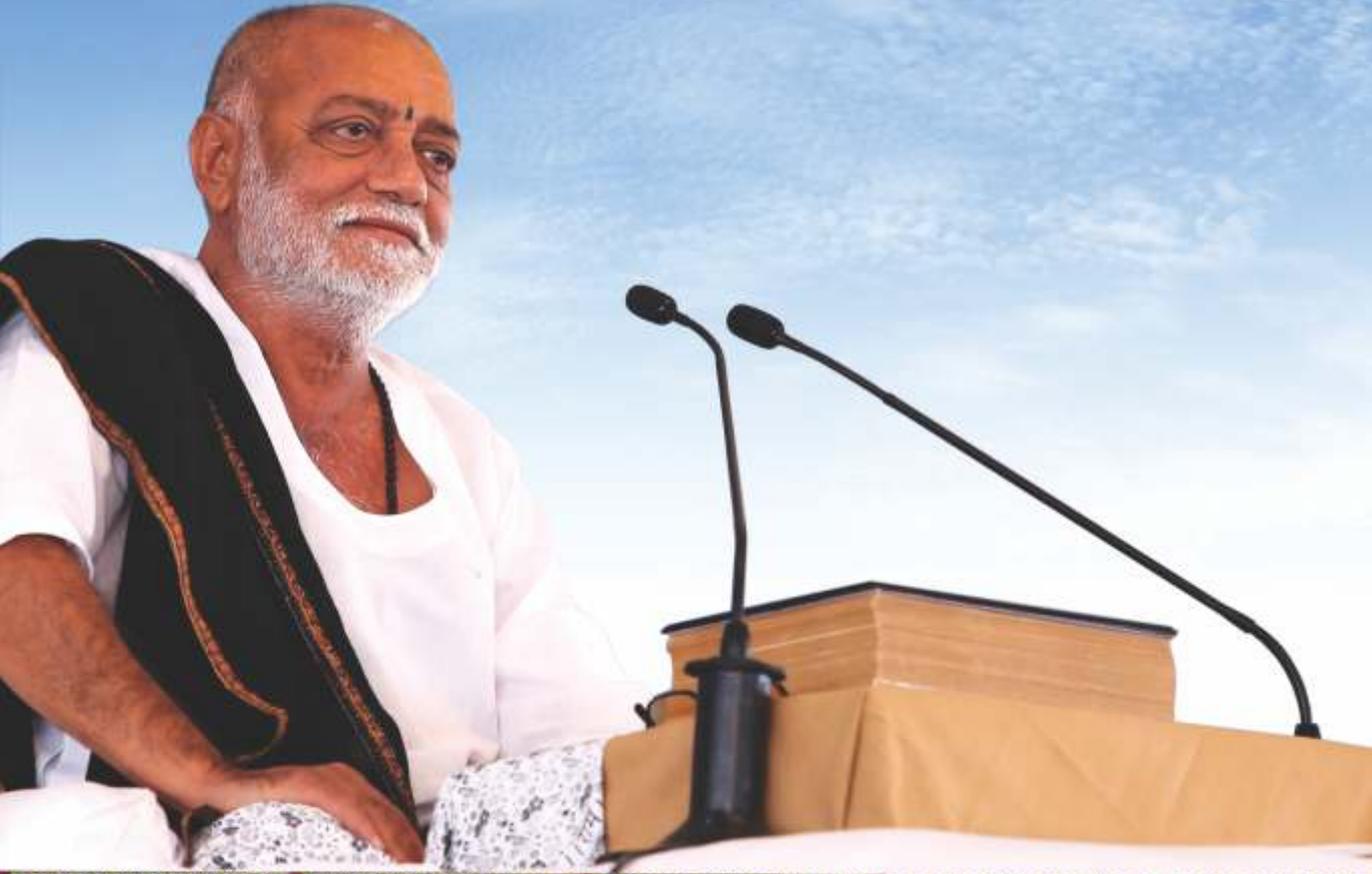


॥२११॥



॥ RAMKATHA ॥

MORARIBAPU

Mānasa-MamṅalaBhavana

Kutch (Gujarat)

मंगल भवन अमंगल हारी। द्रवउ सो दसरथ अजिर बिहारी॥
मंगल भवन अमंगल हारी। उमा सहित जेहि जपत पुरारी॥

.1.

Here, on one hand is Raṇotsava (festival of desert);
on the other hand is Rāmotsava (festival of Rāma).

.2.

Rāma is the abode-of-auspicious, Lord's name is the abode-of-auspicious
and 'Rāma Carita Mānasa' itself is also the abode-of-auspicious.

.3.

Rāma's Kathā is the abode-of-bliss.

.4.

Bliss of communion with saints is spiritual bliss.

.5.

This world is the abode-of-auspicious, few entities in it are especially-auspicious.

.6.

Quest of a spiritual-seeker is about auspicious
and especially-auspicious entities.

.7.

Chanting can be communal, but remembrance is non-communal.

.8.

'Rāma Carita Mānasa' is the scripture of love,
it's the collection of the aphorisms of love.

.9.

Monk is auspicious; words of an enlightened man are auspicious.



PREM PIYALA

II RAM KATHA II

Mānasa-MaṅgalaBhavana

MORARIBAPU

Kutch (Gujarat)

Dt. 10-01-2015 to Dt. 18-01-2015

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Morari Babu recited RāmaKathā in the Rann of Kutch - White Desert from January 10, 2015 to January 18, 2015. This RāmaKathā organised in desert focused on the subject of 'Mānasa-MaṅgalaBhavana'. Peculiarly interpreting this RāmaKathā held in desert sand as the yajña of affection (*heta*) organised without any intent (*hetu*) Babu said, "The place where rivers merge and where adequate water exists, there the holy congregation of Kumbha indeed takes place, but this is a small congregation of Kumbha in desert. This is the Kumbha of desert. Here, on one hand is *Raṇotsava* (*festival of desert*) and on the other hand is *Rāmotsava* (*festival of Rāma*)."

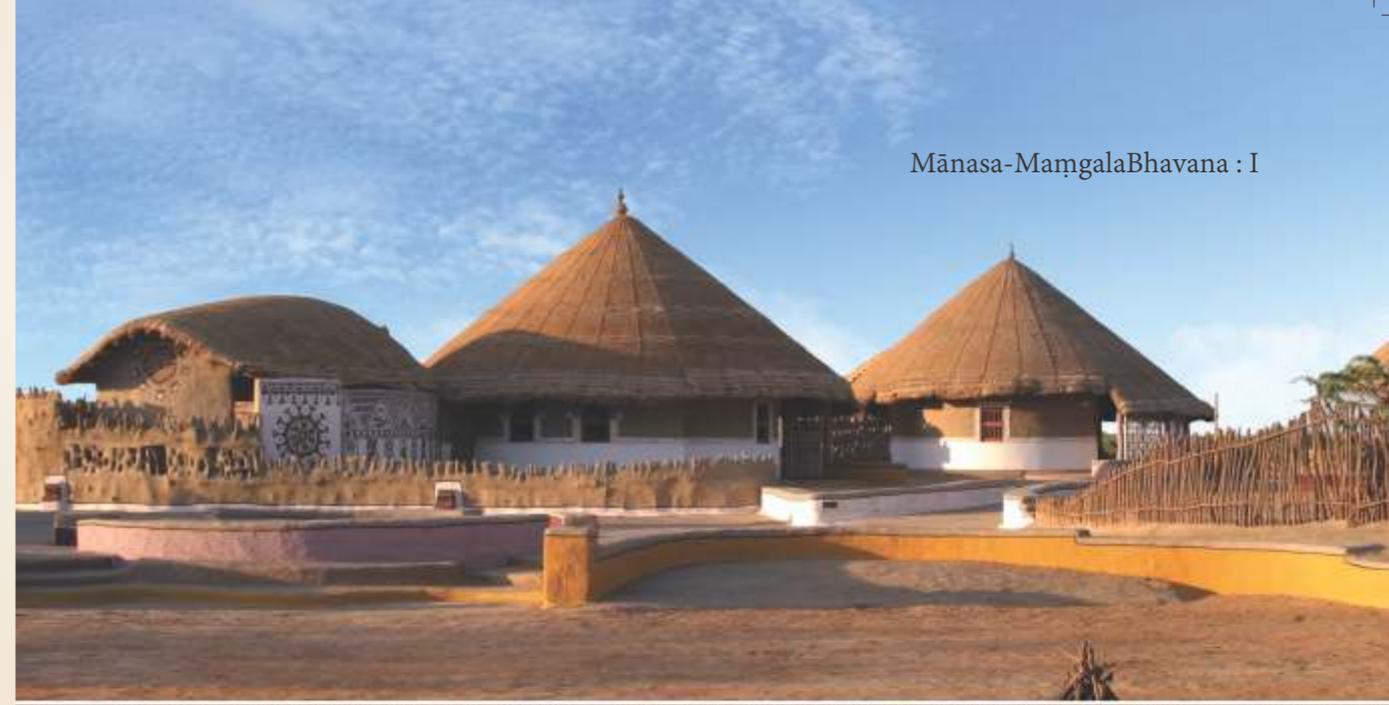
Every abode specified in 'Mānasa' like *MaṅgalaBhavana*, *KopaBhavana*, *SukhaBhavana*, *DasrathaBhavana* etc. have essential meanings, stating so Babu distinctively interpreted '*MaṅgalaBhavana*' during the course of nine day RāmaKathā. Babu also aphoristically stated that, Rāma is the abode-of-auspicious, Lord's name is the abode-of-auspicious and 'Rāma Carita Mānasa' itself is the abode-of-auspicious as well.

Denying any difference between auspicious and inauspicious, whatsoever, Babu also mentioned that this whole world is fraught of auspicious; it is the abode-of-auspicious. There is no difference between auspicious and inauspicious in this world. Everything here is auspicious, few are only especially-auspicious. Furthermore, Babu added that the quest of a spiritual-seeker is about auspicious and especially-auspicious entities.

Babu also distinctly introduced seven supreme-auspicious entities indicated by Tulasīdāsajī by stating that *sudhā* meaning ambrosia is auspicious. Which ambrosia is auspicious? Supremely finest ascetic Shukadevji has extolled that, Kṛṣṇa's Kathā is ambrosia. And thereby, Kathā is auspicious. Second ambrosia is as Tulasī says, Rāma's name is ambrosia. Rāma's Kathā is ambrosia. The words that destroy my and your darkness of infatuation, such words of some enlightened man are auspicious. Monk is auspicious. Third *Surataru* i.e. the divine wish-yielding tree. 'Rāmāyaṇa' itself is the divine wish-yielding tree. *Sumana*, flower is deemed auspicious. *Suphala*, virtuous fruit or reward. Reward which is not consumed alone, but is distributed amongst everyone is auspicious. Any good talk which we like sharing and which others like listening, Tulasī has conferred the title of supreme-auspicious to such talks. And cherishing love in devotion of Sītā's Lord or any devotion is supreme-auspicious.

Thus, Morari Babu's recitation of RāmaKathā in the desert had been exclusive in myriad respects.

- Nitin Vadgama



Here, on one hand is *Raṇotsava* (*festival of desert*);
on the other hand is *Rāmotsava* (*festival of Rāma*)

Maṅgala Bhavana Amaṅgala Hārī I

Umā Sahita Jehi Japata Purārī II BAK-09.01 II

Maṅgala Bhavana Amaṅgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-111.02 II

*The name of the Lord of Raghus is the abode of auspicious and the remover of inauspicious or evils,
and is muttered by Lord Śiva, the enemy of the demon Tripura, along with His consort, Umā.*

Lord Rāma who is the abode of auspicious and bane of inauspicious take compassion on me –

He who sports in the courtyard of king Dasratha.

Bāpa, I have obtained an opportunity to recite RāmaKathā on the land of Kutch before all of you. Divine grace and the blessed presence of all reverend personalities in this RāmaKathā - saints, abbots, honorable leading personalities from various fields of our society, the elders, you all my listeners and the rest, my obeisance to one and all from VyāsaPīṭha. There is one line of psalm, Bāpa !

Khetara Kheḍī Ruḍā Pāṇī Pātā Tārā,

Ae Anāja Āpe Che Kheta,

Paṇa RaṇaMā Koi Mūthī Na Vāve,

Jyā Korī Ūḍe Che Reta,

JagataMā Hetu Re VināNā Na Hoya Heta.

RāmaKathā right in the sand of desert falsifies this line, 'Hetu Re VināNā Na Hoya Heta' (there cannot be affection without any intent). The yajña of affection (heta) is commencing without any intent (hetu), whatsoever. Obeisance to the earnings of the forefathers! The place where rivers merge and where adequate water exists e.g. Haridwar, Nashik, Trimbak, Ujjain or the King of Pilgrimage Places, Prayāg – at these destinations the holy congregation of Kumbha indeed takes place, but this is a small congregation of Kumbha in desert. This is the Kumbha of desert. Here, on one hand is Raṇotsava (festival of

desert); on the other hand is Rāmotsava (festival of Rāma). It means there is no intent of any kind behind hosting this event. This is the moment of stringing the pearls. The universe is noting how each and every moment of ours is being passed. An individual's thoughts change every moment. And consequently, the rewards manifesting from those thoughts also change every moment. This is written in Jainism.

There was a great king who was Lord Mahāvīra Swami's friend and who stayed with him during his early life. He wishes to have a glance of Mahāvīra Swami. The moment this man leaves, he

meets another king on the way, who was also his friend during his early life. This king, on the way, was standing and performing penance just like Mahāvīra Swami, his name is Prasenchandra. When the king who was on the way to behold Lord Mahāvīra Swāmī saw the other king standing in Lord Mahāvīra's posture, the former king felt guilty that even as the three of us were together earlier, this king has reached from grace to glory, whereas I am left behind! Thinking so, this king reaches Lord Mahāvīra Swāmī and asks a question, "Lord, You are supreme, I feel happy for we stayed together as companions and friends in our early life and blessed is the other king who too was our childhood companion; he is observing tough penance and vows on your footsteps and I am left behind! Lord, I want to ask a question, I have witnessed the other king standing, what state will he attain if he dies at this moment? Lord Mahāvīra Swāmī replies, death at this moment will attain him the seventh hell!"

*Saragu Naraku Apabaragu Samānā I
Jaha Taha Dekha Dhare Dhanu Bānā II AYK-130.04 II*

Goswāmījī writes in 'Mānasa': a monk reckons heaven, hell and *apabaragu* i.e. liberation as equal; he perceives Rāma in heaven, he beholds Rāma in hell and he witnesses Rāma in liberation as well. He who cultivates this right vision! So, 'Mānasa' as well includes the description of hell. Goswāmījī says, he who worships or utters Rāma for once will not only get emancipated himself but also emancipate everyone around him as well. So, every transcendental-word written in 'Mānasa' is profoundly ponderable. 'Rāma Carita Mānasa' is the preset arrangement of the universe; and thereby its each and every word comes with immense profundity.

Recently an individual was asking me in Vadodara, "Bapu, show us the path to liberation." I myself have this question, what is liberation? And I have no idea, what will you all do after attaining liberation? Stay as you are! And while I am reciting 'Mānasa', all words deserve to be perceived through the vision of 'Mānasa' by Talgājarḍian eyes. First comes a transcendental-letter which conjoins to form a transcendental-word and thereafter, the word that gets

formed comes with Tulasī's immense profound vision. Every transcendental-letter with which the transcendental-word 'raṇa' gets conjoined holds an awe-inspiring glory in 'Mānasa'. For instance, *taraṇa* and *tāraṇa*, *smaraṇa* and *marāṇa*, *śaraṇa* and *caraṇa*. They have been sown in 'Mānasa' with a free-hand. I want to grow these in desert.

*Polu Che Ī Vāgyu Emā Karī Te Śī Kārīgarī?
Sāmbelu Vagāde To Hu Jānu Ke Tu Śāṇo Che
- Dalpatram*

How many types of blows of air exist in the world? The way we say, 'Phere Re Phere Jājo Phera', similarly Rūkhaḍa says, 'Phuke Phuke Jājo Phera'. Talgājarḍā's Rūkhaḍa!

*Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo,
Garavāno Māthe Re Rukhaḍiyo Jhaluṃbiyo.
Jema Jhaluṃbe Raṇa Māthe Megha Jo,
Evo Garavāne Māthe Re Rukhaḍiyo Jhaluṃbiyo.*

So, each transcendental-word of 'Mānasa' is extremely thought provoking. Blessed is the worshipper of my country for he did not solicit liberation; he rather solicited, 'Dejo Amane Saṃta CaraṇaMā Vāsa'. There is a poem by Bhagvatikumar Sharma,

*Hari, Mane Adhī Akśara Śikhavāḍo!
Aeśīne Āre Āvyo Chu;
Māro Agara Jivāḍo!*

So, he who utters Rāma for once gets emancipated himself and emancipates others as well. "Should the king die at this moment, he will attain seventh hell", said Lord Mahāvīra Swāmī. Immediately in the next moment, Mahāvīra Swāmī said, "If he is to die now, at this moment, he will attain seventh heaven." Each and every moment is being noted, Sāheb! We least know which thought, at which moment, will beget which yield! The king requested, "Lord, explain me this mystery." Lord Mahāvīra Swāmī said, the moment you asked the question your guards, horsemen etc. were passing by the king. They were commenting that the king has renounced his house, family and children and chosen the path of penance! How can he be a renounced then? While

they were passing these comments, the king experienced a sense of hatred on the horsemen for a moment. Had he died at that moment, he would have obtained seventh heaven. After another moment he felt, it doesn't concern me anymore! Whatever others say or comment, I have no concern. I am under Lord Mahāvīra's surrenderance, I am standing here by his grace. That moment being dominated by serenity makes him rightful of heaven.

Each and every moment of mine and yours is being written down. The paper is extremely huge. Thereby, in such times this is an opportunity of stringing the pearls in spark of lightning. RāmaKathā is not a religious ceremony, it's a laboratory. This is not only a religious seminar. Rāma getting manifested in RāmaKathā is not sectarian. You cannot weigh Him on the scale of castes and creeds. This entity of Rāma something completely different.

So, there are eleven blows of air. Mother's blow heals the wound. One such blow is that of a mother. Sadguru blows the mantra (as the ritual of initiation) in someone's ears. If someone criticizes in your ears then realise they are spitting in your ears; but when any mantra like Rāma-Mantra enters your ears then realise that He is blowing the air. So Bāpa, 'Phūke Phūke Jājo Phera'.

So, we shall talk about *taraṇa* and *tāraṇa* in this desert. Salt is formed in desert. And the place where RāmaRasa (*salt is also called as RāmaRasa in native dialect of Gujarat*) is formed, there RāmaRasa (*the succulent stories of Rāma*) ought to be extolled. Therefore, RāmaKathā is organised amidst desert. Nitin Vadgama has composed an extremely lovely poem, 'Ruḍī RāmaKathā Che RaṇaMā'. These events are not planned, someone materialises it. Rajendra Shukla says,

Ā Ahī Pahocya Pachī Basa, Eṭalu Samajāya Che.
Koi Kai Karatu Nathī, Ā Badhu To Thāya Che.

Until I reached here, I had not decided the subject I should talk on. Nothing is decided in desert. I want to sail the vessel in sand! It came to my mind, I want to do 'Mānasa-MaṃgalaBhavana', no where have I spoken on it.

Maṃgala Bhavana Amaṃgala Hārī I BAK-09.01 I
Maṃgala Bhavana, Kopa Bhavana,
Sukha Bhavana, Janaka Bhavana, Dasratha Bhavana,
Sūra Bhavana, Vidhi Bhavana etc. each of these abodes
(bhavana) hold distinct essential meaning. The core
central thought of this Kathā shall be 'Mānasa-
Maṃgala Bhavana'. 'Maṃgala Bhavana Amaṃgala
Hārī', we also sing this in form of the hymn of praise
where these words are used for Lord Rāma. How is
Rāma? This Rāma is the one who sports in Dasratha's
courtyard i.e. 'Dravau So Dasaratha Ajira Bihārī'. So,
first 'Maṃgala Bhavana' word occurs for Rāma and
second 'Maṃgala Bhavana' word comes for Rāma's
Name.

Maṃgala Bhavana Amaṃgala Hārī I
Umā Sahita Jehi Japata Purārī II BAK-09.01 II
Thirdly, while I am talking about 'Mānasa-
Maṃgala Bhavana', this 'Mānasa' itself is
'Maṃgala Bhavana'. There are various types of
auspicious (*Maṃgala*) entities or abodes in this world,
we shall quest about it on the basis of 'Rāmāyaṇa'.
There is a śloka,

Maṃgalam Bhagavāna Viṣṇuḥ
Maṃgalam Garuḍa Dhvajaj I
Maṃgalam Puṇḍarī Kāśaḥ
Maṃgalāya Tano Hariḥ II
●
Oṃ Maṃgalam Oṃkāra Maṃgalam,-
Guru Maṃgalam Gurupāda Maṃgalam I
●
Anaṃda Maṃgalam Karu Āraṭī,
Hari Guru SaṃtaNi Sevā.
Māre Āgaṇe TulasīNo Kyāro,
ŚāligrāmaNi Sevā, Anaṃda Maṃgalam Karu Āraṭī...

So, Rāma is the abode-of-auspicious, Lord's
Name is the abode-of-auspicious and 'Mānasa' itself is
the abode-of-auspicious. You should enjoy. Lately I
have started telling, an individual should decide where
one wants to stay. Man should stay in thoughts. And
staying in thoughts means what type of thoughts
should one think, when should one think, where
should one think and how much should one think -
one should keep its measure. Else, thoughts continue

incessantly! Hanumāna is an example for what type of
thoughts, how many thoughts, when to think and
where to think?

Pura Rakhavāre Dekhi Bahi
Kapi Mana Kīnha Bicāra I
Ati Laghu Rūpa Dharau Nisi-
Nagara Karau Paisāra II SDK-03 II

What was the issue with the demons?
Demons did not think at all! Live in thoughts. Second
place of living is, if I may tell you, live in humour. Don't
live with a wry face. Smile is liberation. The entire Tibet
manufactures laughing-buddha. GandhiBapu was
humorous. Sarojini Naidu once asked Gandhi Bapu,
"Bapu, who is the most beautiful woman in your
view?" Gandhi Bapu named Kasturba. Mother was
very simple. And Naidu instantly approached
Kasturba, "Mother, I asked Bapu, who is the most
beautiful woman in the world? He gave your name."
Mother said, "Bapu never lies!" They must be enjoying
very innately! Live this way.

Live in thoughts, live in humour and live in
faith. Vessel that loses faith, never finds a shore; it's not
about blind-faith. An individual should evaluate if he
or she is deceiving anyone? Live in faith, live in
discretion and setting aside restlessness, live in
restfulness. A poet of Delhi says, it is a *ghazal* composed
by Dilsāheb,

Ye Janama Tujhe Anamola Milā,
Barabāda Nā Kara, Barabāda Nā Kara I

If we find such places to live, if we learn to live in these
aspects then, 'Pāyo Parama Biśrāmu Rāma Samāna
Prabhu Nāhī Kahu I'.

