra I

Nija Ichhā Nirmita Tanu

Māyā Guna Go Pāra II BAK-192 II

God transformed Himself into a human-form. And which human being is not God in this world? Just that we have either failed to comprehend our divinity or we have failed to receive the flow of divinity. Apart from this, who is not God over here?

Lord Buddha was once asked, "Are you a Buddha?" Buddha responded after a while, "No." Thereafter, a second question was posed, "Are you enlightened?" Lord Buddha said, "No." Third question followed, "Are you a Yogi?" "No", replied Buddha. It was further asked, "Are you a renunciate?" Buddha once again answered, "No." Then came the next question, "Are you a monastic?" "No" was Buddha's reply. "Even as everyone calls you Buddha, who are you?" Buddha said, "I am enlightenment itself." The one in whom enlightenment itself has descended that human being is 'Bhagavāna' (God). Lord Īsu, the loveful consciousness, is the one in whom divinity has descended in form of Love.

So, who is not God in this world? And if our eyes open then everyone is God. In fact, there is one line of my Goswāmījī which you all know,

Sīya RāmaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-07.01 II

'Upaniṣad' has proclaimed that everything is Supreme Godhead. 'Mānasa' says, everything is full of Siyā and Rāma, everything is full of God. We have called Raman Maharshi as 'Bhagavāna' (God). I want to talk more with my young ladies and gentlemen. How will that human being be who is endowed with divinity? What is the identification of divinity?

I hope you have time. Let me take a slate and chalk. Whatever I have understood by Guru's grace, I wish to call such a human being as 'Bhagavāna' (God). Young brothers & sisters! In what form are Lord Ram and Lord Kṛṣṇa considered God? Are they God because they have wrought miracles? As for me, a flower blooming in the morning is also a miracle. What does a miracle mean? What does 'Bhagavāna' (God) mean? The word 'Bhagavāna' is repeated umpteen times in 'Rāma Carita Mānasa'. The first line that I have chosen contains the phrase 'Siva Bhagavāna' which contains the word 'Bhagavāna', apart from this the word 'Bhagavāna' comes umpteen times for setting the poetic rhyme. The word 'Bhagavāna' also comes on numerous instances.

So, as a background on the first day today, which God are we planning to talk about? The God dwelling in the sky is extremely afar. Is He the God who dwells in the sky? Sky itself is God. The way Buddha said, "I am enlightenment"; the way Shankaracharya said, "Śivo'ham"; the way Upaniṣad said, "I am the Supreme Spirit". The one in whom this divinity has descended can rightly say that I am God. But he will exist in a human-form.

'Bhagavāna': Now, on my responsibility, I wish to present before you something about

'Bhagavāna' which is neither its definition nor its dictionary meaning but it comes straight from the dictionary of life. Consider the four letters of 'Bhagavāna' i.e. 'Bha', 'Ga', 'Vā' and 'Na'. In my understanding, each of these four letters has three aspects associated with them. The first letter is 'Bha', I wish to perceive 'Bha' in three forms. I envisage the meaning of 'Bha' in three forms. And I harbour no objection in calling such an individual as God in whom these three aspects are witnessed. All four letters have three interpretations or three aphorisms each which will sum up to twelve aphorisms. I wish to interpret 'Bha' on my responsibility as 'Bhajana' (worship). And you are my listeners, as you all know I have been telling one meaning of worship since past many years as I have understood and that is: Trust (Bharosā) itself is Worship (Bhajana). 'Rāma Carita Mānasa' says, 'Binu Bisvāsa Bhagati Nahi'. What is worship without faith?

So, I would interpret 'Bha' as 'Bhajana' (worship) and I would interpret 'Bhajana' (worship) as 'Bharosā' (trust). Trust is of three types. An individual who has complete trust on his mind. It is extremely difficult. But I am saying this because I get an answer from 'Rāma Carita Mānasa'.

RaghuBaṁsinha Kara Sahaja Subhāu I

Manu Kupamtha Pagu Dharai Na Kāu II

Tulasīdāsajī has jotted one statement of Lord Ram. Lord says in *Puṣpa Vāṭikā* that it is an innate disposition with the race of Raghu that they never set their mind on evil courses. And at that moment, Ram has said that I have immense trust on my mind. *Pratīti* means trust. Therefore, Ram is God. Jesus has complete trust on His mind, therefore He is God. Buddha has complete trust on His mind, therefore Buddha is God. Ram said, "Lakṣmaṇa! I trust my mind." It is indeed very tough. If we possess trust on our mind then we need not become reverend by being God. It's very easy to be reverend, but difficult to be beloved. And after being

beloved, the most difficult is to be easily attainable by everyone. I fail to understand, why is the religious world not attainable by everyone? It is of course reverend. Few consciousnesses are indeed beloved but not attainable. So, the one who has complete faith and trust on his mind. GaṃgāSatī has said in Gujarātī,

*Meru Re Dage Ne Jenā Mana No Dage,
Marne Bhāmṅī Paḍe Re Bharamāṃḍa Re.
Vipada Paḍe Paṇa Vaṇase Nahi,
Ei To HarijanaNā Paramāṇa Re...*

Trust of mind; 'Gītā' has exhorted a lot on mind. It is an extremely strange aphorism. Lord says, the one who doesn't harbor hatred in unskilled job and attachment in skilled in job, his mind has reached the peak of renouncement. This aphorism can cause profound delusion if not understood. An individual who doesn't harbour hatred in unskilled job; if one performs an unskilled job then don't harbour hatred. Only Kṛṣṇa can say this. He who has no attachment in skilled job; he whose mind holds no single doubt; mind is the storehouse of doubts. Therefore, trusting one's mind means, 'Chinna Saṃśayāḥ'. As it is in the world, if we find a temple then we don't find an idol appropriate to the temple! Suppose we find a good temple, we also find an appropriate idol but we don't find a virtuous priest! And even as we find a priest then we don't get the one who is devoid of doubts!

What does unskilled job means over here? We are mundane souls, we want to identify one form of God, but we are mundane souls after all. We happen to do unskilled job and 'Gītā' says, do not exhibit hatred for unskilled job. And when we perform a skilled job then we do get attached to it; how to interpret this? But he whose mind is 'Chinna Saṃśayāḥ', devoid of doubts. So, this is its only simple meaning. I am not admonishing you, it is not my capacity to admonish. Only the realised souls can admonish. However, I have been talking with you that one must cherish trust on

mind. Have we endured on exclusive surrenderance? Have we endured on one single mantra or are we wandering? And what if an individual is present in an utmost lofty position but his mind is not free from doubts? There is one poetic couplet,

*Dekhā Gayā Vo Pahale Bahuta Maṣjide Banātā Thā,
Sunā Hai Vo Koī Namāzi Khoja Rahā Hai I*
Many mosques are built but worshippers are not being found!

So, trust of mind. It is extremely difficult as well; nonetheless, think about it. First aphorism, trust on mind. Second, trust on words. He who trusts his words. The one who speaks should trust his words and the listeners should trust that individual's words whom they regard as their enlightened man. This is the second aphorism of being God. 'Mānasa' contains its evidence,

Sadgura Baida Bacana Bisvāsā I
Samjama Yaha Na Biṣaya Kai Āsā II UTK-121.03 II
This cosmos runs on words, Sāheb! 'Vacane Thāpavu Ane Vacane Uthāpavu', saints have said this with experience. This is equally difficult. As for us, we interpret the meaning of an enlightened man's words as per our convenience! And third is trust in karma.

One needs to trust karma, because karma will reap what has been sown. Indian doctrine of karma has established karma with profound faith. I and you should have trust that my karma will bear fruit. There is a psalm in Gujarātī,

*Devā To Paḍe Che Aṃte, Āḍā Re Phare Che;
Karelā KaramaNā Badalā Devā To Paḍe Che I*

So, 'Bha' means 'Bhajana' (worship); 'Bhajana' means 'Bharosā' (trust); and trust means trust on mind, trust on words and trust on karma. Second letter is 'Ga'; 'Ga' means Garva (pride); egotism. I have no objection in calling him as God who doesn't possess three types of pride. He who has no pride of the virtue dominant of passion, he who has no

pride of the virtue dominant of dark ignorance and he who also has no pride of the virtue dominant of serenity is worthy of the title of God. And all these aphorisms which I am placing before you by Guru's grace apply to every personality of 'Rāma Carita Mānasa' who is called as 'Bhagavāna'.

Pride dominant with the virtue of passion (*rajo-guṇa*). I am not criticising wealth or money. But he who is free from the pride of money, prosperity, status and reputation is advancing towards divinity. It is indeed extremely difficult. I have no objection in calling him as God who is free from the pride dominant with the virtue of passion. While one may indeed possess wealth and money but if one is free from its pride then it should not be criticised.

Pride dominant with the virtue of dark ignorance (*tamo-guṇa*); the virtue of dark ignorance means the feeling that "I am very powerful, I can suppress anyone." Even though an individual could be powerful and can do anything by the might of his power but the realisation of this pride keeps him miles afar from divinity! However, if one has no pride despite possessing all such capabilities then realise that I shall take no time in considering him as God. I have witnessed many such people, although they may not like if I call them God. There are numerous people who have never exhibited the pride of dark ignorance despite being all capable. They are God in blazers and trousers. Why do we call a small child as God? Because it is pride-free. Deck him up with very pretty clothes, he shall not show pride but he shall certainly enjoy. Next, "I am a monk, I am simple and guileless, I don't tell anything to anyone", this pride of serenity (*satva-guṇa*) also keeps one afar from divinity. If you are so then be it, do not trumpet. I shall not elaborate much.

'Vā': My VyāsaPīṭha interprets 'Vā' as 'Vātsalya' (affection). I would like to tell you something very openly that the beginning of love is always

dominated with the odour of desire and lust somewhere or the other. Affection never contains lust. One mother confers affection to her child. Guru confers affection to the disciple. It is a very lovely word of our terminology and also in Gujarātī. Let me tell you something in between, please do not forget Gujarātī. Make sure to speak Gujarātī at home without fail. Affection has no odour of lust. One type of affection exists between parents and children. Secondly, it exists between Guru and disciple. Saints pour out affection in galore on the world. So, my brothers & sisters, affection is the sign of divinity.

'Na': I interpret 'Na' as 'Nazara' (vision or sight). Consider him as God who possesses three types of visions. Any vision will initially behold the body. But

In the word 'Bhagavāna', I wish to interpret 'Bha' on my responsibility as 'Bhajana' (worship). And I would interpret 'Bhajana' (worship) as 'Bharosā' (trust). Trust is of three types: Trust of mind, trust of words and trust of karma. 'Ga' means Garva (pride); egotism. He who has no pride of the virtue dominant of passion, he who has no pride of the virtue dominant of dark ignorance and he who also has no pride of the virtue dominant of serenity is worthy of the title of God. My VyāsaPīṭha interprets 'Vā' as 'Vātsalya' (affection). Affection is the sign of divinity. I interpret 'Na' as 'Nazara' (vision or sight). Consider him as God who possesses three types of visions. First is the carnal-vision; second is the vision of heart; third is the vision of mercy. If I perceive some such individual then I have no objection in calling him as 'Bhagavāna' (God).

by attending the divine discourse one needs to rise beyond beholding the body. First is the carnal-vision which will first behold the physical body. While I am interpreting 'Na' as vision, there are three types of visions. First is the carnal-vision. Second is the vision of heart. Third is the vision of mercy. You shall find these three types of visions in Ram. Ram is God. Janki is immensely beautiful but observe the vision through which beauty is described in the following line,

Sumdaratā Kahu Sumdara Karā I

Chabigrha DīpaSikhā Janu Barā II BAK-229.04 II

Lord beheld Janki's beauty and He is describing it before Lakṣmaṇajī, what splendid beauty is this! But that vision did not stop there. You will find that in one single episode, vision is changing many destinations! Lord Ram beholds this beautiful sight, but doesn't stop there. He sketches the same beauty on the walls of His heart. The vision has now reached the heart. The vision that stops on physical body is only a mundane vision. So, Baap! The vision went on physical body, but it did not stop there. It then went to the heart. Janki too beholds Ram in the same way. She beheld Ram by Her eyes following the bounds of propriety. But what does Tulasī say afterwards? Janki beheld Ram's beauty by Her eyes and then through the passage of Her eyes, She received Him in Her heart. And thereafter, she shut the doors of Her eyes. Third vision is merciful vision. It is good if the vision reaches the heart but what if the heart



in which the vision has reached is devoid of mercy? There is a poetic couplet of a poet from Bhavanagar, Late Nazir Dekhaiya,

Je DilaMā DayāNe Sthāna Nathī

Tyā Vāta Na Kara Dila Kholīne,

Evā Pāñī Vinānā SāgaraNī

Ā NāziraNe Kaśī Jarura Nathī.

So, my brothers & sisters! 'Na' means vision, sight (*Nazara*). Beholding physical body by utmost pure sentiments. The next step in this journey is to behold that individual's heart. And further in the same journey, beholding mercifulness present in that individual's heart. Śaṅkara is merciful and therefore, He is God. Thus, I wanted to share the three aspects associated with '*Bhagavāna*' on the first day today. If I perceive some such individual in my vision then I have no objection in calling him as '*Bhagavāna*' (*God*).

So, my brothers & sisters! '*Mānasa-Bhagavāna*' shall be the main subject of this Kathā. We want two-armed Supreme Godhead. God should meet us in human-form. I can also say that till you earn abundantly with two hands, you are Half-God; but when you distribute by four hands then you are Complete-God. God in such human-form will be in our closer reach. The God of sky is a far cry. Sky itself is God.

So, Lord Śiva incessantly chants Lord Ram's Name; how is that Lord Ram whose Name Lord Śiva incessantly chants? He is that God whose stories,



glory, virtues are of myriad types; they are endless. Therefore, this Kathā of mine has chosen the shelter of these two lines.

This '*Rāma Carita Mānasa*' has seven cantos namely Bāla, Ayodhyā, Araṇya, Kiṣkindhā, Suṃdara, Laṅkā and Uttara. This is its outer form; besides, all the scriptures are included in '*Rāma Carita Mānasa*'. Such is this virtuous scripture. So, '*Rāma Carita Mānasa*' is the supreme virtuous scripture which contains the essential gist of all the scriptures, it contains seven divisions. '*BālaKāṇḍa*' is the first canto. It starts with seven mantras. Thereafter, the invocative hymns are recited in five *sorthas* in utmost native dialect. Tulasī descends this great virtuous scripture in a language that is understood by folk masses. Gaṇeśa, Viṣṇu, Sun-God, Māhādeva and Durgā are remembered. And then comes the first chapter of '*Rāma Carita Mānasa*', *GuruVandana*, which my VyāsaPīṭha calls as '*GuruGītā*'. Let us sing its few lines,

Baṃdau Guru Pada Paduma Parāgā I

Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II

I would iterate one again, Guru doesn't mean one specific individual alone, but one mere thought could also become a Guru, even a poetry can become a Guru. Any incident can awaken an individual. This morning while I was glancing through '*VivekaCūḍāmaṇi*', I liked one *śloka* which described how should a Guru be,

Śrotriyo'vrjino'kāmahato

Yo BrahmaVittamaḥ II VC-34 II

Brahmanyuparataḥ Śānto

Nirindhana Ivānalaḥ I

AhaitukaDayāSindhurBandhurānamatāṃ

Satām II VC-35 II

JagatGuru AdiShankaracharya says, if you want to attain enlightenment then visit some such Guru. '*Śrotriyo*', one who is the master of any virtuous scripture, who can derive its true meaningful

interpretation, who can talk after experiencing it firsthand, if you find some such individual then resort to His surrenderance; this is the trait of Guru. '*Akāmahato*', the one under whose surrenderance we resort to pleasurable and even as he reconciles us with an equal pleasure, such a realised man who has no desires from us behind the reconciliation, he who has destroyed all the desires, if you happen to find some such individual then realise that He is Guru. '*BrahmaVittamaḥ*', because he wants nothing from us; he is endowed with so much affluence of Brahma (The Supreme Spirit) that he needs no one. He stays constantly revealed in Brahma. And Brahma means the whole world. '*Śānto*', he who is pacified. But how? The way fire gets pacified after the fuel wood completely burns in the hearth, he is the personality who is as pacified as that fire. Though he is pacified, he has the radiance intact. He is not outrageous. And '*AhaitukaDayāSindhur*', despite having no intent, he bestows mercy on us. Lord Shankaracharya perceives such an authority in form of Guru.

Thus, it is the obeisance of such a Guru. Thereafter, making obeisance to everyone one after the other, Tulasīdāsajī offers obeisance to Hanumānajī. Before I pause today's Kathā, let's make obeisance to Hanumānta,

Maṅgala-Mūrti Mārūta-Naṃdana I

Sakala-Amāṅgala-Mūla-Nikaṃdana II VP-36.1 II

Pavana-Tanaya Saṃtana-Hitakārī I

Hṛdaya Birājata Avadha Bihārī II VP-36.3 II

Hanumānajī is the Supreme Guru, He is non-secular for the very reason that air is not secular, fire is not secular, water is not secular and sky is not secular. The great elements of nature that exist are the elements of Hanumānta. Hanumānajī is not symbolic of one specific religion alone, He is the vital element of life, he is the serene and essential element. So, Sire Śrī Hanumānajī is the Supreme Guru.



God hears our heartbeats through heartbeats

Baap! In the beginning of the second day of RāmaKathā, once again my obeisance to this holy religious land, my bows also to Lord Īsu and to the entire tradition of saints and my obeisance to all of you who are my Gods.

Yesterday I had said that you are free to ask anything. I have many curiosities with me. But before we begin the discussion relevant to the subject, today is the supremely auspicious day of the Chariot-Festival of Lord Jagannatha who is Jagannatha (*Lord of the Universe*) for India as well as for the world. Meaning that today is the day of reverence as well as the day of homage. Greetings!

One woman has defined the word '*Bhagavāna*' (*God*). First of all, let me clarify that while offering obeisance to you I did say that, "My obeisance to you all who are my Gods." This is not just the game of my words. I have mentioned umpteen times that sometime people say that my obeisance to the God sitting within you. I am slightly different from this. Even as an air-conditioner is fitted as an independent unit inside a room, we say that the entire room is air-conditioned. Analogously, since God is present in heart, every heart is God for me. Phonetic form of speech or sound emanates from navel, but voice emanates from throat. This (recitation) is my navel-sound; it is not just my voice. Once again Lord Shankaracharya is assisting me, '*Śabdajālam Mahāranyam*'. Sometimes I feel that, *hu ā baṇaḡā to nathī mārato ne!* (*I hope I am not indulging in an idle talk*). Although the wisdom of my country has proclaimed words as the Supreme Spirit. But what is mere recitation called? The seer of

my country uses a very lovely word, '*Maṅgalācaraṇa*' (*Maṅgala+Ācaraṇa*). O, look at the discernment of word they possess! They did not call it as '*Maṅgala Uccāraṇa*' (*auspicious-recitation*), they called it as '*Maṅgala Ācaraṇa*' (*auspicious-conduct*). The question is of auspicious-conduct. The aspect of conduct is established in the beginning. It is said in '*Māhābhārata*' that silence is the best of all; but speaking truth when a need arises is better than the best. I am a partisan of silence, but speaking truth when a need arouses is much better. Further, even while speaking truth, to speak pleasant truth is yet better. May I recite a poetic couplet with your permission?

*Saca Bolaṭā Hū To
Mere Ghara Pe Āte Hai Patthara I
Cūpa Rahaṭā Hū To
Main Ho Jāṭā Hū Patthara I*

Compared to silence, truth is better. Compared to truth, pleasant truth is better. The recitation of seers is the naval-sound (it's not their mere voice). Only if we can abide by auspicious-conduct.

So, my brothers & sisters! I directly believe man himself as God. I haven't beheld the God sitting within him. And if you get an opportunity, then do read '*Śrīmad Bhāgvat*'. God doesn't possess a physical body, He is formless. But Lord Śukadeva provides a list in '*Bhāgvat*' enumerating the destinations of God's physical body. Sky is God's limb. Air is God's limb. Where are you questing for God? We ourselves are the very entity that we endeavour to attain. Water is the Supreme Godhead's body. Why do we wander? And at times when people arise controversy related to the word '*Bhagavāna*' (*God*), I pity them! Everything is God in this world. Rivers and mountains are God. Feeling pleasurable doesn't need season, it needs the state of mind. I would like to iterate again, one tree can become a Guru. Question is of auspicious-conduct. I and you cherish the glory of Guru's divine feet in our lives and Guru also cherishes the glory of His divine feet

alone. In Shriman Mahaprabhu Vallabha's tradition, this is regarded as the ultimate verse of shelter,

Bharoso Dṛdha Ina Caranana Kairo I

So, my brothers & sisters! You all are God. This is not a mere game of words, these are my heartfelt sentiments. If we fail to understand even one single *copāi* of Tulasī, then what have we achieved? And when everything is perceived as the Supreme Spirit, then whom can we criticise? It is written in my '*Rāma Carita Mānasa*',

*Nija PrabhuMaya Dekhahi Jagata
Kehi Sana Karahi Birodha II UTK-112(B) II*

If someone criticises extensively then be it, why harbour animosity? Lord Raman Maharshi used to share an extremely lovely thought. You shall get strength from it. One spiritual seeker went to Lord Raman Maharshi and said, "Forgive me, an individual criticised you badly in your absence, we couldn't tolerate. And this man regularly attends the divine discourse." Raman responded, "Can I be assassinated in my absence?" He replied, "You should be present for your assassination." Raman thus said, "Even for criticism, I need to be present."

What I understand in the matter of trust is, don't look at the one whom you trust. Look at yourself. He who doesn't wish to get disciplined by others must impose self-discipline on himself. Look at yourself. Intellect will definitely raise speculations. King Mandalik had argued, Narsaiya is not a saint! Look at our self. I will talk about myself. I often visit Dwarikadhisha to behold Lord's divine sight. Now, the idol of Dwarikadhisha must be carved out of a mere stone, but my eyes brim over with tears on beholding the Lord. The question is about myself, not the idol. There is a poetic couplet of Shunya Palanpuri in Gujarātī,

*Chu Śūnya Ae Na Bhūla
O AstitvaNā Khudā!
Tu To Haṣe Ke Kema
Paṇa Hu To Jarura Chu.*

Question is of our side. Therefore Sūradāsa said that my trust is steadfast. *Amara Mā nī eka racanā mane bahu priya che (one composition of Amar Ma is immensely dear to me),*

*Main To Siddha Re Jāṇīne
Tamane Seviyā...*

Mūla pāṭha evo che (this is the original verse). When I first heard this verse from Govindram Bapu, then as per my mindset I personally started singing by keeping aside the word '*siddha*',

*Main To Śuddha Re Jāṇīne
Tamane Seviyā...*

But later Lakṣmaṇa Bāpā brought one more version. What did he change?

*Main To Śuddha Re HṛdayaThī
Tamane Seviyā...*

It's none of my concern whether you are there or not, I have served you with my purest faith. The question is about the journey of trust from our side. '*SudhaBudhirVirakto Nṛpādaḥ Pade TucchaBudhya*', Jagatguru Shankaracharya. I would like to tell the young ladies and gentlemen, there is a short collection of hymns of Lord Shankaracharya which Śaṅkara had named about twelve hundred to thirteen hundred years ago as '*VijñānaNaukā*' (*The Boat of Spiritual Science*) specifically for today's age. Jagatguru says, O the students of science, even science can become your emancipator. Consider any science, what is its ultimate trait? The quest of supreme mystery! And 'Upaniṣads' have proclaimed the supreme mystery as the Supreme Spirit. Of course, Gandhi Bapu used to say that science devoid of feelings is a sin. Sire Shankaracharya has admonished three points: O, the student of science, purify your intellect by penance, yajña and charity.

Now, while I recommend this to the youngsters then should they practice penance? Should they sit down by lighting fire around them? Should they fast? It is not opportune. Redaction is necessary. How can this be explained to today's younger generations? All this is nothing but RāmaKathā, please

understand this. RāmaKathā is not only confined to the story of Ram; RāmaKathā stretches till the exploits of the Supreme Entity, '*Rāma Brahma Paramāratha Rūpā*'. So, what is penance for the students of science? When you incessantly sit and endeavour to accomplish your mission or your objective, and until the end result is achieved you forget to eat, this is your penance. Even the ultimate objective of science is indeed the Supreme Entity. Science is reaching out to quest for the supreme mystery and the name of supreme mystery is The Supreme Godhead. There is a phrase in '*Rāma Carita Mānasa*', '*Aurau Rāma Rahasya Anekā*'. What is your penance? You may not fast, but eating apt food is your penance. Living with your father by treating him as a friend after he reaches a certain age is your penance. Should I tell you all to wear saffron (and become a renunciate)? I have not yet wore, neither am I planning. '*Māhyalo bhagavo hovo joie (Our disposition should be saffron)*! This is not the criticism of saffron attires. Saffron attire is our India's identity. If you make mistake in your studies that your father has taught and if your father scolds you out of anger then tolerating it with a smile is penance.

Yajña? Offer oblations. Science is never confined to one country alone. Research will not only fulfill one individual's intent but of the whole world. For instance, if an individual discovers the formula for water then it doesn't come that individual's sole ownership, but of the whole world. The Supreme Spirit is the ultimate mystery of science. Remember the name of that scripture, '*VijñānaNaukā*'. Lord Shankaracharya talks about two types of intellect: Purified-Intellect and Vile-Intellect. '*VijñānaNaukā*' contains the description of two types of intellects. Even if a royal throne provides the proof of my purity, then too one ought to perform yajña. What does it mean to perform yajña? You may study, practice self-study, take rest, enjoy, watch movie, but after doing everything when nothing is pending, at that moment

chant the name of your cherished deity, this is yajña. These are not my thoughts; "*Yajñānām JapaYajño'smi*", in the methods of yajña if one chants my Name then it is yajña.

So Baap! Whenever you get time, ardently call the Lord in those five minutes. Preceptor Madhusudan Sarasvatī has said, an individual must not waste his time. This itself is yajña. Penance, yajña and charity. You have studied; share anything good that you have learnt. And Shankaracharya says in '*VijñānaNaukā*', in these three ways a youth's intellect will get ready for science. Neither care about money, nor of the end objective. So, penance, yajña and charity begets, '*SudhaBudhirVirakto*'. For whom? '*Nṛpādaḥ Pade*', don't cherish any greed for position or prestige. If you attain so then consider it as Lord's holy sacrament.

So, even science admonishes to drive towards this ultimate supreme mystery. In the end, it is the only single entity. Someone may call it as the Supreme Spirit, others may call it as the Supreme Godhead. The question that I have today is this, "Bapu! *Paramātama*, *Īśvarā*, *Prabhu*, *Bhagavāna* – who do You like among these?" There are three classes – *Jīvātmā* (*mundane soul*), *Mahātmā* (*realised soul*), *Paramātama* (*Supreme Soul*). We all are *Jīvātmā*. Among us, some Gandhi is *Mahātmā*. Then comes *Paramātama*. The Supreme Spirit is the supreme mystery of Upaniṣads. Ram is also called as Brahma. In my understanding, *Īśvarā* is the one whose part manifestations are we. *Prabhu* is the one who is '*Prabhu Samaratha*', He who is capable of accomplishing everything is called *Prabhu* in our philosophy. The definition of '*Bhagavāna*' (*God*) is anyways going on.

