

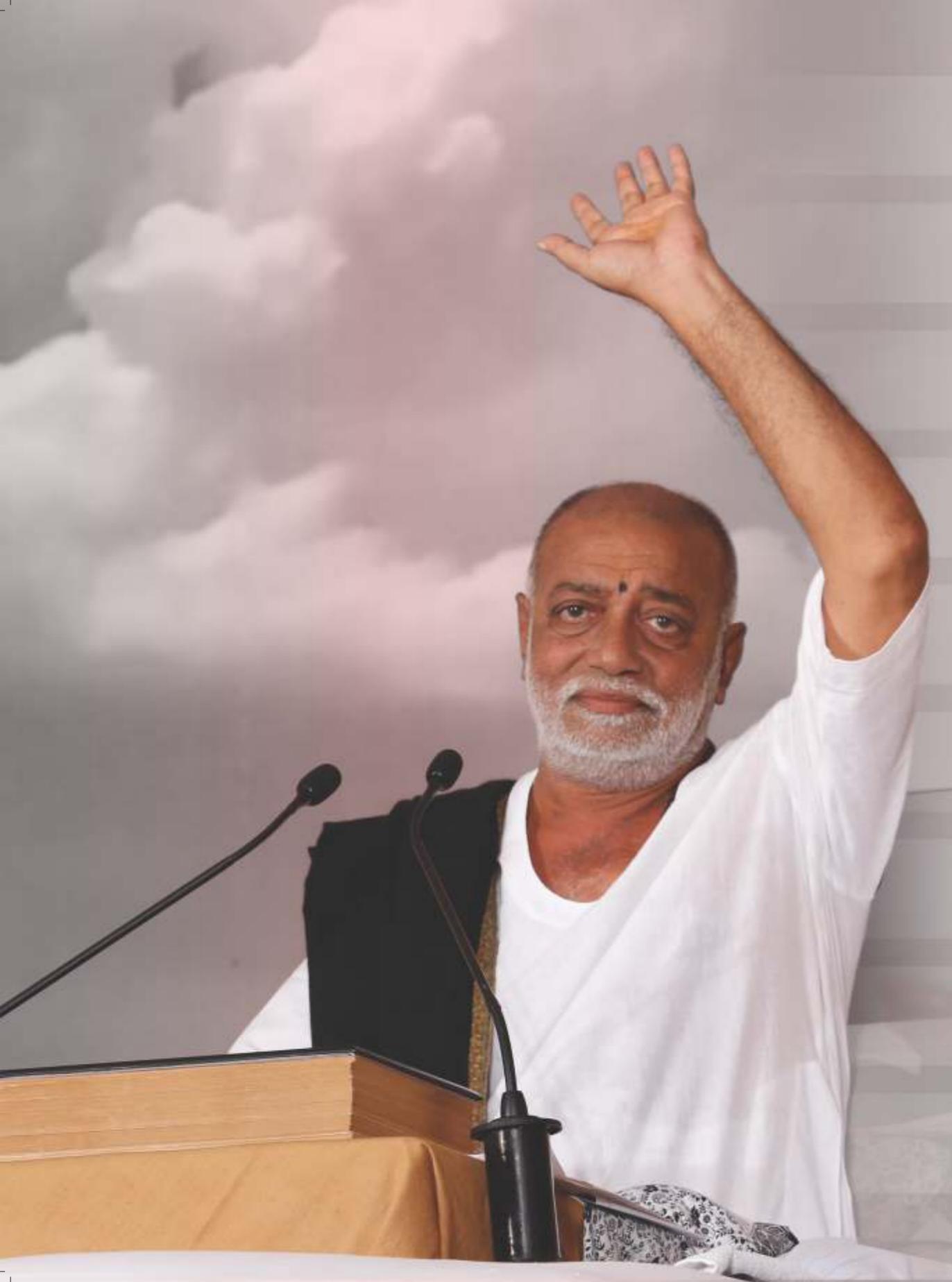
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II RAMKATHA II

MORARIBAPU



महामोहु महिषेसु बिसाला। रामकथा कालिका कराला ॥
रामु काम सत कोटि सुभग तन। दुर्गा कोटि अमित अरि मर्दन ॥



RāmaKathā itself is Durgā, Aṃbā and Kālikā



Fort's security is limited, Durgā is boundless security



The glory of divine feminine power is extolled in
every canto of 'Rāma Carita Mānasa'



Sects are insistent, spirituality expresses generosity



An enlightened man's contiguity is
an accomplishment of life



Mother doesn't raise the trident to kill,
She raises to emancipate



Durgā in form 'Rāma Carita Mānasa' is
innately beautiful and gentle



VyāsaPīṭha's cleanliness campaign is
continuing incessantly



The nine days of RāmaKathā are
indeed the days of Durgā-Pūjā



II RAM KATHA II

Mānas-Durgā

MORARIBAPU

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PREM PIYALA

On the holy occasion of Āso Navrātri marked by the worship of Mother Durgā, Morari Babu performed the solemnisation of RāmaKathā in form of 'Mānasa-Durgā' at Durga, Chhattisgarh from September 25, 2014 to October 03, 2014.

"RāmaKathā itself is Durgā, Aṃbā, Kālikā", aphoristically stating so Babu extolled the glory of RāmaKathā at the onset of Kathā in following words, "Navrātri is anyways auspicious for us, but if you perform the divine recitation of 'Rāma Carita Mānasa' every day at home then each day is Navrātri at your home." Simultaneously, Babu also stated that Durgā in form 'Rāma Carita Mānasa' is innately beautiful and gentle. And Durgā's worship performed by tantric tradition portrays wrathfulness and furiousness; worship of Śākta tradition makes an individual gruesome. Therefore, Babu rather mentioned the worship of gentle Durgā instead of performing Her tantric worship.

Conferring the stature of Aṃbā or Durgā to any mother, woman or daughter at home, Babu also presented peculiar introduction of her eyes, hands and feet by stating that, "In my understanding, among the two eyes of the mother of the universe, one of them signifies attachment and other signifies equality. Two hands of mother – one being the conferrer of boon and other being the conferrer of fearlessness. Benefaction of fearlessness and boon are two arms of the mother of the universe. My VyāsaPīṭha also defines two divine feet of the mother, one divine foot is conduct while the second divine foot removes children's veil."

Babu also presented adequate introduction about how the glory of the divine feminine power is being extolled in every canto of 'Rāma Carita Mānasa' as well as He also reverently reminisced the NavaDurgā cited by His Supreme Godhead Reverend Dadaji which are the nine female characters of 'Rāma Carita Mānasa' namely Pārvatī, Jānakī, Kausalyā, Ahalyā, Anasūyā, Sabrī, Tārā, SvayaṃPrabhā and Maṃdodarī.

While Morari Babu extolled the glorification of the Mother's worship, in tandem Babu's VyāsaPīṭha also passed a socially beneficial message stating, "Stop the ritual of offering sacrifice; stop the ritual of offering liquor; if any Tantric or Aghoras have told you that not offering sacrifices will get you in adverse troubles then let me tell you, whatever is deemed to happen shall happen to me, you must forsake it forthwith. India must come out of this. Offering (an animal's) head is offering our ego, offer our pride. I intent to make you fearless; it will be better if such practices are not followed. My country should become free from these vices. Initiate the cleanliness campaign of blind faith."

Thus, through the medium of this RāmaKathā taken place in Durga-DurgaDhāma, the listeners could fetch an auspicious opportunity of performing mass Durgā-Pūjā.

- Nitin Vadgama



Mānasa-Durgā

|| I ||

RāmaKathā itself is Durgā, Aṃbā and Kālikā

MahāMohu Mahiṣesu Bisālā I

RāmaKathā Kālikā Karālā II BAK-46.03 II

Rāmu Kāma Sata Koṭi Subhaga Tana I

Durgā Koṭi Amita Ari Mardana II BAK-90.04 II

*Appalling ignorance is the gigantic demon Mahiṣāsura
(so-called because he was endowed with the form of a buffalo);*

while the narrative of Rāma is the dread Kālikā

(who made short work of the demon).

Śrī Rāma's body possesses the charm of myriad Cupids.

He is as inexorable in crushing the enemy

as countless millions of Durgās.

Baap, on the occasion of Aśvina Navrātra marked by the nine-day sacred festival of Mother Durgā's worship, RāmaKathā is being commenced in this town of Durga located at Chhattisgarh. At this moment, I offer my obeisance to everyone present in the Kathā including the revered personalities, honourable gentlemen from various fields, all the members of your celebration committee who became a mere instrumental means of this Kathā, you all my listener ladies and gentlemen and to all other listener men and women.

At the onset of the Kathā, I wish to congratulate for two things which are a matter of especial pleasure. First is about the incident that occurred a few days ago and secondly, the holy days of spiritual penance of the mother of the universe, divine Goddess Bhavānī are commencing from today, many greetings of this auspicious day to all of you, I wish to express my pleasure. First matter is that, in the early morning of 24 (September 2014) the spacecraft Mangalayan (Mars Orbiter Mission) which was launched from India earlier was successfully inserted into Mars orbit in the very first attempt; from this VyāsaPīṭha, I, along with all of you, heartily congratulate and greet the entire team of scientists who were dedicatedly engaged in their penance to materialise this and I also wish to congratulate the entire country on this glad opportunity. Secondly, I send across many, many saintly greetings to all of you for the celebrative days of Durgā-Pūjā solemnisation commencing from today. May your unity and devotional faith stay intact forever. And being in the field of RāmaKathā, what especially elates me is that the

divine recitation of 'Rāma Carita Mānasa' will be commencing from today in the whole world.

I would like to tell you that, Navrātri is anyways auspicious for us, but if you perform the divine recitation of 'Rāma Carita Mānasa' every day at home, if you do so then, I neither feel any exaggeration nor an iota of scriptural hyperbole in stating that each day is Navrātri at your home. One night of Śiva's worship is Śivarātri, we celebrate Śivarātri on every 14th day of the dark lunar fortnight. But an especial day is allotted to MahāŚivarātri wherein we specially observe vigil and perform Śiva's solemnisation for one night; however, by allotting nine days for the divine Goddess Bhavānī, our ancient men of wisdom have elevated the glory of motherly worship to a distinct pinnacle. And it is not insisted that you should read only 'Rāma Carita Mānasa'; nonetheless, this is my practice and therefore, I feel pleased wherever people read 'Rāma Carita Mānasa' and I am happy that people all across the world perform its recitation. I am especially happy that even when our Honorable Prime Minister entered the P.M. House in Delhi, they published the list of things which He took along and it mentioned that He took 'Rāma Carita Mānasa' as well. This was and is a matter of especial elation for me.

I have arrived to recite 'Mānasa-Durgā'. I wish to present the core thoughts of 'Mānasa'. The core central theme of this nine day RāmaKathā will be 'Mānasa-Durgā'. Although the word 'Durgā' has occurred only once in 'Rāma Carita Mānasa' and Durgā is indeed only one, She doesn't exist in many forms. Tulasīdāsajī has written down the name 'Durga'. If I am not mistaken then it occurs in a complete integer; the word 'Durga' comes numerous times in 'Mānasa'. And once it comes in 'Mānasa', its significance multiplies myriad times; it becomes a mantra.

By the divine grace and by the grace of Mother Bhavānī, I have received an opportunity to recite Kathā over here, I express my pleasure. Although in 'Rāma Carita Mānasa', as per one count presented to me, about 288 to 290 times, errors are open for correction as no one can vouch staunchly for

the scriptures, but so many times the word referring to Goddess has been repeated – at times for Devī, sometimes for Satī, on other instance for *Jaya Jaya GiriBaraRāja Kisorī*, further as *DakṣaKumārī*, sometimes *Umā*, sometimes *Ambikā*, sometimes *Bhavānī*, sometimes *Gaurī* and sometimes *Pārvatī* – if you sum up all these occurrences, it reaches to about 290. And I have sought shelter (of similar) lines in this Kathā; the first line which I have chosen from *VyāsaPīṭha* is picked from 'BālaKāṇḍa' and the second line which contains the word 'Durgā' is picked from 'UttaraKāṇḍa'. On the basis of these two lines, I and you shall collectively perform the worship of words for Mother Durgā in our own way during these days of Durgā-Pūjā.

If you wish to conduct a successful solemnisation on something then cultivate devotional faith in the following five entities my ladies and gentlemen. By doing so every day will become MahāŚivarātri or every nine day will become Navrātri. Five devotional faiths, for every spiritual seeker; the experience which my *VyāsaPīṭha* has been through, I wish to share the same experience with you. If you waver in one of these five devotional faiths then your solemnisation shall probably get completed, your glory will be hailed as well and it should be, certainly; but the joy that you should experience, the especial pleasure which should fill up your life may perhaps not manifest.

My listener ladies and gentlemen, five devotional faiths, through which every spiritual seeker is bound to pass. First, especially when a scriptural solemnisation is performed, be it RāmaKathā, BhāgvatKathā, DevīBhāgvat, ŚivaPurāṇa or anything else; be it the subject of Vedas or Upaniṣad, everything is RāmaKathā. *Jo bole so HariKathā*. Entire supreme existence is singing RāmaKathā. Who all are singing?

Gāvata Brahmādika Muni Nārada I

Bālamika Bigyāna Bisārada

Gāvata Beda Purāna AṣṭaDasa I

Chao Sāstra Saba Gramthana Ko Rasa II

Gāvata Saṃtata Saṃbhu Bhavānī I

Aru GhaṭaSaṃbhava Muni Bigyānī II SRA-III II

This means that the whole world is singing RāmaKathā. *Jo bole so HariKathā*; be it anyone's exploits for that matter. So whoever has sung, we only have to derive joy from such recitations. Forget about accumulating religious merits. The greatest religious merit is that whether anyone knows us in life or not is left to our fate, but there is no greater merit in life than meeting a saint. Goswāmījī writes,

Punya Puṃja Binu Milahi Na Saṃtā I

Satasaṃgati Saṃsrti Kara Aṃtā II UTK-44.03 II

We had already accumulated religious merits; therefore, in fact, we have received a human body. Some or the other monk or saint can be met; but when we attain joy, when an especial pleasure multiplies day in and day out through a solemnisation only then does the solemnisation is deemed completely successful.

Five devotional faiths; first is the devotional faith in Guru (*GuruNiṣṭhā*). The solemnisation of an individual who lacks devotional faith in Guru may perhaps get completed mechanically, agreed, but Jagatguru Adi Śaṅkara says, the moment our consciousness turns pleasurable is the moment the doors of beholding the Supreme Godhead are opened, this pleasure may probably not be attained if devotional faith is weak in Guru. Any reciter of RāmaKathā or any reciter of scripture should unfailingly possess devotional faith in Guru. When the branches grow very high, they cannot behold the root – this is their misfortune! Sometimes we grow so very high, we progress till such an extent that we tend to forget who's blessings are working, we happen to forget that root entity! Second, devotional faith in Lord's Name (*NāmaNiṣṭhā*). In my view, devotional faith in Lord's Name is utmost essential for RāmaKathā. He whose devotional faith in Lord's Name is weak, my Goswāmī says that there is nothing in RāmaKathā except,

Ehi Maha Raghupati Nāma Udārā I

Ati Pāvana Purāna Śruti Sārā II BAK-09.01 II

These are the days of solemnisation of 'Rāma Carita Mānasa'; therefore, I am emphasizing on devotional faith in Lord's Name. Third is the devotional faith of the scripture (*ŚāstraNiṣṭhā*) with which we are sitting. He who doesn't cherish

devotional faith in his scripture can be a *pundit* but not a monk. He can close the door thereby providing you a confined space for playing, but he cannot open the door for you to move around in a free sky. One needs devotional faith in scripture. And devotional faith of scripture doesn't mean criticising or disregarding people who cherish faith in other scriptures, one should salute every faith. Anyone may cherish faith in any entity.

Fourth, devotional faith in Śiva (*ŚivaNiṣṭhā*). He who has lost devotional faith of Māhādeva experiences no joy in his solemnisations. Because Śiva is the dateless composer of RāmaKathā. Let me remember Saketvasi Brahmalina Pundit Ramkinkarji Maharaja with same reverence. Your Holiness used to say that Vālmīki the foremost poet but Māhādeva is the dateless poet.

Raci Mahesa Nija Mānasa Rākhā I

Pāi Susamau Sivā Sana Bhākhā II BAK-34.06 II

He whose devotional faith in Māhādeva is weak, he who has distanced himself from Māhādeva because of sectarian parochialism, can certainly gain fame but cannot succeed without Śiva's grace. Consider Hanumānājī once again, '*Vānarākāra Vighraha Purānī*'. There is no objection at all. Fifth, devotional faith in words (*ŚabdaNiṣṭhā*). An individual should possess devotional faith in his words and devotional faith in words weakens when truth weakens. Garb can be changed, but transforming one's tendency and speech is extremely difficult. Mother Jānakī recognises Rāvaṇa,

Kaha Sītā Sunu Jatī Gosāi I

Bolehu Bacana Duṣṭa Kī Nāi II ARK-27.06 II

In the beginning of 'Rāma Carita Mānasa', goddess of speech is offered obeisance,

VarṇāNāmArthaSaṃghānam

RasāNām ChandaSāmapī I

Maṅgalānām Ca Karttārau

Vande VāniViṇāyakau II BAK-ŚL.01 II

The composer of 'Mānasa' makes obeisance to speech foremost; he describes the Goddess presiding over speech. The words of Mahātmā Gandhi Babu

never failed. Why? He possessed the truth of word; his word was emanated from truth.

If I and you move ahead with five devotional faiths then any solemnisation will fill us with immense pleasure and joy. Let's cherish eternal devotional faith in Guru, let's cherish eternal devotional faith in scripture, let's cherish eternal devotional faith in Lord's Name, let's cherish eternal devotional faith in Māhādeva (and) let us cherish eternal devotional faith in our words.

MahāMohu Mahīṣesu Bisālā I

RāmaKathā Kālikā Karālā II BAK-46.03 II

Rāmu Kāma Sata Koṭi Subhaga Tana I

Durgā Koṭi Amita Ari Mardana II BAK-90.04 II

RāmaKathā itself is Durgā, it is 'Kālikā Karālā'. RāmaKathā itself is Aṃbā, the mother of the universe and Kālikā. The very first listener of RāmaKathā is also Durgā. Not the foremost but the dateless primordial listener is Durgā. And the one who's Kathā emanated from Śaṃkara's lip, that Rāma Himself is 'Durgā Koṭi Amita Ari Mardana, Rāmu Kāma Sata Koṭi Subhaga Tana'.

So, this is a beautiful conjunction of 'Mānasa'. The reciter is also half Durgā, He is the Lord who has the body of half-male & half-female,

Yasyāṃke Ca Vibhāti

Bhūdharasutā Devāpagā Mastake

Bhāle Bālavidhurgale Ca Garalaṃ

Yasyorasi Vyālarāṭ I AYK-Śl.01 I

Kathā cannot be listened without Durgā, because Kathā is Durgā, the hero of Kathā is Durgā and the reciter of Kathā is also half Durgā. So, whatever philosophy of Bhavānī that Goswāmījī has presented directly or indirectly in 'Rāma Carita Mānasa' and whatever I recollect, we shall have a dialogue on it.

BhavānīŚaṃkarau Vande Śradhhā ViśvāsaRūpiṇau I

Yābhyāṃ Vinā Na Paśyanti

Siddhāḥ SvāntaḥsthamīsvaRāma II BAK-Śl.02 II

(This is the) first acquaintance with Durgā, Bhavānī, Pārvatī or whatever name you would like to give. In VinayPatrikā, Goswāmījī recalls all three of

them, You are Sarasvatī, You are Mahālakṣmī and You are Mahākālī as well. If you observe from this point of view then, 'Vande VāniViṇāyakau', the aspect of Durgā comes foremost.

Goswāmījī says, Bhavānī is reverence (Śradhhā). And 'Bhagavad Gītā' proclaims three types of reverence: serene, passionate and wrathful. And Goswāmījī as well says,

Sāttvika Śradhhā Dhenu Suhāi I

Jau Hari Kṛpā Hṛdaya Basa Āi II UTK-116.05 II

Three forms of reverence are found in 'Mānasa'. We find serene reverence which is one form of Bhavānī. Passionate and wrathful forms are found as well. By Guru's grace my reverence lies in reverence beyond the three virtues; an adjective-free reverence. You may cherish reverence in one individual and suppose it is serene reverence but if you start finding lesser serenity in that individual then it's possible that your serene reverence shall begin to waver. Passionate reverence as well does not last long and wrathful, absolutely not.

George Gurdjieff has said three sentences about reverence. George Gurdjieff was a great philosopher, originally from Russia. He also talked about three types of reverence. He says that conscious reverence is freedom. Conscious reverence or awakened faith. Reverence cultivated with extreme caution, it's not blind reverence; constantly awakened reverence itself is freedom, it's an alternative to liberation. Gurdjieff says, reverence driven by overwhelmed and underwhelmed emotions is slavery; it binds an individual. But he further mentioned a third point, fearful reverence i.e. reverence which we cherish out of fear is nothing but only foolishness. If we don't bow at some place, we may feel fearful! Gurdjieff calls the reverence cherished because of fear as foolishness. These reverences can be associated with the three virtues but reverence should always be beyond the three virtues; neither passion, nor wrath nor serenity should prevail. Bhavānī is such a reverence. Therefore, there is no adjective prefixed or suffixed with Bhavānī.

Jagatguru Shankaracharya has raised one question in Q&A session, 'Śradhhā Kim?' What is Reverence? Staunch faith in the statements of our Guru and Vedanta itself is Reverence. Goswāmījī presents us the very first introduction in form of Bhavānī as Reverence. He says, Māhādeva is faith, Pārvatī is reverence.

I welcome all of you in this town of Durga, DurgaDhāma. Everyone is honourably invited for nine days. Since you all are associated with VyāsaPīṭha by divine grace, I shall certainly give you Tulasī's message. RāmaKathā is not a religious assembly; RāmaKathā in my view is the Yajña-of-Love. Tulasī specifically uses this word,

Sakhā Parama Paramārathu Ehū I AYK-92.03 I

This is the highest spiritual goal and Tulasīdāsajī has followed the path of supreme spiritual goal which is love in the divine feet of our revered personality in thought, word and deed.

Mana Krama Bacana Rāma Pada Nehū

II AYK-92.03 II

So, organising, reciting and listening to RāmaKathā are the supreme spiritual goal. Because my VyāsaPīṭha calls it as the Yajña-of-Love and not as the Yajña-of-Wisdom.

One foreigner asked two villagers in English, which is the way to the railway station? The rural men failed to understand. How could they answer when asked in English? There was no answer. The Englishman thought, probably they do not know English, but they may know French. He thus asked in French, which is the way to the railway station? How could they answer! They stood still! Thereafter he asked in Japanese, followed by German as well as Chinese, but there came no answer! Fearing to miss the train, the poor Englishman took an auto to station! At that moment one of the friends told another, don't you think we should know one foreign language! Another friend replied, he knew four languages, did it help?

Information is burden friends, love each other. Love means devotion. This Yajña-of-Love is devoted in the divine feet of the supreme entities. This is the scripture of seven cantos. Bāla, Ayodhyā, Araṇya, Kiṣkindhā, Suṃdara, Laṃkā and UttaraKāṇḍa. In the first canto, Goswāmījī performs the opening invocations in mantras. Our seers and sages have laid greater primacy on auspicious conduct than on auspicious utterance. Therefore, every scripture talks about auspicious conduct; abide by auspicious conduct. Goswāmījī performs opening invocations in

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seven mantras, after which Tulasī descended in native lingua franca.

Gaṇeśa, Sun-God, Lord ViṣṇuNārāyaṇa, Śiva and Durgā – worship of the five deities. Every individual should worship Gaṇeśa, Sun-God, Viṣṇu, Śiva and Durgā. Gaṇeśa means discernment, an individual who keeps discernment appropriately safeguarded in youth celebrates *GaṇeśaCaturthī* at home every day. Offering obeisance to the sun-god i.e. *SūryaNamaskāra* could be exercise as well as spiritual endeavour. Auspicious resolve to live in nothing but light is constant worship of the sun-god, '*Tamaso Mā Jyotir-Gamaya*'. Viṣṇu means all-pervasive; anything in the broadest context; keeping our point of view broad and not supporting parochialism. This is Viṣṇu's worship in one context. It is a daily anointment of Lord Śiva if we think about others' welfare every day. Śiva means welfare, '*Sarve Bhavantu Sukhinaḥ*'. Maintaining our reverence beyond the three virtues every day is Durgā-Pūjā, the celebration of Durgā. Five deities were recalled in five *sorthas*. And the first obeisance was offered in the divine lotus feet of His Guru. First chapter is *GuruVanadana* in *copāis*. My VyāsaPīṭha believes it as '*Mānasa-GuruGītā*'.

Baṃdau Guru Pada Paduma Parāgā I

Suruci Subāsa Sarasa Anurāgā II

Amia Mūrimaya Cūrana Cārū I

Samana Sakala Bhava Ruja Parivārū II BAK-00.01 II

Goswāmījī extols the glory of Guru by His experience. The composer of '*Mānasa*' says, by hallowing my eyes by the pollen like dust of Guru's divine feet, by attaining the discernment of vision thereby, I am beginning to describe '*Rāma Carita Mānasa*'. Thereafter, He makes obeisance to everyone. Goswāmījī offered obeisance to the deities of the earth i.e. Brāhamaṇas, followed by the obeisance to the society of virtuous men and afterwards, obeisance to the assemblage of monks.

Sīya RāmaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-07.01 II

Then comes the obeisance of the important characters of '*Mānasa*', among them comes this valuable obeisance,

MahāBīra Binavau Hanumānā I

Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II

Pranavau PavanaKumāra

Khala Bana Pāvaka GyānaGhana I

Jāsu Hṛdaya Āgāra Basahi Rāma Sara Cāpa Dhara

II BAK-17 II

Sire Śrī Hanumānājī's obeisance is utmost essential. One cannot succeed by disregarding Hanumānta. Hanumānājī is the vital entity of life.

Maṃgala-Mūrti Mārūta-Naṃdana I

Sakala-Amāṃgala-Mūla-Nikaṃdana

II VP-XXXVI.1 II

Pavana-Tanaya Saṃtana-Hitakārī I

Hṛdaya Birājata Avadha Bihārī II VP-XXXVI.3 II

Baṃdau Rāma-Lakhana-Baidehī I

Je TulasīKe Parama Sanehī II VP-XXXVI.5 II

In our field of RāmaKathā, Hanumānājī's establishment itself marks the auspicious establishment of Gaṇeśa. Lord Gaṇeśa is called as *MaṃgalaMūrti*, Hanumānājī is also called as *MaṃgalaMūrti* and Lord Rāma is as well called *MaṃgalaMūrti*. And Gaṇeśa and Hanumānājī take positions parallel to each other, at an equal distance in any temple. Both like *ladoo*, both are remover of obstacles and begetters of auspicious; there is no difference at all.

So, Hanumānājī was made an obeisance. By seeking shelter of Sire Śrī Hanumānājī one gets endowed with '*Bala Budhi Bidyā Dehu Mohi, Harahu Kalesa Bikāra*'. So, nothing will work without Hanumānājī. The vital entity of life is indeed required; this is universal aphorism, He is the son of the wind-god. The protector of five essential lives of '*Mānasa*' is none other than Sire Śrī Hanumānājī. Hanumānājī is endowed with fraught non-communalism for He is an incarnation of Śaṃkara. And Śiva's form is the only form in our philosophy which conforms to this ideology; Śiva possesses a non-communal form. So, Goswāmījī performed Hanumānājī's obeisance. He made obeisance to other attendants and obeisance to Mother Jānakī, followed by obeisance to Rāma and thereafter, He makes obeisance to the Name-God in nine *dohas*. Goswāmījī extols the glory of Rāma's Name and offers obeisance to it.