Vālmīkijī has composed cantos, Tulasī has
composed steps. This is a ladder of seven steps. First
step is 'BālaKāṇḍa', second step is 'AyodhyaKāṇḍa',
third step is 'AraṇyaKāṇḍa', fourth step is
'KiṣkindhāKāṇḍa', fifth step is 'SuṃdaraKāṇḍa', sixth
step is 'LaṃkāKāṇḍa' and seventh step is 'UttaraKāṇḍa'
which contains answers to all questions of life. While
performing the opening invocations of the first step
'BālaKāṇḍa', Tulasī makes an auspicious
commencement by writing seven mantras in the
seven-step RāmaKathā,

VarṇāNāmArthaSaṃghānaṃ RasāNām
ChandaSāmapī I
Maṃgalānām Ca Karttārau-
Vande VāṇiViṇāyakaḥ II BAK-Śl.01 II

Obeisance to the doers of all auspiciousness, the
Goddess of speech as well as Lord Vinayaka. Firstly,
Goddess Sarasvatī is made an obeisance, thereafter
Lord Vinayaka is offered obeisance.

BhavānīSaṃkarau Vande ŚradhhāViśvāsaRūpiṇau I
Yābhyāṃ Vinā Na Paśyanti-
Siddhāḥ SvāntaḥsthamīsvaRāma II BAK-Śl.02 II

The opening invocations were performed in
seven ślokas and then He said, 'SvāntaḥSukhāy', I am
versifying this Kathā only so that my inner-



*An individual should decide where one wants to stay. Man should stay in
thoughts. And staying in thoughts means what type of thoughts should one
think, when should one think, where should one think and how much should
one think - one should keep its measure. Else, thoughts continue incessantly!
Second place of living is, if I may tell you, live in humour. Don't live with a wry
face. Smile is liberation. Live in thoughts, live in humour and live in faith.
Vessel that loses faith, never finds a shore; it's not about blind-faith. Live in
faith, live in discretion and by setting aside restlessness, live in restfulness.*



consciousness attains bliss. Thereafter, in order to have *śloka* descend in *lokas* (ordinary masses) Tulasī descended SiyāRāma in five *sorthas* in utmost native dialect.

*Jo Sumirata Sidhi Hoi Gana
Nāyaka Karibara Badana I
Karau Anugraha Soi Buddhi Rāsi-
Subha Guna Sadana II BAK-So.1 II
Mūka Hoi Bācāla Paṅgu
Caḍhai Giribara Gahana I
Jāsu Kṛpā So Dayāla Dravau Sakala-
Kali Mala Dahana II BAK-So.2 II
Baṁdau Gurū Pada Kaṁja Kṛpā
Siṁdhu NaraRūpa Hari I
MahāMoha Tama Puṁja Jāsu Bacana-
Rabi Kara Nikara I BAK-So.05 I*

Lord Jagatguru Adi Shankaracharya has told us, the followers of time-immemorial religion, to seek surrenderance of five deities. First among them is Gaṇeśa, followed by the sun-god, Viṣṇu, Śiva and Bhagavatī. Worshipping Gaṇeśa is maintaining discretion. Securing our discretion is the greatest worship of Gaṇeśa. Offering respectful oblation of water to sun-god is utmost best, but staying in light is worshipping sun-god. Worshipping Viṣṇu means keeping the heart vast. And anointment of Lord Śaṅkara means others' welfare. It is daily anointment of Rudra.

*NirākāRāmaOmkāRāmaūlaṁ Turīyaṁ I
Girā Gyāna Goṭitamīsaṁ Girīśaṁ II
Karālaṁ Mahākāla Kālaṁ Kṛpālaṁ I
Guṇāgāra SaṁsāraPāraṁ Nato'haṁ II UTK-108 II*

Śiva means wishing and begetting others' auspicious. Māhādeva is welfare-driven God. And Goddess Jagadāmbā is indeed a mother. Jagadāmbā Bhavānī means reverence. God willing may our reverence not refute. Incessant reverence is Mother Pārvatī. Our reverence should stay intact. Thereafter, while making obeisance to everyone, Tulasī has offered obeisance to Guru, He has offered obeisance to Guru's feet, He has sought shelter of the detached feet.

Feet are symbolic of constant motion, which are detached despite staying amidst everyone. Dalpat Sāheb Padhiyar had once said in 'AsmitāParva', this is Kaliyuga so Guru can be weak, but Guru's divine feet or the positional designation of Guru can never be weak. This country worships its foundation more than an individual-worship, it worships its ideological prosperity.

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

Tulasī provided an introduction to Guru in the first chapter of 'Rāma Carita Mānasa'. Let me remember the *copāi* of Vadodara,

KaranaDhāra Sadgura Dṛdha Nāvā I

Durlabha Sāja Sulabha Kari Pāvā II UTK-43.04 II
Obeisance was offered to Guru. He has hallowed His vision by the dust (*raja*) of Guru's divine feet. *Raja* means 'Jāki Kṛpā Lavelesa', *raja* means the utmost tiniest measure of count, a mere speck of dust; utmost tiniest particle of His grace lights up my and your eyes by the luster of discretion. The whole world appeared worthy of obeisance. While offering obeisance to everybody one after another, Hanumānājī was offered an obeisance,

*MahāBīra Binavau Hanumānā I
Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II*

*Pranavau PavanaKumāra
Khala Bana Pāvaka GyānaGhana I
Jāsu Hṛdaya Āgāra Basahi*

Rāma Sara Cāpa Dhara II BAK-17 II

Few lines of VinayPatrikā,

*Maṅgala-Mūrti Mārūta-Naṁdana I
Sakala-Amāṅgala-Mūla-Nikaṁdana II VP-XXXVI.1 II
Pavana-Tanaya Saṁtana-Hitakārī I*

Hṛdaya Birājata Avadha Bihārī II VP-XXXVI.3 II

While offering obeisance further, Goswāmījī renders obeisance and extols glory of Lord's Name. We shall take it forward tomorrow. Pausing today's Kathā.



*Rāma is the abode-of-auspicious, Lord's name is the abode-of-auspicious
and 'Rāma Carita Mānasa' itself is also the abode-of-auspicious*

'Mānasa-MaṅgalaBhavana', Lord Rāma Himself is the abode-of-auspicious, Lord's Name is the abode-of-auspicious and the scripture under whose shelter we are here at this moment that 'Rāma Carita Mānasa' itself is also the abode-of-auspicious. There is a rule of philosophical scriptures, yesterday I mentioned that mostly everything in this world is auspicious. If there is a little inauspicious somewhere then Lord dispels it; recitation and listening of 'Mānasa' dispels it; thus, as far as my understanding prevails by Guru's grace, everything is auspicious in this world. The word '*Bhavana*' is suffixed as an add-on, but there is one more word, '*Caudaha Bhavana Eka Pati Hoī*' (all fourteen abodes exists under one lord), '*MaṅgalaBhavana*' means fourteen abodes and all the abodes are auspicious. '*MaṅgalaNidrā*', sleeping is auspicious as well. To avoid from turning indolent, there is a saying in our culture,

Jā, Jā Niṁdrā, Hu Tane Vāru, Tu Che Nāra Dhutārī Re;

Sleep is proclaimed as a female rogue, thus criticizing it severely. And on the other hand we have, '*Maṅgala Nidrā Maṅgala Supti Maṅgala Jāgrti Evam Ca I*'. Completely opposite thoughts! But remember the crux my brothers & sisters, to avoid us from proactively falling prey to indolence which Lord Vyāsa reckons as death, the saints have said, O sleep, I stop you as you have not wrought good deeds!

Jogī Lūtyā Te Bhogī Lūtyā, Lūtyā Te Gharabāra Re...

'*Maṅgala Nidrā*', now listen to its evidences. One gentleman has written, "Bapu, hosting Kathā is beyond my capacity, but I shall try to bring youngsters like me to the Kathā." Welcome, Bāpa! But I request, don't

bring anyone forcefully. It takes time; we don't want to gather crowd. Don't force. Forcing is violence. Love means where there is no pressure. There was a great poet Iqbal, I have heard that someone asked Iqbal, "What is the apogee of intelligence?" What is the height, completeness, superiority (or culmination) of an individual's intellect or whatever you may wish to interpret it as. Iqbal gives a wonderful reply, 'Herata'. Herata means wonderment. As and how intellect expands, we feel the urge to uncover new and novel mysteries, which my philosophical scriptures and my country's wisdom endowed men felicitate with the transcendental-word 'Supreme-Wonderment' (ParamaĀścharya). 'ParamaĀścharya' is the word of our philosophical scriptures. Our vision falls short. With increase in intellect, Bāpa, if our wonderment increases at the same rate then realise that our progress is decent; but with increase in our intellect, if we feel that we have understood everything then realise that we are still below benchmark. Even if intellect grows leaps and bound, yet a sense of supreme-wonderment, a sense of curiosity should prevail, which is called as 'Athāto DharmaJijñāsā' in the terminology of BrahmaSūtra, 'Athāto BhaktiJijñāsā' in the terminology of BhaktiSūtra and 'Athāto DharmaJijñāsā' in the terminology of karmic scriptures, this should manifest. Upaniṣad states that whoever claims to have known it all, has known nothing at all. And who is aware that I have known nothing at all, has known everything. So Bāpa, apogee of intelligence is herata, supreme-wonderment! The questions to know the mysteries keep arousing incessantly; and when we sit near the enlightened man only to know those mysteries then never have the mindset to measure the enlightened man, rather cherish the mindset of assimilating Him. Life itself is a big question-mark, where in it is the full-stop and where is the apogee?

Iqbal was posed with yet another question, "What is the apogee of wonderment?" He said, "Love." The height of supreme-wonderment in this world is only love, feelings, supreme-emotions. Bāpa, love. Iqbal was asked a third question, "What is the apogee of love?" He responded, "Love has no apogee." One hearing this reply, the listener argued that you have mentioned in one poetic couplet, 'Tere Isqa Ki Intiha Cāhatā Hu', now are you contradicting? He replied, pay attention to the next couplet where my mistake is corrected,

*Tere Isqa Ki Intiha Cāhatā Hu I
Merī Sādagi Dekha Kyā Cāhata Hu II*

This was the conversation with Iqbal, where he states that there is nothing beyond love. Tulasī has gone a step further,

Parama Peme Pūrāṇa Dou Bhāi I AYK-240.01 I
Not just a sense of completeness, but supreme-completeness. As long as intellect prevails, there cannot be a final decision; as long as mind prevails, there cannot be a final decision; as long as egotism prevails, final decision can never be reached. There is one more culmination point which takes me and you still further. Why? Have a look at the second-half of the line,

*Parama Peme Pūrāṇa Dou Bhāi I
Mana Budhi Cita Ahamiti Bisarāi II AYK-240.01 II*

Jagatguru Shankaracharya says, you can raise logical deliberations till a certain point and till a certain field, but thereafter logic becomes blunt. Because, 'Mana Budhi Cita Ahamiti Bisarāi', so Bāpa, don't force them to Kathā; let them experience wonderment first. Your attempt to get the youngsters to Kathā will be reckoned as your oblation in this Yajña-of-Love. This Kathā is for all of us. *Kiṣine pūchā hai, "Bapu, naraka se ḍara nahī lagatā, lekina gunhāokī ginatī Rāma nāma lenekī ginatī se jyādā ho to? (Someone has asked, Bapu, I don't fear hell but what if the count of crimes is more than the count of Rāma's Name that we have chanted?)"* The boundless white-desert that we

see here, fill it completely with the stacks of grass, but it will need only a single matchstick, we would not need factories of matchsticks! How could you forget this copāi?

*Bāraka Rāma Kahata Jaga Jeū I
Hota Tarana Tārana Nara Teū II AYK-216.02 II
Jāsu Nāma Sumirata Eka Bārā I
Utarahi Nara BhavaSimḍhu Apārā II AYK-100.02 II*

Don't reckon few things as trivial. Do meritorious deeds for a month and criticize someone for five minutes, this ember will burn down the merits. If so, then what about the power of Rāma's Name! Question is about trust, that's it! It (chanting) needs no method, it needs faith. A heart chanting Rāma's Name holds everyone. To progress enormously in Truth, worship Rāma abundantly; to progress enormously in Love, worship Kṛṣṇa; to pour Compassion profusely like an ocean, worship Māhādeva. This is the pathway.

When I recited 'Mānasa-Māraga' in Mumbai, a youth had asked a question, You have shown the paths to reach God, but which is the path if God wants to come to us? It was said in response, 'Giri Taru Nakha

Āyudha', there are three paths through which Lord can come to us. *Giri*, mountain means steadiness, patience, He who bears unbroken trust, through that path Lord gently comes to us. Second path is *Taru*, tree; the greatest trait of a tree is causing others' welfare. Lord comes to us through the path of our welfare driven activities. Third, *Nakha*, nail. These are the paths of 'Rāma Carita Mānasa'. Nail means utmost subtlest entity. And Goswāmījī has described that utmost subtlest entity. Keep nails very much within limit. If they grow like Rāvaṇa's sister then nose and ears gets cut! Śūrpaṇakhā, the one whose nails were like winnowing fans. But the glory is of subtle nails.

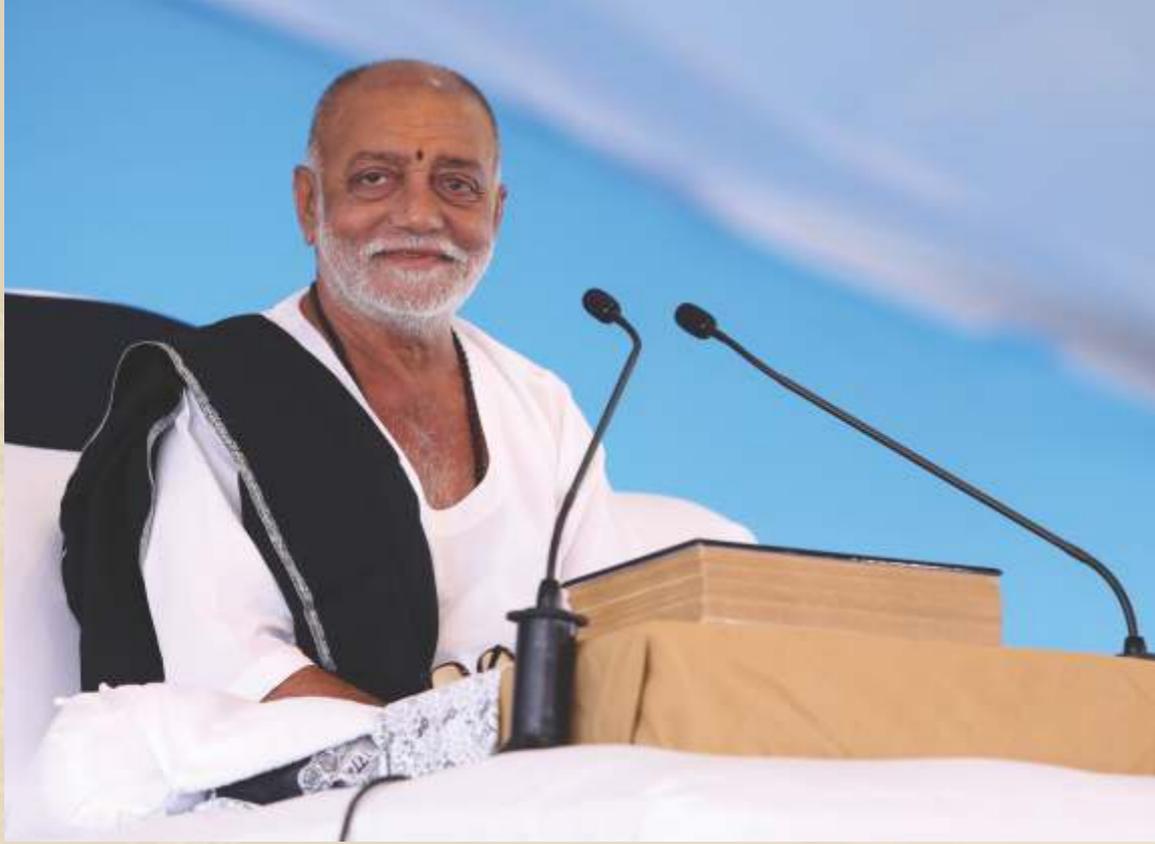
ŚrīGura Pada Nakha Mani Gana Jotī I BAK-00.03 I

Lord will arrive in our heart through the light of the flame of the nail of an enlightened man's divine feet. Even as Lord undoubtedly dwells in our heart, He will arrive in an active form perceptible to us. Tulasī says, it's not about beholding it, touching it or laving it; although, these aspects may have its glory, one can offer methodical worship but Tulasī takes us towards subtlety,



Night is auspicious, night is beautiful. Night holds a distinct glory. Observing vigil during night in true sense is amazing, but don't not force. On the basis of 'Mānasa', in order to witness anyone's personal life, one should enter during nighttime. We all appear virtuous during the day, Sāheb! A man, who in any stage of life, is householder during the day and renounced during the night, is advancing towards being a finest ascetic; householder during the day and renounced during the night. What is our state? We are renounced in the day and sensuous at night! We are something else during the day and something completely different in the night! In such situations, nights become fatal, otherwise nights are auspicious. Night gives us rest, night is a great boon. For people engrossed in the felicity of worship there is no beautiful auspicious moment as night, Sāheb!





Sumirata Dibya Dr̥ṣṭi Hiya Hoṭī II BAK-00.03 II
Only remembrance, remembrance of the nail-flame.
God arrives this way. So Bāpa, many trivial things also
beget great outcomes. Thus, beware!

*Jā, Jā Niṃdrā, Hu Tane Vāru,
Tu Cho Nāra Dhutārī Re;
Niṃdrā Kahe Che Hu Nathī Dhutārī,
Hu Chu Caṃcala Nārī Re;
Paśu-PaṃkhīNe Sukhaḍā Āpu,
Duḥkhaḍā Melu Visārī Re...*

Vyāsa has proclaimed indolence as death. To
avoid us from proactively choosing death in form of
indolence, the saints have presented sleep in diverse
ways. But this is the abode-of-auspicious.

*'Maṃgala Nidrā Maṃgala Supti
Maṃgala Jāgr̥ti Evam Ca I'*
Sleep is auspicious. Evidence, Shankaracharya,

*Ātmā Tvaṃ Girijā Matih-
Sahacarā Prānāḥ Śarīraṃ Gṛhaṃ
Pūjā Te ViśayopaBhogaRacanā-
Nidrā SamādhiSthitiḥ I SMP-IV I*

Jagatguru Śaṃkara says, I regard sleep as *samādhi*. In
the tradition of Viṣṇu devotees, singing devotional
psalms by staying vigil during the night is considered
good. Lord's vigil, singing devotional psalms is indeed
good. However, the great sage Vinobājī states that,
profound sleep is Lord's remembrance. If you truly get
a sound sleep then it's your remembrance of Lord.
Neither sham sleep, nor sham vigil, just innate. So,

sleep is auspicious, but what is the inauspicious before
it? Criticism is inauspicious, sleep is auspicious.

Why is our spiritual journey not succeeding?
Yesterday, we talked about three types of blows of air.
Fourth is Kṛṣṇa's blow of air which He blew in the flute
in order to invite Gopis. Next, he who is addicted to tea,
blows air in the hot tea. And Sāheb, yet one more blow
of air, our mothers used to blow air in traditional
earthen stoves through blow-pipes to cook *rotala*. A
blow which awakens our consciousness, which kindles
our fire of wisdom, which activates our dormant coiled
energy – this is one blow of a cook and we sometimes
blow air to clear the dust stuck on plates and blows. So
Bāpa, this is about criticism and sleep; don't get
involved in criticism.

Udāsīna Nita Rahia Gosāi I

Khala Pariharia Svāna Kī Nāi II UTK-105.08 II

Why is our spiritual journey not reaching
perfection? The result should be 2+2=4, but why are we
failing? Destroy that mindfulness which impels me and
you to criticise! Criticism is indeed hell. '*Maṃgala
Supti*', *Supti* means deep sleep. The state of deep sleep is
extremely auspicious. State of deep sleep is the entire
yogic process. It ought to be auspicious, but what is
inauspicious in front of it? Deep sleep is auspicious, but
causeless indolence is inauspicious. I am incapable, I
cannot do anything, only monks and saints can
worship the Lord! Just lying back without making any
efforts (is inauspicious)! Indolence is inauspicious,
mindfulness is auspicious. Mindfulness is auspicious
but negligence in mindful state is inauspicious. It's all
about being awakened to mindfulness like Narsinh,

JāgīNe Jou To Jagata Dīse Nahī.

ŪṃghaMā Aṭapaṭā Loga Bhāse.

All this appears to be completely different, Tulasī says,

Jānia Tabahi Jīva Jaga Jāgā I

Jaba Saba Biśaya Bilāsa Birāgā II AYK-92.02 II

So Bāpa, sometimes I am mindful, but when
negligence pokes in, we try to justify this negligence
by hook or crook with folly! He is mindful who strings
the pearls in flash of a lightning, because it will turn
dark suddenly. Bashir Badra says,

Bahuta Dera Taka Rāta Hi Rāta Hogī I

Musāfira Hai Huma Bhī, Musāfira Ho Tum Bhī I

Tulasīdāsa says, my Guru recited the Kathā
umpteenth times, but I was not mindful and the day I
turned appropriately mindful then,

Tadapi Kahī Gura Bārahi Bārā I

Samujhi Parī Kachu Mati Anusārā II

BhāṣāBaddha Karabi Mein Sōi I

More Mana Prabodha Jehi Hoī II BAK-30.01 II

So Bāpa, mindfulness is auspicious but
beware that we don't overlook negligence. The
composers of scriptures say, night is auspicious and so
is the day. Even if they must have said,

Moha Nisā Bau SovaNihārā I

Dekhia Sapana Aneka Prakārā II

Ehi Jaga Jāmini Jāgahi Jogī I

Paramārathī Prapaṃca Biyoḡī II AYK-92.02 II

Night is auspicious, night is beautiful. Night
holds a distinct glory. Observing vigil during night in
true sense is amazing, but don't force. On the basis of
'Mānasa', in order to witness anyone's personal life,
one should enter during nighttime. We all appear
virtuous during the day, Sāheb! A man, who in any
stage of life, is householder during the day and
renounced during the night, is advancing towards
being finest ascetic; householder during the day and
renounced during the night. What is our state? We
are renounced in the day and sensuous at night! We
are something else during the day and something
completely different in the night! In such situations,
nights become fatal, otherwise nights are auspicious.
Night gives us rest, night is a great boon. They are

relative, they can't be separated. For people engrossed in the felicity of worship, those for whom (worship) is innate, there is no beautiful auspicious moment as night, Sāheb! Nights are charming. Śrī Hanumānājī enters Laṃkā in the night. In order to witness anyone's subtle life, we need to become subtler than him. To enter a door, we cannot be taller than the door, else we cannot enter; and therefore,

Masaka Samāna Rūpa Kapi Dharī I

Laṃkahi Caleu Sumiri NaraHarī II SDK-03.01 II

And, what time period did He choose? 'Nisi Nagara Karau Paisāra'. If we want to search Rāvaṇa or Vibhīṣaṇa in Laṃkā then we will have to enter in the night. The matter is about darkness. Dalpatram Padhiyar Sāheb writes,

Koi Re Utāro Māro Aṃcalo,

Ḍākelī MāfiNā Bija Badhā Bāvarā,

Enā Mūla Re Bhītara Mojā Bahāra Re,

Nita Re Saju Ne Nita Nita Saṃcaru,

Amane Āghe Vāge Amārā Bhaṇakāra Re.