You have asked, what do You like? All are wonderful; but now that I am to choose, then I would say while offering obeisance to all of them that I cherish devotional faith on *ParamaTattva* (*The Supreme Entity*). And what is that *ParamaTattva*? '*Nāsti*

Tatvaṃ Guroḥ Param', and Guru doesn't mean a specific individual, Guru means a flow. This is my personal opinion. I don't mean that just because I believe so, you too should blindly follow. If someone tells me that, forget Your Guru and You shall attain God; I would reply that, ask God to go on vacation! It is written in '*Rāma Carita Mānasa*', '*Sadgura Gyāna Birāga Joga Ke*'. It is written that '*Rāma Carita Mānasa*' is Sadguru. I am saying so in open court, if Lord Ram comes and tells me that forsake '*Rāmāyaṇa*' then I would say, please leave for Saketa. My Guru is this ('*Rāmāyaṇa*'). Virtuous book can become a Guru.

So, '*Ekam Sadviprā Bahudhā Vadanti*', by this justification everything has been looked through various angles. So, the ultimate objective of science is also the quest of supreme mystery. Vālmiki is a scientist. Kuṁbhaja is a scientist, '*Bālamika Bigyāna Bisārada*' and Tulasīdāsajī says, '*Gyānihu Te Ati Priya Bigyāni*', "I like scientists who have practically proved some mysteries, more than the men with mere knowledge."

I fail to understand that the Vedic adherents who trumpet "God is present in everyone" cannot behold God in Dasratha's son! Recently a seminar was held at our place where one erudite said that Gandhiji's Ram is not the son of Dasratha. Gentleman, Gandhiji's Ram too was Dasratha's son earlier. This theory developed further. And this should happen in every aspect. The journey from gross to subtlety is human disposition. Human disposition will unfailingly drive one from corporeality to subtlety. For instance, after a certain age you shall gradually cut down your ornaments.



So, Kathā or divine discourse is not just an age-old tradition, this is flowing Gaṃgā. So,

Main To Śuddha Re HṛdayaThī

Tamane Seviyā...

O Guru, whether you are accomplished with superhuman powers or not is your lookout; whether you are pure or not is also your lookout; I have served you with pure sentiments. Tears are mine, you may well be of stone.

Binu Pada Calai

Sunai Binu Kānā I

Kara Binu Karama Karai

Bidhi Nānā II BAK-117.03 II

This contains the definition of word 'Bhagavāna' (God).

Ānana Rahita Sakala Rasa Bhogī I

Binu Bānī Bakatā Baḍa Jogī II BAK-117.03 II

Tana Binu Parasa Nayana Binu Dekhā I

Grahai Ghrāna Binu Bāsa Aseṣā II

Asi Saba Bhāti Alaukika Karanī I

Mahimā Jāsu Jāi Nahi Baranī II BAK-117.04 II

Lord Śiva has spoken before Pārvatī providing one more simple understanding of 'Bhagavāna' (God). When Pārvatī asked, "What is the entity of Ram? Is the individual named Ram whom I saw in Janki's separation, the Supreme Spirit?" The Supreme Spirit is believed to be the manifestation of truth, consciousness and joy. And the form in which I beheld Ram, I could not see any Truth! Because union and separation are ultimately untrue. And one nature of consciousness is pleasurable. The state when our consciousness gets deluded is described by the word 'CittaBhrama'. The state when our consciousness gets disturbed is described by the word 'CittaVikṣepa'. But in reality the disposition of consciousness is to stay pleasurable. If our consciousness doesn't stay pleasurable then realise it has been proselytized. If our consciousness is consciousness in real sense then we ought to be pleasurable. The psychology of Indian seers

has worked a great deal on consciousness. Jagatguru Shankaracharya has said, if you bear pleasurable consciousness then you are rightful of beholding the Supreme Godhead. Because we are unable to stay pleasurable in consciousness, we are far away from God.

So, Pārvatī has asked this question to Lord Śiva, "Why is Ram weeping? Is Ram whom I saw weeping the Supreme Entity? Please explain me what is the entity of Ram." This is a good question. Asking is one's right. As long as we don't understand, we should keep asking with due discernment, 'PraṇiPātena PariPraśnena Sevayā'. Pārvatī asks. The religious world imposed one principle in certain era that one can only listen and not question! In our philosophy, the entire Upanishad proceeds in a question-answer format. The four dialogues of 'Rāma Carita Mānasa' are the reconciliation of questions. So, Pārvatī asks, what is the entity of Ram? Lord Śaṃkara explains at length. But this snippet in between contains the details about who can be called as 'Bhagavāna' (God). The lines written for it are as follows: The one whom Vedas extol this way and the one whom the sages meditate upon is none other than the son of Dasratha. Now, I fail to understand that the Vedic adherents who trumpet "God is present in everyone" cannot behold God in Dasratha's son! I just cannot understand!

Recently a seminar was held at our place where one erudite said that Gandhiji's Ram is not the son of Dasratha. Gentleman, Gandhiji's Ram too was Dasratha's son earlier. He later rose to the stature of the Supreme Spirit. And this should happen in every aspect. The journey from gross to subtlety is human disposition. Human disposition will unfailingly drive one from corporeality to subtlety. For instance, after a certain age you shall gradually cut down your ornaments.

So, Pārvatī asks, what is the entity of Ram? In my understanding, this is apt to be asked. Yes, one

principle does come in Upaniṣad that one should not question to the extremes. One is free to ask, but with due modesty. Pārvatī asks. So, Ram whom Lord Śaṅkara constantly chants, 'Saṁtata Japata Saṁbhu Abināsi', He who chants Ram incessantly, that Śaṅkara is immortal, He is not mortal. One can understand if a mortal individual chants. But He worships despite being immortal. Śaṅkara is God, yet He chants Ram. He has complete information and therefore He says in Pārvatī's question that, He who walks without feet (*pada*) is 'Bhagavāna' (God). Now, how can we understand this? I had heard from a saint that '*pada*' doesn't only mean foot, '*pada*' means position or prestige. He is 'Bhagavāna' (God) in world who cares least for position or prestige. The man who keeps going without praise and applaud is 'Bhagavāna' (God).

He who hears without ears is 'Bhagavāna' (God). How much can ears hear after all? Ears have a limitation. God hears without ears, meaning that God hears our heartbeats through heartbeats. And even if one hears by ears, but doesn't feel anything in heart then he is not Godly. The Supreme Godhead listens from heart. Idols have extremely beautiful ears! Buddha's idol depicts very long ears. This means that an idol doesn't hear by ears, the divinity inculcated in the idol hears by heartbeats. No one may tell you through your ears, but while going to bed in the night you may suddenly feel that a person you know is in trouble and you wonder why you are suddenly getting such thoughts? In the morning as you leave for work, you realise that the person is truly in trouble and when you extend your help to that person then realise that you are 'Bhagavāna' (God) because, '*Sunai Binu Kānā*.' '*Kara Binu Karama Karai Bidhi Nānā*', he is 'Bhagavāna' (God) who performs various kinds of actions without hands. He who performs actions merely by gestures or resolves. He whose mere presence is enough! In Urdu, '*karama*' means grace. He may not arrive physically to assist by hands but by just sitting somewhere He may bestow such a grace that

our jobs get done in flip of a finger! He whose compassion accomplishes all our jobs. I keep saying as an aphorism, terror doesn't accomplish anything, hard-work accomplishes something, but someone's grace accomplishes everything.

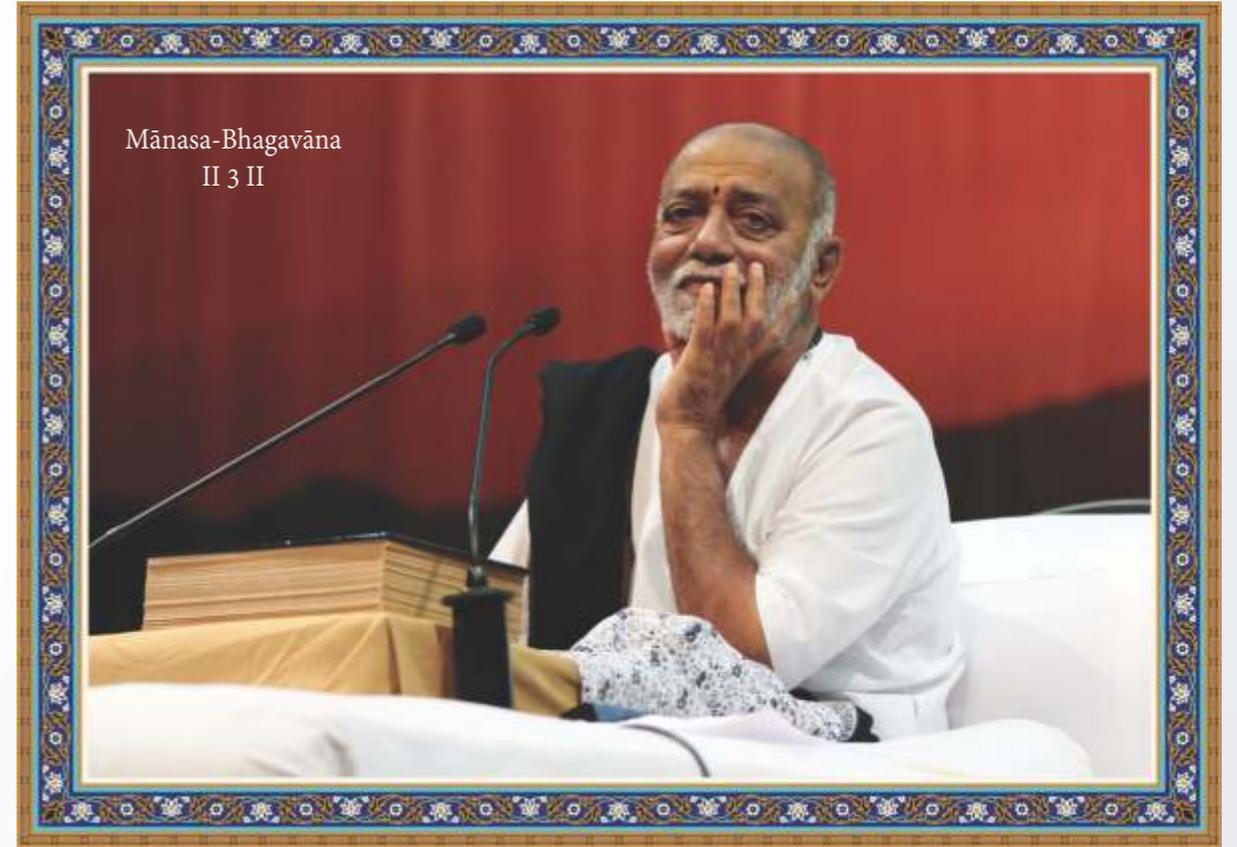
Ānana Rahita Sakala Rasa Bhoḡī I BAK-117.03 I
He enjoys all sap without hunger. He is 'Bhagavāna' (God) who doesn't desire fruit, but who desires sap.

Binu Bānī Bakatā Baḡa Joḡī II BAK-117.03 II
Despite being devoid of speech or tongue, he is an extremely great and capable orator. He doesn't need to speak, yet he is the greatest of all orators. At times he speaks in the thundering of clouds, at times in the cooing of cuckoo. He is the supreme orator.

'Tana Binu Parasa', he who touches without body is 'Bhagavāna' (God). He may not touch by the physical organs of senses, but He makes us feel. He arouses ardent emotions in heart. '*Nayana Binu Dekhā*', he beholds without eyes. Once again I would iterate, beholding through eyes has a limit. But he is 'Bhagavāna' (God) who beholds without eyes. Most often than not, it can be proven that he who is born blind knows more than us. The Supreme Godhead beholds us without eyes, He beholds us through some mysterious void. 'Śrīmad Bhāgvatī' says that the Supreme Godhead witnesses every action of ours through the enlisted entities. We are performing our actions in witness of those enlisted entities.

'Grahai Ghrāna Binu Bāsa Aseṣā', He catches odours without a nose. '*Asi Saba Bhāti Alaukika Karamī*', despite staying in the mundane world we get a feeling that His every action is far away from the foul odour of mundanity. He whose glory is boundless. The one whom Vedas extol in this form, O Pārvatī! He Himself is the son of Dasratha, the Lord of Kosala (Ayodhyā).

So, the definition of 'Bhagavāna' (God) has also occurred in this form in 'Rāma Carita Mānasa'. We shall collectively engage in some more dialogue about 'Bhagavāna' (God) tomorrow.



Saint, poet and mendicant aren't treacherous to anyone, but they humbly rebel

Yesterday evening we met, we enjoyed. Rohit sang a verse of 'Vinay'. Thereafter, everyone expressed their respective feelings. Some observation about Indian immemorial and eternal VyāsaPīṭha was presented by Respected Sumanbhai Shah. Franck sang as well. We enjoyed. Now, let us move ahead.

In 'Bhāgvat', two traits of 'Bhagavāna' (God) are cited. As such there are six renowned traits which constitutes Lord's divine opulence. 'Bhaga' means divine opulence. But 'Bhāgvat' cites two traits, 'PrapannĀrtiHaro Hariḡ II SB-46.02 II'. These are the words of the supremely finest ascetic Śukadeva. Two traits of 'Bhagavāna' (God): One being Hara and other being Hari. And we too have chosen the copāi of Hara and Hari over here. First understand the background of today's discussion. It is an extremely lovely episode of 'Śrīmad Bhāgvat', where Shukaracharyaji has presented the sight of this God, without exaggerating whatsoever. It was that mansion of Mathura. That place in Mathura where Kṛṣṇa dwells after Kaṁsa's demise. And He misses Vraja – the cows, the mother, Naṁda, the male companions, the female friends, that Kalindi River, Vrindavan, the place where Kṛṣṇa had lived an opulence-free life. He reminisces everything in His memory. Although 'Bhāgvat' is not my subject, it is my faith. He reminisced. I recollect Harindrabhai Dave,

Ā Eja Haṣe Vṛndāvana?
Eka Same Jyā Kṛṣṇa Rādhikā
Karatā Āvana-Jāvana?

'Iti Saṁsmṛtya Saṁsmṛtya II SB-46.27 II',
'Śrīmad Bhāgvat' is an amazing scripture. Now, the message has to be sent to Vraja. Note that, here the discussion is about God in human form. We will talk about the idea of six divine opulence later, which is the mantra of 'ViṣṇuPurāṇa'. Although, everything can be found in various other scriptures as well. And Baap, if you listen to the scripture, listen with empty consciousness. Shall I recite one poetic couplet?

Kabhī Tūfāna, Kabhī Kaṣṭi,
Kabhī Majadhāra Se Yāri I
Kisi Dina Leke Dūbegī,
Terī Ye Sabhī Hoṣiyārī I

We are so much deluded! Our cunningness will drown us someday. Yesterday Respected Sumanbhai was using the word 'wisdom'. I appears a very pure word to me, 'wisdom'. Not information, only enlightenment. Buddha said, I am not Buddha, I am enlightenment. Can't we say that we are human beings? Isn't this identity enough? But we want to become much more by our cunningness! Listen to one more poetic couplet,

Avāmī Gītā Hai Mere,
Merī Bāgī Gulūkārī I
Mujhe Kyā Dāda Degā Vo,
Sune Jo Rāga Darabārī II

The poet says, my songs are for commoners and my rebel is embossed like floral embroidery. Saint, poet and mendicant aren't treacherous to anyone, but they humbly rebel against the age-old tradition. How is he a monk who is treacherous? What will they applaud me who are only the men of praise? So, Baap! Come with my VyāsaPīṭha to Vrindavan.

Phūla Kahe BhamarāNe,
Bhamaro Vāta Vahe GuṁjanaMā,
Mādhava Kyāya Nathī MadhuvanaMā...

Tamāha Bhagavān Preṣṭham
BhaktameKāntinaṁ Kvachit I
Gṛhītvā Pāninā Pāṇiṁ

PrapannĀrtiHaro Hariḥ II SB-46.02 II

Oh, what a śloka it is! It adds honey to the ears. Kṛṣṇa clasped Uddhava's hand, "There is no one today in this mansion." Few places in world are called as chambers, few are palaces, few are mansions, few are homes and few are hermitages. These are the destinations for staying. Today, He had found solitude. This sight appears lovely to me. This country of ours is immensely lovely; here one friend holds the hand of another friend; mother holds her child's hand. Joining our hands indicate that what I cannot do now, please take a lead and do it for me. Here, Kṛṣṇa is opulence-free God. Kṛṣṇa has incarnated for our feelings.

Why did He choose Uddhava? Uddhava contains three things. Śukadevaji says, 'Preṣṭham', 'BhaktameKāntinaṁ' and 'Kvachit'. God holds his hand who is endowed with three things. Hand is symbolic. We desire our hand to be present in some enlightened man's divine feet, but the enlightened man's hand be present on our head.

'Ayaṁ Me Hasto Bhagawān-
ayaṁ Me Bhagavattaraḥ I RV-10.60.12 I'

This Vedic verse trumpets a great glory of hands. As interpreted by the Preceptors 'Preṣṭha' doesn't mean a male lover, but one's beloved female lover. Today Kṛṣṇa addresses Uddhava as His beloved lady. Here God is small but the one whose hand God has clasped is great. If we live this way then God shall hold our hand sometime. What must have Dhananjaya felt when Kṛṣṇa must have said in 'Gītā' that, 'Iṣṭoti Me', you are my cherished deity. Imagine! This man is so glorious! Why did we forget the glory of man? It has always been my opinion to accept any individual with all his weaknesses. We are human beings after all. Our Jayant Pathak Bāpā had written in very simple words,

Daḍadaḍa Daḍadaḍa Daḍi Paḍe
Bhai, Mānasa Che I
Ramatā Ramatā Laḍi Paḍe
Bhai, Mānasa Che I

Why can't we worship an individual with his weaknesses? While I call you as 'Bhagavāna' (God), don't we possess weaknesses? Only the Supreme Godhead is complete! And why are we ashamed? While Sura, Tulasī and such great enlightened men have set open the books of their heart,

Mo Sama Kauna Kuṭila Khala Kāmī I

Forsake cunningness! Dixit Dankauri has written a ghazal, listen to one of his poetic couplets,

Yā To Kubūla Kara Mujhe
Merī Kamajoriyo Ke Sātha I
Yā Choḍa De Mujhe
Merī Tanhāiyo Ke Sātha I

So, accept an individual with his weaknesses, such an individual is 'Bhagavāna' (God). Here, God is free from any opulence. Uddhava is Lord's beloved female in this episode. Three traits. Let us at least cherish a virtuous wish to be like this; don't worry if we fail to do so.

Yesterday night I received a letter, "Bapu, it would have been so nice if you were talking in English! Because we are unable to grasp your words." Don't grasp my words, grasp my eyes. Words have a limit, vision doesn't have any limit. Aren't eyes enough? And he who comprehends eyes... Parīkṣita is on the verge of dying, how many words of Śuka he must have listened? The game was going to end in seven days! But I feel that he must have casted a fixed, incessant gaze in the eyes of this incognito personality. What does a gracious glance mean? One look! A spiritual seeker's morning dawns by his Guru's eyes.

'Terī Ānkho Ke Sivā Duniyā Mein Rakhā Kyā Hai?'

I don't regret not speaking English. The real language of VyāsaPīṭha is silence. What did Tulasīdāsaji write? 'RāmaChandra Guṇa Barani Ke

Bhayo Cāhata Aba Mauna', because an individual's real language is silence. And eyes speak a lot despite being silent. Don't worry, let it happen anytime; but let us at least cherish a heartfelt desire that may sometime the Supreme Godhead clasp our hand and say, 'Preṣṭham' (Beloved!).

So, Uddhava's second trait is that Uddhava is a devotee. Today God is in need of a devotee. Reverend Brahmalina Pandurang Dada used to say, he who is not divided is a devotee. It's a very lovely word. People often utter it in criticism that, he is a 'devotee'! At least become one and show! There is a psalm in Gujarātī,

Nathī Re MaphataMā Malatā,
Enā Mūla Cūkavavā Paḍatā.
SaṁtaNe SaṁtaPaṇā Re Manavā,
Nathī Re MaphataMā Malatā...

Kṛṣṇa is clasping Uddhava's hand because he is a beloved lover, he is a devotee. His third honour is, 'Ekāntinā'. Who is dear to Kṛṣṇa? He who is fond of solitude. Ekānta doesn't mean secluding oneself from crowd, but it means that despite staying amidst everyone, he who has ceased his own self as well. One word is ekāgratā and another is ekānta. Both mean different. Ekāgratā means the state where precedence or existence of one individual still persists; someone is still present. If there is no second person then he himself is anyways present, some 'I' is present there. Ekānta means the state where one's own self has also ceased to exist; a void where nothing is left. Kṛṣṇa grabs the hand of such a devotee who is fond of solitude. Such a devotee lives exclusively in one sentiment of You and only You! Uddhava is such a devotee. My brothers & sisters, He is God who grabs our hand, but God will clasp our hand only when we cherish such sentiments. We just need to develop a bit.

Here two traits of 'Bhagavāna' (God) have been cited: Hara and Hari. I have heard from the Preceptors, the saints too have conveyed the meaning of 'Hara' as the one who dispels our pain. Who is

'Bhagavāna' (God)? He who dispels our pain. He who dispels our sorrows is 'Hara' and he who dispels our bliss as well is 'Hari'. Now, why should we worship such a God who dispels our bliss as well? The religious world has offered us many allurements, e.g. we shall attain bliss or we shall attain heaven! Understand one definition of heaven very clearly: The place after visiting which, we have no demands left from the mundane world is Heaven.

My young ladies and gentlemen, I am stating for you, Hara and Hari. The two traits of God. Hara

means the one who dispels our sorrows and Hari means the one who dispels our bliss as well. But the saints further said that, God dispels our sorrows and burns them; thereafter, those sorrows do not enter our life again. Further, God dispels our bliss and keeps it with Him; thereafter, He confers as much bliss as a spiritual seeker needs. This interpretation falls in my closer reach. Mother doesn't provide the entire stock of milk to the child.

Today I have a letter, Bapu, please touch 'Māhābhārata' a bit. Oh, all the episodes of

'Māhābhārata' are awe-inspiring, what can I say about them? If I wish to present any episode of 'Māhābhārata' then I can present many. But it also contains one episode where Kṛṣṇa visited Dhṛtarāṣṭra's assembly as an envoy. Oh, what an assembly it was! Kṛṣṇa is going to talk in Dhṛtarāṣṭra's assembly. Ascetics who were immersed in incessant samādhi since ten thousand odd years in Himālaya abandoned their samādhi to listen to Kṛṣṇa's words! And Kṛṣṇa was very well aware that His attempt of an envoy will not succeed because no matter how intelligent an individual is, no matter how wisdom endowed an individual is, but an individual engrossed in the felicity of worship can never succeed before the one whose consciousness is absolutely drowned in lust, anger and greed.

O, lo and behold this spectacle! The preparations that Duryodhana made for Kṛṣṇa's welcome! They were mere allurements, it was a stratagem. Lord Kṛṣṇa arrives and He is offered a grand welcome. Preparations are made for dinner. And what I really love is that Kṛṣṇa rejected Duryodhana's invitation. Kṛṣṇa goes to Vidūra's home. He discussed with Vidūra for the whole night. Vidūra tells Kṛṣṇa, "Govinda, I don't feel that Duryodhana

will agree." "Uncle, I know. This man is exhibiting hatred. But no one should allege in future that Kṛṣṇa was partial. I have come to convince him from the bottom of my heart."

My young men and women, if you are blessed with some God-gifted capacity then regardless of whether anyone agrees or not, keep passing the message. Let me recite one poetic couplet of Masoom Ghaziabadi,

Jo Sikhā Hai, Kisi Māsūma Ko
De Do To Acchā Hai I
Sirahānā Kabra Ke Royā Karegī
Varnā Phanakārī II

Your art will sob by resting its head on the pillow of your grave for you did not share it with anyone!

Kṛṣṇa wished to fulfill His duty. The discussion continued overnight. The following day He was to go in the assembly. Vyāsa is indeed Vyāsa. The horses are refusing, do not take us to this assembly. Animals refuse to visit the place where righteousness lacks. The chariot reaches Dhṛtarāṣṭra's assembly. They welcome Him. Sāheb, one must learn discernment from this Human-God! A specific seat was designated for Kṛṣṇa as per the stately protocol. Kṛṣṇa did not sit. Kṛṣṇa approached Bhīṣma, "Grandsire, accept my obeisance!" O, learn discernment from Him! "Grandsire, first let these seers and sages be given a seat, I shall seat thereafter." Erudition that cannot beget discernment is a mere labour. After offering obeisance to people like Dhṛta etc., my Govinda takes a seat. The same smile which enchants the whole universe is still persisting on His countenance! And Vyāsa marks two points regarding what he saw in the assembly. He saw Kṛṣṇa's teeth. This is the grace of teeth! One thing that he saw is teeth. Vyāsa marked that this man is deeply afflicted from within. And if you have read 'Māhābhārata' attentively then even Karṇa foretells the future. He tells Kṛṣṇa, "I had a dream, Govinda! Kauravas will be destroyed. But I



cannot forsake my duty as a friend.” I am slightly biased towards Karṇa. I have chosen five characters from 'Māhābhārata': Kṛṣṇa, Kauṁṭeya, Kṛṣṇā, Kuntā and Karṇa!

Everyone took a seat. And everyone's ears are ardently longing to hear Kṛṣṇa's speech. In the end, all I want to say is that Duryodhana could not let go his idiocy. Do remember one thing young brothers & sisters, son of egotism is idiocy, 'Ahaṁkāra Vimūḍhātmā'. An egoist person unfailingly gets endowed with idiocy. Duryodhana is under the veil of idiocy. As you all know, he even refused to give away land equal to the size of a needlepoint without war! Lord Kṛṣṇa is very well aware and He realised Duryodhana's stratagem to make Him a captive! An envoy cannot be killed in statecraft. Learn the lesson of politics from 'Māhābhārata'. One trait of an individual entering politics is, neither should he fear anyone, nor should he make others scared of him. All aphorisms are opportune today as well; they appear new and novel every day. These are the aphorisms preserved in refrigerator five thousand years ago.

And they attempt to bind Kṛṣṇa! This God now sidelined his humanness slightly. Scriptures cannot be comprehended by our own mind; scriptures can be comprehended only by Guru's lips. When indwelling Kṛṣṇa realised the stratagem, He set aside His humanness and assumed a super-colossal form! 'Māhābhārata' contains the divine sight of Kṛṣṇa's super-colossal form on two occasions. Once for avoiding the war and secondly for the intent of war. Today in Dhṛtarāṣṭra's assembly, there are hardly ten to fifteen sages worthy enough to be blessed by Kṛṣṇa's grace who could behold the divine opulence of Kṛṣṇa. There is no question of Dhṛta beholding Him, anyways. Who can bind Kṛṣṇa? Only Love can bind Him; Duryodhana has no capacity to bind Him! There is a line of 'Kag' Bapu,

Jenī MohaJālaMā Ākhī Duniyā Viṭānī,
Enī Kāyā Āja Tārī Doradiē Baṁdhānī...

