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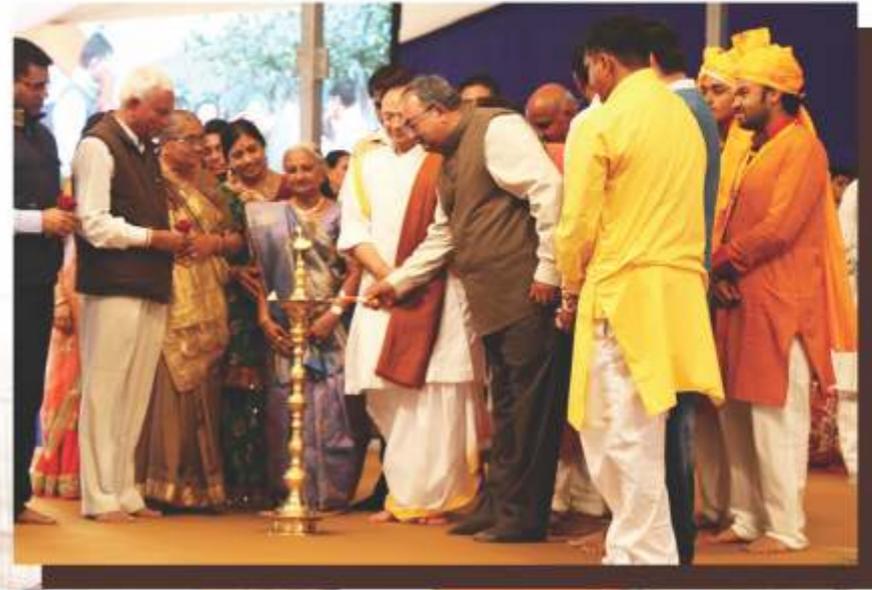
# ॥ RAMKATHA ॥

MORARIBAPU

'Mānasa-Karanadhāra

Vadodara (Gujarat)

करनधार तुम्ह अवध जहाजू। चढ़ेउ सकल प्रिय पथिक समाजू।।  
करनधार सदगुर दृढ नावा। दुर्लभ साज सुलभ करि पावा।।



## PREM PIYALA

### II RAM KATHA II

Mānasa-Karanadhāra

#### MORARIBAPU

Vadodara (Gujarat)

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#### Editor

Nitin Vadgama

[nitin.vadgama@yahoo.com](mailto:nitin.vadgama@yahoo.com)

To subscribe, please e-mail your  
name, address & preferred  
language to

[ramkatha9@yahoo.com](mailto:ramkatha9@yahoo.com)

#### English Translation

Harini Rana

[harini.rana@gmail.com](mailto:harini.rana@gmail.com)

#### Design

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Morari Bapu recited 'Mānasa-Karanadhāra' RāmaKathā from December 27, 2014 to January 04, 2015 at Vadodara, Gujarat. The characters and episodes of 'Mānasa' searches the helmsmen for me and you, reverently stating so Bapu essentially examined who can be the helmsman of nation, family, youngsters, social-service, science, religion and spirituality and emphasized the need of seven helmsmen in our society.

On account of Dasratha, who is the helmsman of the ship of Avadha, Bapu assigned the sobriquet of the helmsman of a nation to a king; at the same time, He also recommended to regard that family-member as the helmsman of a family in whom we perceive five to seven traits of Rāma. While outlining specific traits of Rāma like truthfulness, smile, graveness, generosity, disposition of serving others etc. Bapu asserted that we can certainly accept an individual endowed with such traits as the helmsman of our family. On the other hand, allotting the stature of the helmsman of youngsters to Hanumānājī who is symbolic of intellect and strength, Bapu added that no one except Hanumāna can become the helmsman of the youngsters. Bapu mentioned while glorifying Hanumānājī's virtues that, not only from religious viewpoint but from the viewpoint of humanity as well, Hanumānājī replenishes the soul-strength as well as the intellectual-strength of discouraged youngsters.

Introducing the helmsman of social-field, Bapu stated while extolling eleven great-vows of Gandhiji that he who wants to render service to the society must abide by these vows to the best of one's ability. Simultaneously, Bapu presented primordial poet Vālmīki in form of an immaculate and sensitive scientist as the helmsman of *Jñāna* (wisdom) & *Vijñāna* (realisation or science).

Who can become the helmsman of religious world, tossing this question Bapu quoted, "For me, 'Mānasa' itself is the helmsman. 'Quran' is the helmsman for the one who believes in 'Quran'; 'Bible' is the helmsman for the one who believes in 'Bible'. Now I shall say what I have felt. Tulasī said this as well, but you need not agree upfront. But for me the helmsman of religion is 'Rāma Carita Mānasa', 'Rāma Carita Mānasa' and 'Rāma Carita Mānasa', thus '*Iti Trisatyam!*'"

MorariBapu said while extolling the glory of Sadguru as the helmsman of spirituality that, our small family, our society, the youth dwelling in this society as well as our nation – all these domains are thriving beneath Him. Sadguru is the helmsman of these aforementioned domains, He is all-in-one. In my experience, one enlightened man fulfills the need of all other helmsmen.

Thus, through the medium of 'Mānasa-Karanadhāra' RāmaKathā, MorariBapu introduced the helmsmen of seven fields of the society from the perspective of various characters and episodes of 'Mānasa'.

- Nitin Vadgama



## The characters and episodes of 'Mānasa' searches the helmsmen for me and you

*Karanadhāra Tumha Avadha Jahājū I*

*Caḍheu Sakala Priya Pathika Samājū II AYK-153.03 II*

*Karanadhāra Sadagura Drḍha Nāvā I*

*Durlabha Sāja Sulabha Kari Pāvā II UTK-43.04 II*

*You (King Dasratha) are the helmsman (Karanadhāra) of the ship of Ayodhyā which has been boarded by our near and dear ones as its passengers.*

*Sadguru (a worthy preceptor) is a helmsman to steer this strong ship (of human body through which one can cross the ocean of mundane existence) which though difficult to secure, has been made easily available (by divine grace).*

Bāpa, once again we have obtained an opportunity to recite RāmaKathā in this cultural town fraught with diverse auspiciousness, which I am especially elated about. In the beginning of the nine-day RāmaKathā, Supremely Reverend Goswāmijī MahārājŚrī who has generously arrived in the Kathā and bestowed his benedictions to all of us, Reverend Saints and Abbots present in the gathering and our own respected minister of the state, Saurabhbhai who also expressed his auspicious feelings, you all great personalities from various fields of the society, this is the town which has a vast belly, pot-bellied town – *vaḍa* (vast) + *udarī* (belly), this is the town which can contain everything into it; worthy recipients for whom I cherish the feeling of attachment, all such listener men and women of RāmaKathā, my obeisance to everyone from VyāsaPīṭha.

In this Kathā, the lead of 'Mānasa-Foundation', my utmost affectionate Rajubhai Doshi and his entire family, who by being only, only and only the mere instrumental means have become the host of such a grand and divine event, I express my pleasure for them as well. Bāpa, stay happy! Numerous Kathās have been held in the town of Vadodara, I don't remember each and every venue though. However, we initially recited one RāmaKathā in a small hall in Karelibaug in Lord Upendracharya's hermitage. Thereafter, we recited sometime in DaliyaVadi, at times in KachiyaVadi and further sometime in DivyaJivanSangh. Not sure of the exact number but many Kathās have been held by various hosts and organisers, I remember all of them here. It was a small temple-hall, if I am not mistaken then it accommodated fifty to hundred people who included well educated and literate listeners of mine, who were not



only emotionally driven but deep contemplators as well, I recited a Kathā before them. Thereafter, the form of Gaṅgā which emanated from Goumukha went on transforming. The Kathās started getting organising on large-scale as well, wherein I cannot resist without remembering Late Lalitbhai Patel and his entire team. I had once written for him for his organisation of the entire event, which I still remember. I had then used one transcendental-word of 'Rāma Carita Mānasa' that: Lalitbhai, 'Bhali Racanā'. Today, I would tell Raju as well, 'Bhali Racanā'. And Bāpa! This is not my certificate; this is my love-letter. This is not my certificate, Bāpa! This is the voice of the love of my heart! Lalitbhai as well, he took likes organising Kathā on an equally grand scale. Thereafter, the same yoke was picked up by his son Anujbhai Patel, he has extended his complete support in this Kathā as well. They were in continuous discussion with me and then Rajubhai and his family organised such a grand and divine event by being a mere instrumental means.

If one cherishes reverence in heart then Sāheb, what can an individual not do single-handedly? Provided, the tube of reverence should be free from puncture. Everyone asked me, Rajubhai is a Jain! But I said, has he ceased to be a man? Everyone has the same question. His entire tradition is of Jainism. Look at his mother! They follow the tradition of Acharyas, Sāheb! Everyone is wondering why did a Jain organise such a grand event? This is not organised by a Jain but it is organized after visiting somewhere! This event has been organized after visiting some place. Everyone should honour their respective religion but don't get trapped in such parochial issues. And lately similar coincidences are manifesting with me that I am only finding Jain hosts! They are already equipped! They manage by hook or crook. But Bāpa, I would iterate once again, this is my love-letter. Stay pleased. Rajubhai may definitely possess interest in spirituality, but what about these children? These young children, who are trying to walk step-by-step

with the world, cherish lot of feelings for the divine exploits! I welcome it!

*Baḍe Bhāga Mānuṣa Tanu Pāvā I*  
*Sura Durlabha Saba Graṁthanhi Gāvā II*  
*Sādhana Dhāma Moccha Kara Dvārā I*  
*Pāi Na Jehi ParaLoka Sanvārā II UTK-42.04 II*

You all have just not forgotten these two *copāis* of 'Mānasa', I have experienced it. Three Kathās have been recited in Vadodara on the basis of these two lines. Now if I recite the fourth one with the same lines then you may feel, Bapu has no other business! By virtue of my Guru's grace, saints' blessings, scripture's grace and by your best wishes 'Mānasa' appears new to me each and every day. I like talking something or other with you every day. But this time I am changing the topic. Nonetheless, these words are also spoken by Lord Rāma Himself. Following lines are from 'UttaraKāṇḍa',

*Karanadhāra Sadagura Drḍha Nāvā I*  
*Durlabha Sāja Sulabha Kari Pāvā II UTK-43.04 II*  
Other *copāi* is from 'AyodhyāKāṇḍa',

*Karanadhāra Tumha Avadha Jahājū I*  
*Caḍheu Sakala Priya Pathika Samājū II*

This line is uttered for Rāma's father Dasratha by Rāma's mother Kausalyā and as if it contains the echoes of the entire society. The echoes of the whole royal family and the entire town of Ayodhyā are heard in this line. This spark hit my mind while I was on the way here from my hut-cottage and the core subject of the essential-cum-serene discussion which we will have in form of a dialogue in this Vadodara Kathā shall be 'Mānasa-Karanadhāra'. Tulasīji talks in native dialect, therefore He uses the word 'Karanadhāra' (*helmsman*). However, the term used in cultured dialect or Saṃskṛta terminology is 'Karnadhāra' (*helmsman*). This shall be our core central dialogue of the Kathā.

Our entire society, Bāpa, needs seven helmsmen, namely some helmsman of the nation, some helmsman of the youth, some helmsman of the family, some helmsman of social work, some helmsman of the religious world, some helmsman of the ship of science who sails the vessel of science without drowning and the helmsman of spiritual world who is like the crest jewel of everyone. In this RāmaKathā, I wish to talk with you about these seven fields of society. This is not an admonition. Admonition is beyond my capacity. Who can

admonish? Lately I have started saying that policeman and postman mostly wear *khākhī* clothes and slightly darker colour is worn by the recluse. Postman does the job of giving message, policeman gives order and the recluse, the realised souls and religious preceptors do the job of giving admonition. It is beyond my capacity to pronounce admonition or order, I very well understand this. And confer your blessings that this understanding of mine endures. I only move from one place to another with Tulasī's message.

This town of erudition, the town of culture, the town of art, the town of music and the town of spirituality is fraught with myriad auspiciousness. What is it that is not present here? Various spiritually realised men have arrived in this town - Vivekanandaji, Maharishi Arvind etc. This land has also given scholarly musicologists as well as spiritually realised men. All erudite men, civilised men, word worshippers and composers are so eminent that they densely embrace the world of art from all sides. And not to mention about the education of this city! Gaikwad government aroused love and interest for education in everyone. Immensely so! This town is so full of auspicious entities that it cannot be contained in arms if one tries to embrace it; and I cannot resist without remembering numerous realised men present here who hail from the tradition of various revered saints! I should especially mention the most capable realised man in the field of Kathā recitation, the great man of penance Reverend DongreBapa, who used to stay in a small house in Vadodara and whom I would often visit to see him. Vinoba Bhave and all others who come to my memory, I am remembering all such meritorious men. Thus, this town is full of all auspicious entities. The listeners of this town bear the state to comprehend even the intricate spiritual concepts.

At this moment, while the world immensely needs seven helmsmen, come, let all of us together have a dialogue about it. We could be present in any one of the seven fields. We too need some helmsman. From this nine-day Kathā we all can choose our own helmsman, as per our interest, without making any explicit endeavour, just naturally as our inner-consciousness vouches and thereby this Kathā starts from today. So Bāpa, I and you have to choose our helmsman from these seven fields. Younger generation should find their helmsman. People in the field of service should also find their respective helmsman.

Who is the helmsman of nation? Determine this as well. Who is the helmsman of religious field? Who is the helmsman of our family, our small world? And the current age of science and technology which is going leaps and bounds and coming up with new and novel discoveries day in and day out - who can be the helmsman of this field? And lastly, the crest-jewel of helmsman of spiritual world is Sadguru. This is also what I understand. I would solicit the blessings of Reverend Sire for if we find the helmsman in form of Sadguru then we shall also find the guide of all fields. And therefore perhaps Tulasī begins 'Rāma Carita Mānasa' with *GuruVandana*. May we find some Sadguru who doesn't oppress us but reduces our pressures. He who doesn't shoo us away by alleging us as sinners, but He who rather says, even if you may be a sinner, I shall love you, he who places His hands on our shoulder by saying so, the world needs such a helmsman, therefore indeed Tulasīji also calls the sailor of the nation as helmsman. We shall talk in detail about this.

All our virtuous scriptures are filled with esoteric and evident mines. Tulasīji was bound to say that if the grace of some such Guru is bestowed then, '*Guputa Pragaṭa Jaha Jo Jehi Khānika*'. Even a thought can be our Guru, even one poetry can be our Guru, and couple of lines of Bhagvatikumar Sharma Bāpā specially emphasis this,

*Hari, Mane Aḍhī Akṣara Śikhavāḍo!*

*Eśine Āre Āvyo Chu;*

*Māro Agara Jivāḍo!*

A competent composer of Surat, Bhagvatikumar Sharma, who has also adorned the Presidentship of (Gujarātī) Literary Council. A straightforward great man! This is his latest composition! This composition has come up during his last phase of life. This thought can as well become a helmsman. I passed my whole life in short vowels, long vowels, poetic meters, abridgement etc.; I have somersaulted all throughout! Now I have stepped into my eighties. Now, I don't want to learn anything, be kind to teach me 2½ words (of Love).

*Āṃgaṇa Sūnu, Kyāro Khālī, PremaNī Vela Ugāḍo!*

*Hari, Mane Aḍhī Akṣara Śikhavāḍo!*

So, one thought, one word, one composition, one book, one incident, one meeting, one such turning point can become our helmsman. Reverence of we orators is increasing because many youngsters are

eager to listen! Aged should attend the spiritual discourse. Obeisance to them, but the arrangement of live-telecast is already done for them, yet no one likes without the pavilion, *yaar!* I and you have to search our helmsman, who doesn't exploit us but nourishes us with love. O Lord, grant us some such helmsman. We are in quest of the helmsman of seven such fields. The crest-jewel among them is,

*Karanadhāra Sadagura Drḍha Nāvā I*

*Durlabha Sāja Sulabha Kari Pāvā II UTK-43.04 II*

In 'Rāmāyaṇa', you will find so many helmsmen from each and every minor point that we will feel blessed! If we have resolved to take something, if we have resolved to gain some guidance then the characters of 'Mānasa' and the episodes of 'Mānasa' searches and provides the helmsmen to me and you. Come, let us search the helmsman together in coming nine days, the helmsman who is timeless, the helmsman who is propitious to the current age and place, the helmsman who is void of any label but who has a specific level, who bears a peculiar spiritual level, who holds a specific spiritual state - his quest is immensely essential; I took this subject as this idea suddenly collided in my head.

You all know that the sacred flowing tradition of 'Rāma Carita Mānasa' is the journey of seven steps. First step is 'BālaKāṇḍa', second is 'AyodhyāKāṇḍa', third being 'Aranya', fourth is 'Kiṣkindhā', fifth being 'SumḍaraKāṇḍa', sixth is 'LaṃkāKāṇḍa' and seventh is 'UttaraKāṇḍa'. This is the virtuous scriptural form of 'Mānasa'. You are aware of these seven nuptial steps of spiritual world. Its first step is 'BālaKāṇḍa' wherein seven mantras are recited in its invocative-hymns (*maṃgalācaraṇa*). From scriptural viewpoint, the invocative-hymns fall in various categories. It could be address-oriented, blessings-oriented, theme-oriented, introductory etc. But the reason I like this word '*maṃgalācaraṇa*' is because even if we want to perform *maṃgalācaraṇa* (*invocative-hymns*), it contains *ucāraṇa* (*recitation*),

*VarnāNāmArthaSamghānam RasāNām*

*ChandaSāmapi I*

*Maṃgalānām Ca Karttārau-*

*Vande VāṇiViṇāyaka II BAK-Śl.01 II*

Tulasīji has recited; therefore we have termed *maṃgalā-ucāraṇa* (*auspicious-recitation*) as *maṃgalācaraṇa* (*invocative-hymns*). The significance of auspicious-recitation indeed prevails, but our

country has widely accepted the immense glory of *maṃgalā-ācaraṇa* (*auspicious-conduct*). Therefore, we have ornamented it with the word *maṃgalā-ācaraṇa* (*auspicious-conduct*) instead of *maṃgalā-ucāraṇa* (*auspicious-recitation*). Recitation could be immensely beautiful, but the question is of conduct.

So, the invocative-hymns were performed by seven mantras wherein the first mantra is dedicated to the obeisance of the goddess of speech and Lord Vinayaka. Thereafter, obeisance was offered to Jagatguru Śaṃkara who is eternal wisdom; further, supreme scientist, primordial poet Vālmīki and Sire Hanumānājī were made obeisance in immaculate scientific manner. Lord SitaRam was paid obeisance and what Tulasī wants to say in the end is his deepest heartfelt feelings that this (scripture) contains everything, but the reason I am reciting this is so that I may derive my self-bliss,

*SvāntaḥSukhāy Tulsī RaghunāthaGāthā II BAK-Śl-07 II*

Thus, He performs auspicious-recitation in form of invocative-hymns and thereafter, Tulasī descends the entire scripture directly in a native-dialect, a language easily comprehensible by folk masses. This is our flowing tradition; therefore, let us remember it. Five *sorthas* have been written which contains the mention of Gaṇeśa, Sun God, Lord Viṣṇu, Lord Śiva and Mother Durgā. Jagatguru Adiguru Lord Shankaracharya has insisted the adherents of immemorial (Hindu) religion to worship of five deities. Accepting this opinion and bridging this thought with his own ideology, Tulasī reminisced these five deities. Thereafter, He performed *GuruVandana*.

*Baṃdau Gurū Pada Kaṃja Kṛpā*

*Siṃdhu NaraRūpa Hari I*

*MahāMoha Tama Puṃja Jāsu Bacana-*

*Rabi Kara Nikara I BAK-So.05 I*

I have said umpteen times, let me remind once again that if we get a Sadguru truly like helmsman then Guru is Gaṇeśa, Guru is Gaurī, Guru is Śaṃkara, Guru is Viṣṇu bearing a vast ideology and Guru is also the sun to diffuse my and your darkness. Therefore, when Tulasī performs *GuruVandana* in the end then in my personal opinion and when I think for my internal restfulness and development, I feel that may we find some such Sadguru or some such helmsman under whose guidance if we live, it will be considered as Gaṇeśa's worship, it will also be regarded as Gaurī's worship, it will be reckoned as Viṣṇu's worship as well, it will be counted as Rudra's anointment too and life

will get blessed with generosity as well. Viṣṇu is all pervasive. He is the entity dwelling right amidst the vast ocean, but He is generous. Generosity manifests in two ways. Generosity manifests out of deficiency or lack. He who has witnessed enormous deficiency or lack is abundantly generous. It is worth giving a thought. He who is truly deficient takes no time in giving away, because he knows what he possessed earlier anyways? Take it away...! Secondly, generosity lies in disposition. Many people become naturally disposed with it, they just cannot live parochially. Such is Lord Viṣṇu. So, if we obtain Guru in form of a helmsman then the aforementioned five worships are done automatically.

He who begets us benefit under the shades of auspiciousness, that Guru is Gaṇeśa; He who teaches me and you to live in light from darkness, such a Sadguru is sun-god for us; He who confers me and you the benefaction of generosity by freeing us from parochialism, that Guru is Viṣṇu; He who adorns me and you with beneficent thoughts, such a Guru is Śiva; He who doesn't refute our reverence, such a Guru is Gaurī for us. Such *GuruPada* (*divine feet*) are offered obeisance. Our country has made obeisance to *GuruPada* (*Guru's divine feet*),

*Baṃdau Guru Pada Paduma Parāgā I*

*Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II*

*Guru is Gaṇeśa, Guru is Gaurī, Guru is Śaṃkara, Guru is Viṣṇu bearing a vast ideology and Guru is also the sun to diffuse my and your darkness. He who begets us benefit under the shades of auspiciousness, that Guru is Gaṇeśa; He who teaches me and you to live in light from darkness, such a Sadguru is sun-god for us; He who confers me and you the benefaction of generosity by freeing us from parochialism, that Guru is Viṣṇu; He who adorns me and you with beneficent thoughts, such a Guru is Śiva; He who doesn't refute our reverence, such a Guru is Gaurī for us.*

*GuruPada* also means statement uttered by Guru, considering it as the evidence this is the obeisance of His conduct. In one *dohā* Tulasīji has given complete definition of Guru which is felicitous in every age. The glory of dust of Guru's divine feet, the glory of the splendour of the nail of Guru's divine feet has been demonstrated. And Hanumāna is Guru,

*Jaya Jaya Jaya Hanumāna Gosāi I*

*Kṛpā Karahu Gurū Deva Ki Nāi II HC-XXXVII II*  
But reverence should be beyond all virtues. Devotional faith that doesn't break despite failing million times is the reverence beyond all virtues. Cherish virtueless reverence in Guru. Buddha used to say, 'You be your own light.' Someone has ignited it, definitely! Guru opens our vision of discernment for us thereby we can see things as they are. Tulasīji has offered obeisance to such a Guru in the first chapter of the first canto. I call this as '*Mānasa-GuruGītā*'. When our eyes brighten up by Guru's grace once then no room for criticism remains.

*Yahā Kisa Para Paththara Feke  
Kaisara Kauna Parāyā Hai?  
ŚīśaMahala Mein HaraEka  
Ceharā Muja-Sā Lagatā Hai.*

He who has obtained discernment will not criticise anyone, he will only make obeisance to everyone. Thereafter, as Tulasīji offered obeisance to everyone, He made obeisance to the demons as well and everyone else including - *kinnaras, gandharvas*, demons, evils, wicked, monks, wisdom endowed men, pundits, men and women, infants and old. The entire world appeared worthy of obeisance to Him and here comes the most renowned line of Goswāmīji,

*Sīya RāmaMaya Saba Jaga Jānī I*

*Karau Pranāma Jori Juga Pānī II BAK-07.01 II*

Believing the entire world fraught with the Supreme Spirit, knowing the whole world as Lord SitaRam, He offered obeisance by joining both the palms. It is a saying in our country that the untrue should not be offered a bow. That which is not gold should not be purchased, but Tulasīji says that the world is not untrue for me, therefore I am making an obeisance, I am offering a bow because it is true.

*Ae, Prema Kara, Tu Prema Kara,*

Gradually this love should get devoted in Lord's divine feet. Life is worth living. But the poet imposes one condition,

*Prema Kara, Tu Prema Kara,  
Prapaṃca Saghalā Parihari...*

Love after forsaking all deceit, what will happen then?

*Satya-Karunā Sahāya Karaše,  
Bharoso DilaMā Bharī Bharī...*

If you love by forsaking deceit then you will receive the protection, the armour of Truth and Compassion from both the sides. Sāheb, if you love the business you are doing while duly maintaining ethics and honesty then it will also become worship. Competent *sitāra* player, Khan Sāheb, never used to recite *namaz*. One fine day his disciple asked, "You always keep playing *sitāra*. You are constantly humming. Five set of *namaz* are mandatory in your religion. If elders like you don't follow this practice then how the younger generation will?" He responded, "The musical instrument that I am playing is my twenty-four hours *namaz*." Sāheb! If you perform karma in your field by forsaking deceit then your field will become worship. People are rejuvenated in this way; their old ideology effaces and new ideology is built on the same foundation.

*Jala Kamala Chadī Jāne Bālā...*

Let me remember competent litterateur of Vadodara, Sitanshuji, he delivered a creative literary composition on this, Sāheb! And youngsters, when he presented it in Ahmedabad, I was impressed! He beheld Narsinh Mehta with different eyes! So, Sitanshuji's creative literary composition; I really liked this line of his,

*Ame Aparādhi Kāi Na Samjyā,  
Na Olakhyā Bhagavāmtane...*

Tulasīji made a bow knowing everyone as SiyaRam. In the same course, He offers obeisance to Kausalyā, the great King Dasratha, Janaka, Bharataji, Lakśmaṇaji, Śatrughnaji and in between He makes a bow to Hanumānaji.

*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*  
Let all of us offer obeisance to Hanumānaji by extremely renowned lines of 'Vinay-Patrika',

*Mamgala-Mūrati Mārūta-Namdana I  
Sakala-Amamgala-Mūla-Nikamdana II  
Pavana-Tanaya Saṃtana-Hitakārī I*

*Hṛdaya Birājata Avadha Bihārī II VP-XXXVI III*

I will pause today's Kathā with Hanumānaji's obeisance.

Mānasa-Karanadhāra : II

Kathā confers us the freedom of life



Countless '*Rāmāyaṇas*' have been written. The great sage Viśvāmitra says, '*Sata Koṭi Pravistaram*'; Tulasīji says, '*Karori Rāmāyaṇam*'; there are one hundred crore (one billion) compositions of '*Rāmāyaṇa*'. Every '*Rāmāyaṇa*' confers some or other message to me and you. The reason I am beginning from here is because today there is a question, "How many '*Rāmāyaṇa*' exists?" There is one '*Rāmāyaṇa*' in Jainism, Buddhists have recited Jātaka tales, RāmaKathā is found in tribal areas as well, plentiful material for '*Rāmāyaṇa*' is also found in folk-songs, every territory of India, various languages across the globe and diverse cultures. Original epic is '*Vālmiki Rāmāyaṇa*' composed by the primordial poet (Vālmiki). We have obtained numerous '*Rāmāyaṇa*' from the southern quarter of our country as well! After the '*Rāmāyaṇa*' of primordial poet Vālmiki, the published scripture of RāmaKathā which has been popularly widespread is perhaps '*Rāma Carita Mānasa*'. '*Rāmāyaṇa*' has been translated in various languages of the world since then. So, how many '*Rāmāyaṇa*' exists? As for me, I have to resort to '*Mānasa*' by making obeisance to others; I cannot do without its shelter.

Once upon a time, Lord Rāma is sitting on the royal throne. Some discussion is going on. Everyone including the ministers, the elite of the city, the religious preceptors and the family priests are present in the assembly. During the discussion, a signet-ring embossed with Rāma's name drops from Lord Rāma's hand and falls at a spot where there is a hole in the ground, the ring directly slips into the nether region from the hole. The assembly was stunned! So was Lord Rāma!

We should be aware that primordial poet Lord Veda Vyāsa has composed an enormously large scripture, '*BrahmaSūtra*' and its first aphorism is '*Athāto BrahmaJijñāsā*' (an enquiry into the Supreme Spirit). The '*Rāmāyaṇa*' composed by Vālmikiji doesn't contain '*Athāto BrahmaJijñāsā*' but it contains '*Athāto Mānavajijñāsā*' (an enquiry into human-being). Vālmiki's quest is the quest of human-being. When I perceive by Guru's grace, I feel that Tulasī possesses three curiosities or enquiries. '*Athāto BrahmaJijñāsā*' indeed and indeed exists, '*Athāto Mānavajijñāsā*' definitely and definitely exists as well, but more so He possesses '*Athāto MānasaJijñāsā*' (an enquiry into heart). '*Mānasa*' means heart. '*Rāma Carita Mānasa*' is the confluence of three curiosities. '*BrahmaJijñāsā*' is highly superior, what can I say about it? But how

can we climb the pinnacle of *Brahmajijñāsā* without questing for human-being, I still fail to understand this. Explications happen, we like to hear as well. Rāma is a human-being. We as human-beings feel sad when we lose something. Attainment of beloved things brings us pleasure. Thereby, when Lord Rāma's beloved ring was lost, Hanumānājī raised a curiosity, "Your ring has slipped in the nether region, I shall bring it back if You permit." He got the permission. And Hanumāna can go everywhere. One meaning of 'Hanumāna' is the mind of a human-being. Mind can go in heaven as well as in the nether region, mind can go in the woods as well, mind can go to the mundane house and to the sulking-room as well, mind can also go to the golden-palace. Hanumānājī went to the nether-region. The kings welcomed Him in the nether-region. He explained the details. My Lord has lost something, I have come here to search for it. If that ring is here then please give it to me. They brought a huge vessel having the capacity to hold vegetable stock for 100,000 people! It contained all the rings. Every ring was embossed with Rāma's name! They told Hanumānājī, "Take the ring that is Yours." He asked, "Which is the one from these?" They replied, "These are Rāma's rings slipped during every incarnation of Rāma. The ring belonging to which incarnation of Rāma are you talking about?" Wherever Rāma is written, it's 'Rāmāyaṇa'. Rāma is synonym of 'Rāmāyaṇa'. Here, we have to search that ring by seeking the shelter of 'Mānasa'.

So, by choosing the word '*Karanadhāra*' from 'Mānasa', we are about to compose a dialogue. The word '*Karanadhāra*' repeats about thrice in 'Mānasa'. Perhaps Tulasījī intends to endorse it in form of triple-truth. We've already taken two lines. There is one more line which contains the word '*Karanadhāra*',

*Soha Na Rāma Pema Binu Gyānū I*

*Karanadhāra Binu Jimi Jalajānū II AYK-276.03 II*

Wisdom without Rāma's love is imperfect. Wisdom doesn't look beautiful without Rāma's love. Rāma's love is the adornment of wisdom. Rāma's love is the new unwashed unhemmed cloth of the idol of wisdom. We may have knowledge about the family

members e.g. this is the son, this is the father etc., but what if there is no love? Wisdom looks well-adorned if Rāma's worship gets admixed with it. Wisdom is not adorned without Rāma's love. In what way? Just like a ship which looks open without a helmsman. '*Karanadhāra*' means helmsman; most often than not the word '*Karanadhāra*' applies to a ship. And the pilot of an airplane is also called as a captain. Sailor, someone who navigates or drives us, who transports us easily to our chosen destination at our chosen time and after transporting us he who returns back being absolutely unsmearred and detached, is called '*Karanadhāra*'. He doesn't come to stay at your home. If Sadguru is '*Karanadhāra*', then what does it mean? He who transports us to our destination, our goal, easily, on schedule and after transporting to our specific destination, he who leaves by saying '*All right, Rāma, Rāma*' is Sadguru. He who transports us to our desired destination and becomes detached by being absolutely unsmearred, such a helmsman (*Karanadhāra*) is Sadguru.