Koi Re Utāro Māro Aṃcalo.

Our darkness is impeding us, Sāheb! Someone uncover my pretentious coverlet, and who can uncover it except Guru? He can cover us with a shroud and He can also uncover our shroud. Meaning, He can win over our death. It is about ripping apart the coverlet. Those who have conferred to the world in an innately manner, are all mindfully awakened men, whom I proclaim as enlightened men. Kabīra Sāheb says,

Sukhīyā Saba Saṃsāra Hai, Khāve Aura Sove I

Dukhīyā Dāsa Kabīra Hai, Jāge Aura Rove I

So Bāpa, night is auspicious, day is auspicious as well. If I remember Narsinh,

Dhanya ĀjaNī Ghaḍī Te Raliyāmaṇī...

Māro Vhālojī ĀvyāNī Vadhāmaṇī Ho Ji Re...

'Maṃgalāyatano Prabhuḥ', who is Lord? Rāma; who is Lord? Śiva; who is Lord? Kṛṣṇa; He who

is capable of accomplishing everything is called as Lord (Prabhu). We consider the whole world as auspicious,

Maṃgala Bhavana Amaṃgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-111.02 II

So, the Supreme Godhead Himself is the abode-of-auspicious, Lord's Name is the abode-of-auspicious and Tulasī's scripture, 'Mānasa', which contains Lord's name, form, sport and abode, is also the abode-of-auspicious. Nitinbhai has composed a poem,

Ruḍī RāmaKathā Che RaṇaMā.

BhīnaPavaraṇu Zaraṇu Vaheṣe Refīnā KaṇakaṇaMā.

Copāyunā CaṃdanaThī Śvāso Thāṣe Maghamaghatā.

DohāNā DivāThī Jivatara Thai Jāṣe Zagamagatā.

Koi Agocara Vādala Varase Āvine ĀṃgaṇaMā

Ruḍī RāmaKathā Che RaṇaMā.

In the chronology of RāmaKathā, after offering obeisance to Śrī Hanumānājī, Lord Sitārāma were rendered obeisance and thereafter, Tulasī has extolled the glory and offered obeisance to Rāma's Name in a complete integer! He has extolled elaborate glory of Name. We can behold Lord's form only if He confers us the eyes, and Arjuna was gripped by fever even after beholding Lord's form! He was unable to digest this form. Name holds immense glory, therefore my Tulasī writes,

Baṃdau Nāma Rāma Raghubara Ko I

Hetu Kṛṣānu Bhānu Himakara Ko II BAK-18.01 II

Mahimā Jāsu Jāna Ganarāū I

Prathama Pujiata Nāma Prabhāū II BAK-18.02 II

Lord's Name is the predominant means of Kaliyuga.

For mundane souls like us, this is the only means,

RāmaHi Sumirīa Gāia RāmaHi I

Saṃtata Sunīa Rāma Guna Grāmahi II UTK-129.03 II

Tulasī offers obeisance to Name. Ganapati circumambulated the name after writing it down and he become the first deity to be worshipped at the beginning of any ritual; primordial poet Vālmiki chanted in reverse order and turned pure.

Mānasa-MaṃgalaBhavana : III



Rāma's Kathā is the abode-of-bliss

'Mānasa-MaṃgalaBhavana' is the central theme of the Kathā, many curiosities have come in this context. "Bapu, yesterday you said that I neither bind anyone, nor do I get bound by anyone. But a Kathā was held in Kapri in the year 1974, ever since then we are associated with your VyāsaPīṭha, then aren't we bound with You?" You are associated with VyāsaPīṭha. Your question is good, so is the answer, you should stay bound with VyāsaPīṭha, not with an individual. Individual who is present today, may not be present tomorrow; VyāsaPīṭha is eternal; Lord's Kathā is eternal. 'Hari Anaṃta HariKatha Anaṃtā'. Thus, I welcome the fact that you are bound with VyāsaPīṭha, and I too am indeed bound with VyāsaPīṭha. This is equally true. If you stay bound with VyāsaPīṭha then it will liberate you.

Yaha Guna Sādhana Te Nahi Hoī I

Tumhari Kṛpā Pāva Koī Koī II KKK-20.03 II

I am very much bound by this copāi for few things are unattainable by personal endeavour, they manifest by grace. Our mental and physical endeavours have a limit. How much can we accomplish? What is our capacity? Thus, few things are grace-manifested. One can organise this only if His grace is bestowed. His grace is being conferred constantly but the only reason we are unable to receive it is, as Tulasīdāsājī says, we are not forsaking cunningness! Cunningness means a kind of artful smartness. When we ask your inner-consciousness, don't we feel that we are engaged in too many cunning activities! Even as we offer a bow on the face, we ridicule on the back in such a way that even if grace is being constantly bestowed, our cunningness doesn't let the grace reach us. There is an aphorism of 'Mānasa',

Mana Krama Bacana Chāḍi Chaturāi I BAK-199.03 I
He, who forsakes cunningness in this world and worships the Lord, will be able to experience grace and thereafter, by the self-experienced grace everything will become attainable.

Yaha Guna Sādhana Te Nahi Hoī I KKK-20.03 I
Virtues cannot be attained by personal endeavours, we need grace. Egotism fraught with idiocy doesn't let us caution. Why be cunning?

Young men and women, I request you to read 'Māhābhārata' at least once, whenever you get time. 'Yajñāsenī' is composed in Assamese language; 'Mṛtyumjaya' is composed about Karṇa by Sawant Sāheb, a writer from Maharashtra. He has presented the story in today's context with the original characters. And everyone has their own Karṇa, everyone has their own Kṛṣṇa; it's their right. I can have my own Rāma, my own Hanumāna.

Young ladies and gentlemen, glance through this scripture once, then listen to it by sitting in the divine feet of the one for whom you cherish causeless affection and thereafter you will understand its mysteries more clearly, thereafter it will appear more amazing. And one thing is for sure, my and your physical body, made up of five vital elements, itself is a scripture and we should have the pain that we are unable to transform it into a virtuous scripture. This is a moving scripture. He who has read all scriptures but 'Mānasa' has tied many knots (*gramṭhi*) by reading other scriptures; they have raised many crooked biases (*gramṭhi*). Jainism has many names of Lord Mahāvīra Swāmī, one of them is Nirgramṭha. Mahāvīra is not an identity of an individual, it is an identity of such a consciousness who is nowhere tied by knots of crooked biases or notions. All those whose crooked biases have been relinquished are not heroes, they all are Mahāvīra, the great heroes. He whose all biases have ceased, he who is Nirgramṭha. Scriptures

composed by our insistencies have created knots of crooked biases and notions.

Someone asked me, "Bapu, tell us a secret, when you sit on VyāsaPīṭha you push one edge of RāmaNāmī beneath the *pothī*. There is a rumour among Kathā reciters that because Bapu's RāmaNāmī constantly touches the *pothī*, a constant connection is maintained and when Bapu touches this RāmaNāmī, He receives a current which flows in His heart and then in His entire body and thereafter, it flows in us!" Oh, I am removing it! I don't want the current! Oh, live in peace! But people only want to spread such myths! Stop these fallacies! 'Uttamā Sahajāvasthā, Madhyamā Dhyāna Dhāraṇā I'.

Tulasī in fact says,

Parādhīna Sapanehu Sukhu Nāhī II BAK-101.03 II

He who is dependent never attains bliss even in dream. I am independent. And man should be independent. Spirituality says till an extent, 'Chāpa Tilaka Saba Chīnī'. Ramesh Parekh wrote,

Pācīkānā Hoya, Hoya Nahī

Kaḍī SaṁtaNā Dhagalā,

Saṁta Sahune Mukti Vahece,

Nahī Vāghā, Nahī Ḍagalā.

Observe that this man has gone till an extent of calling the crowd (of so-called religious preceptors) as *pacīkā* (five dices of a game wherein players toss them as per their wish)! They bounce as people toss them! Those who speak as others tell them to speak are called as *pacīkā*! For instance, "Talk about us in public that we have donated a hefty amount in charity", those who follow this are called as *pacīkā*! I went to meet Sitanshu Sāheb in Vadodara, he was very pleased, Sāheb! He said, "Bapu, everyone has a defined way of life. I have defined my own ways of life e.g. my job could be of digging wells; my path and Your path are different, but our minds are the same. You have to fly in the vast sky for You have chosen this path. If I stop digging well and

join You then I will emaciate! Thus, I will stay on my path and You stay on Yours; everyone has their own way of life." This thought is worthy of honour and obeisance. So long as an individual is far, he is a bulge. The moment we get closer to them, the bulge melts down. And never hurry in pronouncing an opinion for anyone, you will go wrong! He recited a poem to me about Sarasvatī who rides on peacock. Sitanshu Sāheb says, Sarasvatī, forsake the mount of peacock, you have rode on peacock for your entire life and danced beautifully like a peacock. O Sarasvatī, now You should ride on the mount of a lion! Whereas, *pacīkā*s have to bounce the way they are tossed! Only people like him can decipher the mysteries of poetries. I recollect Ramesh Parekh once again,

Ahī PayagambaraNī Jībha

Juo Vecāya Che Babbe PaisāMā.

Ne Loko Babbe PaisāNī Okāta LaiNe Āvyā Che.

In such times, Ramesh Parekh appears all the more relevant, 'Hoya Nahī Kaḍī SaṁtaNā Dhagalā!' He has written by keeping in mind the realised consciousness and the enlightened men. If you want to enjoy living life then live in your own way, Sāheb! Someone told me, "Bapu, if You keep the microphone at a distance then it looks as if You are smoking." Now, this is height! Once I had smoked a small cigarette in my childhood; I was a child and I did so out of curiosity. It so happens that the ticket examination happens on the very same day when we have not purchased the ticket! I took the cigarette at an isolated place! Looked around and opened the match-box!

Carāgo Ke Badale Makāna Jala Rahe Hai!

Nayā Hai Zamānā, Nayī Roṣanī Hai!

Na Hārā Hai Īśqa, Na Duniyā Thakī Hai,

Dīyā Jala Rahā Hai, Havā Cala Rahī Hai I

Even as the wind of criticism blows, the lamp of a monk's worship continues to burn. The moment I felt no one is watching except God, the second

matchstick did the job! I had no idea how to smoke, but I took one puff on the cigarette! Blow of cigarette is also one blow of air. The cigarette was lighted, I tried to blow out the smoke. And that very moment, stepped out a woman of our village, Bavriben Bharvad, who stayed in our neighbourhood. She saw me, "Cigarette! I will inform your father right now!" I was stunned! But later she did not tell him. I myself told PrabhudasBapu, "Father, I tried to smoke!" "No problem, it's okay!" Once I had eaten a betel-leaf mixed with tobacco and consequent giddiness was terrible. Entire Talgājarḍā was whirling around me!

We are discussing the abode-of-auspicious of 'Rāmāyaṇa'. The entire 'Rāma Carita Mānasa' contains 108 compound words having the word 'Maṁgala'. Errors and omissions are open for correction, but the total summation of the word 'Maṁgala' including 'MaṁgalaBhavana' comes to 108, it thus attracts special attention. The entire rosary is of 108 beads. VyāsaPīṭha comprehends few hints behind the word 'Maṁgala' that can augment our inner development and inner restfulness in my and your life.

There is a question, "Bapu, God dwells in this world, can science define it?" Definitely it can. The world exist, science accepts it, doesn't it? This is the earth, this is the sky – science does accept this fact, unquestionably! All I have to say is that if science tries to prove that this world exists then the world itself is God. Why are you separating God? This universe itself is the Supreme Godhead. We have a prayer in Gujarātī,

Maṁdira Tāru Viśva Rupālu

Suṁdar SarjanaHārā Re,

Pala Pala Tārā Darśana Thāye

Dekhe DekhanaHārā Re I

The world itself is the Supreme Godhead, because Tulasī writes,

Sabahi Sulabha Saba Dina Saba Desā I

Sevata Sādara Samana Kalesā II BAK-01.06 II

Sīya RāmaMaya Saba Jaga Jānī I
Karau Pranāma Jori Juga Pānī II BAK-07.01 II

And Bāpa, not everything can be determined by intellect. Intellect cannot work everywhere. I have heard from Mayabhai that, alarm can be made by intellect, Jalaram cannot be made by intellect. He incarnates only in Virpura. First step, starting charity kitchen. Second step, handing over the mother. Third, not accepting any offering in any form, whatsoever in his temple. These are the three steps of super-colossal divinity. When a tyre punctures, we need to visit the air-filling station to fill the air; analogously, God exists everywhere, yet we have to visit a temple before some idol in order to offer our reverence. Tulasī says,

Hari Byāpaka Sarbatra Samānā I
Prema Tein Pragaṭa Hohi Mein Jānā II BAK-184.03 II

So, the word 'Maṅgala' has been used 108 times in 'Rāma Carita Mānasa', thus the entire 'Mānasa' is the abode of 108 words of 'Maṅgala'. 108 types of 'Maṅgala' dwell in it, which also includes few especial abodes (*bhavana*). One extremely famous in Ayodhyā is *KanakaBhavana* (gold-abode). But Tulasī has created a very essential abode in 'Mānasa' for our life, which is *KopaBhavana* (sulking-room). *KopaBhavana* gets formed only by four things. Foundation, walls, roof and door. If I and you understand four aphorisms in our life then it can become 'MaṅgalaBhavana' or *KanakaBhavana* instead of *KopaBhavana*.

The decision of Rāma's enthronement was taken. The news falls on Maṅtharā's ears and Maṅtharā, heaving deep evil sighs, enters *KaikeyīBhavana*, till then it is *KaikeyīBhavana*, but Maṅtharā entered. Smart cunningness lays the foundation of *KopaBhavana*. How can we even blame Maṅtharā for this? Because the deities requested Sarasvatī to foul her intellect. And eventually, it is Śiva who inspires everyone's intellect. We can thus be saved from thinking why this happened. Dasratha enquired, "Where is the queen?" She said, "We are servants, she

is talking furiously with us! She seems to be upset about something; she is lying in *KopaBhavana* (sulking-room)!" On hearing the word '*KopaBhavana*', Dasratha experienced sudden hesitance and was gripped by fear, he could not advance a single step. His attraction towards Kaikeyī and his erotic love for Kaikeyī is relatively more and thereby, the emperor trembled, which Tulasī has not liked.

First foundation of *KopaBhavana* is cunningness. Second foundation is crookedness of mind, which builds *KopaBhavana* even stronger. Tulasīdāsa decided to recite Kathā exclusively to His own mind, because mind is extremely crooked. Our mind may not appear crooked to us, but it is crooked, it is wicked, it is cunning!

Rāma Bhaji Sunu Saṭha Manā II UTK-129. Ch.01 II
By raising logical arguments and deliberations, by forming the web of sophisticated reasoning for no good reason, Kaikeyī evolves *KopaBhavana* more and more. Because of Maṅtharā her subconscious-mind has slipped into insanity. And the topmost crest or roof of *KopaBhavana* is man's terrible ego. He feels only he is right, he never agrees to others! This terrible ego. Rajnish had stated, ego raises a wrong center in life, it creates a wrong center.

'*AsmitāParva*' is organised in our Gurukula during the days of 'Hanumāna-Jayaṃtī'. '*Asmitā*' also means ego. '*Asmitā*' means pride. It is included in the five afflictions of our philosophy, yet *Asmitā* is one of the transcendental-words included in our sages' scriptures, because the entity which we call as ego is created by wrong center filled with malevolence and wrath. Whereas *Asmitā* is filled with heartfelt sentiments. Ego says, 'I am there'; *Asmitā* says, 'I am there, do not worry.' *Asmitā* thus becomes very beautiful. *Asmitā* (dignity) contains moistness, ego is stark dry! Being moist, *Asmitā* flourishes and fructifies; something yields out of it, ego yields nothing. Narsinh Mehta says,

'Hu Karu, Hu Karu' Aeja Ajñānatā,
ŚakaṭaNo Bhāra Jyama Śvāna Tāṇe;
Sṛṣṭi- Maṅḍāṇa Che Sarva Eṇī Pere,
Jogī-Jogeśvarā Koika Jāṇe.

It is clearly said in 'Bhagavad Gītā', these are the words of Lord of Yogis Kṛṣṇa; no one can prove it wrong in the entire universe, it is eternal truth. His mantra will never go in vain.

Yasya NāhamKṛto Bhāvo-
Buddhiryasya Na Lipyate I GT-XVIII.17 I

He who never cherishes the feeling of doership and whose intellect doesn't expect the reward of his karma, such a man will not get bound even if he kills someone, because he cherishes no sentiments of doership, his intellect cherishes no desires. Bāpa, ego has damaged our wisdom, it has fouled our devotion. By getting blend in our karma, ego has turned the reward of our karma slightly adverse! And further, one should have something worthy of being proud of. 'Rāmāyaṇa' grants freedom of cherishing exalted

feelings (*abhimāna*), it states that one should have an exalted feeling, but not pride or ego (*ahaṅkāra*).

Asa Abhimāna Jāi Jani Bhore I

Main Sevaka Raghupati Pati More II ARK-10.11 II
O Lord, may I be blessed to never lose this exalted feeling that I belong to Lord and Lord is my Supreme Godhead; I am the servant and He is my Lord. Ego alone is utmost dangerous.

So, *KopaBhavana* is built by smart cunningness, it is formed by the crookedness of mind, it gets created by sophisticated reasoning, *KopaBhavana* is created when someone makes our subconscious-mind restless and when someone deforms our thoughts and lastly, when ego is flourishing in fraught youthfulness, during that time *KopaBhavana* gets manifested even in a man's temple like home. At that time, '*MaṅgalaBhavana*' is left aside,

Sukha Bhavana Saṃsaya Samana-
Davana Biṣāda Raghupati Guna Ganā I
Taji Sakala Āsa Bharosa-
Gāvahi Sunahi Saṃtata Saṭha Manā II



*Nija Bhavana Gavaneu Simdhu-
ŚrīRaghupatiHi Yaha Mata Bhāyaū I
Yaha Carita Kali MalaHara-
JathāMati Dāsa Tulasī Gāyaū II SDK-60 II*

Lord's Kathā is the abode-of-bliss (*SukhaBhavana*). It means that bliss must be dwelling there. All objects and materials in that abode must be bliss begetting. 'Rāmāyaṇa' is the abode-of-bliss. There is a saying in Gujarātī, 'Pahelu Sukha Te Jāte Naryā'. First bliss should be one's good health. It is my own experience. I stay in this home (of 'Rāmāyaṇa') very health, nothing happens to me. The scriptures in which Lord's glorifications have been collected or even Rāma's Kathā is the abode-of-bliss. Everyone can define bliss in their own way. Firstly, good health of body is bliss. If trust prevails then there is no medicine like *copāi*. It keeps us healthy. Glory of yoga is amazing. In order to experience sound sleep, work very hard, Vinobājī believes so. Breathing deep and feeling satisfied for doing our job will give us sound sleep. And Vinobājī says, don't go to sleep immediately after having food because a process begins inside after eating, the process of digestion; you will not be able to sleep so long as this process is running. Vinobājī has given these aphorisms. He has extracted three words from Vedas related to sleep. One of them is 'Nidrā', whose variation in Gujarātī is 'nīṃdara'. Second word in Vedas for sleep is, 'Śayanam', whose variation in Hindi is 'sonā'. And the third word in Vedas for sleep is 'Svāya' i.e. getting absorbed in one's own self, which may be called as yogic-sleep or profound sleep or whatever, which the realised men confer us readymade.

Having moderately more money than necessary is bliss. Extreme hoarding is sorrow. 'Rāmāyaṇa' has taught us that as Sītā, Ūrmilā, Māṇḍavī and Śrutakīrti arrived in Dasratha's palace after Rāma's wedding, bliss multiplied manifold times than

necessary and consequently, the days of bliss were short-lived and a sorrowful exile into the woods began! 'Rāmāyaṇa' teaches us that extreme bliss is sorrow. Therefore, just right amount of bliss i.e. 'SamyakSukha' which Buddha's term. Further if I ask Chanakya then faithful wife is bliss, wife who speaks kindly and agreeably is bliss. Good children are bliss.

It is written in ChanakyaNiti that touching feet to these entities is deemed inauspicious. First, don't touch fire with feet. Fire is the first deity in the world. ṚgVeda's very first mantra begins with fire. One's teacher, one's Guru, one's enlightened, superior or elderly man or whoever it is, never touch Him with feet, touch His feet rather. Third, don't touch cow with feet. And Chanakya says, don't touch your feet to an aged man, and don't touch feet to an unmarried girl for she is the mother of the universe, a virgin, Durgā. 'Bhagavad Gītā' says, a daughter contains seven divine entities. Don't touch a child with feet. Don't touch your feet to musical instruments like *tabalā*, *harmonium*, *saramgī*, *sītāra* etc., the deities of music will be displeased. The deity of *tabalā* and drum is Lord Gaṇeśa. Don't touch feet to books, it's an insult to Sarasvatī.

Man should be content with his own composition, his own dignity and his own erudition. Lao Tsu says, world is a holy receptacle and you should have something to put in it. One bliss is of our forefathers i.e. thinking about how great were my parents or my grandfather etc., this too is bliss. Another bliss is of worshipping Rāma. It is written in 'HanumānaCālīsā',

Saba Sukha Lahai Tumhārī Saranā I

Tuma Rachaka Kāhū Ko Ḍara Nā II HC-XXII II

Śiva awoke after the *samādhi* of 87,000 years and Satī resorted to Śiva's surrenderance. Satī offered a bow. Śiva offered a seat in front of Him. When a mundane soul assertively turns towards God, His millions of afflictions are destroyed.