Mānasa-Durgā

|| II ||

Fort's security is limited, Durgā is boundless security

'Mānasa-Durgā' is the central theme of this RāmaKathā, let us collectively contemplate over it further. Our ancient men of wisdom have described various forms of Durgā for each of the nine days of Navrātri. First day is marked as *Śailaputrī* (the daughter of mountain). Second day signifies *Brahmacāriṇī* (the goddess who practices penance with the vow of chastity). Yesterday we were envisaging Durgā in form of reverence (*Śraddhā*) with the verse '*BhavānīŚaṃkarau*'. All forms of mother are beneficent, but the form of *Śailaputrī* is indeed something different,

Jaya Jaya GiriBaraRāja Kisorī I

Jaya Mahesa Mukha Caṃda Cakorī II BAK-234.03 II

While extolling Durgā's hymn of praise, Goswāmījī makes Mother Jānakī utter these words, You are the daughter of the mountain-king, You are the consort of Maheśa, You are the mother to Gaṇeśa and Kārtikeya and lastly, You are the mother of the universe. It is written in *VinayPatrikā* where Tulasī says in *DevīStuti*, *Heramba*; *Heramba* means Gaṇeśa i.e. You are the mother of the six-faced Kārtikeya and Gaṇeśa. *Bhīmā'si*, You are dreadful, You are ghastly, You are fierce. You are the dread Kālikā of auspicious and inauspicious. *Rāmā'si*, You are the divine Goddess Lakṣmī. *Vāmā'si*, You are the consort of Śiva. *Vara Buddhibānī*, You are the most eminent form of speech as Mother Sarasvatī. Tulasī presents the same personality by scriptural grace in his own manner, "*Rupa-Sukha-Śila-Simā'si*" You are the boundary of beauty, bliss and virtuous conduct. What is it that You are not? She is the daughter of the mountain in form of *Śailaputrī*, She is the constant gazer of Lord Śiva's countenance like the Cakora bird who gazes the moon, She is the mother of the elephant-headed Gaṇeśa and the six-faced Kārtikeya.

There is a question, "Bapu, is Pārvatī Bhavānī *Śraddhā* (reverence)?" Yes, She is reverence. There is a verse in Vedas. Every individual needs to worship reverence in the morning, every individual needs to worship reverence at midday and every spiritual seeker needs to worship reverence in the evening; there is such a verse in Vedas. What does this mean? It means that don't just wake up your body in the morning, but also wake up 'r energy that was asleep all throughout the night. This is morning worship. Wake up the reverence of your sleeping

energy that was resting all through the night. If one possesses reverence then even the unreal will surface as truth and if you have impiety, even if it exists in God then nothing will be attained, you will be left annoyed and puzzled! Even if reverence exists in unreal, it will surface as truth! What does this mean? This means that if reverence prevails then the truth that unreal is nothing but unreal will get revealed.

He who cannot be deceived by anyone is called as *catura* (witty) in scriptures and he who deceives everyone is called as *dhūrta* (cunning). We neither want to be *catura* nor *dhūrta*; we should rather be *catura-siromani* (crest-jewel of witty individuals), which is the word of 'Mānasa'. *Catura-siromani* (also means there is a fifth crest-jewel entity over the four pursuits of human existence namely righteousness (*dharma*), wealth (*artha*), desire (*kāma*) and liberation (*mokṣa*) and that is the entity of Love (*prema*)! We want to attain that Love, we want to become *catura-siromani* in this context, we want to obtain that entity of Love.

Kathā should be free from exhibition. Everyone's point of view is personal; exhibition is public. We should not let it happen. So, my brothers & sisters, something should happen, something should materialise, something should result. One question is, "Bapu, Satī burnt Her body in Dakṣa's sacrifice and Lord Śaṅkara picked up Her corpse and ran across the Indian subcontinent. While doing so, Her body parts fell at several spots, are those sites established as Śakti-Pīṭha?" Yes, Satī's body parts fell at fifty-two spots where Śakti-Pīṭha exists even today. Its glory is awe-inspiring! But after everything fell down, what was left with Śiva? It means that every physical limb of Durgā fell down at fifty-two respective spots. Even though the fifty-two limbs fell down, all of the fifty-two entities of Durgā have incessantly dwelled within Śiva and the entity which is beyond known world (*i.e. beyond the fifty-two known letters of Saṃskṛta, each of which is an element of power*) is the supreme divine power or the supreme Durgā!

There is a question, "In this short span of life, what should we do to attain the main objective of life?" Every individual's ideal and objective should be as per individual inclination. If I ask to recite 'Hanumāna-Cālīsā' then you need not necessarily follow it. I am only talking my experience. You should think over it, you must ponder umpteen times, 'Puni Puni Soca'. So, you should decide your objective by attending mass discourse. The pavilion of RāmaKathā is not a religious gathering, it's a laboratory. An experiment is being conducted over here. Every individual's ideal, every individual's objective is different. Although, if you are completely surrendered and unable to decide then resort to some enlightened man who is absolutely detached and who is as innocent as a child despite being the repository of experience. And enlightened men exist in every age, it is ill fortune of the world that we could not recognise them!

*Mile Koī Aisā SaṃtaFakīra I
Pahucāye Bhava Dariyā Ke Tīra II*

When Lord went for town sightseeing in Mithilā with Lakṣmaṇajī in the evening then why did Viśvāmitrajī say, "Go, bless the town and bless everyone's eyes, bless everyone's eyes by showing them Your beautiful countenance." Why did he say this? He who is supreme knows which individual should be transported to the entity of soul by which pathway. If someone can reach there by countenance then let him gaze. These fifty-two limbs can become the pathway. Someone can attain the supreme goddess by the pathway of hands or by the pathway of head; someone goes by the pathway of divine feet. Sura says, I cannot see anything; I see one and only pathway through my corporeal vision. This verse is as dear to Viṣṇu devotees as their life, the verse of surrenderance,

*Dṛdha Ina Caranana Kairo Bharoso,
Dṛdha Ina Caranana Kairo,
Śrī Vallabha Nakha Caṃdra Chaṭā Bina,
Saba Jaga Māhi Aṃdhero...*

Nizamuddin's heartbeats became Amir's pathway. Choose the objective by attending the mass discourse. If you cannot then wait to meet some such enlightened man; this pathway demands immense patience. Supplicate that may some saint meet me. At times the countenance of some monk may become the pathway, sometime someone's hand may become the pathway, someone's breath may become our pathway, God willing may His voice become our pathway. Viśvāmitrajī is the realised great sage and therefore he tells Rāma, 'Karahu Suphala Saba Ke Nayana Suṃdara Badana Dekhāi'. These subjects of Janaka are such that they will get transported through Your countenance. Janaka as well,

*Inhahi Bilokata Ati Anurāgā I
Barabasa BrahmaSukhahi Mana Tyāgā
II BAK-215.03 II
Sahaja BirāgaRūpa Manu Morā I
Thakita Hota Jimi Caṃda Cakorā II BAK-215.02 II*

Baap, at times silence becomes the pathway, sometimes the words of some realised mendicant can become the pathway, on other occasions the tears of an enlightened man can become our pathway. Fifty-third Śakti-Pīṭha is my and your own self. There is a Śakti-Pīṭha within us. We can get awakened through meditation, through chanting Lord's Name, through devotional psalms or through mere remembrance of the Lord. Oh Sāheb, the splendour of the nail (of an enlightened man's divine feet) becomes the pathway. So, when 'Mānasa' says,

*BhavānīŚaṅkarau Vande ŚradhhāViśvāsaRūpiṇau I
Yābhyāṃ Vinā Na Paśyanti
Siddhāḥ SvāntaḥsthamīśvaRāma II BAK-Śl.02 II*

Reverence means reverence, that's it! If hard-core reverence gets associated with unreal then the fact that it is nothing by unreal gets truthfully revealed. If reverence is genuine then it will be proven that truth is truth. Further, blind reverence and fearful reverence will not transport us anywhere. Reverence is Mother Pārvatī, the daughter of mountain, the mother of the

universe. So, wake up your internal reverence in the morning. Choose any pathway you like as per your inclination. So Baap, in the afternoon *i.e.* when we reach mid-life, employ our genuine reverence which is our Durgā in begetting everyone's auspicious with complete faith. First beget our own awakenedness, thereafter beget the society's awakenedness. Without our own welfare, I am not sure how far can the society's welfare succeed. Goswāmījī says, first let me attain and thereafter, let me work for everyone's bliss. Because distributing auspicious entities is our disposition being the part manifestation of God. When we are happy, we feel like sharing. And in the evening, drive the same reverence to passive state for the next dawn.

Vedas convey the divine message and proclaim the philosophy of worshipping reverence in the aforementioned form. 'Mānasa' also contains one more philosophy as follows. You are Māyā (Lord's delusive power) and Śiva is God. This is the second form of Durgā. Śaṅkara is God and You are the delusive power. The way there is Viṣṇu-SahastraNāma (1,000 names of Viṣṇu), Durgā also has 1,000 names. On the second day of Navrātri, She assumes the form of *Brahmacāriṇī* (the goddess who practices penance with the vow of chastity). She performs penance in form of a celibate. An extremely difficult penance it is. When Garuḍa asked KāgBhuṣuṇḍi, have you witnessed all this? At that moment, Bhuṣuṇḍi provides a good answer, 'Nija Mati Sarisa', I shall extol according to my intellect.

I have not recited the glory of the Supreme Godhead, the ballad of the Supreme Godhead by any specific tactic, I recite only that what I have witnessed by my eyes. In the same context it is mentioned,

*Rāmu Kāma Sata Koṭi Subhaga Tana I
Durgā Koṭi Amita Ari Mardana II BAK-90.04 II*

So, *Brahmacāriṇī* performs extremely rigorous penance which is mentioned in 'Mānasa'. Tulasīdāsajī has extolled the glory of penance. The definition of penance gets changed as per the current



time and place; transporting Mangalayan in the orbit of Mars is today's penance. A farmer who grows good crops is today's penance. Our contribution towards cleanliness campaign is today's penance. Talking with you for three hours is my penance.

'Rāma Carita Mānasa' has worked a great deal on consciousness. Krishnamurti says, when we pack our bag for going outstation, while unpacking the clothes kept at the bottom come out last. Analogously, the habits that have accumulated in our consciousness superficially come out instantly, but the ones which are lying since past countless births come out much later. It is difficult to decide.

Don't keep pictures of the enlightened man in your temples, keep them in your heart so that He will stop you from criticising, He will stop you from hatred. It is easy to keep pictures in the temple but difficult to keep one in heart, because there He will follow you by being a witness. May we get some such monk who has

attained the Supreme Godhead, do supplicate this certainly, it's extremely essential. We all are in the same quest. There is a couplet of Faraz,

*Vo Merā SabaKucha Hai,
Lekina Merā Mukaddara Nahī Faraz I
Kaśa Vo Merā Kucha Bhī Nahī Hotā,
Merā Mukaddara Hotā I*

We reap the fruits of our own karma. While this is true, when the subjects commit any crime, it is the king who reaps its fruits. This is an exception because it is the king who fosters his subjects. And if the subjects commit a crime or employ dishonesty then even the king becomes part of the punishment. The law of karma doesn't work the same way in this case. The context changes over here. The punishment of the king's crime is reaped by the (family) priest; this is *CāṇakyaNīti*. In the ancient age as well as in *Samskṛta*, priest means prime-minister; e.g. the priest *Vaśiṣṭha*. *Vāmadeva* etc. were all regarded as prime-minister i.e. priest in one age. If wife commits a sin, husband reaps

the punishment. Why? In our culture, girl's hand is offered in the man's hand during weddings. He who doesn't honour or take care of a woman who hands over her hand to the man and takes the vow of following her husband and if such a woman commits an offence then its punishment is bound to be reaped by her husband, *Cāṇakya* believes so. When disciple commits a sin, its punishment is reaped by the Guru. *Cāṇakya* provides these four aphorisms as an exception.

KāgBhuṣuṇḍi committed an offence in the temple of *Mahākāla*, His Guru got ready to reap the punishment. He is my surrendered dependent, O the Guileless Lord, please don't be furious on him, You are all mercy. Guru gets ready to reap the punishment. And in that temple of *Mahākāla*, he sings 'Rudrāṣṭaka',

*NirākāRāmaOmkāRāmaūlaṃ Turīyaṃ I
Girā Gyāna Gofitamīśaṃ Girīśaṃ II
Karālaṃ Mahākāla Kālaṃ Kṛpālaṃ I
Guṇāgāra SaṃsāraPāraṃ Nato'haṃ II UTK-108 II*

Jagatguru Shankaracharya composed '*Devī Aparādha Kṣamāpana Stotra*'. If we happen to commit an offence of Mother or *Durgā* then Shankaracharya has written a beautiful hymn (for its atonement). But this hymn of 'Rāma Carita Mānasa' is such that if we happen to commit an offence of our Guru or if we happen to commit an offence of Śiva then I request you to recite 'Rudrāṣṭaka', your inner consciousness will begin to purify, you will feel relieved. If the sense of doership and ego get renounced then every individual is Śiva.

If I tell you about various methods of spiritual practice then I can say that he who wishes the beauty of speech, the art of expression or eminent oratory skills needs to worship Goddess *Kālikā*. Our tongue is inside. We are not silent, we are scheming! Our tongue is blood coloured. Akhandananda Saraswati has composed an exposition on 'Rāma Carita Mānasa' in his own manner. He had an idol of Goddess *Kālikā* in his room. He used to tell me, Bapu, this idol of *Kālikā* is spiritual worship in one context. Tongue is an introduction to our life and we all know that every limb

created by the Supreme Godhead contains bone but tongue is the only limb of its kind which is boneless.

*Kudarata Ko Nāpasamda Hai Sakhtī Jabāna Mein I
Nahī Rakhī Hai Eka Bhī Haḍḍī Jabān Mein I*

God wishes that your speech must be soft, you must not speak harsh language, you must not utter stern words. Speaking out everything present within us is symbolic of restfulness. *Kālikā* gives us this guidance.

Durga means fort, fortress; thus *durga* means security. He who is inside the fort faces no trouble. However, fort's security is limited within a definite boundary. The bigger the town the bigger is the fort, but it has a defined boundary. Fort represents protection, but its security is limited. Similarly, *Durgā* as well provides us protection but it is not confined, *Durgā* is infinite, She has no demarcation of boundary. Being symbolic of fort, She doesn't let the evil entities enter the town and hence, *Durgā* is boundless security. Our Mother is infinite security because of which evil entities cannot enter within us. So, this *Kālikā* provides us rest, this *Kālikā* gradually teaches us the lessons of detachment, this *Kālikā* frees us from infatuation and gradually confers us the joy of dispassion, this *Kālikā* gives is the joy of solitude amidst fraught crowd.

So, I was stating that Shankaracharya has written '*Devī Aparādha Kṣamāpana Stotra*' for Mother to forgive us. Hand means the organ of action, if the mindset of doership (i.e. the portion of our body above shoulders) which fosters egotism gets eliminated then whatever remains is our form of Śiva. The part of our body beneath the neck is the form of Śiva, therefore recite 'Rudrāṣṭaka' while taking bath. So, you are not offering water on *Śivaliṅga* but you yourself are the very form of Śiva; our philosophy admonishes to worship God by being God ourselves. Therefore, 'Rudrāṣṭaka' frees us from all offences,

*Pracamḍaṃ Prakṛṣṭaṃ Pragalbhaṃ Pareśaṃ I
Akhaṃḍaṃ Ajaṃ BhānuKoṭiPrakāśaṃ II
TrayaḥŚūla Nirmūlanaṃ ŚūlaPāṇiṃ I
Bhaje'haṃ BhavānīPatim Bhāvagamyaṃ II UTK-108 II*

*Na Jānāmi Yogaṃ Japaṃ Naiva Pūjāṃ I
Nato'haṃ Sadā Sarvadā Śambhu Tubhyaṃ II
Jarā Janma Duḥkhaugha Tātapyamānaṃ I
Prabho Pāhi Āpannamāmiśa Śambho II UTK-108 II*

If subjects commit an offence, King reaps the punishment; if King commits an offence, prime-minister reaps the punishment; if woman commits an offence, husband reaps the punishment; if disciple commits an offence, Guru reaps the punishment. The law of karma is unalterable but by the time Cāṇakya's era arrived, our preceptors established certain exceptions as per the then place and time. Likewise, the definition of penance should also be changed. So, the daughter of mountain (Śailaputrī) performed rigorous penance in form of a chaste lady (Brahmacāriṇī).

Don't talk about dying after listening to the Kathā. Death is not in our hands. Vaśiṣṭhājī told Bharatajī,

*Hāni Lābhu Jivanu Maranu Jasu
Apajasu Bidhi Hāth II AYC-171 II*

It is written that death is not in our hands, it lies in the hands of the Providence. Indeed it is in the hands of the Providence, but tell Providence after listening to RāmaKathā that, O the Supreme Godhead, although death is in Your hands but Your remembrance is in my hands, I shall remember You whenever I desire. Agreed that loss and gain is in Your hands, but not feeling depressed despite as much loss as I shall face is in my hands. I will not lose, this is precisely what I want to teach the youngsters; gain is in Your hands I agree, but the moment I get benefitted, distributing it with others and then enjoying it myself is in my hands, I will not reap the gains alone. There is a Gujarātī ghazal of Gujarātī poet Mariz, the poet solicits from the Supreme Godhead that bestow me wisdom such that when I attain bliss, may I not be selfish to think about myself alone but may I get everyone's thought.

*Basa Eṭālī Samaja Mane Paravaradigāra De,
Sukha Jyāre Jyā Male Tyā Badhānā Vicāra De I*

*DuniyāMā Kāikano Hu Karajadāra Chu Mariz,
Cūkavu Badhānu Deṇa Jo Allah Udhāra De I
- Mariz*

Death is in Your hands, remembering You is in my hands; bound by destiny if I attain fame, I will distribute and if I get defamed, I will not despair. This itself is penance. Enduring each and everything without harbouring any ill sentiments, whatsoever, is penance. This very tendency of penance builds up our expanse and our existence. This very tendency of penance maintains our spiritual state intact and the author of 'Mānasa' writes in the *copāis* while describing the penance of Brahmacāriṇī,

*TapaBala Racai Prapaṃcu Bidhātā I
TapaBala Biṣnu Sakala Jaga Trātā II BAK-72.02 II
TapaBala Saṃbhu Karahi Saṃghārā I
TapaBala Seṣu Dharai Mahibhārā II BAK-72.02 II
Tapa Adhāra Saba Sṛṣṭi Bhavānī I
Karahi Jāi Tapu Asa Jiya Jānī II BAK-72.03 II*

The author of 'Mānasa' says that Durgā has various names and various forms. It was a tough penance. There came a state when Umā even gave up eating dry leaves in order to attain Śiva, at that moment Umā was named as Aparṇā.

RāmaKathā is like Kālikā that kills the demon Mahiṣāsura in form of great ignorance. In 'VinayPatrikā', Tulasījī similises Rāvaṇa with ignorance. And Rāma kills Rāvaṇa in form of ignorance. We contain great ignorance and great ignorance is like blood-seed (*rakta-bīja, that for which each drop of blood is a seed*), it doesn't exterminate, there is only one remedy to obliterate our great ignorance, RāmaKathā is evident Kālikā which can kill it. In the second line from 'UttaraKāṇḍa', whatever KāgBhuṣuṇḍi saw as per his intellect, O Garuḍa, Lord Rāma's physical beauty, Lord Rāma's body is as beautiful as myriads and myriads of cupids. Thereafter, Tulasī says, 'Durgā Koṭi Amita Ari Mardana', Lord is inexorable in crushing the enemy and the evils as millions and millions of Durgā.

Yesterday in the chronology of Kathā, after offering obeisance to Lord SītāRāma, Tulasī makes obeisance to Lord's Name in nine *dohās*. Name is the only support in this age of Kali; eventually, the quintessence of each and everything is Lord's Name. Call it Rāma, call it Love, call it Kṛṣṇa, call it Śiva, call it Khudā or call it Buddha. The glory of Name has prevailed in all four Vedas as well as the four ages, but the age of Kali has an especial glory of Name. The Name Ram is the greatest mantra. Lord Śiva chants Rāma and confers the exhort of emancipation in Kashi. The Name Rāma is the sacred mystical syllable 'Om', it is the life of Vedas, Rāma's Name is beyond all virtues as well as fraught of every virtue. Tulasī says, he who chants Lord's Name once can get emancipated himself and can also emancipate others. Lord Śiva uttered Rāma while consuming venom, as He combined both venom (*Viṣa*) and Rāma, it became supreme restfulness (*viśrāma*) for Him. Rāma's Name has blessed the Daṃḍaka forest of an individual's mind. Whatever Rāma did in the age of Tretā, the same is being done today by Rāma's Name. Tulasī says, Rāma's Name and the holy water of Gaṃgā are sufficient for me. Chant Lord's Name with heartfelt sentiments, without any feelings, indolently or in anger, it begets auspicious in all ten directions: so says Tulasidāsājī. The way earth is inherently fraught with

seeds and sky is fraught with constellations, likewise Rāma's Name is fraught with all righteousness. I have experienced it. The one and only support in this age of Kali is the Name of Lord. Remember the Name for which you are inclined to. Chant any mantra with firm faith. Chant in any way you like, question is of faith. Faith itself is the method (of chanting).

Someone has asked, "What is the difference between faith (*viśvāsa*) and trust (*bharosā*)?" Tulasī has written,

Maṃtra Jāpa Mama Dṛḍha Bisvāsā I

Paṃcama Bhajana So Beda Prakāsā II ARK-35.01 II
Chant any mantra with due faith. The chapter of nine-fold devotion is being discussed in 'AranyaKāṇḍa' which contains the discussion of both faith and trust. Faith is that in which one never experiences happiness and sorrow, firm faith; but trust is that which has the possibility of happiness and sorrow. Does Śaṃkara ever experience happiness and sorrow? Does the polestar experience happiness and sorrow? Whether milk is good or spoiled, does the container experience happiness and sorrow? Wherever Tulasī has mentioned faith, at all such instances happiness and sorrow do not apply. Śaṃkara used to incessantly chant Rāma's Name. So, seek superabundant shelter of Name.

Durga means fort, fortress; thus durga means security. He who is inside the fort faces no trouble. However, fort's security is limited within a definite boundary. The bigger the town the bigger is the fort, but it has a defined boundary. Fort represents protection, but its security is limited. Similarly, Durgā as well provides us protection but it is not confined, Durgā is infinite, She has no demarcation of boundary. Being symbolic of fort, She doesn't let the evil entities enter the town and hence, Durgā is boundless security. Our Mother is infinite security because of which evil entities cannot enter within us.



Mānasa-Durgā
|| III ||

The glory of divine feminine power is extolled in every canto of 'Rāma Carita Mānasa'

'Mānasa-Durgā', by seeking shelter of these two lines we are contemplating Mother Durgā on the basis of 'Mānasa'. It is being said about God, especially in Upaniṣad, that the Supreme Spirit is softer than a flower and the same entity of Supreme Spirit is harder than the hardest entity, it is even much harder than thunderbolt. Both of these conflicting attributes applies to the Supreme Spirit. In one other context, the authors of Upaniṣad say that the entity whom we identify as the Supreme Spirit or the Supreme Entity is closer than the closest and farther than the farthest. He is the union of mutually conflicting attributes. Analogously, this trait of Supreme Spirit also applies to RāmaKathā which is the first line (of this Kathā) from 'BālaKāṇḍa'; it shows that RāmaKathā is Kālikā and the word written over there is 'karālā'; RāmaKathā is harsher than the harshest. And immediately thereafter, Goswāmījī writes one more line. He instantaneously gives his opinion about RāmaKathā that it is softer than the softest.

RāmaKathā Sasi Kirana Samānā I

Samta Cakora Karahi Jehi Pānā II BAK-46.04 II

So, the first line says that RāmaKathā is harsh Kālikā and thereafter, the trait of the Supreme Spirit also got applied to RāmaKathā that RāmaKathā is as tender as the moonbeam. Moonbeams are utmost tenderest. Moon is believed symbolic of coolness. Moon is our mind, but we fail to understand why our mind is so fierce? Whose evil company has adulterated our mind? Moon has moved very far away from us. What is the matter? Mind should have been cool, yet it is fierce! It is the burning problem is that people get enraged every now and then! Therefore, saints have admonished that moon is Rāma's Name. Moon is Rāma's Name; I am saying this by the experience of chanting Rāma's Name that as much an individual is able to chant the greatest mantra Rāma so much calm like moon will he stay. An individual who chants Lord's Name in abundance cannot get angry on others. Rāma Himself is moon; we cannot catch hold of the moon but moonbeams come till our home, provided our door is open. Beams reach till us. The traits of the Supreme Spirit are associated with 'Rāmāyaṇa'. The second line of 'UttaraKāṇḍa' also contains two traits,

Rāmu Kāma Sata Koṭi Subhaga Tana I

Durgā Koṭi Amīta Ari Mardana II BAK-90.04 II

Rāma is as beautiful, as tender and as charming as zillions of cupids; we feel tempted to touch Him. One is this form and the same Rāma is like countless millions of Durgās to crush the vices, so does He write. Vallabhacharyaji follows the same concept in his doctrine, he says while defining God that, shelter of mutually conflicting attributes is Śrī Kṛṣṇa. Both contradicting traits are present in Him. Confluence of all conflicting attributes is the Supreme Godhead. The entire creation is made up of mutually conflicting attributes. Therefore, Lord Jagatguru said, '*Brahma Satyam Jagat Mithyā*'. This idea of the world being untrue doesn't befit us, because if Upaniṣad proclaims that the whole world is fraught of Supreme Spirit then how can we call it untrue? Therefore, Vinobājī proclaimed an aphorism that the Supreme Spirit is Truth, but the world is liveliness. Constitution must undergo redaction. Be it the constitution of religion or the constitution of democracy. Research is essential time and again; this is today's demand.

Tulasī says in 'VinayPatrikā', every tree contains an idol, a sculpture, an image. And every cloth contains a corsage; a garment is latent in every cloth. Analogously, every individual contains few good and evil traits suppressed within him which manifest under propitious opportunities. Because this creation is admixture of all conflicting attributes. It is my aphorism that a complaining consciousness cannot undertake the spiritual journey. And human being's consciousness is such that whatever you do for him, one will always find some or the other issue! Yajña of Love cannot happen without penance.

Kuch To Log Kahenge, Logo Kā Kāma Hai Kahanā...
Few couplets from the ghazal of Harshbhai Brahmabhatt from Gujarat,

Lipātātā Hū Main Jaba Usase,

Judā Kucha Aura Hotā Hai I

Manātā Hū Main Jaba Usako,

Khaphā Kucha Aura Hotā Hai I

Na Kucha Matalaba Ajāno Se,

Na Pabaṁdī Namāzo Kī,

Mohabbata Karanewālo Kā

Khudā Kucha Aura Hotā Hai I

Baap, harshness and tenderness lying within us manifest at an opportune moment, '*Pragaṭa Avasara Pāi*'. What caused the great chaos in Kaikeyī's life? How did a virtuous and noble lady like Kaikeyī fall prey to the hatred of pronouncing an exile to Rāma? Why did she change in matter of few moments? It seems that the age old impressions accumulated in her consciousness got released on finding propitious opportunity. Goswāmījī writes,

Bipati Biju Baraṣa Ritu Cerī I

Bhui Bhai Kumati Kaikāi Kerī II AYK-22.03 II

Kaikeyī's mind served as the soil in which the seed of discord was sown and Maṁtharā showered rain in such a way that the tendencies of pronouncing an exile to Rāma began to gambol. So, the Supreme Godhead is harsh as well as tender. Analogously, RāmaKathā is harsh as well as tender and cool. Rāma Himself is affluently beautiful like myriad cupids. The same Rāma is equally inexorable in crushing the enemy.

So, my brothers & sisters, keeping in mind both the traits, Mother's form is abundantly fraught of fondness towards children. But when the mother assumes an extremely dreadful form of Kālikā or Candikā then devastation occurs. The intent is indeed very lovely, to destroy evils and non-useful entities of the world. It is for this intent that our all incarnations of Durgā have exhibited auspicious sports and we are envisaging Durgā in this very context.

In the beginning of RāmaKathā, Śaṁkara and Satī went to Sage Kumabhaja's hermitage for listening to the Kathā and they listened to RāmaKathā from Kumabhaja. On other instance, Bharadvājajī had asked about RāmaKathā and Yajñavalkya commenced ŚivaKathā. And later it was revealed in the epilogue that I first recited the exploits of Śiva to you because I wanted to know your intrinsic mystery. While reciting the exploits of Śiva, the very first exploits was of Durgā, the divine goddess. It is clearly written that primary preponderance is allotted to the exploits of Pārvatī.

Umā Carita Suṁdara Mai Gāvā I

Sunahu Saṁbhu Kara Carita Suhāvā II BAK-74.03 II

So, Durgā is established very first in order in 'Rāma Carita Mānasa'. The glory of divine feminine power is extolled in every canto. The name by which the mother of the universe is addressed the most in 'Mānasa' is Umā. The name Umā occurs maximum number of times. When something special has to be shared, He uses the word 'Umā',

Umā Kahau Main Anubhava Apnā I

Sata Hari Bhajanu Jagata Saba Sapanā II ARK-38.03 II

Suṃdara Sahaja Susīla Sayānī I

Nāma Umā Āmbikā Bhavānī II BAK-66.01 II

One fine day, Śiva and Pārvatī were sitting in leisure; Gaṇeśa and Kārtikeya were playing; it was absolute solitude, both were pleasureable and at that moment Pārvatī asked a question, O Lord, Sage Nārada had arrived to conduct my naming ceremony ritual, while deciding my name he used three words, 'Nāma Umā Āmbikā Bhavānī'. All of these three words are used in my 'Mānasa', however while sharing any important matter with me, You least use 'Āmbikā' and 'Bhavānī', but use the word 'Umā' the most, why so? Is it because Nārada kept Umā as my first name?