So, he failed! The treaty failed as well. And when Kṛṣṇa departs from Duryodhana's assembly in a chariot, at that moment Bhīṣma looked at Dhṛtarāṣṭra in surprise, “When will this man ever realise?” Karṇa was sent to see off the stately guest! And Kṛṣṇa grabs Karṇa's hand and takes him in the chariot. Karṇa says, I will not stay with You for long because I fear that the longer I stay with You the greater are the chances that my intellect will get transformed and my duty as a friend shall get blemished! My death is destined by Kauṁṭeya's hands but the question is about the value of friendship. Why am I biased towards Karṇa? Kṛṣṇa feels happy as well. “You are not Rādhey, you are Kauṁṭeya.” And he instantly changed his look! “Forgive me Kṛṣṇa! This is my insult. Don't You call me Kauṁṭeya, I am Rādhey!”

Why should I not be biased? Salute to this dignity! So, this Lord Kṛṣṇa is Lord Kṛṣṇa in human form. Imagine, He could satisfy Gopis with His divine opulence but, 'Gṛhītvā Pāṇinā Pāṇim'. An article was published in 'Navnit Samarpan' in which the writer had made the Gopis speak before Kṛṣṇa, “We have committed a great mistake. Today we realise that one can fall in Love only with human beings, not God!”

So, Lord Kṛṣṇa Himself; and while the sages of this country have called this Lord as a complete incarnation of sixteen characteristics, they have rightly done so. Complete (incarnation)! Although few people say that Ram is an incarnation of twelve characteristics! O gentlemen, both are one and the same. Completeness is one and the same. Why this controversy? Remember one thing, what is run by Preceptors is sect; what is run by God is righteousness. I am not criticising sects. Righteousness is born from Lord's bosom; unrighteousness is born from Lord's back.

When this ultimate sentiment will develop in me and you, let it manifest anytime, no worries, but when this sentiment shall arouse then even the supreme personality like God, 'Gṛhītvā Pāṇinā Pāṇim', will dispel the afflictions of His surrendered dependent, which forms the two traits of God 'Hara' and 'Hari'. 'Śrīmad Bhāgvat' calls such a personality as 'Bhagavāna' (God).

So, the line whose shelter is sought in this Kathā mentions that Lord Śiva incessantly chants Ram's name. As few minutes are left, let me also fulfill the chronology of Kathā. On the first day, we had offered obeisance to Hanumānājī. The chapter that follows in the sequence of Kathā thereafter is the glory of Name. The way Tulasīdāsajī has written 'Rāma Carita Mānasa', he says, 'HariCarita Mānasa Tumha Gāvā'. And here we have 'Nāma Carita Mānasa' in nine dohas that runs parallel to 'Rāma Carita Mānasa'. Name holds a great glory.

My brothers & sisters, Lord's Name, Allah's Name, God's Name, call it whatever you like; Tulasījī says, I make obeisance to Name. If you are practicing meditation, do so most certainly. Do yoga if you like, but if nothing befits your mind then chant Lord's Name. Name is endless. Lord's sport, name, abode and beautiful form are endless. And in the present age of Kali, the seers have prescribed this spiritual practice propitious to the current season. In SataYuga meditation was innate, Tretāyuga was the age of organising mammoth yajñas, DvāparaYuga had prominence of methodical adoration and in this age of KaliYuga Tulasī says,

Nahi Kali Karama Na Bhagati Bibekū I

Rāma Nāma Avalambana Ekū II BAK-26.04 II

Practice yoga, meditation, yajña etc. after duly learning from some master. But if you cherish faith beyond the three-fold virtue then chant the Name. Tulasīdāsajī has written, chant Lord's Name with

heartfelt sentiments or without any feelings, indolently or in angry mood or in whatever way you like; Name is endless. Lord's Name! I have no objections even if you chant your own Name; every Name is His. Jagatguru Ramanujacharya has stated that, the very first meaning of any object in this world is Lord's Name. Tulasīdāsajī has written one dohā in 'Dohāvalī Rāmāyaṇa',

Jathā Bhūmi Saba Bijamaya

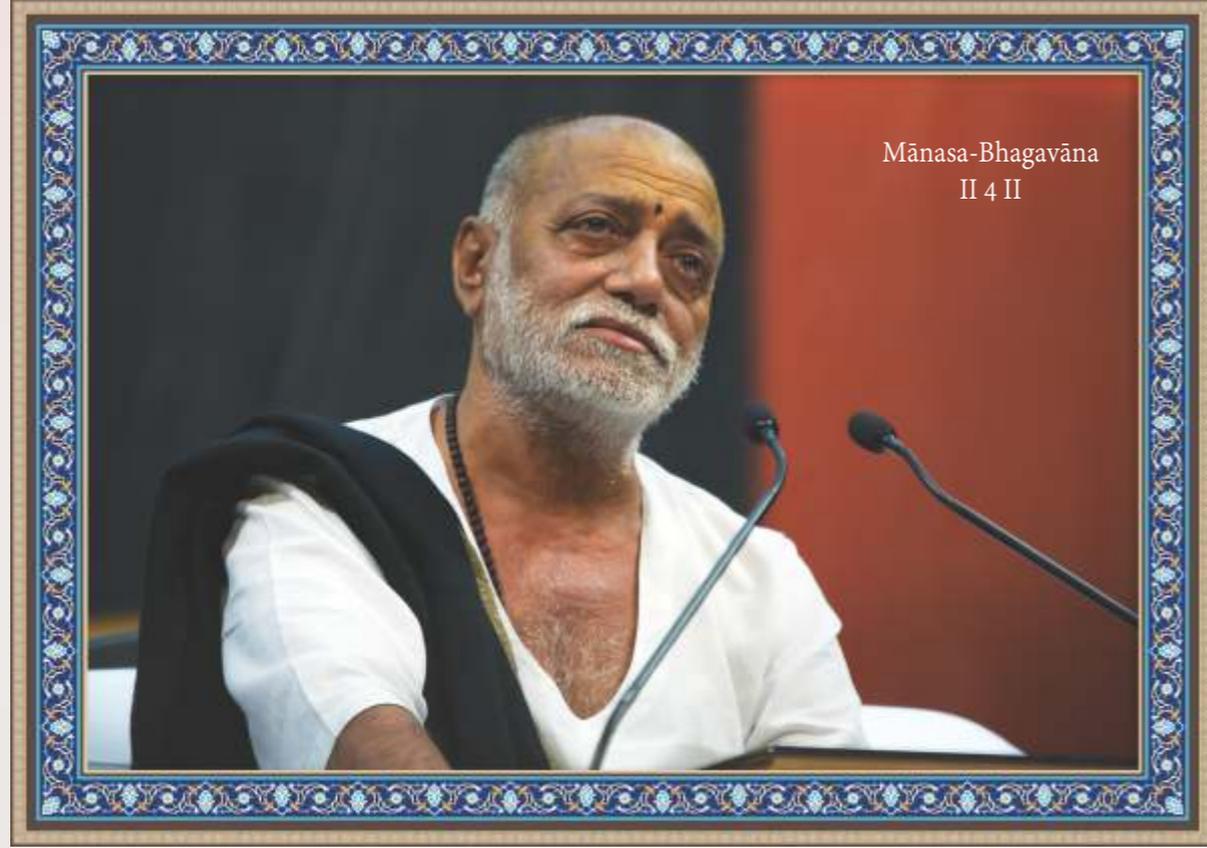
Nakhata Nivāsa Akāsa I

Rāma Nāma Saba Dharamamaya

Jānata Tulasīdāsa II DHV-29 II

This earth is fraught of seeds. Who sows seeds on the mountains? As soon as it starts raining, the whole earth turns verdurous; sky is fraught of constellations; analogously, everything is fraught of righteousness. Be it the Name of Allah, Buddha, Mahāvīra or Jesus - all Names are fraught of righteousness. So, chant any Name.

Two traits of 'Bhagavāna' (God) have been cited: Hara and Hari. Saints have conveyed the meaning of 'Hara' as the one who dispels our pain. He who dispels our sorrows is 'Hara' and he who dispels our bliss as well is 'Hari'. Now, why should we worship such a God who dispels our bliss as well? The religious world has offered us many allurements, e.g. we shall attain bliss or we shall attain heaven! But the saints further said that, God dispels our sorrows and burns them; thereafter, those sorrows do not enter our life again. Further, God dispels our bliss and keeps it with Him; thereafter, He confers as much bliss as a spiritual seeker needs. This interpretation falls in my closer reach.



Lord's Kathā is a laboratory

'Mānasa-Bhagavāna' is the core subject of this Kathā. If we envisage on the basis of 'Rāma Carita Mānasa' alone, then too an elaborate dialogue can be carried on; but we are seeking shelter of other scriptures as well. The line whose shelter we have sought is as follows,

Jathā Amaṇṭa Rāma Bhagavānā I

Tathā Kathā Kīraṭi Guna Nānā II BAK-113.02 II

Lord is endless. You are acquainted with 'Bhagavad Gītā'. It is said in 'Gītā', my divine manifestations knows no end. It is thus proven that the very source of those manifestations has no end as well. So, we can call Him as 'Bhagavāna' (God) in whom six aspects exist endlessly. And these aspects are neither insurmountable nor unattainable; although if we limit this to a mere discussion then it is extremely insurmountable as well as unattainable. If we open our eyes then these aspects are present in everyone. Question is of opening the eyes. Probably, I mentioned on the first day as well that he who is endowed with divinity is 'Bhagavāna' (God). And who in this world doesn't contain divinity? The difference could be in the degree of Godliness and the number of characteristics present in us. Six things exist in each one of us; therefore, we are 'Bhagavāna' (God). But the question that arises is, we don't contain these aspects in an endless form, they are present in refuted form. And for these to endure endlessly in us as well, our eyes are needed to be opened. Today a question has come, "What is

Your Kathā: Cowshed, school, caravanserai or gymnasium – what is it exactly?" It is everything. Not mine, but the Kathā of Ram. If you keep the windows open then the scriptures are lying open everywhere. And by windows, I mean eyes. We are so much confined! Shall I recite a poetic couplet?

*Vo Apane Āpa Ko
Hara Śakhsa Se Kābila Samajhatā Hai I
Ajaba Insāna Hai
Nukasāna Ko Hāsila Samajhatā Hai!
- 'Masoom' Ghaziabadi*

This is a deal of loss.

*Na Jāne Kauna Se Māhauḷa
Se Hokara Ye Āyā Hai?
Main Bismila Bolatā Hū
Aura Vo Kātīla Samajhatā Hai!*

It depends much on the environment from where we come to Kathā. When I and you come to Kathā, come with the consciousness that's ready to open the eyes. And this is one of the reasons that the six aspects are unable to endure endlessly in us. Question is of opening the eyes.

So, the question is, what is Your Kathā? It is everything. This is a cowshed. RāmaKathā is a cowshed. Which cow is being fostered here? The cow of our serene reverence is being fostered over here.

Sāttvika Śraddhā Dhenu Suhāi I UTK-116.05 I

It's not passion dominated reverence. It is also not the cow dominated with dark ignorance which would hit the horns again and again. It is serene reverence. 'Śrīmad Bhāgvatī' contains the mention of 'Goṣu'. Goṣu means he who hates the cows. My interpretation of 'Goṣu' is, Sāheb, while we don't harbour hatred for cows, we should also not harbour hatred for our organs of senses. 'Go' means organs of senses. The need is to open our eyes, not harm them. 'Rāma Carita Mānasa' has tried to give appropriate direction to the organs of senses by the lips of a scientist like Vālmīki in 'AyodhyāKāṇḍa'. Vālmīkijī gives appropriate direction to every organ of senses. At times, in the name of spiritual penance, people harbour hatred towards the organs of senses personified as cow. So, my brothers &

sisters, Lord's Kathā is a cowshed; the cow of our serene reverence is being nourished over here.

RāmaKathā is certainly a school as well. I and you are sitting in a class for three hours. This is a classroom. Something is being learned. This is definitely a school for me; I learn something new every day. This is a gymnasium as well, but not for wrestling; a mental exercise is going on, an exercise at the level of consciousness happens here. Although I don't find it appropriate to call it a caravanserai (Dharmaśālā). Nonetheless, the word caravanserai is not bad as well. If we define Dharma as Truth, Love & Compassion then this is a caravanserai; and a lot can be learnt from caravanserais, Sāheb. But if I want to add something then I would say that Lord's Kathā is a laboratory. An experiment is being conducted here. I am working on you. 'Bhagavad Gītā' is the scripture of yoga, but RāmaKathā is the scripture of practical experiments. Although 'Bhagavad Gītā' says, 'SaṃgātSañjāyate Kāmaḥ...' but all the aphorisms of the yogic scripture of 'Bhagavad Gītā' are being practically experimented in RāmaKathā. Kaikeyī accompanied Maṃtharā and a desire aroused that my son should be enthroned.

My young ladies and gentlemen, a practical experiment is being conducted here. This is not only a lecture hall, it is a laboratory. Please note my industrious efforts. I am speaking with abundant hope. The result will definitely come. If you practice the recitation of 'Rāma Carita Mānasa', you shall attain peace. Since Tulasī has attained, we shall attain it too; but you will have to experiment for it. Kathā is a laboratory. I am reciting and you are listening, this process is just the method of sowing seeds in you by all possible means - through the medium of song, through the medium of rāsa or through the medium of reciting poetic couplets. This is a practical experiment. I am a farmer; I am not just a Kathā reciter. So, my brothers & sisters this is a practical experiment. Your sheer entertainment is not my intent. Let me again remember Dixit Dankauri,

*Śāyārī To Sirpha Eka Bahānā Hai,
Aslī Maksada To Use Rizānā Hai I*

What is the real intent? I am not presenting a stage program. I have although sometime said that I cannot say when I shall step down to dance in joy! Many people are waiting! And I do say that I am dancing, by my soul. My recitation is my *Kaththaka*. Shankaracharya says that if the lute is good, the musician's fingers are well-skilled and if he plays then it will definitely entertain people but he will not attain an empire.

VāgVaikharī ŚabdaJharī
ŚāstraVyākhyānaKauśalam I
Vaiduṣyaṃ ViduṣāṃTadvad

Bhuktaye Na Tu Mukhtaye II VC-60 II

'VivekaCūḍāmaṇi', 'VāgVaikhari', you may be abundantly articulate in speech of words but '*Bhuktaye Na Tu Mukhtaye*', since this is one of the carnal gratifications, the competence of speech is not being criticised, nevertheless caution is necessary. 'ŚabdaJharī', *śabda nī jhaḍī ane ekeya phage nahī!* (free flow of words and none going astray)! An uninterrupted speech. He who has achieved absolute adeptness in explaining the intricacies of the scriptures. He who is a strong erudite. But Śaṃkara says that all these traits are carnal gratifications, they are not salvation. Only Shankaracharya can say this; the so-called religion has no courage to say this with so much courage,

Avijñāte Pare Tattve
Śāstrādhītistu Niṣphalā I
Vijñāte'pi Pare Tattve
Śāstrādhītistu Niṣphalā II VC-61 II

When the Supreme Entity is not understood then the scripture is futile. And even after you come to know the scripture or you completely comprehend the scripture, then too the scripture is futile. Scripture is only an excuse. Only Śaṃkara can say that the scripture is futile for you if you do not know the Supreme Entity and even after knowing the Supreme Entity, the scripture is useless. Now tell me if there is any courageous philosopher like him. Besides, others mostly follow old trodden traditions!

'Māhābhārata' contains one definition of 'Bhagavāna' (God): He whose heart is free from

discrimination is 'Bhagavāna' (God). Yet again I am getting a call from 'Māhābhārata'. Didn't I say that I am biased towards Karṇa. Being biased means discrimination, isn't it? But here there is no discrimination of sentiments. Kṛṣṇa says, I harbour no discrimination between Arjuna and Karṇa. Karṇa is in the battlefield of war, so is Bhīma's son Ghaṭotkaca, both are fighting head-on. Duryodhana and others wish that if Ghaṭotkaca is killed then it shall open many doors of victory for them. And Karṇa is before him. Karṇa possessed a powerful weapon conferred by Indra. This powerful weapon had never gone futile. And Karṇa had saved that powerful weapon for Arjuna. And now look at Goviṃda's game plan! On the other hand, Kaurava's are discussing internally that Ghaṭotkaca should die. Duryodhana and others sent a message to kill Ghaṭotkaca. At that time, for one moment Karṇa invoked the powerful weapon that he had saved for Arjuna. He shot it on Ghaṭotkaca. Ghaṭotkaca died. Pandava's lineage began to weep. Observe Kṛṣṇa's behaviour during this incidence in 'Māhābhārata'. Sāheb, the way the branches of a tree swing amid strong gust of wind, in the same way Kṛṣṇa is swinging his *pītāṃbara*. Kṛṣṇa said, "My plan succeeded. Arjuna is saved from this powerful weapon, anyhow."

This man, Lord Kṛṣṇa appears strange to me! Then Arjuna came to Kṛṣṇa and said, now I understood why you were dancing in joy! Now look at non-discriminative Kṛṣṇa, discrimination-free Kṛṣṇa! He says, neither your Gāṃḍiva nor my Sudarshana could have caused any harm to Karṇa as long as he had his armour and earrings. And you saw that Indra asked for his armour and earrings in form of a mendicant. And Indra had conferred him that powerful weapon in return for the same. I always wished that he utilised this powerful weapon elsewhere." And look at Kṛṣṇa's non-discriminative disposition when He says that my Sudarshana will go futile before him.

Do not come to a decision by merely beholding the actions of any enlightened man. It is very difficult to understand. Kṛṣṇa is non-discriminative.

'Na Vai Sukhaṃ PrāpnuVantīha Bhinnāḥ - II MB-UDP-36.56', 'Māhābhārata'. He who harbours discrimination can never attain bliss in the world. Kṛṣṇa is non-discriminative. In the same chronology Kṛṣṇa tells Arjuna, "Don't cherish futile pride that I am on your side. I am in between the two parties maintaining an equal distance." Kṛṣṇa says, "Karṇa is the knower of the Supreme Entity. He is an adherent of Truth." O, behold Karṇa's worthiness! Why should I not be biased? Karṇa is the man of penance. He never breaks his vow. And Kṛṣṇa endorses, Karṇa is the one who shows pity even on the enemies. "Therefore, O Arjuna, know Karṇa as the righteous soul!"

So, the definition of 'Māhābhārata' states that, he who is free from discrimination is '*Bhagavāna*' (God). Behold the non-discriminative form of Kṛṣṇa. An enlightened man never harbours discrimination. Superficially we may feel that He is criticising, but He is in fact curing. Therefore, I am offering obeisance to Lord Shankaracharya, who preaches non-discriminative thoughts. I have brought one poetic couplet for you,

Dekhe Karība Se To Bhī Acchā Dikhāi De I
Eka Ādamī To Śahara Mein Aisā Dikhāi De I

We need some such enlightened man, else when some enlightened man draws closer to us then it becomes difficult to recognise! May we find one such man who appears beautiful even from a close distance! One point is that, it is absolutely appropriate that Shankaracharya was called as 'Jagatguru'. Shankaracharya is Jagatguru, so what if someone doesn't agree?

So, my brothers & sisters, if our eyes open up then we can feel the six endless aspects of 'Bhagavāna' (God). One endless aspect that the Supreme Godhead has is His divine opulence (*Aiśvarya*). Entire divine opulence. This is the first part. The entire affluent wealth. He may also bind the whole world in his delusive potency. Internal and external divine opulence. That is divinity. Second word is, 'Yaśa', he whose fame is endless. The fame of all of us is refutable. Fame of the Supreme Godhead is endless. There is a *dohā* in Saurashtra, '*Kīrti Kerā Koṭadā Pāḍyā Nahī*

Pamḍata', Lord Ram, Kṛṣṇa and Śiva possess such endless fame. Despite being 'Bhagavāna' (God) our fame cannot stay endless. Therefore, the need for our eyes to open up.

Third word is, 'Śrī'. Śrī can be interpreted in many forms. But a very ordinary meaning of Śrī is beauty. Śrī means splendour. Every individual is endowed with one's own beauty but it is refuted. The beauteous form of Supreme Godhead is irrefutable. Fourth part is heroism (*Parākrama, Vikrama*), which is endless moment after moment. The poetry '*Only One Step is Enough*' was sometimes recited in Gandhiji's prayer sessions. One step is enough for me. An individual should have the heroism of taking one step of courage. And endless courage is divinity.

I would like to tell the young brothers & sisters, a young man was going with a lantern. It was

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dark night. He thought to himself, the light of this lantern is extending only two feet beyond and the journey is ten miles long! He kept aside the lantern and sat down in despair. An old man left behind him with a lit candle. He too wanted to go ten miles far. On seeing the young man sitting, he enquired, why are you sitting here? The young man shared his problem. The old man said, “You at least have a safe lantern, I just have a candle. The lantern will shed enough light for you to cover two steps. You take two steps and as you move ahead, the light will move two more steps further.” One step is enough. The journey gets decided. The courage of the Supreme Godhead is endless and if the youngsters want to keep their divinity incessant then do not forsake courage. 'Bhagavad Gītā' says, after numerous lifetimes someone can attain spiritual wisdom, one needs courage; endless heroism.

Mahābīra Bikrama Bajaramgī I HC-03 I

He who possesses endless heroism is believed to be one trait of 'Bhagavāna' (God).

Fifth aphorism is spiritual wisdom (*Jñāna*). 'Gyāna Akhaṇḍa Eka Sītā Vara'. Lord Ram's wisdom is ceaseless, ours is being refuted. Therefore, we are unable to feel the divinity. Incessant understanding. Not the one backed with selfish-motives which ceases our understanding the moment our selfish-motives are fulfilled. And dispassion (*Vairāgya*). Incessant dispassion. Not the one which lasts for some time and then disappears. It is extremely difficult. Therefore, I recollect Nishkulanandaji's verse,

*Tyāga Na Ṭake Vairāgya Vinā,
Veśa Lidho VairāgaNo,*

Deśa Rahi Gayo Bahu Dūra Ji I

I really like this verse. He puts down a very valid point. Incessant dispassion!

My brothers & sisters, the one who has the aforementioned aspects in incessant form is 'Bhagavāna' (God). But this is the age of Kali, if I and you observe these aphorisms in anyone, be it few in numbers or lesser in degree, then too confer honour to him, do not miss. Only the Supreme Godhead is complete. But being His part manifestations, we can

also cross these insurmountable and unattainable destinations.

This morning I just decided that today I shall recite the story of Ram's birth. As there is no end to divine Ram, His stories are endless as well, in the chronology of the same story of 'Rāma Carita Mānasa', let us undertake the journey towards the tale of Ram's birth. Until yesterday we had discussed the episode of offering obeisance to Ram's Name. Thereafter, the history of the entire flowing tradition of Kathā is presented. Goswāmījī says, in the same tradition I listened to this Kathā from my Guru in Varahkshetra. But it was my childhood then, thus I could seldom understand whatever my Guru conferred me. However, gracious Guru recited this Kathā again and again to me. When Guru recited this Kathā again and again, it was grasped in my consciousness.

Thus, in the same holy tradition Tulasī versified the Kathā and let us resolve it in our heart. Four *ghats* were formed. On the *ghat* of spiritual wisdom, Śiva recites Kathā to Pārvaṭī. On the *ghat* of worship, Sire KāgBhuṣuṇḍī recites to Garuḍa. On the *ghat* of karma, Yajñavalkya recites to Bharadvājajī. And on the *ghat* of surrenderance, Goswāmījī to His own mind and to the assemblage of saints. Tulasī commenced. He takes us to Prayāg. Bharadvājajī raised a curiosity before Yajñavalkya asking, who is Ram? And Yajñavalkya recite RāmaKathā with pleasurable consciousness beginning with the invocative hymns. He first started with the exploits of Śiva. Śiva visited Kumbhaja along with Satī to listen to the Kathā; Satī rose a doubt on Ram while they were returning; she failed in examining Ram; Satī abandoned her body in Dakṣa's yajña; she was born as Pārvaṭī in her second birth and Śiva and Pārvaṭī marry once again. Pārvaṭī gave birth to Kārtikeya. All these stories are human.

One fine day, Lord Śiva has spread His sitting mat by His very own hands beneath Kailasa's banyan tree whose glory is extolled even in Vedas. Pārvaṭī arrives. She raises a curiosity, “Please explain me the entity of Ram.” And Śiva began to explain the entity of

Ram. Jaya-Vijaya, SatīVṛmdā, Nārada's curse, the penance of Manu and Śatrūpā and the curse of King PratāpaBhānu. PratāpaBhānu was born as Rāvaṇa in his second birth. Rāvaṇa performed rigorous penance, attained numerous boons and began to misuse the boons! Earth was terrified. Assuming the form of a cow, she approached the seers and sages on the earth and thereafter, the deities. Finally, she resorted to Brahmā (The Creator). Under the leadership of Brahmā, a mass call was made. Divine annunciation sounded from the sky, “Have patience. I shall bear incarnation in the lineage of Raghus.”

Now, holy incarnation of the age of Kali, supremely reverend Goswāmījī takes us to Śrī Ayodhyāji. It is being ruled by the lineage of Raghus. Its present king is Emperor Dasratha. Monarch Dasratha enjoys a universal reign. The king's beloved queens like Kausalyā etc. employ holy conduct. King adores the queens. Queens confer honour to her husband. Both king and queen together worship the Lord. This is a small formula of married life which can manifest Ram. If this aphorism sets in our heart in any possible way then everyone's married life will improve.

Goswāmījī says, the Lord of Avadha enjoys all kinds of bliss but that of a son. And whom can he articulate this pain? King Dasratha decided to resort to Guru's doors. I really like this side that when a spiritual seeker loses from all directions then he remembers the doors of Guru. There are four types of doors in my country – *RājaDvāra* (The Door of Sovereign), *DevaDvāra* (The Door of Temples), *NagaraDvāra* (The Door of Towns) and *GuruDvāra* (The Door of Guru). Other doors may get closed, but the courtyard of our Guru stays open 24x7. Today the door of kingdom has resorted to the door of Guru. Either don't articulate your pain to anyone or if you cannot resist without sharing then tell it to your enlightened man. Dasratha went to the doors of Guru. Expressed the feelings of his heart. Guru promptly said, “King! Bear patience.” Seer Śṛngī was called. A yajña begetting the boon of a son was held. Tulasī has called the process of begetting a son as Yajña. Oblations were offered with devotion.

The deity of yajña appeared in form of fire with the holy sacrament in his hands. Holy sacrament has emanated from the yajña. It was eventually handed over to the king. He called the queens. One-half of the holy sacrament was given to Kausalyā; one-fourth was given to Kaikeyī; after dividing the remaining one-fourth into two halves, it was given to Sumitrā. All three queens began to experience the state of being conceived.