*Karanadhāra Tumha Avadha Jahājū I AYK-153.03 I*  
Let me give you some background of this line. In 'AyodhyāKāṇḍa', after Rāma's exile into the woods, Sumaṁtaji returns back to Ayodhyā after seeing off Rāma till the bank of Gaṁgā. He returns with an empty chariot as if he has lost everything. Dasratha is brought from Kaikeyī's chamber to the Kausalyā's chamber. Dasratha enquires with Sumaṁta, where is Rāma? The moment Dasratha was ascertained that Sumaṁta has returned alone, none of the three have come back, his face started turning melancholic as if he has taken the decision of giving up his life. The flame was about to douse and at that time Kausalyā realised that the moments for the sun of the solar dynasty to set were closer. Summoning up courage, Rāma's mother Kausalyā spoke words appropriate to the occasion. After Sumaṁta felt helpless, the situation was handled by Kausalyā and the mother spoke in the voice of the dear citizens, O, the lord of earth, bear patience. Why? At that moment following poetry has descended,

*Karanadhāra Tumha Avadha Jahājū I AYK-153.03 I*

It's a beautiful metaphor. Kausalyā says, "King, you are the helmsman, Ayodhyā is the ship." This is such a large vessel, Ayodhyā! Who are the passengers? Citizens, attendants and the near and dear ones,

*Caḍheu Sakala Priya Pathika Samājū II*

All the passengers including the citizens, the attendants and the near and dear ones have boarded the ship of Ayodhyā; the captain of this vessel is you, my Lord. Only if you bear patience, the vessel will reach the shore, else it will drown midway. Mother puts forth this point after deep thinking and reflection. Thereby, I told you that one of the helmsmen is the king, the helmsman of the nation.

Kathā should be conducted in three ways. I am not admonishing you, I am definitely trying to give you a message; but I am not sure if I am being successful in doing even this! Yesterday I was stating that message can be given, but today as if a thought is running in my mind making me feel that this is difficult as well. Yesterday I said that, admonition and order are beyond my capacity. Since today morning I am feeling, what is my capacity to give a message?

Mīrābāi consumed poison but She did not die. Does this befit your mind? Poison invariably kills. And he who must have sent the poison would not have sent mild poison! He would have sent strong poison such that when it comes in contact with the lips, they would turn green, the body would then turn black and thereafter, the life would end! It must not have been fake. And yet Mīrābāi was alive, now whether it is the truth of the world of faith or not, I am not sure, but we do hear and say that She lived back. However, I come to understand that if Mīrā consumes venom then She would invariably die. Body has certain laws, if such deadly poison enters the body then an individual will definitely die, one cannot stay alive, but I feel that the lips must be of Mīrā's and someone else must have consumed it. Don't you feel that when we are on the right path without any expectations in return then the poison coming to us is consumed by someone else! Else an individual would have died, one just cannot live! Man is bound by limitation.

The place where one cherishes reverence, this faith! Kathā only happens beneath the shade of faith, the shade of banyan tree; and listening happens beneath the shade of reverence; virtueless reverence. What if you listen to Kathā with the virtue of passion? For instance, I shall listen to the Kathā so that my business runs smoothly! I am citing specific examples so that you don't live in myth. You will not benefit financially with this but you will get benefitted with supreme truth. You will get benefitted till such an extent that the world will not be able to touch you, Sāheb! I will show it to others - this is listening Kathā with the virtue of wrath. May I attain something - this is listening Kathā with the virtue of passion. Or for example, may I attain liberation by listening Kathā - this is listening Kathā with the virtue of serenity. Kathā should be listened with virtueless reverence; Kathā should be recited under the shade of faith and it should also be narrated with heartfelt thoughts. Man should not be thoughtless. How will it work if thoughts itself are snatched?

Do listen to RāmaKathā, but under the shade of faith, with virtueless reverence and heartfelt thoughts. Kathā should not give allurement; religion should not give allurement. It is not religion which gives allurement. Religion lets me and you live in our freedom. So, Kathā should be listened with heartfelt thoughts. Heaven is still a question mark. These days heaven is in Vadodara, lo and behold! I have not beheld three hundred million deities, but all of you are the deities with million hands, million feet and million mouths! What else? You will know only if you have a look from here! But don't come! Hold on, someone has asked me a question,

*Bapū, Hamako Patā Hai,  
Āpa Mehaphila-E-Khāsa Hai I  
Huzūra, Para Kyā Āpake Pāsa  
VyāsaPīṭha Kā 'Pass' Hai?*

Or have you taken a seat without any pass! This is what he intends to say. He has raised a very good question! Yes, I have the pass, else no one would let me enter! This (Hanumānājī) is my pass. Rajubhai, hope you are

checking! I do have the pass. Now, don't you feel like I am talking with you like at home? My Bāpa! (This is) my family, Sāheb! 'Vasudhaiva Kutumbakam', only India can think this. Our civility and our culture can confer the benefaction of this thought. You all look like God, certainly.

Which heaven? Sāheb, the place where virtuous thoughts are being discussed, the place where we sit together with mutual love is heaven, the place where one doesn't anticipate an allurements behind their virtuous activity is heaven. So, everyone here is God. Have a look from here to know for yourself!

*Koī Merī Ākhon Se Dekhe To Samjhe,  
Ki Tuma Mere Kyā Ho...*

I am not singing to please you, I cherish this very sentiment towards you in my heart. I am sitting on VyāsaPīṭha, Sāheb! I am a human being, I can probably also play with words, but this is VyāsaPīṭha. I am speaking by placing my hand not on 'Gītā' but on VyāsaPīṭha, Sāheb!

Kathā confers me and you the freedom of life. Kathā will indeed beget some outcome, sooner or later. May I and you attain an especial pleasurable. May we are able to live in our own style. We may be worldly householders but someone has stolen our mendicancy. Kathā confers our freedom. Listen to a couplet of Dixit Dankauri,

*Alaga Hī Mazā Hai Phakīrī Kā Apanā  
Na Pāne Kī Chīmtā, Na Khone Kā Dara Hai I*

Kausalyā tells King Dasratha, you are the helmsman of the ship of the nation. Attendants, near and dear ones and the citizens are the travelers who have boarded your ship of Ayodhyā. If you bear patience, we will soon be ashore, else this vessel will sink midway. This speech of Kausalyā is the speech of the entire town of Ayodhyā, it contains the voice of the whole of Ayodhyā.

May I appeal to you, in a small family of yours if some helmsman, some elderly of the house becomes helpless then recite this *copāī* to him. If some religious preceptor becomes helpless, if some personality in the field of science and technology becomes hopeless, if

someone makes the youngsters lose the way, if someone exploits instead of nourishing then tell them that you are the helmsman, stay cautious. This *copāī* will act like a mantra, Bāpa! I say till an extent and I say so by sitting close to the heart that if daughter-in-law and mother-in-law fight at home and if the mother-in-law troubles the daughter-in-law causelessly then learn this *copāī* and tell the mother-in-law sometime that you are the helmsman of this home; tell her by duly quoting my name that Bapu was saying this. Experiment once, it will beget an outcome.

Why did Kausalyā use the word 'Karanadhāra'? Is it a mere consolation? It is only the formation of words or Tulasī's poetic-proficiency? Not at all; it is an extremely big message. Kausalyā has called Dasratha as *Karanadhāra (helmsman)*. Therefore, how should the helmsman of a nation be? Let us once again turn towards Vālmīki. Come with me, let us meet Vālmīki. Let us visit his hermitage mentally. One fine day Nāradaḥ visits Vālmīki's hermitage. When a monk suddenly arrives at another monk's home, the incident is completely different. When a friend arrives at another friend's home; when someone comes just without any reason. Neither does the guest have any anticipation, nor the host any desire. When someone arrives and sits on the charpoy, its glory is something absolutely different. Thereby, blessed is the voice of the sage of my country which believes guests as god. Both the sages have splendidly taken a seat. Sage Vālmīki and Sage Nārada. Vālmīki raises a curiosity, who is a king, who is that great man who can manage everyone very well?

It's a beautiful story. Sāheb, Vālmīki himself raises a curiosity and Vālmīki in turn describes it. He then cites sixteen traits. He who possesses these traits can become the helmsman of the nation or of the world. These are propitious today as well. He who possesses the traits worthy of praise! It is about true praise, not just flattery. He who truly possesses these traits, King Rāma is depicted on the same lines of such a human being and the traits of Dasratha are also contained in these traits. Renowned among the knowers, King

Dasratha bears the traits and virtuous conduct worthy of being praised. Such expectation is natural in the helmsman of the nation. Secondly, he can become a helmsman who is mighty. It does not work if the prime-minister or the monarch or the leader of the country is coward, it does not work if the commander-of-army is coward, it does not work if the soldier of the army is coward. It causes a downfall if these three personnel are coward. Similarly, being coward in worship doesn't work. Thirdly, king should be the knower of the mysteries of religion or righteousness in an as is form. And religion in my view means Love, Truth and Compassion. It is not that someone explains us and based on that we define what religion is! It is about the one who comprehends it as is. King should possess this trait. Now, I immensely like the next trait. Vālmīki says, King should be beautiful, he should be spectacular, he should be such that our head bows before him. Dasratha is a great man, he is the champion of righteous religion.

Fourth trait of a king is that he should have conquered anger. If king or some leader gets angry furiously then realise that he is unreal! Vālmīki paradoxically states, king should have conquered anger and king should be war-furious; he should possess the fury of war in the battlefield. He should have conquered anger before his own society and he should be war-furious in the battlefield. Dasratha is mighty, he is beautiful as well and he is war-furious too. Next, king should be begetting auspicious of his subjects, king should be bliss-conferring to his subjects, he should be a well-wisher.

Next trait of king extremely dear to me, king should be hatred-free. Read ChanakyaNiti if you catch hold of it sometime.

*ĀptaDveṣādBhavenMṛtyuḥ  
ParaDveṣādDhanaKśayaḥ I  
RājaDveṣādBhavennāśo*

*BrahmaDveṣātKulaKśayaḥ II CN-X.XI II*

This is ChanakyaNiti. He who hates his soul succumbs to death. An aphorism worth understanding! He who hates his own self and it also includes the hatred of his

own race and his own society. Interpreting further, he who himself hates his own self, he who suffers with self-guilt. Today's younger generation suffers from a sense of self-guilt that I am unable to do anything, no one is calling me etc. Consequently, an individual is drawn towards suicide or slips into depression. On failing in exam, they instantly commit suicide! My special request to the youth, don't commit self-hatred. Have courage. Many people are self-afflicted. Keep your courage high especially after listening to the Kathā. He who flies through wings gets tired, he who flies through courage and guts never gets tired; they attain their goal.

Safeguard yourself from self-hatred. And 'ParaDveṣādDhanaKśayaḥ', I really like this. Beware, rich people! Hating others gradually depletes money. Reason? Constantly hating others weakens one's inner strength of mind. Low strength of mind adversely affects our activities, which in turn doesn't let us take right decisions. Wrong decisions beget wrong outcomes. Hatred usually happens between people in the same field. An artist hates another artist, a Kathā reciter hates another Kathā reciter, a lawyer hates another lawyer, an erudite hates another erudite! Chanakya makes a spot-on point, 'BrahmaDveṣātKulaKśayaḥ', he who hates the Supreme Spirit, his family succumbs to death. Hatred of the Supreme Spirit means hatred of the Supreme Godhead. It kills us alive! Hatred of Supreme Godhead, hatred of Love, hatred of Truth, hatred of Compassion kills us! However, the erudite men also interpret the hatred of the Supreme Spirit as the hatred of virtuous men. Thus, one should not hate virtuous people who bear good conduct, who live good, who talk good, who behold good, who abide by good conduct, who drink good; doing so drives us towards destruction.

Vālmīki says, Sire Nāradaḥ, he alone is worthy of being a helmsman who hates none. He who desires everyone's welfare. This trait is necessary in a king. Even otherwise one can stay extremely hale if one is able to live hatred-free. Shall I tell an absolutely simple definition of hatred? If we dislike hearing

virtues of someone belonging to the same field as ours and like hearing their criticism then realise that we have decked the attire of hatred. If some singer dislikes applaud of another singer and likes when he is being criticized then realise that we have chosen the field of hatred!

Think about it, spirituality has expanded leaps and bounds, assemblies are held, Kathās are conducted, everyone listens with high reverence in large numbers, yet awareness has not aroused as expected! Outcome will definitely come, but if hatred-free tendency manifests then positive outcome shall explode manifold times. One saint of Swāmī Narayan sect has composed a verse, a verse which I like too much. It is one of my few utmost favourite verses. I have sung umpteen times. It is a verse of realisation, a 'Gītā',

*Tyāga Na Ṭake Re Vairāga Vinā,  
Karīe Koṭi Upāya Ji;  
Aṃtara Ūṃḍī Icchā Rahe,  
Te Kema Karīne Tajāyaji.  
Veṣa Lidho VairāgaNo,  
Deśa Rahī Gayo DūraJi;  
Upa Veśa Ācho Banyo,  
Māhi Moha BharapūraJi.*

If worship augments gradually then attachment and hatred shall reduce. Worship has numerous traits, Bāpa! By worship I don't mean that you sit down with a rosary. It is also not limited to reciting or listening to Kathā, But what is worship? When someone comes to our remembrance causelessly and no one comes to know about it, is called as worship! Causeless remembrance! Further, one brims over with that remembrance till such an extent that he then starts singing and making evocative calls. He doesn't need listeners. He is completely unaware of who is singing and who is listening? He sings all alone. This is worship. This frees one from attachment and hatred, Bāpa! Virtueless reverence will arouse trust on VyāsaPīṭha. It will benefit, it has benefitted in the past, it is benefitting in the present and therefore, I am saying this. And thirdly, chant the mantra given by

your enlightened man, your awakened realised man, repeat the name of some Supreme Entity. And if none of the above is possible then Tulasī says, listening to virtuous divine spiritual discussion by quietly sitting down at any place you get is worship. In this way, Tulasī confers the quintessence of scriptures by squeezing it. When his remembrance keeps coming to our mind without any plan. Hari, Hari, Hari or whoever you believe in.

Vālmikijī's narration, King should be hatred-free. He can become a helmsman. Next trait, king should almost have his mind subjugated. Mind is called as the king of all ten organs of body. Mind is also a king. It is also the helmsman of all the organs of body. In the spiritual world, the organs of body work as per the commands released by the mind. Thereby, mind is also a king. A king who subjugates the mind can become a helmsman. Vālmikijī has thus cited about sixteen such traits.

Let us take some flow of Kathā. Yesterday we offered obeisance to Hanumaṃta. I have said umpteen times that if you cannot arouse reverence in some Guru and if no one succeeds in your assessment then believe Hanumānaji as your Guru. Hanumānaji is an incarnation of Śaṃkara and Śaṃkara is already Guru of the three spheres. Even women can recite 'HanumānaCālīsā' and 'SuṃdaraKāṇḍa', they can also offer a bow to Hanumānaji, there is no prohibition. After the war when Hanumānaji went to Lamkā to bring back Sītājī then the demons and demonesses worshipped Hanumānaji. If demonesses have the right then why can't the women and daughters of my country have the right? Hanumānaji is the entity of vital breath, we ought to accept Him.

Tulasijī offered obeisance to Hanumānaji, after making obeisance to Lord Sītā-Ramjī, He extolled the glory of Rāma's Name in nine *dohā* or seventy-two lines, complete integer. He extolled an amazing glory of Rāma's Name. Rāma's Name is primordial and timeless mantra, it is the greatest mantra. The description is amazing. There is not much time today. I do want to talk over it independently sometime! And

when I talk about the word 'Rāma', it is not confined Rāma, I am saying in broadest context like sky. Chant any name. With virtuous sentiments, without any feelings, with anger, with indolence – name will assist in any state. I shall proceed by only requesting that, the name which you believe in is superior but do not believe other names as inferior, you can treat it as different. Keep the differentiation, but don't reckon others as inferior. The day you regard other names as inferior, you have dealt in loss! Such attempts should not be made intellectually. The entity of Rāma is primordial and timeless. You have complete freedom. Fill water in one lakh pots and even if you behold separate sun in every pot, yet sun is one and the same. Rāma's name is like the entity of sun. Even as someone utters in different forms, what issue can we have?

Tulasijī commences the Kathā from the bank of surrenderance. The holy congregation of Kumbha is held in the King of Pilgrimage Places, Prayāg. Bharadvājajī is staying there since many years. Reciting Śiva's Kathā, he created a uniting bridge, he established harmony. One fine day, Śiva along with Satī went to Kumbhaja's hermitage to listen to the Kathā. After listening to Kathā, Śiva and Satī left. While passing through Daṃḍaka forest, the sport of the then Tretāyuga was ongoing. After Sītā's abduction, Lord Rāma pained in Sītā's separation was passing from there enacting lovely human sport. Śiva realised Lord's sport. Satī raised a doubt, Śiva tried to convince a lot. In the end, Śiva suggested Satī to test. Do remember one point, God should not be tested, He should be awaited.

*Āvaśe, Ae Āvaśe, Ae Āvaśe, Ae Āvaśe.  
Tu PratīkṣāMā Agar ŚabarīPaṇu Jo Lavśe.  
- Krishna Dave*

Sabrī and Ahalyā have waited, they did not test. Satī assumed the form of Sītā. Rāma exhibited His omnipresent form, Satī could not tolerate! Satī lied. Śiva saw everything in meditation. Śiva felt sorry and eventually being inspired by Lord, Śiva resolved that so long as this body of Satī will exist, I shall not have householder's relationship with her. Doubt only separates, faith unites.

On reaching Kailāsa, Śiva communed with His inner-form and passed into *samādhi*. Satī stayed alone for eighty-seven thousand years. Samādhi concluded. In order to reduce Satī's pain, Śiva began to recite delightful stories. During the same time, Satī's father organised a yajña and because of past glitches with Śiva, they were not invited. Śiva tried to convince Satī, she did not agree and went to the yajña. She could not tolerate Śiva's insult there. As a result, Satī abandons her body in Dakṣa's yajña. Plaintive cry arose! Satī took a second birth in the king of mountains, Himālaya. Pārvatī grew up. Nāradaḃi arrives. He forecasts the future. Pārvatī performs penance. She is ascertained for her wish through the divine annunciation. Lord Rāma convinced Śiva to marry and on the persuasion of deities and remembering the words of Lord, Śiva agreed in affirmation. And the wedding of Śiva and Pārvatī is decided. We shall recite this episode tomorrow. Today, let's pause the Kathā at this point.

*Constantly hating others weakens one's inner strength of mind. Hatred usually happens between people in the same field. An artist hates another artist, a Kathā reciter hates another Kathā reciter, a lawyer hates another lawyer, an erudite hates another erudite! If we dislike hearing virtues of someone belonging to the same field as ours and like hearing their criticism then realise that we have decked the attire of hatred. If some singer dislikes applaud of another singer and likes when he is being criticized then realise that we have chosen the field of hatred!*

## Twenty-first century is the century of loving; it's not the century of cursing

In this RāmaKathā, the point about which we are having an especial discussion from essential and serene viewpoint by making 'Mānasa' as the base, is *Karanadhāra* (helmsman), the helmsman of our life, the hero or the sailor of our life. Who could be the helmsman who transports our life to a safe shore? I and you are questing together. Yesterday we discussed the traits of a king who is the helmsman of a nation, out of sixteen traits I described as many as I could recollect.

Today, I wish to present before you another field on the basis of 'Rāmāyaṇa'. Who can become the helmsman of a small family of ours? Most often than not, our grandfather is the helmsman; we solicit his opinion and do as he says. Yet, if grandfather is sagacious and if he feels that grandmother is more experienced at our home then he would suggest, ask your grandmother, my son! But then when one is always forced to ask grandmother even otherwise then it's a completely different tangent! It is an absolutely different chapter! So, if grandmother is more sagacious then she could be the helmsman. And if grandparents feel themselves incompetent to take decisions because of age and because the world has advanced far more as compared to their mindset then they delegate the responsibility to their son and daughter-in-law.

Sometime it may so happen that one member of the family is so awakened that the entire family is taken by surprise that a new sapling has stemmed in my family, an absolutely novel consciousness has arrived. Even the elder start developing revered feelings from within towards that individual wondering, who is this soul? I really like this incident of Kṛṣṇa's exploits, when Nanda's and Yaśodā's Kṛṣṇa reached boyhood, mother was adorning the Lord after bathing Him, during that period Nanda came there twice or thrice and rubbed his hands against Kṛṣṇa's soles. Yaśodā asked, what are you doing? That moment Nanda said, He has still kept a curtain before you in revealing His true form because of your attachment, but I am Nanda, I have recognised Him that He is not our son, He is the father of the universe and thereby, I am reverently touching His divine feet. This son of mine is revered even to the revered.

Such souls are also born in our home for whom we get revered feelings. We feel that, while we may well be elder in age but this is the right place for asking; that member becomes the helmsman of the society. I will say till an extent that, in a family the daughter-in-law should be so sagacious that even the mother-in-law should get exalted feelings for her. If there is a daughter as well as a daughter-in-

law at home then mothers should employ great caution in dealing with daughter such that the daughter-in-law doesn't feel hurt. You may be naturally attracted towards your daughter, it's understandable, but the one present in your home is also someone's daughter. After listening to Kathā, do give this a thought. Keep the desires of heaven and liberation aside; if you attain then do accept it, but first learn this. Discontent will grow in your family. At the same time, daughter-in-laws should also be mindful after getting married, they may have well got birth in their parental home, but they have got (new) life in their in-law's home, in another courtyard, thus they ought to fulfill their responsibility towards the mother-in-law, don't forget that. You may well be modern and educated, (but) transform that education into erudition. You just don't look at your mother-in-law or just don't talk with her! You don't even offer her water or honour her at all! Doing so questions the responsibility of the daughter-in-law's parents, what culture have they imparted! You don't provide a glass of water to your husband, you don't prepare the meal plate for him neither do you sit with him for lunch or dinner! I am not rebuking anyone, but Kathā should succeed.

God (only) confers a human life, it's we who create the problems. Kathā exists so that after attaining discretion from Kathā, it can provide reconciliations to the problems. I have specifically noted that everyone likes Kathā, but when it comes to implementation everyone turns silent! Thereafter, an individual who is extremely sagacious or he who has been completely awakened, has to bear immense pain later. Thereby, I emphasize that this is not just a religious assembly wherein only liberation or non-dualism is discussed. This world is already bestowed with blessings, hence it appears so beautiful. If I and you don't get along with each other then why pronounce a curse upfront! There is a saying in our Kathiyawad, I usually don't say that word but today I utter, '*Enu Śūla Nīkaḥ Jāya!*' Monks don't pronounce a curse and curses of non-monks don't turn fruitful! If you witness some enlightened man slightly upset, though He can never be upset, but when you feel that you have done something wrong then the pain that you experience at that moment itself is your atonement. During those moments, your inner-consciousness cannot feel at rest anywhere, that guilt itself is the atonement.

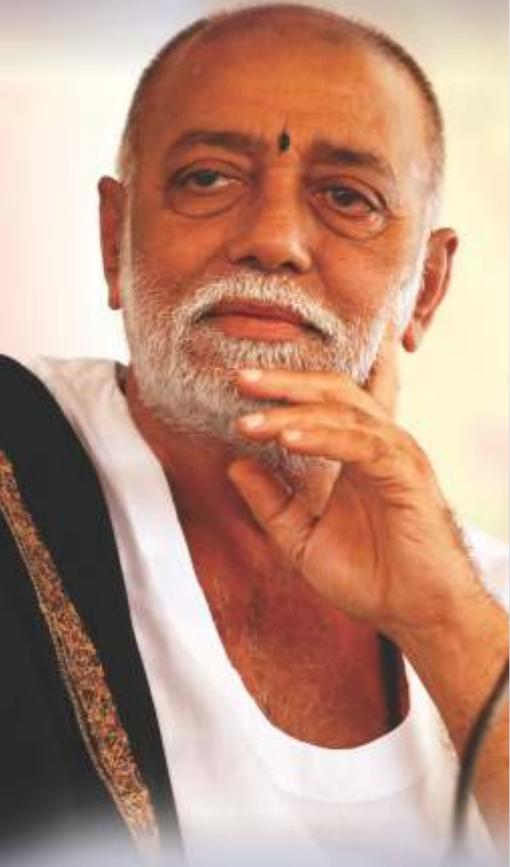
Curse should dispel in twenty-first century. Few things that have come in our philosophy now demands redaction. I have been saying since a long time now that it's written in '*Śrīmad Bhāgvatjī*', '*Veda Śāstra Viśudhikṛta*'. Reciter should be such that he purifies and redacts Vedas and scriptures at the right time. He should not cut the roots, but flowers should be indeed new and novel. Twenty-first century is the century of loving; it's not the century of cursing. Twenty first century is not for pushing others away, it is the century of accepting such pushes from others and giving them the way. This is an immensely beautiful sun which has arisen, welcome it.

Yesterday on the basis of 'Mānasa' we discussed that the helmsman of nation is a king. Now if we quest for the helmsman of a family then he is Rāma. For the time being, forget that Lord Rāma is the Supreme Godhead. He is the Supreme Spirit, the Supreme Entity, the Supreme Godhead. But '*Nija Icchā Nirmita Tanu*', He has assumed a human form and therefore, He acts like a human-being. Thus, the traits which 'Rāmāyaṇa' has cited for God as a human-being, anyone who bears such traits can become the helmsman of the ship of our family. If we believe ourselves to be the helmsman of our family then we must try to descend the helmsmanship of Rāma in our lives. If we try to understand few such traits on the basis of 'Rāmāyaṇa' then our family shall stay verdurous and satiated. Rāma possesses myriad virtues! I have spent my whole life in reciting this ('Rāmāyaṇa') and even if I spend more lives, yet its end cannot be reached!

*Carita Simdhu Girijā Ramana Beda Na Pāvahi Pāru I Baranai Tulasīdāsu Kimi Ati MatiMaṇḍa Gavāru II*

How can we extol Lord's virtues? We shall talk about five to seven traits of Lord in form of a dialogue on the basis of 'Mānasa'. If you witness these traits in any family-member at home then regard him as the helmsman. Entrust the ship of family to the one bearing these traits, we should become passengers of such a ship, he will transport us to a safe destination.

Seven aphorisms! Firstly, Rāma's most spectacular helmsmanship is Rāma's truthfulness. My men and women, think about your respective families peacefully, if you feel that a particular family member abides by Truth by a great extent then entrust him the oars, handover the reins to him. It is indeed extremely



difficult. I have been constantly saying that wherever truth prevails, fearlessness will indeed, indeed and indeed come. We continuously keep feeling the pain that may my truth not harm anyone, but we never experience its fear. I do understand that we are unable to abide by truth in completion, all 100%. Rāma is the very form of Truth. Rāma is all truth, consciousness and joy. 100% truth is difficult. But bare-minimally if we hold greater degree of truth in our life then it will be reckoned as we have shone helmsmanship by a certain extent. Why don't we do our homework? I am talking with you by opening the scripture of my heart before you. Ponder, how much lies have we spoken today? Of all lies, how much lies was spoken with a reason and how much lies was spoken without any reason? Did we speak lies to cause pain to others or to manipulate others strategically? Doing so may perhaps multiply your money, but it'll give you pain as well. Later, it will become difficult to eradicate that pain.

Many people have the very temperament to speak lies! They speak lies so confidently, they speak absolute stark lies, completely untruth! An acquaintance of mine whom I know really well, consider him as an artist. When someone asks him, "Where have you been these days?" He replies, "I was deputed in Delhi." "Why?" "To read Gujarātī news, didn't you listen to Gujarātī news on All India Radio? That was me!" O, at that moment you were having tea on a wooden-bench. Many people say, "The chief-minister called just now!" When asked, "What did he say?" He would reply, "I could not hear!" It was not the chief-minister, but the chairman of the bank who called! He had called to recover the pending monthly installment of loan. Gujarātī people celebrate the full-moon by paying visit to Dakor, Ambaji or their respective Gurus. If people stop paying full-moon visit and rather pay the pending monthly installments then everyday is a full-moon day. Pay monthly installments of the bank! There is a *copāi* of Tulasī,

*Jhūṭhai Lenā Jhūṭhai Denā I*

*Jhūṭhai Bhojana Jhūṭhai Cabenā II UTK-38.04 II*

Third reason of speaking lies is joke or humor, which is considered somewhat pardonable. Untruth in humour is forgivable. Fourth is pride, an individual's egotism, "We retort back to whoever we want!" There are many such types of lies. I and you should be observant about it. As much as we can abide by truth without playing games, so much

helmsmanship can we prove. So, Rāma is the helmsman of our social family, His one trait is truthfulness. When you completely trust that this elder person of our family will never speak lies and if he hides anything then it will be solely for the welfare of everyone; such a trust gets cultivated. He will never let our family get into trouble. If your elderly person agrees with you every time and on one occasion when he disapproves you for doing something and if you feel hurt, then you have not understood your elderly person. You are merely using his helmsmanship with your intellect; you don't hold faith in him. If a person who says yes ten times, says no for once then you should celebrate the occasion with a thought that it must be in a great welfare of mine because the one whose disposition is devoid of uttering no, has today uttered no; he must have thought so much of my welfare? If discretion arouses then a type of good governance, good administration manifests, which existed in each and every home during Rāma's reign.

Second trait, Vālmikijī has also mentioned one trait of Lord Rāma and 'Mānasa' has also described such expression on Lord's countenance,

*Mana Musukāhi Rāmu Suni Bānī II BAK-215.04 II*  
*Mana Bihase Raghūvaṃsamani Prīti Alaukika Jāni II*  
*Suni Kevaṭa Ke Baina Prema Lapeṭe Aṭapaṭe I*  
*Bihase Karunāaina Citai Jānakī Lakhana Tana II*

Regard him as the helmsman of our family, who doesn't move around with a wry face. His face should bear a smile. Smile is the boon of the Supreme Godhead. Third trait of Lord Rāma, whatever be the age, Lord Rāma always possessed a sense of graveness, a sense of maturity. Many a times, people lose patience. Rāma's graveness was without losing patience.

*LokĀbhirāmaṃ RaṇaRangaDhīraṃ-*  
*RājīvNetram Raghūvaṃsanātham I RRS-32 I*

Both are paradoxical. Man should be laughing and man should be mature as well. Jagatguru Shankaracharya said, there is no problem if an individual becomes an abbot, but one should be mindful of not losing his saintliness. A wisdom filled state because be it graveness or self-willed state, it all comes from the mother's womb. He is the helmsman who is smiling as well as grave.

Fourth trait of the helmsman of the family, he should be generous. Tulasījī has written for Lord Rāma,

*Aiso Ko Udāra Jaga Māhī I*

To be generous means to be generous in countless ways. He who while loving his family is also generous in granting some liberty to the family members, he who doesn't bind them tight. He should be so generous that he is able to forgive should one commit a mistake. If someone doesn't do as we elders suggest then because of human disposition we do feel in mind that, "Let this person faces its harmful consequences for him to realise!" This tendency naturally arouses in us. However, he alone can become a helmsman, despite disagreeing with whom, never feels in his mind that may this person face the consequences in form of a lesson for him to realise. Even if the person doesn't agree with me five more times, may he not face any consequences; he who bears this generosity is supremely generous. Even earlier I mentioned that generosity is sometimes born from deficiency. He who possesses nothing is indeed mostly generous because what does he have to save anyways? He gives away. Alternately, generosity is born from disposition. Such an individual gets sold himself!