Suṃdara Sahaja Susīla Sayānī I

Nāma Umā Āmbikā Bhavānī II BAK-66.01 II

Now, Māhādeva revealed one secret, which I am sharing with you for the first time ever. Goddess, You are the mother of the universe. What is it that You are not? When Lord Rāma announced in 'Rāmāyaṇa' that I will devoid the earth of demons, His glory began to be hailed across the sphere, but when Jānakī heard this, She stepped out of the cottage and enquired what was it? She approached Lord Rāma at once, "Has any special incident taken place?" He responded, "I have pledged to devoid the earth of demons." Jānakī was displeased on hearing this. She said, "Sire, before resolving to kill the demons, You should have at least taken my opinion? You are the father. As much evil as they may be but demons are my children, I am their mother. Now that You have taken a pledge, I am Your wife, Your pledge will indeed get fulfilled but its

fulfillment will take much longer." "What does this mean?" "While You intend to kill the demons, You actually want to kill Rāvaṇa? How will You kill the demons because I am their mother too. He may perhaps forget me, but I will take a seat in his heart. And whenever You shall mount the arrow, You will see Rāvaṇa's chest much later, but You shall foremost behold Jānakī, how will You kill then?"

So, while performing the solemnisation of Goddess, Lord had decided to offer X number of lotuses every day. Hanumānājī and Lakṣmaṇājī used to bring lotuses every day. It was the last day of solemnisation. The great poet Nirala writes, Lord was short of one lotus for solemnisation! It would have delayed the process had they gone to bring one more lotus. At that moment Lord says, "Lakhana, bring me my shaft." Lord mounted the arrow and was about to remove His eyes! "Why?" "Do you know Lakṣmaṇa, our mother used to address me as lotus-eyed, my eyes are simlised to lotus, as I am short of one lotus, let me offer the lotus of my eyes." This is such a beautiful incident about the Mother's worship. Even if such rituals of animal sacrifice exist in ancient tradition, redact and make it out of date. I say so with immense responsibility. Many societies still follow the ritual of sacrificing goats or other animals. I asked them, "Why are you doing this?" They said, "Goddess will get angry if we don't offer sacrifice!" I told, "Whether Goddess gets angry on you or if you fall prey to sin because of not offering sacrifice then I shall take everything on me." Whatever troubles you may face by stopping such rituals, I will take it on me. I am saying this from VyāsaPīṭha duly prepared. Stop the ritual of offering sacrifice; stop the ritual of offering liquor; if any Tantric or Aghoras have told you that not offering sacrifices will get you in adverse troubles then let me tell you, whatever is deemed to happen shall happen to me, you must forsake it forthwith. India must come out of this. Offering (an animal's) head is offering our ego, it's offering our pride. Ego arouses from evil qualities and ego arouses from good virtues as well. I intent to

make you fearless; it will be better if such practices are not followed. My country should become free from these vices. Initiate the cleanliness campaign of blind faith. Righteousness must make one fearless; righteousness must make one renunciant. Man fears. We have turned religious either because of allurements or due to fear! Religion has scared everyone! Darkness has no power to disturb light. True righteousness never experiences guilt, but the so called righteousness begets guilt. Goswāmījī says in 'VinayPatrikā',

Prema-Bāri-Tarapana Bhalo, Dhṛta Sahaja Sanehu I

Samsaya-Samidha, Agini Chamā,

Mamatā-Bali Dehu II VP-108.03 II

Bīra Mahā Avarādhiye, Sādhe Sidhi Hoya I

Sakala Kāma Pūrana Karai, Jānai Saba Koya

II VP-108.01 II

If you want to perform *tarpan* (ritual of offering libations to the manes) then do so with the water of love; one needs *ghee* to perform yajña, but if one is poor then Tulasī says convert the innate affection of your heart into *ghee*. One needs faggots for yajña - doubt on Guru, religion or neighbours, these days people doubt everywhere, burn these faggots of doubts. One needs fire, burn them in the fire of forgiveness. Sate an individual by forgiving. If one burns (the faggots) in the fire of forgiveness then the evils present in an individual will get burned, he will ameliorate. And if you want to offer sacrifice then offer the sacrifice of your worldly attachment or your ego. Offer the sacrifice of the pride of the virtuous deed that you have performed.

I request women, please step out of blind faith. Mangalayan is launched into Mars orbit during the days of reverence. It was the new moon day. Moreover, we launched in half the cost as other countries could launch. This is the proof of our power. But people are made to fear by a great extent. Baap, my only point is that worship the Lord.

Maṃgala Bhavana Amaṃgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-112.02 II

All in all, worship Rāma. So, don't get into such rituals during the days of Durgā-Pūjā. Killing a living creature in worship and penance? Offer anything from '*Patraṃ Puṣpaṃ Phalaṃ Toyaṃ*' with serene sentiments. Celebrate the festival of Durgā with virtuous and serene sentiments. Rāma is the protector of yajña. When Indrajeet was conducting unholy yajña during the war, Lord Rāma instructed to destroy the yajña at any cost; otherwise, Rāma is the protector of yajña who had forthwith stepped out to complete Viśvāmītra's yajña, He travelled till Sage Gautama's hermitage to complete Ahalyā's yajña of timeless wait and thereafter, Rāma undertook Janakapuri's journey of yajña in order to fulfill the bow yajña ceremony but at the same time Lord has also ordered in 'Mānasa' to interrupt the unholy ritual.

Young ladies & gentlemen, if you want to recite Mother's hymn of praise then please learn the hymn of Mother Pārvatī which Jānakī has sung in 'BālaKāṇḍa'. If unmarried daughters recite this hymn then they will not get bad husband; this is an extremely successful hymn. I am not giving any allurements,

Viśvaṃbharī Akhila Viśva Taṇī Janetā,

Vidyā Dharī Vadanamā Vasajo Vidhātā

DurbudhiNe Dūra Karī Sadbuddhi Āpo,

Mām Pāhi Oṃ Bhagavatī Bhava Duḥkha Kāpo I

Above verses are beautiful hymns of praise of the Goddesses, however in the solemnisation of 'Mānasa' the following hymn is extremely mantric,

Jaya Jaya GiriBaraRāja Kisorī I

Jaya Mahesa Mukha Caṃḍa Cakorī II

Jaya GajaBadana Ṣaḍānana Mātā I

Jagata Janani Dāmini Dutī Gārī II BAK-234.03 II

So, if we observe Mother's form from spiritual viewpoint then She has eight arms, each of which have spiritual interpretations and so do the respective weapons held in every arm, every deity in our philosophy holds a weapon in its hand. Weapon-worship ritual will be performed on coming Dussehra, but instead of weapon-worship we should be

performing the ritual of scriptural-worship. Weapons will cut, scriptures will unite. Keep the weapons in the hands of the deities, not in your hands. If you hold the weapons in your hands too, the deities will think that you don't trust my weapons. One must trust that my mother of the universe holds a weapon in her hand. This trust must be cultivated so that the world may move towards disarmament. In the end, get it renounced from the deities as well. I have experimented this in my small village of Talgājarḍā and it has been successful. The religious world may have been hurt! By Hanumānājī's grace they cannot say anything upfront on face! And I did have a logical argument that Lord Rāma held bow and arrow in His hands until He returned to Ayodhyā after killing Rāvaṇa, thereafter Goswāmījī has written that the moment Lord Rāma fell prostrate in Vaśiṣṭhājī's divine feet, He renounced the bow and arrow. Weapons were needed till now, so we kept them; now I feel that we don't need weapons, we rather need to clasp some enlightened man's divine feet who is skilled in scriptures. Scriptures should also not take the form of weapons, one must beware of this as well because at times our parochialism transforms even the scriptures into weapons! For instance, scriptures have ordered to do many things! O gentleman, even such orders must not be followed without due thinking! Weapons were placed in the hands of goddesses to avoid domination by demoniac entities, which is fine; but otherwise, mother's form is something completely different. Mother's worship has significance of her eight arms and other aspects.

Mother at home is also Aṃbā and Durgā. Be it any woman or daughter – what are her two feet? What are her two hands? What are her two eyes? If we understand these three aspects then the ambiance of Durgā-Pūjā will prevail at our home every day. What are the two eyes of mother, Durgā or Bhavānī? She has countless forms. In my understanding, among the two eyes of the mother of the universe, one of them signifies attachment and other signifies equality. Be it

any mother, she will always cherish attachment for her children and even if one of her child is challenged and other is utmost beautiful, yet she will never discriminate. When we witness these two aspects in mother's eyes then realise that Durgā, the divine empress in form of the great goddess of speech (*Mahābānī*), the great goddess of benefaction (*Mahādānī*) and the queen of Śaṃbhu is evidently present at our home. *Mahābānī* in form of Goddess Sarasvatī, *Mahādānī* in form of Goddess Lakṣmī and third being Pārvatī, the great empress of Śiva.

Two hands of mother – one being the conferrer of boon and other being the conferrer of fearlessness. Benefaction of fearlessness and boon are two arms of the mother of the universe. The bosom of mother's heart contains ambrosia, parental love. Such a great degree of love arouses for the infant that even if blood runs through the entire body, it gets converted into milk in her bosoms; this is parental love of a mother's heart. Mother's lap is shelter for a surrendered disciple. While defining two divine feet of the mother my VyāsaPīṭha says, one divine foot is conduct; She runs for us. Second divine foot removes children's veil, it eradicates obstacles. Today Bengal's Durgā-Pūjā has reached length and breadth of nation. This is our celebration. *Rāsa, garbā*, installing the emblem of *garbā* and the ritual of *āraṇī* augments our strength of life. Those who are not inclined towards it should not be commenting. If such rituals contain excessive flaws then we should remove them. Religion and spirituality all have personal opinion. The idea that we tread together, sing together is Vedic mantra. The festival of *garbā* in our Saurashtra, Gujarat is worth seeing,

*Mā Kālī Ne Kalyāṇī Re Mā,
Jyā Jou Tyā Jogamāyā...*

In the chronology of Kathā, yesterday the glory and obeisance of Lord Rāma's Name was discussed. Śiva recited Kathā to Śivā on finding the right opportunity. Thereafter, Bhuṣuṇḍi recited this Kathā to Garuḍa. Afterwards, Yajñavalkyajī recited it to Bharadvājajī in the King of Pilgrimage Places,

Prayāg. And finally, Tulasīdāsa took this Kathā to the last man in a native dialect which also honours the *śloka*s. Tulasī says, my Guru recited this Kathā to me again and again and then it was firmly resolved in my mind after which I versified this Kathā. Tulasī Himself said that Kathā invariably needs to be heard until it gets firmly resolved in our mind. After listening to it over and over again, we will be able to choose few aphorisms; first listen, then choose. They say that Lord Rāma's birth took place in TretāYuga on the ninth day of bright half of lunar phase in the month of Caitra, at that moment the almanac comprising of five entities namely the position of the sun & the moon, the zodiacal signs into which the sun had entered, the position of seven other planets, the day of the week & the day of the lunar month had all turned propitious, the same conjunction manifested in Kaliyuga in year 1631 on the day of *RāmaNavamī*. And Goswāmījī says, on that day 'Rāma Carita Mānasa' was published in Ayodhyā. The occasion was celebrated. Rāma was born on the day of *RāmaNavamī* and 'Rāma Carita Mānasa' was also offered to the masses on the very day of *RāmaNavamī*. Absolutely nothing can be more comprehensive and pervasive than Rāma. We haven't seen Rāma who was born in TretāYuga in person. But we behold RāmaKathā that had manifested in 1631 on the day of *RāmaNavamī* every day. That Rāma cannot come in our hands, whereas we can carry this 'Rāma Carita

Mānasa' in our hands. So, 'Rāma Carita Mānasa' becomes especially significant for us.

Tulasījī gave the metaphor of Mānasarovara Lake to 'Rāma Carita Mānasa'. He formed four ghats of dialogue. Kailas' ghat of spiritual wisdom is the one where Śiva recites RāmaKathā to Pārvatī in form of a dialogue, KāgBhuṣuṇḍi's ghat of worship is where Kathā takes place in form of a dialogue before the birds like Garuḍa, swan etc. On the ghat of karma, Kathā is being sung in form of a dialogue between Yajñavalkya and Bharadvāja. And on the ghat of exclusive surrenderance and submissiveness, Supremely Reverend Goswāmījī makes His mind as well as other monks and saints as listeners and commences the Kathā. And Tulasīdāsa takes all of us in Bharadvājajī's hermitage in the King of Pilgrimage Places, Prayāg.

After the holy stay of Kuṃbha when Yajñavalkya asks for leave, Bharadvājajī raises a curiosity, "Lord, what is the entity of Rāma? Who is Rāma? Is the Name of Rāma which Śiva incessantly chants, the same Rāma who is Dasratha's son? And whom Upaniṣads extol? Or is spiritual Rāma different than historic Rāma or are both one and the same, kindly explain it to me." And Sire Yajñavalkya commences the recitation of Kathā with a smile and narrates RāmaKathā but he first starts with ŚivaKathā and even in ŚivaKathā, he foremost extols the exploits of Umā, Durgā is being given primary prominence.

I am talking from VyāsaPīṭha duly prepared. Stop the ritual of offering sacrifice; stop the ritual of offering liquor; if any Tantric or Aghoras have told you that not offering sacrifices will get you in adverse troubles then let me tell you, whatever is deemed to happen shall happen to me, you must forsake it forthwith. India must come out of this. Offering (an animal's) head is offering our ego, it's offering our pride. I intent to make you fearless; it will be better if such practices are not followed. My country should become free from these vices. Initiate the cleanliness campaign of blind faith. Righteousness should make one fearless; righteousness should make one renunciant. Man just fears. Religion has scared everyone! Darkness has no power to disturb light.



Mānasa-Durgā

|| IV ||

Sects are insistent, spirituality expresses generosity

I wish to mention two points initially. First, few years ago RāmaKathā was held at Lord Jagannatha's abode as 'Mānasa-Jagannātha' and thereafter, one Kathā was recited in Konark which was christened as 'Mānasa-Kāmasutra', both of these Kathās were organised by our host-family headed by Arunabhai with an intent of self-bliss, we all had recited for self-bliss as well. Both the Kathās have been published in Hindi as well as English and today, both of these Kathās were offered to public on this land of Chhattisgarh for which I am very pleased. Parvaz Sāheb has translated in English. Many applauds from a monk to the host family as well; I express much pleasure, stay happy Baap!

Second matter of pleasure, in last Navrātri during the days of Śarada month marked by the solemnisation of NavaDurgā, a Kathā was organised at Ambaji Dhama, Gujarat. Pravinbhai Kotak and his family had become its mere instrumental means and on the fourth day of that Kathā a psalm was sung from my VyāsaPīṭha, it was the line of RūkhaḍaBāvā which I have remembered since childhood; many ancient devotional singers have sung it, Meghani has also tried his quill on it, Makrandbhai also spoke something about it and Harindrabhai went till an extent of composing complete spiritual interpretation of his entire verse. All singers have been singing in their own way, but this psalm suddenly aroused in my heart at Ambāji and today is the birthday of Sire Rūkhaḍa!

Rūkhaḍa was a Gujarātī devotee, a saint; he was carefree, self-willed and kept wandering in the woods of Girinara; he had attained distinct lofty state and spiritual awakenedness; he was a rural man absolutely unlettered, in worldly terminology he was a sheer illiterate; after he attains a peculiar height in spiritual penance, someone witnessed him and composed a verse describing various spiritual states that this man goes through step by step! So, the verse of one such Sire Rūkhaḍa is sung in Gujarat. I harbour no objection in using the word 'Paramahansa' on equal footing with 'Rūkhaḍa'. A Girinari Sire Rūkhaḍa fraught with the highest degree of renounced asceticism, wonderment and realisation; such a devotee was born in Girinara,

*Rukhaḍa Bāvā Tu Halave Halave Hālya Jo,
Ha Re Garavāne Māthe Rukhaḍiyo Jhaluṃbiyo.*

Girinara is the land of ascetics free from worldly ties. A spiritually haled seeker held sway over the dignified being! And pay attention, at times some enlightened man leave this body in twenty-eight years, some leave in thirty-two years like Jagatguru Shankaracharya, Swami Vivekananda left within forty years of his age. And we say that they passed away too early! It is with reference to time that we feel that a monk has left too early, but otherwise if you observe their spiritual gait then they leave immensely slowly and steadily. Their journey proceeds by touching everyone. An eminent singer of ancient psalms from Gujarat, LakṣmaṇaBapa had asked me, "Bapu, what does it mean by 'Halave Halave Hālya Jo'?" We always wish that may some monk meet us at the earliest. I replied, we do possess this ardent intensity, but it is the disposition of monk that in meeting one individual too soon, what if many individuals are left away. Who can be special and ordinary for a monk? Monks are fond of Rāma's assembly; both the assembly of Rāma and the assembly of common men are alike for a monk, they are fond of it. Narsinh Mehta's verse which Gandhi Bapu used to sing daily,

*Vaiṣṇava Jana To Tene Kahīe Je Piḍa Parāi Jāne Re;
ParaDuḥkhe Upakāra Kare Toye
Mana Abhimāna Na Āṇe Re I*

He is a monk who worries for the distressed. He should walk slowly, he should tread steadily. Even if he goes to special people then those privileged people are also cosmic illusion. This doesn't mean that the privileged should be disregarded. The difference between privileged and ordinary almost disappears near him. Anyone can take whatever they want. He doesn't have any insistency, he is rather generous. There is a difference between insistency and generosity, Baap!

Sects are insistent, spirituality expresses generosity; as much generous as it can be! A Muslim editor was asking me, "Bapu, there was news that someone went to the pilgrimage of Haj and You sent him best wishes, what is it?" I responded, this has nothing to do with Morari Bapu, this is the generosity of Hinduism. 'Uadāra Caritānāma Vasudhaiva Kuṭuṃbakam', this generosity of the Vedic tradition of our time immemorial religion and the generosity of seers and sages had no concern with caste and creed. Morari Bapu is not sending him. Hanumāna is sending him to Rahemāna. This generosity must prevail.

It is what the great poet Ravindranatha Tagore calls as narrow domestic walls; this parochial social wall is constantly dividing the society! Sect could possibly be parochial, which we call as so-called religion! Truth doesn't discriminate between privileged and ordinary; Love doesn't discriminate between privileged and ordinary and Compassion doesn't discriminate between privileged and ordinary, if it does then Compassion is not Compassion, it is sickness. If Love discriminates then Love is not Love, it is mere apprehension of the world. And if discrimination is observed in Truth then it is an individual's lie thriving in the garb of Truth. My VyāsaPīṭha talks about Truth, Love & Compassion; it was strengthened when I found similar evidence from Vinobāji. He too has spoken (about these values).

Someone has asked, "Bapu, we have heard that Lord Rāma is pleased by reciting 'HanumānaCālīsā' and Hanumānajī is pleased by reciting 'Rāma Carita Mānasa', what we should recite then?" Forget both the aspects, do that which pleases you. This is an obstacle as well. It does not mean that I am denying to recite 'HanumānaCālīsā' or 'Rāma Carita Mānasa'; nonetheless, forget about what pleases which deity, do that which keeps you happy; live for your own pleasure. When I used to narrate poetic

couplets in the beginning then few old Kathā reciters of ours used to write them down secretly; later they gradually felt that it sounds interesting! Thinking about someone gives joy, thereafter beholding him gives joy, then touching him gives joy, next comes his speaking that gives joy, we experience further joy when that individual sits for an extended time, thereafter eating together confers joy; as and how these interests keeps on growing. Thereafter, even they started reciting poetic couplets in between! And shortly as they learnt everything by heart, I started singing movie songs! They told me, “Bapu, poetic couplets were fine, but movie songs?” I said, just follow me! Now, even the great realised men tell me with immense pleasure, “Bapu, we listen to Your Kathā on television, but this time You did not sing that favourite song of ours! We were constantly glued for nine days waiting for that song to come!” Even the greatest abbots and monastic heads are happy today! They say, “Bapu, only You can dare to do this!” Means, they confer their blessings. And this is the favorite verse of one of the great abbots, supreme Rūkhāḍa Reverend Abbot TulsishyamBapu,

Tuma Ko Piyā Dila Diyā Mainē Nāza Se...

This could be a movie song or anything else, but can't you sing this by turning it towards the Supreme Godhead? There is only one place in this world to give our heart and that is the Supreme Godhead. Some Gopi can sing this song, this is GopiGita. Forget worldly thoughts about it.

Do Nainā Laḍa Gaye Bholebhāle Kaise Dagābāza Se...
Don't Gopis call Kṛṣṇa as *prītama* (beloved) in 'Bhāgvat'? *Prītama* means fraud, cheater. The words of 'Bhāgvat', '*Prema Vikṣaṇam*'.

I have observed many people performing fire sacrifice, women sit on one side and men on the other, and their whole attention is only focused on women! Why this hypocrisy? Hypocrisy will cause delay; we need to be free from hypocrisy. I said umpteen times in Khajuraho Kathā that lust is God's divine

manifestation but people have spread many misconceptions about it! Why can't we be non-hypocritical? It is written in 'Mānasa',

Jinha Ke Kapaṭa Dambha Nahi Māyā I

Tinha Ke Hṛdaya Basahu Raghurāyā II AYK-129.01 II

Tuma Ko Piyā Dila Diyā Mainē Nāza Se...

I perform divine reading of 'Mānasa' every day. It is not a hard and fast rule but while reading 'Rāma Carita Mānasa' if I look at Hanumānājī and while beholding Him if love arouses in me then I stop reading the *copāis* and start singing this! Who is going to listen in the room? Sāheb, I just don't want to preserve the mind, let heart alone remain. There is an extremely renowned couplet of Late Barabankvi Sāheb, it cautions us,

*Akla Aura Dila Jaba Apanī-Apanī Kahe Khumāra,
Taba Akla Kī Kevala Suniye Aura Dila Kā Kahā Kariye I*

Do only that what your soul tells you.

Mahiṣāsura was at war with the deities for almost a century. He also became Indra on one occasion! The entire cult of deities was terrified. When deities expressed their pain to Viṣṇu, Brahmā and Rudra then Brahmā was enraged, Lord Nārāyaṇa was enraged and Rudra roared aloud. Consequently, a distinct light emanated from all three of them which shook the Himālayas and caused uproar in the ocean! The three lights combined into one and bore a feminine body. It took an amazingly radiant form of Jagadambā (the mother of the universe), the lion-rider. Māhādeva rose at once! He manifested another trident from His own and conferred to Aṃbā. Nārāyaṇa emanated a discus from His own and gave to Goddess Jagadambā. Brahmā provided his sword, similarly god Varuna, the wind god, the Prajāpatis and other deities gave something or the other, all deities conferred their especial possession to Durgā. At that moment, Mahiṣāsura came to know that some violent and impetuous Goddess has manifested. Mahiṣāsura took the form of a buffalo. It is said that when he would dig his horns in the earth, Himālaya would toss up by three

feet! Mahiṣāsura sends the warrior-commanders one after the other. Fierce battle is being fought, the universe is trembling. Everyone wondered, what was going on! Finally Mahiṣāsura stepped out and when Mother attacked him with Her lion mount, Mahiṣāsura collapsed! She place Her one foot on him and raised the trident conferred by Śaṅkara and eventually Mahiṣāsura is crushed.

When you feel shy for any incident (because of) familial culture, decency or civility, if you feel hesitant, if your shyness stays intact with purest sentiments then don't forget that Durgā is manifesting in you.

*Yā Śrīḥ Svayaṃ Sukṛtinām BhavaneṣvaLakṣmīḥ
Pāpātmanām Kṛtadhiyām Hṛdayeṣu Buddhīḥ I
Śraddhā Satām KulaJanaPrabhavasya Lajjā
Tām Tvām Natāḥsma Paripālaya
Devi Viśvam II DM/SDS-IV.05 II*

Mother stays with us in five forms. He who is a meritorious soul, he who is disposed to others' welfare, for them O Durgā, You are splendidly present in form of Goddess Lakṣmī (*the goddess of wealth*). When others' pain is felt as our own pain and at that moment when an individual becomes a meritorious soul then realise that Lakṣmī present in your home is evident Durgā. He who only wishes others' evil, he who criticizes by tongue and envies by soul, at their home O Jagadambā, You dwell in form of non-Lakṣmī; non-Lakṣmī means poverty. As much affluent of material well-being as you may be, but if your disposition is dominated with hatred then you will never be blissful. Material well-being is only and only mundane means, they cannot confer you bliss. Bliss is obtained from the consciousness that doesn't exhibit hatred. In form of Goddess Lakṣmī in the home of a meritorious soul and in form of poverty in the home of a sinful soul, Aṃbikā, it is You alone who dwell. With the virtuous men, O Mother, You dwell in form of reverence. And in a

civilised family, O Durgā, You dwell in form of shyness. If I want to add anything then I would say that, '*Vaṃṣe Sadaiva Bhavatām Hari Bhaktirastu*', may the devotion of Supreme Godhead eternally thrive in your dynasty. May Durgā of shyness stay forever intact in our mothers and daughters. And if our vision gets transformed through this then every song is GopiGita, every verse is the verse of Mīrā.

A female mendicant keeps roaming with an idol of Buddha. And Buddha is extremely lovely, he is immensely beautiful. So, what did that mendicant do? She used to offer incense to it and she would get so deeply immersed in that gold idol that she had only one worry, there are one thousand idols of Buddha and the fragrance of my incense should not go in the nostrils of any other Buddha, it should be received by my Buddha alone. This is my Buddha, this is my devotion and I cannot allow any other Buddha but mine to take away the fragrance! Now, who can stop the wind? Fragrance gets diverted in the direction of wind. She would then put a curtain in between. She would move the curtain from here to there to block the airflow. She had almost turned mad! She would place the incense in Buddha's ears and nostrils so that the fragrance would not be received by other Buddhas! But what happened almost after a month was that Buddha's countenance turned black! The story ends. If the one who Loves or the insister of Truth or the insister of Compassion insists that his idol alone should get benefitted then every such lover blackens the face of his beloved; every priest imposes a black bolt on the idol of his cherished deity. Love is universal, you cannot imprison it; the discrimination of privileged and ordinary cannot prevail in it. Truth cannot discriminate between privileged and ordinary.

When joy arouses, distribute. I have read in books that when rural women used to experience surge of milk in their bosoms, when mothers experienced



flood of milk in their bosoms then they would not only feed their own children but also feed other poor children. That which augments needs to be distributed. If you possess Love, distribute; if you possess Compassion, distribute; else it becomes sickness. Love when not distributed becomes suspicion, fraud, deceit! And if you possess Truth then you cannot discriminate. Truth is for us, Love is for others and Compassion is for everyone. Truth is singular, Love is dual and Compassion is plural.

So, 'Mānasa-Durgā' is the main subject of this RāmaKathā. First name of Mother Durgā is ŚailaPuṭrī, second name is BrahmaCāriṇī and third name is CaṁdraGhaṁṭā. If Rāma is Durgā then where in Rāma are these nine names present? And Lord Śaṁkara being half-male and half-female is half Durgā and therefore, where in Him are these nine names present? Let's proceed in this by Guru's grace. Vinobājī used to say that man should be new every day. Gandhiji always

said, whatever I speak today may perhaps become old tomorrow and tomorrow I shall speak something different. An individual's contemplation should be new and novel every day.

It comes in 'Rāma Carita Mānasa' that it's not the disposition of stone to float and transport others after it is put in water; that's not its disposition. And monkeys, how can creatures of frivolous disposition build a bridge over the ocean? Then how was the bridge formed? Then Tulasī writes,

Śrī Raghubīra Pratāpa Te Siṁdhu Tare Pāṣāna
I LNK-03 I

This bridge is formed only by the glory of the Lord of Raghus. I feel that this bridge of RāmaKathā is also not the specialty of any specific individual, it is only and only the miracle of Mother Durgā, else imagine the degree of peace (amidst such a crowd)! Mankind is able to gather at one place, but unable to unite. I am endeavouring for this. It's our good fortune that people

gather in Kathā, but one ill fortune still prevails that later we are unable to unite! Lord willing, may we gather and ultimately, may we also unite. None are ordinary, none are special. Jagatguru Adi Shankaracharya has taught us this very idea.

Na Me MṛtyuṢaṁkā Na Me Jātibhedah,
Pitā Naiva Me Naiva Mātā Ca Janmaḥ I
Na Bandhur Na Mitraṁ Gurunaiva Śi yaḥ,
CidānandaRūpaḥ Śivo'ham Śivo'ham II NVS-V II

'Gītā' has proclaimed that equality is yoga; wherever equality prevails, O Arjuna, regard that as yoga. There is no discrimination between liberation and bondage as well. CaṁdraGhaṁṭā means O Mother, Your moonshine smears all directions. As if moon is ringing the bell around You carrying the moonshine along with it.