Auspicious days began to pass. The moment of Lord's arrival came closer day by day. The almanac turned propitious. Soon arrived the moment of Lord's advent. It was *Tretāyuga* (the second age of this world), *Caitra month* (start of spring), 9th day of the bright half, Tuesday & the sun was positioned at the meridian. Pleasure had pervaded all around, auspicious omens were experienced. The Supreme Spirit who dwells in the whole world, that Supreme Godhead, the Lord, the Supreme Entity appeared in Mother Kausalyā's chamber, light began to illuminate! Mother was stunned! Mother Kausalyā beheld the Lord in this form and following words emanated from Mother's lips,

Bhae Pragata Kṛpālā

DīnaDayālā Kausalyā Hitakārī I

Haraṣita Mahatārī Muni Mana Hārī

Adbhuta Rūpa Bichārī II BAK-191.01 II

And I am very happy that Ram's birth it taking place in Rome. So, the Supreme Godhead appeared by bearing an embodied form. The Supreme Lord of all the universes, the Supreme personality of Godhead took a human form and began to cry. The world is getting the Supreme Godhead in a human form. And the newborn began to cry. When the Supreme Godhead appeared in four-handed form, He smiled; but when He appeared in human form, He began to cry. This is absolute humanization. Hearing the sound of a baby's cry, the queens rushed in flurry! The news reached King Dasratha. As soon as Dasratha heard the news, he was overwhelmed as it were in the ecstasy of absorption into Brahma. Saints like Vaśiṣṭha etc. were called. The king got immersed in supreme joy. Celebrations begin in the entire Ayodhyā. Greetings of Ram's birth to all of you from this VyāsaPīṭha of Rome!



He who arrives for the devotees and benefits everyone is 'Bhagavāna' (God)

'Mānasa-Bhagavāna'. In 'Rāma Carita Mānasa', Ram is called as 'Bhagavāna' (God), Śiva is called as God, Hari is called as God, Brahmā (The Creator) is also called as God, the Great Seer Lomasa is called as God as well, Lord Shrirangaji is also called as God. Thus, the sole theme of 'Bhagavāna' (God) is established in the beginning, in the middle and in the end.

*Jehi Mahu Ādi Madhya Avasānā I
Prabhu Pratipādyā Rāma Bhagvānā II UTK-60.03 II*

Let me and you collectively discuss one more philosophy. It is written in 'Mānasa',

*Bhagata Hetu Bhagavāna
Prabhu Rāma Dhareu Tanu Bhūpa I
Kie Carita Pāvana Parama
Prākṛta Nara Anurūpa II UTK-72(A) II*

One more philosophy about 'Bhagavāna' (God). Goswāmiji says, He is God who incarnates for the sake of devotees. And it is written here that Lord Ram assumed a human form and arrived in the abode of an emperor, He also became an earthly king and what did He do being God? He performed the most sacred deeds. How? By means of being a Human-God, the idea which is being predominantly established in this Kathā.

Thus, I am finding a great philosophy of 'Bhagavāna' (God) in this line by Guru's grace. Now let us listen to each and every point by calm and pleasing consciousness. First point, 'Bhagata Hetu Bhagavāna', he who arrives here in a human form like ours for the sake of devotees is 'Bhagavāna' (God). A question arises in my mind, shall we call him alone as God who arrives only for the sake of devotees? Can he not come for non-devotees? I am not the man to agree with Tulasī over each and every point. I have my independence. But while Tulasī says something then before commenting otherwise I think hundred times to ensure I am not faulting anywhere. And then I find a positive direction. He is God who arrives for the sake of devotees, is this the only perspective? It doesn't sound appropriate in the beginning. Can the Lord of Yogis, Kṛṣṇa, arrive only for 'Paritrāṇāya SādhūNām'? I then recollect Lord Īsu as well. He says in 'Holy Bible', he admonishes everyone on the doors of a temple that you are invited in the temple on which gates you are standing. But after coming to the temple, shouting the slogans that this temple is yours, is wrong.

Jesus says, don't visit the temple only to shout the slogans that this temple is mine or this religion is mine. But if you wish to perform any worship after entering the temple then Jesus says, improve your conduct. The idea which I placed before you on the second day: *Auspicious-Conduct (MaṅgalaĀcaraṇa)*. Are we surrendered dependent of anyone's divine feet? *To, Gujarāṇī mā āpaṇe kahīe ne ke ame ā caraṇa nā āśrita cīhe (As we say in Gujarāṇī that we are the surrendered dependents of these divine feet)*. We are the surrendered dependents not of His words, but of His conduct. Conduct; Jesus admonishes to improve our conduct. Thereafter, he says do not insult the women, do not torment the weak, do not torture the wretched and the poor, do not flow the blood of innocent people. – Jesus. One point then comes in my mind, can't this be interpreted as - do not flow the blood of innocent people, but flow the blood of the

guilty. Today, I want to say from my VyāsaPīṭha on my responsibility, perhaps Jesus will be pleased as well, don't flow the blood even of the guilty. 'Māhābhārata' has taught us that he is not God who harbours discrimination.

Today I am raising this point, should God arrive only for a devotee? And not for non-devotee? Probably I would like to say that, a devotee doesn't even need God! Why do saints need God? Is he only God who arrives for devotees? Should the blood of guilty be flown? How should we interpret this? I would in fact say that no one's blood must be flown. I quote that poetic couplet of Jigar Sāheb every now and then,

*Unkā Farza Kyā Hai
Vo Ehal-E-Siyāsat Jāne,
Merā Paigāma Mohabbat Hai,
Jahā Taka Pahūche I*

Blood should not flow at all. Let us now learn the lesson from the bloodstained battle of 'Māhābhārata' and from the battlefield canto of 'Rāmāyaṇa'. Now the world doesn't need war, but enlightenment. Perhaps Lord Īsu will also be pleased by this thought. His tone did not hint towards beating the guilty because when everyone was pelting stones on that guilty woman, he had pronounced a reverse decision stating that only those who have committed no sin in their life can pelt stones on this woman. In this creation of God, which is a mixture of virtues and faults, who are we to pronounce a decision of who is guilty and who is innocent? May I recite a poetic couplet with your permission,

*Apanī Āvāz Ko Beśaka
Kāno Mein Rakhanā I
Śahara Kī Khāmośī Kā Bhī
Dhyāna Rakhanā II*

Think about it, you are imposing your decisions! Who are you to pronounce the decision? When you begin any action, Kṛṣṇa says, it is faulty. How many people shall you beat? Take care of city's silence as well. If someone is quiet and not responding, doesn't mean

that he is guilty; honour his silence as well. What a wonderful poetic couplet has he composed! It is the proclamation of Truth. It is a poetic couplet of Ahmed Faraz Sāheb. And listen to one more poetic couplet much wonderful than the former,

*Mere Jhūṭha Ko Tuma
Kholo Aura Tolo Bhī,
Lekina Tumhāre Sacā Ko Bhī
Tarāzu Mein Rakhanā I*

Tolo means to compare. I would request you, do not compare anyone in the world with any other individual, ever. Who has given us the onus? Yet again I recollect 'Masoom' Ghaziabadi,

*Use Kisane Ijājata Dī
Gulo Se Bāta Karane Kī,
Salikā Taka Nahī Jisako
Camana Mein Pāva Rakhane Kā I*

Young ladies and gentlemen! Do not compare anyone with any other individual ever. Many women write to me, how can we become Yaśodā? Don't try to be Yaśodā; if you wish, you can be better than Yaśodā. This creation of the Supreme Godhead contains transformation, but not replication. No two leaves of the same tree are identical. How will we compare? An individual, who is not content in being his own self, can never be satisfied by the world. One should be content in what he or she is. Don't attempt to become a deity; be what you are. 'Prākṛta Nara Anurūpa', these are my Tulasī's words.

How can we decide that one is guilty and other is innocent? Go on accepting. Jesus said, "Do not flow blood of the innocent" and Tulasī said, "Bhagata Hetu Bhagavāna". So, would not he arrive for non-devotees? Presume that God arrives for the devotees, but God's arrival is not limited for the devotees alone. Even though devotee becomes the cause, the whole world gets benefitted. The way one family becomes a mere instrumental means of a Kathā and the whole world gets benefitted. God definitely arrives for the devotees, but non-devotees are not disregarded. The

Supreme Godhead beholds the non-devotees foremost. Extract the crux of all seven cantos of 'Rāma Carita Mānasa' and derive its gist, you will find that it doesn't list down the monks, but the non-monks are enlisted,

*Pāi Na Kehi Gati Patita Pāvana
Rāma Bhaji Sunu Saṭha Manā I
Ganikā Ajāmila Byādha Gidha
Gajādi Khala Tāre Ghanā II UTK-130 II*

These are the last words of the scripture. Physician doesn't serve the healthy, he serves the patients. He is God who goes to the vilest. Now, let's assume that God has arrived for the devotees but it is only others who are getting benefitted. So, for which devotees does Lord arrive? Does he arrive for those who apply *tilaka* (the sacred mark on forehead)? Or those who keep rosary? This is not the criticism of rosary or *tilaka*. But what is the definition of devotee? For which devotee does God arrive?

*Ārto JijñāsurArthārthī Jñānī
Ca Bhāratarṣabha II GT-7.16 II*

Four types of devotees are reckoned and my Tulasī has also picked up the same,

*Rāma Bhagata Jaga Cāri Prakārā I
Sukṛtī Cāriu Anagha Udārā II BAK-21.03 II*

We are stepping directly from the Yogic scripture to the scripture of practical experiments. So, there are four types of devotees for whom God arrives. He is God who arrives for four types of devotees and 8.4 million species of life gets benefitted.

Both 'Bhagavad Gītā' and 'Mānasa' has discussed about four types of devotees. They are: Afflicted-Devotee (ĀrtaBhakta), Inquisitive-Devotee (JijñāsuBhakta), Materialists-Devotee (ArthārthiBhakta) and Wisdom-Endowed-Devotee (JñāniBhakta). And you shall find all four in 'Rāma Carita Mānasa'. Who is an afflicted-devotee in 'Rāmāyaṇa'? Many will surface. Let me tell you that listening is the first devotion, so he who listens to the Kathā is a devotee. Pārvatī is listening on the peak of

Kailas; therefore, Pārvatī is a devotee. But which type of devotee is she? She is afflicted-devotee. Evidence,

Gūḍhau Tattva Na Sādhu Durāvahi I

Ārata Adhikārī Jaha Pāvahi II BAK-109.01 II

So Pārvatī is afflicted-devotee. She tells Lord Śiva, O Māhādeva, an enlightened man reveals the most esoteric mystery. Where? When he finds an afflicted-devotee. So, first is afflicted-devotee.

Inquisitor (Jijñāsu); who is an inquisitive devotee? Bharadvāja sitting in the King of Pilgrimage Places, Prayāg. 'Rāmu Kavana Prabhu Pūchau Tohi', this is a curiosity. Bharadvāja is an inquisitive-devotee. And who is a wisdom-endowed-devotee? 'Gyānī Bhagata Siromani', Garuḍa is a wisdom-endowed-devotee. He knows everything. Lord takes a seat on his back. Garuḍa is a wisdom-endowed-devotee. And materialist-devotee (ArthārthiBhakta) is an individual's mind, whom Tulasī is reciting the Kathā. Our mind demands meaning. The meaning of life, the meaning of scripture etc. All this comes under Artha. Artha is not only confined to money or wealth. Confer a good thought to someone, it's a charity. A good poetry is a charity. In 'Śrīmad Bhāgvatī', *dakṣiṇā* (traditional reciprocal offering) is called as an admonition of wisdom. And people like us are materialist. We want rest.

God arrives on earth for, 'Bhagata Hetu Bhagavāna'. Devotion doesn't deny money. When Vyāsa concluded 'Māhābhārata', he lifted his arms and said, why did people only believe that righteousness confers liberation alone? Righteousness will fulfill your desires as well, you shall also attain money, so why don't you serve righteousness?

So, Baap! Tulasīji says, God arrives for such devotees. So, he is God who is 'Prākṛta Nara Anurūpa' (an ordinary mortal). He becomes an ordinary mortal, not a non-ordinary spirit. Divinity is not non-ordinary, it is ordinary. One should be natural. I would repeat once again, if we attempt to become like others then we are non-ordinary, we are deformed. A child

with two hands is God. Listen to a few poetic couplets by Milind Gadhvi and others,

*Laba Pe Āte-Āte Rukatā Kauna Hai?
Tū Nahī Aṃdara To Dukhatā Kauna Hai?
Main Khaḍā Hū Parvato Ke Sāmane I
Dekhanā Hai Ki Jhukatā Kauna Hai?*

So, he who arrives for the devotees and benefits everyone is God. And further comes the second definition of 'Bhagavāna' (God), he who performs the most pure deeds is God. His every step is pure, his every deed is sacred, he is called as God. But the core idea is, 'Prākṛta Nara Anurūpa', we need an innate Supreme Godhead in an ordinary form of a human being. We don't want the one with thousand hands, who is non-ordinary. Tulasī says, my beloved deity is child Ram, meaning that all children are Ram. Despite being the Supreme Godhead, Lord Ram enacted an ordinary human sport. Most often than not, Kṛṣṇa, the Lord of Yogis in 'Māhābhārata', has also appeared ordinary, He has stayed natural. Kṛṣṇa's first entry in 'Māhābhārata' and His great departure, both are absolutely innate. His entry is human and he passed away like an ordinary human-being as well. His

Do not compare anyone with any other individual in the world, ever. Many women write to me, how can we become Yaśodā? Don't try to become Yaśodā; if you wish, you can be better than Yaśodā. This creation of the Supreme Godhead contains transformation, but not replication. No two leaves of the same tree are identical. An individual, who is not content in being his own self, can never be satisfied by the world. One should be content in what he or she is. Don't attempt to become a deity; be what you are.

has exhibited His divine opulence only during the events of utmost needs. When Jarā's arrow hits Kṛṣṇa, he comes there to solicit forgiveness, at that moment Kṛṣṇa says, "Destiny doesn't spare anyone." Here Kṛṣṇa doesn't utter a single word hinting His majesty e.g. "I am God." He doesn't even say, "I am a great personality!" If he reveals that you have hit an arrow to an extremely great personality then Jarā will suffer the guilt in all lifetimes to come. And my Govinda is such a God who doesn't let even the offender feel the guilt of his offence. Divinity is not attained easily, Baap!

The point I wish to make is that both Kṛṣṇa's entry and exit are ordinary. We need that God who is human. He who feels our pain. There is a Gujarati couplet of a poet from Bhāvnagar, Nazir Dekhaiya,

*Hu HāthaNe Mārā Felāvu
To Tārī Khudāi Dūra Nathī,
Paṇ Hu Māgu Ane Tu Āpe
Ae Vāta Mane Mamjūr Nathī!*

Lord Īsu continued his journey like a normal human being. Therefore, this point is dear to me. His innocence is immensely dear to me. I supplicate to the Supreme Godhead that may none in the world be treated as he was.

*Pidhā JagataNā Jhera
To Śamkara Banī Gayo,
Kīdhā Duḥkho Sahana
To Paygambara Banī Gayo.*

Divinity is not attained in this world without pain and sorrow. The other day I visited Saint Peter's memorial and I was observing everything there. Everything was attracting me, but the aspect that touched me the most was the idol sculpted by Michelangelo where Mother Mary is sitting with innocent Christ on her lap (after crucifixion); this sight was touching me, a very human sight! This is essential. There are no miracles associated with it.

'Māhābhārata' contains a question posed by Yaksha, "When does an individual experience the heaviest mental burden?" Dharmarāja responds to this, "If a son passes away before his father and when the son betakes his final journey on the father's shoulder, there can be no sorrow greater than this." World is the worshipper of this humanness.

*Bhagata Hetu Bhagavāna
Prabhu Rāma Dhareu Tanu Bhūpa I
Kie Carita Pāvana Parama
Prākṛta Nara Anurūpa II UTK-72(A) II*

He is God whose every action is holy. *Himālaya ne garamī na lāge, Gaṃgā ne tarasa na lāge, agni ne pharapholā na paḍe, ema sādhipuruṣa ne koī divasa kalamka aḍī na śake. Ā badhāne to sahanaḥa karavānu hoyā che (Himālaya never feels hot, Gaṃgā never feels thirsty, fire never gets boils, likewise taints can never touch the monks. They are only destined to endure).*

Today I have received a very lovely letter, "If 'Bhagavāna' (God) is not visible then why is the discussion happening on God?" It's a very lovely question. Why is so much significance assigned to this discussion? He is valuable because He is not visible. India has never discussed superficial aspects; it has always, only discussed profound aspects. Superficial aspects are a deceit. Tree is visible because of its invisible roots. We are visible because of this supreme consciousness. Are your thoughts ever visible? Analogously, the Supreme Godhead is hidden in such a way that only because He is hidden, we all are evidently manifested. And He will not be visible in idols alone.

*Tujha Mein Raba Dikhatā Hai,
Yārā Main Kyā Karu?*

Physical body is visible, but physical body exists because of soul. Sire Farid was born in Sufi tradition. They say he was contemporary to Kabīra's era. Once upon a time, Kabīra and Farid along with their disciples happen to come together in the same serai. But they don't meet each other. Kabīra's disciples asked Kabīra and Farid's disciples asked Farid that you have gathered in the same serai, why don't you meet each other? Farid said, whatever I know is known by Kabīra; likewise, Kabīra said, whatever I know is known by Farid; what is the need to chat for no reason at all? Meeting superficially is not meeting in true sense.

Baap! This is not a legendary tale; it's a saintly story. Pay attention, Jesus was crucified and his countenance was smeared with smile! How is this possible? When people had come to meet Farid, some brought coconut with them. Thereafter, an inquisitor visited Farid to ask something. Farid gave him a coconut and asked to break it by ensuring that the inner portion stays unbroken. The inner portion should come out intact. But the coconut was raw and rotten from within, it was difficult to separate the two parts. Thereafter, Farid gave a second coconut. It was dried up. The inner kernel was separated. He could

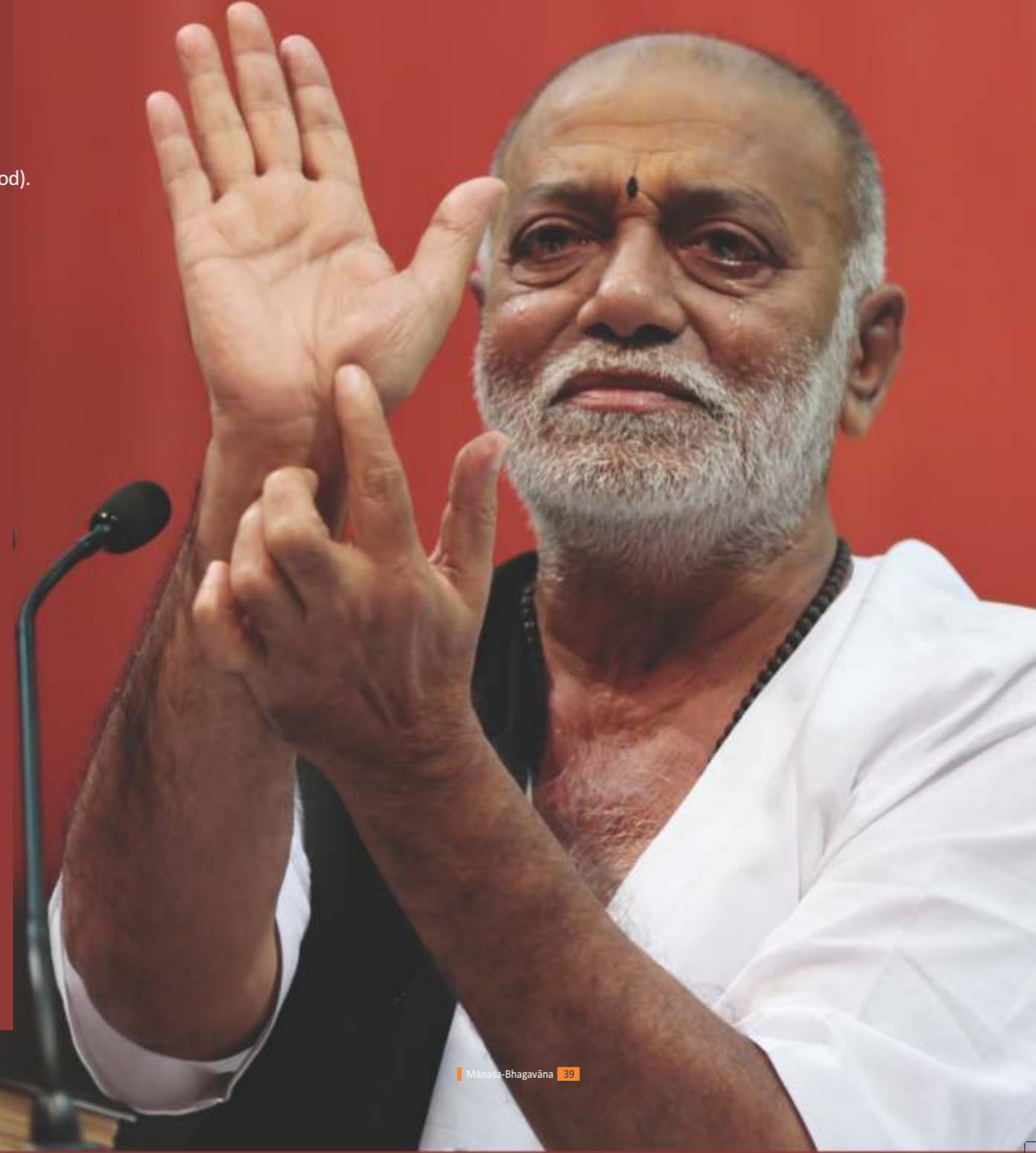
easily break it. The outer shell was broken and the kernel came out intact. Farid's reply, Jesus smiled because his soul had been separated from his physical body. As for us, we have believed our soul itself as our body! While there is a word 'ĀtmaPīḍā', but can a soul ever experience pain? Coconut should be ripened. Jesus is a ripened coconut, Gandhi is a ripened coconut.

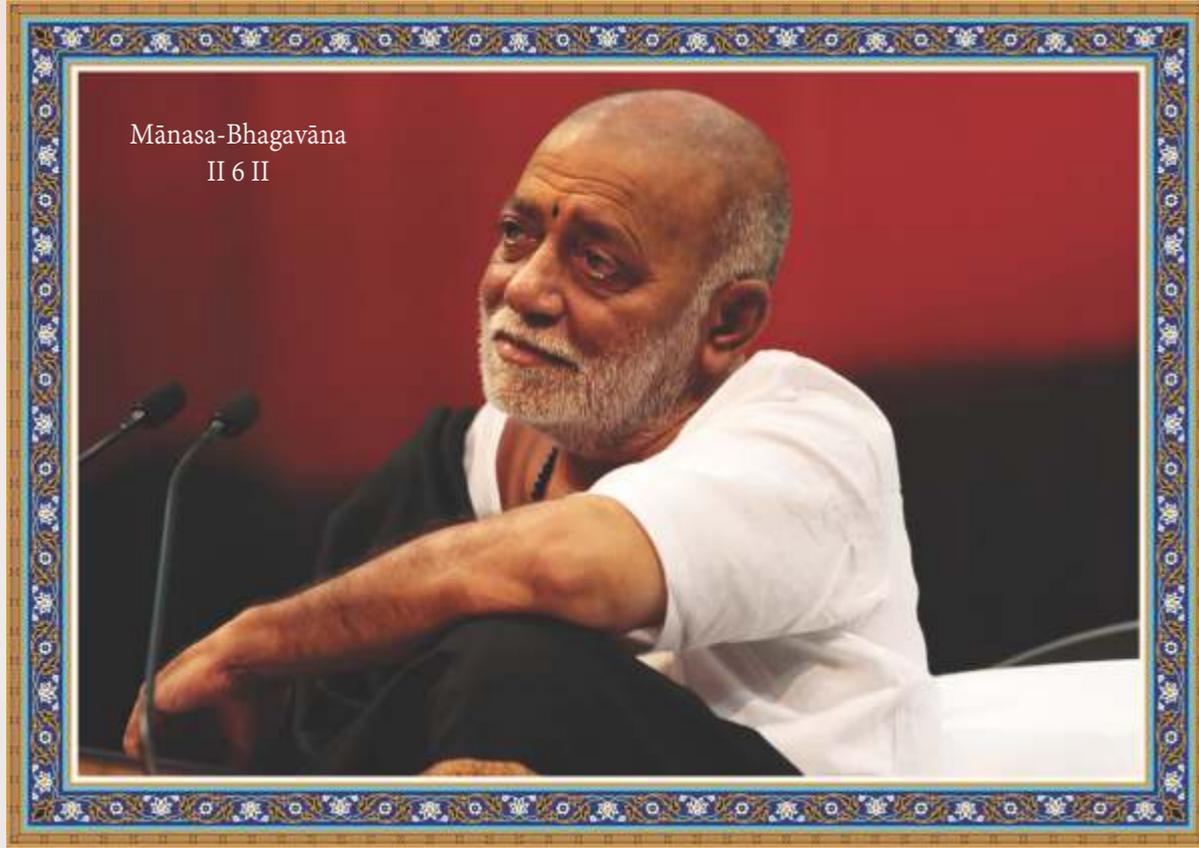
My brothers & sisters! Soul is not visible, but we are visible only because of the invisible soul. The tree is visible only because of the invisible seeds and roots. And if we want to uproot a tree then we need to dig its bottom, remove the roots and then the tree will fall. Analogously, in order to know the entity of soul, we will have to perform the digging of divine discourse and step inside till the roots. These enlightened men have reached till the roots.

One scientist of Russia has researched to capture the thoughts. He sent his assistants to a man located 1000 miles away. He asked them to call-back after reaching there. The assistants reached there. Thereafter, the scientists transmitted a thought from his location with the message 'Go to sleep!' and he received a call from the other end that the man has gone to sleep. Thereafter, the scientists once again transmitted a thought with the message 'Wake up!' and the man at the other end woke up. So, these days they are attempting to capture the thoughts and in the coming days, thoughts will also be represented pictorially. If this research continues then we will be able to capture our soul as well. But we don't want to get into this psychological research. We anyways behold 'Bhagavāna' (God) in everyone. I can tell you one experiment from my side, suppose you are standing in a balcony and when someone passes from below, cast a fixed glance on his head with a thought that, "Who is this man, I can come to know if he looks up", and 90% of the times that individual will look up. The more our innocence, the more thoughts can be thrown. My brothers & sisters, those who have performed holy acts but in ordinary human form are 'Bhagavāna' (God).

Kathā-Darśana

- 'Bhagavad Gītā' is the scripture of yoga, but RāmaKathā is the scripture of practical experiments.
- Any auspicious entity is divine discourse for us.
- Divine discourse can cause some transformation in one's disposition.
- Spirituality doesn't exhort anyone to become insipid.
- He who transforms the one subdued by infatuation into the one subdued by affection is 'Bhagavāna' (God).
- Offer obeisance to the distant Lord, identify and accept the God present closer to us.
- Saints pour out affection in galore on the world.
- Enlightened men cannot be identified.
- Beseech absolutely nothing from a monk except his divine sight.
- It's very easy to be reverend, but difficult to be beloved.
- A spiritual seeker's morning dawns by his Guru's eyes.
- What is run by Preceptors is sect; what is run by God is righteousness.
- Erudition that cannot beget discernment is a mere labour.
- Don't supplicate from the donors, supplicate from the generous men.
- Every Ayodhyā has some Maṁtharā and every Laṁkā has some Vibhīṣaṇa as well.
- Do not compare anyone in the world with any other individual, ever.
- An individual, who is not content in being his own self, can never be satisfied by the world.
- No one provides shelter to him who rebels against truth.
- Feeling pleasurable doesn't need season, it needs the state of mind.
- Physician doesn't serve the healthy, he serves the patients.
- The place after visiting which, we have no demands left from the mundane world is Heaven.