Two to four days ago, when I was sitting in Citrakūṭa, a grandfather from cobbler community arrived. He must be in his eighties or nineties, somewhat covered in rags! I requested, "Grandfather, allow me some service!" He said, "No Bapu, what service? I had visited once in the past, you had offered me then. Now, I don't want any more service from You." I asked about lunch and he said, "I shall have lunch before leaving." I insisted, be kind to please me and confer me some or the other service of yours. Just order Bāpa! I was observing, he had no desire to take anything at all. Absolute destitute as he was. I did offer something and that too Sāheb, after putting extreme pressure! This is generosity. Jesus Christ has said, "He who gives will be given more and he who hoards will be snatched of everything." Therefore, our poet Trapajkar has written,

*Ae, Sukāṇā Hāḍa Padoṣīnā BālaNe Mukhe,*  
*Kāika Muṭṭhī Caṇa Nākhato Jāje,*  
*Dīdhu Hoya To Deto Jāje...*

He should be so generous that he emancipates everyone before the ship is about to sink and later, if it's inevitable then he himself gets drowned! Rāma is supremely generous, Rāma is

synonym of supreme truth, Rāma stays in the state of supreme pleasurable consciousness.

Looking at the fifth trait of Rāma from 'Rāma Carita Mānasa', in form of a helmsman, is that He serves each and every member of the family by thoughts or resolve, in whichever way possible, within His limitations. Rāma took Lakśmaṇa to the woods. How does Rāma take care of Lakśmaṇa? Lakśmaṇa is one, Sītā and Rāma are two. But Tulasī says, the way two eyelids protect the eyeballs, similarly Sītā and Ram protect him by being two eyelids. In short, they used to take care of Lakśmaṇajī by constantly keeping him in their vision. This is protecting a family member. While going to forest He tells them, when Bharata returns please explain him the situation, tell him not to lose patience. Everything has happened for truth. If elders start doing this then the surrendered dependents will start following it all the more. How does Lakśmaṇajī serve Lord Rāma? Tulasījī could find any other illustration and therefore he said, the way an imprudent individual protects his body, similarly Lakśmaṇajī protects Lord Sītā and Rāma. Imprudent individual protects his body by a great extent! When he experiences little trouble in breathing, he... calls an ambulance! Today's individual gets scared in small and minor things! As many devices and tools have been searched, so much fear has also been searched! Heart attack used to come even earlier; during those days people used to say that the walls of heart have squeezed! Apply Nīlgiri oil and foment with hot water, this would get the elderly person up and running! Do take care of the body, but do not fear. Many people jog fanatically in the morning! Whatever task you do, do so in exclusion. Now, he who goes for a walk, listens to walkman simultaneously! Man is unable to focus on one thing alone!

Lakśmaṇa is awakened, yet Tulasījī calls him imprudent. Lord SītāRāma take rest in their hut-cottage within the bounds of propriety and Lakśmaṇajī ties a quiver around his waist and cautiously circumambulates around the Citrakūṭa's courtyard for the whole night, reciting one and only mantra 'Śrī Sītā Rāma', 'Śrī Sītā Rāma'. One fine day, it so happened that it was Lakśmaṇajī's routine to circumambulate the hut-cottage and kowtow on the door of the hut-cottage such that it does not disturb their sleep and thereafter, start with the next circumambulation. It was half past midnight, Bāpa! Thirteen odd years have passed in

Citrakūṭa. Ayodhyā is orphan. The sun of the solar race has already set. When Lakṣmaṇajī offers a bow on the door of the hut-cottage, he saw that today Lord has woken up and sat on his grass mat! He was scared. Why would my Lord be sitting at this time? Hope everything is okay? What if He is feeling unwell? What could be the reason? Love has a trait. It doubts too much. Love is reckoned as being doubtful. If a child gets late in reaching home from nursery, no mother would wish anything going wrong with her child, yet she begins to doubt, will he be in auto-rickshaw? What if something must have gone wrong with the auto-rickshaw?

This aspect is also worth thinking, give some time to your family. Just yesterday we were talking, is poverty only the lack of money. It was so earlier. Now, everyone has money, but they lack time. Poverty of the lack of time has struck today! I casually said that both of these poverties can still be endured but what if we have both (money and time) but lack a sense of understanding then it is the most horrid poverty. These divine discourses exist so that this sense of understanding gets developed. These laboratories exist for this very reason. This aspect should get cultivated, this sense of understanding should manifest.

When the helmsman of our family sits down silently, doesn't speak anything, when you ask him for dinner, he says I don't feel like eating; when you ask him to sleep, he says I shall sleep later. At that moment, observe the state the family-members go through! They feel terrified, what must be the matter? Because they know, he will not tell anyone. Today the helmsman of Ayodhyā's royal-family is sitting silently in the hut-cottage of Citrakūṭa. Jānakījī is sleeping. He took two to three circumambulations with the thought that Lord will soon go to sleep, but on observing that He was still sitting, Lakṣmaṇajī could not resist. He put down his bow and arrow, fearing with decency and hesitance, he offers a bow with a sense of worry, "Lord, Saumitra's son offers You a bow." "Lakhana, Bāpa! Why? "Lord, this routine is continuing since many years now. I have never seen you sitting like this. I am the spirit of time, the multi-hooded king of serpent race, but I am feeling scared! Because the greatest fear is that You will refrain from telling me if anything is

bothering You." Now, this conversation is happening in a slow pitch. Sītājī woke up. She asks, "Lakṣmaṇajī?" He said, "Mother, I have never seen Lord waking up past midnight this way! Have I made any mistake in my service? Have I broken any bound of propriety? Because I know that if I commit a mistake then Lord will neither scold nor punish me." The role of helmsman is extremely strange and the state of people staying with him is also sometimes equally painful.

Sītājī offered the holy water of Maṃdākinī to Lakṣmaṇajī in a cup made up of tree leaves. Lakṣmaṇajī gave it to the Lord. Lord had the holy water and Lakṣmaṇajī enquired the reason. These words have emanated from Lord's holy lips, "Jānakī, Lakhana, I am missing my Bharata, my Bharata is not letting me sleep!" If we use the words used in Saurashtra or even in Hindi in someone's remembrance or in someone's separation only then the state of separation can be justified and they are, now everything feels deserted, poet Tharo Bhagat,

*Śyāma Vinā Vraja Sūnu Lāge,  
Odhājī Hamako Na Bhāve...*

Literature contains nine aesthetic sentiments. Litterateurs describe in their own way. But Bhavabhuti adamantly says that, there exists one and only one aesthetic sentiment and that is the aesthetic sentiment of pathos. And scripture contains all aesthetic sentiments. The glory of the sentiment of pathos is that it washes me and you from within. There is a couplet by Ghalib,

*Aśako Se Mohabbata Me Hama Bebāka Ho Gaye I  
Roya Basa Itane Ke Pāka Ho Gaye I*

How many episodes should I cite? War is going on in the battlefield of Laṃkā, the side which Lord supports will undoubtedly be victorious, there is no question at all. Do you feel that if Indrajeet hits an arrow to Lakṣmaṇajī then Lakṣmaṇajī will turn unconsciousness? Lakṣmaṇa is the spirit of time, he is the multi-hooded king of serpent race, can he ever swoon? Thereafter, Lord Rāma breaks down and they are bound to call a physician? The physician further asks Hanumānajī to bring the medicine within a stipulated time period and Lord Rāma weeps by holding Lakṣmaṇajī in his lap! This is the episode or sight apparently visible but the intrinsic divine sport is something completely different. If someone is offering

us enormous service and if we are attached to him and if he continues to stay awake even after we go to sleep, he serves us till such an extent that as a helmsman we constantly feel that he has not slept at all! Lord Rāma felt that he is awake since many years at a stretch. May he go to sleep for one night. But how to put him to sleep? Thus, Lord began his most intrinsic sport, let Indrajeet hit an arrow and with that excuse if he sleeps in my lap for one night then his weariness will dispel on this behalf. This is, 'Pranata Kuṭumba Pāla Raghurāi'.

Sixth trait of the helmsman in form of Rāma in 'Rāma Carita Mānasa', Lord conferred nirvānā to Rāvaṇa. Everyone returned to the kingdom and

*God (only) confers a human life, it's we who create the problems. Kathā exists so that after attaining discretion from Kathā, it can provide reconciliations to the problems. I have specifically noted that everyone likes Kathā, but when it comes to implementation everyone turns silent! Thereafter, an individual who is extremely sagacious or he who has been completely awakened, has to bear immense pain later. Thereby, I emphasize that this is not just a religious assembly wherein only liberation or non-dualism is discussed. This world is already bestowed with blessings, hence it appears so beautiful. If I and you don't get along with each other then why pronounce a curse upfront! Monks don't pronounce a curse and curses of non-monks don't succeed! Twenty-first century is the century of loving; it's not the century of cursing. This is an immensely beautiful sun which has arisen, welcome it.*

Vaśiṣṭhajī said, let us perform the coronation today itself. When their matted hair was to be disentangled, Lord Rāma Himself disentangles the matted hair of His brothers. He bathed all of them. And in the end, this helmsman disentangled his matted hair Himself. He had many attendants in His service, He was going to be enthroned shortly, but Lord illustrated the duty of the helmsmen and showed how the helmsmen should be treating his subordinates.

If I have to quest a helmsman during Kṛṣṇa's incarnation then the helmsman of the race of Yadavas is Kṛṣṇa Himself. The helmsman of Pandava's race is also the same. A day prior to the internal dissensions and civil war between Yadavas, Kṛṣṇa and Balarāma visited the shrine of Somnatha. He too had realised that they have to depart in some time. He performs Śaṃkara's anointment. When we offer worship in Śiva's shrine, we touch the holy bilipatra over the head of those who are younger to us, thereafter we touch that holy bilipatra on our head. Here reverse happened! Kṛṣṇa touched the holy bilipatra on the head of His elder brother! Balarāma realised that today this hand has touched my head, now this may never happen again! Keep aside the story of incarnation for the time being, my brothers and sisters!

Let us learn from this incident and become the helmsman of our family. Life will become beautiful, Bāpa! So, Lord's helmsmanship is amazing. Those who are younger to me should get more than me. This is Rāma's pious auspicious resolve. If you give more to a little child who is with you then that child will not keep it with him, he will return it back to you. Similarly, whatever you give to the younger people is going to come back to you. Many helmsmen in the world might be living this way. World is not barren, but how many people are endowed with this sense of understanding? Many people feign ignorance. Though they know it all! If a pigeon closes its eyes when a cat attacks then the attack doesn't stop! Closing eyes this way is self-deceit. Remember two things, neither commit self-hatred nor commit self-praise. Both things cause enormous loss to an individual. Therefore indeed Narsinh Mehta says,

*Hu Kuru, Hu Kuru Aeja Ajñānatā I  
ŚakaṭaNo Bhāra Jayama Śvāna Tāṇe.*

You all are listening to Kathā so peacefully, I am feeling as if a camp is going on.

## Body is the helmsman of our every organ

In this RāmaKathā of nine days, by seeking shelter of two lines we have kept serene-cum-essential discussion, useful in various fields of life, as the center in form of 'Mānasa-Karanadhāra'. One meaning of 'Karaṇa' is the organs of body. If we write 'Karṇa' (कर्ण, ), it means ears, but when Tulasīdāsajī writes in folk language, He writes 'Karana' (करन, ). In order to especially understand *Karanadhāra*, let us separate the two words as 'Karana' + 'Dhāra' for a moment. 'Karana' thus means the organs of body namely: ears, nose, eyes, tongue and skin. Five organs of actions, five organs of senses and highest governing faculty over everyone is mind. All these organs of body are called as 'Karana'. Those which are visible outside are external organs of body and those which are invisible, which lie inside is the faculty of inner-consciousness, our are internal organs which has five divisions: mind, intellect, sub-conscious mind and egotism.

The point I want to make Bāpa is that one meaning of *Karanadhāra* or *Karanadhāra* is 'The entity which bears the organs of body'. Here my thought has been that, one meaning of *Karanadhāra* is body. This human body is the bearer of all the organs. Its support is our organs. Eyes that lack vision is also present on body itself, thereby even if there is a defect but its bearer entity is only and only our body. Thereby, this body is also *Karanadhāra* (helmsman). Therefore, Lord Rāma has applauded this body.

*Baḍe Bhāga Mānuṣa Tanu Pāvā I*

*Sura Durlabha Saba Gramthanhi Gāvā II*

*Sādhana Dhāma Moccha Kara Dvārā I*

*Pāi Na Jehi ParaLoka Sanvārā II UTK-42.04 II*

Tulasīdāsajī has extolled immense glory of human body; it should be extolled even more. The glory of human-being bearing a human body should be extolled enormously. Lately, I have been saying that, we should be in quest of some God in human form who is in our closer reach. I have been telling on the basis of one episode of 'Mānasa' that, when Sītā-Rāma got married they performed the traditional ritual called as the ritual of *kohabara* (nuptial chamber). Sītā and Rāma are in *kohabara* performing the ritual of searching sea-shells and rings in a large vessel of water mixed with fragrant reddish powder. While they dipped their hands to search the ring, Sītājī's hand was positioned in such a way that jewels infixed in Her gold bangles were reflecting Rāma's reflection. Now, if Sītājī moves Her hands to search the ring, the image would get dispositioned. Jānakī did not like this, therefore she fixed Her hand at one position. Because of the bounds of propriety, She could not look face to face, thereby She was beholding the image. Now, we get a thought that why is Sītājī beholding Rāma only in Her bangles? As per Indian culture, a married

woman's Rāma or her husband is depicted in her bangles. After the husband passes away, the bangles are removed forever. Now, as per the current age and place, improvements and redactions should happen in these customs.

What we understand is that, when we visit Dwarkadhish to behold Lord's sight we can behold the Lord at various scheduled time but because of crowd and arrangements, we are unable to behold uninterruptedly. When we visit Shrinathji, we cannot behold the Lord peacefully because the attendants keep moving people away with a hand-duster. At BankeBihari, curtains are dropped every now and then. Thus, God present in the temple is not accessible uninterrupted. Tulasījī is probably indicating this. Since Jānakī had centered Her sentiments by beholding Rāma in Her bangles, it means that in twenty-first century God should now be easy of access. Although in Vedanta, the Supreme Godhead is omnipresent. But He is attained only after we perform an elaborate process. Milk inherently contains butter and ghee, but we cannot extract the butter directly. We have to pass through the entire process. Every sesame seed contains oil. But we need to grind the seeds in order to extract oil. These are Vedantic illustrations. Analogously, the Supreme Spirit is 'Sarvaṃ Khalavidam Brahma!', but God should be easy of access to us, this aphorism of 'Mānasa' falls within my closer reach. Our Supreme Godhead should be easy of access to us. And therefore indeed divine Vedas say,

*Ayaṃ Me Hasto Bhagawān-*

*ayaṃ Me Bhagavattaraḥ I RV-X.60.12 I*

Our saint should be easy of access to us, the leader of our country should be easy of access to us, the office bearers of our country should be easy of access to us, the physicians of our country should be easy of access to us! Everything is drifting away! Young men and women, the Supreme Godhead should stay in our close reach. The glory of this body has been extolled by a great extent. Soul exists in utmost subtle form in the body and thus body is within our closer reach; thereby 'Rāmāyaṇa' has extolled a great glory of human body. Don't criticize human body too much. 'Rāmāyaṇa' has prohibited. Our religious preceptors must have said this when they must be bound to do so or they must have said this because it must be their own thoughts; whatever may be the reason! We don't want to do any postmortem.

This body is helmsman, it's the bearer of the organs of body. Therefore, human body should be valued. The state of old age or sickness is a natural routine. It is ought to occur. If we learn to maintain the body appropriately then in whichever state the body enters, it appears beautiful more than ever in the same state. A child looks beautiful during his childhood. As he grows younger, he looks more beautiful. Later when he gets married, nothing can describe his beauty! Thereafter, as he reaches middle-age, he looks further prettier. We ourselves start feeling that he was not looking as pretty during his youth as he is now! Further, when the beard turns white, he looks more spectacular than ever. How was Rabindranath Tagore looking in white beard! Kalidas said, 'Vārdhakyē MuniVṛttinam' in the old age the actions of sage were looking immensely splendid. Kalidas describes old age. Old age looks good, many people don't know to live their old-age! Otherwise, old age earns tremendous respect from everyone, Sāheb! Each and every state is beautiful. Yesterday I saw *rāsa*! Youngsters played for one hour at a stretch uninterrupted! This is possible only if the body is hale and healthy! What if they are forced to fast since childhood...! Religion... religion...! Ramesh Parekh in fact said that, while the flowers of spring have bloomed here, why are you going to the temple wearing saffron attire?

*Ghā Ghā! Ghā Ghā! Kyā Hālyo?*

*VasantaMā Te PhūlaNe Badale-*

*Dharama HāthaMā Kā Zālyo?*

Behold a flower instead! Such a beautiful spring season has blossomed and you have remembered religion! The greatest religion is this nature, Sāheb! But parochial interpretations are made! People have only blindly followed others! So, take care of the body. Body is the helmsman, this body is the tabernacle for all endeavours. All endeavours can be performed by this body including social, religious, political, financial and even till liberation. Such a body can be regarded as a helmsman. This body can become a helmsman in offering diverse services in diverse fields.

Who is the helmsman of the social field? This body can become the helmsman. Be useful in someone's life. If we cannot run a charity kitchen, we can offer the service of serving food; we may be unable to build a hospital, we can certainly buy medicines for someone or transport the patients lying on road to

hospital through auto-rickshaw. We can practice all such social activities. Efface the discrimination between the superior and the inferior; get rid of miracles and charms. I don't like the very word 'miracle', but I use it. I was teaching sixth or seventh class in primary school, with 35 to 40 students. It was difficult to manage those 40 odd students! Instead now, you all are listening with calm consciousness in large numbers and in such a vast pavilion, what is this if not a miracle? I am not categorizing this as a miracle though, do remember. Before commencing the Kathā, I cast a glance in all directions around me and people think that this is an act of miracle or charm! These people just don't want to let a normal human-being stay a normal human-being, they want to make them someone else! Because, how can a normal person like us do such an endeavour! They cannot digest this, therefore they deck him in some or the other garb by saying that by looking around (Bapu) is building a magical bund! Sāheb, a magician can build a bund, not an ascetic, the job of an ascetic is to awaken the rather asleep bund. This society is asleep. This is my service and it needs a helmsman in form of our body. Raman Maharshi said, I am performing social-service by sitting here. Someone offers service by closing their eyes, someone offers service by staying in solitude, nonetheless body is needed. Body is tabernacle for spiritual endeavours, therefore do not toil the body. Take care of the body so that we can offer service.

Secondly, if we want to call this body as helmsman then we will have to remove the false conceptions associated with this body. One of the greatest conceptions is that this body is perishable, it is going to perish. This is true, but it has been conveyed extremely oppressively. Now, if body is portrayed as being perishable right from the very beginning then naturally people will feel, why engage in any mundane activities? Eventually it is perishable. Another ideology that came in our philosophy states that body is pain, body is the house of ailments. Although I am associating the words pain and perishable but otherwise this is universal ideology. A fully studied survey has been conducted. Those who don't regard the body as perishable invariably accept that body is pain. Right from birth to death there is pain and only pain, there is only suffering! Many people's body has been ruined due to lack of discretion from the spiritual discourse! This too is one more perspective. I have

constantly travelled. I have witnessed all this. I have travelled a lot with 'Rāmāyaṇa'.

The so called religions portray body as highly perishable, therefore they admonish to toil it, squeeze it till the last bit and perform such a rigorous penance that nothing remains in it! Gentlemen, I have not come here to break anyone's penance. I also offer a bow. The ideology of penance was good in ancient age. Pārvatī has performed rigorous penance in 'Rāmāyaṇa'! She practiced penance for many years at a stretch. She lived on dry leaves alone; later, she gave up leaves as well and thus she was named as Aparna. But that age was different. Alternately, few realised souls of some religion who performed penance may have descended in form of some arrangement of God. They can do it. Pardon me but the thought of ruining the body till the last bit and then experiencing self-realisation cannot become an ideal. Redaction must occur. Those descended as part of preset arrangement (by this nature) for example Umā or Manu-Śatrūpā can practice such penance. The monks and saints of few religions can observe 100 or 200 fasts, but what if the whole world or 1.25 Crore population of India fasts! What message are we giving to the society? Body is most superior. The deities are banging their head to confer them a human body and send them to this beautiful earth from heaven. But they are not destined, thereby Tulasī wrote, '*Sura Durlabha...*', the deities have not been fortunate to get this body. The body that we have attained is unattainable even to the deities. Why destroy it? Those who are practicing penance are abiding by the task they are destined to perform, so be it! Everyone cannot be given this inspiration.

I went to a destination to deliver an address. There everyone was on the path of penance. There were small kids who were also on the path of penance! Children were as beautiful as marigold flowers, yes! Every time I smiled at them or touched them, they liked it; they liked to come near me. I asked one of them, do you play cricket? He hinted, don't talk about it now, Guru is sitting here! What is going on in this society! Samādhi shall occur whenever it is destined, but troubles have definitely kicked in. It is essential for religion to caress such new consciousness and not make them indifferent. While I was on my way to Vadodara, there is a school in between Mahuvā and Talaja. Children from villages who come to study there, carry their own Tiffin boxes. They were eating

food, must be in second or third standard. Our car drove ahead, I asked to take reverse. This Chirag was with me, he alighted, everyone's Tiffin box had *rotala*, potato vegetable, pulses *dal* etc. and they had already eaten half of it, else I really felt like having! I am saying from the bottom of my heart and I am saying this from VyāsaPīṭha, but had someone just opened the Tiffin and told me, Bapu, come for lunch, then I would have kept my vow of GaṃgāJala aside and eaten there. Serve religion in this way. We don't touch this! We cannot eat this! I observe the vow of drinking GaṃgāJala since many years now. I have nothing but GaṃgāJala in my blood. Yet I would have eaten that day. Religion should pay visits to such moving hermitages.

While I am claiming the body to be helmsman, in the opinion of my VyāsaPīṭha body is neither perishable, nor pain, nay ruined, if our eyes open up then body is our cherished entity. My brothers and sisters, neither provide too much pleasure to the body nor toil the body so much because body is the helmsman of our every organ. If we have been ruined or broken down then we can mend ourselves again. We may feel guilty but Lord Kṛṣṇa is conferring enormous strength that, if you do a little then '*Kṣipram Bhavati Dharmātmā*', I will make you a monk in a moment, I shall purify you in a moment. Attend the spiritual discourse, surround yourself with good people, keep virtuous company, read decent books, read good articles, watch good programs with virtuous people. It is possible to bring this life out of a ruined state. And if we observe minutely then who is not wicked?

Don't interpret spiritual discourse in a narrow manner. If you are sitting with some noble man for two hours then it's a spiritual discourse; if you listen to some good poetry, it's a spiritual discourse; if you listen to some good article in paper, it's a spiritual discourse; watching a good play is spiritual discourse; watch a good movie if you wish; I am giving all the freedom, but do remember the word 'good'. You can catch beautiful dialogues of classical dance, but safeguard yourself from the dialogues that intentionally try to attack each other's religion, stay cautious. Accept the auspicious, if you get it. Vedas have granted this freedom, '*Āno Bhadrā Kratavaḥ*', may we attain auspicious from all ten directions. Take care that your consciousness doesn't get spoiled, ensure that the pleasure of your consciousness doesn't break down. Make the body your beloved. We should

ask the helmsman of the body that what should I behold from the windows of the organs of senses, what should I hear, etc.

Gandhiji had pledged eleven great-vows for serving the society, wherein He has provided one aphorism of helmsman. How much we can follow, how much looks practical, we can think about it and we should have the freedom to think. Youngsters, if you want to make your body the helmsman of social-service then you can also draw good inspiration from Gandhiji. Few points are his own and few have been picked up from yoga. But observe few such vows. Observe as much as you can, vows should also not be rigid. I also don't insist on rigid religious self-imposed restraints (*niyama*). I always have cow's milk, Sāheb, but if I feel like having tea when I have stepped out in some remote village then I visit the house of some farmer and I observe that they don't have cows, they only have buffalos. Now, out of love they immediately make tea and if I don't have the tea then how sad they will be? First of all, I ask tea proactively by myself, so their joy knows no bounds! I drink tea with water, so I insist on adding the holy water of Gaṃgā. And the glory of Gaṃgāji is such that if a tiny piece of a dead man's bone is dropped into it then his seventy-one generations gets emancipated, if this is the case then wouldn't buffalo milk get transformed into cow's milk (when mixed with Gaṃgāji)? Vow should be firm but not rigid. Vow should not be intense. GandhiBapu used to follow intense vows. He was although Bapu, a man of incarnation! But we should follow as much as we can. He who wants to do social service should observe such vows in form of a helmsman as per one's capacity and one's interest. Doing so will endow helmsmanship in us. And Gandhiji gave eleven such vows,

*Satya, Ahimsā, Corī Na Karavī,  
VāṇaJotu Nava Saṃgharavu,  
BrahmaCarya Ne Jāte Mahenata,  
Koī Aḍe Nā Abhaḍāvu;  
Abhaya, Svadeśī, SvādaTyāga Ne,-  
Sarva Dharma Sarakhā Gaṇavā,  
Ae Agiyāra Mahāvratā Samaḥī  
Namrapaṇe Nita Ācaravā I*

Vows make our helmsmanship meaningful. First vow is truth. The more truth an individual is able to fulfill, the more social service he is able to do. Whose social service can be comparable to Gandhiji? Who can match Gandhiji, who can fit there? We are worldly

people, we need to uphold truth as much as possible. Whether we speak truth in our daily life or not, but bare minimally, young men and women, I will definitely request that when you feel someone else's truth as truth then do accept it without fail. Speaking truth is an extremely lofty ideal, living truth is further loftier, but our greatest problem is that we are unable to accept others' truth! I have observed till an extent that... and these are the people who claim to be staunch adherents of truth or people who live their life on the ideology of truth, perhaps I have also witnessed them speaking truth, I am saying this as a distant spectator, I know their name as well, but they are unable to accept others' truth!

*If we want to call this body as helmsman then we will have to remove the false conceptions associated with it. One of the greatest conceptions is that body is perishable, it is going to perish. This is true, but it has been conveyed extremely oppressively. Now, if body is portrayed as being perishable right from the very beginning then naturally people will feel, why engage in any mundane activities? Another ideology that came in our philosophy states that body is pain, body is the house of ailments. Those who don't regard the body as perishable invariably accept that body is pain. Right from birth to death there is pain and only pain, there is only suffering! Many people's body has been ruined due to lack of discretion from the spiritual discourse! This too is one more perspective. However, in the opinion of my VyāsaPīṭha our body is neither perishable, nor pain, nay ruined, if our eyes open up then body is our cherished entity.*

Truth is the topic of observation, it is not the topic of exhibition. Cleanliness campaign is going on in our country, it is a very noble thought. To promote Gandhiji's thoughts about cleanliness, the Prime-Minister has initiated Clean India Campaign. I have promised a Kathā in Ahmedabad to Trivedi Sāheb for Kidney Hospital for you are doing such a great job, which is worthy of conferring him a national award. But the next Kathā which is due in Ahmedabad, Danibhai was saying that the subsequent Kathā will be done only for cleanliness campaign. I shall search the donors and I want to arrange washrooms in each and every village. This will be my oblation in the cleanliness campaign by means of Kathā. We have already done this once in Bardoli according to RamanBapa's thought.

In fact, VyāsaPīṭha has commenced this cleanliness campaign since umpteen years now. At that time we had covered as much area as we could around Talgājarḍā as well as around Bardoli, and I also want to tell Raju that even in this Kathā, choose one small village anywhere and build washrooms wherever they are lacking. Why not we begin this auspicious initiative from this vast and divine Kathā of Vadodara? Let's do as much as we can. If we can build five washrooms then let's go for five, if ten is possible then let's go for ten, if twenty-five is doable then let's go with twenty-five. Whatever we can build, let's do some concrete work; when we feel we cannot do anymore, we stop doing! The reward of Kathā will be realised after hundred years. Being the age of science and technology, it can come early as well. These huge pavilions that are built are not barren activity, it is an impregnate activity which will beget outcome, many consciousness will arouse from here which I and you are not even aware!

One royal family of Maharashtra, I am not quoting the name. I was watching cleanliness campaign on television. That whole family was cleaning the area; ironically, only one leaf was fallen on the road! Entire area was clean. When one member broomed the leaf to the one end, his own nephew broomed it to the other end! I saw this with my own eyes. All those who must have seen this must have witnessed. My monkhood is bound by the propriety of VyāsaPīṭha, I am not quoting the name. The television reporters were commenting, what crime would this leaf must have committed? And the main family

member was shooing people away to get camera footage! This is not social-work, social-work demands truth. When there is no garbage, people spill over garbage intentionally and clean the area! Such dramas also happen! The entire Kathā of Ahmedabad will be conducted for cleanliness campaign; but we shall make the auspicious beginning in this Kathā. I will tell Raju. We definitely want to confer inspiration to the society by this Kathā.

So, the first condition for the helmsman in the field of the social-work is Truth. If this is impossible then let's be prepared to accept others' truth. This individual contains something, I should welcome him, I should applaud him, I should be pleased by him. *Satya, Ahimsā, Corī Na Karavī*, after truth comes non-violence. Not killing anyone or not hurting anyone through the body we have attained or through any of our organs of body including thoughts, words or actions is the greatest social-service. It's my clear belief that non-violence is born from compassion. The moment compassion arouses, violence will cease. Compassion's daughter in my view is non-violence. Truth's son in my view is fearlessness. Love's son in my view is renouncement. He who bears truth and fearlessness, his entire lineage will be great. While I and you are listening so peacefully, can't we determine why do we hurt someone through thoughts, words or actions without any reason? Everyone is enjoying their destiny. GandhiBapu could do so because he abided honestly.

'*Corī Na Karavī*', non-stealing; he who is engaged in social-service should not steal. The current issue of black money that is going on in the nation! The scholars are informing me that it's extremely difficult. Listen to a couple of couplets,

*Jisa Dīye Me Ho Tela Khairāta Kā,  
Usa Dīye Ko Jalānā Nahī Cāhie I  
Jisa Bulaṃḍī Se Insāna Choṭā Lage,  
Usa Bulaṃḍī Pe Jānā Nahī Cāhie I*

O Allah, don't confer us that peak after reaching where other people appear small. Everyone should appear to us like us. Non-stealing; not stealing anyone's time, not stealing anyone's culture. Ae... not stealing anyone's religion by hook or crook! Not forcing anyone to forsake one's culture causelessly etc. All such aspects come under stealing! It is not only confined to stealing wealth or possessions.



'*VaṇaJotu Nava Saṃgharavu*', principle of non-hoarding or leading life without any possession, being destitute of possessions; an extremely good vow. Not keeping more than required. Now, such things can only be talked about! Nonetheless, the idea indeed contains weight, Sāheb! Especially for the helmsman. What I have understood is that accumulating in excess begets waves. Excess of money, causes unrest; excess of things also causes unrest; when people increase, when large number of people start gathering around us then it becomes difficult to safeguard our solitude. This is also a type of accumulation. A competition is going on in our country that I have so many people with me! This happens more especially in the field of religion where people claim that I have so many followers! Waves are certainly born. Water in a bowl will wave more than water in your palm; pour it in a vessel, pour it in a pot, pour it in a swimming pool and then in a pond – as and how the quantity of water increases, more and more waves will be formed, it's the rule. Things, money, individuals and allow me to say, excessive thoughts is also hoarding. They then don't let us rest. The thoughts continuously overtake one after another! As much as required thoughts, as much as required money, as much as required people – as much as it's required in virtuous activity; if someone gives more then it's fine, but it should not become our attitude.