Māḍi! Tāru Kaṁku Kharyu Ne Sūraj Ūgyo...

Thus, in the chronology of Kathā, Bharadvāja asked Yajñavalkyajī, what is the entity of Rāma?

Yajñavalkyajī said with a smile; a man of wisdom should be smiling. Religion should not become grave. Osho had said, I desire dancing religion. Kṛṣṇa has danced, Rāma has danced as well. When Lord Rāma was a kid, He would walk in a beautiful gait on beholding His image in bejeweled walls of Dasratha's courtyard,

Ṭhumaka Calata Rāmacaṁdra Bājata Paimjaniyā I
Tulasīdāsa Ati Ānaṁda, Dekha Ke Mukhāraviṁda I
Raghuvara Chabi Ke Samāna, Raghuvara Chabi Baniyā II
And He dances as well,

Naṭa Marakaṭa Iva Sabahi Nacāvata I
Rāmu Khagesa Beda Asa Gāvata II KKK-06.12 II
The way a juggler makes his monkey dance, O Garuḍa, the Supreme Godhead Rāma makes the whole world dance. Śaṁkara as well says,

Umā Dāru Joṣita Kī Nāi I
Sabahi Nacāvata Rāmu Gosāi II KKK-10.04 II

Although Rāma had a vow of dispassionate hermit for fourteen years, yet His intrinsic dance was not forsaken. Lord Śaṃkara dances. Māhādeva is the repository of all arts and virtues. When Lord assumed the form of Mohini, Lord Śaṃkara danced. Māhādeva Himself is the dancer because He is the soul. Be believe in singing-religion, because that's our flowing tradition. That what makes one grave is not wisdom, but what turns an individual burdenless is wisdom. Our incarnations have introduced this very religion.

Yajñavalkyaḥ said, I shall first recite the exploits of Śiva to you. Even though the exploits of Rāma was asked but he wanted to establish a bridge of unity. Kathā is of Rāma, but it commences from Śiva Kathā. Once upon a time, Śiva went to Kumbhaja's hermitage along with Satī with an intent of listening to Kathā. Śiva listened to the Kathā. Pārvatī turned a deaf ear. Both left. The Supreme Godhead's lovely human sport was currently ongoing in Daṇḍaka forest. Rāvaṇa had abducted Sitā. Lord Rāma was weeping in Sitā's separation. Śiva and Satī left. Satī saw Śiva offering a bow to Rāma by chanting *Satcidānāṃda* (all truth, consciousness and bliss) and Satī's mind was gripped by doubt that why is my husband glorifying Him as *Satcidānāṃda*! Śiva says, goddess, your mind

is gripped by excessive doubt for Rāma, you are free to go and take a test. Being the daughter of Dakṣa, Satī is the daughter of an intellectually dominant father. Intellectuality always impels one to take a test. After deep thinking, Satī took the form of Sitā. She changed her outer garb and committed a mistake! On beholding Satī in form of Sitā, the Supreme Godhead presented His introduction by citing His father's name and said, "Why are you roaming in the woods all alone? Where is Māhādeva?" And Satī's reality was revealed. She was caught! She returns to Māhādeva. Satī arrived; Māhādeva enquired with a smile, "O good lady! You have returned after taking the test; could you decide whether Rāma is the Supreme Spirit or mere delusion? How did you examine?" Satī hid the facts. Māhādeva witnessed in meditation everything that Satī did. Sitā is a mother to me, what should I do now? Śiva began to think and impelled by Rāma, He decided that as long as this body of Satī exists, I shall have no householder's relationship with her. Māhādeva reached Kailas. As soon as He reached there, He spread a sitting mat outside His home and slipped into deep meditation. Thereafter, Māhādeva wakes up after eighty-seven thousand years.

It is what the great poet Ravindranatha Tagore calls as narrow domestic walls; this parochial social wall is constantly dividing the society! Sect could possibly be parochial, which we call as so-called religion! Truth doesn't discriminate between privileged and ordinary; Love doesn't discriminate between privileged and ordinary and Compassion doesn't discriminate between privileged and ordinary, if it does then Compassion is not Compassion, it is sickness. If Love discriminates then Love is not Love, it is mere apprehension of the world. And if discrimination is observed in Truth then it's an individual's lie thriving in the garb of Truth. My VyāsaPiṭha talks about Truth, Love & Compassion; it was strengthened when I found similar evidence from Vinobāji.



Mānasa-Durgā

॥ १ ॥

An enlightened man's contiguity is an accomplishment of life

A girl student has asked, "Bapu, being a student I foremost believe in Goddess Sarasvatī. Will it be right to follow Rāma or Hanumānājī as my cherished deity now?" Sister, I only believe in one thing, wherever your consciousness runs propitious to your mindset, inclination and disposition, follow that deity. Rāma Himself is Sarasvatī, Goswāmījī has written so in 'UttaraKāṇḍa'. Therefore, being a girl student believing in Sarasvatī and then getting diverted towards Rāma is not a matter of worry at all. And further, Hanumānājī is Sarasvatī as well, '*BuddhiMatāṃ Variṣṭham (foremost among brilliants)*'. Hanumānājī Himself is Durgā.

If you believe in this tale then (I would like to share with you), Rāvaṇa abducted Rāma and Lakṣmaṇa from the battlefield of war and transported them to the nether region. We have many Rāvaṇas in our philosophy. Aṃgada has raised this question, when Aṃgada visits Rāvaṇa's court with a proposal of treaty in 'LaṃkāKāṇḍa', he asks question, which Rāvaṇa are you? Are you the one who went to the nether region to kidnap Bali or are you the one who had gone to cut Sahastrarjuna's arms or are you that Rāvaṇa whom my father had clamped in his arm-pit; which Rāvaṇa are you? Rāvaṇa responds to him very logically. I distribute Rāvaṇa in three parts. One Rāvaṇa is MahīRāvaṇa, who is the Lord of Śrī Laṃkā on earth. He held custody on everything and everyone; that was MahīRāvaṇa. *Mahī* means earth. Another is AhiRāvaṇa; *Ahi* means serpent. It is said that the abode of serpents is the nether region. Serpents dwell in the nether land. My and your quest must be of SahīRāvaṇa (the true Rāvaṇa). Forget AhiRāvaṇa, forget MahīRāvaṇa, let us quest for the true Rāvaṇa. Hope we are not him? Hope anyone else is not him? Why does this Kathā exist? To beget some result, to beget some outcome during the Kathā and after the Kathā.

Deluge of rainfall takes place in monsoon; all water bodies overflow. But let me ask you, is this water fit for consumption? No, it's not consumable. Although what gets accumulated in puddles or ponds and what pours down is fresh water which the clouds have converted from the saline sea water, yet it cannot be fit for consumption, because Tulaśī says, even though clean water rains down on the earth, it soon becomes turbid, water becomes muddy as soon as it comes in contact of mud. It is not

consumable; it's a different matter if we consume it out of immense thirst. RāmaKathā is the monsoon season of nine days. These nine days you have an opportunity as well as a propitious season. If we miss this opportunity then it will be missed forever!

I would like to state on the basis of Tulasī that listen to nine days for once. Don't decide instantly because rainfall during these days could also be turbid as our very intellect is the land and abundant mud of passionate virtues has badly coated this land. Because these aphorisms are hitting our passionate, wrathful and serene intellect, we are finding it difficult to decide whether I should worship Sarasvatī or I should worship Hanumānājī or should I worship Rāma? I would like to request, please wait for a while; don't decide instantaneously. Tulasīdāsajī listened umpteen times; Guru recited again and again. He who doesn't forsake patience is Guru. A surrendered dependent may not agree even after countless attempts but Guru never forsakes patience. I shall do anything possible to make him mature. What is RāmaKathā?

*Sadgura Gyāna Birāga Joga Ke I
Bibudha Baida Bhava Bhīma Roga Ke
II BAK-31.01 II*

We are worldly souls. My immature intellect had turned Guru's unsullied aphorisms turbid. Tulasī says, monsoon ended and autumn arrived, water has become crystal clear like our mirror. Because be it the mud of passionate virtues (*rajo-guṇa*), be it the mud of wrathful virtues (*tamo-guṇa*) or be it the mud of serene virtues (*sattva-guṇa*), *guṇa* means rope and one and only job and disposition of a rope is to bind someone. *Rajo-guṇa* puts one into bondage, *Tamo-guṇa* also puts one into bondage and *Sattva-guṇa* puts us into bondage as well. Why do I call you all 'yāra'? Because I don't want you to distance yourself from me, I wish to keep you closer to me.

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

By my Guru's grace and by everyone's best wishes I am making a humble attempt to walk on the footsteps of what 'Rāma Carita Mānasa' says. It's written in 'Rāma Carita Mānasa', it is not that reciter is extremely wisdom endowed and listener is absolutely foolish. Tulasī has said, 'Śrotā Bakatā GyānaNidhi'. Both are the storehouse of wisdom. What is the difference then? Listener and reciter must become one by soul. Though a small definite distance should prevail so that two individuals can see each other, this distance is necessary. This distance is necessary only for completeness and security of one's sentiments, it is not discrimination. Before you call me 'Bapu', I call you 'Baap'. My very Kathā begins with this address. There is a couplet by Bashir Badr, it's very lovely. If we find an aphorism from Urdu then why refrain? My Tulasīdāsajī has written a *dohā* in 'Dohāvalī', if an earthen pot is filled with ambrosia and a bejeweled pot is filled with poison then which pot shall a wise man choose? The language in which it's spoken is not important, but what is filled inside i.e. what is spoken is important. May I recite,

*Acchā Tumhāre Śahar Kā Dastura Ho Gayā I
Jisako Gale Lagā Liyā Vo Dūra Ho Gayā II
Kāgaza Mein Daba Ke Mara Gaye Kīḍe Kitāba Ke I
Dīvānā Bina Paḍhe Likhe Maśahūra Ho Gayā II*

My brothers & sisters, this is not the question of being physically close or far. He who comes much closer probably fails to understand! So, this is just a mere arrangement that I am sitting on the dais. Tulasī's Guru has generously recited the Kathā umpteen times by keeping much patience. Tulasī could not comprehend due to immature intellect; it was turbid water, Guru nonetheless poured Himself in abundance but consumable water could not be obtained. Therefore my brothers & sisters, listen, let it rain. It is necessary to wait. To wait means to contemplate and ponder after listening to the Kathā. Listening, thereafter contemplation, and then comes profound and repeated deep reflection.

So, AhiRāvaṇa abducted Rāma and Lakśmaṇa from the battlefield of Laṅkā to the nether region. Now, who can rescue them from the nether region? Everyone looked at Hanumānājī,

Durgama Kāja Jagata Ke Jete I

Sugama Anugraha Tumhare Tete II HC-XX II

And Sire Śrī Hanumānājī goes to the nether land. Lord was tied with a rope! They would be sacrificed in the yajña in the end. Both of them were tied, by whose Name the world becomes free! Hanumānājī arrived; they say, He was stopped at the gate; Hanumānājī saw the monkey. He wondered, who is this monkey to stop me, "Who are you?" He replied, "I am the son of Hanumāna." Hanumāna said, "Mind your tongue, I am a celibate." He said, "I was born from sweat-drop." It must be such an amazing celibacy whose sweat also became the cause of procreation! Jillion prostrates to His celibacy! "Father, accept my obeisance but I will definitely be loyal to AhiRāvaṇa, fight a war with me." Father and son fiercely fight with each other and finally, Hanumānājī ties him and enters the place. A woman florist was carrying a rosary of flower for the goddess. Sire Hanumānājī assumed a minute form and become a flower of that rosary! The florist felt the weight, because Hanumānta had become a flower. And the preceptor told AhiRāvaṇa to offer flower-garland to the goddess; the final mantra was being recited post which sacrifice was to be offered. The garland was placed around the goddess' neck. AhiRāvaṇa is trembling overwhelmed by sentiments! When the garland was offered, a part of it went around the head and the flower of Hanumānājī was positioned right in the center. Hanumānājī pressurized the goddess using the flower and deported her. And assuming the form of five-faced Dugra, Hanumānājī Himself took a seat! The preceptor instructed to ask the last wish of whose sacrifice was to be offered, Rāma and Lakśmaṇa were asked accordingly; Lord Rāma said, I have no wish. You may have no wish, but if you wish to remember anyone in your last moments then do so. Rāma asked Lakśmaṇa, whom should we remember? They thought, Hanumānājī has helped us

during the moments of crises. Just then Rāma happened to look at Durgā and it was none other than Hanumāna in form of Durgā draped in saree! As soon as they were to be sacrificed, Hanumānājī lifted His arm and said, AhiRāvaṇa, my son, come in my lap. The preceptors said, mantras did their job, the idol is enlivened! Wherever your mind goes propitious to your inclination and innate course, let it go; if it goes in Rāma then Rāma is Durgā as well, if it goes in Hanumāna then Hanumāna too is Durgā. He is Sarasvatī, it's as simple as this.

There is one question, "We wish to hear something more about the *copāi* 'Rāmu Kāma Sata Koṭi Subhaga Tana' so that we can completely envisage Rāma. Here, Rāma is compared to myriad cupids?" There could be exceptions but as per a natural phenomenon father's beauty can be guessed by son's beauty. Guru's wisdom and accomplishments can be guessed by the spiritual state of his disciple. Therefore, Rāma's beauteous form can be guessed through the beauty of cupid. We will have to understand this. Tulasī intends to present Rāma's infinite beauty and therefore, He took the support of cupid.

A real incident. Swāmī Ramtirtha, an English professor and a staunch Vedantic, steps out in the market of Lahore. He had accepted mendicancy, it was evening and a beautiful woman was standing on a brothel. This lady was standing there duly adorned and Renunciant Swāmī Ramtirtha passes from there. As soon as he saw her, he stood still! He began to behold that lady by casting a fixed gaze! It is said that the lady told Swāmījī that Sire, he who casts a wicked eye on beauty... please understand that beauty is not a curse, neither is beauty a sin. Beauty is the boon of the Supreme Godhead. Seer Markandeya solicited beauty, 'Rupaṃ Dehī, Balaṃ Dehī, Yaśo Dehī, Dviṣo Jehī'. When he sings Durgā's praise, the seer solicits four things from the mother of the universe. First boon he asks is, 'Rupaṃ Dehī', confer me beauty. Sin is committed by our eyes, not by beauty. Beauty is the Supreme Godhead's boon. Beauty will have to be

beheld like Buddha. 'Rupaṃ Dehī', to avoid its misuse by us he solicits another boon 'Balaṃ Dehī', confer me the strength of the soul, my mind should not become coward. Thereafter, 'Yaśo Dehī', he who walks in this sequence will definitely attain fame but 'Dviṣo Jehī', *jehī* means to dispel, to cut-off. Dispel evils from my consciousness.

Rāma's Name is medicine. Medicine can be taken with water, honey, milk or leaf of Tulasī plant; some or the other accompaniment is prescribed. Our main objective is Lord's Name and devotional psalms but it is being fed with the milk and honey of music and pleasing tunes. Certainly do exercise, definitely take medicines, it's necessary for the body but at the same time don't be fearful. In reality, I don't like *Gulab Jamun*, I don't even eat a single piece and when I see others having it, I wonder how they must be having! As I don't like *Gulab Jamun*, I don't eat it and what if I say that *Gulab Jamun* is not good and over a period of time this statement of mine becomes a scripture! And the coming generations will interpret that Bapu had said that *Gulab Jamun* is bad! Only because I don't like something doesn't mean that it is bad for everyone, don't make such rules. Saying that beholding beauty is a sin only because you could not behold beauty appropriately, is your disease! My dislike should not become a principle. The same has happened over a period of time in scriptures as well, someone has said something in the past and it has become an aphorism! Beauty is not a sin, beauty is the Supreme Godhead's boon; else the seer would not have solicited. So, Swāmī Ramtirtha was passing through a market in Lahore and he casted a fixed glaze on that beautiful lady. That lady could not endure the monk's gaze and said, "Sire Swāmījī, you have lost your way, this is the lane of succulent beings, where are you lost!"

*Jāo Re Jogī Tuma Jāo Re, Ye Premīo Kī Nagarī,
Yahā Prema Hī Hai Pūjā, Tuma Jāo...*

That beautiful lady said, he who beholds beauty with wicked vision is destined to die. At that moment Swāmī Ramtirth laughed aloud and said, "Na

Tere Rupa Se Garaja, Na Tujhase Garaja, Main To Mere Mussavara Kī Kalama Dekhata Hū! (I am neither concerned with your beauty, nor with you, I am just beholding the painting quill of my supreme artist). My Supreme Godhead has painted such a beautiful picture, I can only imagine how pretty the painter must be!" By beholding the beauty of cupid, Tulasī intends to transport us till Rāma; therefore, 'Rāmu Kāma Sata Koṭī Subhaga Tana I Durgā Koṭī Amita Ari Mardana'. Guru's dignity, Guru's glory, Guru's spiritual state, Guru's accomplishments can be known by witnessing the disciple. Gold was weighted using jequirity beans (formerly Indians used the seeds of jequirity to weigh gold using a measure called a Ratti, where 8 Ratti = 1 Masha; 12 Masha = 1 Tola which is 11.6 Grams). Likewise, Rāma's beauty is weighted by the beauty of cupid, there is no sin in doing so. What is the entity of lust alone? What is anger?

Our body is our home, we have been staying in this since many years, but we are completely unaware of any of its switches, we have no idea where is our switch of anger? Where is our switch of greed? On pressing which switch will our hatred cease? Assay the switch that can turn the fan fast or slow, identify the switch which can reduce the vices! Man is so unfortunate; though we are living in our body, we are unaware of any of our switches! Light is necessary, but the sagacity and wisdom of when to switch it on and when to put it off is needed much more. Guru doesn't give anything else, He just tells us the switch. If you have been unable to grab the switch of wrath then the switch of wisdom is a very far cry, Sāheb!

Five entities itself are the Supreme Godhead. It's a saying in Gujarātī, 'Pañca Tyā Paramēśvara'. Supreme-Tranquility, Supreme-Restfulness, Supreme-Love; when you begin to experience Supreme-Tranquility, you are closer to the Supreme Godhead. If you are immersed in Supreme-Sentiments which Caitanya calls as the sentiments of the highest order then such Supreme-Love is proximity to the Supreme Godhead. Jesus said, Love is God. Staying close to Supreme-Truth is Supreme Godhead, staying

proximate to Supreme-Compassion is Supreme Godhead and staying intimate to Supreme-Restfulness is staying close to the Supreme Godhead. Tulasī has reached till restfulness,

*Jākī Kṛpā LavaLesā Te MatīMaṃda Tulsīdāsahū I
Pāyo Parama Biśrāmu*

Rāma Samāna Prabhu Nāhī Kahū II UTK-130 II

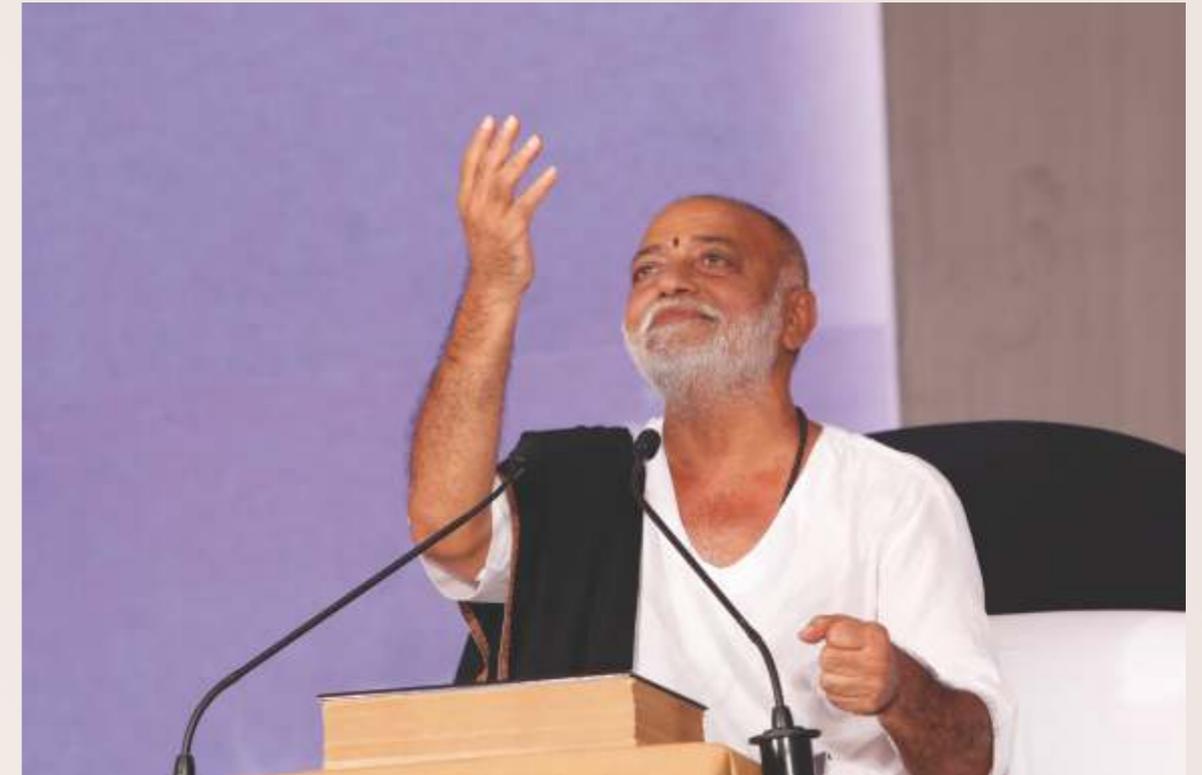
Tulasī has obstinately held on like a child when He says, there is none other like Rāma because, 'Pāyo Parama Biśrāmu'. The composer of 'Bhāgvat' says, 'Satyaṃ Paraṃ Dhīmahī'.

You recite 'HanumānaCālisā' and every day we begin the Kathā from the first *dohā* of 'AyodhyāKāṇḍa', 'ŚriGuru Charana Saroja Raja', 'Baranaū Raghubara Bimala Jasu I Jo Dāyaku Phala Cāri', which are these four rewards? Although righteousness, wealth, desire and liberation are fine; however, they are the four endeavours of human existence, they are not rewards. Endeavours come first,

rewards come later. For the sake of it, let's assume these are the four rewards, but 'Mānasa' is a wonderful scripture. It doesn't say, 'Na Bhūto, Na Bhaviṣyati'. I would like to state too, 'Rāmāyaṇa Sama Nāhī Kahū I RāmaKathā Sama Nāhī Kahū', this includes everyone Kṛṣṇa, Śaṃkara, Durgā etc. There is a couplet of Rajesh Reddy,

*Dila Bhī Ika Zida Pe Aḍā Hai Kisi Bacce Kī Taraha I
Yā To Saba Kucha Hī Ise Cāhiye Yā Kucha Bhī Nahī II*

Is there a mantra like Rāma? 'Nāhī Kahū', Rāma breaks apart the walls. Having a hole in a utensil is a flaw and Rāma says, 'Mohi Kapaṭa Chala Chidra Na Bhāvā', but the sacred earthen pot of Navrātri with a burning lamp has numerous holes! However, holes in this sacred pot of goddess aren't present as a flaw. They are 108 doors from which the vices don't emanate but the beams of light emanate. RāmaKathā is such a sacred pot from which few aphorisms emanate and where every opening emanates a beam of light.



Tulasī has not conferred a bounded scripture, He has conferred all doors. Who is equal to Rāma? So Baap, an enlightened man's contiguity is an accomplishment of life. Today in Kaliyuga one can attain Supreme-Love, Supreme-Restfulness, Supreme-Tranquility and sometimes Supreme-Truth can be attained; so contiguity of auspicious entity is the only objective. When a child is small, mother explains each and every corner of the room to the child e.g. the door opens this way, the switch can be turned off this way etc.; but when the child grows up, mother need not show anything; similarly, so long as we don't reach a certain spiritual state, the association of our Guru or our enlightened man keeps showing us everything, but when we reach that spiritual state then it becomes our responsibility to regulate the switches of hatred, pride, greed etc. by either turning them on or off, or slowing them down by our self. But we have been unable to catch the vital center-point despite staying in this body since many years! Ask Tulasī: Harsh, aggressive and inappropriate words are the vital center-point of anger. Dualistic intellect is its vital center-point. Every emotion has different center-points. The sages have declared them after deep reflection. The switch of greed is desire and pretence. We will have to learn; learn after some time, let the water turn limpid.

Lobha Ke Icchā Dambha Bala Kāma Ke Kevala Nāri I

Krodha Keparuṣa Bacana Bala

Munibara Kahahi Bicāri II ARK-38(B) II

We are discussing nine names of NavaDurgā. First is ŚailaPuṭrī and second is Brahmācārī. And since RāmaKathā is Durgā, all nine names apply to RāmaKathā. ŚailaPuṭrī, 'Sādhu Bibudha Kula Hita GiriNaṃdini', RāmaKathā is Brahmācārīṇī (the chaste goddess). None can claim that it has come under my subjugation. Its virginity is intact; no one can become its Lord. Brahmācārīṇī means the conduct of Brahma (The Supreme Spirit). Third form is Caṃdraghamtā, moon's luster. Durgā's fourth name is Mother Durgā who obliterates all impurities. Durgā contains the virtue of passion, the virtue of wrath as well as the virtue of serenity; though these virtues dwell in Her

womb, She causes no harm to them. She washes away the impurities.

'RāmaKathā Kali Kaluṣa Bibhamjani', this is Durgā. She is the one in whom the entire universe dwells. RāmaKathā is Skāṃdamātā. Skāṃda means Śaradakumāra. She is the mother to the hermits and saints like Śaradakumāra. Tulasī says,

Janani Janaka Siya Rāma Prema Ke I

Bija Sakala Brate Dharama Nema Ke II BAK-31.02 II
She is Skāṃdamātā, She is a virgin. Śaṃkara and Pārvatī have two sons – Gaṇeśa and Kārtikeya, but after Śiva and Pārvatī both met beneath the banyan tree on Kailas, a daughter was born thereafter whose name is,

Caḷi Subhaga Kabitā Saritā So I

Rāma Bimala Jasa Jala Bharitā So II BAK-38.06 II
This is the daughter of the mountain. One name of Durgā is Siddhidātrī. 'Rāmāyaṇa' can confer all superhuman accomplishments. Her other name is Kālarātrī. Kālarātrī Niścara... She is the Goddess. *Rātri-Stavana* is a hymn of praise from ṚgVeda. Mahāgaurī is one of Her names, Supreme-Gaurī. Gaurī means whiteness, without any dark blemish. 'Rāmāyaṇa' is Gaurī.

Syāma Surabhi Paya Bisada

Ati Gunada Karahi Saba Pāna I

Girā Grāmya Siya Rāma Jasa

Gāvahi Sunahi Sujāna II BAK-10(B) II

Īśāna is a cow. Every trait of RāmaKathā is white and unblemished. One more name of Durgā is Kātyāyanī.

Further in Kathā; Pārvatī is sitting in front of Śiva; then comes the occasion of Dakṣa's yajña; Satī failed to agree. She burned herself in the yajña. Pārvatī took the second birth in the abode of the King of Mountains. Nārada performed the naming ceremony. He instructed the daughter to perform a penance. ŚailaPuṭrī performs an extremely severe penance. Divine annunciation sounded the sky, "O the daughter of the king of mountains, Your penance has succeeded, Śiva shall be Yours!" On the other hand, Śiva too passed in the state *samādhi* at one place. On witnessing

staunch devotion, Lord Rāma manifested. He said, "Satī is born as a daughter at the home of Himālaya. She has performed rigorous penance for You; O Lord, be kind to marry Pārvatī on Himachal's invitation." Māhādeva said, "As You say." When our revered individual tells us to do something then don't hold on to your rules, do whatever is being told with due reverence. Śaṃkara accepted at once. Śiva answered in affirmation. Lord disappeared. During that time period, a demon named Tāḍakāsura was born. He troubled the deities. Everyone approached Brahmā (The Creator). Brahmā said, Śaṃkara's son can kill him. Break His *samādhi*. Deities extolled the hymn of praise for the god of love (cupid). Cupid arrives to break the *samādhi*. His glory smears all across. Lord's *samādhi* got disturbed. He opened His third eye to see who it is? No sooner did He cast a glance than cupid was burnt to ashes. The deities arrived. Brahmā said, no one has married in the assemblage of deities since a long time, why don't You marry? Māhādeva said, my cherished deity has ordered me to marry, He agreed. Śṛṅgī, Bhṛṅgī and Dhṛṅgī arrived. They began to adorn Māhādeva! The matted locks of hair were formed into a crown! Snakes were wrapped in place of bracelets and earrings! Lord mounted on the bull!