God is subdued by our heartfelt sentiments, not by mundane pleasures

Let us envisage 'Mānasa-Bhagavāna' from one more viewpoint. It is written in 'Rāma Carita Mānasa' about who is 'Bhagavāna' (God)?

*Bhāva Basya Bhagavāna
Sukha Nidhāna Karunā Bhavana I
Taji Mamatā Mada Māna
Bhājia Sadā Sītāravana II UTK-92(B) II*

Absolutely beautiful! This line presents the definition of 'Bhagavāna' (God) which can be easily understood by me and you. Who is 'Bhagavāna' (God)? He who is subdued by heartfelt sentiments. He is not God who gets subdued by our mundane pleasures, he can be a devil. Goswāmījī presents an absolute spot-on thought. The idea which we are discussing these days about two handed God, holds true even in the society! Whom will we call as 'Bhagavāna' (God)? Ultimately, we all are God by our inner-form but our sun is hidden behind the clouds. Few aspects don't let our original form to manifest. Many times people discuss with me about how to attain the Supreme Godhead? I have one and only answer to this and this is an eternal answer that God is already attained, we only don't identify Him. And we can identify Him through the medium of some enlightened man. And even if we fail to understand

the talks of an enlightened man then too we will be unable to identify. We are God, we are indeed so by our inner-form. Despite being God, the sun of our inner-form is hidden amidst the clouds. There are few reasons that we are unable to identify our divinity. And as per my mindset, it is difficult to identify without an enlightened man. It is written in 'Rāma Carita Mānasa',

*Je Brahma AjamAdvaitamAnubhavagamyā
Manapara Dhyāvahī I UTK-12.Ch.06 II*

Our inner-form is perceptible through realisation. Or, 'GyānaGamyā Jaya Raghurāi'. 'Mānasa' is an amazing scripture! Above line is from the hymn of praise sung by Vedas in 'Rāma Carita Mānasa'. Vedas have said this when the four Vedas extolled Lord's glory in His royal court. In whatever way possible, I and you should get especially awakened, the cloud should clear and we must experience our own sun. And you know that when the dense flock of clouds gathers then it is the wind that does the job of clearing them. Some enlightened man like the son of wind can clear these clouds of ours. Therefore, we are God. Is the Supreme Godhead perceptible through realisation? Is He attainable through spiritual knowledge? Can He be subdued by heartfelt sentiments? Many points are written in scriptures. But don't just stop at the scriptures.

I often talk about Lawrence's incident. A great personality, Lawrence, went to Arabistan. And he became so friendly with the Arabs that he felt like taking them to Paris. He took ten to fifteen Arabians with him. Lodged them in five-star hotel. Their rooms had huge washrooms! Anytime they opened the tap, abundant water flowed. Those Arabs kept bathing all the while! Lawrence began to study them psychological. Last one week was left. When it was a day to leave, they were instructed to keep their luggage packed in the morning. Everyone did so. They were getting late. Lawrence came down. The hotel staff went to call the Arabs. Lawrence himself went and observed that everyone is busy in the washrooms! Everyone is holding pincers and pliers! They were dismantling the

tap! "Water flows from the tap!" That moment Lawrence said, "There is a long pipeline behind this tap connected to a grand water reservoir." Water doesn't emanate from the scriptures alone, there is a long pipeline of Sadguru's grace behind it. We need some such pipeline behind us which dispels our sleep. There is a poetic couplet,

*Nimda Ākho Ki Curā Lete Hai I
Hama Sītāro Ko Duā Dete Hai I*

Now, steal the sleep of someone's eyes! The poet talks about a wonderful incident that I was asleep and my sleep is being dispelled. Sadguru dispels our sleep, but thereafter offer obeisance in His divine feet with exalted feelings thanking Him for doing so.

*Āga Apāne Hi Lagā Sakate Hai,
Gaira To Sirfa Havā Dete Hai I*

So Baap! Scripture is necessary, but what if we only treasure the scripture and forget the flow of grace of that grand reservoir whence the scripture has descended? A guest arrived at a gentleman's home. He arrived on a horse. After he alighted, a room was given to him. And it's said that the host got engrossed in taking care of the horse! He stayed engaged in doing so for the whole day. Another man came and enquired, whose horse is this? The host responded, Oh! I just forgot its rider! Don't you feel that we are only worshipping the horse? Quest its rider. Quest our inner-form. All the organs of senses are horses over which our inner-form is riding. Note that none of the eight stages of yoga i.e. *saṁyama, niyama, āsana, prāṇāyama, pratyāhāra, dhyāna, dhāraṇā* or *samādhi* will need to be done. One will experience the state of *samādhi* (ultimate meditation) in flip of a finger! These eight-stages of yoga are essential, but what did Śaṅkara do? 'Śaṅkar Sahaja Sarūpu Samhārā', Māhādeva most innately communed with his inner-form and, 'Lāgi Samādhi Akhaṁḍa Apārā'. So, may it not happen that we are just lost in taking care of the horse! It is the state which Lord Shankaracharya calls as the realisation of one's inner-form (*SvarūpaBodha*). So, we are God in the form of our inner-form. But we

can realise God by Guru's grace. And pay attention, Guru doesn't mean an individual, but an immaculate flow.

What we do is catch hold of the gross entity! Don't forsake the scriptures if you are inclined. I am not forcing. There is an aphorism of mine that I don't confer initiation, I only show the direction that I have had good experience by walking in this direction, please try from your end. If you want to tread this path then walk by your own feet. Indian spirituality will never claim that this is the only path. It will always say that there are numerous pathways. The ultimate destination where we want to reach is one and the same for everyone. '*Ekam Sadviprā Bahudhā Vadanti*', Indian wisdom and the loftiness of Upaniṣad has conferred us this abundance generosity. By my Guru's grace, I innately get the courage to utter '*Allāh Hū Akbara*' from my VyāsaPīṭha. Why fear? We feel fearful only when our selfish-motives are involved. Neither Gandhi feared, nor Jesus; neither Socrates feared, nor Mirā; neither Kabīra feared, nor Nanaka; because they were the wayfarers of the ultimate truth. Fear comes from selfish motives.

So, whether anyone does it or not, *Ekalo Jāne Re!* (*Tread alone!*). And all those who have attained in this world are not the ones who have walked with the crowd, only those who started alone have attained.

Tārī Hāka Suṇī Koī Na Āve

To Tu Ekalo Jāje Re...

God willing, may this generosity dwell in each one of us. I was stating before you that, do not throw away the scripture, but certainly remember that the grace of some enlightened man is indispensable behind the scripture.

It is written in our scriptures that there are four types of '*Bhagavāna*' (God): '*SvayamVyaktasCa Devaśca Siddho Mānuṣa Eva Ca*', among the four categories I am talking with you about the last one which is '*Mānuṣa*'. '*SvayamVyakta*', the one which

manifests by itself is called as '*Bhagavāna*' (God). '*Bhae Pragaṭa Kṛpālā...*', the scriptures say till an extent that *Śāligrāma* is also God; *Śāligrāma* cannot be made humanly, it is self-manifested; therefore, the scriptures have called *Śāligrāma* as the Supreme Godhead Himself. It is not made by any tools or equipments, it is self-made.

Second God is '*Devaśca*', those who are established by the deities. For instance, they say that the idol of Nara and Nārāyaṇa in Badrināyan has been established by the deities. Our world of reverence says that Lord's KanakaBhavana in Ayodhyā is self-manifested. But few Gods are established by the divinities. Thereafter, the Gods which are established by people endowed with superhuman powers. The idols established by the Preceptors e.g. some Ramanuja, some Vallabha etc. Alternately, we also call the Preceptor himself as '*Bhagavāna*' (God) e.g. Bhagavāna Vallabhacharya, Bhagavāna Nimbakacharya etc. And fourth is Human-God, who exists in every home. Explaining this further corporeally, consider a village having no temple. The villagers gather and decide to construct a temple. This is the God created by humans. My objective is Human-God, '*Bipra Dhenu Sura Saṁta Hita Līnha Manuja Avatāra*'. If we happen to understand Human-God then the rest three Gods will be understood as well.

So, among the various traits of '*Bhagavāna*' (God) cited in '*Rāma Carita Mānasa*' one of them is '*Bhāva Basya Bhagavāna*'. '*Bhagavāna*' (God) means the one who is subdued by heartfelt sentiments, not by mundane pleasures. As many objects of mundane pleasures as we may possess, but he cannot be subdued; he gets subdued by heartfelt sentiments alone. We may be blessed with highly influential language, but God cannot be subjugated by terminology. God gets subjugated by an individual's heartfelt sentiments. Although terminology and other means are necessary. This God who gets subdued by heartfelt sentiments neither gets subjugated by words, nor by mundane pleasures and nay by our specific garb or uniform. He is

subdued only and only by heartfelt sentiments. And '*Rāma Carita Mānasa*' has said, do not worry whether our heartfelt sentiments are good or evil; it's better if they are good but even if they are evil, don't worry; Goswāmījī has granted immense freedom,

Bhāya Kubhāya Anakha Ālasahu I

Nāma Japata Maṅgala Disi Dasahu II BAK-27.01 II Nonetheless, pure heartfelt sentiments are better. Lord Buddha has said, it is much better if one's heartfelt sentiments are pure. And thereafter, Lord Tathāgata has exhorted four remedies to purify our heartfelt sentiments. Remedy#1: First of all, observing our body will gradually purify our sentiments. Observe our body. While taking bath, observe our arms, there should be no dirt in our nails, ears etc. Observe the body. This body is the medium of spiritual endeavours. Observation of body is essential. It is a great medium of spiritual endeavours! Had I not had a tongue, I wouldn't be able to talk. Body is immensely glorious. People have put few strange thoughts in our mind like this body is perishable and full of filth! My Tulasi is extremely revolutionary, He says, '*Baḍe Bhāga Mānuṣa Tanu Pāvā*'.

Second aphorism, Buddha says, observe our consciousness. During the day time while being awake, observe all the areas where our consciousness wanders. Therefore, one line comes in '*HanumānaCālisā*', '*Aura Devatā Citta Na Dharaī*'. If you get time and if you feel from within then observe where our consciousness wanders while being awake. How many times it entered into truth and how many times it entered into lies? How much did it engage in thinking good and how much did it engage in thinking evil? We ought to experiment a bit. Vinobājī terms it as '*Cittaśodhana*'. And it will so happen by practice that we will be able to justify our daily activities and our consciousness will stay constantly engaged at one place. It will happen after some practice. Gopis used to milk the cows, cook food etc. but by the constant process of observing their consciousness, the consciousness of Gopis stayed incessantly engaged in

Kṛṣṇa. '*Murāri-Pādārpita-Citta-Vṛttiḥ*', one will have to take a few steps, this is called as observing the consciousness. First observe that if the evil qualities present in us are seen in others then do we criticise or not? And if we contain the same evil qualities then why don't we try to forsake those qualities with due honesty? While you do speak lies, but if your own son speaks lies before you then you dislike it!

Thereafter, Buddha gives a third aphorism for purifying our heartfelt sentiments, observing the tendencies of our consciousness. This is made easier. Our tendencies keep on changing frequently! We need to observe these tendencies. And fourth, observe our state. By state it means, why am I experiencing sorrow? Why am I not experiencing peace? Questing for these causes is observing our state. And when a spiritual seeker learns to observe his state correctly then he would not hold others responsible for his state. He soon realises that he himself is the cause of his state. We usually fail to observe the state and blame others for the consequential situation! Actually, one's state has

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begotten the consequential situation.

So, Tulasī gives an immensely lovely definition of 'Bhagavāna' (God) that he is 'Bhagavāna' (God) who is subdued by heartfelt sentiments. Second aphorism, 'Sukha Nidhāna', he is God who is a storehouse of bliss, a treasure of bliss. On visiting an individual when you start experiencing bliss then regard him to be 'Bhagavāna' (God). What is the objection? Why do we like being near such realised men? Because they are the storehouse of bliss. Bashir Badr,

Ina Phakīro Ko Gazal Sunāyā Karo,

Jisakī Āvāza Mein Lobāna Kī Khuśbū Hai I

Such mendicants confer bliss. If a child gives us bliss then realise that he is 'Bhagavāna' (God).

Third aphorism, 'Karunā Bhavana', he who is a temple of compassion. He whose speech contains

compassion, he whose vision contains compassion, he whose anger as well is fraught with compassion is 'Bhagavāna' (God). We have rightly addressed Buddha as, 'Karunāmūrti Buddha' (Compassion-Embodied Buddha). His sitting is compassion, his speaking is compassion, his beholding flower is compassion, his sleeping is compassion. And our immemorial tradition has introduced Lord Śaṅkara as an evident form of compassion, 'Karpūra Gauram Karuṇāvatāram'. Don't delay any in calling any such individual as 'Bhagavāna' (God). He says in the later half, 'Taji Mamatā Mada Māna', O spiritual seeker, forsake your worldly attachment, relinquish your greed (lālaca) in order to identify God. Cultivate ardent longing i.e. Lālasā; 'Lālasā' is a word full of love. Goswāmijī mentioned the first condition that in order

to identify such Gods, worldly attachment (mamatā) should get relinquished. One meaning of *mamatā* is darkness. Let us step into light, let us live in light.

Next aphorism, the pride and vanity of any position or designation should be relinquished. And vanity exists for one's beautiful form, youthfulness, money, position and designation or spiritual wisdom. An individual feels the pride of one's beauty and youthfulness. Divine discourse shall benefit us, we shall drift from this pride step by step. As long as this pride is not dispelled, we will fail to identify God even when he is around us. What do we possess to be proud of? But the identification of God is believed to be incomplete in this world even if pride is presumably forsaken. Even after relinquishing this, He mentions the last aphorism, 'Bhajia Sadā Sitāravana', ever worship the Lord. Failing to do so, one can never predict when this egotism and worldly attachment may return! Therefore, worship the Lord. Listen to few poetic couplets. This is by Munawwar Rana,

*Main Kisī Phakīra Ke
Hoṭho Kī Muskāna Hū I
Koī Merī Kimmata
Kyā Adā Karegā Bhalā!*

Who has the capacity to pay the price of mendicants' smile?

*Caḍa Jāe To Phira
Utaratā Kahā Hai Kabhī?
Ye Iska Kā Naśā Bhī
Garība Ke Karza Jaisā Hai I*

- Munawwar Rana

*Ūṅgaliyā Taka Mahakane Lagatī Hai,
Terī Tasavīra Jaba Banātā Hū I*

- Sharaf Nanparvi

*Jisane Chū Kara Mujhe
Paththara Se Phira Insāna Kiyā,
Muddato Ke Bāda
Merī Ākho Mein Āsu Āe I*

- Bashir Badr

So Baap! Yesterday I had mentioned that Lord Ram is established as the sole theme in beginning,

middle and end of 'Rāma Carita Mānasa'. Śiva is 'Bhagavāna' (God), Ram is 'Bhagavāna' (God), Kṛṣṇa is 'Bhagavāna' (God), Kapila is 'Bhagavāna' (God), Śrīraṅga is 'Bhagavāna' (God). We are remembering all such personalities who are considered as 'Bhagavāna' (God) in 'Mānasa'.

We celebrated the occasion of Lord Ram's birth. As time elapsed, the naming ceremony ritual took place. Kausalyā's son was named Ram; Kaikeyī's sons were named Bharat and Śatrughna and Sumitrā's son was named Lakṣmaṇa. We have discussed the spiritual interpretation of these four names umpteen times. Lord Ram attains all branches of knowledge in Vaśiṣṭha's hermitage. Thereafter, one fine day Viśvāmitra arrives and solicits Ram. Dasratha felt sad at heart. Eventually, Dasratha hands over his sons on Gurudev Vaśiṣṭhajī's words. Viśvāmitrajī commences the journey towards his hermitage along with Ram and Lakṣmaṇa. First and foremost, Lord conferred the supreme state to Tāḍakā by hitting one single arrow. Yajña begins the following morning. Hitting a headless shaft to Mārīca, Ram threw him on the shore of ocean! Subāhu was burned to ashes!

Ram's foot journey proceeds ahead. He beheld a hermitage on the way. Lord Ram raised a curiosity to Viśvāmitra. And Viśvāmitra said, "Rāghava! This is Gautama's consort Ahalyā, she is subjugated to curse. She now desires the dust of Your divine lotus feet. Be kind to bestow grace on her." My brothers & sisters, if some mistake gets committed in life then collect your fickleness and cultivate such a patience that He is bound to arrive. Who doesn't commit mistake? Poet Kalapi in fact sang,

*Hā Pastāvo, Vipula Zarṇu
SvargaThī Ūtaryu Che,
Pāpī Temā Dūbakī Dāine
Puṇyaśālī Bane Che I*

Few religions have an ordinance of severe punishments even for minor mistakes! Once again place India before such countries. Mistake committed by Ahalyā was not an ordinary one, yet Indian



tradition has laid no punishment for such a serious mistake but for stability. This is generosity. Ahalyā falls down in Lord's divine feet. Ahalyā did not have to go to Ayodhyā, but the Lord of Ayodhyā was bound to come down to Ahalyā!

Lord's journey proceeded further. Viśvāmitra recited the entire story of Gaṃgā's incarnation. Thereafter, the journey moved ahead. They reached Janakapura. King Janaka came to meet them. Janaka was the champion in Vedas, as soon as he saw Ram his mind got immersed in Lord's name and beautiful form! They were lodged in *SumdaraSadana* in Mithilā. In the evening, Ram and Lakṣmaṇa sought Viśvāmitra's permission and went for town sightseeing in Janakapura. The entire town of Janakapura was inundated in Ram's name and beautiful form! Lord returned in a short while, had dinner and offered service to Guru. Everyone retired for the day. Thereafter, the next morning Lord went Janakapura's PuṣpaVāṭikā to pluck flowers for Guru's adoration. Janki and Ram meet each other for the first time there with due discernment. Janki goes to the temple of Pārvatī and extols Bhavānī's hymn of praise. Pārvatī's idol spoke and bestowed blessings that the dark-complexioned suitor who is set in your heart shall be yours.

On the other hand, Lord Ram and Lakṣmaṇa collect flowers and return to their Guru. Guru's adoration was performed and Guru conferred blessings. Third day was the day of the bow sacrifice ceremony. No one could break Śiva's bow in King Janaka's court! Eventually, Lord Ram broke the bow as easily as an elephant breaks the stalk of a lotus! And Jankijī placed the victory wreath around Ram's neck. Bow is egotism; Janki is devotion. Unless and until a spiritual seeker breaks egotism, devotion cannot be attained. Just then Paraśurāma arrived. Paraśurāma too realised Ram's glory and returned. Janaka's messengers went to Ayodhyā with the wedding invitation. King Dasratha arrived at Janakapura with the marriage procession. It was the day of *Māgśara*

Śukla Pañcamī (5th day of bright lunar phase in the month of *Māgśara*, around November or December). And Vaśiṣṭhājī said, "King! Your three daughters are unmarried, we too have three princes, why don't we marry them here?" He said, "Sire! What could be better?" So, Janki was devoted to Ram, Ūrmilā to Lakṣmaṇajī, Śrutakīrti to Śatrughna and Māṇḍavījī to Bharatajī. The wedding guests stayed back for some days and then took a leave.

Everyone reached Ayodhyā. Few days elapsed. And thereafter, Sire Viśvāmitra asked for leave from Dasratha. Dasratha is present accompanied with his family to bid farewell to Viśvāmitra. And offering the entire family in Sire's divine feet, Dasratha said,

Nātha Sakala Saṃpadā Tumhārī I

Main Sevaku Sameta Suta Nārī II BAK-359.03 II

Dasratha spoke good words, "Sire! This Ayodhyā, the national treasure of Ayodhyā and my family – everything is your wealth. I am your mere servant along with everything. We shall never forget you, but if we come to your memory then do come down to bless us by your divine sight." What should a householder solicit from a monk is shown here. I am recollecting a poetic couplet of 'Parvaz' Sāheb,

Śababhara Rahā Khayāl Mein

Takiyā Phakīra Kā,

Dinabhara Sunāumgā Tumhe

Kissā Phakīra Kā I

My thoughts were occupied by my Guru's glory all throughout the night, I shall now recite the tales of monk to the world for the whole day.

HilaNe Lage Hai Takhta

UchalaNe Lage Hai Tāja,

Śāho Ne Jaba Sunā

Koī Kissā Phakīra Kā I

Such a dispassionate monk who had stepped out to befriend the world is taking leave from Dasratha. Beseech absolutely nothing from a monk except his divine sight. Everything gets contained in beholding his divine sight.



He is 'Bhagavāna' (God) who dispels devotees' afflictions

There is a rule in the tradition of Kathā that a Kathā touches four points. First point of Kathā is commencement. It commences on some date or day, at a specific time. Second point is expanse. The Kathā begins to expand slowly and gradually. Expanse is of two types: Expanse of aphorism and expanse of mantra. Expanse of aphorism means conveying too much in few words. And mantra means thought, the expanse of thoughts. Third point is to wind up; withdrawing gradually. And fourth point is concluding. On this holy land of Rome, the Kathā commenced, it also expanded during the course and now my VyāsaPīṭha is heading towards winding it up. And day after tomorrow it will be concluded. Reciter needs to touch these four points of Kathā. Various definitions of 'Bhagavāna' (God) are found in the philosophies of Tulasī. 'VinayPatrikā' contains one definition of 'Bhagavāna' (God) for Lord Śiva,

Ko Jāciye Saṃbhū Taji Āna I VP-03.01 I

Goswāmījī says, before whom should we supplicate other than Śaṃkara? Even the greatest realised souls have called upon Śaṃkara during the time of need. Supplication should happen in that court which doesn't regard the supplicator as destitute, but regards him as generous. Pay attention, Śiva and Ram are such generous. They regard even the supplicator as generous.

*Udārāḥ Sarva Evaite Jñāni Tvātmaiva Me Matam I
Āsthitaḥ Sa Hi Yuktātmā MāmEvānuttamām Gatim
II GT-07.18 II*

'Bhagavad Gītā' says there are four types of devotees. God says, all four of them are generous. What does my Tulasī say? 'Sukṛfī Cāriu Anagha Udārā', this is spot-on 'Gītā'. Glorious are 'Gītā' and 'Mānasa' where the supplicators are acclaimed as generous (*udāra*). The word 'Udāra' is an extremely lovely word of the pathway of devotion.

So, if one wishes to supplicate then supplicate in such a court where the supplicator is not regarded as a beggar, but treated as generous. Therefore, it is written in 'VinayPatrikā', 'Jāciye GirijāPati Kāsī'. If you ever wish to supplicate then supplicate from someone who has everything readily lying in his abode.

The verse which I want to share about the definition of 'Bhagavāna' (God) is as follows,

Ko Jāciye Sambhu Taji Āna I

DīnaDayālu Bhagata-Ārati-Hara,

Saba Prakāra Samaratha Bhagavāna II VP-03.01 II

My VyāsaPīṭha receives three hints to identify any kind of divinity from this philosophy of Tulasī. Whom shall we call as 'Bhagavāna' (God)? Though, everyone is so! Even yesterday I was saying that we are failing to identify. Light is sealed in the curtain. Therefore, we need some enlightened man who can uncover us. Vedant calls this as 'ĀvaraṇaBhaṅga',

Cāṇḍa Kaba Taka Grahaṇa Mein Rahe?

Jarā Zūlphe Haṭā Lijie I

It's the line of love, but isn't it the line of Lord's worship?

So, Baap! We truly lack such capability. Supplicate from such souls. The Supreme Godhead dispels our bliss and He dispels our sorrows as well. He dispels our sorrows and burns them; and He dispels our bliss and treasures with Him and thereafter, He shall give us as much as we need during the course of our life. Never treasure your bliss with you; make a

Fixed Deposit in Lord's divine feet. O God, we will not be able to uncover this curtain. And do not even confer us the capability to do so, because it can make us proud if we lack worthiness. 'Lajjate Gama Baḍhā Dijie'. O God, confer us sorrows so that we can relish our sorrows and feel the grace of pain. Kunta had solicited this very thing in 'Māhābhārata' – O Lord, lay countless sufferings on my steps so that Your remembrance doesn't get refuted. This needs courage. And the one who is all-capable should also solicit the same demand because you are capable but He is generous. Listen to a poetic couplet,

Eka Samaṁdara Ne ĀvāzaDī,

Hama Ko Pānī Pīlā Dijie I

Ocean is capable. We need to become aware of this fact so that we can enjoy this holy earth all the more. Come any adversity in life, always have the thinking that Lord is watching me. There are two poetic couplets of 'Faraz' Sāheb,

Kucha Na Kisī Se Boleṅge I

Tanhāiyo Mein Ro Leṅge I

Nimda To Kyā Āyegī 'Farāz'?

Mauta Āi To So Leṅge I

This is a positive outlook. No one will be able to disturb that sleep then! Have no complains. An all-in-all acceptance of life is difficult. It can only materialise when the caretaker is boundlessly generous. 'Ko Jāciye Sambhu Taji Āna', who is such a personality in this world from whom we can supplicate? Don't supplicate from the donors, supplicate from the generous men. So what if they have no single penny with them? I am in search of such Gods. A renowned litterateur Karsandas Manek had a famous poetry to his credit,

Te Dina Āsubhīnā Re

Harinā Locaniyā Mein Dīṭhā!

Jirṇa, Ajīṭhu, Pāmara,

Phikku, MānavaPretaSamāṇu,

Kṛpaṇa Kalevara Koḍabharyu

Jyā Māṁḍavaḍe Khaḍakānu.

Worn out, polluted and oppressed human beings are lying on the footsteps of the temple and we are striking the bell in *āraḥī* aloud, non-stop! Do so, do it abundantly, but don't turn deaf ears to someone's pain. And do not discriminate while offering service. We are too much parochial! Even as we offer service, we do so by weighing the pros and cons!