*BrahmaCarya*, we are living worldly householder's life, abide by self-restrain easily, don't brag too much without any reason. My Kathā was held in Wadhwan, I was staying near the bank of a pond. One man came to meet me, "I am a celibate since forty years. I have a question which I have asked to many people." I said, you are not a celibate since forty years, you are only unmarried since forty years. He asked, "How did you come to know?" I replied, "I do not know anything, I just felt so. He who abides by celibacy for forty years, Bāpa, never feels the need to ask questions to anyone! His energy gives him answers to his each and every question from within, Sāheb! You felt the need to ask me?" He then asked, "Bapu, what should I do now?" I said, you are already forty, get married if you find someone like you! Bāpa, he who abides by self-restrain as much as possible, as easily as possible and he who lives by self-restrain prescribed by our practically scriptures can become a helmsman.

'*Jāte Mehanata*', next vow. Earlier I used to do all this, now I don't. I used to wash my clothes, wipe my room, wash my utensils myself. Now, children do this with exalted feelings. Earlier I used to wake up at 3:00 AM, it was my rule. I woke up at 3:00 AM for about ten to twelve years. I used to sleep late and wake up early; I could not behold anything and rather started getting dark patches before my eyes! I felt that this path is unknown, one should not get toiled this way! If we stay as we are before the world then we will look very pretty. We will stay light. Otherwise, the world thinks too much of us! If we stay as we are then this world will worship more, Sāheb! And if we don't stay as we are then the day this myth breaks, the world will not take a moment to throw us away! As much as possible, an individual should stay unveiled. Lord Rāma has said in 'Mānasa', I don't like these things,

*Nirmala Mana Jana So Mohi Pāvā I  
Mohi Kapaṭa Chala Chidra Na Bhāvā II SDK-43.03 II*

We are not special, but we have set many networks that make people believe and say that we are special! Eventually, this begets immense self-guilt, Sāheb!

'*Koī Aḍe Nava Abhaḍāvu*', don't reckon anyone as untouchable, please follow this strictly, don't regard anyone as untouchable. Enough is enough! Introduction of untouchability in this country has made the country suffer an extremely severe penalty!

Specially the young ladies and gentlemen, stay different but don't regard anyone as lowly. God has not made anyone same. *Abhaya*, staying fearless. Only if truth prevails, fearlessness will arouse; this is for sure. This is the definite calculation of my life that one just cannot stay fearless without truth. One has to cover up a lot! One has to make meaningless futile attempts!

'*Svadeśī*', at least he who wants to do social-work should make usage native products as his ideal. Even I insist on using native products as much as possible. But it also doesn't mean that the foreign goods are ruthlessly abandoned. If the standard of quality is good and it's serene then well and good. I only wear *khadi*. *SvādaTyāga*, I understand this a bit lesser. Many people say that it is actually '*SvārthaTyāga*', which is good, but Bapu Himself was insistent of forsaking taste. Jainism has *asvāda* (*renouncing taste by eating everything by mixing together*). Many of the above vows are present in Jainism. These are all acute vows. I relish *jalebī* and *gāthiyā* with immense pleasure! I also eat *bhajiya*, how can we eat *bhajiya* by forsaking its taste? If we cannot follow each and everything then the great men are not displeased. They will be pleased even if we follow as much as it is convenient to us. If you tell me that today I wished to do '*HanumānaCālisā*' but I could not do, even then I will be pleased! At least you wished to do.

In this nine day Kathā, we were engaged in serene-cum-essential discussion about the quest of helmsmen. Let us take some chronology of Kathā. Preparations are being made to marry Lord Śiva. Śaṅkara's attendants are adorning Śiva as per their mindset. Śiva was honoured. Empress Mainā turned unconsciousness on beholding this form of Śiva! SaptR̥ṣis, Nārada and Himālaya went to the chamber and all delusions were broken about who is Śiva and who is Śakti; they were introduced. Śaṅkara was ready in form of a bridegroom. Pārvatī gently walked into the wedding canopy accompanied by Her eight companions. The accepted each other's hand. Their glory was hailed. Himālaya's daughter got married with Śiva following Vedic as well as traditional rituals. Māhādeva and Umā reached Kailāsa. Time elapsed and Pārvatī gave birth to Kārtikeya. One fine day, Śiva has taken a seat beneath the banyan tree of Kailāsa. On finding right opportunity, Pārvatī approaches Him and raises a curiosity for RāmaKathā. And then, Śiva commences RāmaKathā from Kailāsa' seat of wisdom.

Mānasa-Karanadhāra : V



For me the helmsman of religion  
is 'Rāma Carita Mānasa'

'Mānasa-Karanadhāra' is the central theme of this Kathā about which we are having serene and essential discussion together. The seven fields determined by this VyāsaPīṭha and who could be its helmsmen, who could be our Kevaṭa who can transport us across the mundane ocean, we are talking about these aspects for the development and restfulness of our life. Who can be the helmsman of a nation, how is this helmsman and how should he be? How should be the helmsman of a small family of ours? How should be the helmsman of science, religion, youth and spirituality? He who emancipates me and you and doesn't drown us. There is a mantra in Vedas, this mantra comes in very simple words. Let's recite,

*Catvāri Śr̥ṅgā Trayo Asya Pādā Dve-  
Śīrṣe Sapta Hastāso Asya |*

*Tridhā Baddho Vṛṣabho Roravīti-*

*Maho Devo Martyāṃ Ā Viveṣa || ṚV-IV.058.003 II*

The simplest meaning of this mantra is this type of bull or ox. It has four horns, three legs. The bull which Lord Vedas describes has two mouths and seven hands. This bull is tied at three places. It sounds like a puzzle or mystical tale. But when Lord Vedas talk about it, it's extremely mysterious.

Bāpa, in our philosophy religion is represented symbolically and while doing so religion is also equaled to a bull, which has four legs. The bull of Purāṇa has four feet and thus our mythical religion has four pillars namely truth, mercy, penance, purity etc. Tulasī as well says,

*Pragaṭa Cāri Pada Dharma Ke Kali Mahu Eka Pradhāna I  
Jena Kena Bidhi Dīnhe Dāna Karai Kalyāna II UTK-130(B) II*

However, this is Vedic bull and I like the fact that when Vedas define religion even from the topmost crest, they describe religion in form of a bull which can be understood by an ordinary farmer who works in his field. This is the greatness of Vedas. It descends religion in our fields and courtyards. We can tie bull whenever we want to, we can untie it, we can yoke it, we can take it for feeding water in the trough of water built for cattle and we can also make it sit down whenever we want. It can also be tied to the bullock-cart. As such, it's a handy vehicle; therefore, indeed perhaps Śaṅkara has chosen it. Otherwise where is Śaṅkara and where is the bull Naṃdī? The seer of Veda is absolutely on the ground. His talks are though sky high. We have made things extremely complicated in the

name of religion, thereby which an ordinary man just cannot reach closer to it!

It is always said in our philosophy that the spiritual aspects are utmost subtle, an ordinary man cannot practice it! By admonishing this time and again, we have been pulled down completely! Whatever must be their intent! I don't want to criticize. Monk doesn't criticize anyone, but he definitely cures. Criticizing is sin, curing is righteousness. A physician after examining a patient doesn't only criticize him that you are irregular, you are unhealthy, you eat unhealthy food so you are bound to suffer from this disease etc.; the patient should not only be criticized.

Since you all are listening so very peacefully, I want to explain in detail. I am not sitting here to admonish anyone. Just like a mother who takes her daughter in the lap and while oiling her hair she cleans them, disentangles the knots, oils each and every portion of her scalp and also kills the lice and nits by her nails. This is the very job of VyāsaPīṭha. VyāsaPīṭha's job is indeed, indeed and indeed not just to runaway by placing the hand on your hand. Sometime I and you will be able to understand religion in this way, Bāpa! Hope we don't get late! As it is, we are already very late! And if we are able to awaken, young ladies and gentlemen, then we are yet not late.

Whenever the point of religion comes, these young boys and girls run away, they feel afraid! Religion means my and your disposition, which you cannot leave. I cherish dignity of Vedic religion. In Kathiawadi terminology, I am proud of it. Our timeless, immemorial religion holds a great dignity for me, for us, certainly. The fact that we are born in Hindu religion is the greatest honour for us. Even Gandhiji used to say that I hold great dignity of being and called Hindu. So did Vivekanandaji. But can religion be bound in such labels? Religion doesn't have a label, it has a distinct level, a distinct standard, a distinct spiritual state. What does 'Mānasa' mean? 'Mānasa' means heart, '*Raci Mahesa Nija Mānasa Rākhā I*'.

If anyone asks me then I will say that, Vedas is undoubtedly our timeless, immemorial religion, it is the vastest religious philosophy, however after studying it over and over again we can infer that heart

is my religion, disposition is our religion. We have complicated religion beyond limits, Sāheb! Or our religion is lost in mechanical rituals! Everyone should maintain their respective way, their respective disposition and their respective religion. If you want to stay pleasurable eternally sons, daughters and youngsters, if you want to stay pleasurable every day, come what may, then make acceptance as your disposition. Whichever time comes, accept it; cultivate this disposition. Acceptance is my disposition. Anyone abuses, stay pleased; anyone praises, stay pleased; anyone doesn't let you sit, stay pleased; anyone makes you get up, stay pleased; he who has made acceptance as his disposition experiences pleasure 24x7. Why did Narsinh Mehta stay in eternal joy? What sins have we committed? We are roaming saddened despite hailing from His town! If Shankaracharya can stay pleased, why can't we? We are unable to accept! Let the bull of religion descend in farm. Let a farmer understand religion, let the laborer who digs the construction foundation understand religion, let those sleeping on the footpath and road understand the essence of religion. Sāheb, religion is not the patrimony of some one particular religion. Religion means heart, religion means mindset.

Today I want to talk with you about who can be the helmsman of the religious world? Therefore, this Vedic mantra is circulating in my memory since morning. I have also talked on this mantra in a different context in the past. A supreme śloka, the breath of Vedas is descended in a furrow. This holds glory. '*Māruta Svāsa Nigama Nija Bānī*', Vedas are whose breaths, that breath has descended in the furrow of a farm. Let it grow, foster its growth. Futile talks assuring that you will attain heaven, you will attain liberation, you will get a direct flight (are all in vain)! Religion should descend in factories, religion should descend to mercantile seats, religion should descend on shop floors, religion should descend in everyone's courtyards. Religion should be present in each and every corner of homes. The idea of having religion in sanctum sanctorum at homes is good, we must preserve the custom of temples, I welcome it. Nonetheless, don't bind religion in a sacred boundary. Think about it, Bāpa! This is a cure, not criticism.

Criticism is supreme-sin, cure is supreme-merit. Till how long shall we keep somersaulting this way?

So, who can become the helmsman of the religious world? The one who applies *tilaka* like me? Yes, this could be an especial identity of our pathway, it is good. However, no one has the right to state that not applying *tilaka* makes you irreligious. Religion can also exist in shorts, religion can also be stark sky clad, it can also exist in white attire and it could well be clad in yellow garments. I and you need some helmsman who can successfully transport our ship across the worldly ocean.

Shrimad Rajchandra *Krupalu Dev* from Vavaniya, whose guidance was sought even by Gandhiji, used to say that, "O the Supreme Godhead, no worries if we don't attain You. I don't want You, but I beg You that O Lord, he who has passed Your examination and on remembering whom even Your eyes turn moist, please make me meet such a saint, may I attain some such enlightened man. If You meet me directly, I will be unable to even assimilate You!"

*Apūrva Avasara Evo Kyāre Ae Āvaśe,  
Kyāre Thaiśu Bāhyāmtara Nirgramtha Jo.  
Sarva SaṃbaṃdhaNu Baṃdhana Tikṣaṇa Che Dile,  
Vicaraśu Kava MahāPuruṣaNe Pamtha Jo...  
- Śrīmad Rajchandra*

The Supreme Godhead is absolutely not the entity to be beseeched, if your eyes open up then you yourself are the Supreme Godhead. If there is anything worth beseeching in the world then it's some enlightened man whom the Supreme Godhead loves.

*Sata Saṃgati Durlabha Saṃsārā I  
Nimiṣa Daṃḍa Bhari Ekau Bārā II UTK-122.03 II*

My Tulasī says, if there's anything that's most unattainable in the world then it's getting to live two to five moments with Him who has awakened. If we possess shelter of some saint then the art and erudition endowed on us gets digested. Saint is a medicinal powder which need not be consumed. It is such a medicinal powder that the moment you sit next to him, our erudition begins to digest, our art begins to digest, our position gets digested, our prestige gets digested, the money we have obtained by hard work and Lord's grace gets digested. Monk is such a medicinal powder, such a medicine.

So, how should we interpret this Vedic mantra? A specific garb, *tilaka* or attached labels are not an identity of religion. A distinct state, a distinct level, a distinct standard is the identity of religion. Religion means heart, religion means mindset, religion means disposition, every religion has an essence and that's heart. I shall draw that bull for you on the slate. Four horns, three legs, seven hands and a rope across the neck by which this bull is tied to three nails. It has two heads. The bull that Vedas talk about has four horns, the bull that Purāṇa talks about has four feet or pillars, but the Vedic bull has three legs. The bull of Purāṇas has only one mouth. Vedic religion mentions two mouths. If we happen to find some such religious man, some such religious preceptor, some such enlightened man, some such religious scripture or virtuous scripture then it can become our helmsman, it can emancipate us. I have clarified umpteen times that I don't insist on what I say, but whatever truth I have understood by Guru's grace, I just present it with sentiments of an indifferent spectator, you need not agree to it. Cling onto your virtuous scripture, your Sadguru, your spiritual mantra with reverence beyond three virtues. But when I talk about me, I always tell you whatever I have understood, experienced and obtained by Guru's grace. You are absolutely free, I am granting you complete freedom. Probably nowhere else will anyone be granting freedom as much as my VyāsaPīṭha! I am saying this only because I am bound to say in, otherwise the society should neutrally evaluate. Even if it evaluates post fifty years, I don't mind. If we would have already passed away by then, we shall return again. Just don't talk about dying, those who are talking about dying, their obsequies should be performed soon! Death is not worth dying, it is worth marrying!

So, which is that religion with four horns? Which is that religious scripture? We have chosen the very name as 'Mānasa-Karanadhāra'. For me, 'Mānasa' itself is the helmsman. 'Quran' is the helmsman for the one who believes in 'Quran'; 'Bible' is the helmsman for the one who believes in 'Bible'; etc. So, who can transport our ship to the shore? Who is that realised man who is adjective-free, who is label-free, who bears a distinct label. Who can be the one whom Shrimad

Rajchandra solicits? Now I shall say what I have felt. Tulasī said this as well, but you need not agree. 'Rāma Carita Mānasa', especially for me and you too if you experience it, but for me the helmsman of religion is 'Rāma Carita Mānasa', 'Rāma Carita Mānasa' and 'Rāma Carita Mānasa', thus 'Iti Trisatyam!'

Now, associate this Vedic mantra with this. I am not associating this forcibly by hook or crook! When I say something, it is my responsibility! Each and every word of mine is being recorded. The words will be saved till a very long time by the virtue of technology. If your faith prevails then your virtuous scripture as well can become your helmsman. For Islam religion, 'Quran' can become its helmsman. Be it 'Bible', 'Dhammapada', which scripture has India denied? This culture, this country, right from Vedas till the thoughts being shared till date and the realised men have given enormous to the whole world, Sāheb!

Now, which are the four horns of this religious-bull in form of the scripture of 'Mānasa'? Those four horns are: Name, Form, Sport and Abode (*Nāma, Rupa, Līlā and Dhāma*). Even if you recite Kṛṣṇa's tale, these four aspects are bound to occur. They are its headgears. 'Ehi Maha Raghupati Nāma Udārā', Name is bound to occur. 'Amita Rupa Pragāte Tehi Kālā', Form is bound to occur. 'Asi Raghupati Līlā Uragārī', Sport is bound to occur. 'Rāma Dhāmadā Purī Suhāvani', Abode is bound to occur.

Our discussion is about the associations of this Vedic mantra with 'Mānasa'. This religious-bull, the helmsman in form of 'Rāma Carita Mānasa' has four horns namely Name, Form, Sport and Abode. The exploits of any incarnation in qualitative form has a specific Name, every incarnation has a specific Name. Name is indeed present in this ('Mānasa'). Sport means exploits, which is present as well. It has a specific Form. Next is Lord's Abode. These are the four horns of religion. Now, three legs of religious-bull and if 'Mānasa' is the helmsman then it has three feet as well. Feet are symbolic of motion. Our ancient psalms have always solicited, 'Amane CaraṇaMā Vāsa Dejo', confer us the place in Lord's divine feet. No one has ever solicited place in His countenance or hands. Why? May we don't get confined. May our motion or movement constantly progress ahead like the feet.

Religion is a flow, it's a continuously moving uninterrupted flow, it's not a canal, it takes countless turns as per its joy. It cannot be bound. Even in scriptures when devotion is solicited, it is beseeched only in Lord's divine feet.

So, which are the three feet of the helmsman of religion, the helmsman of 'Mānasa' in form of RāmaKathā, which makes forward motion. In what way does this Kathā moves forward? In three ways, Kathā is recited, that is its progression. Recitation is one of its feet. Listening to Kathā is its second feet. Everyone experiences that when Kathā commences, its form is just as large as the Gaṅgā emanating from Goumukha. The third foot of the religious-bull in form of 'Mānasa' is *anumodana* (pleasing consent). Kathā progresses in three ways, Kathā moves ahead with the reciter, Kathā proceeds with the listeners and Tulasījī crossed the limit! You may not listen, you may not recite, you may not come to every Kathā, you may probably dislike Kathā, but at least pleasingly consent with the fact that Raju has organised this Kathā, Pleasing consent, do not criticize. Do you think Kathā is not criticized? I have been reciting since fifty-four years, wouldn't have I experienced? At least, pleasing consent with it! This is the third step, Sāheb! All right, don't even pleasing consent with it. Let me add one point from my side, at least do not criticize!

May I ask you one question, Sāheb, you will have to answer. Is the virtuous recitation of Lord's exploits truth or not? Tell me. It is, right? Fair. Now, being worldly people don't we suffer from major or minor pains? We do, right? Now, are those pains truth or not? True? So, Kathā is also truth and pain is truth as well. So, truth comes into picture. Now, what has 'Rāmāyaṇa' taught? Lord told Hanumānājī that, O Brāhmaṇa deity, recite Kathā to me. What did Hanumānājī do in return? He articulated His pains. As for me, I am dull-witted and subjugated by delusion, (but) You have forgotten me! Here both are true. Lord asked Kathā and Hanumānājī began to articulate His pains! Here, Tulasījī has given guidance to us that, by listening to Rāma's Kathā love arouses in us and by articulating our pains to the Supreme Godhead, compassion arouses in Lord's heart; thus the aphorism of Truth, Love & Compassion!

'Dve Śīrṣe', the two forms of head of the sport being described are qualitative (*saguna*) and non-qualitative (*nirguṇa*); one is formless and other is bearing a specific form. 'Bhagata Prema Basa Saguna So Hoi', subjugated by the love of devotees, no Cause-Effect Theory applies to Him, He bears qualitative form. Two forms of the Supreme Godhead are qualitative and non-qualitative; one is all-pervasive and in the other form He descends in form of an individual; one is formless and other is bearing a specific form. 'Sapta Hastāso', it has seven hands. 'Rāma Carita Mānasa' is the helmsman, its seven hands are its seven cantos. Youngsters, listen attentively. If you listen to Kathā without any pressure, as long as you like and as far as it descends in your disposition then because we are worldly beings after all, if we sometime get on the wrong path then 'BālaKāṇḍa' will hold our hand and stop us, "No, don't insult the elders!" 'BālaKāṇḍa' is hand, it will stop us. When we are feeling afflicted, when the game is almost in our hands, when success at a hand's distance and soon something else manifests causing our failure, at that moment we feel fatigued and if you have listened to Kathā in the right manner then at that moment the hand of 'AyodhyāKāṇḍa' will amicably intervene, "Bāpa! Neither the prospect of being enthroned caused any joy nor the order of exile into the woods caused any sorrow", these hands will intervene. When our beloved thing, money, thought or individual gets lost or is taken away then 'AraṇyaKāṇḍa' will hold our hand. Sometime when we deserve something, when we have all the right, when both the brothers are equally rightful and yet if one brother being strong and egoistic, snatches away everything belonging to the younger brother and deports him in the woods leaving him with no option at all, when he does all this unjustly then in such a state 'KiṣkindhāKāṇḍa' will hold your hand, "Do not worry, Vāli had snatched everything from Sugrīva, but a day will dawn when both Rāma and Hanumāna will both come to you and your lost belongings will returned."

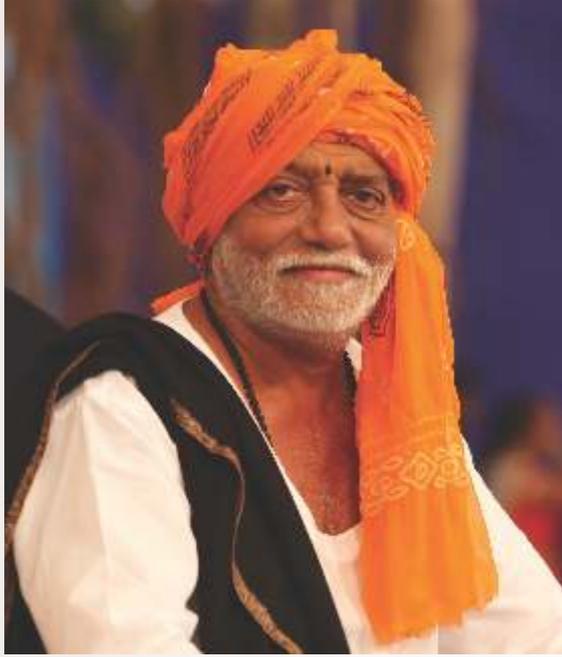
If some ugly incident has occurred with us then even in such a situation I have been telling one aphorism lately. If it touches your heart then think profoundly on it. Even before a problem strikes us, reconciliation has already arrived. Have this trust;

'Rāmāyaṇa' teaches this. What we do is run for the reconciliation when the problem strikes! It is the law of the universe that unless God creates water, He has no right at all to give us thirst; if God cannot arrange food, He has no right at all to give us hunger. He had prepared milk in the mother's bosoms even when we didn't possess teeth. Thus, 'SuṃdaraKāṇḍa' will hold our hands during problems and tell us, "Look slightly above, look up, reconciliation has already arrived and taken a seat!" Rāvaṇa accompanied with his queens like Maṃdodarī etc. came to Sītājī who was sitting in AśokaVāṭikā and eventually he unleashed his sword to subjugate Sītājī! Sītājī felt distressed for a while; Rāvaṇa came later, but even before he arrived my Hanumāna had already arrived on Aśoka tree. 'Rāmāyaṇa' tells me and you that before the problem, Lord sends across the reconciliation; only if we have a look around then someone would indeed be sitting. And when a problem strikes, don't look around, look above, hand of some Sadguru will be present above. All these are the aspects of trust. You cannot prove it like algebra; only he who has experienced can alone state this with certainty! When struck with problems, we begin to wander helter-skelter in vain! If we happen to look above at that moment, and we are mundane souls, if we perhaps fail to look above then too at the right opportunity He will try to manifest Himself while uttering Rāma's Name! There is one song of movie which is *kirtana* (psalm), it is Gopi-Geet,

Tuma Mere Pāsa Hote Ho,  
Koī Dūsarā Nahī Hotā...

Sadguru is such an entity, Bāpa! The hand of Supreme Godhead is above us. Only then we are able to live, Sāheb! It's beyond our capacity to digest the poisons of life. Lips alone are ours, the consumer is someone else. Else Mīrā would have certainly died! The chemicals of body are disposed such that an individual cannot stay alive with the most deadly poison. But if Mīrā has experienced the poison to be sweet then She very well knows that lips were mine, He who consumed was the Lord!

So, reconciliation will be waiting. When such problems occur then 'SuṃdaraKāṇḍa' will grab your hand. Condition? Have trust relinquishing all hopes. And godly and demonic thoughts will arise in life, little



will we realise which aspect will subjugate us and when we swoon because of this, at that moment 'LamkāKāṇḍa' will grab our hand that, "Some Hanumāna will get you the life-saving herb and He will get it in time. He shall present the medicine before the day sets." And when comes a time where life gets bombarded with questions, when no answer is found and if there is some KāgBhuṣuṇḍi or some Sadguru then He shall provide answers to all questions of life by holding our hand. He will not ask, "How are you feeling now?" We ourselves will say, 'Pāyo Parama Biśrāmu', meaning that I am cured, I am feeling very good, I am feeling energetic and healthy. Now I will be able to eat everything, now I will be able to walk. These are the seven hands of the helmsman of religious world in form of 'Rāma Carita Mānasa'.

'Tridhā Baddho Vṛṣabho', this helmsman of the religious world is tied at three places. As such this helmsman can never get bind anywhere, but if we have to stop him, if we have to assimilate him then we will have to use three nails in form of causes. First cause, 'SvāntaḥSukhāy Tulsī RaghunāthaGāthā', stay back so that we attain self-bliss, with you our self-bliss will go away. O Saint, we want nothing else, may our pleasure

stay intact, with Your presence everything else will prevail. Second cause, 'BhāṣāBaddha Karabi Mein Sōi', he is to be tied to a nail, hence comes the word 'Baddha'. Let my mind attain enlightenment, let me tie You with my mind, let me not let You separate from me. Let my mind constantly chant You. Third cause, 'Nija Girā Pāvani Karana Kārana', Tulasī has mentioned the intents to tie him. Lord Veda's bull has been described in this way, which for my personal experience is the helmsman 'Rāma Carita Mānasa'. You must proceed in life with the one in whom you believe.

Lord Śaṅkara is seated in an innate posture on the seat of Kailāsa. Pārvatī raises a curiosity, "Lord, please recite RāmaKathā to me and obliterate my doubt." Looking at Pārvatī's surrenderance, Śaṅkara starts RāmaKathā. In RāmaKathā, before Rāma's incarnation comes the stories of Rāvaṇa, Kuṃbhakarṇa and Vibhīṣaṇa. Before sun dawns, there is darkness. Thus comes the story of demons prior to the story of solar dynasty. Three brothers performed rigorous penance. Attained amazing boons. Earth was terrified by Rāvaṇa's tyranny. Earth assumed the form of a cow and began to weep before the seers and sages, "O Lord, save me." The seers and sages said, "Let us all proceed to the deities." The deities said, "Let us approach Brahmā (The Creator)." Under Brahmā's leadership, Lord's hymn of praise was sung collectively. Divine annunciation sounded from the sky, "Have patience, I shall bear an incarnation with my part manifestations."

Now, Tulasī takes us towards Ayodhyā. King Dasratha is the universal ruler, he leads a divine married life with his loving wives Kausalyā etc.; but the king suffers the guilt of not having a son. World resorts to king in sorrow, where should a king resort to in pain? He goes to his Guru. Articulated his bliss and sorrows. When we are left with no option, Tulasī guides us to resort to our enlightened man; speak if you can, otherwise reaching there is enough. Let me tell you one rule of scripture Bāpa, the pain articulated before Guru either ends in three years or if Guru feels that now it cannot be delayed further then it ends in three months. If Guru feels that the matter is still serious then Sāheb, the incident befalls in three days. This is about the enlightened men, it is not about the

so-called Gurus. It is about those Gurus on taking whose name even God gets choked with emotions. Three years or three months or three days; Sāheb, the experience says, it happens in three hours! Forget, forget, forget, it happens in three minutes flat! Depending on in which outcome our supreme welfare lies, that much time is taken! He is not a miser, He is supremely-generous, but our worthiness and where does our supreme welfare lies? Because we have a short sighted vision. It takes three minutes, Sāheb! No, no, Sāheb, sometimes it so happens that we have not told there and before that the incident befalls! This is one rule; not just rule, it's our experience! Dasratha shared his sorrow. Guru said, "Have patience, you shall father four sons." Even if the enlightened men are all-capable, they only become instrumental means? If he just rolls his hand on our head then the destiny inscribed on our forehead gets transformed, Sāheb! Even if He does so by sitting very far, He still searches excuses, He searches some other means, He doesn't let His doership get revealed. Thus, the great sage Śṛṅgī was called and conducted a yajña begetting the boon of a son and distributed the sacred offering obtained from the yajña. Queens began to experience the state of being conceived.

The almanac comprising of 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 turned propitious. The moment of arrival of The Supreme Godhead who is the fountain of bliss came closer. It was the ninth day of the bright half of the sacred month of Caitra (start of Spring), TretāYuga (the second age of this world), the sun was at the meridian, it was neither too hot, nor too cold. Suddenly soft, fragrant, cool breeze began to blow. Trees began to blossom and fructify. Hymns of Vedas began to be heard. Flowers began to rain down. Deities started the hymn of Lord's advent. At that moment, the one who dwells in the whole world and the one in whom the whole world dwells, that God, that Supreme Entity, the Supreme Godhead manifested in Kausalyā's palace with four-arms, Tulasī's quill began to extol, Bhae Pragaṭa Kṛpālā DīnaDayālā Kausalyā Hitakārī I

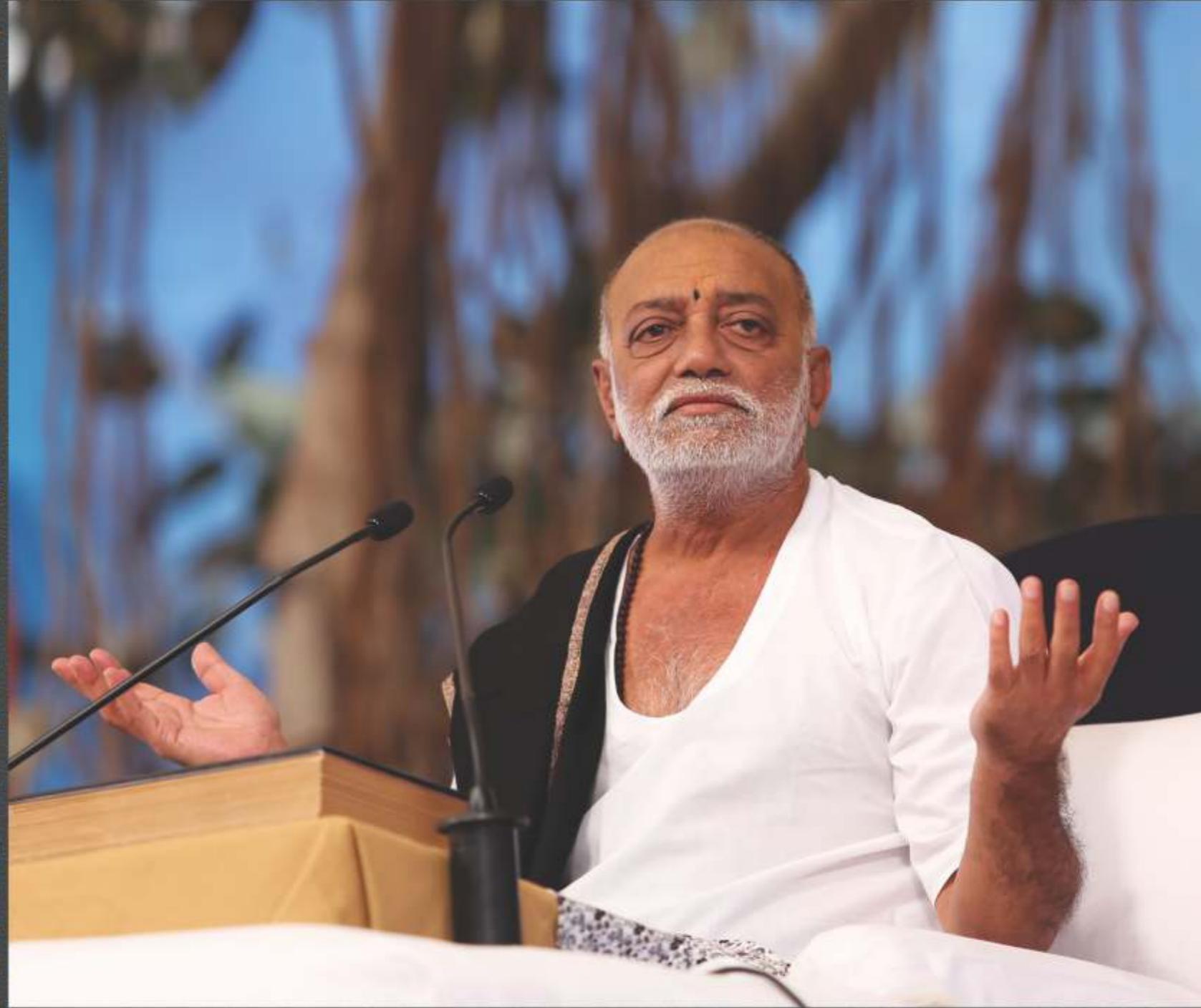
*Haraṣita Mahatārī Muni Mana Hārī-  
Adbhuta Rūpa Bicārī II BAK-191.01 II*

Nārāyaṇa appeared in Kausalyā's palace in a four-armed form. Kausalyā beheld the wonderful form. Gradually the mother taught the Lord to turn into a child and in the end, Lord began to cry like a new-born infant. On hearing the baby cry, other queens rushed in flurry! People began to congratulate. Dasratha was informed. Dasratha experienced supreme joy. Guru arrived and said, as per your wish the evident Supreme Entity has arrived to enact a lovely human sport. Glad tidings and celebrations began in the entire Avadha and the whole world. My Lord has manifested at the end of Christian New Year, many, many greetings to the inhabitants of Vadodara and to the entire universe.