Empress Mainā arrived with the auspicious material to welcome the marriage procession. On beholding this form of Śaṃkara, all women were

gripped by fear! Ārtī fell down from her hand! Nārada, SaptṚṣis and Himachala rushed forthwith. Nārada revealed everything openly, the truth is that the one whom you believe to be your daughter is the mother of the universe. This is the mother of the universe, Umā. This Pārvatī is your mother. Everyone's doubt was dispelled. All began to offer obeisance to Pārvatī. Śiva may arrive in our courtyard and divine power may be present in our home but unless and until a Sadguru like Nārada explains us, we neither identify Śiva, nor recognise the divine power (Śakti). Offering a bow to everyone, Māhādeva took a seat in the pavilion. Eight companions brought Pārvatī duly adorned. Lord Māhādeva accepted Pārvatī's hand. Wedding took place. Soon came the moment of bidding farewell to the daughter.

Śiva and Pārvatī reached Kailas. Śiva and Pārvatī experienced a new delight every day. Pārvatī gave birth to a son. Symbolic of arduous efforts, their six-faced son killed Tāḍakāsura. One fine day, Māhādeva was sitting in state of pleasing consciousness beneath Kailas' banyan tree, whose glory is known even in Vedas, in an innate posture. Pārvatī arrives finding it an apt opportunity, after being offered a seat on the left lap, She raises the curiosity of RāmaKathā to Māhādeva and Lord commences RāmaKathā before Pārvatī.

When a child is small, mother explains each and every corner of the room to the child e.g. the door opens this way, the switch can be turned off this way etc.; but when the child grows up, mother need not show anything; similarly, so long as we don't reach a certain spiritual state, the association of our Guru or our enlightened man keeps showing us everything, but when we reach that spiritual state then it becomes our responsibility to regulate the switches of hatred, pride, greed etc. by either turning them on or off, or by slowing them down by our self. We will have to learn; learn after some time, let the water turn limpid.

Kathā-Daraśana

- *The Supreme Godhead is harsh as well as tender.*
- *Monk is free blowing air; he cannot be bound in cottage or palace.*
- *Scriptural-worship should be performed instead of weapon-worship.*
- *Guru's wisdom and accomplishments can be guessed by the spiritual state of his disciple.*
- *Don't keep pictures of the enlightened man in your temples, keep them in your heart.*
- *Darkness has no power to disturb light.*
- *Everyone's point of view is personal; exhibition is public.*
- *Truth is singular, Love is dual and Compassion is plural.*
- *Love is universal, you cannot imprison it.*
- *The definition of penance gets changed as per the current time and place.*
- *Mankind is able to gather at one place, but unable to unite.*
- *The pavilion of RāmaKathā is not a religious gathering, it's a laboratory.*
- *At times our parochialism transforms even the scriptures into weapons !*
- *That what makes one grave is not wisdom, but what turns an individual burdenless is wisdom.*
- *Maintaining our reverence beyond the three virtues every day is Durgā-Pūjā, the celebration of Durgā.*
- *He who doesn't cherish devotional faith in his scripture can be a pundit but not a monk.*
- *Garb can be changed, but transforming one's tendency and speech is extremely difficult.*
- *When something big comes in our hands, small gets renounced by itself.*





Mother doesn't raise the trident to kill, She raises to emancipate

There are numerous curiosities. There is a letter by a gentleman from some village, he has probably written that there is a temple in our village which enshrines RūkhaḍaBāvā's sepulcher. He was sky-clad. Rūkhaḍa exists everywhere. You could also be Rūkhaḍa in trousers, provided you fulfill certain conditions. And whether one is dressed in white attire, auspicious yellow-attire or one is stark sky-clad, whether one is monk or hermit, but if he is unable to fulfill certain conditions then he is not Rūkhaḍa but Sūkhaḍa !

My Supreme Godhead Sadguru, my Dadaji, I have witnessed in His life as well and I have also observed other elderly Brāhmaṇa divinities in my village that whenever they had to travel to other villages, the custom of carrying bags or suitcases did not exist then, they would thus carry a traditional double packsack (*khaḍiyā*) with opening in the middle. The packsack is made up of cloth. It was stitched in two parts. They would keep clothes in one part and worship material in the other and hang it on their shoulder. One part would hang in the front and other on the rear side. Few people in our villages of Gujarat were called as *Rūkhaḍiyā*, meaning that one who has cotton (*Rū*) in their packsack (*khaḍiyā*) is Rūkhaḍa. 'Ru' means cotton. Supremely Reverend Goswāmījī defines cotton in the chapter of offering obeisance,

Sādhu Carita Subha Carita Kapāsū I

Nirasa Bisada GunaMaya Phala Jāsū II BAK-01.03 II

The point I want to convey is, he whose packsack contains monkhood is *Rūkhaḍiyā* regardless of whether he is in the garb of monk or not. Garb of monk is also believed worthy of obeisance; why should we criticize? But Goswāmījī says, 'Sādhu Carita', he who has accomplished, he who has attained something, he who has awakened is a monk. This body is packsack, it should contain monkhood, whether outer garb exists or not. Were monks not born in the west? Did they apply *tilaka*? Did they carry rosary? They lived in trousers and suits. Has no monk been born among the tribal? Has no monk been born among the people who

dwelled in forests or caves? Are monks always born in towns? Have they not been born in villages? Monks exist everywhere, in any garb, in any language. Question is of monkhoodness and monk-like conduct. And Goswāmījī says, conduct of a monk is like cotton, it's like cotton-flower. And then He associates the traits of monk with the traits of cotton-flower and enumerates further,

Nirasa Bisada GunaMaya Phala Jāsū II BAK-01.03 II

The flower of cotton or cotton itself is tasteless (*nirasa*, *attachment-free*). Cotton-flower is white, he whose life is absolutely white, unblemished is one trait of a monk. We must self-introspect to know whether our life contains any blemish or not? Forget about the world, it shall only brag and exaggerate. It will either criticize or praise; no one performs a neutral evaluation; what should happen is neutral and just evaluation. And we will experience joy in life only when we conduct a neutral evaluation of our self to identify if there is any blemish. There is a couplet by Masoom Ghaziabadi,

*Majā To Jaba Hai Maujo Pe Dariyā Pāra Karane Kā I
Īdhara Lamgara Uḍāye Hama Udhara Tuphāna Ā Jāye II*

Is a single-track life like railway-track really worth a life? Life must be flowing and surging stream of Gaṅges. And objective should be to merge in Gangasagar.

*Agara Hoṭho Pe Dusavāri Mein Bhī Muskāna Ā Jāye I
Hunnara Jīne Kā Tujhako Ae Dil-E-Nadāna Ā Jāye II*

So, bringing smile on our face is a skill of living. All in all quintessence of life is joy. Go on living with pleasure. Act resolutely. At least those who come to Kathā should not criticize anyone!

Tulasī is amazing! When Garuḍa asked Tulasījī, what is the greatest sin in this world? He gave an answer which cannot fit our mind. He should have mentioned the greatest sin as being dishonest or killing an innocent, the greatest sin that he should have told is

deceitfully stealing someone's possession that is accumulated by his hard-earned money, killing children, molesting women or daughters, but Tulasī treads a completely different pathway. Garuḍa asked, what is the greatest righteousness? And what is the greatest of all sins? Listen to the answer from 'UttaraKāṇḍa', Tulasīdāsajī gives a traditional answer for the greatest righteousness,

Parama Dharma Śruti Bidita Ahimsā

Para Nīḍā Sama Agha Na Garisā II UTK-120.11 II
'Ahimsā ParamoDharma', this is the traditional definition. O Garuḍa, says KāgBhuṣuṇḍi, the supreme righteousness of all is non-violence. But what is the supreme sin? This is not a traditional answer, it is Tulasī's personal conferment; this is absolutely the answer of practical life. It sets open an extremely great psychological truth that, O Garuḍa, the greatest of all sins is to criticize others. The one and only gravest of all sins is criticizing others. Why do we criticize? If you realise that two individuals are present and there is a possibility of criticism then forsake such a company at once with due discernment. I and you must safeguard our self from this. His speech gets endowed with power whose tongue is free from criticism. Our tongue has become false. And people get interested in criticism. We disallow when someone throws garbage in our home. While we disallow people from throwing garbage in our physical house then why don't we refuse when someone throws the garbage of criticism in our ears?

The expenditure for organizing one Kathā is not less. Erecting this pavilion, arranging the audio and video system, numerous volunteers and countless people working in the kitchens comes with a cost. Arrangements must definitely be made. But with what intent do I go for Kathā? These days people are listening to Kathā extensively. There was a time when I used to recite the Kathā and only five to ten people would hear, later the count rose to fourteen or fifteen.

And today as vast a pavilion as we erect, it always falls short. Why? This means that a deluge of listeners has occurred; but why aren't we obtaining as much result as the number of people listening to the Kathā? And why should we indulge in activities which are fruitless? Why spend on something which doesn't beget any result? The sum being spent is not an ordinary amount, Sāheb! It must beget some result; minimally, let us not criticize others at least. Let me start with me.

Yesterday it was being discussed that it was Ratnavali who made Tulasīdāsajī as Tulasī but Tulasīdāsajī has not mentioned Ratna's name in 'Rāmāyaṇa' even once. Did Ratna's sacrifice every desired her name to be written in Tulasī's *copāis*? Tulasī dedicated the entire 'Rāma Carita Mānasa' to Ratnavali. There was no need to write her name.

Kāmihi Nāri Piāri Jimi I UTK-130(B) I

Whom does it point to? When I was lustful..., this indeed indicates Ratna's memory.

Kāmihi Nāri Piāri Jimi Lobhihi Priya Jimi Dāma I

Timi RaghuNātha Niramṭara

Priya Lāgahu Mohi Rāma II UTK-130(B) II

It is not necessary for Rāma to exist in a male body alone; Rāma can exist even in a female body.

I had said in Ambaji Kathā that woman is *Tristarīya* i.e. they have three stages or three levels. Woman means the one who has three levels. She is someone's daughter, someone's wife and someone's mother; these are the three levels. Mother of the universe, Jagadambā has three levels. Which are they?

Jaya Jaya GiriBaraRāja Kisorī I BAK-234.03 I

One level is Himālaya's daughter, Śailaputrī. Another level,

Jaya Jaya GiriBaraRāja Kisorī I

Jaya Mahesa Mukha Caṃda Cakorī II

Jaya GajaBadana Ṣaḍānana Mātā I

Jagata Janani Dāmini Duti Gātā II BAK-234.03 II

Bhava Bhava Bibhava Parābhava Kārini I

Bisva Bimohani Svabasa Bihārini II BAK-234.04 II

There are three levels everywhere. Mother Durgā's idol here in Durga, Chhattisgarh is immensely beautiful. And Mother is always beautiful. Call her from anywhere, mother is always a mother. She is Kālikā when pronounced from left to right, she is still Kālikā when pronounced from right to left.

Nāma Umā Aṃbikā Bhavānī II BAK-66.01 II

These are the three levels of a woman: daughter, wife and mother. She is Umā when a mother; she is Aṃbikā when a wife, the name Aṃbikā hints towards wife. And Bhavānī Jagadambā, mother of the universe, while You are indeed the mother of Gaṇeśa and Kārtikeya, You are also the mother of the universe, You are everyone's mother. So, this recitation of Durgā can emancipate us from three levels. There is a significance of fixed gaze between moon and *cakora* bird. It contains the glory of mental devotional faith. Our gaze should be fixed at one place, '*Eka Bharoso Eka Bala Eka Āsa Bisvāsa*'. Mīrā used to sing,

Mere To Giridhara Gopāla, Dūsaro Na Koī I

This is the second level. Our devotional faith should be strong. What is the state of our reverence or our devotional faith? One day we perform complete recitation of a scripture, next day we skip in indolence! It is not apt of reverence gets dried up. Tulasī reveals many mysteries. So, I was stating that Tulasīdāsajī has described six seasons where Autumn (*Śarada*) has been renamed,

Baraṣā Gata Nirmala Ritu Āī I KKK-17.01 I

He changed the name, it's not Autumn but an unsullied season. The season of our ears and the season of our tongue have not been pure because of beholding others' vices! Our ears have become filthy by hearing others' criticism! Kathā exists so that every season of ours becomes pure. The word '*nirmala*' is extremely beloved to Tulasīdāsa. Tulasī dances in joy on occurrence of the word '*nirmala*'! So, there is no great a sin than others' criticism, please safeguard yourself from it,

Nirmala Mana Jana So Mohi Pāvā I

Mohi Kapaṭa Chala Chidra Na Bhāvā II SDK-43.03 II

Lord Rāma says, I like an individual with pure mind and Jānakīji is sitting with an open treasure that if some individual comes to me then I shall confer nothing but,

Tāke Juga Pada Kamala Manāvau I

Jāsu Kṛpā Niramala Mati Pāvau II BAK-17.04 II

Ahalyā has served Seer Gautama by a great extent; she happened to commit a little mistake, when Lord Rāma arrived she could have said, why such a severe punishment for this little mistake? She could have complained, but she didn't. She rather said, even after toiling my last bit in spiritual penance, I would have not attained Rāma. Gautama's curse made me meet Rāma.

What is the fruit of Kathā? My brothers & sisters, the minds (*mana*) of reciter and listeners must become pure by a certain degree. It's written in 'Bhāgvat', God enters through the gateways of our ears when we are in Kathā. Kathā washes away filth and stains of our countless births. Because mind turns pure, an individual's radiance augments and an individual's enthusiasm multiplies. Intellect (*buddhi*) becomes pure by Kathā and therefore, an individual is able to take good decisions. As consciousness (*citta*) gets purified by the divine discourse, we need not neutralise the waves of our consciousness; our consciousness gets automatically immersed at one place. Our ego (*ahaṃkāra*) gets consecrated by Lord's Kathā, its ablution takes place. Ego changes its form by some extent; it's a matter of immense grace if it gets renounced, but if it doesn't get renounced then bare minimally change its direction, the way Tulasī has changed the direction,

Asa Abhimāna Jāi Jani Bhore I

Main Sevaka Raghupati Pati More II ARK-10.11 II

My ego is not getting renounced, so Lord can you please change it such that may an ego that Rāma is my Lord and I am Rāma's servant dwell in me, at least may

this ego get established in my life. So, this does happen by Kathā, my brothers & sisters.

So, he who has cotton in packsack is Rūkhaḍa. Cotton means radiant whiteness, unblemished life. He whose consciousness doesn't think anyone's evil, whose ears don't hear anyone's criticism, whose tongue doesn't utter anyone's vices, whose ego doesn't rule on an innocent being. So, he whose packsack contains cotton is Rūkhaḍa. We all can become Rūkhaḍa. He whose packsack of life contains monkhood, he who is *nirasa* (*attachment-free*), cotton is *nirasa*. *Nirasa* doesn't mean being sapless, *nirasa* means not being attached. He will listen to music, he will enjoy his life but not get attached, he will keep his freedom intact. He will behold someone's countenance like Buddha but not get besmeared. *Nirasa* doesn't mean insipid. Our inner-form is Supreme Godhead, how can we become *nirasa* then? How can a monk be *nirasa*. Our Nimbark tradition calls Kṛṣṇa as, '*Raseśvara Paramātmā*', the God of all aesthetic sentiments (*rasa*) is Kṛṣṇa.

'Rāma Carita Mānasa' contains all aesthetic sentiments. It doesn't want to become *nirasa*, new and novel bondages are acceptable to it every day. However, we like mundane and sensuous pleasures because we have not yet tasted the supreme sap. But as and how we gradually progress towards supreme sap then we need not forsake sensuous attachment, it will naturally appear relatively uninteresting. The problem with us is that we get deceived right in the beginning with a perception that mundane sap is the only real sap! Move a bit forward and you will find a gold-mine, a diamond-mind, betake your journey further ahead. This is the journey from the sap of lust to the sap of Rāma. The sensuous sap gets renounced by itself. When something big comes in our hands, small gets renounced by itself; this is mental rule. So, *nirasa* is that state of monkhood which constantly progresses towards the supreme sap. So, monks conduct is bright



and unblemished, it is fraught with virtues. Their life brims over with all the divine virtues as cited in 'Gītā'. He in whose life such a monk enters, that wealth is Rūkhaḍa.

Someone has asked, "It is said that deities pronounce curse or boon for their selfish motives, is it true that Goddess also pronounces boon or curse to beget welfare?" Gentlemen, note that Goddess is a mother. Even if we observe Her in a fit of rage, do remember one aphorism of 'Rāma Carita Mānasa',

Nirbāna Dāyaka Krodha Jā Kara

Bhagatī Abasahi Basakarī I ARK-26 I

Even Her wrath is the conferrer of liberation. This is mother. She doesn't raise the trident to kill; She raises the trident to emancipate. *Raktabīja* demon was not getting killed, he had acquired a boon that each drop of blood falling from your body will procreate an equally furious demon like you and as many times as he was cut, so much blood dropped on the ground and those

many demons were born! Eventually, Goddess Cāmuṇḍā was supplicated. O, the mother of the universe, please do something. She decided and told the deities, you continue to fight, as the blood falls from his body, I will spread my tongue so wide that the blood will not fall on the ground and as all droplets will fall on my tongue, new demon will not be born. When I shall withdraw this blood stained tongue inside, new demons will be born within me but I will crush them with my teeth! So, mother gets angry to confer admonishment. She gets angry to either liberate or procreate something new.

'While chanting Rāma's Name, should we also commune with our inner-form?' Don't do anything forcefully; pay attention only on Name. If you can concentrate on your inner-form then well and good; reward of communing with our inner-form is also Rāma's Name. Communing with inner-form is indeed amazing but its reward is also Rāma's Name.

Samkar Sahaja Sarūpu Samhārā I
Lāgi Samādhi Akhaṇḍa Apārā II BAK-57.04 II
Śiva slipped into *samādhi* for eighty-seven thousand years by communing with His inner-form and when He renounced *samādhi*, what was its reward,

Rāma Nāma Siva Sumirana Lāge I

Jāneu Safī JagataPati Jāge II BAK-59.02 II

Do not worry if you are unable to commune with your inner-form, directly catch hold of the Name.

In the chronology of Kathā, Lord Śiva is sitting beneath Kailas' banyan tree in an innate posture. Finding it an apt opportunity, Pārvatī approaches Śiva, Lord offers a seat on the left lap. "Lord, if your pleasure doesn't get refuted then I wish to raise a curiosity. My doubt still not warded, please break my delusion through RāmaKathā." Looking at Her honour for Kathā, Māhādeva was pleased and said, "O the daughter of Himachal, You are blessed. The holy stream of Gaṅgā potent to sanctify every

sphere of the universe is RāmaKathā. Even though the Cause-Effect Theory doesn't apply to the Supreme Godhead, yet there are few causes. First cause is the curse of Sanatakumara to Jaya-Vijaya. Second cause is the curse pronounced by SatīVṛṇḍā's to Viṣṇu. Third cause is the curse pronounced by Nāradaḥ to Nārāyaṇa. Fourth cause is the penance of Manu and Śatrūpā and the boon conferred by the Supreme Godhead that I will take birth at your home as a son. Fifth cause is the curse pronounced by the Brāhamaṇas on King PratāpaBhānu. PratāpaBhānu was born as Rāvaṇa in the second birth, Arimardana manifested as Kumbhakarna and Dharmaruci took birth as Vibhīṣaṇa. The three brothers performed rigorous penance. Brahmā and Śamkara appeared before them and conferred many boons. Earth trembled by Rāvaṇa's tyranny and atrocity; she took the form of cow and approached the seers and sages. Everyone approached Brahmā. Brahmā said, we are left with the only option to call forth the Supreme Authority. Everyone collectively supplicated and divine annunciation sounded, "Have patience, I shall bear an incarnation along with my part manifestations on the earth in Ayodhyā. Your troubles will soon dispel."

Avadhapuri is ruled under the universal sovereignty of Raghu's race. Its present King is the Great Emperor Dasratha. He is the confluence of Vedic diligent deeds, spiritual wisdom and devotion. Queens like Kausalyā etc. are dear to the king, queens honour the king and both of them collectively worship the Supreme Godhead. But Dasratha has one trouble, will the cult of Raghu end with me? There is no heir. When you don't find an answer from anywhere, resort to the doors of Guru, seek your Guru's surrenderance. Vaśiṣṭhāḥ said, "King, you shall father four sons who will enlighten the world, have patience, we will have to perform a yajña begetting the boon of sons." Sage Śṛṅgī was called and a yajña begetting the boon of sons commenced. Holy oblations were offered. While

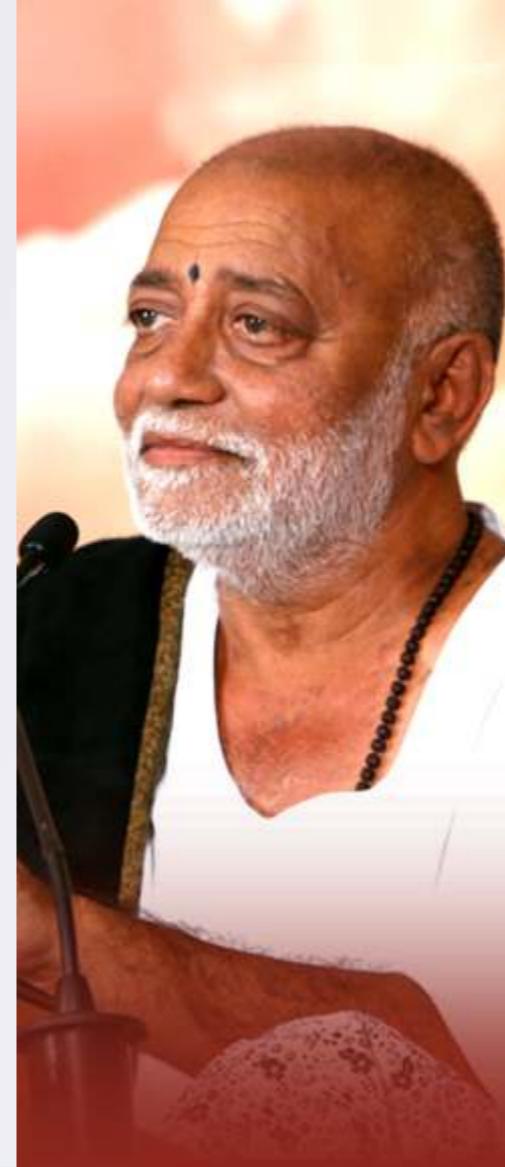
offering the last oblation, the deity of yajña himself stepped out of the yajña-altar with the offering of rice boiled with milk in his hands. He gave it to Vaśiṣṭhajī and asked him to handover to the king and let the king distribute it to the queens as deem apt.

King distributed the offering to the queens as he deemed apt. One-half was offered to Kausalyā. One-fourth was given to Kaikeyī and the remaining one-fourth was divided into two equal halves and was offered to Sumitrā by the hands of Kausalyā and Kaikeyī with pleasing consciousness. The queens began to experience the state of being conceived. Some time elapsed. The moment of Lord's appearance arrived closer. Auspicious omen began to befall. The entire existence is pleased. The almanac turned propitious. It was TretāYug (*the second age of this world*), sacred month of Caitra (*start of Spring*), 9th day of the bright half, Tuesday & the sun was positioned at the meridian and the moment of Lord's appearance arrived closer! One in whom the whole world dwells that Supreme Entity, the Supreme Godhead, Lord, the Supreme Spirit appeared in mother Kausalyā's chamber and a bright radiance began to smear the entire ambience. The Supreme Godhead appeared,

*Bhae Pragaṭa Kṛpālā DīnaDayālā Kausalyā Hitakārī I
Haraṣita Mahatārī Muni Mana Hārī
Adbhuta Rūpa Bichārī II BAK-191.01 II*

Lord appeared in four arms form. Revelation came upon the mother. Lord smiled. Mother turned her face away! Mother said, "You are welcome, You had promised to arrive in form of a son. I don't want this form. Please become a child." Many bows to that Indian woman Kausalyā who makes the Supreme Spirit a new born infant and has the capacity to turn the formless entity into a human form. Mother requested and Lord became small; while turning smaller and smaller, Lord started crying in the mother's lap like a new born infant. On hearing the baby's cries in mother's chamber, all the queens rushed in flurry! King Dasratha was apprised, "King, many congratulations and greetings, Kausalyā has given birth to a son!" The king was drowned as it were in the ecstasy of absorption into Brahma. He said, call Gurudev Vaśiṣṭhajī immediately. Vaśiṣṭhajī arrived and it was determined. Dasratha was transported into supreme joy. Many greetings of Rāma's birth to the whole world.

What is the fruit of Kathā? My brothers & sisters, the minds (mana) of reciter and listeners must become pure by a certain degree. It's written in 'Bhāgvat', God enters through the gateways of our ears when we are in Kathā. Kathā washes away filth and stains of our countless births. Because mind turns pure, an individual's radiance augments and an individual's enthusiasm multiplies. Intellect (buddhi) becomes pure by Kathā and therefore, an individual is able to take good decisions. As consciousness (citta) gets purified by the divine discourse, we need not neutralise the waves of our consciousness; our consciousness automatically gets immersed at one place. Our ego (ahaṁkāra) gets consecrated by Lord's Kathā, its ablution takes place. So, this does happen by Kathā, my brothers & sisters.



Mānasa-Durgā

|| VII ||

Durgā in form 'Rāma Carita Mānasa' is innately beautiful and gentle

Baap, at the onset of today's RāmaKathā being recited during the days of Autumnal Navrātri, I offer obeisance to Reverend MaharajaShri who has dedicated his life in the service of cows. My obeisance from VyāsaPīṭha to all ladies and gentlemen. Everyone is working for the service of cows in their own way; however, the society of monks is as well working for the same cause in their own field and within their own limits. Mother Cow is indeed revered for us and at this moment, while cows are in an unfortunate state and being slaughtered in a country (like ours) which has extensively honoured and fostered them right from Vedas to 'Mānasa' and from 'Mānasa' to an ordinary man then one is bound to salute the foreign countries! Although they don't cherish revered sentiments towards cows, neither do they worship them as Goddess nor do they have the question of reverence, their driving factor is only a cow's usefulness. By RāmaKathā's grace and saints' blessings, I have obtained an opportunity to travel all across the world and it is worthwhile to note that all the countries are using only and only cow's milk for consumption. It is India's ill-fortune that we convince our cunning mind by touching a cow's tail on our eyes and by forcibly bringing a cow in our way to fabricate an auspicious omen.

Elder generation is now on the way towards nirvānā. Numerous television channels are injecting immense filth in the minds, eyes and ears of the children of newer generation! At such time, my VyāsaPīṭha will definitely insist young ladies and gentlemen that since you cherish abundant faith and love towards RāmaKathā..., I have conveyed this point at every place, I had also said this when I was talking about GauKathā in Vrindavan. So, the point I wish to make is that cow is of course revered, my brothers & sisters, but at the same time change your mindset slightly because it's easy to worship someone but my VyāsaPīṭha says that, one must certainly regard cow as worthy of worship, it indeed is, but the change will occur when this country will start loving cows while also

worshipping them; the need of the moment is to flourish our love for cow. Love for cows should augment, and loving is myriad times greater than worshipping. It is written in 'Rāma Carita Mānasa', does Rāma adore fame? Will Rāma be pleased when the greatest position is accorded to Him? 'Mānasa' provides an answer about what Rāma adores in reality. Tulasījī writes,

RāmaHi Kevala Premu Piārā I

Jāni Leu Jo JānaNihārā II AYK-136.01 II

So, Tulasī has prefixed the word 'kevala' (only) e.g. 'Kevala Jñāna'; Jain philosophy lays tremendous significance on 'Kevala Jñāna' (only omniscience); some faiths follow the ideology of 'Kevala Dhyāna' (only meditation). Rāma adores 'Kevala Prema' (only Love) and nothing else. Cow is also the form of Rāma in whom millions of divinities dwell, confer nothing but love to that Mother cow. And we do not evict the one whom we love from our home and we will definitely not let the one whom we love get killed. Let us love the cows.

Someone has asked a question, "Bapu, we manifest our current moment mostly based on our past experience or is the joy of present moment a feeling which is born from the reflection of our direct present experience, should we dwell in the feeling which gets manifested by our realisation of the present moment and let befall the incidents which manifest innately? This is what we feel Bapu, is this the correct state of being in the present moment? Please comment."