Baap, he is capable who regards us as generous. Supplicate from the generous. I am catching various hints being received about identifying the Godly entity. There are three traits of 'Bhagavāna' (God). First trait of Godliness is *Dīna-Dayālū* (*being merciful to the miserable*). This does not mean being merciful only on the poor. *Dīna* means bestowing mercy even on the one who may possess everything but who is poor in thoughts. He whose thoughts are weak is *Dīna*. GandhiBapu had said, serve the God in form of poor. I was taking in a Gandhian Institute about who is poor? If not possessing a few things means being poor then he who doesn't possess honesty is also poor, he who doesn't possess the fragrance of value is poor, he who doesn't possess generosity is poor. He who possesses erudition but not humility is poor. He who possesses sovereign power but not truth is poor; he who possesses positional designation, but not *pādukā* is poor. Who is poor? There are four types of devotees: Afflicted (*Ārta*), Inquisitive (*Jijñāsu*), Materialist (*Arthārthī*) and Wisdom-Endowed (*Jñāni*); the word '*Dīna*' in another context (*i.e. in terms of being meek*) will appear very lovely when associated with them. But meekness is extremely essential in these four types of devotees. Afflicted is always meek, only then he is afflicted. Wisdom-Endowed devotee must be meek. And an Inquisitor is also bound to clasp someone's feet. And even as a Materialist wants to accomplish his selfish objective, he is forced to be meek. And who is *Śaṅkara*? What does Tulasī write after the *sorṭha* of invocative hymns?

Kuṁḍa Iṁḍu Sama Deha

Umā Ramana Kārunā Ayana I

Jāhi Dīna Para Neha Karau Kṛpā

Mardana Mayana II BAK-So.04 II

Who is Śiva? He who bestows mercy on the poor or meek. It is excellent for devotees to be meek. Supplication should contain meekness.

So, the Supreme Godhead is merciful on poor or meek. First trait is *Dīna-Dayālū*. You will find numerous *copāis* of 'Mānasa' having the mention of meekness!

Dīna Dayāla Biridu Saṁbhārī I

Harahu Nātha Mama Saṁkaṭa Bhārī II SDK-26.02 II

Bhae Pragaṭa Kṛpālā

DīnaDayālā Kausalyā Hitakārī I

Haraṣita Mahatārī Muni Mana Hārī

Adbhuta Rūpa Bichārī II BAK-191.01 II

And meekness should be natural, it should not be fake. Saying 'Thank-You' again and again is fake meekness! Meekness should be heart-born. Meekness has its own capability, it is not weakness. Meekness is disposition, disposition cannot be changed. Exhibiting manipulated disposition strategically is difficult and transforming the disposition is also equally difficult. I have always stated that don't regard piercing of a thorn as its evil virtue, regard it as its disposition. And the fact that flower emanates fragrance is not its good virtue, that's its disposition. Lord Kṛṣṇa could not transform the disposition of the serpent Kali. Divine discourse can cause some transformation in one's disposition, there is one *copāi* indicating so,

Gai Bahora Garība Nevājū I

Sarala Sabala Sāhiba Raghurājū II BAK-12.04 II

Saṭha Sudharahi Satasamgati Pāi I

Pārasa Parasa Kudhāta Suhāi II BAK-02.05 II

Cunning individual can be reformed till some extent, says Tulasīdāsajī, but it is very difficult to reform a wicked. How long will the goodness of a wicked endure? It is very difficult to get rid of the inborn foul disposition of a wicked. An individual constantly needs to analyse how far has he reached? In ancient

days, when two spiritual seekers would meet each other, they would enquire – how far has your worship augmented? How much has the purity of your inner-consciousness multiplied? This was asked. Such discussions should happen when two listeners meet. Worship means virtuous sentiments of sacrificing our self for others.

Baap, our goodness is probably timeserving. Thakur Ramkrishna used to say, adorn a cat with velvet attire, give her a seat on a silver-throne, apply saffron mark on her forehead, embellish her with gold bangles and place a bowl of milk next to her, but how long shall the cat maintain this civility? Only until she sees a mouse! Just then a mouse came out and the entire civility went haywire! It takes ages in transforming the disposition. Therefore, Kṛṣṇa said, even though I am God, I cannot change one's disposition. If you want to change the disposition by some extent then resort to the divine discourse. Some change can occur there. Meekness should be natural.

The one who wards off devotees' pain is 'Bhagavāna' (God). I have already discussed before you about who is a devotee by describing four types of devotees. But if one wants to become a devotee then first and foremost an individual must possess the courage to plunge into it. "Is the world unreal or real?" "What is the fact?" "Who is ideal?" – don't think any such thing, just commence worshipping the Lord. Vedanta comes much later. The stations will arrive one after the other automatically. First, plunge into it. Someone may say, first let me learn swimming then I shall plunge into water! Is this possible? Therefore, plunge of devotion with trust on some supremely generous personality is the name of courage. In spiritual wisdom, knowing comes first; in devotion, believing comes first. Take a plunge; if you fear then catch hold of "Ram's" Name; it's not bad even if Ram's Name begins with fear. Plunge into worship with fear and that worship will be called as Afflicted-Devotion (*ĀrtaBhakti*). Fear causes Afflicted-Devotion. If you

feel fearful then don't utter 'Haya Haya', chant 'Hari Hari'. One needs to commence from absolute meekness. GaṅgāSatī has written,

*Bhakti Re Karavī Eṇe Rāmka Thāīne Rahevu Ne,
Melavu Aṃṭaranu Abhimāna Re;
Sadguru CaraṇaMā Śiśa Namāvī,
Kara Joḍī Lāgavu Pāya Re...*

RāmaKathā gives us strength. Devotion commenced from fear is called as Afflicted-Devotion. Fear gets transformed into devotion. Plunge with greed. Devotion performed by greed is Materialistic (*Arthārthī*).

Sādhaka Nāma Japahi Laya Lāe I

Hohi Siddha Animādika Pāe II BAK-21.02 II

Goswāmījī says, he who commences chanting Lord's Name by the sentiments of a spiritual seeker expecting superhuman powers as that of becoming infinitely small in size, shall attain so. Devotion commenced by greed is Materialistic-Devotion (*ArthārthīBhakti*). Greed will begin to relinquish in the end. If your consciousness is unstable, if you want to know something then take a plunge. It will become Inquisitive-Devotion (*JijñāsuBhakti*). And by doing this again and again, if one attains the ultimate object, if one derives satisfaction then realise that it has become Wisdom-Endowed-Devotion (*JñāniBhakti*).

So, He is 'Bhagavāna' (God) who dispels devotees' afflictions. When devotees' afflictions are dispelled then the entire society becomes blissful. You may ask, how? When one individual is sick in the family, the entire house starts getting sick. And if that individual gets cured in the family, everything turns normal. If one devotee begins to perform Afflicted-Devotion then the entire society starts benefitting. One Narisnh Mehta blessed everyone, one Jalaram Bāpā blessed everyone. It is a write up of 'Rāma Carita Mānasa',

*So Kula Dhanya Umā Sunu
Jagata Pūjya Supunīta I*

ŚrīRaghubīra Parāyana Jehi

Nara Upaja Binīta II UTK-127 II

Yesterday we concluded 'BālaKāṇḍa' utmost briefly. Now commences 'AyodhyāKāṇḍa'. Although, Tulasīdāsājī has used the word 'sopāna'. He remembers Lord Śiva in the opening invocations of 'AyodhyāKāṇḍa'. Why? My brothers and sisters! Brhamalina Pujya DongreBapa calls 'AyodhyāKāṇḍa' as the canto of youth. This is an indication to the youngsters. This is perhaps Goswāmījī's hint to all of us that, O youth, when you marry in young age, you must learn by beholding Śiva that the way Lord Śiva has conferred honour to His Pārvatī, you must confer similar honour at your home. Bounds of propriety should not be broken. This is an example of a beautiful married life. But he immediately indicates that, Śaṅkara's matted lock of hair contains Gaṅgā. O youth, bear the Gaṅgā of discernment on the crest of your head. Māhādeva holds poison in His throat.

Youths are criticised the most in the world. It is the youth who have to consume most of the poison. Tulasī indicates, O youth, when you will be criticised abundantly in young age, you will have to consume this poison, in such a situation don't swallow the poison in your stomach, nor throw it out, make it a splendor of your throat. Another interpretation is, consume bellyful of criticism as you would consume praise.

Śiva bears the jewelry of serpents as ornaments. Poet Kalapī has written, 'Je Poṣatu Te Māratu Evo Dise Krama Kudaraṭī I', that which nourishes itself kills. O youth, you are free to wear ornaments, but be cautious that these ornaments don't sting you like a serpent. If a youth wears good clothes or ornaments then religion should not criticise, it should indeed caution them. Teaching discernment falls in the sphere of duty of religion. Lord Śaṅkara has smeared ash. Two interpretations; first, one must



constantly remember that body is nothing but ash. Secondly, if you virtuously use your body then you will attain prosperity. *Vibhūti* i.e. ash means prosperity.

So, Śiva was depicted in the beginning of 'AyodhyāKāṇḍa'. These are few hints for the youngsters. The second *śloka* speaks about the state of Lord Ram's consciousness. Neither was He overwhelmed by pleasure at the prospect of being enthroned, nor was He saddened when He was pronounced an exile into the woods. The one whose consciousness stayed in the same state during both the events, that courteous Ram was remembered. Then comes the obeisance of Lord SitaRam. And thereafter, 'AyodhyāKāṇḍa' commences from the *dohā* of Guru's remembrance. This also looks indicative to me because surrenderance of some Guru is needed in young age, who can show us the path time and again.

Lord Ram returned duly married. New auspiciousness multiplied everyday in Ayodhyā. Bliss of the whole world was concentrated in Ayodhyā. This statement of Goswāmījī is worth giving a thought, '*Saba Bidhi Saba Pura Loga Sukhārī*', all citizens of the town were blissful in every respect. This is difficult. Everyone in the world cannot become blissful in every respect. No one can claim that I enjoy every type of bliss and perhaps even if someone does enjoy then not all individuals can claim so. At times, we tend to believe that we have every kind of bliss. Bliss and sorrow are relative. I believe that as much bliss as you shall attain, an equal amount of sorrow will also come in your part. It is just that the liquor of bliss keeps us swooned for some time and therefore we fail to realise the loquacious lamentation of sorrow. The intoxication of bliss keeps us unaware of sorrow. Intoxication causes to forget sorrow. Why do people drink? And pay attention, '*vyasana*' (addiction) in Saṃskṛta means sorrow. If you drink the liquor of sorrow then you will not experience the bliss that you possess.

So, when each and everyone experiences every type of bliss then one should realise that the very

same people are soon going to get afflicted by every type of sorrow in place of every type of bliss! And this incident befell. Ram was to become a King and Ram was pronounced an exile into the woods! The divine discourse gives me and you such discernment that we can stay right in the middle of both bliss and sorrow.

You are acquainted with the story. One fine day, the great King Dasratha was sitting in the royal court when he saw a gray hair and realised that old age is taking over. Old age was whispering Guru mantra in his ears. All the Dasrathas of the society need to learn that after a certain age is reached, start handing over the responsibilities to the young offspring in phases. Dasratha decided to handover the throne to Ram. Gurudev gave the permission. But Dasratha said, since we have to make preparations, can we schedule it tomorrow? This deferment to tomorrow pushes back the Reign of Ram by fourteen years! Maṃtharā transformed Kaikeyī's intellect. Kaikeyī solicited two boons from Dasratha. And Ram, Janki and Lakṣmaṇa meet Dasratha and get ready to leave for the forest. The journey of life continues in the very same way, things turn upside down in a moment!

First night halt was made on Tamasā River. People went to sleep on the bank of Tamasā River subdued by grief and fatigue. Ram, Lakhana, Janki and Sumaṃta are awake. Lord Ram instructed Sumaṃta to drive the chariot in dark so that no one can follow them. Ram, Lakhana, Janki and Sumaṃta mounted the chariot and left. At dawn, the citizens beheld the bank of Tamasā devoid of Ram! Their bewailment then is indescribable! Do remember one thing, even though 'Rāma Carita Mānasa' contains all nine aesthetic sentiments of literature, but 'Rāma Carita Mānasa' is the scripture of those mantric *copāis* which are written by dipping the quill in tears.

Lord's chariot reaches Śṛṅgaverapura. Lord crossed Gaṃgā with Kevaṭa's help. Encamped overnight on the bank of Gaṃgā. The journey proceeded further. Lord then arrived in Vālmiki's

hermitage. Vālmiki cited fourteen destinations where Lord Ram could stay; he indirectly showed fourteen types of inner-consciousnesses of a devotee. Lord arrived at Citrakūṭa.

Sumaṃta returns. King Dasratha abandons his life! Bharatajī arrives. Dasratha's last rites were performed. And thereafter, a very important meeting took place. Finally, Bharata said that I am not the man of sovereignty, I am the man of truth; I don't want position, I want someone's *pādukā*. If you want to keep me alive then let all of us go to Citrakūṭa. And there I shall obey whatever Lord commands me as my paramount duty. The entire Avadha betakes the journey to Citrakūṭa. Janakapura arrived as well. Many great assemblies were held. In the end, one decision was reached; Love just accepts, it doesn't force. Bharatajī said while accepting,

*Jehi Bidhi Prabhu Prasanna Mana Hoī I
Karunā Sāgara Kījia Soī II A YK-268.01 II*

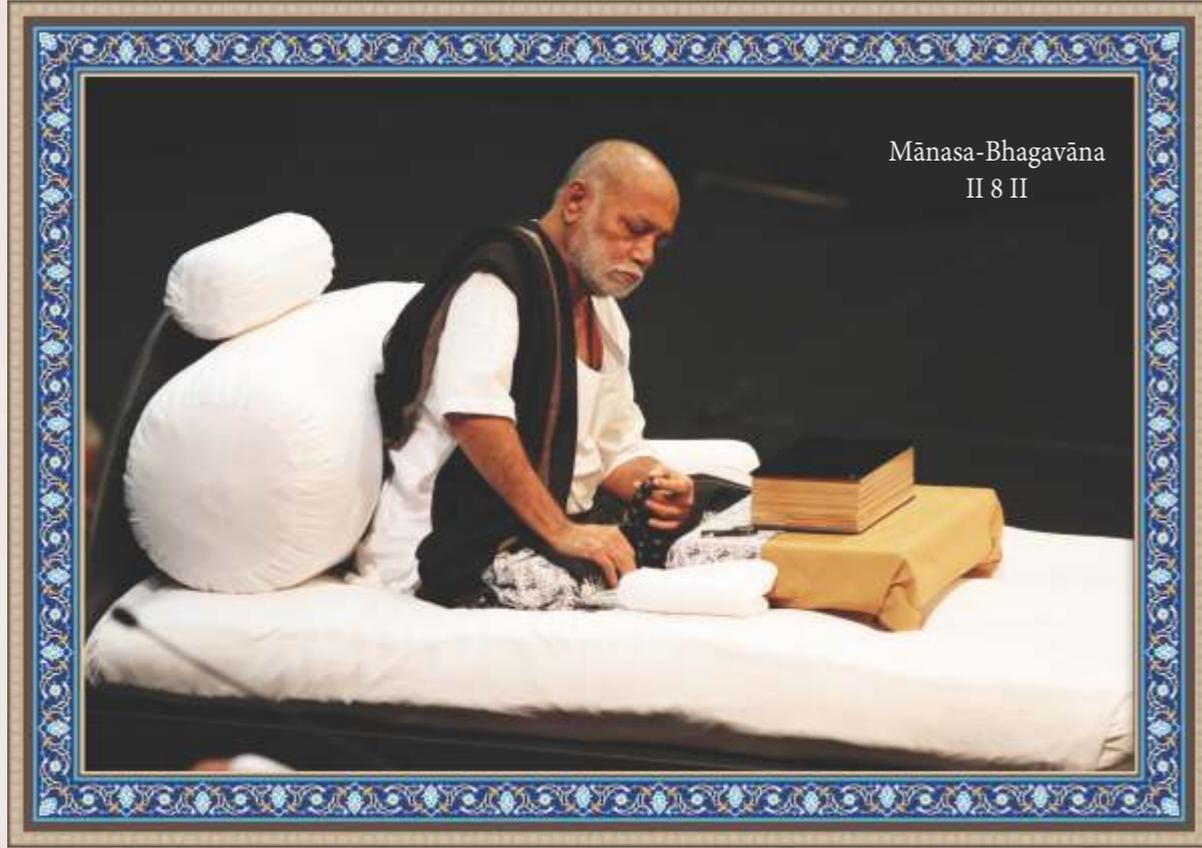
A devotee sacrifices completely, Lord, do whatever pleases Your heart. It was decided that Ram stays in forest and Bharata returns to Avadha.

Bharata reached Avadha. Everything began to pacify gradually. And then comes a deeply compassionate episode which I touch every time. One fine day, Bharata went to Vaśiṣṭhajī. Offered obeisance in his divine feet, "Gurudev, with your permission, may I stay at Naṃḍigrām in a hut of leaves while observing rules and vows? Shall I wear bark of a tree (instead of the royal attire)?" Vaśiṣṭhajī is an extremely realised soul; he said, "After listening to this statement of yours, today I feel that we have only discussed righteousness till now, whereas you have articulated the true quintessence of righteousness for the first time. Do go but take Mother Kausalyā's permission. If mother is hurt then your devotion towards Ram will never succeed." Bharata returns. Mother takes decision in one moment. She thought, if I refuse Bharata then whether he will stay alive for fourteen

years or not is uncertain! And if something happens to Bharata then what face will I hold before Ram? "Go son, may your devotion towards Ram succeed."

The pathway of renunciation and sacrifice is always this. If you want to compete with anyone in life then compete for renunciation and sacrifice. This is the scripture of sacrifice. This is not just history, it is also an extremely profound mystery of the world. It contains only entry, it doesn't have an exit at all. Bharata went to Naṃḍigrām. Sight of Bharata's vows and penance put even the greatest of the sages to shame! Ambrosia is attained by sacrifice. Describing the exploits of Bharata, Goswāmījī thus concludes 'AyodhyāKāṇḍa'.

GandhiBapu had said, serve the God in form of poor. I was taking in a Gandhian Institute about who is poor? If not possessing a few things means being poor then he who doesn't possess honesty is also poor, he who doesn't possess the fragrance of value is poor, he who doesn't possess generosity is poor. He who possesses erudition, but not humility is poor. He who possesses sovereign power, but not truth is poor; he who possesses positional designation, but not pādukā is poor. Who is poor? There are four types of devotees: Afflicted (Ārta), Inquisitive (Jijñāsu), Materialist (Arthārthī) and Wisdom-Endowed (Jñāni); meekness is extremely essential in these four types of devotees. And meekness should be natural, it should not be fake. Saying 'Thank-You' again and again is fake meekness! Meekness should be heart-born.



An individual engrossed in the felicity of worship
who incessantly chants Lord's Name is 'Bhagavāna' (God)

'Mānasa-Bhagavāna', we are having its serene-cum-essential discussion in form of a dialogue. In yesterday's Q&A session, a daughter had asked, "The way incarnations happen again and again, the way enlightened men arrive, there are many others who wish to come here again, so can they really return?" I can't provide you the evidence. If I find definite evidence then I will surely make it public, but right now I am not presenting this with any evidence, please bear this in mind. However, the tendency of my inner-consciousness has been strongly hinting me since childhood that one can come here again and again. And Jagatguru Śaṅkara also supports this experience of mine. Had it not been so, why would it be said, '*Punarapi Jananam Punarapi Maraṇam*'. I receive second support from the supremely enlightened man of 'Rāma Carita Mānasa', Sire KāgBhuṣuṇḍi. His Holiness says in 'Mānasa', '*Bahuta Janama Kai Sudhi Mohi Āī*'. Baap, it is said in spiritual penance that as much an individual travels reverse by Guru's grace so much can he attain his present true-form; and thereafter, he may also recollect the journey of his past births. And there is a rule of this world which applies almost 99% that, he who arrives also has to leave and he who leaves can come back as well. Observe the chronology of incarnations, although Ram is an immaculate supreme entity, but what about the three brothers who arrived with Him?

Janu Jīva Ura Cāriu Avasthā

Bibhuna Sahita Birājahī I BAK-324-Ch.04 II

This is mentioned. As the presiding spirit arrives, its part manifestations arrive as well. As the whole arrives, its parts arrive as well. For instance, when we leave, our luggage leaves with us; and when we arrive, the same luggage also arrives with us, though somewhat disordered. I believe so, when the Supreme Spirit arrives, He arrives with His team; likewise, when some enlightened man arrives, He also brings along His personal associates. If you are completely surrendered to the devotional faith of Guru and if you don't cherish the desire of liberation and if your enlightened man also doesn't cherish the desire of liberation, if He wishes to arrive again and again and if we are completely and hundred percent devoted in the divine feet of that enlightened man, then He shall come back by bringing you with Him. Yes, I feel so. This is my feeling. Even if you cannot understand Hindi, you can at least understand my feelings! And one only needs to understand the feelings; even if you understand Hindi, you shall interpret only as much as your confined window. A real incident occurred in Buddha's life.

One fine day, Buddha tells his disciples during conclusion of his evening discourse that perform the last job of the day and retire to bed. One spiritual seeker who had come for listening was disposed of stealing. He thought, as Lord Buddha has admonished to perform the last job of the day, let me first steal and later go to bed! And he did so before retiring to bed! We interpret enlightened men's words only as per our confined window. There was one more disciple in that discourse who interpreted that, Buddha is indicating that the last job of the day is meditation. This is the way of Buddhists. They meditate in the night before retiring to bed. Zenism says that meditation is not an activity at all. Please, attention! '*Non-doing Meditation*' (*Akriya-Dhyāna*), where nothing needs to be done. I have called Kathā as

'Laboratory' and something needs to be done in a laboratory, but only during the timeframe of experiment. Thereafter, don't do anything at all even in Kathā. Kathā will then become meditation. Associating other activities with Kathā is fine; although it does nothing except opening the internal pores and glands of sap. The sap that is already present in us starts opening up, this is essential in spirituality. Spirituality doesn't exhort anyone to become insipid. True spirituality makes a man moist. But there should also be a time when nothing should be done. I am awaiting the moment when for three hours, I will keep sitting, you will keep sitting and Kathā will be done! As for recitation, how much can be spoken after all?

There was a realised man in our country, Swāmī Sharnanandaji. He used to say, true discourse is Silent-Discourse. And I feel that barely five minutes of silence also begets the reward of five births. Has Jesus spoken much? I feel that whatever he must have spoken, it must have been elaborated later. And while elaborating, people must have added their own thoughts to it! When I read a few things, I don't find them propitious to Jesus' disposition the way I have known him. If you interpret any of my thoughts then you will be able to justify only if you are absolutely neutral, else you are bound to add your own thoughts. If you have exalted sentiments, you will exaggerate and if you have vile feelings, you shall criticize. 'MorariBapu' cannot manifest from it.

Yesterday a lady also asked about the state of being self-collected (*SthitaPrajña*). My VyāsaPīṭha will call that as *Prajña* which never lets us sway here or there. There are four stages. We call the first one as '*Mati*'. Second is called as '*Buddhi*'. The third entity is called as '*Medhā*'. We call the fourth one as '*Prajña*'. *Mati* has two parts – *Sumati* (*virtuous-intellect*) and *Kumati* (*evil-intellect*). Intellect can be virtuous as well as evil. Young ladies and gentlemen, your intellect has already come to you from your mother; we possess an

intellect right from our birth. But because of evil-company it becomes evil-intellect, and because of virtuous-company it becomes virtuous-intellect. Does 'Rāma Carita Mānasa' contain any remedy to reform this intellect? It does,

*JanakaSutā Jaga Janani Jānakī I
Atisaya Priya Karunā Nidhāna Kī II
Tāke Juga Pada Kamala Manāvau I*

Jāsu Kṛpā Niramala Mati Pāvau II BAK-17.04 II
The composer of 'Mānasa' says, I pray to Mother Janki so that my intellect becomes a virtuous-intellect. Pay attention, father cannot transform our intellect into virtuous-intellect, only mother can do so. Therefore, the Upaniṣads of my country have mentioned 'MātṛDevo Bhavaḥ' very first in order.

Next comes, *Buddhi*. *Buddhi* is the part of our inner-faculty (*AṃtaḥKarna*). The way we have our external physic which forms our outer-faculty (*BahirKarna*), likewise there is an inner-faculty (*AṃtaḥKarna*). *Karāṇa* means organs of senses. Inner-faculty has four divisions: *Mana* (mind), *Buddhi* (intellect), *Citta* (consciousness), *Ahaṃkara* (egotism). They way an individual has an inner-faculty, the world as a whole also has its inner-faculty. One word that's used for *Buddhi* is 'Vyabhicārinī' (unchaste-intellect). If you want to expand your intellect then do a lot of reading. Read pertaining to your field of study, intellect shall expand. We need teachers who can expand our intellect. Lot of it is left unknown without reading!

Thereafter comes an encampment, *Medhā*. When every doubt ceases, the intellect is called as *Medhā*. The state where no doubt remains. We are perhaps intellectual, but not with *Medhā*, because our doubts prevail. And if you have doubt then ask with humility, don't shy away, don't hesitate. Humility is a must. It is that journey of intellect where all doubts cease to exist. It is difficult. People like us only stop till *Mati* forever. It is extremely difficult to reach till

Medhā. *Garuḍa* was alone of his kind who could reach till *Medhā*. *Garuḍa* conquers one stage after the other. He says, '*Gayau Mora Saṃdeha*'. And *Prajñā*; consider this analogy – in absence of a trader, the price of an idol cannot be negotiated or in absence of a customer no one can purchase the idol and keep it anywhere randomly at will! But the way an idol gets established in some temple by due chanting of Vedic mantras, similar analogy applies for *prajñā*. It doesn't get established by our endeavours; someone needs to establish it. It is my experience that *prajñā* gets established only by Guru's grace.

So, you were asking about the state of being self-collected (*SthitaPrajñā*). Our *prajñā* used to get staunchly established by someone's grace; thereafter, many attacks were made by the idol-breakers. Pay attention, a spiritual seeker needs to stay cautious even after *prajñā* gets established because various forces arise which can deviate *prajñā*! At times happiness, at times sorrow; sometimes union, sometimes separation; on some instances praise, on other instances criticism. These are the forces. If it gets established then it is *prajñā*. And this is my experience. If your understanding is something else then I shall honour it as well. It should get established by some enlightened man, else how do we reach till this state?

So, people with exalted feelings exaggerate and mislead someone's reputation by a great extent! People with vile sentiments try to pull them down! True entity thus cannot get manifested. When Gandhiji wrote his auto-biography, he wrote whatever he wanted to convey. Later, when expositions are published on it then Gandhian devotion gets mixed into it! Gandhi in an 'as is' form doesn't remain there! Why do we compare each other? Everyone is peerless in their own innateness. An individual develops only in his own innateness.

So, an enlightened man establishes *prajñā*. Why do we wish the hand of an enlightened man to

stay on our head? This is an extremely unique practice of India. The enlightened man in whose divine feet we cherish complete devotional faith and the enlightened man who has no interest in liberation, when He arrives the next time, He also brings His team along with Him. This arrangement indeed exists here; I cannot provide the evidence. And few things cannot be proven. The arrangement indeed exists, one should have faith.

So, 'Mānasa-Bhagavāna'. My brothers & sisters, if you want to betake the journey of life then please understand one practical aspect of journey. The means of journey is secondary, but the destination should get decided foremost. Where do we want to go? The vehicle can be chosen as per our capacity and interest later on. Means is chosen after deciding the destination, not earlier. Is our destination Lord's Name? Is our destination Lord's beauteous form? Is our destination Lord's human sport or is our destination Lord's abode? Decide this first, according to this 'Rāma Carita Mānasa' will thereafter arrange the means. If you decide that you want to reach till Ram then Tulasī says, there are four vehicles – Name, Beauteous Form, Human Sport and Abode. Who is 'Bhagavāna' (God)? He who chooses Name from these four.