*Whenever the point of religion comes, these young boys and girls run away, they feel afraid! Religion means my and your disposition. Futile talks assuring that you will attain heaven, you will attain liberation, you will get a direct flight (are all in vain)! Religion should descend in factories, religion should descend to mercantile seats, religion should descend on shop floors, religion should descend in everyone's courtyards. Religion should be present in each and every corner of homes. The idea of having religion in sanctum sanctorum at homes is good, we must preserve the custom of temples, I welcome it. Nonetheless, don't bind religion in a sacred boundary. Think about it, Bāpa! This is a cure, not criticism. Criticism is supreme-sin, cure is supreme-merit. Till how long shall we keep somersaulting this way?*

## Kathā-Daraśana

- Religion doesn't have a label, religion has a distinct level. ●
- It is not religion which gives allurements. ●
- Religion lets me and you live in our freedom. ●
- Criticizing is sin, curing is righteousness. ●
- The Supreme Entity doesn't beget our welfare; ●
- It begets our supreme-welfare. ●
- Virtueless reverence will arouse trust on VyāsaPīṭha. ●
- Devotion is the synonym of trust. ●
- When discriminative-intellect arises in wisdom, it gets refuted. ●
- Wisdom imparts initiation (dikṣā) and ●
- heartfelt sentiments impart the direction (diśā) of life. ●
- Enlightened man cherishes no longing of being worshipped at all. ●
- The moment one door gets closed, Guru opens hundred more doors. ●
- No art or erudition can be digested without Guru, ●
- Guru is the digestive entity. ●
- Monks don't pronounce a curse and ●
- curse of non-monks don't turn fruitful! ●
- Doubt only separates, faith unites. ●
- Helmsman should be endowed with wisdom, ●
- He should be understanding. ●
- Where there is intent, there are walls; ●
- where there is affection, there are doors. ●
- Stop the trouble of reforming others, ●
- commence the endeavour of accepting. ●
- To stay eternally pleasurable, make acceptance as your disposition. ●
- Smile is the boon of the Supreme Godhead. ●
- Neither commit self-hatred, nor commit self-praise ●
- He who is endowed with discretion, alone faces obstacles. ●
- That which annihilates our causeless infatuation is Liberation. ●



## No one except Hanumānājī can be the helmsman of the youngsters

Bāpa! In the beginning of today's Kathā of this nine-day RāmaKathā, my obeisance in the divine feet of all revered personalities present in this Kathā. All honourable personalities from various fields of art and erudition, you all listeners men and women and to the rest, my obeisance and Jaya SiyāRāma for the Christ New Year from VyāsaPīṭha. I hope that you must have celebrated the New Year by keeping our roots intact. Flowers should indeed grow new and novel, but this is India, Bāpa! This is the country of men with beards and this the country of those men with beards who had never put their hands in others' beards in the world! This is the country of great personalities who are detached, dispassionate, unpretentious and undivided. We honour everyone and therefore, many, many greetings and best wishes of Lord Jesus' New Year to you all!

In 'Rāma Carita Mānasa', the voice of Mother Kausalyā and the entire town of Ayodhyā has echoed in this line and the second line from 'UttaraKāṇḍa' contains the words of Lord Supreme Godhead Rāma, about which we are having serene-cum-essential discussion for our innermost development and restfulness. King Dasratha is unconscious. Sumanta gives the news that now no one will return from the woods and thereafter Dasratha's state is being described wherein Mother Kausalyā states, Ayodhyā is an enormously vast ship in which the citizens, near and dear ones have boarded as passengers. You are the helmsman of this ship and if the helmsman loses patience then this ship of Avadha will drown with the family and the society.

Dasratha went to Kaikeyī's chamber. Why did he swoon? Why? Dasratha is no mediocre personality. Whether I say on the basis of 'Vālmiki-Rāmāyaṇa' or whether I say in Goswāmījī's words, instead even if I state in one single sentence which we all can accept, then too the world only needs to accept Dasratha's greatness - reason? For he is the father of the Supreme Being. Leave everything else aside. And thereby, Goswāmījī says, no saint bows to the emperor. This doesn't mean that monk is egoistic, but the monk knows how to keep his head, where to keep it and for how long. There is a *ghazal* by Parvaz Sāheb,

*Sababhara Rahā Khayāla Mein Takiyā Phakīra Kā,  
DinaBhara Sunāumgā Tumhe Kissā Phakīra Kā I*

I shall talk about the monks for the whole day because says the monk, I have earned for the whole night.

*HilaNe Lage Hai Takhta UchalaNe Lage Hai Tāja,  
Śāho Ne Jaba Sunā Koī Kissā Phakīra Kā I*

Tulasī is a monk, can He bow to an emperor? Tulasī says, these are my only needs: loincloth of dry banana leaves, I have the alms-bow to drink the holy water of Gaṅges, I survive on leafy

vegetables. We fail to understand, how can Tulasī then make obeisance to an emperor!

*Baṁdau Avadha Bhuāla-  
Satya Prema Jehi Rāma Pada I BAK-16 I*

He placed His head in Dasratha's feet! Now imagine, who would Dasratha be? He has used the words, 'Baṁdau Avadha Bhuāla'. Had he offered a bow by introducing him as Rāma's father, I would have been fine. But He has called him an emperor while offering a bow. Monk bowed to an emperor! Monk is not egoistic Bāpa, but he knows where the head should be offered and when it should be taken away. I and you, we all have heads, but we did not learn to keep it and therefore they got cut! 'Baṁdau Avadha Bhuāla', reason? 'Satya Prema Jehi Rāma Pada', because he cherishes true love in Rāma's divine feet; because he was a true lover of Rāma, I am offering him a bow. Tulasījī states while introducing Dasratha,

*Dharama Dhuraṁdhara GunaNidhi Gyānī I  
Hṛdaya Bhagati Mati SāraṁgāPānī II BAK-187.04 II*  
He is the champion of righteousness, the treasure of virtues, the man of wisdom and he is endowed with devotion as well. If Dasratha is the confluence of righteousness, devotion and diligent karma then how can he turn unconscious? Where did these faculties dispel? What is the reason for Dasratha to turn unconscious? When does wisdom, karma and devotion get refuted, Bāpa! When discriminative-intellect arises in wisdom, it gets refuted. Dasratha's intellect is free from discrimination, however in order to please a woman he agreed to Rāma's exile into the woods and dominion for Bharata; he was forced to accept it! The obstacle of our understanding is our discriminative-intellect. The obstacle of devotion is our suspicious-intellect. When does devotion gets refuted Bāpa, when we get suspicious that is this the one whom I had worshiped? Lord sits on Garuḍa's back and yet Garuḍa got suspicious on Viṣṇu! Lord got tied up by the demons? Suspicion aroused and devotion was refuted! The study of essential entities of the field in which we have to work is more important than the study of its obstacles. Maintain honest distance from the men of wisdom having discriminative-intellect, offer them a bow!

I appeal to the youngsters, give me nine days once in a year, I shall give you a new life. This is the only alms a monk is soliciting from you. I am standing with the alms-bowl, nine days only. You have to decide whether it has benefitted or not? Today I have a letter

that, "Bapu, yesterday you said that the evaluation of the effects of Kathā will be realised after fifty years. Bapu, you have over-estimated. Not fifty years, things are descending in our heart directly, through and through, and therefore indeed we are able to tell you whatever we wish open-heartedly and fearlessly."

What I was telling you, Bāpa, is that the obstacle of wisdom is discriminative-intellect, obstacle of devotion is suspicious-intellect. Garuḍa was gripped by suspicion and suspicion kills! Take a great care. Devotion is the synonym of trust. Obstacle of diligent karma is greedy-intellect, lack of contentment; this is the obstacle of karma as reckoned in the scriptures. Kṛṣṇa has refused expecting the fruit of karma, however one must feel content for having done the right karma. It is about this contentment. If some child works very hard and doesn't get the expected result then 'Gītā' offers a consolation that, child, do not worry, you have demonstrated no greed in performing your karma, you don't possess greedy-intellect and therefore, your karmic-yoga is obstacle-free. Understand one thing clearly. You may or may not agree with this idea, nonetheless I am the man of trust and thereby I would like to tell you that whatever is deemed to happen in this world will unfailingly befall, don't wander in vain!

*Hoihi Soi Jo Rāma Raci Rākhā I*

*Ko Kari Tarka Baḍāvai Sākhā II BAK-51.04 II*

Young ladies and gentlemen, wait awhile. My Tulasī says, 'Jehi Bidhi Hoihi Parama Hita', the Supreme Entity doesn't beget our welfare, It begets our supreme-welfare. You should feel content by your karma. Forget the result. After you have studied, after you have performed regular self-study of scriptures, if you experience the satiation burp that no one else has performed as much penance as you have then do not worry even if the result doesn't materialise. One should feel content about having performed the karma. As I recite this Kathā, I should enjoy it; which reward do I want? I don't want liberation, I don't want to go to heaven. I want to return back, as early as possible, and I want to come back to Talgājarḍā only, I want to be born by the womb of the same mother, if this is possible in Your home! My Shankaracharya says,

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

Shankaracharya says, I don't want liberation, I cherish

no wish of money or prosperity, I have no aspiration of wisdom or science, I desire no subject in this world. O Mother! Be kind to confer me the boon that I keep chanting Śiva, Śiva, Śiva every moment.

Why do you listen to the Kathā? What are you going to attain? I have ruled out heaven, I am not the desirer of liberation, I am not giving you any allurements, the joy that you are experiencing at this moment is the only hard-core thing you are getting! Whatever we get in this present moment is ours. The scriptures have said that such an individual doesn't dwell in the past and doesn't expectantly await the future, he lives in the present moment which he has obtained.

*Āge Bhī Jāne Nā Tū, Pīche Bhī Jāne Nā Tū...*

If something proves the aphorism or helps in expressing clearly then why not virtuously use that auspicious entity? Why deem it as untouchable?

*Jo Bhī Hai, Basa Yahi Eka Pala Hai...*

What is the reward of RāmaKathā? The very fact that we could recite and listen! There is no reward other than this. So, Dasratha went to Kaikeyī's chamber, Rāma's father who is adept in diligent karma, man of wisdom and devout devotee. Discriminative-intellect laid an obstacle, reason? Maṁtharā had sown the seeds of discriminative-intellect. Young men and women, no worries if you cannot attend spiritual discourse, but I would only like to mention that, do not accompany such people because of whom discriminative-intellect, suspicious-intellect and greedy-intellect arises. If I place Kaikeyī before Dasratha then is she an ordinary woman, Sāheb! She has given birth to a son like Bharata, imagine the womb of this mother wherein this jewel developed! And if evil-accompaniment is capable of reversing the intellect of such a great mother, if Maṁtharā's discriminative-intellect is able to drive it in the opposite direction then what is my and your capacity?

In spiritual context, saints have called Kaikeyī as the form of actions or karma, Sumitrā is reckoned as the form of worship and Kausalyā is reckoned as the form of wisdom. By the law of 'Gītā', we cannot stay without karma even for a single moment. We are bound to enter Kaikeyī's chamber (of karma), there is no escape at all. Kaikeyī is the form of action and we are bound to perform some or the other action. As such many people have entered Kaikeyī's chamber, but three main characters have entered there and on the basis of 'Mānasa' I can say that all three begot different outcomes. Very first in order, Dasratha

entered. You may ask, how come Dasratha was influenced by discriminative-intellect? Shouldn't the one from whose womb Rāma was born be informed? Just because Sumitrā is silent, should she be disregarded? However, slight inclination and infatuation towards Kaikeyī lead him to discriminative-intellect. He who enters with infatuated-sentiments and discriminative-intellect only falls prey to unconsciousness, he never gets awakened. This is not the truth of Rāma's age alone, it is the truth of my and your life as well. 'Rāmāyaṇa' is being lived each and every moment amongst us.

Someone has written today, "Bapu, don't you feel that wherever Kathā is held, there numerous bodiless consciousnesses are present?" Oh, I just don't feel so, I have experienced it myself. Wherever Kathā takes place, there numerous unembodied consciousnesses are sitting in some corner. A human being cannot know, Sāheb! He alone who is bestowed with Guru's grace can see it. This is the glory of some consciousness that while I speak, you all listen with pin drop silence in myriad numbers! This is just impossible, this cannot be the magic of some individual or in evident form 'Rāma Carita Mānasa' is splendidly present here. It's the grace of this ('Mānasa'). Otherwise I am the same MorariBapu who could not manage a class of forty students in Primary School! Stones cannot float, monkeys cannot build a bridge over the ocean, they are disposed to break it! Yet it happened, for one and only reason,

*Śrī RaghūBīra Pratāpa Te Siṁdhu Tare Pāṣāna I*

An especial infatuation towards someone certainly begets discriminative-intellect, it certainly begets comparison; Dasratha turned unconscious. And being Rāma's father also forces us to think that Dasratha must have spoken in another context as well. *Sumukhi* means that face is beautiful which recites Rāma's Name. Kaikeyī doesn't remember Bharata constantly, she rather remembers Rāma. Dasratha might be of the belief that she alone is bright-eyed (*Sulocani*) who doesn't feel satisfied without beholding Rāma. That individual alone is blessed with voice melodious as the notes of a cuckoo (*Pikabacani*) from whose lips emanate Rāma's Name. *Gajagāmini* (*gait resembling that of an elephant*), means the worshipper of Rāma or the worshipper of Kṛṣṇa cannot be impatient.

Second impediment of devotion is suspicious-intellect. Now Rāma entered the same chamber that Dasratha entered, but He did not turn

unconscious, He rather smiled! Kaikeyī told Him the same points, Rāma, You need to go to the woods and Bharata will rule the dominion. But after hearing this, Rāma's countenance was filled with smile. Rāma entered the same field of action yet Rāma did not turn unconscious because He neither possesses discriminative-intellect nor suspicious-intellect nay greedy-intellect.

*Mana Musukāi Bhānukula Bhānū I*

*Rāmu Sahaja Ānaṁda Nidhānū II AYK-40.03 II*

He is free from discriminative-intellect, whether Bharata is enthroned or I am, what difference it makes! He neither has suspicious-intellect, there must be some conspiracy behind what my mother did, he has no such suspicion. Nay he bears greedy-intellect, Rāma is content of being Rāma; regardless of whether He attains the reward of kingdom or not, He has no greed. And a third individual has entered the same field of action of Kaikeyī's chamber, Bharatajī. The field of action remains the same, the place remains the same and the context as well stays the same. One entered with discriminative-intellect and succumbed to unconsciousness, another went with non-discriminative-intellect and attained pleasure and lastly, Bharatajī entered with desireless-tendency and thereby He attained firmness. And this firmness betook even the guilty members till Citrakūṭa. Thus, what matters is the goods we betake with us to our field of action, the importance is of the intellectual and mental matter that I and you carry with us.

Today I want to talk about who can be the helmsman of the youngsters? The flourishing and raring to go youth of this world! Wherever you go, you only witness youngsters in maximum numbers! These crops should not be cut, they should be served water, irrigate their root with love, with sentiments, the youth can accomplish a great deal of work! Hardik was saying that I wanted to spend 31<sup>st</sup> December in worshipping Rāma! This is only one example. But the congealing agent added to milk is only a droplet. It is not as equal as the amount of milk. One auspicious entity congeals the curd, Sāheb! And it can extract the *ghee* of science. The aged are welcome to the spiritual discourse but to confer blessings, however if the youngsters at home tell you that Bapu's Kathā is going on, let us attend the discourse for two days while you manage the home then on that day be gracious enough to stay at home. If the daughter-in-law requests that mother, mom... if the daughter-in-laws of our societies wish to attend the Kathā then the mother-in-

law staying at home will be reckoned as a great contribution for the Kathā.

So, who can be the helmsman of the youngsters and how should he be? The youth should not be exploited, they should be nourished. Many characters come to my mind from 'Rāmāyaṇa' but if I have to present some especial personality then no one except Hanumānājī can be the helmsman of the youngsters. Let me cite you the evidence, no one was aged in Rāma's troop except Jāmavanta. I am not saying this from religious viewpoint, Sāheb! But even if you perceive from the viewpoint of humanity then thinking about Hanumānājī's virtues, we will be bound to say that it's just impossible for anyone other than Hanumānājī to be the helmsman of today's youth. If youngsters are becoming inactive, if they are feeling discouraged then Hanumānājī replenishes the strength of such youngsters, He makes them stronger; and he alone can strengthen the youngsters of the society who is Himself enormously strong. Don't take this solely from religious perspective, please! This (Hanumānājī) is not a monkey, He is such a deity that if our eyes open up then our monkey-antics will cease by His grace. Only His physical appearance is that of a monkey. Someone had told me years ago, why don't you remove Hanumānājī's tail? He bears the tail because He is the only destination worth asking our concerns. Strength doesn't mean physical strength alone, it also means soul-strength as well as intellectual-strength. When you recite 'HanumānaCālīsā', which is the very first supplication?

*BuddhiHina Tanu Jānike,*

*Sumirau Pavana-Kumārā*

*Bala Budhi Bidyā Dehu Mohi,*

*Harahu Kalesa Bikāra II HC-Do-II II*

The leaders and helmsman of the nation should also replenish essential equipments needed by the soldiers guarding our border. I had liked one statement made by Honourable Prime Minister, election was going on in Maharashtra and he had said in the election rally that I don't have to respond to the current incidents on our border, the soldier of my country will give back the response. I liked it. If Hanumāna becomes the helmsman of the youngsters then soul-strength, mental-strength and intellectual-strength will multiply. Hanumāna is the son of wind and wind doesn't belong to any religion or faith. Everyone indeed needs it. Therefore, decide for yourself,

*Aura Devatā Citta Na Dharaī*  
*Hanumata Sei Sarba Sukha Karaī II HC-35 II*  
Hanumāna's body is said to be of gold.

*Kaṃcana Barana Birāja Subeśā I*  
*Kānana Kuṃḍala Kuṃcita Keśā II*  
*AtulitaBalaDhāmaṃ HemaŚailābhaDehaṃ*  
*DanujaVanaKṛṣānuṃ JñāniNāmagraṇyam*  
*SakalaGuṇaNidhānaṃ Vānarāṇamadhiśaṃ*  
*RaghuPatiPriyaBhaktam Vātajātam Namāmi I S*

It doesn't get rusted. Gold doesn't get rusted, no weather of any season can rust it, Sāheb! Our helmsman should be the one who himself is not rusted. How can he who himself is rusted help others?

*Use Kisane Izāzata Dī Gulo Se Bāta Karane Kī?*

*Salikā Taka Nahi Jisako*

*Camana Me Pāva Rakhane Kā I*

I and you should choose such a guide who is gold, whose life is 24 carets. *'DanujaVanaKṛṣānuṃ'*, He who is like fire in burning the heaps of demonian thoughts. We are human beings, we can commit mistake in young age, the religious world should accept every youth along with his weaknesses. They cannot ask him to come back after being reformed. If so then what is the very need to come to you? What if Gaṃgā says that come to me after bathing and cleansing yourself? Don't call him after being reformed; accept him as he is, the very moment he comes. Stop the trouble of reforming others, commence the endeavor of accepting. No one improves by reforming. He who burns the forest of malicious thoughts; therefore, He is called as fire who uproots blind faith at the earliest. And Vedas have proclaimed Guru as fire. Vedas have said till an extent that Guru is death. The moment you find a true Guru realise that you only have to die now. A new rebirth takes place, Sāheb! A soul that comes out from a mother's womb, later steps out from Guru's home and becomes Śiva, Sāheb! He attains a new life.

*'JñāniNāmagraṇyam'*, helmsman should be endowed with wisdom, He should be understanding, who possesses a sense of prudence, who has the discretion of words, the discretion of vision, the discretion of movement, the discretion of rising – such an individual can become our helmsman. *'SakalaGuṇaNidhānaṃ'*, Tulasījī got tired and finally said, abode of all virtues, He who is the repository of all virtues. Lord Śrī Kṛṣṇa has enlisted divine virtues in *'Gītā'*, he in whom all of these virtues are perceived,

some such entity of Hanumānta, some such enlightened man can be the helmsman of youth.

Youngsters! Thing that troubles your youth is your past. For instance, I did not take this step, I could not do that! And we worry about the future, what will happen with me? What about my career? Tulasidāsa wrote in *'HanumānaCālīsā'*,

*Bhūta Pisāca Nikaṭa Nahi Āvai I HC-XXIV I*

*Bhūta* (ghosts) means past and *Pisāca* (goblins) means future. I have seen no other *Bhūta-Pisāca*! By the grace of *'Rāmāyaṇa'* and your blessings, I have happened to travel all across the world, but nowhere have I seen it. Past follows me and you. Which other *Bhūta* (ghosts) exists?

*'Vānarāṇamadhiśaṃ'*, most of the monkey antics and tricks happen only in our young age! When young boys and girls dance in wedding processions, they dance in a very awkward manner. Can't they

*Who can be the helmsman of the youngsters and how should he be? No one except Hanumānajī can be the helmsman of the youngsters. I am not saying this from religious viewpoint, Sāheb! But even if you perceive from the viewpoint of humanity then thinking about Hanumānajī's virtues, we will be bound to say that it's just impossible for anyone other than Hanumānajī to be the helmsman of today's youth. If youngsters are becoming inactive, if they are feeling discouraged then Hanumānajī replenishes the strength of such youngsters, He makes them stronger; and he alone can strengthen the youngsters of the society who is Himself enormously strong. This (Hanumānajī) is not a monkey, He is such a deity that if our eyes open up then our monkey-antics will cease by His grace. Only His physical appearance is that of a monkey. Strength doesn't mean physical strength alone, He also replenishes soul-strength as well as intellectual-strength.*

perform Indian *rāsa*? Our country has many wonderful forms of *rāsa*. Thereby, we will need a helmsman who can control my and your fickle and swerving tendency. *'RaghuPatiPriyaBhaktam'*, our helmsman should be the devotee of Rāma i.e. the devotee of Truth. World Reverend GandhiBapu earlier used to say that Rāma is Truth, after gaining more experience he said, Truth itself is Rāma. He who is filled with Love and Compassion can be our helmsman. *'Vātajātam Namāmi'*, He who is the son of wind, whose helmsmanship is not bounded, parochial or factious; He should be freely blowing wind. He whose aphorism of life is *'Caraveti Caraveti'*. Such an entity in any form can become the helmsman of youngsters.

Hanumāna can be made the helmsman. If you want to worship Hanumānajī then I request to not get into any difficult worship related to tantra. It will work if youngsters do nothing for Hanumāna's worship, but recite *'HanumānaCālīsā'*. I always keep telling that anytime from morning to evening while working, travelling to college or whenever you get time do recite *'HanumānaCālīsā'* eleven times anytime before going to bed in the night, you will experience helmsmanship. If not eleven times then recite nine times, seven times, five times, three times or even once; if you find it difficult to recite even once then do this, recite the first *dohā*,

*ŚrīGuru Carana Saroja Raja,*

*Nija Manu Mukurū Sudhāri I*

*Baranaū Raghubara Bimala Jasu,*

*Jo Dāyaku Phala Cāri II HC-Do-I II*

And the last,

*PavanaTanaya Saṃkaṭa Harana,*

*Maṃgala Mūrati Rūpa I*

*Rāma Lakhana Sita Sahita,*

*Hṛdaya Basahu Sura Bhūpa II HC-Do.III II*

Do this at least. All right, even if this is not possible then don't recite even once but don't criticize those who are reciting and your *'HanumānaCālīsā'* will be deemed as done. At least, pleasingly consent with those who recite.

All seven cantos of *'Rāmāyaṇa'* contain the entity of Hanumānta. If not in perceptible form then in imperceptible form. *'BālaKāṇḍa'* contains Hanumānajī in form of the hymn of praise, *'MahāBīra Binavau Hanumānā'*. Hanumānajī is not visible in *'AyodhyāKāṇḍa'*, you may say so, but *'Teḥi Avasara*

*Eka Tāpasu Āvā I TejaPunja LaghuBayasa Suhāvā II'*, this is the mysterious episode of *'Rāmāyaṇa'*. The realised and erudite men have been interpreting it in numerous ways, but if I have to comment on my responsibility then I can derive only two meanings: either that ascetic was love or he was Hanumāna; because the traits of ascetic that are reckoned in that *copāi* belong to none other than Hanumāna. Hanumāna is an ascetic, He is an embodiment of spiritual glow, nowhere else can one find the spiritual glow like Hanumānajī. *'LaghuBayasa'*, this man never ages, for He is blessed with Mother Jānakī's blessings. *'Kabi Alakhita Gati'*, no poet can know His ways. *'Beṣu Birāgi'*, though His body is of gold, yet He is the dense form of supreme dispassion. *'Mana Krama Bacana Rāma Anurāgi'*, He is such an ascetic who is lovingly devoted to Rāma by thoughts, words and actions. All aphorisms apply to Hanumāna. Therefore, the episode of ascetic of *'AyodhyāKāṇḍa'* in *'Mānasa'* is the entry of Hanumānajī. And if He has entered in *'AyodhyāKāṇḍa'* then He cannot run away in *'AranyaKāṇḍa'*. He is perceived in *'AranyaKāṇḍa'* in imperceptible form. *'SuṃdaraKāṇḍa'* echoes with His name alone. *'Kiṣkindhā'* contains His direct entry. And *'LaṃkāKāṇḍa'* contains, *'Rāma Ko Dūta Rajapūta'*, Tulasījī has called Him *Rajapūta*. The warrior community should be proud of it. In *'LaṃkāKāṇḍa'* there is enlightenment in the war. In *'UttaraKāṇḍa'*, Lord Rāma bid farewell to all the companions but permitted Hanumānajī alone to stay back.

When Lord Rāma was departing to His abode in heaven, Lord requested Hanumānajī to stay back on earth and Hanumānajī put forth a condition, "Lord, I shall stay back as long as Your Kathā continues." And many people ask me, why are you doing Kathā? At that moment I give one reason that, I give and recite Kathā so that Hanumāna doesn't leave this earth. The reason all of my reciters recite Kathā is so that the entity of Hanumānta present on the earth doesn't go away. Thus, in every canto and every milestone of life be it the childhood or the youth of *'AyodhyāKāṇḍa'* or the indifferent vow of *'AranyaKāṇḍa'* or the friendship of *'Kiṣkindhā'* or the beautiful life of *'SuṃdaraKāṇḍa'* or be it struggles of life as in *'LaṃkāKāṇḍa'* or be it the canto which gives answers to all seven cantos of life as in *'UttaraKāṇḍa'*, Hanumāna can become our helmsman each and every time. If someone tells me, stop doing Kathā, will I stop? I am able to live because of it. This (Kathā) is my vital breath, this is my faith, this is my life. What else is remaining! Sāheb, look at Lord's grace!

## The helmsman of *jñāna* and *vijñāna* is the primordial poet Vālmīki

Bāpa! In the beginning of today's Kathā of this nine-day RāmaKathā all revered personalities present in the Kathā, the Islamic preceptors arrived from the *Dargah* to express their honour, the worshippers of our language and art, you all listeners brothers and sisters and to the rest, my obeisance from VyāsaPīṭha. *Main śukriyā adā karatā hū, mere aziza, ādaraṇīya mahānubhāva apāne dīla kā ādara vyakta karane ke liye padhāre* (I thank my beloved honourable guests who have arrived here to express the honour of their heart. Neither he has any desire nor do I have any desire). And Bāpa! Affection can only happen without intent. Where there is intent, there are walls; where there is affection, there are doors. Welcome Bāpa, come, let us build India together; let us make this beautiful earth more charming.

In this Yajña-of-Love, we all are together trying to identify the helmsman of the seven fields of the society. It includes, who can be the helmsman of a nation? It can be a king or a leader. The helmsman of a small family of ours, the helmsman of the field of social-service, the helmsman of youngsters, the helmsman of religious field and if there is competition even in the religious field then where will religion go? Everyone wants to become the helmsman! Yesterday we spoke about the helmsman of the youth. My center of discussion are only and only the youngsters. I never call this as the Yajña-of-Wisdom (*Jñāna-Yajña*), I only call this as the Yajña-of-Love (*Prema-Yajña*). I have no capacity of wisdom (*jñāna*), wisdom imparts initiation (*dikṣā*) and heartfelt sentiments impart the direction (*diśā*) of life. We are the people of sentiments. He who wants to transform his state (*daśā*) should come to me. Wisdom contains initiation, initiation includes tradition; sentiment contains a specific state and state cares least of the tradition, this doesn't mean to be self-willed and unrestrained; Mīrā danced, but She did not cross the bounds of propriety. The state of sentiment itself creates a sense of discipline. So, who is the helmsman of the youngsters, we already discussed about it. Hanumānjī can become the helmsman of the youngsters; He is eternally young. Now, who is the helmsman of *Jñāna* (*spiritual wisdom; knowledge of God in His absolute formless aspect*) and *Vijñāna* (*realisation or science; knowledge of the qualified aspect of God, both with and without form*), we shall have this dialogue today. And tomorrow we shall look at how should be the helmsman of spirituality i.e. Sadguru.

So Bāpa, the helmsman of *Jñāna* (*wisdom*) & *Vijñāna* (*realisation or science*) - we can reckon all the ancient and modern scientists as the helmsmen, but I have to quest a helmsman on the basis of 'Rāmāyaṇa'. While I am using two separate words *Jñāna* (*wisdom*) & *Vijñāna* (*realisation*), they are not different, they are one

and the same. Only difference being that, most often than not *Jñāna* (*wisdom*) is contained in an aphorism, whereas *Vijñāna* (*realisation or science*) is proven by practical experimentation. *Jñāna* (*wisdom*) contains an aphorism; for instance, H<sub>2</sub>O is the aphorism or formula for water. Combining the two gases in defined quantity forms water. And when a student writes this in examination, he is ought to be passed. This is *Jñāna* (*wisdom*). But *Vijñāna* (*realisation or science*) means, literally visiting the laboratory, mixing both the gases in definite quantity in the test-tube and forming water before our eyes.