*Jenī Sūratā ŚāmaliyāNe Sātha Veda Veda Vāṇī Re.
HariNe Bhajatā Hajī KoiNi Lāja Jatā Nathī Jāṇī Re.*

Śiva recites delightful tales to Satī. Satī's father Dakṣa organised a yajña in which he invited all the deities but for Śaṃkara! Dakṣa neither invited Viṣṇu nor Brahmā! And the deities left for the ceremony navigating their aircrafts via Kailāsa! Satī's attention gets diverted to the aircraft. She asks Śiva, "Lord, where are these deities heading?" Your father has organised a celebration, he is not invited you because of the past grudge with me." Satī proposed, "As the ceremony is at my father's home, may I go if you permit." He convinced a lot, but she failed to agree. Therefore, Śiva departed her with due honour. Satī reached her father's home. Out of Dakṣa's fear, no one talked with her! Satī was hurt. She went to the yajña pavilion. Nowhere did she find the share of oblations set apart for Śaṃkara. Neither for Viṣṇu, nor for Brahmā! She could not tolerate the insult of the guru of the three spheres and addressing the assembly in fit of rage, Satī has burned her body in the fire of yoga! Plaintive cry arose from the yajña! Dakṣa faced a downfall. Yajña failed. Satī took second birth in the abode of the king of mountains, Himālaya, as Śailajā.

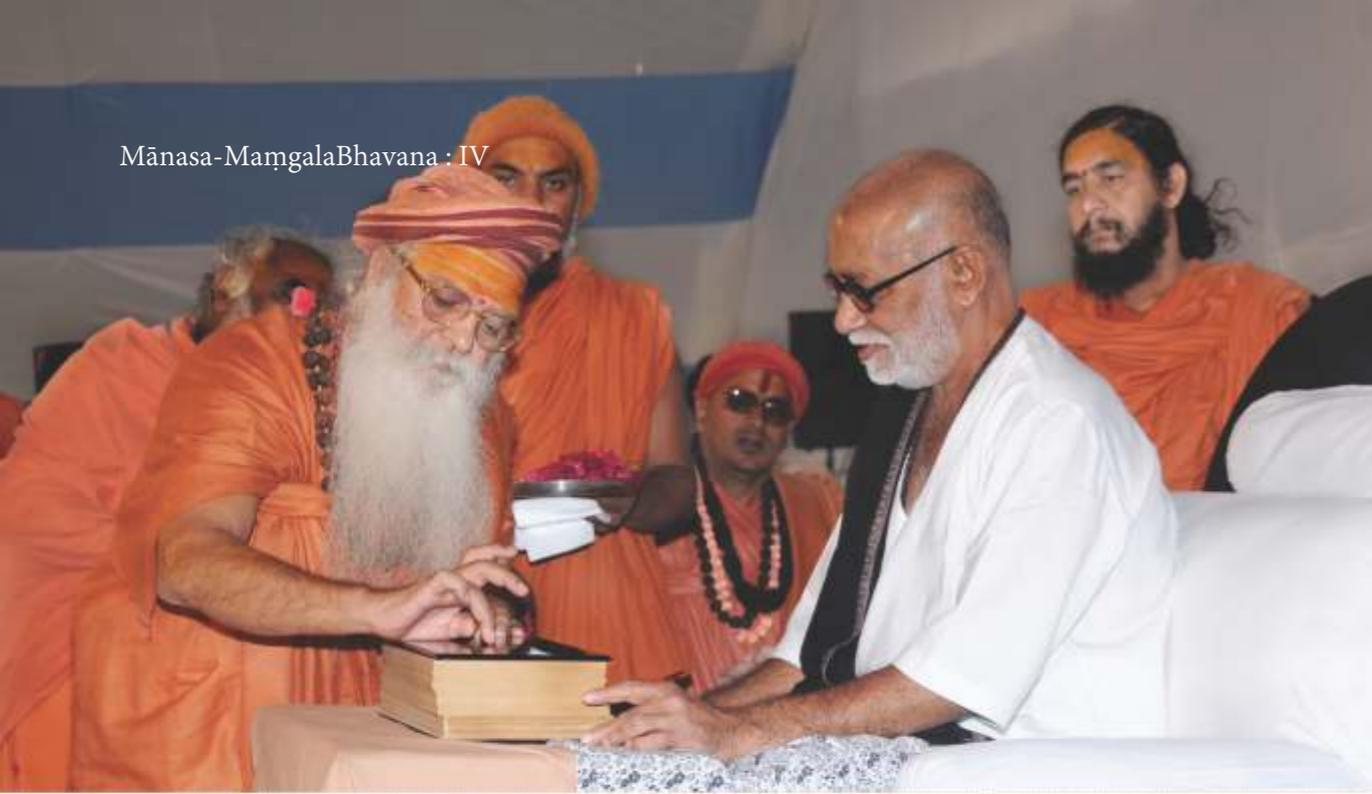
The mother of the universe has descended as Pārvatī. Reverence manifesting in old age blesses the entire life. Arrival of daughter started attracting prosperity. The realised men began to arrive uninvited. In the same course, arrived the celestial sage Nārada. The celestial sage named the daughter. "She will be worshipped by numerous names like Umā, Āmbikā, Pārvatī; Her temples will be built, this daughter will gain fame and reputation to you parents." Thereafter, Pārvatījī preformed rigorous penance. Her penance succeeded. A divine annunciation from the sky conferred Her a boon, "Śaṃkara will be Yours."

In Pārvatī's separation, Śaṃkara passed into samādhi. Lord appeared before Him and said, "Now You should marry." Śiva agreed in affirmation. Tāḍakāsura demon began to torment the deities. Brahmā suggested, "If Śaṃkara marries then His son can kill Tāḍakāsura." *Kāmadeva (God of Love)* was sent to interrupt the samādhi. *Kāmadeva* was burned down to ashes! *Kāmadeva* was thereafter reestablished in the mind of every entity. Māhādeva prepares to get married. Māhādeva will marry tomorrow, today let's pause the Kathā.



Few things are unattainable by personal endeavour, they manifest by grace. Our mental and physical endeavours have a limit. How much can we accomplish? What is our capacity? Thus, few things are grace-manifested. One can organise this only if His grace is bestowed. His grace is being conferred constantly but the only reason we are unable to receive it is, as Tulasīdāsajī says, we are not forsaking cunningness! Cunningness means a kind of artful smartness. When we ask your inner-consciousness, don't we feel that we are engaged in too many cunning activities! Even as we offer a bow on the face, we ridicule on the back in such a way that even if grace is being constantly bestowed, our cunningness doesn't let the grace reach us.





Bliss of communion with saints is spiritual bliss

Yesterday evening I could meet all of you. You all came with deep sentiments. Two young worshippers of Sarasvatī presented their recital skill on *cāraṇa* literature. Digubhai presented his artistic moustache! We enjoyed very much. Pranav has written a poem,

Kema Lāgaṭī RaṇaṆī Refī Pahelā Karatā Śveta?
Heta Ḍalyu Che Heta.
Naryā Zāzavā Male, Male Nā Eka Cāṅgalu Pānī;
Eka Sāmaṭī Phūṭī Gai, Tyā VhālapaṆī Saravāṇī.
Cāsa Nathī To Śu? Ahīyā Che ŚvāseŚvāse Kheta;
Heta Ḍalyu Che Heta.

Someone has written, “Bapu, one saint had hinted us that, start from Om and reach till Rāma. Bapu, we could not understand, please explain.” Yesterday I had said, we are already there where we want to reach.

Nā Gagana Sudhī, Nā Dharā Sudhī,
Nahī Unnati, Nahī Patana Sudhī,
Basa Āpaṇe To Javu Hatu
Phakta Ekamekanā Mana Sudhī!
 - Gani Dahiwala

Then be it from Om to Rāma or from Rāma to Om or as per every individual's wish. However, I have understood this by my Guru's grace.

One listener has mentioned that, VyāsaPīṭha had enlisted types of *Bhavana* in Hyderabad Kathā.

Nija Bhavana Gavaneu Siṃdhu-
ŚrīRaghupatiHi Yaha Mata Bhāyāu I
Yaha Carita Kali MalaHara-
JathāMati Dāsa Tulasī Gāyāu II SDK-60 II

But the flow of bliss described in Hyderabad Kathā was not the enumeration of mundane bliss. Like I said yesterday, '*Pahelu Sukha Te Jāte Naryā*', good health is the first bliss, good children are bliss. The discussion of Hyderabad was about spiritual bliss from 'Mānasa'.

'*Nija Sukha*', our self-bliss. We know the definition of *kāma* in scriptures just like the definitions of righteousness, wealth, desire and liberation. Our definition of *kāma* states that *Kāma* means carnal and sensual pleasures. Scriptural meaning of *kāma* is, the hope of attaining bliss to our mind because of others is called as *Kāma*. I shall experience bliss if I get money, this is *Kāma*; I shall experience bliss if I attain (someone) beautiful, this is *Kāma*. Firstly, while the aspiration of attaining bliss through others itself is clearly stated as *Kāma* and secondly, while describing spiritual bliss (*kāma*) in 'Mānasa', it was written *Nija Sukha* and therefore, it means that may I experience bliss through my own self. Man should have satiation burp of his own self. This is *Nija Sukha* (*self-bliss*). Indian scriptures, yogic preceptors, philosophers as well as western scholars have tried hard to stabilise our mind. But Tulasīdāsajī shows utmost simple and universally acceptable remedy for stabilizing the mind,

Nija Sukha Binu Mana Hoi Ki Thīrā I

Parasa Ki Hoi Bihīna Samīrā II UTK-89.04 II

We cannot touch anyone in the absence of air. Scientific aphorisms don't descend in saints through experiments, they come in them through *prasāda* (*grace*) of the enlightened men. One meaning of

prasāda is pleasurable state (*prasannatā*). Pleasurable state means the state when my and your sorrows vanish. '*PrasannaCitte PramātmaDarśanam*', Jagatguru Shankaracharya says that pleasurable state of your consciousness itself is the evident sight of the Supreme Godhead. Pleasurable consciousness itself is the sight of the Supreme Godhead. We, Bāpa, are unable to stay pleasurable because we aren't living in reverence, we are living in competition! If we are feeling jealous then we are in competition, not in reverence. Why can't our consciousness stay pleasurable? Why monks stay elated 24x7? We feel hatred and therefore our pleasurable state doesn't remain intact. So, scientists attain scientific aphorism through endeavours, whereas enlightened men attain them through grace (*prasāda*). Can we touch each other in absence of air? Which is spiritual bliss? It's the feeling that, I should feel elated of my own self; one should have satiation burp of one's own self.

Pay attention to four points in an aphorism. Many aphorisms are worth tasting. If they are spicy, taste them and keep aside; if a mango is sour, taste it and keep aside. Many aphorisms are worth swallowing. Neither taste it nor chew it, directly swallow it down. Many aphorisms are worth chewing. But many aphorisms are such Bāpa, which are worth digesting. Such aphorisms are spiritual bliss. This is also one definition of bliss, don't you feel that we all are suffering in the pursuit of bliss? This is inauspicious. However, suffering sorrow in order to make others blissful is supreme-auspicious. This is the aphorism worth digesting. I understand all-in-all truth of life in this aphorism.

Core aspect should not be overlooked. There is a parable. One man lost his horse. An expensive horse! Everyone went to meet that man, how come you are sp happy despite losing such an expensive horse? He said, even I would have been lost had I mounted the horse! There is no problem if our physical body gets

lost, our pleasure should stay intact. We are engaged in saving the horse! This is not an admonition.

*Malī Che Ekāṁṭyū Mārā Māvā Mole Āvajo Re.
Joi JoiNe Vorīye Jātyu, Bībā Viṇa Paḍe Nahī Bhātyu.
Bhāra Zile Bhīṁtyu Re, Mārā Māvā Mole Āvajo Re.*

Where else can we get the solitude like that in desert? Solitude like cemetery, where Māhādeva stays all alone. I should get bliss from my own self, it should not be indebted. The bliss we have obtained will soon go away, this is the law of the world. Whatever comes, goes. Therefore, indeed, RāmaKathā is the abode-of-bliss. The Supreme Godhead is the abode-of-auspicious and His spiritual bliss is the bliss of one's own self, the bliss of one's inner soul.

Second 'SvāntahSukhāy', soul-bliss, spiritual bliss is 'Saṁta Milana Sama Sukha Jaga Nāhī', communion with some saint is difficult to attain in the world. This is spiritual bliss. Alternately, if we feel blissful on meeting someone then realise that saintliness has descended in him. He who makes us experience peace is a Saint. Bliss of communion with saints is spiritual bliss. He who has no dispute with anyone is a Saint. He who has no end ever is a Saint. He who worships Lord with perseverance is a Saint. It's far from the mere act of showing off. Dalpat Padhiyar says, 'Koi Re Utāro Māro Aṁcalo'.

In 'Māhābhārata', Indra took away Karṇa's armour and earrings and in 'Rāmāyaṇa' Lakṣmaṇa who is Indrajita (*the conqueror of the organs of body*), took away Śūrpaṅkhā's nose and ears. Both incidents have spiritual interpretations. One fine day, Karṇa weeps before the Lord of Yogis (Kṛṣṇa) saying that, I hold a grudge on You, but I will never remove this grudge and it's to my advantage to not do so. Kṛṣṇa says, "Who else do you hold a grudge on?" He then says, "On Kuṁtī." "Do you hold grudge on Me because I insulted you? Do you hold grudge on Kuṁtī because she abandoned you as soon as you were born?" He responds, "No". Karṇa further says, "There

is only one reason, why did You inform me that I am the eldest Paṁḍava? This truth is killing me. On one hand is my duty as a friend, on the other hand is my other duty. Goviṁda, You cheated me a lot! At the same time, I shall also not forget Your benefactions Goviṁda, because skin is the organ of touch and You got my skin snatched by sending Indra and consequently, my sensitivity for You has vanished!"

Indrajita Lakṣmaṇa (the conqueror of the organs of senses), supremely aware Lakṣmaṇa takes away nose and ears; and Indra takes away skin and earrings. 'Māhābhārata' is an amazing scripture! Even if you don't understand much, it is indeed at least worth tasting. If you feel like swallowing then it is worth swallowing as well. If you feel like chewing then it is worth chewing as well and by Vyāsa's grace if you can digest then there is no subject in the world worth digesting like this one.

Original discussion point, the bliss of communion with saints is the greatest, Jagatguru Shankaracharya said so. Abbotship is good, but not at the cost of losing saintliness. So, self-bliss, soul-bliss, bliss of communion with saints, bliss of the jewel of devotion, bliss of worshipping, bliss of contentment. All these are spiritual bliss, which were discussed in Hyderabad Kathā.

Rāma is the abode-of-auspicious; 'Mānasa' is the abode-of-auspicious. Rāma's Name is also the abode-of-auspicious, Rāma's beauteous form too is the abode-of-auspicious, Rāma's Kathā is the abode-of-auspicious.

*Maṅgala Karani KaliMalaHarani-
Tulasī Kathā Raghunātha Kī I BAK -10 I*

Rāma's sport is auspicious, His Name is auspicious, His abode is auspicious, His form is auspicious as well - these aphorisms are being obtained by pondering more over the abode-of-auspicious. Shankaracharya has wrought phenomenal work in

mere thirty-two years of his age! All preceptors are amazing. Someone asked Shankaracharya, 'Samādhāna Kim', what is the definition of reconciliation? 'Citte Ekāgratā', undivided concentration of consciousness is reconciliation. So, Shankaracharya has called the state of sleep as the state of *samādhī* and Kumbhakarṇa's sleep is thus deemed as auspicious. Awareness is auspicious, Lakṣmaṇa's awareness has proven auspicious. Rāma's state is supremely transcendental, yet Rāma is beyond this state. All spiritual mysteries come from 'Rāmāyaṇa', only the presentation is their own. Wives of four brothers have taken a seat in the wedding-pavilion with their bridegrooms as though four states of consciousness (*waking, dream, sound sleep and absorption into Brahma i.e. jāgrta, svapna, sushupta, turīyā respectively*) with the phase of the soul presiding over each gleamed all at once of the heart of an individual, which Tulasīdāsajī calls as 'Janu Jiva Ura Cāriu'. This is the topmost peak of essential wisdom being revealed in the wedding-pavilion, in 'BālaKāṇḍa'.

Dream is auspicious. Further, is the state of getting dreams considered good or bad? How can we decide? Lord Mahāvīra Swāmī's mother had many dreams. Even in 'Mānasa', 'Sumḍara Gaura Subiprabara Asa Upadesu Mohi', Pārvatī tells Her mother that, Mother, I had a dream wherein a beautiful fair-complexioned Brāhamaṇa admonished me to perform penance. And the mother narrated this dream of Pārvatī, Bhavānī, the mother of the universe, to Himālaya. Kuṁtā's dream, Uttarā's dream and Trijaṭā had another dream in 'Rāmāyaṇa'. When demonesses were torturing Jānakī, Trijaṭā told the demonesses that I had a dream,

Sapane Bānara Lamkā Jārī I SDK-10.02 I
One monkey burned the entire town of Lamkā!

Hanumānājī is sitting above. Young men and women, solution to a problem arrives well before the problem strikes. Look up; we are habituated of looking down! Osho used to say that when Mansur got capital punishment, about one lakh people had gathered to offer him a bow and Mansur was laughing! When these one lakh people looked up at Mansur, a mendicant asked him, why are you laughing? He said, I am happy for my sacrifice. Why? He replied, by this excuse at least two lakh eyes of one lakh people have got habituated to look up! Despite having the eyesight of vulture, we fly high but look down!

Ūca Nivāsu Nīci Karatūti I AYK-11.03 I
Never feel depressed Bāpa, have a look in every direction. As far as possible, look up to know who has arrived? He must have already arrived in some form or the other. Trijaṭā, the confluence of three locks of matted hair corresponding to wisdom, devotion and karma, who has tied plait of these three streams. Confluence of three streams is Trijaṭā. Jānakī is single lock of hair, corresponding to ceaseless surrenderance. Trijaṭā had a dream and it came true.

Someone asked me, "Bapu, yesterday You said that you felt like smoking. I wanted to know, which other things have you felt like doing?" I am a man just like you, Sāheb! But the moment we utter the word 'Saint', we become half pure. Imagine what will happen if we literally become a saint! This just shows your love for Kathā. When I was a child, I felt like watching movies because of Bhikharamkaka's inclination. The reason being - I liked good music, I liked good words, I liked the performance of beautiful classical dance; I felt like watching movies because it depicted some truth. I felt like playing cricket, Sāheb! We used to play cricket in farms. I felt like worshipping Rāma. I deeply felt like making rosary of Tulasī beads. I immensely felt like listening to Kathā, I would go there walking wherever the Kathā was held. I deeply felt like

hearing legendary tales being recited in the night and watching *bhavāi*. I felt like having *aḍadiyā*. I felt like singing Kathā while walking on the railway track all alone. The trees have protected me a lot! And since then it was my hobby to speak Hindi. In that age, when I used to recite Kathā and sing *copāis* all alone, I would walk down the railway track five kilometers at a stretch while singing the verses. So, I felt like doing this.

“Have you driven any vehicle other than cycle?” I barely learned to ride cycle after my knees got wounded thrice. I have driven cycle for a long time. Once I had driven a tractor. A Patel had purchased a tractor in my village, but I could not drive correctly! I don't know to drive a car and haven't tried as well.

“Your acting is excellent, do you ever feel like enacting a role?” Twice I have acted in a play in school. First opportunity was in the school of Talgājardā, one of the teachers had scripted a small play which had my role, I was in fifth class then, it was a role of a poor child asking for alms; and I had liked that role. And there was another play in my high school named 'Jūnī Ānhke Navu' which our teacher Prabhakar Sāheb had

composed, it had my role of about five to ten minutes. Nothing apart from this.

So, in 'Rāma Carita Mānasa' whoever got dreams, those dreams were auspicious. But the question is, is dreaming reckoned as a good spiritual state for a seeker or not? Almost after I learned 'Rāmāyaṇa' and after Dadaji passed in *samādhi*, I have stopped getting dreams. I don't get dreams. I have no idea whether it's good or bad. Psychologists say that people do get dreams, but they are forgotten. Today's psychology proves that people get a deluge of dreams but they are forgotten. I don't get dreams. But here the scripturers are saying that, dreams are auspicious. Even I have told you sometime that, he whose day passes without criticizing and he whose sleep in the night passes without dreams, that spiritual-seeker is reckoned as healthy. This is my statement. Profound sleep is God's remembrance. Vinobājī has given this wonderful aphorism. And Shankarachary says, '*Nidrā Samādhi Sthiti*'.

Now, if you feel that it's better to not get dreams then what should you do? Getting profound

sleep is good. My Dada had told me and thereafter, I keep getting thoughts by His grace, He had sowed this seed in my childhood mind that son, chant Lord's Name abundantly, you will not get bad dreams; monk's words! All were stopped! Thus, I can say this firmly. Being human beings we may have problems, issues, etc.; a man should accept any other man with all weaknesses. We may get uninterested sometime. Chanting Lord's Name, your devotional faith should stay intact.

One point, when the reasons to any pursuit in life come to an end, the underlying pursuit ends as well. We should make all attempts, yet if something doesn't materialise, leave it to our discretion. Our discretion should endure, it will benefit. Second, be extremely clean and healthy before going to sleep. If possible, wear washed clothes. This will affect. Lord's remembrance in form of profound sleep will begin. Third, during the day engage yourself in activities that give pleasure to your mind. Do activities which keep your mind pleasurable throughout the day. Such people will experience beautiful night. Fourth, meet and mingle with everyone with immense love and yet, secure our own solitude. It's difficult, but while meeting others they should feel that this person is talking with us very lovingly, yet keep your detached state secured. Maintain a fair and square distance. Good or bad company affects us without fail. And if you want to stay in a company, then keep only one company.

Prathama Bhagati Saṁtanha Kara Saṁgā I

Dūsari Rati Mama Kathā Prasamgā II ARK-34.04 II

'Bhāgvat', 'Devī Bhāgvat', 'Rāmāyaṇa' etc., if we get to accompany all these scriptures with some monk, if we get attached to a saint instead then the doors of liberation begin to open automatically. Meet everyone with affection and love, Bāpa! But secure your detached state. This is also counted as a useful aphorism of profound sleep.

Kabīrā Kuā Eka Hai, Panihārī Aneka,

Baratana Saba Nyāre Bhae, Pānī SabaMein Eka I

Rādhā's remembrance was incessant, She is the supreme power begetting felicity. Draupadī's remembrance was not uninterrupted. Draupadī was furious. She is fire-born, She has revolt. But after all her responsibilities were completed, we find the evidence. Draupadī worships, 'Kṛṣṇa... Kṛṣṇa... Kṛṣṇa...'. I and you should learn this. Whenever you find time, don't waste it. Gopis used to do all the jobs, but as soon as they were done they would start chanting '*Jaya Rādhā Mādhava*', what else can we do other than this? We have Lord's Name in our hand. On the pathway of devotion, when a stage is reached where even the word of a chanter cease to exist then do this, “O Lord, we have seen only one manger and that is Yours! Where else should we go? We don't want to be stray and unbridled cattle; we want to live in Your ambience.”