My brothers & sisters, even if we frame our current moment based on our past experiences, some filth of our past is bound to get smeared in the present. The seer of my country says, an individual should completely forsake the contemplation of the past. Past experience has been our past; the incidents that befall by our current experiences in the present and whatever they make us do, live accordingly - I am the partisan of

the very present moment. Past moments can betray. They have gone, the matter has ended! Whatever is manifesting with our joy in the present moment, let it happen, this itself is our moment. An awakened seeker must always welcome the moment that seemingly manifests itself in the current instance every day. If this fails then one will await the moment of future. Past joy leaves, so does the future awaiting. Jesus says, man should wear new attire every day, meaning that have a new thought every day or experience the joy of the present moment. That moment was independent, this moment is independent, only Allah knows about tomorrow's moment!

Āge Bhī Jāne Nā Tū, Piche Bhī Jāne Nā Tū,

Jo Bhī Hai Basa Yahī Eka Pala Hai...

Young ladies and gentlemen, don't weigh the future moments and the past moments by the present moment. Remove the weighing scale completely. Just value it, just enjoy it. And don't even think how tomorrow should be. Stop thinking and tomorrow will be better than today.

Why do I recite the Kathā? I have no concern with you; I have no give and take with you. I relish this present moment. My past Kathā is gone! I even forget what I had spoken yesterday. What shall I speak next is equally undecided. Whatever befalls in the present moment and whatever comes before us free from the shadow of past moments and is not being pulled by the future moments, a moment free from both of these states can alone confer supreme joy of RāmaKathā. And this is the middle path of Buddha. When you accept the middle path, don't even look to your right or left, neither look behind, just keep your eyes ahead. And if we find a stranger pilot holding a lamp-flame who is to show us the path then that man alone can constantly teach us to live in the present moment.

When Vibhīṣaṇa surrendered to Rāma, was he absolutely innocent? Was his mind free from filth? First think about this, whether he would have come to

Rāma or not, is also a question. He is not forsaking Rāvaṇa because Rāvaṇa is providing him with all the conveniences e.g. I have not allowed anyone to plant Tulasī sapling, but you can plant them; I disallow anyone from building Lord's temple but you can build one. Rāvaṇa used to provide him with something or the other. And Vibhīṣaṇa could not leave it. When did he leave? When Rāvaṇa kicked him. More than Vibhīṣaṇa's glory, it is the glory of Rāvaṇa. Boon can also be conferred by kicking. 'Rāmāyaṇa' is an amazing scripture. When Vibhīṣaṇa leaves, he thinks on his way; and who doesn't think in this world? 'Rāma Carita Mānasa' has given immense significance to thoughts.

Muditā Mathai Bicāra Mathārī I UTK-116.08 I

Thoughts are the churning-stick. Curd needs to be churned; in villages we keep the churning-stick in the vase of curd and use it for churning. Thoughts itself are the churning-stick; churning of thoughts. Rāvaṇa too thinks deep. Even as we possess the churning-stick of thoughts, we also need curd, only then will our thoughts be useful. If we possess curd then thinking yields us ghee or butter. But if the vase contains water then even if you fasten the churning-stick all your life, ghee will not emanate from water! Our thoughts are similar, hence they are not fruitful. First we need serene reverence; we need curd. So, Vibhīṣaṇa is thinking on the way that I am going to meet Rāma, how will it be? No one reveals their inner thoughts. Shirt is clean, vest is filthy! The vest our past is filled with filth,



don't put the shirt of present over it. Stay free from the vest. If you cannot wear a new shirt then stay open but remove the filthy attire inevitably. So, he thinks what benefit will it beget by resorting to Rāma's surrenderance? He must have thought, when Sugrīva resorted to Rāma's surrenderance, he obtained everything including kingdom, treasure, town etc. Vāli was tormenting him and hence, he was killed. Probably Rāvaṇa will also be killed in my case. But he is a virtuous man for he confesses as soon as he reaches there, 'Ura Kachu Prathama Bāsanā Rahī', "Lord, when I was thinking on my way, there were many desires within me like I shall be enthroned as the King of Laṃkā, Rāvaṇa will be killed etc. I cherished desires within me. But when I beheld the devotional sap of Your divine lotus-feet and when I sipped this sap, my desires were washed away!" Why do the thoughts of saints materialise, churn over it. Tulasī says,

*Bāri Mathe Ghrta Hoi Baru Siktā Te Baru Tela I
Binu Hari Bhajana Na Bhava Taria
Yaha Siddhānta Apela II UTK-122(A) II*

When sun rises, it is completely unaware that it has rose to give light. It rises and the world lights up; it is completely unaware! When moon rises, moonlight spreads ambrosia, but moon is absolutely unaware! Did anyone confer *BharataRatna* to the moon? Did anyone accord Noble Prize to the sun? It will wonder, what is this reward for? It is just unaware! I was asked in an interview, what is Your aim? Where do You want to reach? I said, I have no aim and I have not stepped out to reach anywhere. Why keep an aim? Aim causes disinterest. Listen to a renowned couplet of Khumar Barabankvi,

*Mere Rāhabara Mujhako Gumarāha Kara De,
Sunā Hai Ki Mamzila Karība Ā Rahī Hai I*

O my mentor, astray me because I have heard that the destination is approaching closer. The joy present in being lemon juice is insignificant to the joy experienced in drinking lemon juice. What joy can meeting a person confer? The real joy lies in waiting to

meet that person. You can progress in your own way, but I have no aim. Wherever we are supposed to reach, we are already there. The ideology of 'Mānasa' has rejected the destination of liberation,

*Aratha Na Dharama Na Kām Ruchi
Gati Na Chahau Nirbāna I AYK-204 I*

All destinations have been rejected. Moreover, Lord Shankaracharya is also not the wayfarer of liberation. He says in *DevīAparādhaStotram* that I want no destination,

*Na MokṣasyĀkāmṣā,
BhavaVibhavaVānchāpi Ca Na Me I
Na Vijñāna-Apekṣa ŚāsiMukhi
Sukhecchā Api Na Punaḥ II AKS-VIII II*

Not on the basis of past moments and moving aside the awaiting future, let the incident that befalls before us in the present manifest itself. The entire universe is running aimlessly. Flowers are blooming aimlessly; streams are flowing aimlessly; a spiritual seeker must flow aimlessly, especially on the pathway of spirituality. As and how we start getting involved in spiritual discourse, desires will start renouncing.

Yesterday there was a question, 'Baranaū Raghubara Bimala Jasu, Jo Dāyaku Phala Cāri', what is this fruit? We can also regard the fruit as righteousness (*dharma*), wealth (*artha*), desire (*kāma*) and liberation (*mokṣa*), but these are also considered as the four pursuits of human existence. We can believe these pursuits of human existence as the fruits. There are four fruits of extolling the untarnished glory of the Supreme Godhead of 'Rāma Carita Mānasa'; first fruit,

*Satasamgata Muda Maṃgala Mūlā I
Soi Phala Sidhi Saba Sādhana Phūlā II BAK-02.04 II*

First fruit of RāmaKathā is the spiritual discourse. The fruit is not righteousness, wealth, desire and liberation; they are the pursuits of human existence. Nonetheless, you can regard it as the fruit; even as the scriptures proclaim so, I harbour no objection. Fruit should contain sap; how is that a fruit

which has no sap? Sap is Lord's devotion; sap is love in Lord's feet. Spiritual discourse is the costliest fruit. Once you obtain the fruit of spiritual discourse, you will not reject the fruit of liberation, but you will tell it to go to the one who needs it!

"Whom should we call a Saint?" Call him a Saint who has no dispute in life, who has no insistency in life, who has no obstinacy in life. Saints are simple and nimble. You can become a Saint even if you belong to any caste, any language, any region or any attire, provided you forsake dispute. Secondly, he who has no end is called as Saint, 'Saṃta Ananta Samānā'. And Saints cherish no desire of becoming a chief-abbot. If Guru commands for the sake of everyone's supreme welfare and to beget everyone's auspicious, then he may take the position of a chief-abbot but one should not cherish the desire of inheriting the position of Guru! Otherwise, the word '*mahaṃta*' (chief-abbot) is extremely good. And he who worships Lord with zeal and love is a Saint. Attaining such a saint is a greatest accomplishment. So, it is about four fruits,

*Sabu Kari Māgahi Eka Phalu Rāma Carana Rati Hou I
Tinha Ke Mana Maṃdira Basahu
Siya RaghuNaṃdana Dou II AYK-129 II*

Vālmīkijī says that, spiritual seeker may practice chanting, penance or yajña, but he always solicits one and only fruit as its reward that may I have love in Rāma's divine feet. One fruit of spiritual discourse is love in divine feet, the way Bharata had solicited,

*Sīta Rāma Carana Rati More I
Anudina Baḍahu Anugraha Tore II AYK-204.01 II*

Third fruit – when Rāma arrived in Seer Bharadvāja's hermitage during the journey of the woods, Bharadvājajī says, Sire, I have obtained the fruit of beholding Your divine sight; but thereafter, when Bharatajī arrived then he said, the fruit of beholding Rāma will be the result of our spiritual practices, but what is the fruit of the fruit of beholding Rāma,

*Tehi Phala Kara Phalu DarasaTumhārā I
Sahita Payāga Subhāga Hamārā II AYK-209.03 II*

If there is any fruit of beholding Rāma's divine sight then it is the sight of a saint. Now note, spiritual discourse is also the fruit and saint's sight is the fruit as well. What is the difference? Difference is this, fruit of spiritual discourse means having a conversation with a saint in person, getting to stay close with a saint or getting some service of a saint; whereas by beholding a saint's sight even from a distance one feels blessed, it only involves getting a glance of a saint's sight. Beholding a saint is the fruit. Sight of a saint is the glorious fruit. Goswāmījī says in 'VinayPatrikā',

*Jaba Dravai DīnaDayālu Rāghava,
Sādhu-Saṃgati Pāiye I
Jehi Darasa-Parasa-Samāgamādika
Pāparāsi Nasāiye II VP-136.11 II*

Spiritual discourse or association with a saint is the third fruit and fourth, everything begets one and only fruit, Pārvatī, it is Lord's devotion. While the discussion is happening on the basis of 'Mānasa', the fruits are something else and they are amazing. They are ripened, delicious and all-season fruits full of sap. Tulasīdāsajī calls spring season as, 'Śraddhā Ritu Basaṃta Sama Gāi', reverence itself is spring. I am talking with reverence, you are listening and playing with reverence. Reverence itself is spring. The spring season of nature lasts only for two months but if the spring of reverence leaves in two months then it cannot beget the spiritual seeker's welfare, reverence should pervade all twelve months in our life. We will unite with the Supreme Entity only when reverence prevails. So, incessant reverence is spring. Autumn is unsullied season.

Rāma, Lakṣmaṇa and Jānakī were on their forest journey, those rural women approached Jānakījī beneath the tree and asked Siyaju, 'Koṭi Manoja LajāvaNihāre', O beautiful lady, these two hermits put millions of cupids to shame, please tell us who they are to You? Rāma is elder and Lakṣmaṇa is younger, so first the elder brother should have been introduced,

but Sītājī first introduced Lakśmaṇa and Jānakī spoke in the following manner while introducing Lakśmaṇa, 'Boḷī Madhura Bacana Pikabayānī', here Sītājī has become a cuckoo. And cuckoo cooes in spring. Tulasījī has called Lakśmaṇa as spring and only cuckoo can present the introduction of spring. And Rāma,

Sarada Sarbarinatha Mukhu

Sarada Saroruha Naina II AYK-116 II

Therefore, when it was time to introduce Rāma, She casted a sidelong glance with Her beautiful eyes, She presents Rāma's introduction by signs. By casting a sidelong glance, Jānakī indicates that 'Nija Pati', He is my husband in signs. Here Lakśmaṇa is introduced in cuckoo's voice because Lakśmaṇa is spring and Rāma is introduced only by signs. Further, there are many metaphors for eyes similar to *khaṃjana* (a species of wagtail). But why were eyes similised to *khaṃjana* in this episode? Because Rāma is autumn and Tulasī says,

Jāni Sarada Ritu Khaṃjana Āe I

Pāi Samaya Jimi Sukṛta Suhāe II KKK-15.03 II

Oh, the context of this poetry is amazing! Perceive Kathā in this way. Kathā is succulent but mysteries should also not be missed.

Someone has asked, "Should we beseech from the Supreme Godhead or not?" I always give this reply that one must never beseech even from the Supreme Godhead. There is a couplet by Ghalib,

'Ghalib' Na Kara Huzūra Mein Tū Bāra-Bāra Azaa,

Vākīpha Hai Terā Hāla Unko Kahe Bagaira!

He knows your state and your plight. Spiritual seeker must not solicit anything. We do solicit in devotional hymns, Śaṃkara has solicited as well, but we will have to determine what to solicit. Śaṃkara solicits again and again,

Bāra Bāra Bara Māgau Haraṣi Dehu Śrīraṅga I

Pada Saroja Anapāyanī Bhagati

Sadā Satasamga II UTK-14(A) II

So, one can solicit, its fine. But you solicit as per your intellect and if your intellect is confined then whatever

you solicit as per your confined intellect, you will indeed obtain so from that wish-fulfilling entity, but you shall obtain only that which has been solicited! Rather leave it to Him whose generosity is boundless! When He will confer, you will be unable to carry! We are confining it by our own self! Soliciting from someone is the worth thing ever. Does ocean invite a river? Ocean's generosity and depth automatically attracts the rivers towards it. We must augment our worthiness of life so that we don't have to solicit; when our inner desires start getting fulfilled automatically then don't solicit. Bharatajī has said in 'Rāma Carita Mānasa',

Jehi Bidhi Prabhu Prasanna Mana Hoī I

Karunā Sāgara Kījia Soī II AYK-268.01 II

There is no issue in the society which 'Rāma Carita Mānasa' is not answering. If one recites 'Rāma Carita Mānasa' with firm devotional faith then the *copāis* will provide an answer, if not today then tomorrow. *Copāis* itself will become Guru. 'Rāmāyaṇa' itself is Sadguru. RāmaKathā itself is Sadguru. I have experienced this. If we are sleeping, *copāis* provide us an answer by staying awake. This is no exaggeration of the scripture at all. 'Mānasa' shall provide an answer, provided one possesses firm devotional faith and not seasonal reverence. Your respective cherished scripture shall indeed provide you the answer.

In 'AraṇyaKāṇḍa', when Rāma, Lakśmaṇa and Jānakī are undertaking the forest journey, Sutīkśaṇa and Lord meet each other. At that moment he sung Lord's hymn of praise. Thereafter, Lord Rāma tells Sutīkśaṇa to solicit any wish that he cherishes in his mind. Sutīkśaṇa thus said, "Lord, I have never solicited a boon for I know not what is lie and what is truth. What if I solicit in my own way and deal in loss? I have never beseeched, do as you deem apt." Lord thus makes him an abode of discernment, wisdom and all virtues. Thereafter, this man instantly reneged! He says, You did confer me what You liked, but also confer

me what I like, let me solicit now. Lord said, you are a strange man! You first said, I do not know how to solicit! He replied, now that You have bestowed discernment and wisdom, I have thus known what must be solicited? He then solicited, Sire, please dwell in the forest of my mind. And Lord asked, why are you making Me dwell in the forest of Your mind? He responded, if I request You to dwell in the temple of my mind then You may object by saying that it is my father's command to stay in forest for fourteen years. Look at the cunningness! Lord further said, I shall forsake your mind as well after fourteen years. What did he say then? So, when You shall forsake forest after fourteen years, You shall become the King of Ayodhyā and thereafter, please dwell in the temple of my heart. Lord further said, I shall stay in Ayodhyā for eleven thousand years, what after that? He further solicits from the Lord, the way moon stays in the sky eternally, in the same way be kind to dwell in my heart. So, 'Rāmāyaṇa' also teaches the method of solicitation.

Yesterday there was a question, "Bapu, Durgā has many names. If we want to recite Durgā's hymn of praise then which hymn should we recite?" So, thirty-two names of Durgā have been written, let me recite those before you - Durgā, Durgārtīśamanī, Durgāpadvinivāriṇī, Durgamacchedinī, Durgasādhinī, Durganāśinī, Durgatodhāriṇī, Durgānihantrī, Durgamāpahā, Durgamajñānadā, Durgadaityalokadavānalā, Durgamā, Durgamālokā, Durgamātmasvarupiṇī, Durgamārgapradā, Durgamavidhyā, Durgamāśritā, Durgamajñānasamsthānā, Durgamadyānabhāsinī, Durgamohā, Durgamagā, Durgamārthasvarupiṇī, Durgamāsurasamhantrī, Durgamāyudhadhāriṇī, Duramāṅgī, Durgamatā, Durgamyā, Durgameśvari, Durgabhīmā, Durgabhāmā, Durgabhā, Durgadāriṇī.

NāmāvaliMimāṃ Yastu

Durgāyā Mama Mānavah || DDM-VI II

PaṭhetSarvaBhayānMukto

Bhaviṣyati Na Saṃsayah | DDM-VII I

I recited this verse of thirty-two names of Durgā because Durgā's worship involves Tantric tradition as a crucial part. And Durgā's worship performed by tantric tradition looks slightly passionate; wrathfulness and furiousness is also observed in it. Ancient Indian men of wisdom have conferred us abundantly vast treasure of Durgā's worship. If you can practice the worship of *vamatantra* from it then certainly do so, but an individual worships either because of greed or because of fear. Various remedies for the same are cited in the worship of Durgā. Durgā of 'Rāma Carita Mānasa' is innately beautiful; its *copāis*, *dohās* and *chaṃdas* are innately beautiful. She is fraught with virtuous conduct, 'Sumdara Sahaja Susīla Sayānī', and She is intelligent by nature. Worship of divine power makes an individual gruesome, catch hold of gentle Durgā. I have never even raised a single step towards tantric tradition. It contains the virtue of passionate and the virtue of wrath.

This is an incident of Naimiśāraṇya. There was a Kathā lover and a staunch adherent of tantric tradition. He visited Talgājarḍā to meet me. I thought, he must have come to ask for Kathā. He said, I haven't come to ask for Kathā. I just felt in my heart that I must ask Bapu. By citing this incident I wish to convey what kind of Durgā RāmaKathā is. If this doesn't exist then nothing else does; if this exists then everything else does. He said, "Bapu, I have come with a deep worry. I am a great tantric and I practice rigorous penance." I said, I know; you should not be having any problem. He broke down before me! I asked, what is the problem? He said, "Bapu, my daughter has turned forty, yet I am unable to get her married! Please show me some solemnisation." I said, you are tantric, you know many solemnisations! I know nothing of that sort. When he asked with deep sentiments I said, see, I have 'Rāma Carita Mānasa' with me which I believe as Durgā. Why don't you recite 'Rāma Carita Mānasa'

during *Caitra Navrātri*? I am giving you an allurements whether the marriage will take place or not. But you will definitely feel relieved as you are worried. Sāheb, he seemed to agree and he performed the solemnisation of 'Rāma Carita Mānasa'. A letter came in the following month of *Vaiśākha* (the month after *Caitra*) along with the wedding-invitation of his daughter! This is the real incident occurred with me.

Therefore, I have especially brought the verse of thirty-two names of Durgā with me, this does not contain much allurements but it is just like remembering Her Name. If you are the worshipper of Goddess then perform its recitation; I don't promise whether it will benefit or not, but recite it with love. The fact that people like us start reciting Lord's Name itself is the benefit.

Further in Kathā, after Rāma's birth the day assumed the length of a month, as if night never fell! Everyone was inundated in joy. Saints have interpreted the meaning of the day assuming the length of a month by stating that when Rāma manifests in our life then the night of delusion cannot arrive at all, only the sun of wisdom arises. Time began to elapse. Dasratha invited Gurudev and requested him to name his sons. Vaśiṣṭhajī said while naming them, "O King, He who is the ocean of felicity, by who's Name the world shall experience repose and restfulness, I am proceeding to

name this child as Rāma. Being blessed with Rāma-like disposition, countenance and look, this son of Kaikeyī will satiate everyone, I name this child as Bharata. Remembrance of whose name shall obliterate animosity and end enmity, I therefore name him Śatrughna." He keeps Lakṣmaṇajī in the end, "This child is the abode of all traits, too dear to Rāma, mainstay of the world in form of an incarnation of the king of serpent race, I thus name this child Lakṣmaṇa." My VyāsaPīṭha interprets this naming ceremony also as follows. Rāma is the greatest mantra and the rest three names indicate the pathway of how the chanter of Rāma-mantra should conduct himself. The chanter of Rāma-mantra should nourish everyone; he should not empty others by plundering them, but should fill others with love. Chanter of Rāma's Name should not harbour animosity with anyone. While others will indeed keep enmity with us but Rāma-mantra will succeed only when enmity doesn't arise in our mind for them. Chanter of Rāma's Name should be generous and should become the support of as many people as possible. Whatever you earn, honestly set aside its 10% for God. Set aside 10% of the earnings of your life, this can beget a great transformation in the society. Donor's wealth never reduces. I conclude today's Kathā.



Mānasa-Durgā

|| VIII ||

VyāsaPīṭha's cleanliness campaign is continuing incessantly

You all know that today is the birth anniversary of world Reverend Gandhi Babu who has given concrete outcome to the world by the experiments of his life based on truth and non-violence, therefore many greetings of this holy day of Gandhi Jayantī to all listener brothers & sisters in the whole nation and in all countries overseas wherever this RāmaKathā is being heard, in his memory let us offer an obeisance from here to his *samādhi* at Rajghat, let us offer our homage to that universal supreme consciousness. For a minute,

*VaiṣṇavaJana To Tene Kahīe Re Pīḍa Parāī Jāne Re;
ParaDuhkhe Upakāra Kare Toye Mana Abhimāna Na Āṅe Re.
VaṇaLobhī Ne KapaṭaRahita Che, Kāma-Krodha Jeṇe Māryā Re;
Bhaṇe Narasaiyo Tenu Darśana Karatā Kula Ekotera Tāryā Re.*

*Raghupati Rāghava RājāRāma PatitaPāvana SītāRāma,
Īśvarā-Allah Tero Nāma, Saba Ko Sanmati De Bhagavāna...*

Homage from all of us. The program of Cleanliness-Campaign has been initiated from today. We all are already engaged in it in our own way. When RamanBapa Pathak, an extremely great contemplator and rationalist from Bardoli, Gujarat, had written that many RāmaKathās take place only to celebrate certain festivals or for building temples, hospitals etc., but one RāmaKathā should also happen for building washrooms. This was RamanBapa's thought and when I read his article, I resolved on the very same day that why not my VyāsaPīṭha recite a Kathā in the same village of Bardoli, Gujarat for building washrooms? RamanBapa had given the thought of Kathā, my VyāsaPīṭha caught it. A big sum of money was collected. A committee was formed and washrooms were built in neighbouring regions and villages of Bardoli where women, daughters and men were forced to defecate in open. Thereafter, we made a similar plan for my small village Talgājarḍā where I am born, to ensure no home in Talgājarḍā remains devoid of washroom. This succeeded nicely as well.

There is no issue in the society which 'Rāma Carita Mānasa' is not answering. If one recites 'Rāma Carita Mānasa' with firm devotional faith then the copāīs will provide an answer, if not today then tomorrow. Copāīs itself will become Guru. 'Rāmāyaṇa' itself is Sadguru. RāmaKathā itself is Sadguru. I have experienced this. If we are sleeping, copāīs provide us an answer by staying awake. This is no exaggeration of the scripture at all. 'Mānasa' shall provide an answer, provided one possesses firm devotional faith and not seasonal reverence. Your respective cherished scripture shall indeed provide you the answer.

A seminar was held in Gujarat, Gandhinagar. The then Chief Minister was Honourable Narendra Modi. As I was insisted, I was bound to attend the seminar. In that seminar, a Minister of the Government of India had proposed to initiate the same. The Honourable Chief Minister extended his complete support as well. I usually happen to speak in the end. I then said with utmost humility that this an extremely good program and it should indeed kick start, but my VyāsaPīṭha has already began doing this.

I am receiving letters from past couple of days, “How will You join the cleanliness campaign?” Friends, I am already a part of it since the very beginning. I don't want to get my picture clicked with a broomstick! When I was a kid, there was a gentleman KanjiBapa Soni in my village and a doctor named Manu Dada whose father was Vaju Dada; Vaju Dada and Soni Dada used to plan a program for kids of our age. There was a well in our village from which women would fill water and the area around the well got cluttered with sludge, hence they would tell us to clean the place. We were a group of ten to fifteen boys including myself who have cleaned the sludge around our village well. We used to clean the market of Talgājarḍā once in eight days. When we went to school, we have cleaned the courtyard and classrooms. During teacher training course in Shahpura, the hostel was run on Gandhian ideology and thus, we had to clean the washroom every day and the entire hostel as well. One student would be deputed at one place, another would be deputed elsewhere. We also had to clean the utensils and the kitchen every day. Now I am cleaning your mind, I am cleaning your consciousness, I am cleaning your ego. My cleanliness campaign is continuing since ages.

So, VyāsaPīṭha's cleanliness campaign is continuing incessantly. Ground can be cleaned by

broomstick; life can be cleaned by tongue. Therefore, both external and internal cleanliness is essential. Observe the campaign of Bapu's internal cleanliness? Although he had imposed few stricter rules. Gandhiji could not become an ideal for the youngsters too soon, but now even the youngsters feel that Gandhi is opportune. Gandhiji's vows were as follows,

*Satya, Ahimsā, Corī Na Karavī,
VāṇaJotu Nava Saṃgharavu,
BrahmaCarya Ne Jāte Mehanata,
Koī Aḍe Nava Abhaḍāvu I
Abhaya, Svadeśī, Svāda Na Karavo,
Sarva Dharma Sarakhā Gaṇavā,
Ae Agiyāra Mahāvrata Samaḷī
Namrapaṇe Nita Ācaravā I*

So, my campaign is going on since centuries and this is a necessary campaign, probably. And it is good that the entire country is participating. But let us purify the intellect as well. Campaign is not going to dissolve, but let purity prevail. So, cleaning the intellect, cleaning the mind and cleaning the ego is the greatest campaign of cleanliness, which happens by RāmaKathā.

*Raghupati Rāghava RājāRāma
PatitaPāvana SitāRāma I*

If you cherish love for Gandhi then I would request to please stitch two to five pair of *khāḍī* clothes in a year, if not all. Although there are many arguments that *khāḍī* is not as durable! O friend, is our body durable? Wherever values, penance and virtuous conduct is associated, don't count such things by money. I have been wearing *khāḍī* since many years now. Do if you wish to, there is no pressure. *Khāḍī* contains the effect of the consciousness of these great men. And 'Rāma Carita Mānasa' also contains the mention of *khāḍī*. After establishment Rāma's reign, when Lord was bidding farewell to the friends like

Sugrīva, Vibhīṣaṇa etc., what did Rāma give to Sugrīva while bidding farewell? It is written in 'Rāmāyaṇa',

Sugrīvahi Prathamahi Pahirāe I UTK-16.03 I

Lord invested Sugrīva with a robe.

Basana Bharata Nija Hātha Banāe II UTK-16.03 II
Bharatajī had spun a robe by his own hands and Lord Rāma gifted the same robe to Sugrīva. Listen to the hymn of Shakradaya,

*Yasyāḥ Prabhāvamatulaṃ Bhagavānananto
Brahmā Haraśca Na Hi Vaktumalaṃ Balaṃ Ca I
Sā Caṇḍakākhilajagatparipālanāya
Nāśāya Cāsubhabhayasya Matim Karotu
II DSS/SS- IV-04 II*

I wish to discuss one point of this verse with you, 'Yasyāḥ Prabhāvamatulaṃ', O Mother, O Durgā, Your glory is infinite; no one is able to quantify it. The Guileless Lord Śiva Himself and Lord Brahmā (The Creator) Himself are unable to discuss Your glory. You are such a great Durgā, O Mother. Thereafter, when Tulasī similized 'Rāma Carita Mānasa' as Durgā then no one can even extol the glory of 'Mānasa' personified Durgā.