I can say on the basis of 'Mānasa' that, the helmsman of *Jñāna* (*wisdom*) & *Vijñāna* (*realisation or science*) is the primordial poet Vālmīki. Tulasīdāsajī has proclaimed Vālmīki as proficient in the faculty of realisation or science (*VijñānaViśārada*), the way we have people proficient in music (*SamgītaViśārada*). Hanumānjī too is proficient in the faculty of realisation or science (*VijñānaViśārada*),

*SītāRāmaGuṇaGrāmaPunyaĀraṇyaVihāriṇau I  
Vande ViśuddhaVijñānu KavīśvaraKapīśvarau II*

Tulasījī says, they are immaculate scientists – one being the king of poets Vālmīki and other being the chief of monkeys, Hanumānjī. World needs scientists who have not lost sensitivity and who are immaculate. Let me once again remember World Reverend GandhiBapu for You had said, “Science that loses sensitivity is a social-sin.” I would like to ask Jain adherents over here, wouldn't you believe Mahavir Swāmī to be a scientist? He observed *anuvrata*. How do you interpret *anuvrata*? You will certainly not interpret it narrowly. Lord Buddha was a scientist. He has presented evidences to the world after duly experimenting things. Nizamuddin Auliya, a dervish, a mendicant, a monk is a scientist. A man of wisdom should be a scientist. Osho Rajnish had said, “Lord Patanjali is the scientist of the spiritual world”, I liked this aphorism.

Here I want to envisage Lord Vālmīki with you because pick up any 'Rāmāyaṇa', Vālmīki alone is present in their roots. Sky is the limit for 'Rāmāyaṇa'! But the root of every 'Rāmāyaṇa' contains Vālmīki, the society should not forget this. Even Tulasījī knows that Vālmīki is present in the root. Nabhaji said in BhaktaMala that, “For the sake of wicked souls in the age of Kali, Vālmīki Himself was reborn as Tulasī over a period of time.” Possible. Hindu culture has accepted

rebirth, our timeless, immemorial religion endorses it. I am extremely firm in this belief, Sāheb! Rebirth exists, exists and exists on this earth. For he who want to be reborn. Those who say that the matter ends in just one birth! My soul denies, it could probably be my personal thought. One can come back for the second time. And the fact that you have come to Kathā proves that you must have come sometime in the past and only therefore you have come now. This is not just a mere coincidence, it is not an accident, this is the preset arrangement of the universe.

I have witnessed frankincense smoke emanating from our sepulchers. I am not a monk who believes in miracles! In fact, I am in an attempt to break the miracles and charms. But something happens in this world; this world is full of mysteries. Some such consciousness is playing a role here; otherwise, how can such huge pavilions be erected? These yajñas are larger even than *RajsuyaYajña* and *AshvamedhaYajña*. Read their descriptions, Sāheb! How does this manifests, in what way does this happen? Who do you think Mīrā is? The world of love says that Mīrā has Herself said, '*Barasānā Mero Gāva*', my original village is Barsana; Mīrā can return. I have received the poetry of Bhagubhai Rohadiya. His daughter sent me the poetry yesterday,

*MīrāAe Mamjīrā Bāmdhyā RānāNī Talavāre,  
Viradharānī VirāsataNe Ropī Rāmane Dvāre.  
Karaḍī Dharatī, Karaḍā Caheṛā,  
Karaḍī Mūcho Pharake,  
Karaḍī Ānkho, Karaḍī Vāto,  
Varavā Moḍhā Marake.*

This is devotion. One who ties anklets even on the sharp edge of the sword is called as Mīrā. How will this woman be who tied the anklets on Rajasthan sword! And therefore what Ramesh Parekh says is true,

*Gaḍha Ne Homkāro To Kāmgarā Ae Deše,  
Paṇa GaḍhaMā Homkāro Koṇa Deše?  
Rāṇājī, Have Tāro Mevāḍa Mīrā Choḍaše...*

Mīrā said, “*Barasānā Mero Gāva, I was a Gopi.*” There is an arrangement to come here again. Conditions are still conducive for thriving, only for those who want to thrive! When we observe tears in the eyes of many realised men, we feel that perhaps Chaitanya has descended! He may be sitting alone silently, no one comes to know and if someone suddenly peeps from a crack, he realises that Buddha is sitting! When unsmeared, innocent, guileless smile manifests, one realises that Thakura has arrived! And

if he is sitting quietly in a meditative pose then it feels as if again some Ramana has arrived! If he transforms blood into milk then it feels like, Mahāvīra has come once again!

So, Nabhaji says, Vālmīki himself has manifested as Tulasī. Now, how to prove that Vālmīki is a scientist? He is an immaculate scientist, he is a scientist endowed with sensitivity. Lakśmaṇajī dropped Jānakī on the bank of a river and as Vālmīkijī observes Sītā, his eyes brim over with tears. Vālmīki is sensitive in the core. Ratnākara was himself born as Vālmīki; pay attention, we don't get the history of Vālmīkijī. As many Saṃskṛta scriptures as I have read, as much as I have perceived by Guru's grace or heard from various saints, the names of Vālmīki's parents is not found. Our country had such scientists who never used to write about themselves! When we write about our own self we either get trapped in self-praise or self-hatred.

Do remember one thought of mine, if you want to accept any individual, accept him along with his weaknesses; only then you are a true lover. Every individual invariably contains weakness. Our Dixit Dankauri says,

*Yā To Kubūla Kara Mujhe  
Merī Kamajoriyo Ke Sātha,  
Yā Choḍa De Mujhe Merī  
Tanhāīyo Ke Sātha I*

Youngsters! This couplet is worth learning for you, not just worth learning but worth pondering over in life, not just worth pondering in life but if your soul vouches then it is worth implementing in life.

*Lāzima Nahi Hai Hara Koi Yahā Kāmayāba Ho I  
Jīnā Bhī Sīkha Līje Nākāmiyo Ke Sātha I*

It's not necessary that everyone is successful in this world, learn to live even with failures, Sāheb! Gandhiji said, "After doing so much I feel that, I have somewhere fallen short in keeping the country undivided. Cut my heart into pieces but please don't divide my undivided India into pieces." The national flag was being unfurled on the fort of Delhi and this World Reverend Bapu was in Noakhali visiting each and every hut, wiping the tears of the families whose loved ones were killed in the riots! People like this can become the Father of the Nation, it is not easy to become a father. Even their own children at home no longer call father as Bāpa, they have started calling Pappā! Bāpa is no longer worthy of being called as Bāpa! Our Meghani says,

*Chello Kaṭoro ZeraNo Ā Pī Jajo, Bapu!  
Sāgara Pīnārā! Aṃjali Nava Dholajo, Bapu!  
Ghanaghora VanaNī VāṭaNe Ajavālatō, Bapu!  
Vikārāla KesariyālaNe Pampālato, Bapu!*

So, the point was that there were many rumours about Vālmīki. Did he hail from an ignoble religion or was he the son of a Brāhmaṇa? This scientist is born from sensitivity. Vālmīki is an immaculate scientist. He can become the helmsman of the world of *Vijñāna* (realisation or science); in fact, he already is, I indeed believe so. But it is said that Vālmīki was the child of a virtuous family, his life was changed under the influence of company. On this point, I would specifically like to mention that, stay cautious of who you accompany. Else all the hard work will be utterly ruined. 'Gītā' says,

*NirmānaMohā JitaSamgaDoṣā  
AdhyātmaNityā VinivṛttaKāmāḥ I  
DvandvairVimuktāḥ SukhaDuhkhaSamjñāir  
GacchantyAmūdhaḥ PadamAvyayaṃ Tat II  
'Mānasa' says,*

*Ko Na Kusamgati Pāi Nasāi I  
Rahai Na Nīca Mate Caturāi II BAK-23.04 II  
Baru Bhala Bāsa Naraka Kara Tātā I  
Duṣṭa Samga Jani Dei Bidhātā II SDK-45.04 II*  
Nārada asked, "What are you doing and for whom are you doing all this?" He replied, "To feed my family." Nārada further asked, "Will your family partake of this sin?" Vālmīki said, "Yes, why? Since I am doing this for everyone, why would they not partake of this sin?" Nārada insists, "Why don't you ask them at least once?" And the story says, Ratnākara goes to ask the family and the family said, "He alone who performs the karma, reaps its outcome; we will not partake of this sin." Thereafter, Nārada's company begot a transformation. And he was initiated by a mantra. But as he could not chant it, he started chanting in reverse, 'Marā... Marā...!' Now, his trait of being scientist starts from here. There is a statement of mine of Kolkata Kathā, the name of the supreme state is the Supreme Godhead. And here in 'Mānasa',

*Ulaṭā Nāmu Japata Jagu Jānā I  
Bālamīki Bhae Brahma Samānā II AYK-193.04 II*  
He chanted the mantra conferred by Nārada's in reverse! Even the most unlettered person can utter the mantra of Rāma's Name. But he was a scientist. When the utmost subtle greatest mantra 'Rāma' came in the hands of this scientist, it is said that it tumbled randomly over and over again!

*Jāna Ādikabi Nāma Pratāpū I  
Bhayau Suddha Kari Ulaṭā Jāpū II BAK-18.03 II*

It turned reverse; beyond anyone's control! Yet it is energy, yet it is the greatest power. Similarly, you can chant the greatest mantra 'Rāma' as 'Rāma Rāma...' or 'Marā Marā...'. The scientific principle stands proven that it is the same essential entity. We have to stop by uttering 'Neti'. Thereafter, he got so much engrossed in Rāma's name that he turned into an anthill! And civilised terminology calls anthill as Vālmīka. He stepped out of the engrossment of Rāma's Name after many years. The anthill broke and Ratnākara emerged as Vālmīki. This scientist set up a laboratory on the bank of Tamasā River. This great sage sat there and began to guide the world as a helmsman in available aspects.

One fine day, he is holding a water-pot in his hand, this seer is walking past Tamasā River.

*Let me talk about myself, only so that  
you can do something like this as well.  
1008 'Rāmāyaṇa' was organised in  
Mahuvā. Our Reverend Narmada-  
shankar ShuklaDada, utmost diligent in  
Vedic deeds and the preceptor of yajña  
was conducting the rituals there. This  
was in the year 1981. It was fifth or  
sixth day of Kathā. I said, "Baapji, if it  
doesn't hurt you, one ardent feeling  
has aroused in my heart. Tomorrow I  
want to call all the dalit men and  
women sitting in the Kathā, whom the  
society has kept in the end, for  
performing āratī. So, if it doesn't hurt  
you then for tomorrow you may choose  
to stay away from the ritual." But the  
moment a specific incident is to befall,  
everything begins to turn propitious!  
This man placed his hand on my  
shoulder and said, "Son, I feel whatever  
you may be doing would be correct in  
every way. I shall perform the ritual." I  
and you ought to do this, Sāheb!*

Supremely immaculate scientist Vālmīkijī arrives there and at the same moment, engrossed in love, although the śloka is, 'Kāmamohitaṃ...', it has been written this way because we ought to accept the truth of our life. As much as a man gets engrossed in sensuous pleasures, not so much he is able to get engrossed in other matters. The engrossment of lust may well prevail only for a few moments, but if it gets transformed into the engrossment of love, Sāheb, then its stature rises even higher than the engrossment into the Supreme Entity. The birds *sarus crane* and *kraunca* got engrossed by inserting their beaks into each other. And just then a hissing arrow came from nowhere and pierced into one of the birds of the pair! The bird instantly lost his life and the other bird of the pair who was left alive, laments inconsolably! And the sensitivity of this scientist arouses hereon,

*Mā Niṣāda Pratiṣṭhām  
Tvamagamaḥ Śāsvatīḥ Samāḥ I  
YatKrauñcaMithunādekam*

*Avadhīḥ KāmaMohitam II VR-BAK-II.14 II*

You will find no honour in the world ever! Curse was pronounced, Bāpa! Understand one point clearly, no violence is good, however don't commit love-violence of anyone. Violence should not be committed at all. This is an amazing message of Mahātmā Gandhi. It is in fact written in 'Mānasa' that,

*Parama Dharma Śruti Bidita Ahimsā  
Para Niṣṭā Sama Agha Na Garisā II UTK-120.11 II*

If there is any superlatively superior righteousness in the world then it is non-violence. If two individuals are talking with each other with love, the bounds of propriety are not being broken, virtuous conduct is intact, yet there are many who will look with faulty eyes! So, don't commit anyone's love-violence. Don't criticise if someone is worshipping with love, criticism is violence. So, O Nishada, you will gain no honour anywhere in the world, you killed the bird-couple who were engrossed in love! Erudites say that this loud remorseful exclamation of Vālmīkijī got converted into śloka and the world obtained the first ever poetry. This śloka was reckoned as the very first verse of this primordial poet. This śloka has erupted from sensitivity. Thereafter, Vālmīki has stayed extremely afflicted. Lord Brahmā arrives. When someone comes to place a hand on our shoulders while we are afflicted, we feel extremely good, Sāheb! Thereafter, Lord Brahmā enquired and realised the



cause of Vālmīki's sadness, he has then inspired him that one śloka has already erupted, now meet Nāradaḥ who will tell you the virtues and traits of some such entity and then you must compose 'Rāmāyaṇa'. Afterwards, Nāradaḥ described the Supreme Being with countless traits; later, Vālmīki described Him.

Vālmīki composed 'Rāmāyaṇa'. Let me once again remember Swami Satchidanandaji. He says that the curiosity of this 'Vālmīki Rāmāyaṇa' is 'Athāto Mānavaḥ Jijñāsā', the curiosity into human being. Tulasī has all three curiosities. 'Kījai SisuLilā Ati PriyaSīlā', the curiosity into human being. Tulasī establishes the Supreme Entity again and again. In all sportive acts of Lord Rāma wherever anger or humanness is exhibited, on all such instances He

establishes the Supreme Entity, 'Jāsu Kṛpā Chūṭahi Mada Mohā'. 'Brahma Jijñāsā', the curiosity into the Supreme Entity. And this is 'Mānasa', thereby He also possesses the curiosity of knowing an individual's heart. The triple-braid pilgrimage of three-fold curiosities is 'Rāma Carita Mānasa'. Therefore, this is the helmsman of religious world in my view; it could be any scripture of ours or any other religious volume. Lord Rāma who was on His forest journey visited his hermitage, at that moment his virtue of being scientist manifests once again. Myriad sages met Lord Rāma, yet why did Lord Rāma asked the place of staying only to Vālmīki? Rāma, Lakṣmaṇa and Jānakī are amazing energy. The foundation of where this energy should be placed, whether this atomic head-quarter should be

established at Rajasthan or at ISRO, only a scientist can decide this foundation.

Rāma is supreme energy, Jānakī is supreme awe-inspiring energy, Lakṣmaṇaḥ is supreme awakened energy. Only Vālmīki can tell the place where these energies can be stationed. And although he talked pertaining to devotion, he has not insisted for a particular place; nonetheless, the destinations that he has cited once again prove his virtue of being a scientist. Two scientists of 'Mānasa' show the destinations of staying to Lord Rāma. One is Sage Kuṃbhaja, Agatsya,

Gāvata Beda Purāna AṣṭaDasa I  
Chao Sāstra Saba Gramthana Ko Rasa II  
Muni Jana Dhana Saṃtana Ko Sarabasa I  
Sāra Aṃsa Saṃmata Sabahī Kī II SRA-0II II

Gāvata Saṃtata Saṃbhu Bhavānī I  
Aru GhaṭaSaṃbhava Muni Bigyānī II SRA-III II

Seer Kuṃbhaja is a scientist. Thereby, Kuṃbhaja tells Lord Rāma, please go to Daṃḍaka forest and station this power there. Establish the center of this energy in Paṃcavaṭī. Because that is the place where this energy can be utilised in all four directions. It is also the scientific truth that he was born from a jar. Today's science can procreate a baby in test-tube, it is the new version of jar-born type, Sage Kuṃbhaja was jar-born. It proves that we possessed this science. Vālmīki showed fourteen places for Lord Rāma to stay. Where can this energy stay? Lord's Kathā is a great energy. Where should it be kept? One can digest this only if Guru's grace prevails. Else, as soon as we get to know a bit, our feet start...! No entity is digested without Guru, no art or erudition can be digested without Guru, Guru is the digestive entity. And he is not called as healthy to whom things don't digest. Experiencing windiness in stomach is not a sign of being healthy!

So, we only need to note down Vālmīki's virtue of being a scientist through the episodes of 'Mānasa'. Śrī Hanumānaji is also called as a scientist. Recitation of 'SuṃdaraKāṇḍa' was going on in ISRO. ISRO, the place where all scientists are present, there the recitation of 'SuṃdaraKāṇḍa' was held! I really liked it. Once I received an invitation and I paid a visit there. They requested me to say something on the science of 'Rāmāyaṇa'. I said, Rāma's troops included monkeys and the campaign was initiated to quest Jānakī in all ten directions. Everyone was dispatched in every direction and the team that was dispatched in southern quarter was lead by Aṃgada and mentored by Jāmavaṃta. Sītā means devotion and the composer of Bhāgvat cites the origin of devotion in southern quarter. Thus, She should be found there, in this essential sense southern quarter has been indicated. Now you all know, there is a copāi in this episode,

Pāche Pavana Tanaya Siru Nāvā I  
Jāni Kāja Prabhu Nikaṭa Bolāvā II KKK-22.05 II

Śrī Hanumānaji offered a bow in the end. Lord was observing everyone who was offering a bow. He was carefully examining that although these groups have left but who from these can really quest and find Sītāji? Hanumānaji offered a bow last of all. At times only the last man happens to accomplish the job; therefore, do not worry if you have to be the last one

sometime. Lord gives us the entire credit. Till date we have kept few people in the end and Hindu society is still facing its severe punishment! You can never enter the temple! You can never worship the sacred scripture! You have no right of worship! You have no right to recite *ślokas*! You cannot step out and walk on the path where we walk! These walls of discrimination ought to be broken now!

Let me talk about myself, only so that you can do something like this as well. 1008 'Rāmāyaṇa' was organised in Mahuvā. Our Reverend Narmadashankar ShuklaDada, utmost diligent in Vedic deeds and the preceptor of yajña was conducting the rituals there, Sāheb! He was so renowned and adept that he had to be invited for every function. Even his form and appearance was adorable, as if a seer has bore an incarnation again! This was in the year 1981. It was fifth or sixth day of Kathā. I said, "Baapji, if it doesn't hurt you, one ardent feeling has aroused in my heart. Tomorrow I want to call all the *dalit* men and women are sitting in the Kathā, whom the society has kept in the end, for performing *āratī*. So, if it doesn't hurt you then for tomorrow you may choose to stay away from the ritual." But the moment a specific incident is to befall, everything begins to turn propitious! This man placed his hand on my shoulder and said, "Son, I feel whatever you may be doing would be correct in every way. I shall perform the ritual." I and you ought to do this, Sāheb!

My point is that Hanumānājī is a scientist, Tulasī has said so. Why did Lord Rāma choose only Hanumānājī among so many monkeys? Here, once again I can behold the science of Vālmikijī. Because Sītā is a great energy, She is the power, She is the primordial mother of the universe. She is responsible for creation, sustenance and dissolution of the universe. She is such energy that if She decides, She can dissolve the entire universe. If used virtuously, She can create it and if utilised in appropriate manner, the created entity gets nourished. This energy was lost. A man like Rāvaṇa has abducted this energy. And when energy gets lost then no one except scientist can search it. Therefore, my Hanumāna has been chosen. Because we are unable to quest where the energy exists.

Here we are talking by keeping Vālmiki in the center. Although Tulasījī has not discussed this episode of Sītā because it's controversial. Tulasī wanted to establish a dialogue. Tulasī Himself is an

incarnation of Vālmiki, who has then cleansed the storyline. He is a reciter who performs redaction time and again and makes it more and more refined. Now, Sītājī is conceiving. One man spoke something ill and the decision was taken to send Her to forest. The reign of Rāma was already established by then. And the sages who were staying far away had also begun to start staying in the closer vicinity by erecting their hermitages there, because fear had dispelled. And even as many hermitages were in closer surrounding, why would they have decided to keep Jānakijī in Vālmikijī's hermitage only? Because only a scientist can provide nourishment to the energy. Else, we will never know when it will explode! And two children who were born from Sītājī's womb in form of an explosion, were not the ones who would cut everyone's head, they were the ones who shook everyone's head in delight by playing lute. Such an immense scientific transformation occurred. Else they were a great warriors! The replica of the Supreme Godhead had descended in them, Sāheb! In order to ensure that these two energies in form of Lava and Kuśa don't cause a divide in the society, the scientist in form of Vālmiki handed them the musical notes and tunes; instead of giving them the weapons, he handed them the musical-instruments. The explosion of the supreme energy was given musical instruments in their hands. This is the evidence of the sensitivity of a scientist. He turned the energy into art, he turned the energy into erudition; and even I pray to my Hanumāna that, may in the twenty-first century the weapons disappear and musical-instruments take its place instead. May lute come in someone's hand, may someone's hand get glorified by *sītāra*. May this world become tuneful, may this world become full of words.

So, only Vālmikijī can suggest the places to stay, only Vālmikijī can protect the energy, only Vālmikijī can comprehend strange tumbling movements of the utmost subtlest entity i.e. he can utter '*Marā Marā*' instead of '*Rāma Rāma*'. Vālmikijī has established all these scientific aphorisms and thereby, he is an immaculate scientist. The idea of unifying science and spirituality was tossed by the great sage of this age, Vinobājī. Religion and science should conjoin and thereby, there could be many helmsmen of this sixth field of the society but the helmsman of the field of *Jñāna* (wisdom) & *Vijñāna* (realisation or science) is Vālmiki.

Mānasa-Karanadhāra : VIII

Guru doesn't keep us in dark  
but establishes us in light

'Mānasa-Karanadhāra' is the central thought of this nine-day RāmaKathā about which we are collectively having a serene and essential dialogue. Within confined time-limit and confined aphorisms, we are trying to quest how should be the helmsmen of the seven fields. We already had a mutual conversation about the helmsmen of six fields out of seven. For two days including today and tomorrow, I want to talk about the seventh helmsman, who as per Tulasī is Sadguru and He is not only the helmsman of the entire spiritual world but also the helmsman of the whole religious world thriving beneath Him, the nation thriving beneath Him, our entire society thriving beneath Him, the youth dwelling in this society as well as our small family, He is the helmsman of every field. Even if we fail to understand the previous six helmsmen, the last helmsman suffices all of them, all-in-one. We are mundane souls, we are ordinary beings including me and you and therefore, we are unable to attain such a helmsman and even as we attain Him, we fail to discern Him. And thereby, we ought to quest various other helmsmen. However, in my experience if we attain one enlightened man then he fulfills the need of all other helmsmen. Therefore, I have planned the discussion of the helmsman in form of Guru towards the end. He is everything.

*NṛdehaMādhyam Sulabham Sudurlabham,*

*Plavam Sukalparam GuruKarnadharam I SB-XI.XX.XVII I*

This is the statement quoted in 'Bhāgvatjī' by Shukadevjī, the supreme ascetic and the crest jewel of all ascetics. Guru is the helmsman. He has not expounded Guru but enlisted the types of Gurus to his surrendered disciple Parīkṣita. He (Shukadevjī) must have realised in seven days that perhaps even he (Parīkṣita) must have understood me by now. Therefore, I need not discuss about the helmsman Guru in much detail. However, we ought to discern Him for we are surrounded by the influence of the age of Kali, Bāpa! Countless unknown forces are already impeding our life! Sometimes family, sometimes society, sometimes our own crookedness and sometimes our own vices, our life is encompassed by myriad shadows! And I and you are encircled amidst countless unknown hands, which we are completely ignorant about! This is indeed the influence of the age of Kali, Bāpa! It has encompassed me and you. Tulasījī has wonderfully revealed an aphorism,

*Nita Juga Dharma Hohi Saba Kere I*

*Hṛdaya Rāma Māyā Ke Prere II UTK-103.01 II*

My Goswāmījī has wrought an amazing job! He taught me and you that the ages of Sata, Tretā, Dvāpara and Kali constantly



manifest in me and you prompted by Lord Rāma's delusive potency. We are not attentive about it. There is a momentary light followed by timeless darkness. Let me and you string the pearls in that moment.

Our daily life is sometimes dominated by *Satayuga*, at times with *Dvāpara*, on other instances by *Tretā* and further sometimes by *Kaliyuga*. Tulasī has provided an extremely clear picture describing these manifestations. And if I and you happen to understand this fact then we will realise and become aware of our state. We are well-equipped to procreate *Satayuga* even amidst this horrid age of Kali.

*Suddha Satva Samatā Bigyānā I*  
*Kṛta Prabhāva Prasanna Mana Jānā II UTK-103.01 II*

Only four points, Bāpa! Spot-on: one, two, three and four! The day, the time, the minute, the moment when my and your life is filled with pure serene virtue (*sattva*); and you may ask, what does pure serene virtue (*sattva*) mean? It's pretty simple, when

our eyes are not alloyed with foul vision, the time-span during which our consciousness doesn't wander anywhere, mind being the factory of thoughts when it doesn't think crooked, tongue is constantly chanting Lord's Name without me and you knowing it then realise that the serene virtue (*sattva*) has descended in me and you. This does not include things like sitting down in a yogic posture of *padmāsana* etc.! Discern your own self.

Yesterday we were discussing that *Jñāna* (*wisdom*) provides aphorisms, whereas *Vijñāna* (*realisation or science*) provides the results, it proves by experimentation. The moment wisdom acquired by Guru's grace begins to prove in our life then realise that we are present in *Satayuga*; the moment evenness of our mind is intact, realise we are in *Satayuga*. And the moment our mind is filled with pleasure, we fail to note but there are instances when our mind stays pleasurable for no reason at all. And at times, even if we

gather myriad reasons, our mind just doesn't...! May I ask you a question, today is the eight day. Is your mind pleased in general?

*Aṃdherā Āyā Thā Bhīkha Māṃgane Roṣanī Kī I*  
*Main Apanā Ghara Nā Jalātā To Kyā Karatā?*

- Jalalpuri

I so feel that you all are extremely pleasurable since a week. It could be my doubt or faith! There is a letter, "Bapu, we really had a good time. If you permit then there are people who can adopt the entire district of Vadodara! And there is a great deal we can achieve in the cleanliness campaign going on at national level. Add fifty-one thousand from my side." Have I come here to collect the contribution? I have been giving you as much contribution of my life as I can. The duty which the universe has entrusted on my part is my service for you, Bāpa, accept my service! The thought is nonetheless good. Whoever has written this is requested to meet Rajubhai and contribute for the cleanliness campaign. And you need not even meet Rajubhai, if one or two washrooms can be constructed in this much amount in your surroundings then just go for it, yaar! Everyone can do in their own way and if I am informed, I will be pleased for your contribution! Besides, I am not the man to collect your contribution. However, at this point I shall definitely say that, in my way, on behalf of our Talgājardā, wherever I like and wherever there is a real need, I shall have eleven washrooms constructed and these boys are with me, they shall build wherever they deem apt. We all shall do it with decent quality, in short time and in optimum cost. We will do within our capacity, Raju shall do as per his capacity and you should do according to your own capacity.

When our mind is pleasurable, we are in *Satayuga*. We are in *Satayuga* since last eight days. No one has complained. In Kathā, when we are immersed in pure serenity (*sattva*), perceive everyone as equal, get ready to heartily experiment and implement the aphorisms heard in Kathā and when our mind is pleased then my Tulasī says, every individual should understand that we are living in *Satayuga*. Now, when are we present in *Tretāyuga*?

*Satva Bahuta Raja Kachu Rati Karmā I UTK-103.02 I*

When our mindset changes; when we are filled with abundant serene virtues, virtuous thoughts

are brimming over, vision is not foul and Lord's Name is being uttered from our lips without any allurements or fear then realise that we are amidst serene virtues (*sattva*). But the moment a little virtue of doing some activity (*rajas*) gets admixed then we get interested in performing new activities, even as these activities could be virtuous activities, it is the thought process dominated with the virtue of activity (*rajas*). As a result, serene virtue diminishes and the virtue of activity exclusively multiples provoking us to undertake all types of activities and as some slight virtue of rage (*tamasa*) gets mixed,

*Tāmasa Bahuta RajoGuna Thorā I*

*Kali Prabhāva Birodha Cahu Orā II UTK-103.03 II*

Tulasī clearly outlines the state when we are living in the age of Kali, it's the state when our mind is full of ignorance or wrath (*tamasa*). Young men and women, think about this, getting enraged on perceiving someone's faults is pardonable; however, perceiving faults in each and every individual because of wrath is utterly inexcusable. Who lives in Kaliyuga? When we only oppose everyone! Because in this state of wrath (*tamasa*), faults begin to get perceived in fit of rage and the moment our rage pacifies, we also begin to perceive virtues in the same individual; this is the influence of the age of Kali.

Guru is helmsman, but we fail to discern Him. Let me tell you a matter of my complete faith, had enlightened men not existed in this world, the world would have ended, Sāheb! On whose mainstay has this vast sky endured? Who must be controlling this universe? There is indeed some entity. We need to indentify. The moment Shukadevi realised that Parīkṣita has come to know, he did not get into an elaborate definition of Sadguru helmsman, whereas need to understand it. Now, let us quest into it. The word '*Karanadhāra*' has been used thrice in '*Rāma Carita Mānasa*',

*Karanadhāra Sadagura Drḍha Nāvā I*

*Durlabha Sāja Sulabha Kari Pāvā II UTK-43.04 II*

*Karanadhāra Tumha Avadha Jahājū I*

*Caḍheu Sakala Priya Pathika Samājū II AYK-153.03 II*

*Soha Na Rāma Pema Binu Gyānū I*

*Karanadhāra Binu Jimi Jalajānū II AYK-276.03*

Wisdom devoid of Rāma's love doesn't shine, analogous to the ship devoid of helmsman. There could be errors. None can confidently vouch as far as

the scriptures are concerned! I was mistaken once. I just forgot to take Lord to Citrakūṭa! The word 'Karanadhāra' occurs thrice, similarly the word 'Sadguru' occurs four times in 'Rāma Carita Mānasa'. In 'BālaKāṇḍa',

*Sadgura Gyāna Birāga Joga Ke I*

*Bibudha Baida Bhava Bhīma Roga Ke II BAK-31.01 II*

Here we get the definition of Sadguru. Sadguru is the one who confers me and you the benefaction of wisdom and dispassion, this is His imperative trait of 'BālaKāṇḍa'. Guru doesn't delude me and you, He keeps us in light. Wisdom means light, wisdom means brightness. Scriptures have admonished that wisdom becomes the cause of liberation, the same aphorism is descended in 'Mānasa' as well,

*Gyāna MocchaPrada Beda Bakhānā II ARK-15.01 II*

That which doesn't bind me and you, the enlightened man who doesn't bind us, let us discern some such enlightened man. These days even the educational institutes have started bonding students on their own paths! One of my quotes is that, you may certainly take more fees, but keep the children enrolled in your institutes free. I have studied and taken a formal training of one year for being a teacher. I am qualified! I have the degree of P.T.C.! Primary Teacher Certificate! Thereafter, I studied further for C.P.T.C., so I am a degree holder! Which is that couplet of Ramesh Parikh, Harishbhai?



*Ahī PayagambaraNī Jībha Juo,  
Vecāya Che Babbe PaisāMā,  
Ne Loko Babbe PaisāNī Aukāta Laine Āvyā Che.  
Ā ManaPāmcamaNā Melāmā  
Sau Jāta Laine Āvyā Che,  
Koi Āvyā Che Sapanu Laine  
Koi Rāta Laine Āvyā Che.*

We are bound to praise them wherever we go. Our words have been sold in two pennies! Truth should be spoken decently. Fee can definitely be taken, but children should be kept free. While planting coconut trees, we definitely maintain a finite distance between two coconut trees but thereafter, the direction in which that coconut tree grows is its own freedom, you cannot bound it; similarly, keep the students well-disciplined in a line, but their development should happen as per their inner-consciousness. So, everyone should be allowed to stay on their own path of faith. Educational institutes have missed this! See for yourself, have I ever told these children to turn rosary? Did I ever tell them to chant a specific mantra? Or apply this kind of *tilaka*; never! The fact that they worship Rāma with me is more than enough. Otherwise, they will indeed do so if I tell them. Children don't listen to their parents as much as they listen to me! Keep everyone free. He is a Guru who doesn't keep us in dark but establishes us in light.