When Lord Kṛṣṇa was stepping towards nirvānā, whose name He must be chanting? He has left after beholding the divine sight of Māhādeva, Somnath, Sāheb, “O, Someshvar!” Brother Dau is with Him. Kṛṣṇa picks the flowers and *bilipatra* offered to Somnath and touched those to the eyes of Balarāma. Five thousand years have elapsed, yet this man is not leaving us! His smile, His talks – hits our memory. What is worship? This kind of remembrance. Whether words exists or not is not necessary, memory should prevail. Arjuna says after 700 śloka, '*Smṛtirlabdā*'. When the core entity comes to our remembrance, water becomes pure. In Saṁskṛta, water is also called as life. Water exists in sludge as well as in holy rivers. Although the entity is one and the same, sludge water is not consumable. Analogously, when remembrance gets contaminated then despite the memory being lofty, it's detrimental. But when remembrance is pure and clean, when it becomes like Arjuna's, when it becomes like that of Nanda and Yaśodā then it



Young men and women, solution to a problem arrives well before the problem strikes. Look up; we are habituated of looking down! Osho used to say that when Mansur got capital punishment, about one lakh people had gathered to offer him a bow and Mansur was laughing! When these one lakh people looked up at Mansur, a mendicant asked him, why are you laughing? He said, I am happy for my sacrifice. Why? He replied, by this excuse at least two lakh eyes of one lakh people have got habituated to look up! Despite having the eyesight of vulture, we fly high but look down! Never feel depressed Bāpa, have a look in every direction. As far as possible, look up to know who has arrived? He must have already arrived in some form or the other.



emancipates us. When RamKrishna Thakur used to pass through this remembrance, his eyes would rain down and Thakur would sing,

Āmī Durgā, Durgā, Durgā, Bole...

There is a copāī in 'KiṣkindhāKāṇḍa',

Paṃka Na Renu Soha Aso Dharanī I

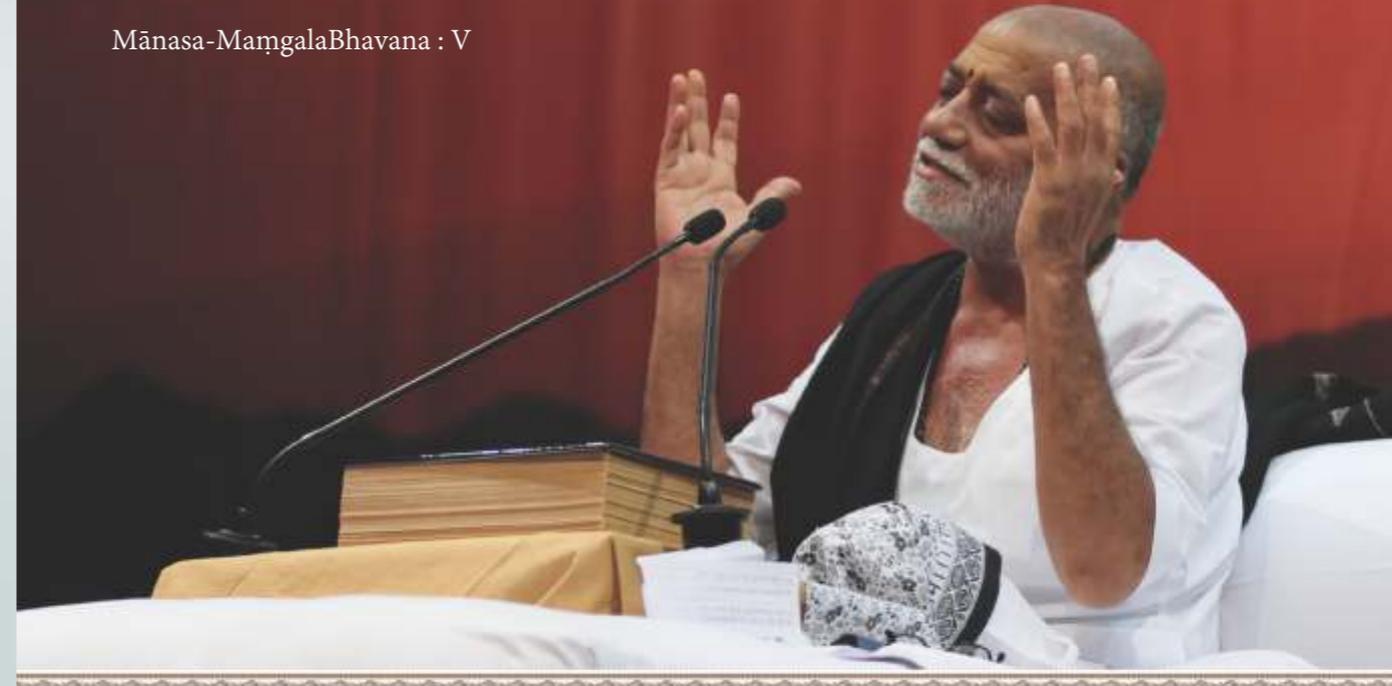
Nīti Nipuna Nṛpa Kai Jasi Karamī II KKK-15.04 II
Monsoon comes with sludge and summer comes with the clouds of dust. Both seasons are not useful. Autumn, the spotless season has arrived. Autumn means spotless remembrance aroused in an individual's inner-consciousness, devotion is the spotless season. Devotion is such an autumnal process which safeguards us from futile wastage of time. So, we talked about 'MaṃgalaSvapna', there is also 'MaṃgalaKāma' (auspicious-lust), 'MaṃgalaKrodha' (auspicious-anger), 'MaṃgalaLobha' (auspicious-greed). And my 'Rāma Carita Mānasa' gives its answers with due evidence.

In the course of Kathā, Satī abandoned Her body. Thereafter, She manifested in the abode of Himālaya in form of Pārvatī. Nārada saw Her palm-lines and forecasted the kind of husband She would obtain. Pārvatī performed penance. Her penance was rewarded, divine annunciation sounded from the sky, "Śiva will be Yours." Lord Śiva was informed and He sends SaptṚṣis to examine Pārvatī. On hearing about Pārvatī's love for Him, He once again passed into samādhi. One more incident occurs in between. Tāḍakāsura was terribly troubling the society of deities. Tāḍakāsura had a boon from Brahmā that no one can kill him, I cannot die. No one can kill me but for Śaṃkara's son. Māhādeva is in the state of samādhi. In order to wake up Śaṃkara, Kāmadeva was praised. Kāma appeared. Deities requested him to interrupt Śaṃkara's samādhi by arousing lust in Him. The intent of this request looked auspicious. Kāmadeva says, going against Śaṃkara will cause my death but there is

no righteousness as benevolence. And if it helps you all stay alive then I am ready to die. Kāma is a deity, it is not a demon; thus the interrupter of samādhi is also a deity and therefore, kāma is auspicious.

The effect of lust pervaded all across. Even as the finest yogis got subjugated to lust, where is the question about ordinary beings then? Aiming Lord Śaṃkara, Kāmadeva released his bow. Today, while Tāḍakāsuras are tormenting the world and Śiva is sitting with His eyes shut, kāma is coming out effectual. Kāma performed the job of Rāma. Should he then be called as auspicious or inauspicious? He hit the arrow. Śiva was disturbed! He opened the third eye and as soon as He spotted Kāma, Kāma was instantly burned to ashes! Deities persuaded Māhādeva to marry, Lord agreed. Śrīṃgī, Bhrīṃgī, Dhriṃgī adorned the Lord. Ash was smeared, lion-skin was wrapped around His loins. He mounted the bull. Bull is symbolic of righteousness. Ghosts and evil-spirits arrived from the whole world. Everyone is dancing and singing songs. The inhabitants of Himachala welcome them. On lighting a lamp in a golden plate, Mainā proceeded to welcome Māhādeva. On beholding moon on Śaṃkara's forehead, the plate dropped! Looking at Māhādeva's dreadful form, Mainā turned unconscious. Nārada and seers arrived in the personal chamber. Nāradaḥ explains, She is the mother of the universe, She is eternal consort of Śiva. The one present at your doorstep is Śiva. Everyone offers obeisance to Pārvatī. Daughter of Himachal takes a seat in front of Śiva. Māhādeva accepted Her hand by both social and vedic rituals. The wedding ceremony took place. Over a period of time, Pārvatī gave birth to a son. Kārtikeya was born. Kārtikeya killed Tāḍakāsura. He conferred bliss to the deities and to the entire society. Māhādeva has taken a seat beneath Kailāsa's banyan tree. Pārvatī approaches Him with a curiosity of wanting to hear RāmaKathā.

Mānasa-MaṃgalaBhavana : V



This world is the abode-of-auspicious, few entities in it are especially-auspicious

'Mānasa-MaṃgalaBhavana' is the aphorism of the central theme of dialogue of this Kathā. We all know having glanced through scriptures, having attended spiritual discourse at some place or through literature, through poetic couplets, from the soirees of friends or having heard or read the scriptures of seers and sages, Bāpa, that our philosophy describes objects of five sensations. You all know the names of those sensations: sound (*śabda*), touch (*sparśa*), sight (*rupa*), taste (*rasa*), and smell (*gaṃdha*). We have believed these five entities to be the presiding sensations over five organs of body. And this is an absolute truth of life. However, while the discussion is about the abode-of-auspicious, the entire world is auspicious because it is fraught of God; and 'Maṃgalāyatano Hari', 'Maṃgalāyatano Prabhu'. So, nothing is inauspicious for the one whose eyes have opened up and until eyes don't open we may possibly perceive even the auspicious as inauspicious! Essentially everything is auspicious, but few entities from it are especially-auspicious.

Few entities are especially-auspicious, Bāpa! My seeker brothers & sisters, if you grasp an aphorism and if it comes true in your experience then it was always yours. When we buy something after paying the price, it becomes ours; likewise, aphorisms are released freely from VyāsaPīṭha, but since you are paying the price of time and discipline, since you are listening with reverence, hence the aphorisms are all yours. There is no charge here, rather you need get charged here. I honour the fact that you are offering reverence, time and discipline.

Enlightened man only lights our lamp slightly, thereafter 'Appa Dipo Bhava'. Thereafter, that lamp-flame becomes ours, and this is not taken by hand, it is taken by ears. Ears are called as the organs of hearing. Few monastics in Buddha's congregation were such that although they would sit in Buddha's assembly, they never listened to Buddha, they would grasp everything by his eyes. Few monastics were such that they would attain

merely by his style of presentation, his way of speaking, his gestures and his signs. It is said that sometimes Buddha would sit holding a flower in his hand and the inner flowers of many seekers would blossom! Speech is needed when speaking becomes utmost inevitable. There is no speech like patience and there is no dialogue like silence. The realised man whom I remember time and again, Swāmi Sharnanandaji, who was devoid of vision, has divided spiritual discourse into certain categories. One of the categories is silent-discourse. Silence of an enlightened man is infectious. The microphones and other technological means are invented lately. Otherwise, during the earlier times when Lord Mahāvīra would deliver a discourse and if five thousand seekers and listeners of his assembly would be sitting there then how would they listen? I feel, the humming sounds echoing in my ears hints that Lord Mahāvīra Swāmi's silence would be infectious and that silence would be reaching till the last listener.

So Bāpa, few entities are especially-auspicious in this world. The world is the abode-of-auspicious, yet until our eyes don't open, we perceive few things as inauspicious. When we don't perceive everything as appropriate then realise that our eyes have been spoiled by a great extent. Is everything only bad in this world?

Lord Rāma emancipated Ahalyā. Bāpa, whenever you read 'Mānasa', you must be reading nicely, if it's your daily practice then at times you must be reading in hurry, but once in a while if you have a proper look at 'Rāma Carita Mānasa' then you will realise that 'Rāma Carita Mānasa' contains many poetic faults. Good that Tulasī said,

*Baṃdau Muni Pada Kaṃja-
Rāmāyana Jehi Niramayau I
Sakhara Sukomala Maṃju-*

Doṣa Rahita Dūṣana Sahita II BAK-So.14(D) II

This scripture is hard as well as soft, it is faultless as well as full of faults. When our eyes open up, we can see

what lies ahead and when eyes have not opened, we cannot even behold what lies at a close distance; we start doubting even the things at a closer distance! And when eyes open up, we can see the distant things. 'Rāma Carita Mānasa' is not a poetic scripture, it is a virtuous scripture. The distinction of auspicious and especially-auspicious stays, whereas the distinction between auspicious and inauspicious is broken.

Lord Rāma has arrived in Ahalyā's hermitage with the great sage Viśvāmītra. Ahalyā is lying like a stone. I want to describe this episode in order to explain the concept of auspicious and especially-auspicious. Lord touched her. Ahalyā who was lying in quite & gloomy was invigorated with new consciousness. A new zeal of life aroused. Someone has said, not failure, but low aim, is a crime. We may fail, so what? Rāghava gave an opportunity of getting reestablished in the society and Goswāmīji's poetry begins which contains a fault,

*Parasata Pada Pāvana Soka Nasāvana-
Pragaṭa Bhaī TapaPumja Sahī I BAK-211 I*

And Sāheb, those who are born can give birth. Our parents were born, so they gave birth to us; but those who have manifested, can manifest others.

*Bhae Pragaṭa Kṛpālā DīnaDayālā-
Kausalyā Hitakārī I BAK-192 I*

Consider both hymns of praise, one of Rāma's birth and other of Ahalyā. I want to interpret both of them in parallel before you in terms of how are these two streams flow and where do they resemble? Those who are born can give birth, those who have manifested can manifest. Rāma has manifested, thereby He manifested Ahalyā,

*Dekhata RaghuNāyaka Jana SukhaDāyaka-
Sanmukha Hoi Kara Jori Rahī II
Ati Prema Adhīrā Pulaka Sarīrā-*

Mukha Nahi Āvai Bacana Kahī II BAK-210, Ch.01 II

So, when Ahalyā sings the hymn of praise, she says,

*Mai Nāri Apāvana Prabhu Jaga Pāvana-
Rāvana Ripu Jana Sukhadāi II BAK-210, Ch.02 II*

There is a *literary* fault in this verse, the great and eminent litterateurs have identified this fault. Pantji is also one of them! But scriptures cannot be comprehended by intellect alone. Heart should get associated with them. They should have the source of serene reverence in their heart, only then can they understand. While their courtyard of words is immensely vast, but their source of reverence is not! It needs virtueless reverence in one's heart. When rural women milk the cows, they first wash the milk-container and let some water remain in the container with which they wash the udders of cows and buffaloes before milking them. Sometimes we do possess worthiness, but there is no water inside! Some water is needed, some moistness is required. Now Ahalyā said, 'Mai Nāri Apāvana', which is true that I am an impure woman, I committed a mistake. I am an impure woman and Lord, You are 'Prabhu Jaga Pāvana', You are the Supreme Entity capable of sanctifying the whole world. And then she said, 'Rāvana Ripu Jana Sukhadāi', You are Rāvana's enemy. Until now no incidence related Rāvana has taken place. As of now, Rāma has just stepped out of Ayodhyā with Viśvāmītra. After He gets married, departs into the

woods, resides at Paṃcavaṭī, punishes Śūrpaṅkhā, confers nirvānā to KharaDūṣaṇa, Rāvana gets provoked, Jānakī gets abducted and thereafter, begins the animosity of Rāvana. How did Ahalyā know this beforehand? This question had come up among the providences of words in the world of literature! How is this possible?

I may say that, while Ahalyā had failed to identify someone utmost close to her then how come her vision leaped till Rāvana? What is this? Indra came disguised as Gautama and Ahalyā failed to identify him, how come she then went till the enemy Rāvana! Ahalyā could not identify Indra in form of Gautama. Many times both auspicious and inauspicious entities are very close but we fail to identify! Gautama is auspicious entity, Indra is inauspicious entity over here; Gautama is auspicious here, Indra is inauspicious; but she could not perceive because her eyes have not yet opened. At that moment, Ahalyā's eyes were filled with lust and today, Rāma is present before her. Now, her eyes transform, her vision changes. We are mundane people, hence we may fall prey to such incidents. Therefore, she failed to understand the auspicious in front of her and she also



Be it 'Śrīmad Bhāgvat', 'Bhagavad Gītā', 'Rāma Carita Mānasa', Upaniṣad, holy Quran, Bible or any virtuous scripture – their touch is especially-auspicious. As such any book is worthy of honour. Don't kick or touch any scripture with foot. Touch of virtuous scripture is especially-auspicious. The stature of reverence that Sikhs have known in the worship of their scripture, probably others have not! Believing the scripture itself as Guru has been a revolutionary proclamation in my view. If you touch the scripture then you may not feel any difference, but the scripture will come to know that he or she has touched me, he should have a good day today. Scriptures breath, scriptures are alive, because scriptures contain the consciousness of seers in them.



failed to understand the inauspicious close to her. Now, the same Ahalyā who failed to comprehend the truth that was in front of her, how come she got to know about Rāvaṇa beforehand? What has happened prior to this that she could witness the distant future? It could be a fault from literary viewpoint, but from spiritual viewpoint it is a revelation, it is a clear light. Next line,

Ati Nirmala Bānī Astuti Ṭhāni-

Gyānaḡamya Jaya Raghurāi II BAK-210, Ch.02 II

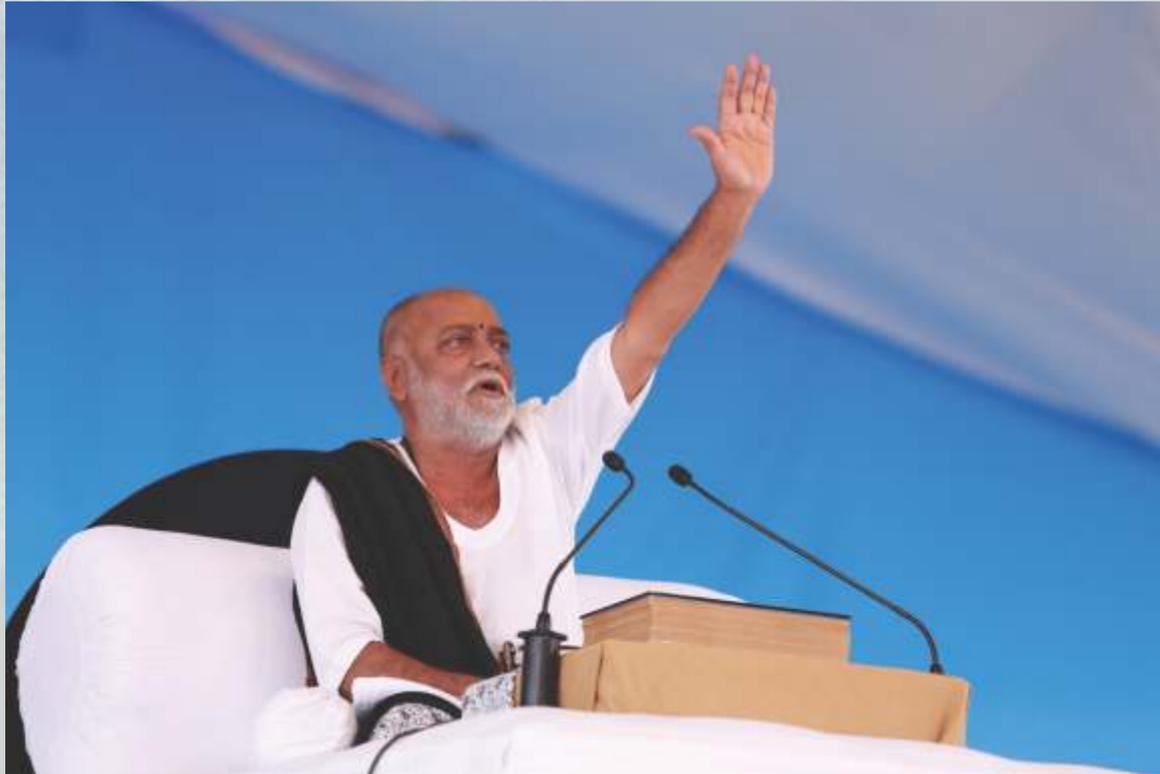
When man's speech becomes pure, when eyes become pure, when consciousness becomes pure, one begins to realise that the entity in concern is *Gyānaḡamya*, He can be understood through spiritual knowledge and thereafter, one begins to behold the future. Therefore, in our villages even a young boy sitting on a burrow was able to forecast the future! Similarly, if my and your speech is pure, if our sub-conscious mind is pure,

if our inner-faculty is pure then Sāheb, everything will be perceived as auspicious. Even the distant future becomes visible and until they are fouled, even the auspicious entities close to us may perhaps be perceived as inauspicious. When Gautama pronounced a curse, she must have felt even Gautama as inauspicious. But Rāma opened her eyes and therefore, what does the same Ahalyā say now?

Muni Śrāpa Jo Dīnhā Ati Bhala Kīnhā-

Parama Anugraha Mai Mānā II BAK-210, Ch.03 II

Sage has begotten my supreme-auspicious by pronouncing a curse on me, sage has caused my extreme welfare, he has bestowed benignity on me, because had this incident not occurred then how could have I beheld Lord? When this vision opens up, inauspicious starts appearing auspicious, curse appears benign. Don't decide in too much hurry. Wait before taking a decision. Truth is not so cheap.



Lord emancipated Ahalyā. Sage Gautama arrived. Lord sent Ahalyā with Gautama. A new farewell it was. Call it farewell to a new life. This is emancipating virtuous scripture. When the mysteries get revealed late, I feel super surprised! The father of the world gives farewell to Ahalyā. Auspicious universe must have sung auspicious songs. “Even when a poor father bids farewell to a daughter, he gives some gift. You are the father of the world, please give something. Nothing is certain about mundane souls, what if I get trapped somewhere once again?” “Ahalyā, you tell me, what should I give you that will make you content?” Ahalyā replies, “My mind is a bumblebee and bumblebee is habituated to jump from one flower to another in no time. This mind got engrossed in Gautama, later it committed a mistake and got engrossed in Indra! Today it has resorted to Your divine feet. Nothing is certain about mind!” Ahalyā solicits, “Give me a single flower, we are getting deluded in multiple flowers! Confer me Your divine lotus feet.”