Hari Ananta HariKathā Ananta I BAK-139.03 I

Who can extol the glory of 'Mānasa'? In earlier days, I used to find Kathā very easy, but now as and how I am reciting more and more, I feel it's difficult to decipher its glory. A foreign poet named (Samuel Taylor) Coleridge is coming to my rescue. A small chapter was written about him in Hindi which I had read. He was a great poet who has composed several poetries. In that incident, a university professor is teaching Coleridge's poetries in the classroom. While teaching he elaborates on the meanings and interpretations of words and sentences, their respective preceding and succeeding references etc. However, the professor was himself discontent from within that, I am unable to completely understand it

myself. I am being dishonest somewhere and it is pinching me because even I am unable to understand the complete Coleridge. While teaching one of Coleridge's poetry to the students, the professor very honestly stopped in between and closed the book. He said, “I shall explain you this poetry tomorrow.” The students asked, “Why so Sir?” “I feel sad with the thought if I will be able to rightly justify Coleridge? Let me understand the meaning firsthand from Coleridge himself.” This is the real incident. The professor visits Coleridge. When the professor went there, Coleridge was watering little plants in his small garden. The guest was warmly welcomed and offered a seat. The professor spoke his heart out that I teach your poetries, many students have done Ph.D. on you under my guidance; however, it pinches me that I am unable to understand you completely. Would you be kind enough to explain me the meanings of these poetries composed by you? Coleridge gave an amazing reply. He said, “Whether the students understand or whether you understand is a far cry, but I have not written these poetries myself, someone has made me write them. I do not know who it was, neither do I know why they were written, but someone went on inspiring me. Some consciousness was working till my finger tips as a result of which this quill ran. When I wrote this poetry, only two people were aware of it and as a very long time has elapsed since then, only one individual knows it now.” The professor thought, it must be Coleridge himself who knows this poetry, “I am sure it must be you”, he said. Coleridge replied, “You are mistaken, when I composed the poetry, the Supreme Godhead and I knew it, but now only the Supreme Godhead knows it! That flow has now passed away!”

So, I can personally say for 'Rāma Carita Mānasa' that I am constantly feeling since past few years that I am unable to realise its infinite glory. I have

not stepped out to propagandize this scripture. I am walking aimlessly. However, I do feel that its glory is not being deciphered. There is a couplet of Dixit Dankauri,

*Śāyārī To Sirpha Eka Bahānā Hai,
Asālī Makasada To Tuhje Rizānā Hai I*

So, O Mother! Your glory is infinite, so says the seer. My Tulasījī says, the glory of RāmaKathā is infinite, how can one extol it?

*Bhava Bhava Bibhava Parābhava Kārini I
Bisva Bimohani Svabasa Bihārini II BAK-234.04 II
Jaya GajaBadana Śaḍānana Mātā I
Jagata Janani Dāmīni Duti Gātā II BAK-234.03 II*

The composer of 'Mānasa' says as well, Mother, Your glory is infinite. And in order to understand which entities in the world lay their glory, we will have to dwell deep. First and foremost, let us recollect few gross aphorisms. What does an individual possess which can lay its glory? First, the

glory of one's beauty. An individual who is beautiful; of course, people's eyes should not go foul, neither should their mind get polluted by vices and the one who possess beauty should not get inebriated by its pride. Beauty lays its glory. Mother's beauty is infinite. And even as we call Jānakī as Durgā, She is equally beautiful as well! So, one center of glory is beauty. Second center of glory is believed to be position. If an individual possesses an especial position or stature or especial power then it lays glory. Third, money lays glory. He who has abundant money definitely lays some glory. People run behind those who are rich by being swayed under their glory. I am not criticising. I recently read in newspaper that someone donated 75% of his earning in charity. And it's good to know when rich people give away in charity, thank-you! Vitthal Radadiya hails from Saurashtra, after his son's death he remarried his daughter-in-law and gifted her 100 crores, this also passes an inspiring message. This must be the divine

goddess of wealth, Lakṣmī and not just money. There is a different definition of Lakṣmī and money, Lakṣmī is that which you earn by tremendous hard-work and when it is the moment to distribute then you shower generously with a smile, if it is to be given away for the welfare of the world then you do so much easily. And if you earn money very easily, if you easily accumulate by bribe or dishonest means and when it is time to give away for auspicious deeds, even in utmost pressing situation if you find extremely difficult to give away then it is called as money.

Give away 10% of your total earnings; even if this matter reaches your heart, a great deal can be accomplished in the country. If a child of poor family is studying in your village who can barely afford fees and if you wish to set aside 10% of your earnings then adopt that child. The child will reach till university. Adopt cowshed. By asking to give away 10%, I don't mean to give only for religious activities. All of the above alternatives are worship. If someone is suffering in family then help them too. If the Supreme Godhead has bestowed in abundance and someone says that I will educate ten students then it becomes your 10%. And while you educate them don't do so by the attitude of doing them a favour, the Supreme Godhead has given their part of money to you, therefore distribute for them. Lord has given money of their destiny to us, distribute so with this understanding.

Think about it, last man should be our center. So, what I intend to convey is that one can get inebriated by the pride of the glory of money, the glory of position and the glory of beauty. Fourth is the glory of lineage. If an individual is born in some lofty lineage then he naturally finds a pathway by its own. But we should refrain from being proud about it. Fifth is the glory of strength, an individual feels the glory of his strength. Thinking more, an individual also feels the glory of his wisdom. These are gross glories.

It is said about Mother Durgā, Mother, Your glory is infinite. 'Māhābhārata' describes eight glories of the Mother. The composer of 'Māhābhārata' presents the first glory of the Mother of the universe as follows,

*Dhanaṃ Pujāṃ Śarīraṃ LokaYātrā Dharmaṃ
Svargaṃ Ṛṣi Pitṛm I*

By seeking shelter of the Mother of the universe, an individual gets endowed with the aforementioned glories by the Mother's grace because the Mother confers the boon of these glories to Her surrendered dependent out of Her disposition. These glories are not the result of our attempts, they are the result of the Mother's affection and grace. While this verse talks about wealth, its context is completely changed. O Aṃbikā! If suppose some money gets accumulated with us by our hard work then please lay the glory of Your generosity over it through Your natural disposition so that our money gets transformed into Goddess Lakṣmī; even for Lakṣmī we recite the holy name of MahāLakṣmī. Second is worship, O Mother, when I worship, it may become like a methodical ritual but if my worship is blessed by Your natural grace then my worship will turn abundantly glorious, it will illuminate me. Mother can do this. Third aphorism is 'Śarīraṃ'; Mother, however beautiful or weak my body may be, but when Your natural grace descends on me only then my body can become glorious. (My) body will not become beautiful by external accoutrements; Mother, it will happen so by Your grace.

'LokaYātrām'; O Mother, by Your glory, by Your natural grace we can betake the journey of worldly affairs; we should constantly undertake the journey of our worldly affairs. In another context, it means a dedicated journey of worldly affairs. Mother, Your natural grace is bestowed on our journey of worldly affairs else we would have been weary. We are blessed. 'Dharmaṃ', the mysteries of righteousness are



believed to be extremely esoteric. If we are able to comprehend such mysteries of righteousness then it is only because of Your grace. Tulasīdāsajī has in fact called righteousness as milk. And milk is present with Mother. Mother, You alone can feed me the milk of righteousness; You are the one who has fed me milk since the very beginning.

'Svargam'; Mother, Your glory extends to heaven. If one doesn't enjoy the spiritual discourse then realise there is no other heaven at all. Lord's Name is heaven. Mother, by Your grace my heaven lies in Your lap, Your milk, Your affection and Your surrenderance. 'R̥sim', O Mother, by Your blessed glory the seers and wisdom endowed men of this world could foretell the holy prophecy, their words become true, whatever they speak fructifies at the right moment. 'Pitr̥m'; by Your glory and by Your grace our ancestors are pleased.

My brothers & sisters, the glory of Mother in righteous conduct, the glory of Mother in mundane wealth, the glory of Mother in worldly affairs, the glory of Mother in worship and the glory of Mother is described everywhere by the scripturers.

So, O the eight handed Mother of the universe, who can extol Your glory? How many arms does this Mother of the universe have – six, four or eight at some places. Mostly She has eight arms (*bhūjā*). One meaning of *bhū* means earth and that which is born from earth is *bhūjā*, the way it is said for Jānakī, *Bhūmijā* i.e. earth-born; the way it is said for Pārvatī, *Śailajā* i.e. mountain-born. Thus, in one context the eight arms represent the eight entities manifested from the earth, these are the eight arms. Which are these eight entities? Although it is said in our philosophy, 'Jathā Bhūmi Saba Bijamaya', the earth is full of jewels. Which are those eight entities which we can closely relate to? First, fragrance emanates from the earth. Soil also has a distinct fragrance. Fragrance is the nature of earth.

Frankincense and *gugal* though emanate from plants and plants are associated with earth, this therefore becomes fragrance and aroma of the earth. Wherever the fragrance suddenly emanates from earth, realise that one arm of the Mother has reached out towards me to bestow blessings. Whenever we experience the fragrance. There is a ghazal by Parveen Shakir,

*Terī Khuśbū Kā Patā Karī Hai,
MujhaPe Ehasāna Havā Karī Hai!
Mujhako Is Rāha Pe Calanā Hī Nahī,
Jo Mujhe TujhaSe Judā Karatī Hai I*

That which separates me from you, which separates us from our Guru, which separates us from our enlightened man, which separates us from Truth, which separates us from Love, which separates us from Compassion, we don't wish to tread that path.

Second, water; water emanates from earth. Second arm is water. We have not practiced beholding the Mother in this form my brothers & sisters. Mother is not contained in Mother's idol alone. Mother is extremely pervasive. Third, metal emanates from earth; e.g. iron, brass, zinc, silver, gold, gems, jewels etc. are the creations of earth. Thus, when metals are discovered from mines then it's the Mother's arms; She has arrived to generously confer charity. This is the conferment of nature. Fourth arm of the Mother of the universe is oil; Mother provides oil. Oil means thick greasy substance. And greasy substances are called as affection in Saṃskṛta. Only and only Mother confers affection. Every herb that emanates from earth be it fruiting or non-fruiting is the arm of the Mother.

Bearing patience is disposition of the earth. Whenever we learn patience from the earth then realise that this arm of patience is caressing on our head. It comes in Gujarātī,

*Khumdī Re Khame Mātā Pṛthvī,
Vādḥī Re Khame Vanarāī;
Kaṭhaṇa Vacana Mārā Sādhu Sahe I*



Patience is the earth's arm. One name (of earth) in literature is forgiveness. Earth means forgiveness. Mother of the universe forgives by a great extent. In our religion, when we wake up in the morning from bed, we first behold our palms,

*Karāgre Vasate Lakṣmīḥ KaraMadhye Sarasvati |
KaraMūle Tu Goviṃdaḥ Prabhāte KaraDarśanam ||*
Our religions have prescribed to first look at our palms. Thereafter, as we descend from the bed and lay our feet on the ground for the first time in the day then our seers have prescribed to seek forgiveness from the earth. Mother, we will walk and run on Your body for the whole day, please forgive us. Therefore, it is taught in daily recitations,

*Samudra Vasane Devī,
ParvataStana Maṃḍale I
Viṣṇu Patnī Namastubhyaṃ
PādaSparśa Ksmasva Me II*

Forgive my strokes of feet. Seventh arm is to bore; earth means bearer. She bores each one of us – the sinful as

well as the meritorious souls on her. She is boring mountains, herbs etc. These are Her arms. Mother's eighth arm is generosity. Sow less, harvest more. Sow one seed, She will confer manifold fruits. This generosity is also the Mother's arm.

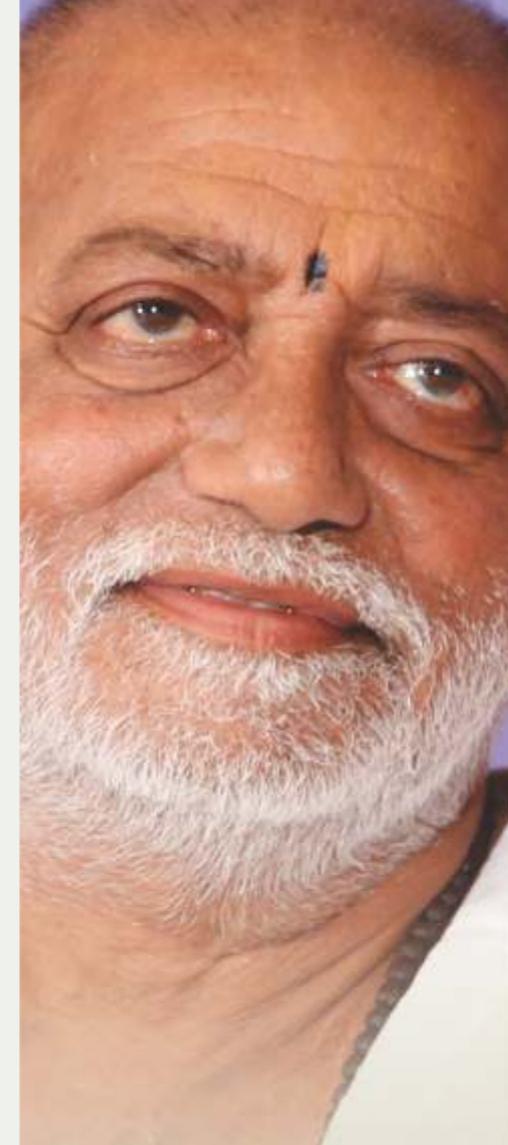
So, further in Kathā, Vaśiṣṭhajī named the four brothers. All four brothers began to grow up. Thread ceremony ritual was conducted and all four of them were sent to Vaśiṣṭhajī's Gurukul to attain knowledge. They attained all branches of knowledge in a very short time. One fine day, Viśvāmitrajī arrives in Ayodhyā to solicit Rāma for protection of his yajña. Dasratha did not like it, Vaśiṣṭhajī mediated and said, "King, Viśvāmitrajī is soliciting, give him (Rāma)." Both the sons Rāma-Lakṣmaṇa took mother's permission and left with Viśvāmitra for protection of his yajña. Soon Tāḍakā arrived, Lord mounted the bow and arrow on the seer's suggestion. My VyāsaPīṭha says, this is the auspicious beginning of Lord Rāma's

acts of incarnation. Lord took Tāḍakā's life in one single arrow and conferred nirvānā. Tāḍakā was emancipated. They arrived in the hermitage. Yajña commenced. Mārīca and Subāhu arrived. Hitting a headless shaft, Lord Rāma threw Mārīca on the shore of ocean 100 *yojans* afar! Hitting an arrow of fire, Lord burned Subāhu to ashes! Viśvāmitra's yajña completed. Viśvāmitrajī possessed six things. He had weapons, as He was a king in his past life. He had scriptures; Viśvāmitrajī was the seer of Gayatri mantra. He had spiritual means as well as spiritual penance. Fifth, he had mantra and aphorisms. Despite possessing everything, he could not complete his yajña until Rāma-Lakṣmaṇa arrived. It means that an individual may possess everything but if one lacks Rāma-Lakṣmaṇa then no one's life is complete. Rāma-Lakṣmaṇa have spiritually interpretation, Rāma means truth and Lakṣmaṇa means renouncement. Wherever there is truth, sacrifice and renouncement is bound to arrive. These two aphorisms are essential for the life of a spiritual seeker.

Yajña completed. Ramjī stayed there for few days. Now, Viśvāmitrajī said, Rāghava my task is successfully completed. Two more yajñas are pending yet. The yajña of arrow in Mithilā. Rāma-Lakṣmaṇa

proceeded with Viśvāmitra. A hermitage came on the way, some stone-bodied, still, dejected individual is lying there! Lord raised a curiosity to Viśvāmitrajī and enquired, Lord, who is this? "This is Sage Gautama's consort Ahalyā, subjugated by curse, lying unconscious and still like a stone, she desires the dust of Your divine feet, please be kind to bestow grace." The Supreme Godhead conferred the benefaction of the dust of His divine feet and an amazing incident befell! Lord conferred lively consciousness to Ahalyā, accepted her and filled her with zeal. Ahalyā was emancipated. Lord's journey proceeded from here towards the bank of Gaṃgā. Sire Viśvāmitrajī recited the story of Gaṃgā's incarnation. Gaṃgā is our introduction to the world. Everyone took a dip in Gaṃges. Along with Lord Viśvāmitra, Rāma-Lakṣmaṇa and other sages reached Janakapura. Janakaji arrived to honour them. On beholding Rāma-Lakṣmaṇa he said, Sire, who are they? Please tell me soon. On beholding these boys, my dispassionate mind is falling in love. Sire said, "Ye Priya Sabahi Jahā Lagi Prānī". Janakaji said, since they are royal princes, they should be given boarding at the same footing with Ayodhyā. They thus lodge in *SumdaraSadan (A Beautiful Palace)*.

I am receiving letters from past couple of days, "How will You join the cleanliness campaign?" Friends, I am already a part of it since the very beginning. I don't want to get my picture clicked with a broomstick! We were a group of ten to fifteen boys including myself who have cleaned the sludge around our village well. We used to clean the market of Talgājarḍā once in eight days. When we went to school, we have cleaned the courtyard and classrooms. During teacher training course in Shahpura, the hostel was run on Gandhian ideology and thus, we had to clean the washroom every day and the entire hostel as well. Now I am cleaning your mind, I am cleaning your consciousness, I am cleaning your ego. So, VyāsaPīṭha's cleanliness campaign is continuing incessantly.



Mānasa-Durgā

|| IX ||

The nine days of RāmaKathā are indeed the days of Durgā-Pūjā

Baap, while Lord's RāmaKathā organised in Durga, Chhattisgarh during the days of Durgā-Pūjā in Autumnal Navrātri is beautifully moving towards conclusion, once again many, many greetings and best wishes of Dussehra to all of you and to the whole world from VyāsaPīṭha. Yesterday, while 2nd October was the birth anniversary of Mahātmā GandhiBapu, it was also the birth anniversary of a super human, our one time Prime Minister Honourable and monkly disposed Lal Bahadur Shastriji. Let us collectively offer him a bow with due reverence, though belated.

'Mānasa-Durgā' is the subject of Mother's glory. I wish to talk about something special on today's occasion that 'Rāma Carita Mānasa' itself is NavaDurgā and RāmaKathā is Kālikā, Goswāmījī has already said this. But my Supreme Reverend Grandfather, my Supreme Godhead Sadguru, while I was studying by sitting in His divine feet by His grace, a spiritual penance was continuing and when I started learning RāmaKathā from my Dadaji it was the day of Śivarātri. The first lesson of RāmaKathā was taught to me on the day of Śivarātri. Further, the very first thing that was taught to me was 'Rudrāṣṭaka'. And later when Dadaji's health deteriorated badly, when He was barely able to speak or sit, Dada had concluded teaching me Kathā on the day of Dussehra. Thereafter, His health deteriorated even further. Thus, an auspicious conjunction of Śivarātri and Dussehra is also associated with my VyāsaPīṭha. I regard it as a divine indication. And whenever I recollect, I share it. This is about 60 years ago. Navrātri had concluded and it was the day of Dussehra. The teachings or grace 'Rāmāyaṇa' was being distributed, I had attained entirety on that day and I wish to share with you that the last discussion on that day was associated with 'Mānasa-Durgā'. So, Your Holiness had said proactively without me asking Him that, "Son, this RāmaKathā is of nine days." He added, "Your learning will conclude in Navrātri." Thus, I was given three hints

about what is NavaDurgā, which I would like to share with you.

First of all He said that, wherever nine day RāmaKathā takes place, regard it as nothing but the solemnisation of NavaDurgā. And till date my mindset is engaged in it with reverence beyond three-fold virtues that the nine days of RāmaKathā are indeed the days of Durgā-Pūjā for me. I am staunch on it. Now, we will conclude the Kathā at this place and wherever the next Kathā shall take place, it will be the same Navrātri and the same Durgā-Pūjā for us. And one more point was told which has stayed in my mind like mantra that the regular recitation of 'Mānasa' is NavaDurgā. Another point that was told to me was that 'Rāma Carita Mānasa' contains nine female characters, Son, consider them as NavaDurgā. If my point reaches your heart then do ponder from your end as well; to agree or not is a different matter, this is my personal resoluteness. 'Maṃtra Mulaṃ GururVākyam', our scriptures have said that whatever is spoken out by Guru must be a mantra for the surrendered dependent. 'Kariṣye Vacanaṃ Tavaṃ', this is for them who are interested in spirituality.

'Rāma Carita Mānasa' contains these nine female characters who Dadaji called NavaDurgā. First of all Dadaji said, Son, Pārvatī is indeed Durgā; Bhavānī is indeed Durgā. Second form of Durgā is Mother Jānakī. Sītā is indeed Rāma, Rāma is indeed Sītā. And if Rāma is extolled as 'Durgā Koṭi Amita Ari Mardana' then Sītā is Durgā as well. In 'Mānasa', the word 'Ramā' is repeated many times for Sītā. Ramā means Goddess Lakṣmī and Lakṣmī means Durgā. So, first is Pārvatī who is Durgā, second is Mother Jānakī who is Durgā. These ladies carry their sports independently of others. Third is Mother Kausalyā who represents all the mothers. All mothers have been included in Her. An amazing motherhood is truly contained in Kausalyā. Fourth form of Durgā in

'Rāmāyaṇa' is ascetic Ahalyā. Ahalyā is Durgā. There are various comments about Ahalyā, diverse stories are found but Ahalyā is it. She was deceived; we are not sure what could be the reason? But if Ahalyā wished she could have burned Indra to ashes. She certainly contains that degree of radiance; she definitely contains that degree of devotion towards her husband. Therefore, we have included Ahalyā in the list of Satī (*chaste woman*).

Fifth Durgā of 'Rāma Carita Mānasa' which Dadaji told was Anasūyā; she is wonderful! Anasūyā dwells in Citrakūṭa and her husband's name is Atri who dwells in Citrakūṭa as well. Anasūyā is the crest-jewel of chaste women who bears the capacity to turn the divinities into children. Sixth Durgā of 'Rāma Carita Mānasa' is Mother Sabrī. Sabrī does not belong to low caste, Sabrī is not a forest tribal, in Rāma's words she is *bhāminī*, a beautiful woman. Sabrī is Durgā, she is not only a forest tribal. Seventh Durgā of 'Rāma Carita Mānasa' is Vālī's wife Tārā. Tārā is also one of the names of Durgā. Eighth Durgā is SvayaṃPrabhā, the very form of light flame. When Śrī Hanumānājī and His companions lost their way and were very thirsty then the woman who provided them water and showed the further path was SvayaṃPrabhā, the eighth form of Durgā. And ninth Durgā is Rāvaṇa's wife Maṃdodarī.

My brothers & sisters, please do think about it. I used to sit in that small courtyard of Talgājardā whence NavaDurgā were born. These are the nine Durgā (NavaDurgā), and all of these nine Durgās are mostly gentle, none are furious. Pārvatī is very gentle in form of Bhavānī! In what words can we praise Jānakī? Kausalyā is indeed Kausalyā. And Ahalyā, she has no complains, otherwise she could have at least argued that I have served Gautama dedicatedly then why such a severe punishment for a small mistake? She had no complains at all. Anasūyā is Durgā, fury is not

witnessed in her. All realised men right from DongreBapa have interpreted the meaning of Anasūyā as the one whose life is free from *asūyā*. *Asūyā* means the feeling of jealousy, the feeling of hatred; he who is free from hatred is bound to be gentle. Sabrī is a great ascetic Durgā. Then comes Tārā, this woman is endowed with in-depth essential wisdom! SvayaṃPrabhā who is enlightened by her own wisdom, she is Durgā. And Maṃdodarī is Durgā. These are NavaDurgā. The decision is left up to you in which form you consider this. It is not that you have to compulsorily believe this, please. It depends in which form your soul and the tendency of your inner cognition accepts this. There is a couplet by Masoom Ghaziabadi,

Use Kisane Izāzata Dī Gulo Se Bāta Karane Kī?

Salīkā Taka Nahī Jisako Camana

Me Pāva Rakhane Kā I

Further, He told the third point that Sītā is devotion and when we read in the hymn of Goddess then it comes,

Yā Devī SarvaBhūteṣu ŚaktiRupeṇa Sasamsthītā

Namastasyai Namastasyai Namastasyai

Namo Namaḥ II DM-V-32/34 II

'Yā Devī SarvaBhūteṣu BhaktiRupeṇa Sasamsthītā', 'TuṣṭiRupeṇa', 'ŚraddhāRupeṇa', there are numerous such recurrences in this verse! So, one form of Mother that is told is 'BhaktiRupeṇa Sasamsthītā', O the mother of the universe, O the supreme Goddess, You are the manifestation of devotion, which means that devotion is Durgā. And Durgā has nine forms. Therefore, Dadaji had told me that, "Son, nine types of devotion that are described in 'Rāmāyaṇa' are the respective nine forms of NavaDurgā's devotion."

First NavaDurgā, whenever I recite 'Rāmāyaṇa', I do so with the mindset of solemnisation of NavaDurgā. Second NavaDurgā are the nine divine

feminine powers which are either the nine aforementioned women in person or in a spiritually symbolic form which we can understand; and third interpretation of NavaDurgā is absolutely pertaining to devotion.

My young ladies and gentlemen, if devotion is Durgā and Durgā has nine forms then it's the nine-fold devotion as described in 'Rāma Carita Mānasa' or other scriptures like 'Bhāgvatī', 'Śravaṇaṃ Kīrtanaṃ Viṣṇouḥ Smaraṇaṃ'. Nonetheless, the nine types of devotion of 'Mānasa' are also NavaDurgā. If I and you practice one type of devotion out of these nine then we are the worshippers of Durgā. If all nine gets endowed in us then no words can explain that state. And it is possible.

Prathama Bhagati Saṃtanha Kara Saṃgā I

Dūsari Rati Mama Kathā Prasamgā II ARK-34.04 II

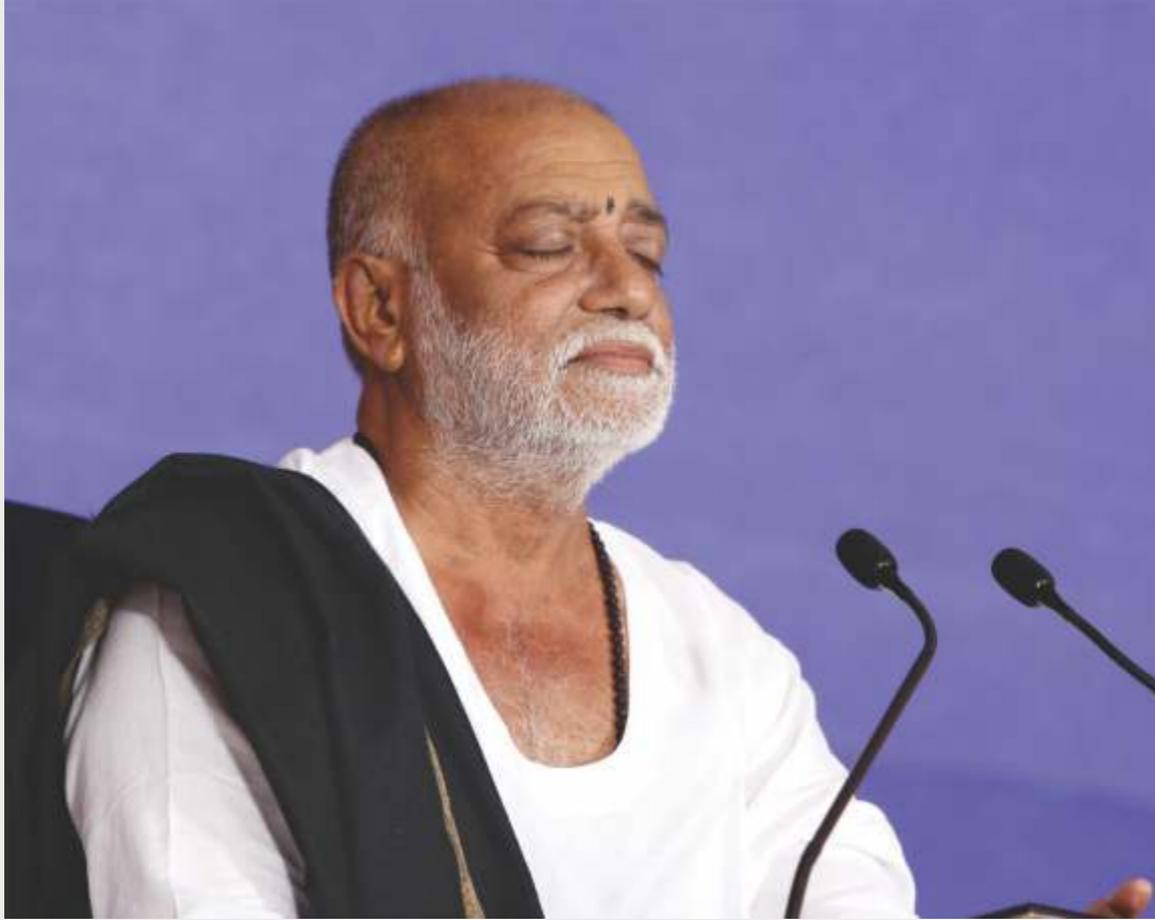
If I and you like the company of saints then we are the worshippers of Durgā. So, who is a Saint? Lao Tsu has said, I have three treasures; regard that realised man as a Saint with whom you witness these three treasures, regard him as Buddha. One treasure of Lao Tsu is Love. There are several forms of Love. This Durgā is Love. A line of some poet is sung in movies where it is written,

Ruha Se Mahasūsa Karo,

Pyāra Ko Pyāra Hī Rahane Do,

Koī Nāma Na Do...