'Sadgura Gyāna Birāga Joga Ke', Sadguru is the conferrer of dispassion, dispassion doesn't mean running away by throwing everything. Our competent Bhāgvat Kathā reciter NarendraBāpā used to say, renouncing is not dispassion but adopting auspicious is called as Dispassion. Accepting the virtuous aspect; I really liked it. It is the thought worth resolving. And the moment we accept auspicious, the inauspicious entity begins to distance itself automatically. Jain preceptor Chitrabhanu gave up ascetic life and got settled in America. Bound by the situations in the society, he no longer remained a monk! I hold honourable and affectionate relationship with him, I really liked one of his statements where he said, I realised very, very late that it's much better to be a monk by mindset than a monk of Vedas. I mentally applauded him for making this statement, wow, you are a blessed sage!

This devotion is called as passionate-devotion, arousal of an especially attachment in God is

called as Dispassion. The attachment that I and you hold in the mundane world, only if it gets diverted in God! Should I tell you that, after conclusion of Kathā tomorrow, leave Vadodara and go away to Girinar! And are you going to go on my words? But the moments that we have received are heavenly moments. Guru is He who initiates our attachment with His especial benediction. Don't beat the student who randomly scribbles on the walls of school, teach him the art of drawing, initiate him, divert his tendency. The great sage Vinobājī said, don't push a pot-maker's son into another profession, turning him in the field of his interest will not need too much hard-work. The children of our monks need not be taught playing drums. They have grown up playing the canisters of tea and sugar, thereby they already know music. Few things get inherited in the genes, develop it. Foster the wealth lying in one's disposition, this is dispassion.

Until dispassion doesn't become disposition, it does the job of laying an influence over others. Sadguru kneads me and you such that dispassion becomes our disposition, He multiplies our sense of understanding, He flourishes our wisdom and teaches us beautiful dispassion. He makes us hold auspicious in such a way that inauspicious gets dispelled by itself. If you find some such Guru then realise that you have your helmsman. This is about the word 'Sadguru' occurred in 'BālaKāṇḍa'. Thereafter, the next occurrence directly comes in 'KiṣkindhāKāṇḍa' where autumn is described,

*Bhūmi Jiva Saṃkula Rahe Gae Sarada Ritu Pāi I  
Sadagura Mile Jāhi Jimi Saṃsaya Bhrama Samudāi II*

The moment matures, sitting with Him instantly dispels our delusion. Just like the flock of countless tiny insects born in monsoon instantly perish with the advent of the autumn! Analogously, the moment we find Sadguru, my and your insects and emmets of doubts and delusions run away! They not only run away but perish. Thus, Tulasījī has fed us the milk (like a mother) while defining Sadguru. Who is Sadguru? Couple of moments passed in whose company, whose vision, whose two words demolishes my and your delusion and dispels every doubt. So, Bāpā! Whose company and whose proximity effaces our doubts and delusions. We need not do anything at

all. Advent of autumn perished all tiny insects, attainment of Sadguru dispelled doubts and delusions! Tulasījī had made it immensely easy and innate! Our king of birds, Garuḍa, accompanied KāgBhuṣuṇḍi, attended little spiritual discourse and instantly,

*Gayau Mora Saṃdeha Suneu Sakala RaghuPati  
Carita II UTK-68(A) I*

Doubt arises in our self and delusion arises in others. This is the essential difference between the two. The thoughts arising within us, e.g. it must be this, it must be that! Our ailment is called as doubt. And delusion arises in other things e.g. will this be a snake or a rope? These are originally Vedantic concepts, I am simplifying them. Delusion is alleged on others, doubt is our own problem. Those who sat with the realised man like Vinoba Bhava etc., never felt the need to ask any question, Sāheb! Our country has had numerous such enlightened men! Sadguru is the one who augments our wisdom and understanding and teaches us beautiful dispassion. He who can become our helmsman. And He who averts our doubts by His mere presence, His very presence befalls the incident, believe Him as the helmsman. Third occurrence of 'Sadguru' is in context of the one who drives our boat ashore, who emancipates us, who becomes our oar. Fourth occurrence of the word 'Sadguru' in 'Mānasa' comes in the description of mental-ailments,

*Sadgura Baida Bacana Bisvāsā I*

*Samjama Yaha Na Biṣaya Kai Āsā II UTK-121.03 II*

He before whom our doubts and delusions begin to dispel is our Sadguru, He who transports us to our destination is Sadguru, He who doesn't cut the rope after descending us in a well is our Sadguru. Now, fourth, Sadguru is a physician, He is a doctor; and He is the physician of our mental ailments, what are we expected to do then? Here, Tulasījī has placed some condition. First trait is, such a Sadguru can become our physician on whose words we have faith. Our problem is that, we don't have faith on Sadguru's words! We are mundane souls, this is not criticism. Young men and women, if we happen to find such a Sadguru then there is no condition of offering Him flowers or turning rosary or applying *chandana* etc. You can indeed do so, but it's not written here. It's only said, abide by His words; if you cannot abide then at least have trust that my failure of not abiding by His words is my weakness,

but whatever He has spoken is absolutely apt; accept at least this much!

In spirituality, leave balling and do batting. While batting, hit the sixers of criticisms and praises and throw them out of boundaries! We are throwing plenty of wide balls! For me, each Kathā is a nine-day test match. And the umpire is this Bāpa Hanumāna who is sitting here! He has not declared me out till date. And the day He declares me out, I shall forthwith alight from here! And He has allowed me to play till today, He has not raised His finger as yet! We neither criticise, nor throw no-balls. We rather hit the deliveries of criticism with the bat conferred by our Guru throwing them out of boundary which in contrary invites more applause!

Trust on Sadguru's words, He on whose words trust arouses is our helmsman. We need not take over the helm of affairs while sitting in His ship, He Himself will drive us, we only need to go to sleep. Once you handover the car to a good driver then we just need to go to sleep on the rear seat. We need not unnecessarily instruct him to turn right or left!

'*Samjama Yaha Na Biṣaya Kai Āsā*' as He realises that this person will abide by my words, He teaches some self-restrain; which self-restrain does Guru teaches? The only self-restrain He teaches us is that, child, be indifferent to exorbitant material pleasures. Material pleasures can be interpreted in many ways. Worship the Lord, my child, but at the same time keep aside the expectations that by worshipping the Lord, may I succeed in this field or by worshipping the Lord, may I attain various material gains etc; the very desire of worshipping the Lord itself is the reward. Here, emphasis is laid on the word 'Yaha'.

I still want to talk more about the form of Sadguru, but sometime in future. Today, let's us take some chronology of Kathā in the left over time. Lord Rāma was born in Ayodhyā. Sumitrā gave birth to two sons and Kaikeyī gave birth to one son. The naming ceremony was festively performed by Vaśiṣṭhajī, "O King, the one by whose name the whole world would experience repose and restfulness and He who is the abode of bliss, I name this dark-complexioned son of Kausalyā as Rāma. His name will become a mantra, utterance of His name with virtuous or evil sentiments

will initiate auspicious movements in the surroundings. He by whose name the world will be satiated and nourished, he who will not exploit anyone and nourish all, I name this son of Kaikeyī as Bharata. O King, he whose remembrance will annihilate the tendency of animosity towards others. Not the enemy, but enmity will obliterate; not the opponent, but the tendency of animosity will destroy, I name this son of Sumitrā as Śatrughna. And he who is the repository of all virtuous virtues, who holds this earth in form of the multi-hooded king of serpent race, extremely dear to Rāma, I name this son of Sumitrā as Lakśmaṇa."

As the four children reached boyhood, sacred-thread ceremony was performed. They went to Guru's hermitage and attained all branches of knowledge. Thereafter, Viśvāmitrajī arrives and requests, "We are practicing yajña and other solemnizations in forest, but the demons like Mārīca and Subāhu don't let our solemnizations succeed. King! Give me Rāma with His younger brother." I like this point. Indian sage and monk doesn't solicit wealth from the monarchs, he solicits offsprings. Monk never

*In spirituality, leave balling and do batting. While batting, hit the sixers of criticisms and praises and throw them out of boundaries! We are throwing plenty of wide balls! For me, each Kathā is a nine-day test match. And the umpire is this Bāpa Hanumāna who is sitting here! He has not declared me out till date. And the day He declares me out, I shall forthwith alight from here! And He has allowed me to play till today, He has not raised His finger as yet! We neither criticise, nor throw no-balls. We rather hit the deliveries of criticism with the bat conferred by our Guru throwing them out of boundary which in contrary invites more applause!*

beseeches from anyone, but if a monk or your enlightened man mistakenly happens to solicit anything then celebrate the occasion at home for today His steps have rose to bless us, Sāheb! Now we cannot contain our self anywhere! The moment one door gets closed, Guru opens hundred more doors. I fail to understand, we had to solicit because our worship weakened else religion never needs to solicit anything! In fact, religion fills everyone copiously. Does it ever need to tell others that do this much or send this much?

Vaśiṣṭhajī ordered and Dasratha permitted Rāma and Lakśmaṇa. Rāma and Lakśmaṇa stepped out with Viśvāmitra. Conferred nirvānā to Tāḍakā. The next day, yajña commenced, Mārīca and Subāhu laid obstacles. Hitting a headless arrow to Mārīca, he was thrown 100 yojanas afar and Subāhu was conferred nirvānā. Viśvāmitra said, Rāghava, this yajña is completed, another yajña is pending and that's of Ahalyā. And the third yajña is the bow sacrifice ceremony in Mithilā. Rāma obeyed the order. Feet journey began. A hermitage arrived. Rāma raised a curiosity, why is anyone not present here and who is sitting here silently like a stone? And Viśvāmitra commenced the Kathā. This is Gautama's consort Ahalyā. Subjugated by Gautama's curse, she has turned stone-bodied, she has become still as a stone! Ahalyā was emancipated, Lord got the sobriquet of '*Sanctifier of Sinners*' (*Patita-Pāvana*). Journey commenced further. They came to the banks of Gaṅgā, took a holy dip and then reached Janakapura. Janaka who believed Lord's name and form as futile got drowned into Lord's beauteous form and was impelled to ask His name. Viśvāmitrajī introduced Him and they were offered lodging in the town. They had lunch and rested. In the evening, they stepped out for town-sightseeing. They inundated the whole town in their beauteous form! The next morning, Sitā and Rāma meet each other in PuṣpaVāṭikā for the first time, and thereafter Jānakijī performed Gaurī's adoration, Pārvatī conferred a boon, "O Jānakī, the dark-complexioned suitor set in Your heart shall be Yours." On the other hand, Rāma and Lakśmaṇa returned with the flowers.

The following day is the bow sacrifice ceremony. Kings have arrived from islands and diverse parts of the globes. Viśvāmitra brought the princes Rāma and Lakśmaṇa with him. The kings rose one

after the other, they failed! Janaka was perplexed; "Earth is void of heroes", no sooner that he said this than Lakśmaṇa got agitated in fury! Viśvāmitra hinted Rāma. Lord Rāma offered obeisance to Guru, remembered His cherished deity and moved towards the bow. The reason other kings failed is because while they do remembered their cherished deity, none had brought their Guru with them. Rāma alone had brought His Guru with Him. And he who is accompanied by Guru, his bow of egotism indeed breaks, Sāheb! And Rāghava broke the bow in middle of a moment! Glory was hailed aloud. Sītājī offered the victory wreath to Rāma. Sire Paraśurāma arrived! In the end, Paraśurāma realised the glory of Rāma. Concluding his acts of incarnation and singing Rāma's hymn of praise, he departed.

Dasratha arrived with the marriage procession. Wedding took place as per Vedic and traditional rituals. Vaśiṣṭhajī told Janakajī, your three daughters are unmarried. We've three princes as well. If you agree, we can marry them. Māṇḍavijī was offered to Bharatajī, Ūrmilā to Lakśmaṇajī and Śrutakīrti was devoted to Śatrughna. Finally, came the moment of farewell. Marriage procession reached Ayodhyā. Everyone was felicitous. Bliss and prosperity began to multiply. Guests took leave. Lastly, Viśvāmitra asks for leave. I really like, monk should pay visit in the occasions of householders, but monk should return back to their worship after the occasion ends. One cannot settle down there! And when a saint leaves from home, what should a householder speak at that moment is taught to us by Dasratha. Dasratha joined his hands, "Bapji, these queens of mine, these sons and daughter-in-laws of mine, these attendants of mine and this entire wealth of Ayodhyā is all Yours!"

*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*  
Be eternally affectionate on these children, as and when you find time amidst your worship, be kind to come down and bless us with your sight. Viśvāmitra took leave. This man did not even take a chariot, he returned the way he had arrived! This is the pinnacle of monkhood.

## Sadguru Himself suffers, but doesn't let others suffer

'Mānasa-Karanadhāra', by picking one line from 'AyodhyāKāṇḍa' of 'Rāma Carita Mānasa' and another from 'UttaraKāṇḍa', we have together chosen this as the central theme of this nine-day RāmaKathā. By the divine grace of my Supreme Godhead Sadguru, by the grace of scriptures, by sitting together with erudite men and contemplators, by listening and talking with them and adding to it my own thoughts as well, I was presenting such ideas before you in form of a dialogue from serene and essential perspective.

On the basis of 'Rāma Carita Mānasa', this was a humble attempt of questing seven helmsmen from the society which we have segregated as: who can become the helmsman of a nation and how he should be, who can become our helmsman among the personalities in the field of social-service who are capable of inspiring us, how should be the respectable helmsman of the our small family, how should be the helmsman of the religious world, how should be the helmsman of the youngsters, who can be the helmsman of the field of *Jñāna (wisdom)* & *Vijñāna (realisation or science)* through which are achieving auspicious accomplishments, we talked about this as well. Which enlightened man, in spirituality or every other field, can become our helmsman? We have also undertaken the quest of this point since yesterday on the basis of 'Mānasa' and in other contexts. Yesterday we discussed about the four occurrences of the word 'Sadguru' repeated in 'Mānasa'. Today in conclusion before telling more on what comes to my mind, let me take some chronology of Kathā.

Yesterday we barely completed 'BālaKāṇḍa'. 'AyodhyāKāṇḍa' is the second canto of Tulasījī. I feel that its opening invocations are somewhere hinting towards youth, its first mantra.

*Yasyāṃke Ca Vibhāti Bhūdharasutā Devāpagā Mastake  
Bhāle Bālavidhurgale Ca Garalaṃ Yasyorasi Vyālarāḥ I AYK-Śl.01 I*

Lord Māhādeva is offered obeisance with His wife. Goswāmī wants to tell the youth in this world that you will get married at a young age; your wife will be with you; you will lead a householder's life; you can enjoy while staying within the bounds of propriety; but keep the Gaṃgā of discretion flowing on your head crest; ensure your thoughts don't become confined; Māhādeva holds crescent moon on His forehead, O youth, your forehead should be radiant, not the radiance that emits heat but that which confers coolness, your intellect should stay stainless as far as possible, and even mistakenly you should not fall prey to thinking that you have become complete, thus stay a crescent moon forever thereby which you get the space of progressive phases. When ambrosia emanated from ocean, it dropped at few places, but venom fell nowhere and Māhādeva alone had to consume it.

Therefore, O youth, you alone will have to consume the venomous situations. I am not attacking your freedom at all but the moment you understand this and feel this to be true then do adopt in life. There is no fee here and you all are free. Otherwise, the world doesn't let anyone stay free despite taking fees! Even as they take *dakṣiṇā*, they grab the neck as well, Sāheb!

Tulasījī said in the second śloka that, Rāma's countenance neither grew brighter with the news of His enthronement, nor did it dimmed with the news of exile into the woods. O youth, many such incidences will occur in your life, learn to live your life with failures. Beginning of 'AyodhyāKāṇḍa' describes exorbitant bliss. My brothers & sisters, bliss is welcome but one must also be cautious of its exorbitance because exile of forest is ready to arrive thereafter! I have been asked umpteen times, why was the exile pronounced for fourteen years specifically? The biggest reason for this that I perceive by your best wishes is that, during fourteen years of exile into the woods Lord has churned the ocean. He has emanated one jewel every year, they are not legendary jewels but human jewels. This way Lord has extracted fourteen jewels. Tulasī indicates it. In order to extract the ambrosia of love, separation between Rāma and Bharata formed the churning-stick of Mandaracala and Lord aggressively churned the ocean of Bharatajī, thereby which the world can attain the ambrosia of Love.

Dasratha asked Vaśiṣṭhajī, Rāma is qualified in all respect, may I appoint him as the successor? Vaśiṣṭhajī gave an amazing reply, if you want to handover the throne to Rāma then the very day when Rāma gets enthroned, is the auspicious moment, do not delay any further; and Dasratha asked for one day's time. Gap of this one day pushed Rāma's reign by fourteen years! This means that we must not delay as soon as we get an auspicious thought. So, Dasratha took time for one night and the night of attachment befell. And attachment only begets darkness, Sāheb! And the entire wave transformed in one night! Kaikeyī solicits two boons. Kaikeyī is not the mother who would solicit, she is the one who would give. Bharata cannot be born from the womb of the mother disposed to solicit, Sāheb! But evil accompaniment plays a role. Young ladies and gentlemen, beware of your company. Evil company of one woman like Mamtharā changed the atmosphere! Dasratha arrives in Kaikeyī's chamber, he

is little more attracted towards her, so says Tulasī, *'Dekhahu Kāma Pratāpa Baḍāi'*.

May I ask you one question, lust exists in Laṃkā, doesn't it exist in Ayodhyā? Anger exists in Laṃkā, doesn't it exist in Ayodhyā? Descriptions of greed are found in Laṃkā, aren't they found in Ayodhyā? The difference is in degree. Neutral evaluation should be conducted after rising beyond exalted and contemptuous emotions. Laṃkā is the town of demons, thus everyone is furious and wrathfully disposed. Isn't it so here? Ayodhyā has a dedicated sulking-room. Laṃkā has greed, is it not present in Ayodhyā? Everyone has lust, anger and greed, Sāheb, with the difference in degree. Alternately, we can comment based on Tulasī's philosophy that lust, anger and greed present in Laṃkā exists in form of demons; whereas lust, anger and greed in Ayodhyā are in form of disease. Demons ought to be killed; disease needs to be cured, patient need not be killed. Thus, Tulasī has shown the cure for Ayodhyā's lust, Ayodhyā's anger and Ayodhyā's greed.

It was decided that Rāma will leave for the forest, Sitājī and Lakṣmaṇajī were tried to convince by a great extent, they failed to agree. All three of them leave with the vow of dispassion. Lord persuades His subjects, but the citizens fail to agree. They camped on the bank of Tamasā River for the first night. Observing everyone asleep, Lord Rāma who was subjugated by compassion requested Sumaṃta to secretly proceed further. Day dawned, people woke up and everyone returned. On this hand, Lord Rāma's chariot reached Śṛṅgaverapura. Sumaṃta was bided farewell. Lord crossed Gaṃges and stayed on the bank of Gaṃges overnight. Lord moved ahead in the hermitage of Bharadvāja, followed by Vālmiki's hermitage, Vālmiki showed fourteen spiritual destinations where Lord can stay and thereafter, Rāma-Lakṣmaṇa-Jānakī abode in Citrakūṭa. After Rāma's departure in the woods, Dasratha moved from Kaikeyī's palace to Kausalyā's palace. And the first *copāi* whose shelter we have sought comes here. Kausalyā felt that the sun of solar dynasty is now about to set! Rāma's mother spoke, O the Lord of Avadha,

*Karanadhāra Tumha Avadha Jahājū I  
Caḍheu Sakala Priya Pathika Samājū II AYK-153.03 II*  
But Dasratha couldn't keep patience in Rāma's separation and uttering 'Rāma, Rāma,...' six times, he

abandons his life. Avadha turned orphan. Bharatajī returns with doubtful heart at the speed of light. King's last obsequies were performed. A very important meeting took place in Ayodhyā wherein it was decided at the end of discussion that everyone will go to Citrakūṭa along with Bharatajī and whatever decision is taken there should be accepted by all. Bharatajī leaves for Citrakūṭa with everyone. Everyone inundated in supreme love meet each other. Many meetings were held. On the other hand, Janka arrived with the entire town of Janakapuri. Two towns of Avadha and Janakapuri came together in Citrakūṭa. Large assemblies were held. Eventually everyone decided to do as Rāma says. Finally, the decision was taken for Bharata to return. Bharata is standing with moist eyes and bestowing grace, Lord conferred *pādukā*. Bharatajī returns. While staying in Ayodhyā, He procreated forest within Himself. Living a forest-like life by staying at home is such a great resolve of a householder's life! Thereafter, He built a hut-cottage at Naṃdīgrām on the outskirts of Ayodhyā. 'AyodhyāKāṇḍa' concludes.

In 'AraṇyaKāṇḍa', after dwelling in Citrakūṭa for almost thirteen years, Lord Rāma migrates to another place. He then arrives in Atri's hermitage. Atri sings the hymn of praise. This is sylvan Saṃskṛta which contains Saṃskṛta words, it's a Saṃskṛta composition but it's absolutely sylvan Saṃskṛta. Rural dialect and śloka are combined,

*Namāmi Bhakta Vatsalaṃ I Kṛpālu Śīla Komalaṃ II  
Bhajāmi Te Padāmbujaṃ I Akāmināṃ  
Svadhāmadam II ARK-04 II*

Lord proceeded from there, meeting numerous seers and sages on the way, after discussion and consultation with Kuṃbhaja, Lord arrived in Paṃcavaṭī on the bank of Godāvarī. He befriended the king of vultures, Jaṭāyu, on the way. This is Rāma's campaign. Lord's journey proceeded by accepting all of them whom no one was accepting. Rāma's reign in fact came much later. First, one needs to climb these steps, Sāheb! Lord dwelled in Paṃcavaṭī. One fine day, Lakṣmaṇajī asks five questions. Lakṣmaṇa is spiritually awake, however after spiritual conversation with Rāma he was especially awakened. And the moment Lakṣmaṇa's life was especially awakened, Śūrpaṅkhā arrived. Only when an individual

becomes more awakened, Śūrpaṅkhā enters. He who is endowed with discretion, alone faces obstacles, Sāheb! Śūrpaṅkhā arrived and was punished. But she provoked KharaDūṣaṇa. Lord conferred nirvānā to fourteen thousand demons, and Śūrpaṅkhā approaches Rāvaṇa to instigate him.

Rāvaṇa thinks that I cannot pick rosary in my hand! I will rather attain the Lord by establishing enmity with Him. He resolved his nirvānā. He told Mārīca, accompany me in my plan; and Lord Rāma had made a plan before Rāvaṇa did. When Lakṣmaṇa went to collect flowers and fruits, Rāma told Jānakī, O Jānakī, I wish to enact lovely human sport. You are the mother of the universe, Rāvaṇa cannot touch You. Contain your divine consciousness in fire and place your illusory form outside. As per Rāvaṇa's plan, Mārīca becomes a deer. Lord rushes behind Mārīca. Conferring nirvānā to Mārīca, Lord returned back. On the other hand, Rāvaṇa arrives. Sītājī is alone in the hut-cottage and Rāvaṇa abducted Jānakī. Jaṭāyu sacrificed his life. Rāvaṇa keeps Jaṭāyu in AśokaVāṭikā well guarded. Lord returns after killing the deer and the sport of separation begins, Lord bewails badly. He moves ahead in Jānakī's quest, confers divine state to Jaṭāyu. Emancipating Kabaṃdha, Lord arrives in Sabrī's hermitage. Sabrī departs to Lord's heavenly abode. Lord arrived at PaṃpāSarovara Lake; Nāradaḥ came to meet Him. 'AraṇyaKāṇḍa' is concluded.

In 'Kiṣkindhā', Rāma and Hanumāna meet each other. Lord befriends Sugrīva through Hanumāna; thereafter, the campaign for Jānakī's quest is initiated. One team is formed under Aṃgada's leadership to be dispatched in southern quarter. Elderly Jāmavaṃta is taken together. Hanumānajī offered a bow in the end. Lord Rāma gave the signet-ring. In this way, they start their quest. SvayaṃPrabhā met followed by Saṃpāti, who gave the information that Jānakī is present in AśokaVāṭikā. Now the question was, who shall go there? Everyone proclaimed their strength. Hanumānajī was silent, at that moment Jāmavaṃta invoked Him, O Hanumāna, why are You silent? Hanumānajī assumes the form of a mountain, seeking Jāmavaṃta's guidance He gets ready to deliver the message to Jānakī. Then commences 'SuṃdaraKāṇḍa',

*Jāmavaṃta Ke Bacana Suhāe I*

*Suni Hanumaṃta Hṛdaya Ati Bhāe II SDK-01 II*

Crossing couple of obstacles on the way, Hanumānajī enters Laṃkā. He went to Vibhīṣaṇa's chamber. Two devotees met each other. Vibhīṣaṇa revealed the tactic to reach Jānakī; Hanumānajī reached Jānakī. Observing Jānakī in distressed state, Hanumānajī drops the signet-ring. They met. Jānakī bestowed blessings. (Hanumānajī) had delicious fruits. Akṣayakumāra arrived and was killed; Indrajeet tied Hanumānajī and presented Him in the royal court. Rāvaṇa was full of rage and he announced capital punishment. That very moment arrived Vibhīṣaṇa and quoted the ethics that envoy must not be killed, choose some other punishment. In the end, it was decided to burn the tail. Hanumānajī was pleased. Even otherwise when we are in much demand in the society, it is always better for this reputation to get burned! Laṃkā in form

*People solicit liberation by a large extent. What is Liberation? Liberation means annihilation of infatuation. That which annihilates our causeless infatuation is Liberation. What could Liberation be? Would there be a society named Liberation? Then the rich would buy it forthwith! Stay in this world with love, ethics, honesty and delight, what could Liberation be other than this, Sāheb! People who talk about Liberation have strict look on their faces! First of all, liberate this strictness of yours! This earth is highly worth living. And the way technology had made everything convenient, as for myself I feel that I want to live very long. I offer my part of liberation to you as dakṣiṇā, you all can distribute among yourselves! Yet if someone shows the pathway of liberation and if we are interested, then definitely tread that path.*

of society goes till an extent of trying to burn him who reaches devotion, who reaches truth and who reaches love! But if the entity is like Hanumaṃta then He shall burn the false beliefs but He Himself shall stay intact. Laṃkā was burned, He took a dip in ocean and returned to the mother. Mother gave the *cuḍāmaṇi* (lotus-shaped hair ornament) and message for Lord.

Hanumānajī returned. He gave the message to Rāma with His companions. Lord said, now we cannot delay. The campaign was kick-started with a bang. Lord's troops arrived on the shore of ocean. On the other hand, Rāvaṇa abandoned Vibhīṣaṇa and Vibhīṣaṇa resorted under Lord's surrenderance. How should the ocean be crossed? Lord was suggested, ocean is the presiding personality of Your lineage and so, You must supplicate for three days and avoid using power if ocean agrees. But ocean failed to agree; Lord Rāma asked Lakṣmaṇa to bring His bow. Ocean felt terribly agitated! Assuming the form of Brāhamaṇa, he surrendered and proposed, "Build a bridge". Lord liked the mantra of conjoining.

'LaṃkāKāṇḍa' commences. Ocean was bridged. Rāma's entire troop builds the bridge, they are not engaged in destructive activities. Lord Rameshwar was established. Everyone crossed the ocean through the bridge. The following day, Aṃgada went as the state ambassador, the treaty failed. War became inevitable. The demons attained nirvānā one after the other. Lord confers a heroic death to Rāvaṇa through thirty-one arrows. Rāvaṇa spoke 'Rāma' for the very first and last time as though he was throwing a challenge to Rāma. Tulasidāsa says, Rāvaṇa's radiance got blended in Rāma's countenance. Rāvaṇa's rites were performed and Vibhīṣaṇa was enthroned. Lord and Jānakī were reunited. Puṣpaka aircraft was prepared and it takes off with everyone. Lord arrived at Śṛṅgaverapura. Lord betook Kevaṭa with Him. Hanumānajī was sent to Ayodhyā to give the news. Here concludes 'LaṃkāKāṇḍa'.

Hanumānajī met Bharata. Flight landed on the land of Ayodhyā. Here Lord exhibited His divine opulence as He thought that numerous people are desirous of meeting Me in person, thereby Lord manifested Himself in countless forms. Lord met every individual as per one's feelings. He first went to Mother Kaikeyī's palace, thereafter met Sumitrā followed by

Kausalyā. Vaśiṣṭhājī said, let us conduct the royal coronation today itself, now we cannot wait for tomorrow. Vaśiṣṭhājī called for the divine throne. Rāma did not go to the throne, instead the throne came where Rāma was. Sovereignty arrived near Truth. This thought was extremely amazing! Offering obeisance to the earth, the subjects, the sun god, the mothers and the preceptors, Lord splendidly took a seat on the royal throne. Jānakījī took a seat as well. Lord's forehead was applied with the auspicious coronation mark symbolizing the announcement of Rāma's reign in the three spheres and Tulasī wrote the *copāi*,

*Prathama Tilaka Basiṣṭha Muni Kīnhā I*

*Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II*

Vaśiṣṭhājī applied the very first coronation mark. Rāma's reign means the reign of love was established. Six months elapsed. Friends were given farewell. Hanumānājī alone stayed back. At the end of stipulated time-span, Jānakījī gave birth to two beautiful sons, they resembled Lord's identical image! Similarly, other three brothers were as well blessed with two sons each. Here the story of Raghu's lineage was concluded. Tulasī's 'Mānasa' doesn't describe episodes like the second abandonment of Jānakī etc. They contain controversies and Tulasī wants to establish a dialogue, therefore He did not write it. The later part contains Bhuṣuṇḍijī's life-story. Garuḍa asked seven questions to KāgBhuṣuṇḍi of which the last question is about mental ailments, O Sadguru, tell me something and KāgBhuṣuṇḍi gives a list of mental ailments to Garuḍa. And thereafter, when he prescribes the medicines for its cure, this *copāi* of helmsman chosen as the central theme of this Kathā comes,

*Karanadhāra Sadagura Drḍha Nāvā I*

*Durlabha Sāja Sulabha Kari Pāvā II UTK-43.04 II*

The domain of spirituality or all the fields that we discussed gets included in the helmsman in form of Sadguru. All helmsmen are included in an enlightened man. Lord Rāma has said in His address that Sadguru should become the helmsman.

How should Sadguru be? There is an aphorism of Lao Tsu. It's my adored aphorism. He talks about four types of kings. First, his very existence itself is enough, his very presence pervades everything. Second, whom people worship. Third, a king whom

everyone loves and fourth, people fear him. I am taking support of this idea. I feel that even enlightened men are of four types. In Jain tradition, they use the very word 'ŚāsanaSamrāṭa' (*Ruling-Emperor*) for the preceptors. Who is Sadguru, who is our helmsman? And which is that helmsman who nourishes me and you and doesn't exploit us. I am using four words being used in our philosophy for Guru: *Kulaguru* (*family-preceptor*), *Dharmaguru* (*religious-preceptor*), *Sadguru* (*virtuous-preceptor*) and *Jagatguru* (*preceptor of the world*).

By taking reference of four types of kings, I shall talk something on which kind of Sadguru can become our helmsman and thereafter, drive the Kathā to conclusion. The very existence of king keeps the entire nation in order. Whoever beholds him, identifies him as the king, but none can decipher his core mystery. Such an entity, which is called as *Jagatguru*, is the ruler of the spiritual world. *Jagatguru* is the one who is omnipresent, He will be calling us by Name but we fail to attain Him. We constantly feel that He is very much like us, He eats like us, He talks like us, His very presence begets an extremely great effect. But yet again we may sometimes wonder, would He really be an enlightened man? Tulasī has called Him as *Jagatguru*. Rāma is *Jagatguru*. Everything happens only through Him, everything happens only by His grace. But He doesn't let us relalise, thereby which we don't become lame and disabled. He keeps us stay hard-working. *Jagatguru* is this, Sāheb; His very presence is sufficient.