The entire world is fraught with auspicious, it is the abode-of-auspicious. Few entities are especially-auspicious. Here there is no distinction between auspicious and inauspicious, only a few are especially-auspicious. Our organs of body contain five sensations namely: sound (*śabda*), touch (*sparśa*), sight (*rūpa*), taste (*rasa*), and smell (*gaḡdha*). First is sound (*śabda*). Which word in this world is auspicious? Consider five words, my brothers & sisters, as auspicious. Word is the sensation of tongue. The sensation of our sensory organ tongue is word. But here I want to interpret word as speech (or words or language). Five types of speeches or words are especially-auspicious. Starting from most primordial speech, the speech of Vedas is especially-auspicious. Upaniṣads descended from Vedas also speak the same language, ‘*Mātru Devo Bhavaḡ*’, ‘*Pitru Devo Bhavaḡ*’, it is especially-auspicious for us. Be it any individual, but virtuous words emanating from his lips are especially-auspicious; then don't look at who is talking. Provided

words should be virtuous. I am saying this because it is benefitting me. So, language of Vedas is especially-auspicious. We may well not understand the meaning. Vedas are incomprehensible. We need not even try to understand much of it, but its sound, it feels so beautiful when some vedic verse is being recited! Speech of Vedas is auspicious, virtuous speech is auspicious, virtuous words being emanated from someone's lips is auspicious. Third auspicious, words of Sadguru. The place where we have offered our reverence, never withdraw your reverence, come what may! GaḡḡaṠatī is recollected,

Sadguru VacanoNā Thāva Adhikāri Pānabāi,

Ae Ji, Melo Re AḡtaraNā Abhimāna Re...

Words of Sadguru,

Jāsu Bacana Rabi Kara Nikara I BAK-So.05 I

Sadgura Baida Bacana Bisvāsā I UTK-122 I

Fourth auspicious, fourth especially-auspicious aspect is the words of our beloved. The words of your beloved individual are especially-auspicious. If son is dear to a father then father must give a thought to the son's words, because they are the words of beloved. If servant is dear to a master then even if he is a servant, master must give a thought to his words. Husband should give a thought to wife's words, wife should give a thought to husband's words. Any relationship bound with belovedness becomes worthy of especially-auspicious speech. Belovedness is necessary. Pleasing words used between two friends is auspicious, which we call as endeared words. Words of Vedas, virtuous words, Sadguru's words and if true love exists then the words of love or the words of our beloved individual are especially-auspicious. And lastly, words of the Supreme Godhead which transports me and you to a distinct state, words of such a Supreme Entity. These five types of words are especially-auspicious in the abode-of-auspicious in this world.

Touch, five especial touches. First especial touch is the touch of some enlightened man's divine feet, provided He permits to touch, not forcefully. Dada did not like much, but it's my experience that

whenever I used to touch His divine feet, that day my chanting would multiply! This is my experience. I could not sleep that day! But feet-touching then gets converted into individual worship and becomes a tradition, which should not happen. However, touch of those divine feet where we cherish reverence, where we have placed our trust, where our entirety is contained, is especially-auspicious; touch of Guru's divine feet.

Second touch, woman of any age be it daughter, sister, married woman, mother or a woman whose husband has passed away, touch of any woman's feet is especially-auspicious. Every woman, of course the bounds of propriety should not be breached, but cherishing pure sentiments towards her feet is especially-auspicious. Women are worthy of obeisance, their touch is especially-auspicious. Third, touching a child's head is especially-auspicious. And those who have placed hand over a child's hand from the bottom of the heart, their palm lines take no time to change! Fourth touch, touch of a virtuous scripture. Be it 'Śrīmad Bhāgvat', 'Bhagavad Gītā', 'Rāma Carita Mānasa', Upaniṣad, holy Quran, Bible or any virtuous scripture – their touch is especially-auspicious. As such any book is worthy of honour. Don't kick or touch any scripture with foot. Touch of virtuous scripture is especially-auspicious. The stature of reverence that Sikhs have known in the worship of their scripture, probably others have not! Believing the scripture itself as Guru has been a revolutionary proclamation in my view. If you touch the scripture then you may not feel any difference, but the scripture will come to know that he or she has touched me, he should have a good day today. Scriptures breath, scriptures are alive, because scriptures contain the consciousness of seers in them. All the scriptures are life-oriented, they are not death-oriented. And fifth, touch of mother cow. Touching cow is reckoned holy. Touching gold is also reckoned as holy in our philosophy. Thus, these five touches are the most intrinsic entities of the abode-of-auspicious in my view.

Five forms are especially-auspicious. First among those is Rāma's form.

Rāma Rūpa Bhūpati Bhagati

Byāhu Uchāhu Anamdu I

Jāta Sarāhata Manahi Mana-

Mudita GādhiKulaCaṃdu II BAK-360 II

Rāma's form is immensely especially-auspicious.

Kaṃdarpa Agaṇita Amita Chavi,

NavaNila Nirada Suṃdaram I

Paṭa Pita Mānahu Taḍita Ruci Śuci

Naumi Janaka-Sutāvaram II VP-XLV.02 II

However, when we behold Rāma in a specific form then Rāma is too far from us. Second auspicious form: inner-form of human being is especially-auspicious. He who has known his inner-form. Consider the episode when Śrī Hanumānaji met Rāma for the first time. On Sugrīva's advice, Sire Śrī Hanumānaji arrives to examine Rāma in form of a celibate, at that moment Hanumānaji bowed His head and asked Rāma, who are You? The saints have interpreted that Hanumānaji initially saw Rāma's outer face, thereafter he bowed His head and tallied with His inner-form to ensure that He is the same! Lord's form is supremely especially-auspicious, similarly our inner-form is also supreme-auspicious. He who is able to grasp his inner-form; 'Mānasa' provides its answer,

Samkara Sahaja Sarūpu Samhārā I

Lāgi Samādhi Akhaṃḍa Apārā II BAK-57.04 II

Third, regard the form of river as especially-auspicious. Any flowing river, I will not confine it to Gaṃgā alone. River is beautiful. Life should be holy and flowing. All such forms are especially-auspicious; therefore, flow of a river is especially-auspicious.

Rāma's form, our inner-form, form of a flowing river and form of everyone's own Sadguru is especially-auspicious. The form of everyone's enlightened man. Not His physical form, but His spiritual form. Amir Khushrow had said, my enlightened man is leaving, he had explained me the entity of soul which is bound to leave, but his physical

body was also equally beautiful for me. An enlightened man's form also holds a distinct glory.

Tana Bhī Suṃdara, Mana Bhī Suṃdara,

Tū Suṃdaratā Kī Murata Ho...

This is straight 'GuruGītā'. Only if His mind is beautiful, He can be called as Guru, else he is just a labeled-guru! Label is not needed, search for a level. A realised man who has reached a specific state.

Kisī Aura Ko Śāyada Kama Hoḡī,

Mujhe Terī Bahuta Jarurata Hai...

As for me, I need only You, we are nothing without You! And with Your presence, there is no one like us. Guru should be smiling. Oh, look at Rāma's sight! 'Mana Musukāī', gentle smiling of his mind! After attaining an enlightened man, no longings remain; everything becomes insipid then.

Guru Pada Raja Mṛdu Maṃjula Aṃjana I

Nayana Amia Drga Doṣa Bibhaṃjana II BAK-01.01 II

His eyes are profound. Words emanating from His lips are red. The colour of Love is red. His lips are coloured with the ambrosial words of love. Guru is auspicious. Fifth especially-auspicious, any form in the world is auspicious. Provided our eyes are virtuous. Beholding beautiful individual with sensuous desires is bad, but if the one whose eyes are fraught with worship beholds someone's form then it's not a sin. Those who are scared from within are saying that we don't look at others' faces! In a way, they are causing a severe insulting. Spiritual-seeker is free to behold any form. Behold with virtuous sentiments. Sky, sun, herbs, creepers, leaves etc. and Sāheb, at least learn from how Rāma beholds! What did Rāma say when He saw Jānakī, learn from it! Don't derive wrong interpretations.

Tāta JanakaTanayā Yaha Soī I

DhanuṣaJagya Jehi Kārana Hoī II BAK-230.01 II

The dust of Guru's divine feet has a distinct fragrance, it has an aroma. In mundane world, any flower has a peculiar fragrance. The fragrance of flowers bloomed and blossomed in this nature is especially-auspicious. Therefore indeed we offer

fragrant flowers to the Lord. Fragrance holds glory in worship as well as in love. We have something like, fragrant rice grains. We offer fragrant grains of rice to the Lord. Third, scriptures also have a distinct fragrance, I have experienced it a bit. If your bag contains 'Rāma Carita Mānasa' then I come to know. If you are using *attar* with scent of baked-earth then you will instantly come to know; if you are using *heena*, you come to know of its fragrance. We come to know the fragrance which we are using. 'Mānasa' contains the quintessence of all scriptures which has a distinct fragrance. He who has earned the worship of scripture can experience. The rosary of a monk engrossed in the felicity of worship has an especial fragrance. Applying *attar* is a different matter, even without that name has a fragrance, name has an aroma, name has a sweet odour.

Fragrance of the dust of Guru's divine feet, any flower, our cherished scripture and the worship and proven means of the realised man engrossed in the felicity of worship, which also includes the *āsanas* of yoga; those who have proved the *āsanas* in their life also possess a distinct fragrance. These are especially-auspicious fragrances. Fifth, the fragrance of the breaths of utmost holy realised man or immensely pure individual, which is a completely different fragrance. All these are the domains of spiritual endeavours. Five words, five touches, five forms, five tastes and five fragrances.

There is a *ghazal* by Pakistani poetess Parvin Shakir,

Terī Khuṣbū Kā Patā Kartī Hai,

MujhaPe Ehasāna Havā Kartī Hai!

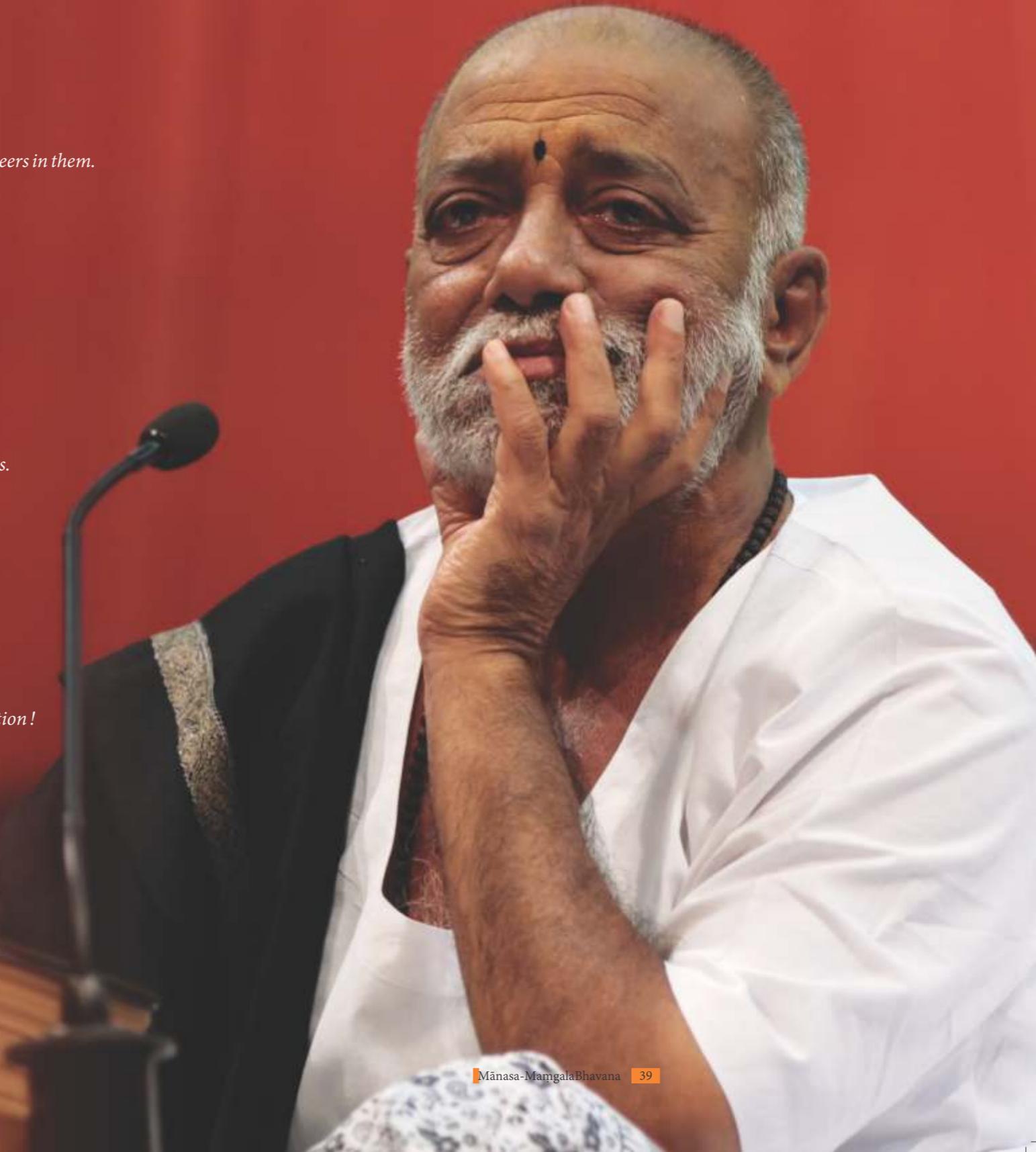
Mujhako Is Rāha Pe Calanā Hī Nahī,

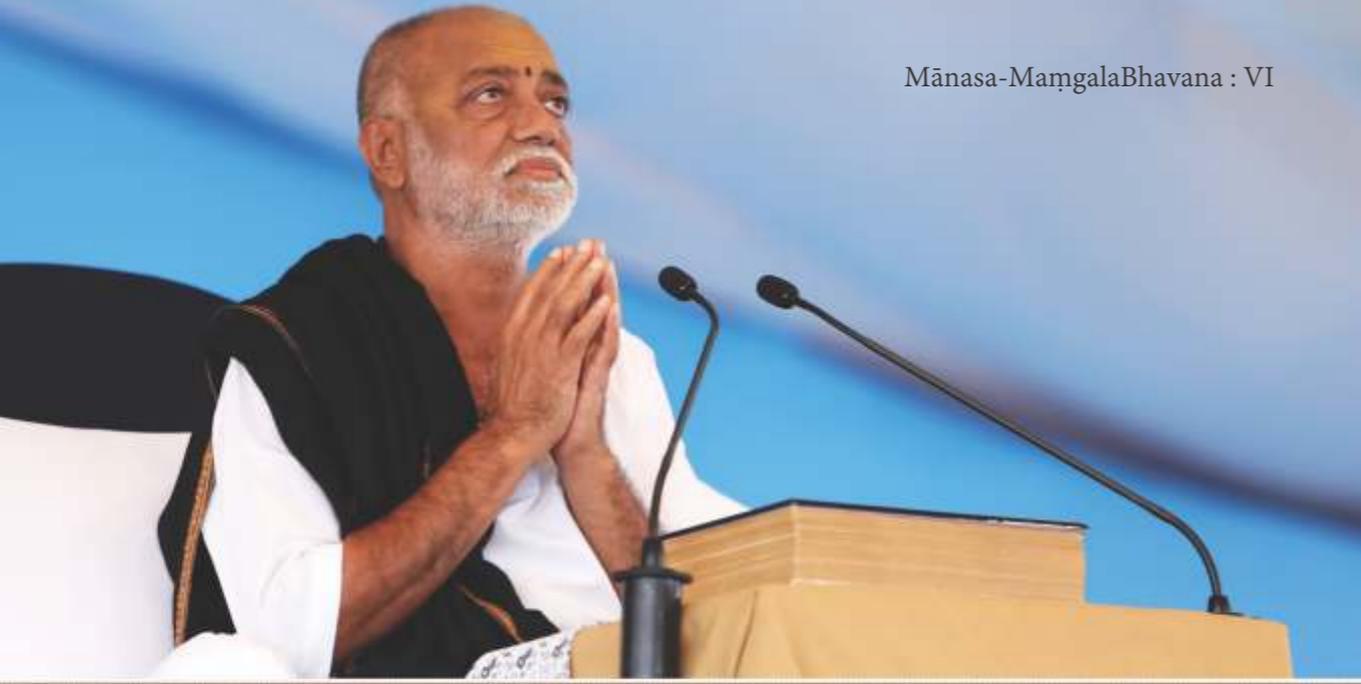
Jo Mujhe TujhaSe Judā Karāfī Hai I

In the course of Kathā, Pārvatī asks question to Śiva and requests to recite RāmaKathā. Lord Śaṃkara narrates the causes of Lord's incarnation and lays the background of Rāma's birth. We shall talk about these tomorrow. Pausing today's Kathā.

Kathā-Darśana

- *'Rāma Carita Mānasa' is not a poetic scripture, it is a virtuous scripture.*
- *Scriptures breath, scriptures are alive, because scriptures contain the consciousness of seers in them.*
- *If trust prevails then there is no medicine like copāī.*
- *After attaining an enlightened man, no longings remain.*
- *Silence of an enlightened man is infectious.*
- *There is no speech like patience & no dialogue like silence.*
- *The dust of Guru's divine feet has a distinct fragrance, it has an aroma.*
- *It is our Guru alone who takes our problems upon Him.*
- *Suffering sorrow in order to make others blissful is supreme-auspicious.*
- *Quest of a spiritual-seeker is always about auspicious and especially-auspicious entities.*
- *Beads can be counted, tears cannot be counted.*
- *Scientists attain scientific aphorism through endeavours, whereas enlightened men attain through grace.*
- *My and your physical body, made up of five vital elements, itself is a scripture.*
- *Dignity contains moistness, ego is stark dry!*
- *Vastness is synonym of eternity. The vaster is a man, the more immortal he is.*
- *We are unable to stay pleasurable because we aren't living in reverence, but in competition!*
- *The kite of our progress is cut by our closest people!*
- *Criticism is inauspicious, sleep is auspicious.*
- *As and how the degree of benefit multiplies, greed begins.*
- *Never hurry in pronouncing an opinion for anyone.*
- *To enter a door, we cannot be taller than the door.*





Quest of a spiritual-seeker is about auspicious and especially-auspicious entities

On the basis on 'Mānasa', on the basis of other scriptures as well, from whatever has been heard from the saints in various contexts and whatever is experienced by Guru's grace, we are collectively discussing such points in form of a dialogue which we have named as 'Mānasa-MaṅgalaBhavana'. Yesterday we discussed that everything is auspicious in this world. Instead of differentiating between auspicious and inauspicious, the quest of auspicious and especially-auspicious is more essential for a spiritual-seeker. After attaining the stature of spiritual-seeker, one realises that the distinction between auspicious and inauspicious probably doesn't persist, but instead the journey of auspicious and especially-auspicious embarks.

'Rāma Carita Mānasa' itself is the abode-of-auspicious; therefore, we only need to quest auspicious or especially-auspicious entities through it. Yesterday I talked about sneezing, hence one gentleman has composed a seven-fold verse about sneeze ! My context is either spiritual or mental, I am not just pointing towards the physical aspect. Yes, of course, I do talk with you in a light mood but the crux of matter is not merely confined to it, else VyāsaPīṭha will question me, where are the values that were present with you ? And every individual who comes on the dais for spiritual discussion, religious discussion, singing virtuous songs, playing classical music or presenting folk literature – be it any dais where such programs are experimented, if they too miss the core values then the stage will question them as well that, where are the values that were present with you ? Bāpa, specifically VyāsaPīṭha is bound by greatest propriety. I am recollecting a couplet by Bashir Badr,

*Ina Rāsto Ne Jina Para Kabhī Tuma Sātha Calate The,
Mujhe Rokakara Pūchā Ki Terā Hamasaphara Kahā Hai ?*

O wayfarer, O journeyer, O spiritual-seeker, O spiritual-aspirant walking on the foot-steps of realised man, your path will question you that we were waiting for you, where have you been? Where has truth vanished? Where has love disappeared? Where has compassion lost?

I am observing that, most of the daises today are presenting their erudition before you, but they hold much profound mysteries in their mind which we are failing to grab and thereby we tend to believe it as an ordinary humourous or musical program. This age is extremely crucial and it is also the age of fulfilling our responsibilities towards it. Our foundations are questioning us, where is your companion, where is your Guru? Who can be called as Guru? Don't blindly follow what others do. 'Rāma Carita Mānasa' writes while describing the eight-fold traits of friendship that, he is a friend who never doubts while giving or taking. They don't have give and take between them; thus there is no give and take between Guru and the surrendered dependent as well. If there is any then it is only one – disciple should give his hand to Guru and Guru should give His divine feet to the disciple. There is nothing more than this. Who is a disciple? Who is a surrendered dependent? He who gives his wrist to Guru. Who is a Guru? He who gives His divine feet. This is not called as give and take. So, where is your enlightened entity, why did you forget Him? Our foundation is asking this. We being human beings may also forget Him sometime, but that entity constantly stays with us.

So Bāpa, quest of a spiritual-seeker is directed towards auspicious and especially-auspicious. We have no idea about supernaturally accomplished beings. Neither are we supernaturally accomplished, nor are we sensuous. I am a mere wayfarer. It is enough to stay in between. So, on the basis of 'Mānasa' this entire scripture is the abode-of-auspicious. We have to quest auspicious entities from it, which can be useful in our present life. The fact that people listen (to Kathā) is also good enough. Listening will make great

difference. Vedanta also talks about listening. It has begun from listening itself. People have started listening in a good manner which is worth welcoming. Probably this is not the age of Kali, it is the age of listening, the age of Kathā, the age of spiritual discourse.

Someone asked me, when I meditate upon my Guru, I don't see Him, I rather see an ocean. It's our experience. Having conversed with monks and saints over the years, I have understood that we can perceive many things in any enlightened man, nonetheless the reason I would like to clarify is because when you behold ocean in an enlightened man then realise that it's not the ocean which we usually see; what is it then? 'Rāmāyaṇa' contains its answer, '*Gura Bibeka Sāgara Jagu Jānā*', regard Him as the ocean of discretion. Ocean is indeed a hint. Bhagat Bapu has written, *So So Nadiyu Samāñi Ane Ā To Sāyara Jala Gaṁbhīra; JagaMā Enu Nāma Phakīra...*

Enu Nāma Phakīra Ane Jenī Meru Sarakhī Rīta

It is possible to behold a tree in your enlightened man; spiritual-seekers have also experienced this. Thus, Guru is not a tree. As such tree or bush is an insulting term in Gujarātī. We often say in Gujarātī, '*He is like a tree*' which is a satire for disregarding a person who lacks the sense of understanding; nonetheless, it's an insult to tree! One can indeed not become like a tree. It's a great accomplishment to be a tree. Tulasīdāsa provides a list of altruistic entities wherein the very first altruistic entity is a saint and second altruistic entity is a tree. Third comes river, fourth being mountain and fifth is earth. All these entities have assumed a human body to cause others' benevolence. When you perceive tree in your Guru then Bāpa, realise that there can be two interpretations. Either that tree is *KalpaVṛkṣa* (*divine wish-yielding tree*), but it is a far cry for us. Or when you behold tree in Guru then realise that He is a banyan tree. All spiritual-seekers have experienced this. When we behold mountain in Guru then realise that Guru is not only a mountain but Guru is evident Kailāsa, He is

Nilgiri, He is our Giranara. If anyone beholds river in Guru then Bāpa, realise that it is not an ordinary river, Guru is Gaṃgā, He is sanctifier of the sinners, He is the one who is disposed to constant flowing motion.