If this comes in our life then nothing remains to be done. Love is the trait of a Saint. Secondly, he who doesn't go to extremes in anything is a Saint. Safeguard yourself from the extremes, exorbitance is not saintliness. Thinking should be positive, not negative. When the journalists asks me, why do You move around the world with 'Mānasa'; my response is, I have not stepped out to improve anyone, it is not my job to improve anyone, my job is to accept, whosoever it is, come to the Kathā. Accept everyone.



*Rāha Me Āye Jo Dīna Duḥkhī,
Saba Ko Gale Se Lagāte Calo,
Prema Kī Gaṅgā Bahāte Calo,
Jyota Se Jyota Jagāte Calo...*

Baap, Lao Tsu prohibits exorbitance. And Lao Tsu mentioned the third point, stay as much silent as possible, it is treasure. Silence is an extremely great asset of a spiritual seeker. If it's convenient then observe silence for as many numbers of hours as you have aged. Monk will not speak without reason. The sagacious people even understand without words. These are the three treasures of a Saint.

He who cherishes Love in the episodes of Lord's Kathā is the second devotional form of Durgā, Kathā-Love.

*Gura Pada Paṅkaja Sevā Tīsari Bhagati Amāna I
Cauthi Bhagati Mama Guna Gana Karai
Kapaṭa Taji Gāna II ARK-35 II*

He who is our Guru from whom we have obtained some light, whose love we have attained, service of such a Guru is the third devotional Durgā. 'SevāRupeṇa Sasamsthita', service which is propitious to His disposition. Offer service after comprehending His current state of mind. Fourth devotion which Lord told Sabrijī is, extolling My glorifications by forsaking deceit. There should be no deceit behind extolling the glorifications.

*Maṃtra Jāpa Mama Dridha Bisvāsā I
Paṅcama Bhajana So Beda Prakāsā II ARK-35.01 II*

Bearing the mantra conferred by Guru with firm faith or chanting it, is the fifth devotion. One meaning of mantra is thought, thus comes the word 'mantraṇā' (consultation). If you get an auspicious thought from some enlightened man and if you live that thought with due faith then it's the fifth devotion. For instance, I keep giving one thought from 'Rāma Carita Mānasa' that if things materialise propitious to your wish then it is Lord's grace and if it doesn't materialise propitious to your wish then it's Lord's wish. This thought is mantra. The way my VyāsaPiṭha says, worship and serve food to others; which is a thought. Don't criticise, but cure; this is a mantra.

Chaṭha Dama Sīla Birati Bahu Karamā I

Nirata Niramṭara Sajjana Dharamā II ARK-35.01 II
Sixth devotion is self-restrain with virtuous conduct, self-restrain alone is deformation, self-restrain alone is violence. Virtuous self-restrain is the sixth devotion. Self-restrain means self-governing one's own self. After a certain age, reduce your activities. Consciously moving towards quietism step-by-step from extreme activities is the sixth devotion of Durgā.

Sātava Sama Mohi Maya Jaga Dekhā I

Mote Saṃta Adhika Kari Lekhā II ARK-35.02 II
Seventh devotional Durgā is beholding Me in everyone so that the feeling of attachment and hatred ceases and reckon My Saint even greater than Myself.

Āṭhava JathāLābha Saṃtoṣā I

Sapanehu Nahi Dekhai Paradoṣā II ARK-35.02 II
Eighth devotion is being content in whatever fruit we receive after putting in all the efforts. And not seeing anyone's fault even in dreams.

Navama Sarala Saba Sana ChalaHīnā I

Mama Bharosa Hiya Haraṣa Na Dīnā II ARK-35.3 II
Ninth devotion is guileless speech, guileless conduct, guileless diet, guileless garb and guileless course of life. Staunch trust in the Supreme Godhead that come what

may I will always stay happy and not mourn; this is ninth devotion. Thus, this nine-fold devotion is also the devotional form of Durgā.

Let us take the chronology of Kathā in brief. Lord went for town-sightseeing in Janakapura. The following morning both the brothers met Jānakījī in PuṣpaVāṭikā. The next day the entire assembly gathered for the bow-breaking ceremony. Rāma and Lakṣmaṇa arrived. No one could break the bow. Ramjī broke it. Jānakījī adorns victory wreath to Rāma. Glory is hailed aloud. Paraśurāmajī arrives. He soon attained nirvāna. The messengers went to Avadha with the letter. Dasratha arrived with the marriage procession. Māgśara Śukla Paṅcamī (5th day of bright lunar phase in the month of Māgśara, around November/December) during the time of dusk just when the cows return from grazing was decided as the auspicious moment of wedding. Lord adorns as a groom. This is a wonderful episode. The wedding rituals began to take place one after the other in Vedic way. Lord Vaśiṣṭhajī told Janakaji, we have three princes and your three daughters are also unmarried, if you agree then we can marry them as well. Ūrmilājī was married with Lakṣmaṇa, Māṇḍavījī with Bharatalalajī and Śrutakīrtijī was wedded with Sire Śatrughna. The marriage procession was bound by the rope of affection. The moment of farewell arrived shortly. Everyone's eyes are filled with tears as they are bidding farewell. Camping on the way, Dasratha's assemblage reaches Ayodhyā. The occasion was celebrated on a grand scale. Days elapsed, guests took their leave. Finally came the moment of Viśvāmitrajī's departure. The realised man because of whom a great felicity was experienced, today that saint who bears nothing in his possession is taking leave. At that moment Dasratha along with his queens, sons and daughter-in-laws tells this to Viśvāmitrajī,

Nātha Sakala Saṃpadā Tumhāri I

Main Sevaku Sameta Suta Nārī II

Karaba Sadā Larikanha Para Chohū I

Darsanu Deta Rahaba Muni Mohū II BAK-359.03 II

“Lord, this wealth, my children and my kingdom is all yours. I am your mere servant. Lord, whenever you find time amidst your worship, whenever you remember is then please be kind to visit Ayodhyā and bless us with your divine sight.” Arrival of wicked causes sorrow, departure of monk causes sorrow. Monk is free blowing air; he cannot be bound in cottage or palace. Sire took the leave. Tulasīdāsajī concluded 'BālaKāṇḍa'.

In 'AyodhyāKāṇḍa', Lord Rāma was pronounced an exile into the woods for fourteen years. Rāma-Lakṣmaṇa-Jānakī reached Citrakūṭa. On the other hand, Dasratha passed away. Bharata arrived. After performing father's obsequies, he went to Citrakūṭa with the entire town of Ayodhyā. Janaka reached there as well. Many meetings were held, but no decision was reached. Bharata placed only one point, “Lord, I am not the man of position, I am the man of *pādukā*. I am not the man of sovereignty, I am the man of truth.” Lord eventually said, “Obeying father's command, I shall dwell in forest for fourteen years. You obey the order by staying at home.” Bharata says, “As You wish, but I need some support, Lord.” The Supreme Godhead bestowed grace and conferred *pādukā* to Bharata.

Prabhu Kari Kṛpā Pāvārī Dīnhī I

Sādara Bharata Sīsa Dhari Līnhī II AYK-315.02 II

After returning to Ayodhyā, Bharatajī carries out the state-affairs by asking *pādukā* on each and every step. One fine day Bharata sought the seer's permission and the mother's blessings and decided to stay in Naṃdīgrām. This supreme renouncement of Bharata

put even the greatest seers and sages to shame. 'AyodhyāKāṇḍa' concludes.

In 'AranyaKāṇḍa', Rāma-Lakṣmaṇa-Jānakī who were dwelling in Citrakūṭa till now met Atri-Anasūyā and other ascetics and proceeded ahead. They further met Kuṃbhaja and saints like Sutīkṣaṇa etc. Befriended the king of vultures, Jaṭāyu and Lord began to dwell in Daṃḍaka forest on the bank of Godāvarī River in Paṃcavaṭī. One fine day, Lakṣmaṇajī has asked five spiritual questions to the Lord. Lord answered those. Thereafter came the episode of Śūrpaṇakhā, KharaDūṣaṇa were conferred nirvānā and Rāvaṇa plotted a plan; Jānakījī was abducted. Mārīca attained nirvānā. Rāvaṇa abducted Sītā and placed Her safely guarded in Aśoka garden.

On the other hand, Lord broke down on beholding the cottage devoid of Sītā. He began to search for Her. Honouring Jaṭāyu on an equal footing with His father, Lord conferred him *Sārūpya-Mukti* (same form as the Lord). Thereafter, Lord proceeded in quest of Jānakī. Kabaṃdha was emancipated. He arrived in Sabrī's hermitage where devotion was discussed. By dissipating her body in fire, Sabrī departed wherefrom there is no return. Lord went to PaṃpāSarovara Lake from there. He met Nāradaajī and then Lord described the traits of saints to Nārada. Here concludes 'AranyaKāṇḍa'.

In 'KiṣkindhāKāṇḍa', Lord proceeded further. On Mount Rishyamuka, Sugrīva and Ram befriended through the medium of Hanumānajī. And thereafter Bali was given nirvānā. Sugrīva was enthroned and Aṃgada was appointed as the crown-prince. Lord stayed on Mount Pravashan for observing holy austerities in the month of Catura. Then comes the description of monsoon, followed by the description of autumn. Finally, Sugrīva was made aware and the campaign of Sītā's quest kick started.

Monkeys and bears were sent in all directions. Aṃgada's team which comprised of Nala-Nila, Jāmavaṃta and Hanumānajī was dispatched in southern quarter. Hanumānajī offered a bow in the end. Lord handed over the signet-ring to Hanumānajī. Saṃpātī guided them. It was assured that Jānakī was in Laṃkā. Only He can cross the ocean of 100 *yojanas* and reach the other end. Jāmavaṃta told Hanumāna, no one can do this except You and Sire Hanumānajī was ready. And 'KiṣkindhāKāṇḍa' concluded. 'SuṃdaraKāṇḍa' commenced,

Jāmavaṃta Ke Bacana Suhāe I

Suni Hanumaṃta Hṛdaya Ati Bhāe II

Taba Lagi Mohi Parikhehu Tumha Bhāi I

Sahi Dukha Kaṃda Mūla Phala Khāi II SDK-01 II

Sire Śrī Hanumānajī goes to Laṃkā. He searches for Jānakī. He met Vibhīṣaṇa. Vibhīṣaṇa revealed the tactic and Hanumānajī hid amidst the leaves of Aśoka tree in AśokaVāṭikā. Jānakī was experiencing extreme sorrow, realising this Hanumānajī dropped the signet-ring at that moment. On looking at Rāma's Name, Jānakī began to collect Herself. He met mother Sītā and the mother was pleased. She bestowed blessings. As Hanumānajī was hungry, He had fruits. The demons tied Him and presented in the royal court. Laṃkā was burned. Hanumānajī returned after taking the *cuḍāmaṇi* from the mother. Lord was apprised. Everyone was happy. Thereafter, everyone departed. On the other hand in Laṃkā, everyone is sorrowful after the town was set on fire. Vibhīṣaṇa surrendered to Rāma. The surrenderer was accepted. Ramjī sat and fasted before the ocean for three days anticipating it to give the way. When ocean did not respond for three days, Lord said, ocean deserves to be punished. Soon ocean arrives in the garb of Brāhamaṇa and requested the Lord to build a

horizontal bridge, it thus showed a resolution. It was decided to bridge the ocean. 'SuṃdaraKāṇḍa' concluded.

In the beginning of 'LaṃkāKāṇḍa', the ocean was bridged. Observing the excellent spot, Lord established the shrine of Rameshwara. Troops reached Laṃkā. They camped on Mount Subela. Lord interrupted the great revelry of Rāvaṇa. The following day, Aṃgada goes there with the proposal of treaty; the treaty failed. War became inevitable. Finally, head on war is fought between Ramjī and Rāvaṇa. Lord mounted thirty-one arrows; by hitting ten heads, twenty hands and hitting the thirty-first arrow in Rāvaṇa's navel, Lord conferred nirvānā to Rāvaṇa. Rāvaṇa's radiance got blended in Lord's countenance. On Lord's command, Vibhīṣaṇa was enthroned in Laṃkā. Jānakījī was brought. Puṣpaka aircraft was prepared and betaking close companions, Lord takes off towards Avadha. Meeting the realised souls like Kuṃbhaja etc., Lord arrived at Shringverpura. Hanumānajī was sent to Ayodhyā for giving the news. On this hand, Lord did not forget Kevaṭa and other *bhīlas* who had met Him during the beginning of the forest journey and He thus went to meet them. Lord betook all of them with Him. Here 'LaṃkāKāṇḍa' concludes.

In the beginning of 'UttaraKāṇḍa', Bharatajī is in extremely agonized state. Hanumānajī arrived with the good news. Everyone got a new life. Lord's aircraft landed on the bank of Sarju River. When Bharata and Rāma met each other, no one could decide who was the forest-dweller? Lord bowed prostrate to Gurudev. He met the mothers, Lord thought that He should meet everyone personally. He thus exhibited His divine opulence. Lord met everyone as per their individual sentiments. First and foremost, He went to

Kaikeyī's palace. Next He met Sumitrā and Kausalyā. Vaśiṣṭhajī arrived, "Adorn everyone, we shall perform the coronation today itself." Divine throne was called. Rāma and Jānakī mounted the divine throne. Conferring the reign of Rāma to the world, Vaśiṣṭhajī applied the auspicious coronation mark on Rāma's forehead,

Prathama Tilaka Basiṣṭha Muni Kīnhā I

Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II

The glory was hailed in all three spheres. Four Vedas arrived and sung the hymn of praise. Lord Śaṃkara arrived and returned to Kailāsa after attaining the boon of devotion. Lord gave boarding to the friends. Six months elapsed. Baring Hanumānajī, all friends were given leave.

Jānakījī gave birth to two sons and all three brothers were blessed with two sons each. Tulasījī thus showed the heirs of Raghu's race. He did not discuss the controversial topics. Then comes the exploits of KāgBhuṣuṇḍijī. Garuḍa goes there and asks seven questions to Bhuṣuṇḍijī. Feeling blessed on getting those answers, Garuḍa returns to Vaikunṭha. It is unclear whether or not Yajñavalkya concluded the Kathā. On the peak of Kailāsa, Māhādeva who was

reciting the Kathā to Pārvatī, concluded it as well. Goswāmī Tulasīdāsajī was reciting the Kathā to His mind, He too concluding the Kathā in the end said, by whose iota of grace, a dull-witted individual like me is attaining supreme restfulness today, who can be like Rāma? 'UttaraKāṇḍa' concludes.

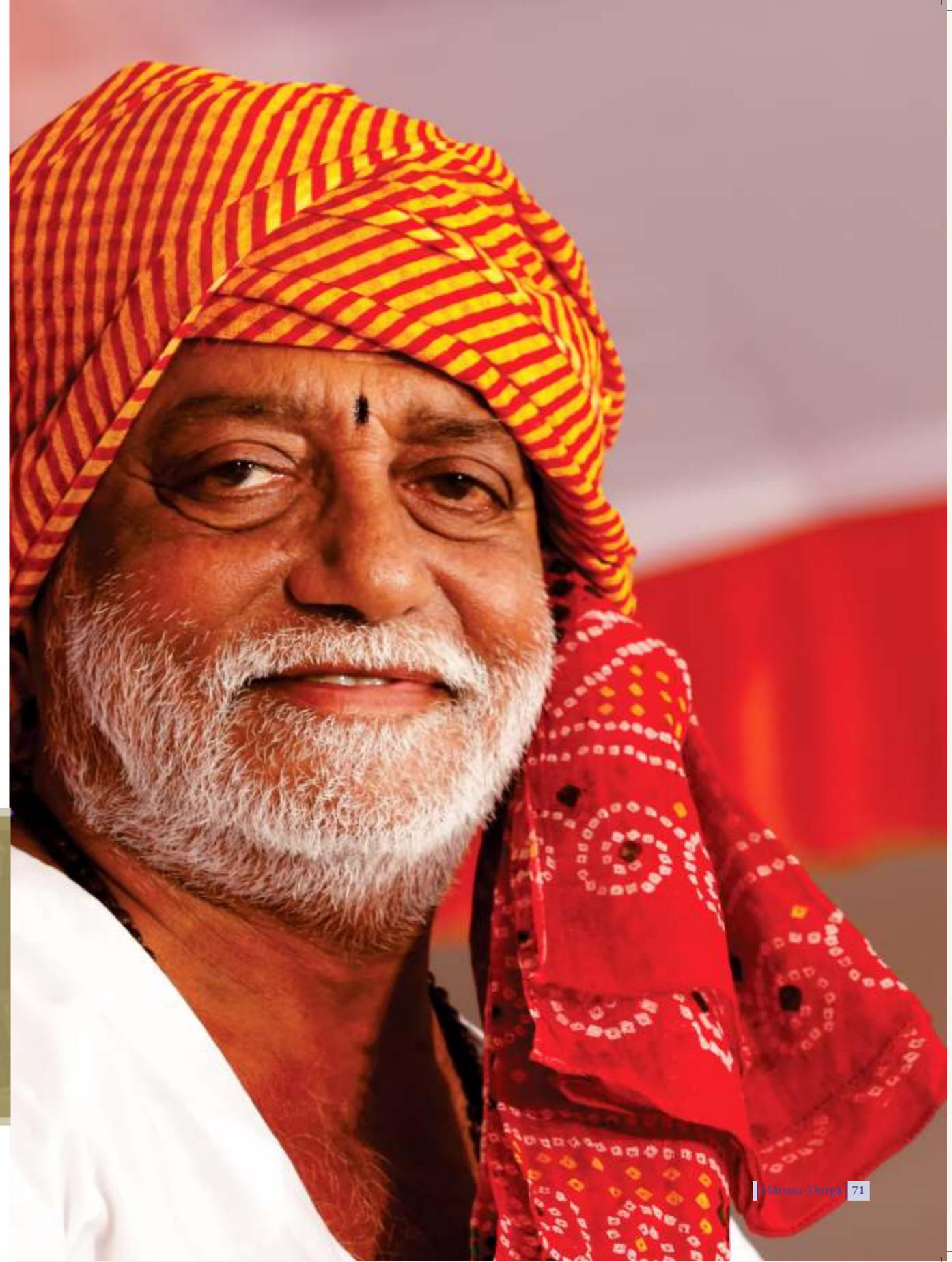
So Baap, sitting beneath the blessed shades of the aforementioned four preceptors, my VyāsaPīṭha wishes to conclude the Kathā. The meritorious fruit of this Kathā has accumulated, let all of us collectively devote the fruit of this nine day RāmaKathā recited during these holy days of Durgā-Pūjā in the sacred feet of the divine Goddess NavaDurgā, O Mother, be kind to accept the worship of words that we performed in past nine days, we are devoting it in Your divine feet.

Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AranyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṃdaraKāṇḍa, LNK-LaṃkāKāṇḍa, UTK-UttaraKāṇḍa, AKS-Śrī DevīAparādhaKṣamāpanaStotram, DDM- Śrī Durgā Dvātrīśannāma Mālā, DM/SDS-DevīMāhātmyam/Śrī Durgā Saptaśatī, DSS/SS-Durgā Saptaśatī ŚakrādayaStutī, HC-HanumānaCālīsā, NVS - Nirvāṇaṣaṭkam, Śl-Śloka, SRA-ŚrīRāmāyaṇajīĀratī, VP-VinayPatrikā.

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Who is a Saint? Lao Tsu has said, I have three treasures; regard that realised man as a Saint with whom you witness these three treasures, regard him as Buddha. One treasure of Lao Tsu is Love. There are several forms of Love. Love is the trait of a Saint. Secondly, he who doesn't go to extremes in anything is a Saint. Safeguard yourself from the extremes, exorbitance is not saintliness. And Lao Tsu mentioned the third point, stay as much silent as possible, it is treasure. Silence is an extremely great asset of a spiritual seeker. If it's convenient then observe silence for as many numbers of hours as you have aged. Monk will not speak without reason. The sagacious people even understand without words. These are the three treasures of a Saint.

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One could experience the fragrance of decency of conduct in 'Darśaka'



Morari Babu's address at LokBharti Alumni Felicitation Program

First of all, let me remember Reverend Nanabhai Bhatt Dada, let me also remember and offer obeisance to Mulshankar Dada, in the same holy tradition we got Reverend Manu Dada whose glory pervades in countless fields and whose birth centenary program I could attend today. I am experiencing joy about all the arrangements that were made for me so that I could attend this program and I offer a bow to the consciousness of Manu Dada. The honorable erudite present on the dais Respected Śrī Raghuvirbhai, Ramshankarbhai, Mansukhbhai, Arunbhai; and this institute is the root from which four flowers have blossomed which will never wither in their respective

fields and their fragrance will continue to exhilarate all of us, such are these four flowers and we made obeisance to their floweriness; my obeisance to these four honourable elders.

I really like to visit the institutes which know laughing as well as singing. And I can add one more word which sounds almost rhythmic with laughing and singing: the institute which knows not eating (i.e. taking bribe); thus an institute that knows laughing, singing but not eating, even if such an institute may get dissolved in future, because any magnanimous establishment has the temperament of getting moved, any grand entity keeps moving, but the divine entity

never meets this destiny. Such divine consciousnesses are present in the root of this institute like NanaBapa, MulshankarBapa, ManuDada etc. I have been visiting this place time and again. While I do like to attend such functions, I also like to come here without any reason. I used to meet ManuDada quite often. You all know Dada personally, where as I am offering him a bow by standing outside his balcony. The thoughts which you all have presented about him were from his very personal knowhow. I have not been so fortunate as compared to you; nonetheless, beholding him from a distance also brings a peculiar joy.

While I have arrived here to offer a bow to DarśakaDada's consciousness, I should offer some flowers as well. Our society either praises or criticises, but seldom performs neutral evaluation. Disliking an individual impels us to criticise, slight liking towards someone causes us to praise him - our disposition is almost becoming like this; at this moment, neutral evaluation is essential. I have arrived to offer flowers in the divine feet of his consciousness. I have no right to praise or criticise, neither it's my disposition. And as part of this birth centenary, Respected Mansukhbhai went to New Jersey, stayed for a long time in America and presented his thoughts about DarśakaDada; imagine how far his fragrance has reached, Sāheb! I have come here to offer only a few flowers. From where should I get those flowers? I have no idea; I shall offer the flowers which I find on my way.

I wish to offer my flower by expressing a little background. The background has been formed in Talgājardā. I was a child. My Kaka, IshvarKaka had a cigar shop. Whenever he would go for lunch or visit Mahuvā to purchase the stock, I would take care of his shop. Shop was not my field. There was a small office exactly opposite to the shop and besides the office was the house of Samskr̥ta scholar JagajivanDada Pandya who was duly literate. And our VishnudevanandagiriBapu had told us that, tell the children to never leave 'Rāmāyaṇa' and 'Bhagavad Gītā'. 'Rāmāyaṇa' was already continuing, but I was also inclined towards 'Bhagavad Gītā'. But how to study it? Thus, whenever I observed not many customers coming in, I would go and sit near JagajivanDada just opposite to the shop. He would explain me the ślokas of 'Bhagavad Gītā'

sequentially. I am grateful that Dada; one fine day, he found out an extremely ancient śloka and explained me,

Loka Śloka Grāmye Ca... Darśakam Paṃcalakṣaṇā I

Five traits of 'Darśaka'. And I am not at all flowing in exaggeration. I am talking practically the way I have observed him by standing outside the balcony. Don't these five traits apply to this 'Darśaka' as well? If you observe him from absolutely neutral standpoint then even the opponents would have to agree, I believe so personally. These five traits – *Loka* (folk philosophy), *Śloka* (scriptural philosophy), *BhadraŚilatā* (decency of conduct), *Śikṣā* and *VidyāUpāsana* (worship of education and erudition respectively). By sitting in rural atmosphere, Dada contains these five traits in completion in my view. I also observed a great trait in the people who got trained under him that they are immensely humble. I have no experience if there are any exceptions! Consider *Loka* (folk philosophy), *Śloka* (scriptural philosophy) and *BhadraŚilatā* (decency of conduct). At that time, the composer of this śloka would have thought that there will come a time when indecency will also be labeled as virtuous conduct (hence *BhadraŚilatā* is written as a compound word)! Therefore, the seers with foresighted vision have taken a great care! He was the man disposed with decency of conduct. He constantly worshipped education and erudition. The root of all this was his folk philosophy and his folk language! His entire folk philosophy has been amazing. And even in folk philosophy, when he would present aphoristic ideas in between, (it would enrich the overall experience)!

We were present in the institute of Goraj; Dada had come there. At that moment Dada said that, the Supreme Entity is truth and the world is full of sorrows then can't it be transformed into bliss? He then said, aren't bliss and sorrow relative? Aren't they the two sides of the same coin? If you behold the sorrow side of coin, you will indeed see sorrow and on the other side there is bliss as well. He had delivered this aphorism. He was endowed with rural and folk common sense. We always observe this in Dada. He had the knowledge of complete folk philosophy and scriptural philosophy simultaneously. When he would

talk about 'Māhābhārata', his discussions would be fraught of his original peculiar contemplation and we would be left stunned, wondering from where he must have thought this? But from one Vyāsa (River), springs of numerous Vyāsa emanates. So, Dada's scriptural philosophy came with his original interpretation. And third, 'Grāmye'; he liked villages. Isn't it sung in our villages?

*Ae Mahelonā MahelaThī Vahāli Re,
Amane Amāri Jhūpaḍi.*

The courtyard would be small, but they would offer a grand welcome. PingalshiBapa was the royal poet of Bhāvnagar. It is said that anyone with snakebite would resort to him. He had the art to neutralise the snakebite. Over a period of time PingalshiBapa aged and fell sick. They told him, if you pass away people will return untreated, please give us your mantra of neutralise the snakebite. He said, Bāpā! It is no other mantra, but whenever anyone with snakebite or scorpion sting would come to me, I would only say in my mind that if I have never given a wry grin on beholding anyone who has come to my courtyard then the venom should get neutralised! This is the glory of village! This is ManuDada! One fine day I asked him, Dada, we are facing acute shortage of water in Talgājardā. You have deep insight into everything; can you please tell us where should we dig the well? He gave me name of some villager. That man arrived and water was discovered precisely at the spot where he had detected. From where they must have got this skill? This is the institution of GrāmaDakṣiṇāMūrti. These are the values of such an institution. So, Dada had fraught experience of villages. He established many institutes in villages. Therefore, I can perceive the above three traits from the five in this realised man 'Darśaka'. Next is BhadraŚīla, decency of conduct.

Śīlavamta SādhuNe Pānabāi Vārevāre Namīe.

'Śīla' is an extremely lofty word. I have sensed the fragrance of Dada's decency of conduct. And it is written in 'Rāma Carita Mānasa', Rāvaṇa is also bound to accept the superiority of virtuous conduct. When Aṃgada began to talk high about Rāma's army before Rāvaṇa then Rāvaṇa argued that Rāma is weeping in His wife's separation, Lakśmaṇa is suffering because of

Him, you and Sugrīva are like trees on a river bank (that can be washed away any moment), which warrior in your army can dare encounter me? At that moment, Rāvaṇa himself said that there is one Hanumāna alone who is of extraordinary might and extraordinary conduct as well. Even the enemy is forced to praise virtuous conduct. One may be endowed with might, but what if he lacks virtuous conduct? Dada would sometime get angry, but thereafter he would also write a letter regretting that I scolded you! Might alone is violent. So, I can perceive Dada's decency of conduct in my own way. He was an unblemished monk in *dhoti* and *kurtā* made of *khādi*. This is the virtuous conduct of his mindset. You all know the fifth trait, 'ŚikṣāVidyopāsanā', erudition should be diligently worshipped in the field of education. Don't forget the word 'Vidyā'. Education that is consecrated by erudition, he tried many new experiments by sitting in a village!

The ethic givers say that, any individual should always take care of following five things. First, child; be it anyone's child, but protecting a child is every individual's duty. Second, woman; protecting woman, her honour is my and your righteous duty. Third, an ailing individual; serving an ailing individual, whoever it may be, is an individual's righteous duty. And then comes tree, protecting any tree is every individual's duty. And fifth is animal; every animal and specifically, cow. Serving these five entities is every individual's selfrighteous duty.

ManuDada has given his thoughts to us in every field; and he conferred the stature of worship to education; he also transformed erudition in same manner and he did all these jobs by going to the villages. Thus, by offering five flowers of these five traits in the divine feet of such an unblemished monk, I am concluding my address but with a poetic couplet,

*Usase Ummid-E-Vaphā Na Rakha 'Farāz'
Jo Milate Hai Kisī Se, Hote Hai Kisī Ke!*

(Address delivered during alumni felicitation program at LokBharti Sanosara (Gujarat). Dated: August 31, 2014)





॥ JAY SIYARAM ॥