Definition of second type of king is the one whom people worship. In our tradition of Guru, *Kulaguru* (*family-preceptor*) is the one whom people worship. Third, *Dharmaguru* (*religious-preceptor*) whom people fear. It is indeed witnessed in so-called *Dharmagurus!* Sadguru is the one who Himself suffers, but doesn't let others suffer. And He stays in the orchard itself but doesn't break a single leaf and doesn't let a single flower wither. He stays very much amidst us but doesn't exploit us. World fears from the so called *Dharmagurus*. People worship *Kulaguru*. *Jagatguru* is omnipresent. Fourth ruler, whom everyone loves. Such a Guru who doesn't want to be worshipped is loved by people, He is called as Sadguru. People don't worship Sadguru but love Him. Enlightened man cherishes absolutely no longing of being worshipped.

Yesterday we had a good discussion about one sentence, people invite or welcome spiritual preceptors only ceremoniously or formally, they use variations of the word '*padharāmaṇī*', they don't let Him to arrive whole-heartedly. Guru should come. Guru should feel that I want to come here; I shall come whenever convenient to me, I shall come whenever I like. I had told Harindrabhai Dave that this word '*padharāmaṇī*' itself appears to me as if filled with *rajas* (*passion*). Let the Guru arrive, don't do His *padharāmaṇī*. Madhav Ramanuja wrote that,

*Eka Evu Ghara Male Ā ViśvaMā,*

*Jyā Kaśā Kāraṇa Vagara Paṇa Jai Śaku.*

There should be some shelter where we can resort to without any reason. People loved Buddha, people loved Mahāvira, people loved Tukaram, people loved Narisnh, people loved the saints. All these are Sadgurus. Upaniṣad only contains the word 'Guru', it doesn't contain the word 'Sadguru' at all. Guru needs no adjective prefixing or suffixing Him. However, the medieval saints have used the word 'Sadguru' extensively because they must have witnessed non-virtuous Gurus! When we purchase the tins of *ghee*, they have written 'Pure' on it! As such 'Pure' need not be written, but the advent of *ḍalaḍā ghee* made it compulsory to mention that this is pure!

Today while I am to leave, let me clarify again that I am not anyone's Guru, I have no disciples, I have listeners in myriad numbers. This is my proclamation openly in the world. I definitely have listeners and I cherish attachment with my listeners. You have been listening to the Kathā since nine days now, who will not get attached? And if this attachment pushes me into bondage then I am ready to accept bondage million times. People solicit liberation by a large extent. What is Liberation? Not plucking flowers and leaves even as you stay in the orchard of this world is Liberation. And even as you renounce everything and run away and pluck leaves then it is, '*Bhītara Moha Bharapūra Jī!*' (*there is abundant infatuation within you*). Liberation means *Mo* (*मो for मोह i.e. infatuation*) + *kśa* (*क्ष for क्षय i.e. annihilation*), annihilation of infatuation. That which annihilates our causeless infatuation is Liberation. What could Liberation be? Enjoy, Sāheb! Would there be a society named Liberation? Then the rich would buy it forthwith! Stay

in this world with love, ethics, honesty and delight, what could Liberation be other than this, Sāheb! People who talk about Liberation have strict look on their faces! First of all, liberate this strictness of yours! This earth is highly worth living. And the way technology had made everything convenient, as for myself I feel that I want to live very long. I offer my part of liberation to you as *dakṣiṇā*, you all can distribute among yourselves! Yet if someone shows the pathway of liberation and if we are interested in it then definitely tread that path. Otherwise, I personally feel that whatever we have enjoyed for nine days and the way we have pounced on worship and food is itself...! Organising charity kitchen on such an enormous scale in Vododara should probably be one of the first of its kind ever in the history of Vadodara. It is about this worship and offering food! Today we are expecting 1.25 Lakh people to have food and please make our belief come true! Pounce on food today in such a way that they fall short of it! This is heaven, what else could be Liberation? My Bharata doesn't solicit Liberation,

*Aratha Na Dharama Na Kām*

*Ruchi Gati Na Cahau Nirbāna I*

*Janam Janam Rati Rāma*

*Pada Yaha Bardānu Na Āna II AYL-204 II*

And if we go till our Narsinh Mehta then,

*HariNā Jana To Mukti Na Māge,*

*Māge Janamo Janama Avatāra Re;*

*Nitya Sevā, Nitya Kirtana, Occhava,*

*Nirakhavā NamdaKumāra Re;*

Let's live with Love, Bāpa! What will you do after you attain Liberation? What will you do being completely idle? And 'Gītā' says, man cannot live without performing karma. And Kathā doesn't exist there, that's for sure! Even if Lord may probably be present there, Lord's Kathā is not! And secondly, tea doesn't exist there! Yes, the other drink is present!

So, if we find some such Sadguru then He can become our helmsman. Seven questions have been answered and thereafter, KāgBhuṣuṇḍi concluded the Kathā before Garuḍa. Whether or not Sire Yajñavalkya concluded the Kathā before Bharadvāja is not clear. From Kailāsa's seat of wisdom, Lord Māhādeva concludes the Kathā before Pārvatī. And the holy incarnation of the age of Kali, Tulasīdāsa confers three aphorisms while concluding the Kathā,

*Ehi KaliKāla Na Sādhana Dūjā I  
Joga Jagya Japa Tapa Brata Pūjā II  
RāmaHi Sumiria Gāia RāmaHi I  
Saṃtata Sunia Rāma Guna Grāmahi II*

Tulasī says, in this age of Kali we will not be able to practice yoga or perform penance, we will be unable to practice chanting, penance, methodical worship or observe vows? Let us only do this: remember Rāma; abide by Truth, Love & Compassion; sing Rāma and listen to Rāma's glorifications. This word 'Sumiria' appears to me as 'Truth'. Singing includes Love, one cannot sing without Love. Love will not stay without making one sing. And 'Saṃtata Sunia', listening is Compassion, one cannot get to listen without Compassion, Sāheb!

Tulasījī concluded the Kathā as well. Sitting beneath the gracious shades of these four preceptors, the nine-day RāmaKathā was sung by Talgajardian tongue on this land of Vadodara, at this moment while I am proceeding to conclude, I am experiencing immense pleasure for once again after fourteen years, I got an opportunity to recite Lord's Kathā before such a huge crowd of Vadodara. Bāpa! This beautiful event could be organised by divine grace by just being mere instrumental means and Raju and his family, everyone's cooperation and even the media cooperated equally well! They printed the precise words which I spoke, they have assisted in transporting the message 'as is' till the last man. Security department and all other divisions have been successful. And this Kathā which had commenced in 2014, is concluding in 2015! Two years! I express my pleasure for you all listeners, Bāpa! What can I say about your honour and love for VyāsaPīṭha? I can only offer you a bow. This family organised the Kathā and they did so with the intent of offering service on large scale. What blessings can I bestow? What is my capacity? But the one on whom I hold immense trust, Hanumānājī, I supplicate in His divine feet that, may in this family, 'Vaṃṣe Sadaiva Bhavatāṃ HariBhaktirastu I' (may their entire lineage be blessed with the boon of Lord's devotion), may Lord confer strength in their lineage to perform similar superior events.

My brothers & sisters, if some aphorism has touched your heart and if your soul accepts it then that aphorism becomes all yours. I am tying this scripture but you will have to keep opening this scripture on every turn of your life. If life's 'BālaKāṇḍa', 'AyodhyāKāṇḍa' etc. gets spoiled then the cantos of this scripture will assist you. Follow your very own religion, Guru and mantra, but if you have found something interesting from the Kathā then so adopt it in your life. Bāpa! At this moment while the nine-day RāmaKathā 'Mānasa-Karanadhāra' is concluding, let us devote the meritorious fruit of RāmaKathā in the divine feet of all the enlightened men across the world. My absolute pleasure, stay happy, stay happy, stay happy!

*Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AranyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṃdaraKāṇḍa, LNK-LaṃkāKāṇḍa, UTK-UttaraKāṇḍa, AKS-ŚrīDevīAparādhaKṣamāpanaStotram, CN-CāṇakyaNīti, Do-Dohā, GT-Gītā, HC-HanumānaCālīsā, RSS-RāmaRakṣāStotra, RV-RgVeda, SB-Śrīmad Bhāgvatjī, ŚI-Śloka, So-Sorthā, SRA-ŚrīRāmāyaṇaĀraṇī, VP-VinayPatrikā, VR-Vālmikijī Rāmāyaṇa*



'PhūlaChāba' is offering obeisance to five vital elements



Morari Bapu's address in 'PhūlaChāba' Award – 2014 Felicitation Function

Every year 'PhūlaChāba' daily is organizing this crucial inspirational activity, I am delighted for getting an opportunity to attend this. Yesterday was the birth anniversary of World Revered, Father of the Nation, GandhiBapu. It was the birth anniversary of Lal Bahadur Shastri as well. You all know that 2<sup>nd</sup> October is also the day of advent of 'PhūlaChāba'. I usually come here on this day. And this time as well I had told Kaushikbhai that I shall come on the 2<sup>nd</sup>. I will complete Durga-Kathā an hour early and somehow manage to reach here. But I also got another thought that I will have to return to Kathā on the same day. And Kathā again concludes on the 3<sup>rd</sup>. Thus, I requested that if we can alter and have this program on the 3<sup>rd</sup> then it'll be good, and if it's not possible then I shall certainly be

there on the 2<sup>nd</sup>. But the lineage of 'PhūlaChāba' is extremely lofty. Lineage has a distinct glory. People hailing from lofty lineage are well-aware of what is virtuous conduct. And he made it convenient for me that Bapu, we shall keep it on the 3<sup>rd</sup>. Probably the cards for 2<sup>nd</sup> had already been printed, I guessed so on reading the invitation card sent to me. Yet they did not let me come to know about it! Sāheb, winning is extremely easy, losing with due understanding is an immensely expensive affair. I keep quoting one couplet,

*Isa Khela Mein Eka Dānistā Mujha Se Hāra Gayā I Dānistā* means the one who has lost knowingly. He was about to win, he wasn't losing. But he lost intentionally.

*Isa Khela Mein Eka Dānistā  
Mujha Se Hāra Gayā I  
Basa Yahī Eka Ehasāsa  
Mujhe UmraBhara Māra Gayā I*

This constantly pinches! This is the virtuous conduct of 'PhūlaChāba'. They made it convenient for me. I have to visit many programs. All functions are indeed virtuous. This is not my bias. Yet if you reckon this as bias then I don't mind. But I feel slightly pained when I am unable to attend the program of 'PhūlaChāba'. And I am delighted that I could come. My bows to the virtuous conduct of 'PhūlaChāba' for making it convenient to me. All the personalities present in today's inspirational program including the elderly erudite of 'PhūlaChāba' family, the three honourable erudites who worked as the selection committee, all those who we offered obeisance right from Jay and eighty year old Ker Sāheb, this daughter, this gentlemen and rest all, my bows to everyone.

It has been my belief that everyone gets felicitated sooner or later, many are felicitated in old age and they should be. But young personalities should also be felicitated in the beginning of their career, personalities in their mid-career should be felicitated as well and so at all levels of their career. And 'PhūlaChāba' has been doing this. Today, 'PhūlaChāba' has felicitated a worthy youth! We also paid obeisance to people at different stages of their career and of all age group. Who would not adore being witness to such a program? This program is like a shadow for us. Shadow leaves us only in utter darkness i.e. while going to sleep we put off the light and only during that period our shadow disappears. Likewise, this program constantly follows every year like a shadow! We are delighted about it, because after accepting a certain field one cannot sit down and weep! Such a field either needs to be renounced or it needs to be accepted happily. We should understand as to why people expect us to be present in any function? Why, Sāheb! This country has a population of 12.5 million people. And when people are always in search of some specific personalities then it also means a grave responsibility.

Where should I start from? I was observing all five personalities and trying to get their introduction. Science proves this and spirituality has

already proven it since the very beginning. 'Rāma Carita Mānasa' has written it in a line,

*Chiti Jala Pāvaka Gagana Samirā I  
Paṁca Racita Ati Adhama Sarirā II KKK-10.02 II*

Earth, water, air, ether and fire – this body is made up of five vital elements, likewise this universe is also made up of five vital elements. Science proves this as well. Space is void of air. But the moment we enter into the gravity of another planet, we get pulled in its aura. Be it our physical body or this universe, both are made up of five vital elements. Our body also contains these five elements. We contain the element of fire, the element of air, the element of water, the element of ether and the element of vital breath.

I feel that 'PhūlaChāba' has made obeisance to the five vital elements. In my view, these recipients are the five vital elements, they are indeed the jewels of the society, 'BahuRatnā Vasumdhara'. This idea is also found somewhere in ViduraNiti. Chanakya also talks about jewels. There is also one *dohā* in Saurashtra that, horses, rivers etc. are the jewels. Thus, this earth is fraught with jewels. But many times in our Kathiawadi terminology, when we want to refer to some strange individual then we call him as *namga*. Now we cannot categorize him into a real jewel as such. While the society is filled with countless *namga*, we need to quest for the real jewel among them. I am aware that by your blessings, by God's grace and by the virtuous intellect conferred by some enlightened man and by as much discretion as I may have attained, many such activities are also conducted from Talgājarḍā by being mere instrumental means.

I know very well that selecting recipients from the society for obeisance is an extremely tough job. Kundanbhai, I never interfere anywhere. I sit at a far distance for this is not my job at all. You all unanimously agree to the selection committee's decision. But having given many awards by now, the names of experts are decided by the selection committee and yet there will be someone or the other who may have disliked the decision, someone may have been missed, some committee member may have more bias towards some personality, someone may hold more hatred towards others and being human beings these tendencies are natural. And later all the

criticisms happen in my name that, it is Bapu who decides the names, it happens as per Bapu's directions etc. ! Bhadrayubhai and the elders have organised this event. I was thinking, Jay was struck with this adversity twenty years ago! I happened to meet him. Jay's felicitation in my view is felicitating the sky. This little boy faces some challenges in walking. But Sāheb, one doesn't fly by wings, one flies by courage, because we don't fly by wings.

*Eka Jakhmī Parindā Hai, Vāra Mata Karanā I*

*Panāha Māṅga Rahā Hai, Śikara Mata Karanā II*

He is such an individual, though nature has given him some shortcomings, but he is endowed with the aesthetic sentiment of humour. He has his own words to express the aesthetic sentiment of humour. I was feeling, what would this boy speak? What will he say in return on behalf of everyone? But he is highly capable! He is practicing the worship of words. And word is the offspring of sky, word is the child of sky. Thereby, Kundanbhai, the felicitation of this boy by 'PhūlaChāba' is not the felicitation of Jay alone, it is the felicitation of sky. Sāheb, Vedanta has different forms of sky. He is the Greatest-Sky (*mahākāśa*). One of them is the Greatest-Sky. The walls of our courtyard or even the walls of our home form into a space, which is also a form of sky called as *Maṭhākāśa*. A water-pot at our home when empty is called as *Ghaṭākāśa*. Sky has manifold meanings in spirituality. This boy is small, his capacity is superabundant. He has been flying high with courage, he will continue to fly in future as well, which we feel delighted about. Thus, in my view 'PhūlaChāba' newspaper is offering obeisance to a sky, it's worshipping a sky; I am appraising the award received by Jay by this viewpoint.

'Chiti Jala Pāvaka', he has done a great deal of work in agriculture, he has worked tremendously for farming and environment! Firstly, the categories of award itself are somewhat broad. I am the worshipper of words. If I use words at random, Goddess Sarasvatī will pronounce a curse on me! And then it has no atonement at all. Sāheb, one cannot come out from the curse of Sarasvatī. But the five fields that you have chosen are very crucial fields. Premjibhai Patel shared the thoughts on agriculture and environment. He has practiced his penance for this. I feel that this award has not gone to an individual named Premjibhai Patel, but

this entire award has gone to the element of earth. Today the issue is about earth, the problem is about environment. Today earth is being exploited. And whenever any calamity has hit the world, it is always earth that has to suffer the consequences. This is true even in scriptures for it was only earth that had to suffer. It is written in 'Rāma Carita Mānasa' that the earth wailed for rescue for the very first time before Rāvāṇa's terror. In such times, 'PhūlaChāba' and you all offered obeisance to PremjiBapa for contribution in agriculture and environment, which in my view is the obeisance to the element of earth.

Ker Sāheb, a social-worker and a professor himself. Social work, until a man emaciates like water, one cannot do social service. Man should become as thin as water. Water finds its own way even through the narrowest space.

*Khūfī Toye Pāṣāṇa Saravāṇa Vahetā,*

*Namo Himḍanā Pāṭavī Samta Netā...*

These words were written for Gandhiji. Ker Dada's work! What is his age? Seventy-one, oh! He is only two years elder to me and he has done enormous work! Whereas I am still present at the same place! Just imagine, Sāheb! Your obeisance as a social-worker..., I feel that there has been no social-worker like Kṛṣṇa. Social-service includes many fields but Lord Śrī Kṛṣṇa has not missed a single field of social-service. Therefore perhaps Indian wisdom has reckoned Him as a complete-incarnation. Bāpa, in my view your service is the obeisance of water. He has contributed in serving the society with minute attention to details, keeping the society up and running, helping everyone with sharp vision and after leaving his own job at a very young age, he has constantly pursued this activity!

All of them are ascetics, understand this clearly. Those who have grown hair-locks and applied ash are indeed worthy of obeisance, they are certainly ascetics. They are strong as well as helpless. Only they know their state! But aren't these men ascetics? This boy, if I don't call him as an ascetic then who else should I call ascetic? This is boy is an ascetic of twenty-first century, the sky whom we are making an obeisance. This Ker Bapo is an ascetic, who has chosen utmost minute service of the society like water. PremjiBapa, who talked about environment, who accepted the element of earth for rendering service i.e.

He served the element of earth; he is an ascetic. And we only need to quest such ascetics. Now we need not quest more ascetics who stayed in forest after renouncing everything. They all have settled in hermitages! Everyone is in their own hermitage. And this is much better, even otherwise! While they can practice penance peacefully, we as well experience peace in many other ways! These are ascetics. Ascetics can exist in trousers, ascetics can exist in shorts. Do ascetics have a uniform? Do they exist in specific attire? But they have a role to play.

*Ceharā To TujhaSe Bhī Hasīna Khoja Lūṅgā*

*Lekina Kiradāra Terī Misāla Kā Kahā Se Lāū?*

The question is of role, the question is about values of life. Where should we get that from? Therefore, we offered obeisance to earth.

The element of industrial business was offered an obeisance, Sāheb. The field of industrial business, 'Chiti Jala Pāvaka', 'Gagana Samīrā', in my view industrial business is the obeisance of air. Obeisance to those who have worked in the field of industry is the obeisance of air. Why am I associating it with the obeisance of air? Because air doesn't stay static at one place. Air moves around. Air cannot be tied. Likewise, people engaged in industrial businesses..., our Upaniṣad has said, 'Udyamo Bhairavaḥ'. Whether it is *KālaBhairava* or *ŚamtaBhairava* before Śaṅkara or whether people follow another practice of worship, leave it to them! But which is Śiva's *Bhairava* of welfare driven ideology? Thus the scriptures say, 'Udyamo Bhairavaḥ'. Industrious effort is His *Bhairava*. Any man should stay engaged in industrious efforts.

*Kahe Kabīra Kachu Udyama Kīje I*

There is a *ghazal* by Harsh Brahmabhatt in Gujarātī, I don't remember the whole *ghazal* but I like one line very much, hence I keep quoting it,

*Śrama Karo O Samtaṭājī, Āśrama Nahī.*

In my view, this is the obeisance of the element of air. Today one individual has established industrial business here just like air and has further expanded at other places. But after establishing it, the benefit and welfare of this business as a virtue of air should reach the last man, it should get distributed, 'Tena Tyaktena Bhuṃjīthā'. There is an extremely renowned *ghazal* by Mariz Sāheb,

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

May I get everyone's thought. So, those who are engaged in industrial business are worshipping air. And air cannot be bound. It should be made to expand, it should be allowed to flow. It should be passed on till the huts. Something that benefits the last man should be planned. I thus offer a bow to Purushottambhai as well who has worked in the field of industrial business. The way you have researched everything, I have seen it and I am very pleased, Bāpa!

And one award went to a daughter in the field of sports. I was specifically observing and was astonished to know that this girl staying in a village has achieved loads of success! And blessed are her parents in the first place and her mother-in-law and father-in-law where she is recently engaged and who have granted her the freedom that, daughter, you must pursue this field. Sureshbhai used to say, "One can seldom guess when mother-in-law and monsoon shall shower down!" It cannot be decided when they would arrive before us! During such times, this daughter has received propitious atmosphere all around. And she is doing a wonderful job in the field of sports, I supplicate to Hanumānājī that may she obtain many more awards and may she break her own records. Obeisance of Rina in my view is the obeisance of the radiant entity. This is the obeisance of radiance. One needs radiance. There is a poetry by Poet Gang. Hope it is Gang, please correct me gentlemen! I am not very sure whom it is credited to but,

*Rati Bina Rāja, Rati Bina Pāṭa I*

*Rati Bina Mānava Lāgata Phīko I*

*Rati Bina Sādhu, Rati Bina Samta I*

*Rati Bina Joga Na Hoya Jātī Ko I*

In absence of *rati*, in absence of radiance, in absence of luster, in absence of vitality, in absence of vigour man appears dull.

*Kavi Gaṅga Kahe Sunu Shah Akbar,*

*Rati Bina Mānava Eka Rati Ko I*

Devoid of radiance man is worth two pennies! So, this daughter has worshipped radiance. She has run with rapid speed, that's her swiftness, she is endowed with this radiance.

Thus, the awards conferred by 'PhūlaChāba' in five special fields corresponds to the five vital elements spread across the entire universe, and these five personalities who are offered obeisance represents each of the vital element. I could attend the felicitation this year as well. I am not saying this to make you feel good. What is there to make you feel good? Hope you can understand me. And if you don't understand then... we cannot hope that everyone understands us! One cannot hope so. We feel disheartened in hoping so. Our progress gets deferred. Why should we have

such a hope? Yes, I am pleased. Kundanbhai said once again that 'PhūlaChāba' is soon approaching the 100<sup>th</sup> anniversary, thus let me repeat my words as well that, the fact that I have to come here has been decided! Right? Thus, it is decided that I still have to live. And who wants to die after all, yaar! Let the troubles die! Let the troubles die! So, is this kind of herb existent in the universe? Does water exists elsewhere? Will human-being exists in other parts of the universe? Sai Makrand used to say that, possible it should exist. He even talked about Mars that something should exists

there as well. Whatever it may be! Science doesn't conceal any facts. It will reveal everything in a matter of time. Correct? We need not forecast. Everything will uncover itself before us. But we know nothing as yet. The way Shunya Palanpuri said,

*Chu Śūnya Ae Na Bhūla O AstitvaNā Khudā!*

*Tu To Haśe Ke Kema Paṇa Hu To Jarura Chu.*

Likewise, all these indeed exist on our earth. And who can wish to die leaving such an earth? Many people constantly repeat, "I want to die, I want to die". We want to live, yaar! So, when 'PhūlaChāba' celebrates

100 years, God willing it's my wish to attend, if something beyond our control befalls then we are helpless, but it's my wish. Virtuous wish does get fulfilled; so this newspaper is progressing towards 100 years. Bhadryubhai, Osho has written that when I went to Japan or when some friend of his came from Japan, he gifted an idol of Buddha to me. The idol was peculiar since it held a sword in one hand and a lamp in the other. It was a small idol of Buddha. I asked the friend, gentlemen, what is the mystery behind this idol? Buddha and sword! I can understand the lamp, but what is this? At that moment Osho writes, the friend



said that on beholding from this side the sword will appear sharp as it's usually so, and beholding from the side of lamp you will notice the same countenance of Buddha – utmost soft, emitting placid light, something completely different. He perceived this in a small gift.

I am no craftsman, sculptor or painter. I only know to draw Hanumānājī's face, as a picture. If I have to carve an idol and gift it to 'PhūlaChāba' then I would not give the sword, I will rather give an idol with flowers in two hands, it will have only flower in both the hands. And Sāheb, nothing is as sharp as a flower. We have observed sword going blunt, because what if the bearer of the sword is himself blunt, what if he is a coward, what if he lacks valour! 'PhūlaChāba' has always held flowers in both the hands, maintained a very lofty standard and the entire society stands witness that this newspaper has undertaken such a long journey in its own way. At this moment, while this newspaper is heading towards 100 years, I am expressing my pleasure once again. And not just to make you feel good, you will indeed say that Bapu came here all the way, but the fact remains that I myself wanted to come and I am very delighted that I could come. May 'PhūlaChāba' take forward its journey as it has done till now. We all know, there is too much competition all around! A lot truth and untruth us being spoken and written! We are passing amidst such adverse times.

Yesterday, you must have probably heard in the Kathā, I received a letter two days ago from a village of Rajgaon. One listener gave me. He wrote that, twenty-five years ago you had come to this village for reciting Kathā and during that time you were working in a school. And because you could not reach school on time, God went there in your place, such rumours are being spread here! I said, I was earning Rs. 127 during those days. Now, can I send God for this amount? And even if I send Him, how much will he take away from Rs. 127! I said, throw away such blind faiths, yaar! But such incidents do get printed and they do get written, which are far from truth as well as facts. Anyway! During such times, the way lotus blooms amidst sludge, in the same way 'PhūlaChāba' newspaper has been blooming by being detached amidst all such things. I will say till an extent that sometime, God

willing may it not happen, do not worry at all, no such thing will happen, but if sometime you are forced to cut down pages then do not worry, do not let your vastness shrink. If perhaps you have to drop a page or two then remove it. But the vastness of 'PhūlaChāba' should not shrink, we at least wish this as readers.

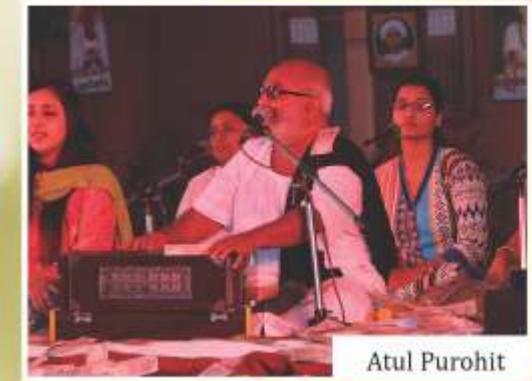
That's all, I don't have to say anything specific. It was not written against my name for how much time I am supposed to speak, so possibly I may have also spoken a bit more. Nonetheless, I wanted to express my sentiments. Next time on 2<sup>nd</sup> October I shall plan such that there is no Kathā during this time. So, I am booking myself right away, in short. There is no question of you not calling me, this will never happen, but it does happen at many places! And probably I may have talked about it in some function, I am not sure. My name was present in a grand inauguration at one place. And Bhadrāyubhai, the inauguration was extremely grand and it included big names. And when they invited a small man like me, I felt that the elders are inviting; they got hold of Somnath Chatterjee in my place. He was the then president of Lok-Sabha. They dropped my name! Bapu is beneficent! He is absolutely beyond criticism and praise! I took the pain of travelling a long journey! And then I came to know that my program is in the evening! I told them, it is written for morning! I had no desire to carry out the main inauguration. You all had come to me fifty times! But Sāheb, this did happen in a nice way! Chatterjee Sāheb, if he must have changed this then even I would like, because he is a very big man, Somnath Chatterjee is such a great man, Kundanbhai knows it, he is such a great parliamentarian and he also stayed as Lok-Sabha speaker for many years. But thereafter, he is bound to do something for me! And people are smart, I have indeed realised this now! I have realised this for sure! He then told me Bapu, just so that you don't have to reach here early morning, we have planned the inauguration of main reading-room just next to the hall at 3:00 P.M. for you. Now, can I deny at this point? It doesn't look bad, but my lineage falls to shame.

*(Morari Bapu's address presented in 'PhūlaChāba' Award - 2014 Felicitation Function. Dated: October 03, 2014, Rajkot, Gujarat)*

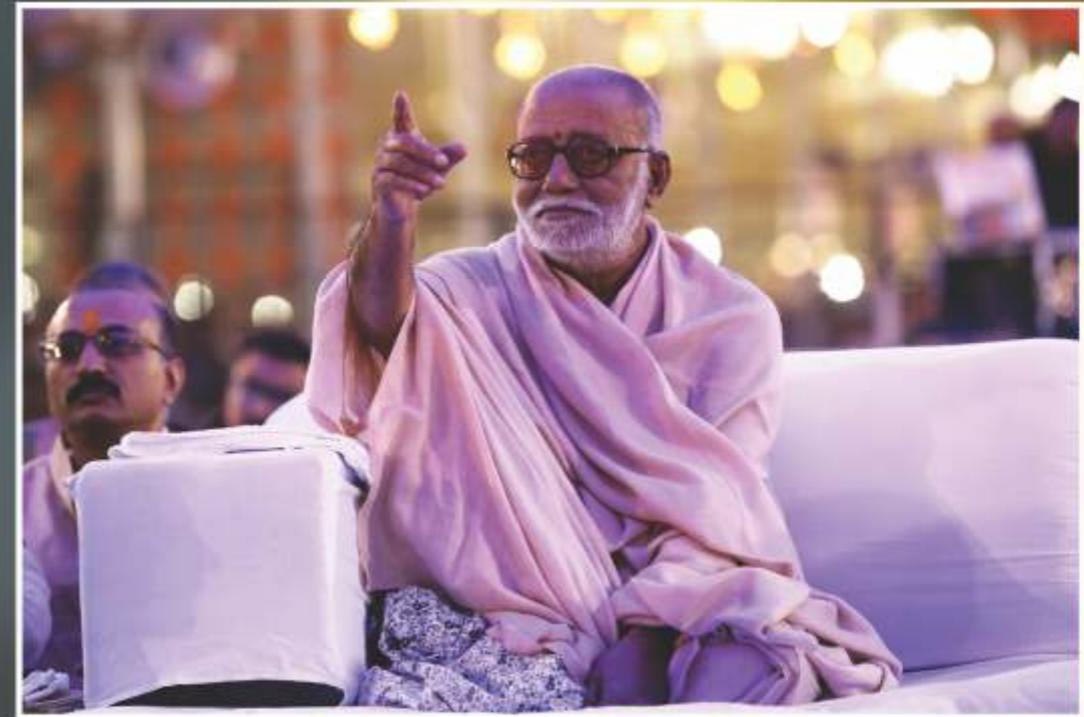
## Evening Performance



Shankar Mahadevan



Atul Purohit



Jyoti Nooran



Sultana Nooran

Who can become the helmsman of the religious world? The one who applies tilaka like me? Yes, this could be an especial identity of our pathway, it is good. However, no one has the right to state that not applying tilaka makes you irreligious. Religion can also exist in shorts, religion can also be stark sky clad, it can also exist in white attire and it could well be clad in yellow garments. I and you need some helmsman who can successfully transport our ship across the worldly ocean. For me, 'Mānasa' itself is the helmsman. 'Quran' is the helmsman for the one who believes in 'Quran'; 'Bible' is the helmsman for the one who believes in 'Bible'; I shall say what I have felt. Tulasī said this as well, but you need not agree. 'Rāma Carita Mānasa', especially for me and you too if you experience it, but for me the helmsman of religion is 'Rāma Carita Mānasa', 'Rāma Carita Mānasa' and 'Rāma Carita Mānasa', thus 'Iti Trisatyam!'

- Moraribapu