So Bāpa, these experiences are possible at the level of being a spiritual-seeker. And thereby, God willing may we not stay only sensuous, may we ascend to the stage of spiritual-seeker, those who wish to be supernaturally accomplished are free to be so. Greatness comes with immense anguish, similarly being supernaturally accomplished also comes with deep anguish. Someone asked world reverend GandhiBapu, did you get happiness or anguishes? When people in your lineage, at home or someone closest goes against you then realise that God is very close, because if we are able to grab that moment then we can leap across the mundane cycle of transmigration! But that is the very moment where we stumble with the thought that these were my people? The moment when an utmost closest individual goes against us! 'Mānasa' is its evidence, such an individual prepares till an extent of killing you! Lakṣmaṇa announces aloud. Bharatajī is about to reach Citrakūṭa and Lakṣmaṇa has picked bow and arrow stating, O Lord, this is Kaikeyī's son, and poisonous creeper cannot bear the fruit of ambrosia. Was Bharata such? Is he such? Can he be such? But when Citrakūṭa is utmost closer, these obstacles are bound to arise. And those who have kept patience during such moments are able to meet Rāma. Nazir Dekhaiya has written, *Pathika Tu Cetaje PathaNā Sahārā Paṇa Dago Deše I Dharīne Rupa MaṃzilaNu Utārā Paṇa Dago Deše I Mane Majabūra Nā Karašo Nahī Viśvāsa Hu Lāvu I Amārānā Anubhava Che, Tamārā Paṇa Dago Deše I*

Anguish of being Sardar, anguish of being Gandhi is extremely difficult, thus it is not good to become supernaturally accomplished, it is utmost tough. None in family was obeying Him! Think, how would Kṛṣṇa's mindset be in this situation? Karṇa's state of mind in 'Māhābhārata' is worth reading when

he faces injustice again and again. When Arjuna began to speak a lot then Kṛṣṇa tells him, “Arjuna, stay silent; had I not disarmed him of his armour and earrings then your *gāṃḍīva* and my discus would have failed to kill him.”

Read 'Rāma Carita Mānasa' at peace. Tulasīdāsajī has extensively elaborated the canto of war, so has Vālmiki. Sun is always sun, it's not sun's fault if clouds obstruct the way. Analogously, Karṇa is Karṇa. Son of sun, few clouds may have indeed come in between. Karṇa is an extremely great man and therefore, no one except Kṛṣṇa can know his anguish. So, it's not so easy to be supernaturally accomplished. It is enough to be a wayfarer. Become a spiritual-seeker, become a spiritual-seeker wayfarer from being sensuous.

First auspicious from 'Mānasa', when an honest thought of everyone's welfare arises in our mind, realise that day as auspicious, that moment as auspicious. Tulasī has noted this evidence,

*Begi Bilambu Na Karia Nṛpa-
Sājia Sabui Samāju I*

*Sudina Sumaṃgala Tabahi Jaba-
Rāmu Hohi Jubarāju II BAK-04 II*

Dasratha said, now I shall handover the state-affairs to Rāma. The ministers said, you have got the thought of begetting everyone's welfare. Bāpa, such a thought is auspicious in the abode-of-auspicious in form of 'Rāma Carita Mānasa'. When I and you get a thought in our mind of causing others' auspicious or giving up our own right and offering it to others, Tulasīdāsajī calls the very thought of giving away to others as auspicious. However, I perceive three reasons in giving something to others. Firstly, man gives way to lay an influence. Many people give as they themselves come from the state of being destitute, with a thought that, what we possessed anyways! Give away at once! This is good. Mendicants give away at once. But he alone gives away truly whose very disposition is of giving, he who is habituated to giving cannot resist

without giving. Getting such a thought is termed as the abode-of-auspicious by Tulasīdāsa.

He who utters charming words to us with honour, Tulasīdāsajī has called it is auspicious. When someone utters honeyed words with honour, when that person stands before us rightfully as a worthy recipient and when we speak in response to give them something in return then the mere words that we utter, Tulasīdāsajī puts them in the list auspicious. It is written in 'Rāma Carita Mānasa' that one should sing with pleasure, sing any song, any psalm, any śloka, be it ordinary music, classical-music or folk-music but the fact that you sing with love is proclaimed as auspicious.

Gāvahi Maṃgala KokilaBayanī I

BidhuBadanī MṛgasāvakaNayanī II AYK-07.08 II

Be it the most trivial erudition or the greatest one, Tulasī has given its answers in it. Our philosophy has termed the holy pitcher (*kumbha*) as auspicious. The ceremony of installing the holy pitcher is termed as auspicious entity. So, this is also auspicious establishment in 'Rāma Carita Mānasa'.

One more auspicious entity. When our enlightened man arrives at our home without informing us, without we expecting Him to come, without any plan whatsoever then there is nothing as auspicious as this. When the king arrives at the subject's home, it's auspicious. When the master arrives at the servant's home, it's auspicious and the composer of 'Mānasa' says, when Lord arrives at the attendant's home, it's auspicious. Evidence,

Sevaka Sadana Svāmī Āgamanū I

Maṃgala Mūla Amaṃgala Damanū II AYK-08.03 II
Vaśiṣṭhajī arrived at Lord Rāma's home. Dasratha had requested Vaśiṣṭhajī that, tomorrow as I will hand over the throne to Rāma, I request you to give this news to Rāma. And it was not planned that my Guru will come to my home and suddenly Vaśiṣṭhajī arrived at Rāma's home. Lord Rāma Himself is the abode-of-auspicious, His name is the abode-of-auspicious, His form is the abode-of-auspicious, His sport is the abode-of-

auspicious, His abode is the abode-of-auspicious, His Kathā is the abode-of-auspicious, this scripture which is written with Him as the center itself is the abode-of-auspicious. These are Rāma's words where He says, O Gurudev, today I feel that my immense auspicious is going to occur because my Lord has arrived at the home of the servant. You have bestowed affection on me by forsaking your lordship. You hold the position of Guru and by forsaking your entire lordship, you have bestowed affection on me; I feel that my home, my courtyard has turned especially pure by your arrival. So, this is also an auspicious wherein some elder or superior personality arrives at our home. He comes only because of grace. The composers of scriptures and ethics givers say that all living souls in this world are auspicious. None are inauspicious. Tulasīdāsajī says while describing monsoon that the water raining down from sky is pure by default, there is no water as uncontaminated as this but the moment it comes in contact of earth, it turns muddy. Analogously, every living soul is auspicious but as soon as it comes in contact of illusive power, it appears inauspicious. It is said in 'UttaraKāṇḍa',

Īsvara Aṃsa Jīva Abināsī I

Cetana Amala Sahaja Sukha Rāsī II UTK-116.01 II
Being God's part manifestation, an individual soul is auspicious, it's spotless, it's immortal, it's all-conscious but it's seen as inauspicious only when,

So Māyābasa Bhayau Gosāi I

Badhyo Kira Marakaṭa Kī Nāi II UTK-116.02 II
Being subjugated to illusive power, we appear slightly inauspicious. So, don't dishonour auspicious entities. This means that I and you should not dishonour any living soul in this world because every living entity is auspicious.

One thing is for sure that Rāvaṇa contains pride and infatuation. May I ask you, does Nārada contain pride and infatuation? Yes, Nārada contains it as well. Nārada is proud of having won over lust and he is infatuated by Viśvamohinī. Everyone in this world

possess proud and infatuation. But the way rainy season ends and muddy water subsides at the onset of autumn, similarly, 'Saṃta Hṛdaya Jasa Gata Mada Mohā', this spiritual discourse is autumn. Otherwise, everyone in this world contains vices in different degrees. If pride and infatuation are only inauspicious then even Nārada will prove to be inauspicious. Every vice is seen Nārada. The way it's written in 'Rāma Carita Mānasa', he has faced all evil virtues, yet Nārada is Kṛṣṇa's divine manifestation. Because when he received an opportunity Nārada's inner-consciousness becomes as clean and clear as a magnifying glass just like water which turns limpid in autumn.

Lust is auspicious, anger is auspicious as well, greed is auspicious too - the ethics givers have gone till this extent. This is said in 'Rāma Carita Mānasa' as well. Would you call the utmost best creation as auspicious or inauspicious? A painter who paints a good picture indeed appears auspicious. So, would you call the lust which procreated the best creation like human being as inauspicious? It's written in 'Mānasa',

Janama Hetu Saba Kaha Pitu Mātā I

Karama SubhāSubha Dei Bidhātā II AYK-254.03 II

'Mānasa' clearly states, the cause of any individual's birth is their parents. It's a beautiful creation. The cause of blooming of a flower also contains aesthetic aspect somewhere in the root. A creeper clinging around a tree also contains aesthetic aspect somewhere in the root. So does the entire creation of this world, and therefore indeed Śaṅkara has reestablished *kāma* (the god of love and activity), else the world would have been disrupted, nothing would have been present in the world, the expanse of the world would have stopped. So, he who procreates the utmost best creation is reckoned as auspicious; and if children are born through parents then Tulasī proclaims such a mankind in 'UttaraKāṇḍa' as,

Baḍe Bhāga Mānuṣa Tanu Pāvā I

Sura Durlabha Saba Gramthanhi Gāvā II UTK-42.04 II

Man has obtained a human body unattainable even by deities, any creation by it is deemed as auspicious. Lord Rāma Himself says in PuṣpaVāṭikā that, my mind is getting agitated (by lust). So, here lust is auspicious. The definition we are given is that, the desire of fulfilling our own wishes through others is reckoned as auspicious. Lust is auspicious if it

stems from selfless sentiments. If Buddha's aspect of being 'samyak' (i.e. moderate, in just right degree) gets endowed then it's auspicious. Excess of it is inauspicious. Therefore, the ethics givers proclaim lust as auspicious.

This body stays fit by the presence of wind, bile and phlegm, provided they are present in balanced amount. Excessive entity of wind spoils our body. Tulasīdāsajī has said, lust is the counterpart of wind. Body runs fine if it is present in moderate amount, but excess of wind causes us to visit a physician. Similarly, the composers of scriptures say that anger is auspicious as well. Doesn't Rāma get angry in 'Rāmāyaṇa'? Doesn't Lakṣmaṇa get angry? Bharatajī attacks as well. Don't saints get irritated? But it is moderate. Lord goes furious on the ocean, He gets angry on Sugrīva. Lakṣmaṇajī exhibits rage in order to caution Sugrīva. What is their ultimate intent? Is it auspicious or inauspicious? Our anger is vindictive. Our anger is called as envy.

Tulasī says in 'Rāmāyaṇa', Aṅgada and Sugrīva, both of you should run the state-affairs together and don't forget the quest of Sītā. Likewise, if one wants to dispel vindictive disposition and wrath in everything then one should not forget our quest of devotion. The day we forget devotion, Lakṣmaṇa will return with anger. Thereby, anger is also reckoned as auspicious, provided it is moderate. Greed as well is auspicious, so state the ethics givers. The desire of benefit is the root of greed. As and how the degree of benefit multiplies, greed begins. Tulasī writes, 'Āṭhava JathāLābha Saṃtoṣā I', which is the eight devotion. So Bāpa, moderateness in degree makes everything auspicious. So, this world is the abode-of-auspicious.

In the chronology of Kathā, Māhādeva began to recite Kathā before Pārvatījī. Śiva has innately taken a seat beneath Kailāsa's banyan tree by spreading the sitting-mat. Lion-skin is auspicious. Any flower is auspicious, its root is auspicious. *bilvapatra* (aegle marmelos tree leaves) etc. is auspicious. Silky clothes

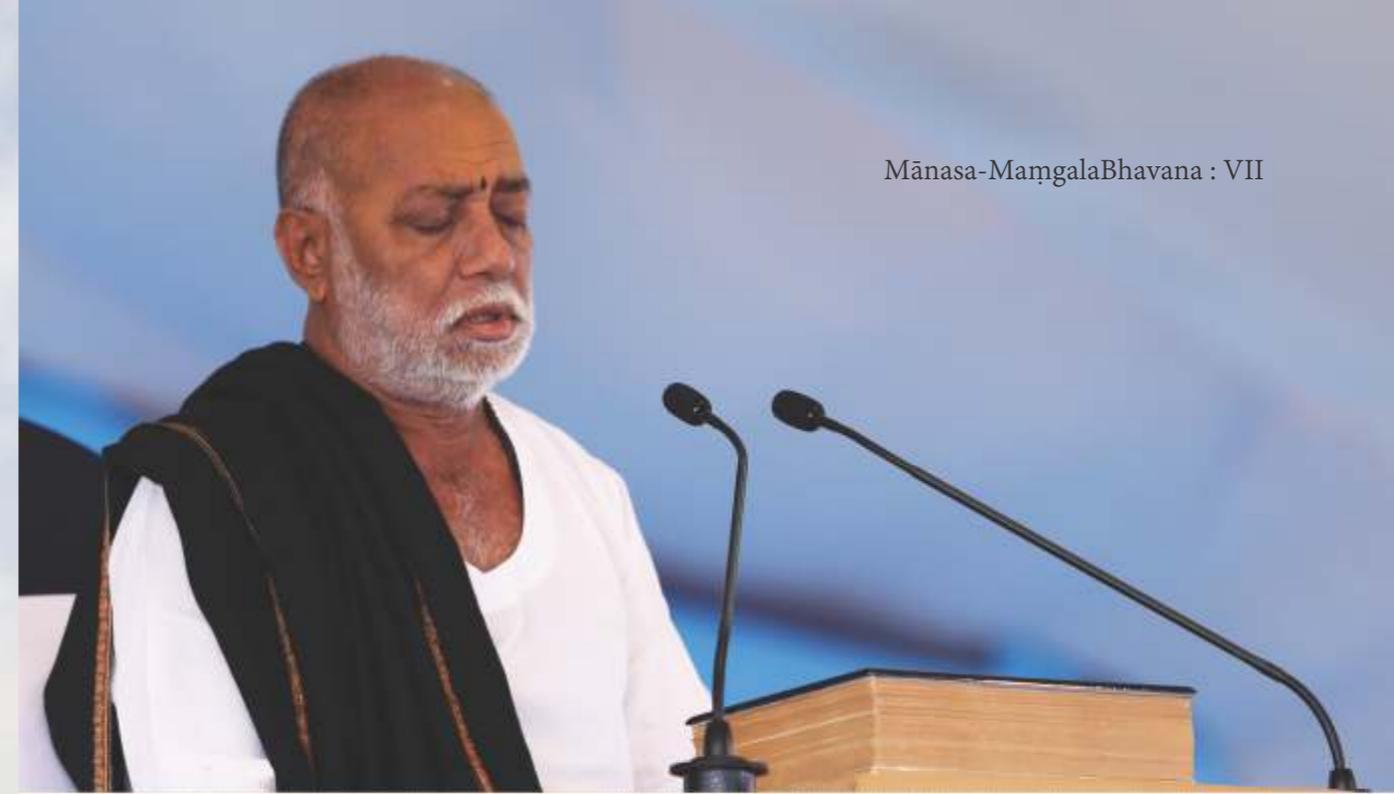
and woolen garments are auspicious. Because Māhādeva commences auspicious Kathā, He takes a seat on auspicious mat. On noticing Lord in pleasing mood, Pārvatī raised a curiosity, O Lord, dispel my ignorance, ward off my idiocy, recite Rāma's charming tale to me. Śiva was immersed in the ecstasy of meditation. Pārvatī raised a curiosity. Lord recalled His cherished deity mentally,

Mamgala Bhavana Amamgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-111.02 II

After recollecting His cherished deity, elated Māhādeva said, O the daughter of Himālaya, You are blessed, because there is no such benefactor as You in this world. It is by Your excuse that the story of Rāma will be recited, which is potent enough to sanctify all the spheres. The entity of Rāma which is extolled by Vedas, seers, sages and scriptures is that which walks without feet, which performs its tasks in this world even without any position or fame, which hears everyone without ears; It needs no external organs of body and Its ways are thus supernatural in every respect; if one needs to associate this Supreme Entity with some name then it's Rāma. Why did this Rāma manifest on the earth? The theory of Cause and Effect doesn't apply to God. That Supreme Entity is beyond everyone. O good lady, Rāma is void of cause, yet let me tell you two to five causes of His incarnation. Sanatakumaras pronounced a curse on Jaya-Vijaya who were on-duty at the gate of Vaikunṭha. Therefore, they had to incarnate as Rāvaṇa and Kumbhakarna. Lord incarnated to confer liberation to them. Second cause, Lord Viṣṇu employed deceit to kill SatīVṛṣṇā's husband Jalaṃdhara due to which Vṛṣṇā had pronounced a curse. Third cause, once upon a time Nārada had cursed the Lord as a result of which Lord enacted human sport. Fourth cause, Manu and Śatarupā, both performed tough penance and solicited a son like the Supreme Godhead to be born at their home. Lord said in response, there is no one like Me in this world, thus I shall Myself become your son. Last

Someone asked me, when I meditate upon my Guru, I don't see Him, I rather see an ocean. This is our experience. But the reason I would like to clarify is because when you behold ocean in an enlightened man then realise that it's not the ocean which we usually see. Regard Him as the ocean of discretion. It is possible to behold a tree in your enlightened man. When you perceive tree in your Guru then realise that it could either be the tree of KalpaVṛkṣa (divine wish-yielding tree), but it is a far cry for us, hence realise that He is a banyan tree. When we behold mountain in Guru then realise that Guru is evident Kailāsa, He is Nīlgiri, He is our Giranara. If anyone beholds river in Guru then realise that it is not an ordinary river, Guru is Gaṃgā, He is the sanctifier of the sinners, He is the one who is disposed to constant flowing motion.



Chanting can be communal, but remembrance is non-communal

cause, King PratāpaBhānu, who becomes Rāvaṇa because of Brāhmaṇa's curse. PratāpaBhānu becomes Rāvaṇa, Arimardana is born as Kuṃbhakarṇa and the minister named Dharmaruci takes birth from a step-mother's womb as Vibhīṣaṇa.

RāmaKathā contains the story of Rāvaṇa's birth before Rāma's incarnation. The tale of demon lineage was recited first followed by the tale of sun-dynasty. The three brothers attained impassable and unattainable boons. By the virtue of power that Rāvaṇa had attained, he plundered Kubera's monetary treasure and captured Trikūṭa. The whole world is terrified by him. Earth was perturbed; she assumed the form of cow and approached the seers and sages. Thereafter, they all approached to patriarch Brahmā. Under Brahmā's leadership, everyone made a mass evocative call. Divine annunciation sounded, "Fear not, on basis of promises made by Me, I shall bear an incarnation in Ayodhyā." Man should work hard and then pray. Certain spiritual means and discipline is necessary. After the limit of hard-work is reached, resort to praying. Even then don't expect the solution to our problem. Await! And thereafter, the fourth encampment is incarnation, revelation. A spiritual-seeker who doesn't work hard and who doesn't pray or even after doing both, he who is not ready to wait, is unable to experience the manifestation of the Supreme Entity.

King Dasratha is pained for not having a son. Today, the royal door is stepping towards the doors of Guru. Dasratha has taken sacrificial-faggots with him. Sorrows are dry faggots, bliss are wet faggots. He articulated is pain. Guru said, you shall father not one but four sons. He called Sage Śṅgī and performed the yajña begetting the boon of a son. Oblations were offered with devotion. The deity of yajña appeared from the yajña-altar with the gracious offering of rice and milk. Handing over the gracious offering to Sire Vaśiṣṭhajī, the fire-deity said, give this offering to the king and let him distribute to the queens as deemed

apt. King gave one-half to Kausalyā, one-fourth to Kaikeyī and dividing the remaining one-fourth into two halves, he gave it to Sumitrā through the hands of Kaikeyī and Kausalyā. The three queens had the gracious offering of yajña. Lord arrived in the womb. The queens began to experience the state of being conceived.

The moment of Lord's arrival arrived closer. The almanac consisting of five planetary positions turned propitious. Animate and inanimate beings began to experience felicity. It was *TretāYug (the second age of this world)*, sacred month of Caitra (start of Spring), Śukla Pakṣa (the bright fortnight of a month, waxing moon), 9th day of the bright half, Tuesday, the sun was at the meridian. The moment of Lord's incarnation drew closer. Light began to manifest. Lord appeared in mother Kausalyā's chamber,

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

On beholding Lord's amazing form, mother was speechless! Revelation fell upon the mother, Lord smiled. Mother said, "You had promised to arrive in a human-form, but You have arrived as Nārāyaṇa!" An Indian mother teaches Lord about how to become a human-being. Lord assumed two hands. Lord became smaller and smaller and eventually assumed a form of a new-born infant. Mother said, "Now, cry like a baby." On hearing the cries of a baby, other queens rushed in flurry! The Supreme has arrived and everyone was taken over by flurry! Dasratha was congratulated, you and Kausalyā have been blessed with a son. As soon as the news of son's birth fell on Dasratha's ears, he was immersed in supreme-felicity! "Call Guruji at once". Guruji arrived. It was assuredly determined that the Supreme Entity has arrived at your home. On hearing this, the great king Dasratha was drowned as it were in the ecstasy of absorption into Brahma. The celebration of Rāma's birth begins. Glad tidings on the occasion of Rāma's birth to everyone.

I thank all ladies and gentlemen who presented serene program yesterday evening from the opposite dais. I express lots and lots of my pleasure. It is extremely difficult to endure the virtue of serenity. The dust of passionate virtue is ever ready to foul it. The virtue of wrath is impatiently gamboling. Yesterday the sereneness of dais stayed intact, my heartiest applaud as a monk.

Second pleasure, the leaders of Muslim community of Kutch who worship Allah through Islam arrived here, expressed their affection and honour towards VyāsaPīṭha, my salute from VyāsaPīṭha to all of them and also to those who could not come. Many thanks. Come, let us together make Raṇeśvara Bridge of Unity. In the age of Tretā a uniting bridge was invariably needed between individuals, societies and religions. However, as much as it is needed in the current age, no other age would have needed it so much. Thus, men and women of every religion do come here, because this is not my religious assembly, this is my assembly of love. I have always called RāmaKathā as the Yajña-of-Love. I express my pleasure, I welcome everyone.

I want to discuss five auspicious while talking with you. The seer says, truth is auspicious, but barring the difference in degree lies is auspicious as well; this is a height! Intellect needs to get transformed into wisdom in order to understand this. In order to understand this aphorism, intellect will need to become rich and heart will need to become poor. Oppressed or destitute sections of society many times say that we are not rich as such, but we are abundantly rich by heart. I welcome it. It is very nice for a man to be rich by heart, but we are unable to digest this aphorism; and don't assume that all those who are rich are generous, Bāpa! Otherwise, many people are rich in

this world, yet they face the draught of generosity; and most often than not majority of the poor are indeed generous in my view.