Samtata Japata Saṃbhu Abināsī I

Siva Bhagavāna Gyāna Guna Rāsī II BAK-45.02 II
There is one spiritual means, my brothers & sisters, and that is Name. Beauteous form is also the spiritual means, human sport is also the spiritual means and if Guru's grace gets bestowed then behold the stories by travelling back in that age. We can reach there by means of abode as well. But whatever Śaṃkara has caught hold of, my Supreme Godhead Sadguru has also handed me the same.

In the definition of 'Bhagavāna' (God) today, I wish to talk with you through the same line which we have chosen (in this Kathā). Who is 'Bhagavāna' (God)? He who incessantly chants Lord's Name, like

an uninterrupted flow of oil. In the beginning, lips may move, beads may turn, one may utter, and while remembering this way the intrinsic journey will begin, thereafter one may not even realise and Lord's Name will continue incessantly. Goswāmīji calls such an individual as 'Bhagavāna' (God). Let me say, if you find any individual engrossed in the felicity of worship, realise that he is 'Bhagavāna' (God). I have no objection even if he is in blazer and trouser. Don't believe what others say. Your soul should vouch that even though he is talking with us, His inner worship is continuing; even though this man is looking at us, His eyes are chanting, call such an individual as 'Bhagavāna' (God). Being engrossed in the felicity of worship doesn't mean that he should be singing psalms on a musical instrument; no, it means an inner flow of stream which is something different. And enlightened men cannot be identified. There is a *ghazal* of 'Masoom' Ghaziabadi,

*Tumane Dekhā Na Bhālā Tumhe Kyā Patā?
Kaise Dila Ko Saṃbhālā Tumhe Kyā Patā?*

We have neither seen him, nor experienced him, then how do we know the sentiments of his heart?

*Khvāhīso Ko To Dila Se Nikālā Magara,
Kaise-Kaise Nikālā Tumhe Kyā Patā?*

My listener brothers & sisters! If you find some such individual engrossed in the felicity of worship then realise that he is 'Bhagavāna' (God). Śaṃkara is 'Bhagavāna' (God); therefore, He constantly chants, about what?

Tumha Puni Rāma Rāma Dina Rāfī I BAK-107.04 I
Pārvaṭī says, my Lord repeats Lord's name night and day. And they alone can know this who are the closest. I shall not elaborate much.

'Abināsī', outer-form is not immortal, inner-form is. He who has felt that my inner-form will not die, my inner-form is indivisible, he who has experienced this is immortal. And he who experiences this is 'Bhagavāna' (God). He who experiences the

realisation of his inner-form is immortal and he who is immortal is 'Bhagavāna' (God). Let's move ahead. Third aphorism is, Śiva. Śiva means welfare. He whose life is welfare-driven. He who doesn't think evil about anyone even in dreams, he who has become the very embodiment of welfare is 'Bhagavāna' (God). Fourth, Jñāna (wisdom). He is 'Bhagavāna' (God) who is a mine of wisdom, a treasure of wisdom. Hanumāna is 'Bhagavāna' (God) because He is 'SakalaGuṇaNidhānam'. He who is the treasure of all virtues is 'Bhagavāna' (God). Śiva is 'Bhagavāna' (God) because He is 'SakalaGuṇaNidhānam'. An individual in whom you behold more virtues than you is 'Bhagavāna' (God). There is a śloka of 'Bhagavad Gītā' describing who is 'Bhagavāna' (God)? There are fourteen traits of 'Bhagavāna' (God) over here,

Mayi SarvaMidam Protam

Sūtre Maṇigāṇā Iva II GT-07.07 II

“Everything in this world is connected (to me) like pearls on a thread, it is fraught of me, I am contained in each and everything.” Kṛṣṇa says, in which entities do I exist? So, wherever you witness the hints provided by Kṛṣṇa, regard him as 'Bhagavāna' (God).

Raso'hamApsu Kaunteya

Prabhāsmi ŚāsiSūryayoḥ I

Praṇavaḥ SarvaVedeṣu Śabdaḥ

Khe Pauruṣam Nṛṣu II GT-07.08 II

“I am the sap.” Water is 'Bhagavāna' (God) because it is a form of sap. I want to proceed by only stating that, regard him as 'Bhagavāna' (God) who has sap in life. If the sap of love doesn't arouse when one individual sees another individual then what kind of 'Bhagavāna' (God) is He? Vedas say, 'Raso Vai Saḥ'. You play rāsa during navaratri. What is rāsa? It is rasa (sap); what is sap? 'Bhagavāna' (God). If you cherish interest in music then that aspect of interest is 'Bhagavāna' (God). Interest in dance is 'Bhagavāna' (God). Wherever you find sap... Kathā is full of sap. Any presence of sap is 'Bhagavāna' (God).

Further, Lord Kṛṣṇa says, the light present in the sun and the moon is Me. We indeed call the sun and the moon as 'Bhagavāna' (God), but he whose eyes contain the light of innocence is 'Bhagavāna' (God). 'Vande Sūrya Śāśāṃka Vahni Nayanam', innocent and cool luster is 'Bhagavāna' (God). The greatest obstacle of our sap is selfishness. When selfishness arouses in the radiance of our eyes, they change. I have two poetic couplets of two renowned poets,

Uḍane De Parindo Ko Āzāda Fizā Mein 'Ghalib',

Jo Tere Apāne Homge, Lauṭa Ayemge I

- Mirza Ghalib

Give them independence, give them freedom, there is no need to bind them. If I keep you bound then you shall not experience sap, I let you fly. They shall return, but what messes up after returning? Selfishness. And now the poetic couplet of Iqbal,

Nā Rakho Ummid-E-Vaphā

Kisī Parinde Se,

Jaba Para Nikala Āte Hai

Taba Apāne Hī Āsiyānā Bhūla Jāte Hai I

I have seen many people who come for listening the Kathā but later the same people criticise Kathā! Because they have become independent! They learn to speak by listening to Kathā over and over again, but they will start criticising Kathā itself! They shall not experience sap. Sap is obtained by the consciousness free from preconceived notions. And a consciousness free from preconceived notions can experience sap in any age. Sap is 'Bhagavāna' (God) and cool light is 'Bhagavāna' (God).

'Praṇavaḥ SarvaVedeṣu', the next aphorism.

Lord says, I am Praṇava in Vedas. Praṇava means the primordial root syllable Om. And the subsonic element of sound i.e. words in ether is 'Bhagavāna' (God). Words are regarded as synonym of the Supreme Spirit. Heroism in human being is 'Bhagavāna' (God). Might, endeavour is 'Bhagavāna' (God). Heroism, if present in us, is 'Bhagavāna' (God). The fragrance in

earth is 'Bhagavāna' (God). Holy fragrance! And earth confers numerous fragrances? If it's rose then it gives the fragrance of rose. Earth is full of fragrance. Fragrance of Sadguru and Preceptor is 'Bhagavāna' (God). Radiance, wherever you witness radiance, realise it is 'Bhagavāna' (God). Anyone with the radiance of erudition or the radiance of discernment is 'Bhagavāna' (God). If we miss this proximate God then I don't feel that the farther God will be of any use to us!

The vitality of life in all living entities is 'Bhagavāna' (God). We betake three journeys. We begin the journey of life from a mother's womb. The journey of life is very long. Then comes the journey of death. The life in between the two encampments is 'Bhagavāna' (God). Penance of an ascetic is 'Bhagavāna' (God). If you behold penance in someone or the power to tolerate then realise he is 'Bhagavāna' (God). For one moment Jesus complains, why I am being treated like this? But afterwards he immediately says that these people are foolish. The original seed of all existence in this creation is 'Bhagavāna' (God). “I am the progenitor of seeds”, He has also said this once. One seed can turn the entire earth verdurous. Intelligence in the intelligent is 'Bhagavāna' (God). This is such a great honour! If you behold intelligence in any learned then that intelligence is 'Bhagavāna' (God). He further says, I am the strength of the strong. “Not the one against righteousness but lust compliant to righteousness is Me!” Only Kṛṣṇa can be so practical! It is that lust which is a natural course, which is naturally endowed. Such feelings in embodied creatures are natural. So, Kṛṣṇa has touched few such points, which provides some hints about who we should consider 'Bhagavāna' (God). In my understanding, if we want to behold 'Bhagavāna' (God) then He is present everywhere,

Aga Jagamaya Saba Rahita Birāgī I

Prema Te Prabhu Pragaṭai Jimi Āgī

II BAK-184.04 II

Tulsidasa's 'Rāma Carita Mānasa' presents one trait of identifying 'Bhagavāna' (God), the one and only aphorism of His identification is, 'Pāvaka Sama Juga Brahma Bibekū'. Latent fire in wood. No wood is without fire. And our Vedas commence with fire. This country is the worshipper of fire. 'Rāma Carita Mānasa' has extolled a great glory of fire. Ram's Name is fraught of fire, 'Hetu Kṛṣānu', sun and moon are described later, first comes fire. Sun and moon are also nothing but the very identification of fire. Thereafter, you will find many instances of fire in 'Mānasa',

Tumha Pāvaka Mahu Karahu Nivāsā I

Jau Lagi Karau Nisāchāra Nāsā II ARK-23.01 II

O, Lord Ram's very birth has taken place from fire! Fire is present in the root. So, every wood contains latent fire. But when two wooden sticks are rubbed against each other, fire appears. Wisdom about the Supreme Entity is like latent fire; rub a matchstick and fire appears. The fact that fire appears means that it is and it was present inside in latent form. Analogously,

Let me say, if you find any individual engrossed in the felicity of worship, realise that he is 'Bhagavāna' (God). I have no objection even if he is in blazer and trouser. Don't believe what others say. Your soul should vouch that even though he is talking with us, His inner worship is continuing; even though this man is looking at us, His eyes are chanting, call such an individual as 'Bhagavāna' (God). Being engrossed in the felicity of worship doesn't mean that he should be singing psalms on a musical instrument; no, it means an inner flow of stream which is something different. If you find some such individual engrossed in the felicity of worship then realise that he is 'Bhagavāna' (God).

'Bhagavāna' (God) is present all around us. The scriptures have just conveyed a few methods of identifying Him.

Come, let us proceed in the chronology of Kathā. In the beginning of 'AraṇyaKāṇḍa', Lord Ram wishes to immigrate from Citrakūṭa. Ram, Lakhana and Janki departed from Citrakūṭa. There comes one episode, one fine day Ram and Janki are sitting on a crystal rock on the bank of Maṃdākinī River. Indra's son Jayaṃta guised himself as a crow to test Ram. He who causelessly interferes in other people's holy and loveful married life can never be a swan, he can only be a crow! Jayaṃta acts inappropriately in form of a crow. Lord released a shaft behind the crow. Jayaṃta runs with the shaft following him! He approached his father. Indra shutdown his door. No one provides shelter to him who rebels against truth. But Nāradaḥ met him on the way. And Nāradaḥ admonished, return to the same individual whose offence you have committed. Offence of Ram and shelter of Indra? We are people with the tendency of Jayaṃta! We commit other people's offence and visit temples for shelter! I recollect the lines of 'Kalapi',

*Dekhī Burāi Nā Ḍaru Hu
Śī Phikara Che Pāpanī?
Dhovā Burāine Badhe
Gaṃgā Vahe Che Āpanī I*

RāmaKathā shows the way, ask for forgiveness at the same place where you have committed the offence. Ram is anyways a witness then. After this incident, Lord felt that now it is necessary that I move from here. Therefore, Ram, Lakhana and Janki left. Arrived in Atri's hermitage. Atri sang Lord Ram's hymn of praise,

*Namāmi Bhakta Vatsalaṃ I
Kṛpālu Śīla Komalaṃ II
Bhajāmi Te PadĀmbujaṃ I*

Akāmīnāṃ Svadhāmaḍaṃ II ARK-03-Ch.01 II

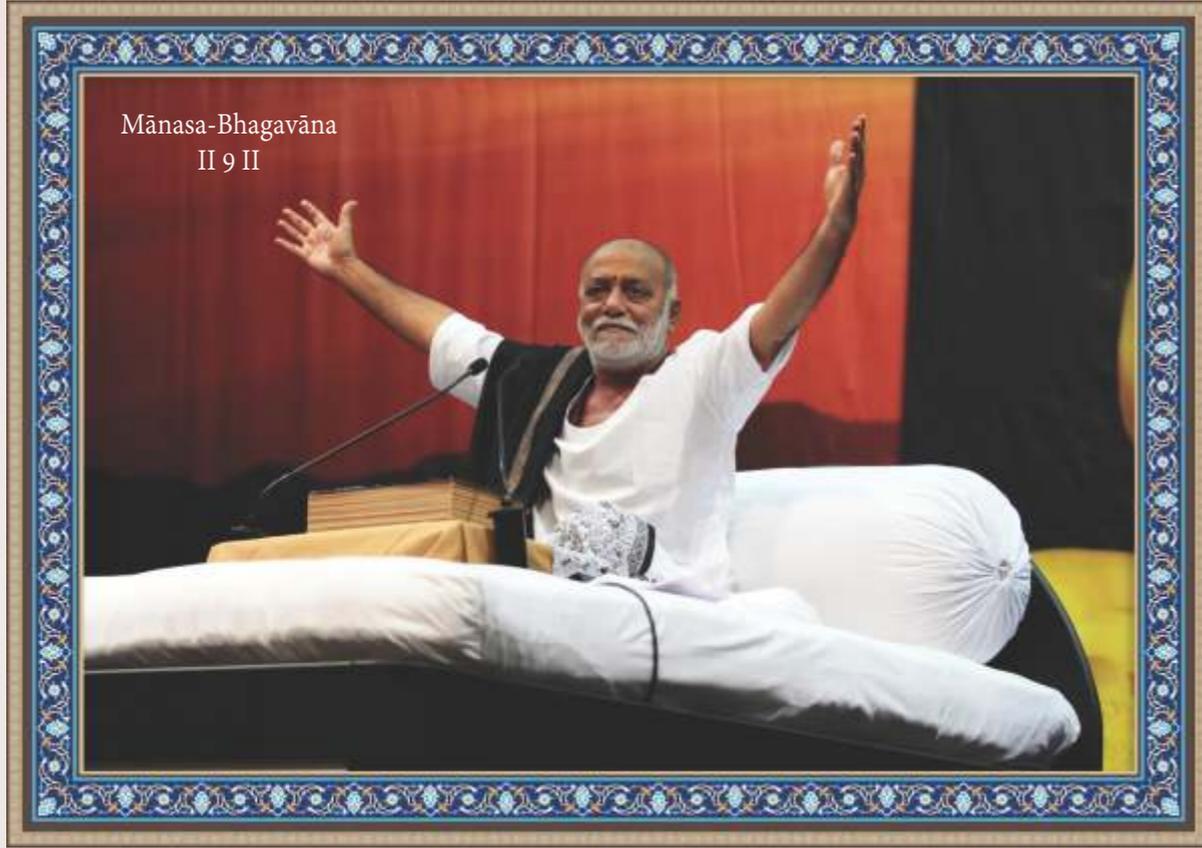
Lord proceeded thereon. Meeting many saints on the way, this journey reached Seer Agatsya's hermitage. Lord arrived at Paṃcavaṭī. Thereafter, Śūrpaṅakhā

was punished. The army of KharaDūṣaṇa was conferred nirvānā. Śūrpaṅakhā provoked Rāvaṇa. Rāvaṇa arrives with Mārīca. Janki was abducted. A one-to-one combat takes place between Jaṭāyu and Rāvaṇa. Rāvaṇa keeps Sita well guarded in AśokaVāṭikā.

On the other hand, Lord Ram enacts a sport like an ordinary human being. While questing for Janki, Jaṭāyu met on the way. He narrated all the happenings. Lord conferred *SārūpyaMukti* (attaining a form similar to that of the Lord) to Jaṭāyu. Lord arrives in Sabrī's hermitage. The discussion of nine-

fold devotion takes place. And thereafter, Sabrī abandons her body in the fire of yoga. On Sabrī's guidance, Lord arrives at PaṃpāSarovar Lake. A dialogue takes place between Nārada and Ram. 'AraṇyaKāṇḍa' was concluded at this point. We shall proceed further tomorrow.





**He who confers us victory (vijaya), discernment (viveka)
and prosperity (vibhūti) is 'Bhagavāna' (God)**

'Mānasa-Bhagavāna', we are circumambulating around this central point; it has been our humble attempt in this Kathā to behold 'Bhagavāna' (God) in human being from every angle. In the chronology of Kathā till yesterday, Nāradaġi went to PaṃpāSarovara Lake and met Ram. Thereafter, Lord moved ahead. I would like to tell all young brothers & sisters, in 'Rāma Carita Mānasa' you shall find that whenever Lord's journey has taken place, it has always moved in forward direction. Ram appeared in Ayodhyā, moved forward and went to Janakapura, became a forest-dweller, went to Śṛṃgaverapura, He further went to the seers and sages, visited Citrakūṭa followed by Paṃcavaṭi and PaṃpāSarovara Lake. 'Āge Cale Bahuri'. Ram has taught us to constantly move forward. We've a young poet Jatush who has composed a ghazal,

*Main NadīNe Jivavānī Rīta Pūchī'fī,
Ae Kaśu Bolī Nahī, Vhetī Rahī Khalakhala I*

This is the very answer of life. Confined life has no value. RāmaKathā teaches us to constantly move ahead. Life is that which is constantly flowing. If a train stays on track then even if it moves in slow motion, the subsequent stations keep arriving automatically. Provided it is on track. Our youth should stay on track and keep moving

forward. There are two kinds of people in the world: Few who catch the discourse and few who catch the personality. Mīrā's relation is not with Kṛṣṇa's discourse, but with His personality, 'Mere To Giridhara Gopāla, Dūsaro Na Koī'. And pay attention, that discourse is specifically noted which has a great personality behind it. The center of this Kathā is human-being and Human-God. Offer obeisance to the distant Lord, identify and accept the God present closer to us.

I also have a letter, "Bapu, yesterday you advised to offer food to the hungry, don't look whether they are worthy or unworthy. (It is written by) a young boy who is listening to this Kathā since past nine days, he studies in one High School in Harrow. He organised 108 recitations of 'HanumānCālisā' for the hungry children of Syria and collected Twenty-One Thousand Pounds which he sent to Syria Children Charity. The seeds of virtuous sentiments and cultural values are being sown in the younger generation in the Kathā over here, and this is the best result and evidence of the same." I express my pleasure. This youth is 'Bhagavāna' (God) for me. Think about it, use your ability virtuously. Time is passing away. We can behold 'Bhagavāna' (God) in a cow, why not in the poor? He alone is splendidly present everywhere in and around us. Do visit the temples, but what about the living idols? I will continue to recite but it is the duty of all mothers in the society, feed righteousness to your children through the milk of your heart.

So, we are questing 'Bhagavāna' (God) in every canto. Who is 'Bhagavāna' (God) in 'KiṣkindhāKāṇḍa'? What is the definition of 'Bhagavāna' (God)?

*Puni Prabhu Mohi Bisāreu
DīnaBaṃdhu Bhagavāna II KKK-02 II*

One more definition of 'Bhagavāna' (God). As much dull-witted as we may be, but He is 'Bhagavāna' (God) who never forgets us. As much crooked and ignorant as we may be, but He never forgets us. Hanuman told Ram, we are dull-witted, subdued by infatuation, crooked, ignorant and You are 'Bhagavāna' (God). It is God's duty to not forget us, however we may be. And today you forgot me? This has the definition of divinity hidden in it. Never think that we are dull-witted; even if we are, we are! As we stay in this mundane world, we are subdued by infatuation, we are crooked, we are ignorant. But you are 'Bhagavāna' (God). We may forget you, but how can God forget us? This is the question of Your honour! Live on this trust, my young ladies & gentlemen!

Baap! He is 'Bhagavāna' (God) who makes us moderate if we are dull-witted. By moderate I mean he who lifts us on the waist and doesn't crush us beneath his feet. He who raises a dull individual to a moderate level is 'Bhagavāna' (God); he who transforms the one subdued by infatuation into the one subdued by affection is 'Bhagavāna' (God). I often say that give big things to the youngsters, by doing so the minor things in which they are involved, which are not virtuous, will get relinquished by itself. If you fail to convince your children then by attending the divine discourse their minor things which are bad will start relinquishing by itself. The Supreme Godhead 'Bhagavāna' (God) exist so that He can transform the dull-witted to moderate. 'Bhagavāna' (God) exist so that he can transform the one subdued by infatuation into the one subdued by Love. 'Bhagavāna' (God) exist so that he can transform the crooked-hearted into the guileless-hearted. This is 'Bhagavāna' (God).

In 'KiṣkindhāKāṇḍa', Lord met Hanumānājī and befriended Sugrīva through Hanumānājī. Lord conferred nirvānā to Bali. It was Ram's compassion behind this punishment as well. The journey of Ram is predominant of Love; it is not predominant of punishment, else even that washerman would have been punished. Sugrīva got the throne; Aṅgada was appointed as the crown-prince and afterwards, Lord went to Mount Prabarshan to observe religious austerities in the holy month of *Catura*. Sugrīva forgot Lord's assigned task. This is almost the very temperament of every human being. Lord accomplished his every task and when Sugrīva forgot Lord's task, Lord exhibited slight fear! Consequently, Sugrīva surrendered in Lord's divine feet.

Plan for Janki's quest was made. Sugrīva formed four teams. And the one with Hanumānājī was sent to the southern quarter. Devotion is born in south. As everyone started leaving by offering obeisance to the Lord, Hanumāna offered obeisance in the end. Keep in mind, it is not important to stay ahead or to stay in the end, the task is of importance; and it is not good to stay ahead in everything. He is '*Bhagavāna*' (God) who calls the last man closer. Mahātmā Gandhi had picked up this mantra of Ruskin. The one who was in the end that Hanumānājī was called closer and was handed Lord's signet-ring. Ram was inscribed on the signet-ring. Now, a servant cannot wear the master's signet-ring, thus Śrī Hanumānājī placed the signet-ring in His mouth,

Prabhu Mudrikā Meli Mukha Māhī I HC-19 I
Ram's Name adds splendour only in mouth. Therefore, Hanumānājī placed the signet-ring of Ram's Name in His mouth. The campaign commenced. Every one arrived on the shore of ocean

where Sampāti apprised them about Janki. Sita is present across the ocean, but who shall go? On Jāmavaṃta's invocation, Hanumānājī grew to the size of a mountain. Young ladies and gentlemen, Hanumānājī takes Jāmavaṃta's guidance by bowing in respect. This is worth learning. While youngsters need to rise for the task, they also need to seek guidance of the elderly. Śrī Hanumānājī gets ready, here concludes 'KiṣkindhāKāṇḍa'.

In the beginning of 'SuṃdaraKāṇḍa', Śrī Hanumānājī enters Laṃkā. Hanumānājī ransacked every temple for Janki but only found the gigantic warriors sleeping! Rāvaṇa too was clung in carnal pleasures! Śrī Hanumānājī then beholds a mansion where Viṣṇu's temple was standing apart and clusters of Tulasī plants were planted in the courtyard. Hanumānājī wondered, how can a virtuous man reside here? Every Ayodhyā has some Maṃtharā and every Laṃkā has some Vibhīṣaṇa as well. One needs Hanumānājī's eyes for searching. Hanumānājī enters the courtyard of this mansion. That is the very moment when Vibhīṣaṇa wakes up. When some saint like Hanumaṃta enters our life, only then we wake up, else we continue to sleep! Vibhīṣaṇa revealed the tactic of devotion to Hanumānājī.

Śrī Hanumānājī reaches AśokaVāṭikā. Hanumānājī who is hidden among the leaves drops the signet-ring. Śrī Hanumānājī presented His introduction that I am the emissary of Ram. There are four types of emissaries in the world, first is the emissary of Ram (*RāmaDūta*); next is the emissary of state (*RājaDūta*); third, the emissary of righteousness (*DharmaDūta*) and fourth, the emissary of death (*KālaDūta*). 'Rāmāyaṇa' contains the mention of all four. Mother and son met each other. Lord's message

was given. Jankijī was happy. Hanumānājī received blessings. He ate fruits from the garden and uprooted few trees. The demons came to capture Him. News reached Laṃkā. Hanumānājī killed Akśaya. Thereafter, Indrajita tied Hanumānājī and took Him to Rāvaṇa's court. Rāvaṇa announces capital punishment for Hanumānājī. Vibhīṣaṇa arrives and says that an emissary of state cannot be given capital punishment. Then came the matter of burning His tail. Hanumānājī's tail (*pūṃcha*) was set on fire. People burn the ones who have beheld devotion. *Pūṃcha* means prestige. The entire town of Laṃkā was set on fire; false beliefs were burnt. Jankijī gave *cuḍāmaṇi* (lotus-shaped hair ornament) to Hanumānājī. And Hanumānājī returned with the companions to Sugrīva. They went to meet Ram. It was decided to not delay any further. And the entire army arrives on the bank of ocean. Vibhīṣaṇa surrendered.

In the beginning of 'LaṃkāKāṇḍa', Lord bridges the ocean. He establishes the emblem of Lord Rameshwar over there. This was also the bridge of unity between Viṣṇu and Śiva adherents. The army crossed over. Lord encamped on Mount Subel. Rāvaṇa's great revelry was interrupted in the evening. The next day Aṅgada went to Rāvaṇa's court as an emissary of state. He tried to convince Rāvaṇa but he failed. War became inevitable; fierce battle was fought. Everyone attained nirvānā one after the other. Eventually, Rāvaṇa was conferred nirvānā by the thirty-first arrow. Rāvaṇa's obsequies were performed; Vibhīṣaṇa was enthroned. Janki and Lord were united. Puṣpaka aircraft was prepared. Lord returns for Ayodhyā along with His companions. Hanumānājī was told to leave for Ayodhyā and apprise Bharata. Hanumānājī proceeds to Ayodhyā. Lord's aircraft

went to Shringaberpura where Kevaṭa stays. The last man should be remembered. Kevaṭa refused to take his toll. Lord takes them with Him. Whom will you call '*Bhagavāna*' (God)? He who confers you three things is '*Bhagavāna*' (God). And you receive those three things incessantly.

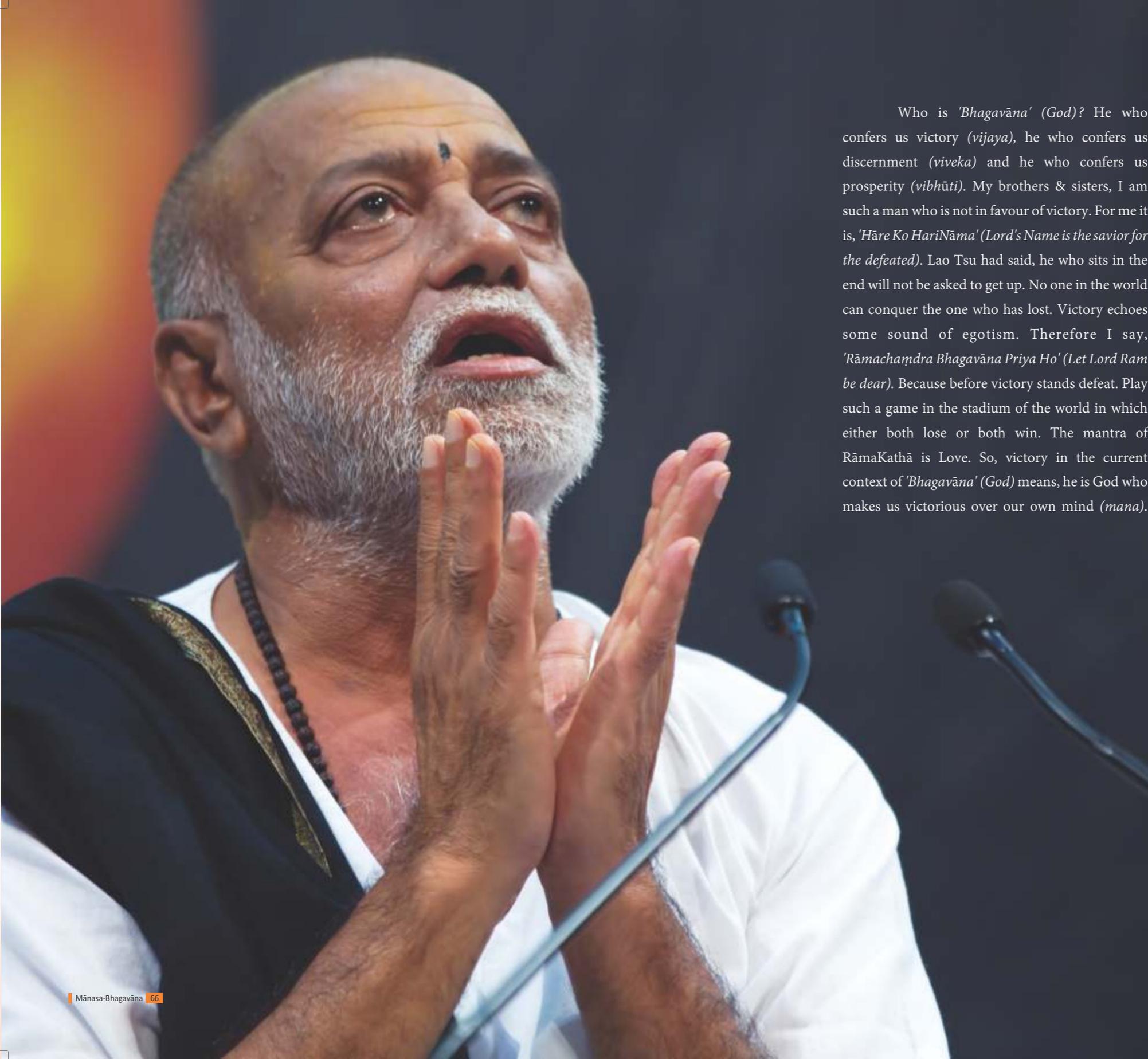
Samara Bijaya RaghuBira Ke

Carita Je Sunahi Sujāna I

Bijaya Bibeka Bibhūti Nita Tinhahi

Dehi Bhagavāna II LNK-121(A) II

Who is 'Bhagavāna' (God)? He who confers us victory (vijaya), he who confers us discernment (viveka) and he who confers us prosperity (vibhūti). I am not in favour of victory. Victory echoes some sound of egotism. Victory in current context means he is 'Bhagavāna' (God) who makes us victorious over our own mind (mana). Secondly, he confers victory on our intellect (buddhi). Third victory is on our consciousness (citta). Victory over here means an affectionate-control over our entire inner-faculty. And he who confers us this is 'Bhagavāna' (God). He who confers us external as well as internal discernment e.g. discernment of speech, discernment of conduct etc., is our 'Bhagavāna' (God). Vibhūti means prosperity. If the Supreme Godhead has conferred material prosperity then approach some 'Bhagavāna' (God) with an expectation that just like external prosperity, may we also attain an inner prosperity; may we attain intrinsic wealth!



Who is 'Bhagavāna' (God)? He who confers us victory (*vijaya*), he who confers us discernment (*viveka*) and he who confers us prosperity (*vibhūti*). My brothers & sisters, I am such a man who is not in favour of victory. For me it is, 'Hāre Ko HariNāma' (Lord's Name is the savior for the defeated). Lao Tsu had said, he who sits in the end will not be asked to get up. No one in the world can conquer the one who has lost. Victory echoes some sound of egotism. Therefore I say, 'Rāmachandra Bhagavāna Priya Ho' (Let Lord Ram be dear). Because before victory stands defeat. Play such a game in the stadium of the world in which either both lose or both win. The mantra of RāmaKathā is Love. So, victory in the current context of 'Bhagavāna' (God) means, he is God who makes us victorious over our own mind (*mana*).

The mind which is defeating us 24x7, God causes our victory over such a mind. Mind has run fine these nine days, but again we will be defeated! But if clothes get dirty then wash them again and again, listen to virtuous stories, attend the divine discourse. Any auspicious entity is divine discourse for us. A good novel is divine discourse for us. Guru, 'Bhagavāna' (God) confers an affectionate control over our mind. Not suppression of mind, but an amiable agreement with mind. This is victory. Lord Mahāvira Swāmī has said, he who conquers his mind is alone a hero. Keep all the deformations of mind in affectionate-control by Guru's grace.

Secondly, Guru confers victory on our intellect (*buddhi*). One cannot be victorious over intellect without Guru's grace. You reach the verge of victory but if Guru's grace is lacking then your intellect will make you return from the last point. You may be intellectually dominant but if you visit some enlightened man then the corners of your eyes will start turning wet. Your heart will start melting by staying close to Him. When your eyes will start brimming over with tears, but intellect will try to deceive you with a thought that why am I becoming a devotee? What does Guru do at that moment? Brings affectionate-control over such intellect. Whatever happens naturally in life, let it happen, its interruption is inappropriate. The one by whose mercy our implacable heart has melted, remember such enlightened man.

Āja Socā To Āsū Bhara Āe...

Intellect becomes an obstacle again and again. What does Guru do? Gives us victory over our intellect and yet this is not an aggressive-victory, it is an affectionate-victory. May we find some such individual; he is 'Bhagavāna' (God).

Third victory is on our consciousness (*citta*). Our consciousness is of accumulative nature. It is the stockroom of the tendencies of our countless births. Therefore, the tendencies of our consciousness keep wandering. By the dust of the divine feet of the one who is glorious, we can attain victory over the tendencies of our consciousness, an affectionate-victory. And the last victory is on egotism (*ahaṃkāra*). Everyone has their own ego. Everyone has their own dignity. Who makes us victorious over our minor and major egotisms? The enlightened man, whom we call as '*Bhagavāna*' (*God*). So, being victorious doesn't mean winning over some individual or some place. Victory over here means an affectionate-control over our entire inner-faculty. And he who confers us this is '*Bhagavāna*' (*God*).

The word following *vijaya* is '*Viveka*'. This *dohā* is present in the conclusion of '*LaṃkāKāṇḍa*'. He who gives us discernment is '*Bhagavāna*' (*God*). Parents teach discernment to children, such parents are '*Bhagavāna*' (*God*) for them. Quest the Gods at home. All idols are present around us. A teacher teaches virtuous lessons in school, he is '*Bhagavāna*' (*God*). '*Viveka*' is an extremely lovely word. Possess external as well as internal discernment. Discernment means how to sit, how to rise, how to speak etc. Discernment of speech, discernment of conduct etc. He who confers us this, is our '*Bhagavāna*' (*God*).

The next word is '*Vibhūti*'. *Vibhūti* means prosperity. Outward prosperity, why criticise it? Many people criticise money which is not correct. Can this *Kathā* happen without money? Money is not bad; it is one of the four pursuits of human existence in the definition of the seers of our country. It should be used in right manner. Why don't we feel pleased if the world

eats and enjoys virtuously? Yes, if the Supreme Godhead has conferred material prosperity then approach some '*Bhagavāna*' (*God*) with an expectation that just like external prosperity, may we also attain an inner prosperity; may we attain intrinsic wealth. People criticising money is not appropriate in my view. Money is one of the four pursuits of human existence; it should be used rightly. May someone fill us with intrinsic prosperity, which '*Bhagavad Gītā*' calls as '*Daivī Saṃpadā*' (*divine wealth*). First prosperity of divine wealth, which an enlightened man confers, is fearlessness (*abhaya*). Guru makes us fearless. He is '*Bhagavāna*' (*God*) who confers us fearlessness. One can become *nirbhaya* by mundane means; for instance, having bodyguards around you is mundane means. But He is *abhaya* (*fearless*) who roams freely in an open ground, this is intrinsic prosperity, which manifests inner feelings. What feelings arouse when we behold Buddha's idol even as 2,500 years have passed? Guru confers this intrinsic prosperity. The way wax starts melting when it's close to fire, Guru melts us in the same manner. There is a poetic couplet by Raj Kaushik,

*Usane Dekhate Hi Mujhe Duāo Se Bhara Diyā,
Maine To Abhi Sajadā Bhī Nahī Kiyā Thā!*

He who uncovers our intrinsic wealth of fearlessness is '*Bhagavāna*' (*God*). I don't want to describe other wealth as it will become very long. And I feel that when fearlessness gets endowed in an individual then gradually every wealth starts arriving. And in my experience, fearlessness comes only by truth. The more the truth, the more fearlessness is that person. Mahātmā Gandhi feared darkness during his childhood, but later he attained fearlessness through his truth. I and you may not become Gandhi, but abide

by truth as much as we can and live as closer to truth as possible. The more we are able to live closer to truth, the more shall the degree of fearlessness augment.

In the beginning of '*UttaraKāṇḍa*', Goswāmījī says, Bharatajī's state is indescribable! But the way a drowning man finds a ship, Hanumānājī arrived as a saviour! Śrī Bharatajī asked, who are you? Hanumānājī replies, "I am the son of wind-god, Hanumāna. I am a servant of Lord. Lord is returning safe and sound with Janki and Lakśmaṇa." The news spread in Ayodhyā; people were inundated with heartfelt sentiments!

The aircraft has landed in the campus of Sarju River in Ayodhyā. Lord is meeting everyone. Lord assumed countless forms. He met everyone as per their individual sentiments and everyone felt as if Lord was meeting that person very first in order! Tulasījī writes, Lord met everyone in one moment. And he immediately wrote, "O Pārvatī, no one could decipher this mystery." One more definition of '*Bhagavāna*' (*God*). He who satisfies everyone in one moment, everyone feels that He is ours, this is not possible without divinity. And the one whose all-in-all mystery cannot be known by anyone is '*Bhagavāna*' (*God*). It is written in '*Mānasa*', no one can know His mystery, '*Bidhi Hari Saṃbhu NacāvaNihāre*'. He alone can know that Supreme Entity to whom the Supreme Entity itself makes it known.

Ram, Lakhana and Janki enter the town with everyone and went to Kaikeyī's palace foremost. Young ladies and gentlemen, *Kathā* is heading towards conclusion; let me and you make this come true as much as we can. Lord Ram met Kaikeyī first. Till date this question in '*Mānasa*' is still open whether Kaikeyī is condemnable or worthy of worship? And the saints

have provided a good reply, in form of the daughter of the King of Kaikeyī town, Kaikeyī is condemnable; but in form of Bharata's mother, she is supremely worthy of worship. Any man contains both the sides with the difference in degree. Man is worthy of worship for many and condemnable for many. Kaikeyī is embarrassed, Lord Ram realised this. Lord Ram clasped the mother's divine feet. Thereafter, He met Sumitrā followed by Mother Kausalyā; the ocean of love surged!

On Vaśiṣṭhajī's advice, it was decided to perform the coronation on the same day. Ram did not go towards the royal throne, the divine throne walked towards Him. Truth never goes to sovereignty. Lord Ram and Janki splendidly took the royal seat by offering obeisance to everyone. And Lord Vaśiṣṭhajī applies the first coronation mark on Lord Ram's forehead,

Prathama Tilaka Basiṣṭha Muni Kīnhā I

Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II

The glory was hailed in the three spheres. Six months elapsed. The companions who had accompanied Ram were although staying in Ayodhyā but they were missing their homes! At that moment, Lord called the companions and bid them farewell. Lord doesn't teach anyone to violate their duty, perform your duty diligently. Lord gives some or the other gift to everyone while bidding farewell but did not give anything to Kevaṭa; He says, "I will myself ask something from him." Observe, Lord gives to the capable, but He Himself takes from the incapable. What did He ask from Kevaṭa? '*Sadā Rahehu Pura Āvata Jātā*', whenever you find time, keep coming to me. Ram invites the last individuals.

Everyone was bided farewell; Hanumānaji alone stayed back. Then comes the description of Ram's reign. Stipulated timeframe ended; Janki gave birth to two sons, Lava and Kuśa. Similarly, the three brothers namely Lakṣmaṇa, Śatrughna and Bharata were also blessed with two sons each. Thereafter, the episode of second abandonment of Sita contains controversy, slander and innuendo; therefore, Tulasīdāsajī did not write it down. Tulasī wishes that harmonious dialogue be established in the society. Young men and women, as far as you can remember Kathā, avoid getting into controversy, slander and innuendo. The world needs harmonious dialogue. I never discuss this episode, what is the need? He clarifies the most who is filled with untruth. I keep singing that line,

*Kucha To Loga Kahemge,
Logo Kā Kāma Hai Kahanā...*

Thus, Tulasīdāsajī concluded RāmaKathā there. Thereafter, you will find the exploits of Bhuṣuṇḍijī and the seven questions of Garuḍa. An enlightened man like KāgBhuṣuṇḍijī answered the seven questions. RāmaKathā commenced with the invocative hymns of seven śloka and concludes with the responses to seven questions.

Whether or not Sire Yajñavalkya concluded the Kathā before Bharadvājajī is not clear. While reciting the Kathā to Pārvaṭī from the topmost peak of Kailāsa, Śiva said, "Goddess! Do you wish to hear anything more now?" Pārvaṭī said, "Lord! I don't feel satisfied even after listening to Your Kathā. But I have attained the ultimate object of my life." Māhādeva concluded the Kathā. KāgBhuṣuṇḍijī concluded the Kathā as well. And in the end, while reciting the Kathā to his mind and to the assemblage of saints, Tulasī said

while concluding, there is no other spiritual means in this age of Kali. Tulasī says,

RāmaHi Sumiria Gāia RāmaHi I

Samtata Sunia Rāma Guna Grāmahi II UTK-129.03 II

Listen to Ram, remember Ram and extol Ram. So, Goswāmijī concluded this Kathā as well. My VyāsaPiṭha was engaged in a dialogue with all of you. I am too proceeding towards concluding the Kathā. First of all many, many glad tidings of Guru Pūrṇimā to every one of you in advance. May the blessings of the enlightened men of the world get bestowed on all of us and may we progress on the pathway of Truth, Love & Compassion.

Now I shall take my words towards conclusion. I express my pleasure for the organisers. Conferring blessings is a tremendously difficult task. My support is Hanumānaji, I supplicate in His divine feet that may such auspicious events continue in your tradition; stay happy. While I now close my RāmaKathā, you open the Kathā of your life and if it contains any canto that's messed up then move ahead by the aphorisms of the divine discourse, by your own steps. And Sāheb! This is a great Yajña-of-Love. Whom should we devote the succulent fruit of Kathā? Come, let us collectively devote the succulent fruit of this nine-day RāmaKathā to the divine consciousness, the Human-God; please accept.

Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṃdaraKāṇḍa, LNK-LaṃkāKāṇḍa, UTK-UttaraKāṇḍa, Ch-Chaṃḍa, DHV-DohāvalīRāmāyaṇa, GT-Gītā, HC-HanumānaCālīsā, RV-RgaVeda, SB-Śrīmad-Bhāgvatjī, So-Sorthā, VC-VivekaCūḍāmaṇi, VP-VinayPatrikā.

कवचिदन्यतोऽपि

'Ghat of Education' (ŚikṣāGhāta), 'Ghat of Initiation' (DikṣāGhāta), 'Ghat of Alms' (BhikṣāGhāta) and 'Ghat of Forgiveness' (KṣmāGhāta) are the four ghats of monks



MorariBapu's inspiring address during DhyanswamiBapa Award felicitation ceremony

I offer my obeisance to Supremely Reverend DhyanswamiBāpā's consciousness absorbed in meditation in whose place of reverence this celebration is taking place. My bows also to the entire flowing tradition of Nimbarka. The thought which came from the inspiration of this meditative consciousness is coming true every year and in the same chronology today, Reverend DhyanswamiBāpā Award is being devoted to the holy abode of Supremely Reverend Sire

LohalangariBāpā, VadvalaDeva, Gondal. My obeisance also to the current abbot in-charge Reverend Sitaram Bapu arrived here to accept our reception of love, to all his attendants, to all other abbots and to all the saints.

I am happy that you have accepted our reception of love. Sāheb, others rush for receiving money; but as far as monks are concerned, we have to rush to offer them. Yet they cannot be caught by

money, because they have no expectations. This is the age of twenty-first century and the age of Kali. But this age is good, I say so. Tulasīdāsajī has said so. I second His statement. 'Kali Prabhāva Birodha Cahu Orā', the influence of the age of Kali pervades in all four directions. Everyone is under some or the other influence of this age. Bapu, only because of your service and worship the holy-flag is flying freely atop our religious destinations even in this age. At some places the holy-flag flutters (in fear). There is a difference between flying freely and fluttering. Even today we have such religious destinations where the holy-flag flies freely; which confers joy as it is auspicious. Everyone including the local officials, monks, saints, religious adherents and religious preceptors are conscious that the holy flag should fly freely and not flutter in fear.

Offering food only to those who are the adherents of that religious destination and not to others! At such places the holy-flag doesn't fly freely, it flutters! Holy-flag of those destinations fly freely where there is no discrimination of caste, race or class and where people eat together by sitting in the same row. Recently I was reciting Kathā in Ahmedabad. Usually free meal service in Kathā is organised less frequently when Kathā is held in metropolitan cities. As for me, I like to have meal service in Ahmedabad as well. But there is a risk of public criticism. So what? Should we stop serving the holy sacrament of temples because of this? Should we stop āratī of temples because of this? Should we stop igniting holy incense because of this? The criticisers stop, but these aspects continue forever. I told that, I will be pleased if meal service is organised. And it was organised, but very few people were eating there. Then the question was, people will not do anything if they get food for free, it is better if we keep tokens. I then responded with a smile, did you take token when God conferred you a human body?

Baḍe Bhāga Mānuṣa Tanu Pāvā I

Sura Durlabha Saba Gramthanhi Gāvā II UTK-42.04 II
And this also happens only when, 'Kabahuka Kari Karunā'. We had not asked for token when we received the body this way. You object everyone in minor things without a token! Don't serve food, don't follow the Sire etc. etc.! That moment I told that, we ought to keep doing such activities. There is no other option. We will have to make our consciousness free from ego.

I had given a brief definition of Bābā in Ahmedabad's Kathā, "He alone is a renunciate who doesn't fear." He who fears is not a renunciate. Why fear? Why should he fear who has 'Rāma Carita Mānasa', auspicious mark on forehead, 'HanumānaCālīsā' and Guru's hand on the crest of everything? People with money feel fearful. People with position and reputation feel fearful. People who get felicitated by their network feel fearful. Hypocrites fear. People who indulge in plagiarism fear. People who exploit feel fearful. Renunciates do not fear. I cannot afford if a renunciate lives in fear. Such religious destinations have endured since ages. People say that the glacier of Gaṃgotri keeps shifting its position and the Gaṃgā that emanates from Gomukha slows down intermittently, but it keeps flowing incessantly. The flow continues. Similarly, the religious destinations that offer service, their flow could have been weakened over a period of time; earlier the flow would have been forceful. But it has never broken, it has never stopped. Bapu, I am pleased that even today young Abbots are taking positions in your place. They are contemplative. They meet each other amiably. They assay the flow of society. Simultaneously, keeping their vows of monkhood intact, they are also flourishing their duty of service.

So, this is the obeisance of service being offered. This trust decided that we must offer obeisance to those religious destinations of service which unites the society through serving charity meals.

A tribal man visits Gandhiji only to behold Gandhiji's sight. He had come walking 15-20 kilometers. He knew Jugatram Dave. Bapu said, first serve him food. I shall meet him at leisure. It is said in our region, 'Ṭukaḍo Tyā Hari Dhūkaḍo'. I change this slightly and say, he to whom God is closer unfailingly has the morsel of meal. Those who don't have a morsel of meal for others at home, God is not closer to them. These boys who spend money in virtuous activities, I am sure your God will definitely be closer to you. Else you would not have got this thought in the very first place.

Scriptures say that body is God's abode. 'Īśvaraḥ SarvaBhūtānām', I stay in the chamber of home in form of body, this has been said. God stays in the body, but body itself is not personified as God Himself. As such in the principle of non-dualism, everything becomes God. But body is not called as God. If you have money then you can perform virtuous activities, but till date I have not read anywhere by my Talgājarḍian eyes if money has ever been given the stature of God. The original entity of God doesn't apply to body, neither does it apply to money, nor to position or prestige. Among the organs of senses, mind (mana) is cited as the part manifestation of God. But it is only the part manifestation, not the Supreme Spirit itself. Mind (mana) and intellect (buddhi) are not God. God impels our intellect. These are scriptural words, 'Buddhi Preraka Siva', 'Rāma Carita Mānasa'. Egotism (ahaṃkāra) is not God at all. Consciousness (citta) is a camera. It collects everything. When consciousness stays concentrated in God, it is called as yoga. But even consciousness is not God. Blessed is the seer of Upaniṣad who has called only and only food as God. Body, mind, intellect, consciousness – none are God; neither are egotism, money, position or reputation; only and only food is acclaimed as God. 'Annaṃ Brahmaṇi Vyajānāt', regard food as God. Therefore, the monks caught hold of food. Bapu, I feel that the monks would have held food before holding the scriptures.

Because he wanted to hold hard-core God Himself. Even after the studies of scriptures, God cannot be caught! Even the most amazing erudite of scriptures who possess the wisdom of civility lose discernment within a minute when their will is not fulfilled; MorariBapu has witnessed this! I then wonder, where is the Godly wisdom lost? Because even if one gets endowed with every such thing, none of those are God. Perhaps my monks must have placed the demand even before soliciting for scriptures that we want food in form of God. Not only for us, but for everyone. These are scriptural words. The monks have attained this service (sevā) and adoration (pūjā) in their householder's life. They have not only received temples but also the right to perform adoration. They have not only received gongs and drums, but also hearths, blowpipes and faggot sticks, so that after performing the āratī they can offer food to all those who have come to their doors.

I feel that before grabbing God, the monks have grabbed meals in form of God. Harishbhai and his team quests for those who have offered meals to the hungry and after taking the opinion of relevant preceptors they have been organising these awards one after the other. In the same sequence, this reception is being offered to one such destination of monk which I am personally very happy about. In the tradition of Shankaracharya, there is pīṭha (religious seat) and maṭha (monastery); in our tradition of Gosāi, what should we call - maṭha or pīṭha? Do the monks belonging to Viṣṇava tradition have anything like pīṭha or maṭha? What about us? I have a VyāsaPīṭha, which was obtained much later! I have not snatched VyāsaPīṭha, Vyāsa has directly conferred it. Because they considered us dalita (oppressed)! If any individual is dalita himself, only then he regards others as dalita! I have only one question from the Purāṇas that, why all seers and sages kept pronouncing curse on each other? Did they practice penance to pronounce

curse? All I want to say is that, this service which is being offered is carried out with the desire of doing something better. I have no pīṭha, nor do I have maṭha. I hail from a rural village which is called as Dhāma. My Lord splendidly takes a seat there. I have received something like this which is original. I have received VyāsaPīṭha directly. Vyāsa is already attained by monks. Vyāsa means vast thoughts that monks possess. Didn't they call monks including us as dalita? They reckon so even till date! Even today they consider themselves from backward class to avail government benefits! Forget about government benefits! Government will give you Rs. 35; one copāi will give you Rs. 35,000. Keep your reverence intact. In my village, people of certain caste and class do not eat with us! They specifically demand that, keep the row of these monks separate! Oh, you have got the stove lighted by a monk and now you are criticising! You're spitting on them! Your criticism will obliterate. Our activities will prevail for eternity. Few castes have faced severe injustice in our country; we are also a part of them. We have tolerated too much. It happened for good as we received a virtuous reward of tolerating – psalms came to our hand.

This is the condition of the society. Bapu, I feel that I have neither pīṭha nor maṭha, I rather have four ghats. First is the 'Ghat of Education' (ŚikṣāGhāta) where all children study. What does the 'Ghat of Education' mean? My only point was, why were curses pronounced even after practicing so much penance? Those who have money, give money. People give whatever they possess in abundance. Those whose inner-realm is cursed, only they can pronounce a curse. The monk's 'Ghat of Education' is free from punishment. Monk's 'Ghat of Education' is the one where a couple of people can sit, discuss about Ram or perform worship.

Second ghat is the 'Ghat of Initiation' (DikṣāGhāta). On finding a worthy and rightful

successor the monk feels that now I wish to proceed towards samādhi (ultimate meditation). He prepares, whom should I handover this after me? This is the 'Ghat of Initiation'. Third ghat is the 'Ghat of Alms' (BhikṣāGhāta). The one who cherishes the sentiments that none who visits my courtyard should return hungry. He openly invites everyone, come and have food. Fourth ghat, the 'Ghat of Forgiveness' (KṣmāGhāta) is crucial. He ought to be forgiving, be it anyone. Tulasīdāsaḥ has written in 'VinayPatrikā',

Prema-Bāri-Tarapana Bhalo,
Dhṛta Sahaja Sanehu I

Saṃsaya-Samidha, Agini Chamā,
Mamatā-Bali Dehu II VP-108.03 II

Monk, if anyone raises a doubt on you then please cultivate a thought that it is not a doubt but he has brought sacrificial-faggots for your yajña. Don't burn it in the fire of anger; perform its sacrifice in the fire of forgiveness. Even if the monk is not a worshipper of fire but the fire of forgiveness should constantly stay lit in his heart, which burns others' sacrificial-faggots of doubts into ashes.

In my view, monk has four ghats namely education, initiation, alms and forgiveness. On the hillock of Senjal, there is neither pīṭha nor maṭha. Here is the 'Ghat of Meditation'. The ghat of Citrakūṭa was always crowded by saints, likewise today on this 'Ghat of Meditation' all my reverent abbots have arrived. You all cherish honourable sentiments for me. I am very happy that you visit the 'Ghat of Meditation' every year, my heartfelt pleasure. Two lines of Bhagvati Kumar Sharma as a concluding note,

Hari, Mane Adhī Akṣara Śikhavāḍo!

Aeṣīne Āre Āvyo Chu;

Māro Agara Jivāḍo!

(Address presented during DhyanswamiBāpā Award felicitation ceremony at Senjaldham, Gujarat. Dated: February 03, 2015)





॥ JAI SIYARAM ॥