Poverty has a distinct fragrance, poverty has a peculiar aroma. A cobbler from somewhere around Bagdana had come to Citrakūṭa, he was bare-foot! At the age of eighty, he wore a torn *kurta* with knee-length *dhoti* and held a stick in his hands, that was all he had. He met me, very few people were sitting. I called him closer, “Dada, welcome, have a seat, which village do you come from?” I got tired Sāheb! I requested, “Bāpa, I want to serve you, what can I do for you?” Be he was adamant, “Bapu, nothing, nothing means nothing at all. I just come here sometimes, have food and return back, what do I need?” This richness can neither be found in any shops, nor in any mansions, it's inherited from womb. Therefore, stay poor of heart, poor alone are generous. But he who wants to practice devotion should stay meek. Keep your heart forever poor. Keep your heart meek. 'DilaVāle Dulhaniyā Le Jāyemge', bride means devotion. Take 'Bhāgvat' wherein her two sons namely wisdom and dispassion are old and devotion is youthfully beautiful damsel. She is the bride, who will take her? Not the ones with intellect, but the ones with heart will take her away. Heart is extremely meek. Accept this when it comes true in your life.

Those who have conferred such lofty aphorisms are intellectually wealthy realised men. They have attained wisdom; their intellect has already entered the palace of wisdom. These are the aphorisms of such saints. 'Maṅgalam Satyam', let us accept the fact that truth is undoubtedly auspicious. Can truth ever be inauspicious? But the seer is talking from the level of wisdom, from that state lies is also auspicious. This is strange! Here an aphorism is being proclaimed, not the weapons.

One name of desert is *samara* (battle). We also call it as *samarāṅgaṇa* (battlefield). In *samara* the weapons collide with each other and there is a

competition of cutting each other's weapons. This is a trait of *samara*. *Samara* means competition of weapon-collision, but *smaraṇa* or *smṛti* (remembrance, recollection, memories) is free from competition; one thing I understand is that *smaraṇa* begins after the limit of chanting (*japa*) is reached. Chanting can sometimes be communal, but remembrance is non-communal. When Kṛṣṇa says in 'Gītā', “*Yajñānām JapaYajño'smi*”, He doesn't regard chanting as an ordinary form of *yajña*. Kṛṣṇa has called wisdom as *yajña* and chanting as *yajña* too. And in *yajña* it will work if there is no offering of barley, oil seeds or ghee, it will even work if you arrange three to four bricks instead of an altar, it will also work in absence of mantra, it will even work without following a prescribed method, but the utmost essential entity is fire. And the job of fire is to burn the faggots and sacrifice its own self as well. The step that comes after enormous chanting is called as 'SmṛtirLabdhā'. Nanda's words, 'Iti Saṁsmṛtya Saṁsmṛtya Saṁsmṛtya'. This is the state that comes after performing the *yajña* of chanting, which my VyāsaPīṭha has been calling in modern devotional song or modern GopiGita as,

Lo Ā Gaī Unakī Yāda, Vo Nahī Āye...

This is remembrance. When the limit of chanting is reached. Counting comes to an end and the numberless domain begins. Beads can be counted, tears cannot be counted, remembrance cannot be counted. Therefore indeed, Kabīra Sāheb has not disregarded the beads of rosary. Sometimes we are unable to understand the realised man.

The other day someone had asked me about *sūtaka* (ceremonial defilement of pollution and consequent untouchability owing to birth or death in the family) and I replied that, there is no need to observe *sūtaka* if something like that has happened, you should rather chant Lord's Name. This is by far a personal decision. If you are interested in observing

such rituals then you may go ahead. But someone has written to me, Bapu, after listening to Kathā we have started interpreting *sūtaka* as *sū* (virtuous) + *taka* (opportunity) to worship the Lord. I offer him a bow who has interpreted this. Grief is darkness. And darkness needs a lighted lamp. The day grief smears us is the day we need to chant Lord's Name. The subject of prescribed rituals is in its own place, they who believe are free to follow.

So, who can calculate the count of the domain of remembrance? *Samara* includes cutting each other's weapons; remembrance includes profuse proclamation of aphorisms or profuse flow of tears. Therefore, 'Lo Ā Gaī Unakī Yāda, Vo Nahī Āye...', we don't want Kṛṣṇa, we want His remembrance. He can come and go away. Remembrance is non-communal; therefore, this is devotional psalms in my view. When I don't sing certain songs in Kathā then may realised men who watch the Kathā live on television call me saying that Bapu, why did that song not come? We always wait for that song! I have begun the business of spoiling the monks. But it's not so. Adding buttermilk to milk will spoil the milk for the world, but ask Kabīra and he will tell you that the process of producing butter has begun. The people of Kashi were saying that, Kabīra has gone bad. There is an extremely renowned couplet of Swāmī Ramtirtha,

Ina Bigaḍe Dimāgo Mein Bhare,

Amṛuta Ke Lacche Hai I

Hame Pāgala Hī Rahane Do,

Hama Pāgala Hī Acche Hai II

One more couplet of Jigar Muradabadi,

Hama Kabhī Āyemge Nahī Vāiz Tere Butakhāne Me,

Kyonki Isa Maikhāne Kī Mīfī Isa Maikhāne Me I

My listener ladies and gentlemen, chanting is extremely good. One needs to chant enormously initially. Few reciters have descended as part of the preset arrangement of the universe, like Vyāsa, Tulasī, Sura, Kabīra, Yajñavalkya, Śaṅkara etc. who were not

talking by tongue, but they talked by chanting. Their tongue did not talk, their chanting talked; their chanting was transformed into remembrance. What does Tulasīdāsajī says, Hanumānajī said that the greatest misfortune in this world in my view is, until chanting doesn't become remembrance and thereafter, until remembrance doesn't get converted into devotional psalms, till then it is the greatest misfortune. Tulasī's writing,

Kaha Hanumānta Bipati Prabhu Soī I

Jaba Tava Sumirana Bhajana Na Hoī II SDK-31.2 II

RāmaHi Sumiria Gāia RāmaHi I

Samtata Sunia Rāma Guna Grāmahi II UTK-129.03 II

So, many wayfarer realised souls on the pathway of love call me instantly that Bapu, why didn't that song come this time? Now, they have no discrimination left. Why deem anything as impure or unholy? Sing with love,

Lo Ā Gaī Unakī Yāda, Vo Nahī Āye...

Remembrance is the name of that domain where counting of beads stop, where there is no room for intellectual exercise and cutting each other's thoughts, therefore when the seer enters this stage, he is able to perceive the fact, 'Bhedena Nṛtaṁ Api', barring some difference in degree, lies is auspicious as well.

In 'Māhābhārata', dejected and displeased Yudhiṣṭhira, the symbol of righteousness, is sitting in his camp. Kṛṣṇa and Arjuna go to meet him. Yudhiṣṭhira is sad and displeased on Arjuna. It appears from the mantra that Yudhiṣṭhira feels that I could also be wrong, but even if I am wrong, I will be partially wrong, not completely. Now, he feels extremely enraged. I told you earlier as well that, exhibiting anger on witnessing others' vices is not good, but certainly pardonable. We may exhibit anger if the opposite person contains vices; but when you perceive only vices in everyone because of your anger, then how far is this justified? It is the consequence of hatred that we perceive hostility in everyone. This appears true

somewhere in Yudhiṣṭhira's mind. The king of righteousness tells Arjuna in displeased tone, throw away your *Gāṇḍīva*, Karṇa wreaked wrathful turmoil and you could do nothing! He has spoken these words. And Arjuna had vowed to kill the one who abuses his *gāṇḍīva*, whoever it may be. And he removed his sword with the intent of beheading him! At that moment, Kṛṣṇa stops him, let it be. He said, "It is my vow." And Kṛṣṇa presents similar words in 'Māhābhārata', "The truth which when spoken is about to beget evil outcome, should not be spoke. And the lies which when spoken is about to beget auspicious outcome, should be spoken." I don't agree with this. It should be our endeavour to protect and preserve truth, at any cost, whatsoever. But these are Kṛṣṇa's words noted in 'Māhābhārata' that, the truth which consequently procreates inauspicious for everyone should not be spoken. And the lies that beget auspicious outcome if spoken, should indeed be spoken; such lies is welfare-driven. Everyone need not agree. Nonetheless, in daily social affairs and in the world of ethics, this idea sometimes appears correct, because who can understand Lord Kṛṣṇa? How will we, who splash water only on the shores, ever know the type of pearls lying deep inside mid-ocean?

*Paricaya Che MaṁdiraMā DevoNe Māro,
Ane MaṣjidoMā Khudā Olakhe Che,
Nathī Māru Vyaktitva Chānu KoiThī,
Tamārā Pratāpe Badhā Olakhe Che.
- Shunya Palanpuri*

'Kṛṣṇa Vaṁde Jagatguru', it is more than enough even if we are able to walk on His footsteps. Because His entire definition of truth and lies is completely different. Therefore, Harindrabhai used to say, don't think about whether Kṛṣṇa is speaking truth or lies, rather whatever He speaks is the truth. Why reflect further? Because He is the supreme-truth. His definition is transcendental, therefore He explains

Arjuna that one cannot behead or kill someone only by means of weapons, if you want to preserve your truth then utter insulting words to your elders in others' presence, this will deem that individual as killed. Kṛṣṇa charted out this remedy as the middle path.

So Bāpa, truth is auspicious, but lies in trivial degree also become auspicious. It becomes auspicious sometimes as per the current age and place. If someone's life is being saved, then sometime lies is auspicious as well. But then I get a thought, can a life be saved by speaking lies? Is truth so feeble? Can't truth save it? Our reverence and devotional faith should not stumble. Ethics have a rule. When someone resorts under your surrenderance, use the aphorism of 'Nayana Binu Bānī' from the line 'Girā Anayana Nayana Binu Bānī'. It is written in 'Mānasa',

*Nahi Asatya Sama Pātaka Puṁjā I
Giri Sama Hohi Ki Koṭika Guṁjā II AYK-27.03 II*

Pay attention, I am just discussing with you. This is my conversation with you. All of these points are worth pondering, because RāmaKathā is not a court, it is a hospital. It is our exertion to search for a medicine from it depending on my and you illness. Yes, Tulasī permits us. He also said that, even if there is a heap of sins, even if countless lies have accumulated on your part, do not worry. All the heaps of sins will get burned on utterance of Rāma's name. Even if you pile up myriad seeds of white and red berries, it cannot become Giranara. Likewise, even if you may accumulate myriad major and minor sins, yet it cannot raise it to the mountain of truth. Nonetheless, even if such a highest heap of sins exists, it will instantly get burned even if we utter Rāma's name while yawning. Thus, there are several ways out. Righteousness is supreme-auspicious. Sometimes unrighteousness followed by the Supreme Entity in trivial degree is also auspicious.

Lord Viṣṇu is supreme-auspicious. Viṣṇu broke the vow of Vṛṣṇā's chastity by deceit. Because

He wanted to accomplish the great purpose of divinities. I have heard from saints that in order to kill a man shielded in armour, in order to pierce the weapons through the armour, one needs to disarm his armour. Today, as many people in the society are practicing unrighteousness under the armour of righteousness, we need to pierce their armour of unrighteousness, because only then will the hidden unrighteousness be destroyed. He who shall pierce the armour of righteousness will be accused of unrighteousness practice and deceit. Viṣṇu bore a stigma because of this. And He is the form of same Rāma who says in 'Rāmāyaṇa', '*Mohi Kapaṭa Chala Chidra Na Bhāvā*'.

Sometimes unrighteousness in extremely trivial degree also becomes auspicious. Lord would not have broken the vow of SatīVṛṣṇā but for... When Vṛṣṇā wept inconsolably after pronouncing the curse, Lord Nārāyaṇa told her, "Vṛṣṇā, I was forced to do this for the world. However, if you feel that I have practiced unrighteousness in doing so then punish me." She said, "Who will accept me now? You broke my vow by disguising Yourself as Jalamdhara. You have deceived a chaste woman, who will accept me now?" At that moment Lord said, "In the next birth Vṛṣṇā, you shall become the holy basil (Tulasī) and I will become Śāligrāma and our marriage will be conducted very first and foremost (at the onset of the Hindu New Year), I shall accept you." Since then the ceremony of *TulasīVivāha* has started in our country. And later, in the name of that Vṛṣṇā, a forest of love was created which is called as Śrī Vṛṣṇādvāna in Vraja.

If it is possible in all respects, if border security forces and government don't see any concern, if the surrounding inhabitants don't mind, if other religions don't feel offended, if it doesn't trouble anyone, if there is no opposition from anyone, if it is legal by law, if it fits the constitution, if ethics are not getting refuted, if truth is being preserved, if others

don't have even slightest trouble then can we build a small temple of Raṇeśvara Māhādeva over here? But do keep in mind the aforementioned points. Because we should not do anything that harms the country and the border. If everything happens as per unanimous agreement then well and good, if not then the wish was nonetheless sweet! Pay attention, only if it's possible in every respect and Morari Babu's name should not be used anywhere. The local inhabitants here expressed a wish to have some memento after Babu's Kathā, then this could be the memento if you agree; but prior to this, take up two villages immediately adjacent to this Kathā on either side and build washrooms in those villages. Cleanliness campaign is going on in the country. Any home that's ready for washroom and has provision of water, do the first job of building washroom there; and thereafter, if everyone pleasingly consents then Raṇeśvara.

So, in the temple of Mahākāla at Ujjain, KāgBhuṣuṇḍijī, a devout devotee of Śiva, was chanting Śiva's name. His Guru arrived, '*Uṭhi Nahi Kīnha Pranāma*', he did not rise to offer a bow. Guru was possessed of true and perfect wisdom, thereby he ignored the offence committed by his surrendered dependent. There is a rule in our scriptures Bāpa that, while we are worshipping God in the temple and if our Guru's arrives, then use the remaining offering that we had brought for God's worship in Guru's worship. These are scriptural words.

Balihārī Gurudeva Kī Jinhone Goviṁda Diyo Batāi I
KāgBhuṣuṇḍi committed an offence. He was chanting and he possessed amazing devotion for Māhādeva! But Guru was insulted. This man being possessed of true and perfect wisdom, swallowed this incident, but the lord of all beings could barely tolerate, "Now if I don't punish him then the sanctity of My Vedic laws will be violated. You insulted your Guru!" And thereafter, an ethereal voice sounded in the temple itself, KāgBhuṣuṇḍijī was pronounced a curse

and then the meekly disposed monk Brāhamaṇa began to tremble! He could not take Māhādeva pronouncing a curse on his surrendered dependent, “O, the guileless lord, O Bāpa, don't be so furious on him, he is a mundane soul, he is mine.” Grabbing someone's feet will help you at the right moment. He supplicated to Māhādeva, “Be kind to bestow grace on him. He is my surrendered dependent, he has done it mistakenly.” And thereafter, in order to please Māhādeva and to ward-off the curse, Sadguru sang the hymn of praise which is called as 'Rudrāṣṭaka',

Namāmīśamīśāna NirvāṇaRūpaṃ I

Vibhuṃ Vyāpakaṃ Brahma VedaSvarūpaṃ II

Nijaṃ Nirguṇaṃ Nirvikalpaṃ Nirīhaṃ I

Cidākāśamākāśāvāsaṃ Bhaje'haṃ II UTK-108 II

So Bāpa, we will do if possible. Small and delicate, Raṇeśvara Temple. If and only if it's possible! There is an aphorism, to withdraw (*if it doesn't work out!*)

Rāma is supreme-auspicious, but Rāvaṇa is auspicious by a great degree. Had Rāvaṇa not been auspicious, his name would not have been part of the abode-of-auspicious. He hailed from demon lineage, but he possessed abundant light. Lord Kṛṣṇa is supreme-auspicious, but in my personal conviction Karṇa is auspicious by a great degree, Kaṃsa is also auspicious but he is auspicious by a small degree. Every life has suppressed Kaṃsa. It is unveiled by Sadguru's grace. Thereby, even the vilest man has auspicious entity hidden in him. And those whom we regard extremely great also contain inauspicious entity hidden in them barring the difference in degree. Because, '*Bidhi Prapaṃcu Guna Avaguna Sānā*'.

Let me tell you the core idea, Sāheb. It's Lord's grace and your sentiments which makes me talk on many subjects, otherwise the ultimate quintessence is only one, Lord's Name, '*Ehi Maha Raghupati Nāma Udārā*'. Someone asked Tulasī after composing the

entire 'Rāma Carita Mānasa', tell us in short sentence what does this scripture contain? He said, this contains only Lord's Name. So, Lord's Name is reckoned as the ultimate decision. Tulasī said, my scripture contains name which is immensely pure and the quintessence of Vedas and Purāṇas, their eventual gist and final extract is Lord's Name. Caitanya Gaurang Mahaprabhu possessed lofty wealth of erudition but he relinquished everything in a stream and kept Lord's Name and only Lord's Name with him. He told the world that every erudition is a widow without Lord's Name.

Reverent world claims that, when the ocean near Jagannathpuri was blue in colour, Caitanya would mistake the blue ocean for Lord's blue complexion and little realising, he would directly walk into the ocean. At times, the fishermen would bring Caitanya back in unconscious state. When he embraced the stone-pillars of Jagat temple, the reverent world claims that, his finger imprints would get embossed on the pillars.

In the course of Kathā, the celebration of Rāma's birth took place. Kaikeyī too gave birth to a son and Sumitrā begot two sons. Having attained four sons, Ayodhyā attained its ultimate purpose. The day extended for a month, night never befell. Saints have interpreted that, after Rāma manifests in our life, the night of delusion or mundane attachment ceases to exist and the day of discretion alone continues. Naming ceremony of four brothers took place. The name conferring rest to the world is essentially the greatest mantra and therefore, Vaśiṣṭhājī names Kausalyā's son as Rāma. He would fill up the whole world with love and therefore, Kaikeyī's son was named Bharata. The one whose remembrance would obliterate animosity was named Śatrughna and who is dear to Rāma, Sumitrā's son, mine of virtuous traits was named Lakśmaṇa. Thereafter, they went to Vaśiṣṭhājī's hermitage to attain knowledge. They

attained all branches of knowledge in a short time. They practice the same in their life. Time began to elapse. Sire Viśvāmitra practices penance and yajña, but the demonic entities impede his endeavours. In order to succeed his yajña, Viśvāmitra comes to Avadha in order to solicit Rāma.

Viśvāmitra reached Avadha. He was welcomed, “King, your four sons are the gracious offerings of yajña. Therefore, it is your duty to offer two sons out of four for the protection of yajña. I have come not to solicit your wealth but offspring.” Dasratha's attachment for his son doesn't permit him. Affection also comes with a sense of crassness. Attachment of elders towards the younger is called as affection, that of younger towards the elders is called as devotion and between the same age, it's called as love. On Vaśiṣṭhājī's mediation, King permits Rāma and Lakśmaṇa to go. They leave with the blessings. The two heroes, lion among men, the ocean of compassion proceed with Viśvāmitra in order to dispel everyone's fear and beget auspicious of the entire world. The acts of incarnation have thus auspiciously commenced. On the way, Tāḍakā rushes in fury. Before killing the

demons, the very source of demons was conferred nirvāṇa. Tāḍakā was liberated. The sage was now rest assured that He is Brahma, the Supreme Entity. Mārīca was thrown 100 yojanas afar from the hermitage. Shooting a headless shaft, Subāhu was given nirvāṇa through an arrow of fire.

After staying there for few days, Viśvāmitrajī recommends Rāghava to complete Ahalyā's yajña of waiting and the yajña of bow. On hearing Guru's words, Lord forthwith commences the foot-journey gladly. Emancipating Ahalyā on the way, taking a dip in Gaṅgā, Lord reached Janakapura. Janaka arrived to welcome Viśvāmitra. On beholding Rāma, *Videha* (another name of Janaka which means dispassionate state of not being identified by one's body) wondered who are these! Why they appear so dear to us? The seer says, this is the Supreme Entity who is dear to everyone. Janaka describes his state of mind before the seer. The great sage presented their worldly introduction. According to the stature of Ayodhyā, they were given apt lodging in *Sumdara-Sadana* right in the town.



Poverty has a distinct fragrance, poverty has a peculiar aroma. A cobbler from somewhere around Bagdana had come to Citrakūṭa, he was bare-foot! At the age of eighty, he wore a torn kurta with knee-length dhoti and held a stick in his hands, that was all he had. I called him closer, “Dada, welcome, have a seat, which village do you come from?” I got tired Sāheb! I requested, “Bāpa, I want to serve you, what can I do for you?” Be he was adamant, “Bapu, nothing, nothing means nothing at all. I just come here sometimes, have food and return back, what do I need?” This richness can neither be found in any shops, nor in any mansions, it's inherited from womb. Therefore, stay poor of heart, poor alone are generous. But he who wants to practice devotion should stay meek. Keep your heart forever poor. Keep your heart meek.





'Rāma Carita Mānasa' is the scripture of love, it's the collection of the aphorisms of love

Bāpa, in the beginning of the eighth day of this nine-day RāmaKathā, once again my obeisance to all the reverend personalities present in the Kathā. The leading dignitaries of the society, all the worshippers of art and erudition, you all men and women listening to the Kathā by sitting here, in addition to the listener ladies and gentlemen watching this Kathā wherever it is being telecasted live and to the rest, my obeisance to one and all from VyāsaPīṭha. I would like to express two pleasures at the onset of Kathā. Yesterday Hariharan and his team presented a program, I express its pleasure. Secondly, the essential gist of every Kathā is being published in a booklet named 'RāmaKathā' which is distributed to the listeners or anyone who wants it, in form of a gracious offering. In the same chronology, the essence of 'Mānasa-Mīrā' (Chittor) and 'Mānasa-BodhaGayā' was offered for all of you in form of a booklet from VyāsaPīṭha. My heartiest applaud as a monk to utmost affectionate Nitinbhai and his entire team.

Now, the whole world is auspicious because it is fraught of Supreme Entity. And being full of Supreme Entity, somewhere we may perceive inauspicious, but essentially that inauspicious also belongs to the auspicious entity in the root. It may appear so due to difference in degree because this creation is intermixture of good and evil. I and you have to examine both good and evil judiciously and choose the virtuous accordingly. We are pleasurable exerting for this since last few days.

Krishnamurti used to say, when we pack our bag while going out of station then while unpacking, the clothes we had kept last come out first and the clothes we had packed first come out last. Probably the same rule applies to the bag of life as well that whatever has been placed first in our unaware consciousness by the enlightened man's grace, sometimes it comes up in our memory because of His grace. Like Arjuna's memory

which was suppressed until 700 verses. This memory comes up by His grace. Something similar is being experienced. Since the discussion of the abode-of-auspicious is going on, a sudden flash of light has struck my memory.

Yesterday night while I was sitting near yajña, one of my memories was refreshed. I was learning RāmaKathā by sitting in the divine feet of my Supreme Godhead Sadguru Dada Tribhuvandas Dada. He used to give me the *copāis* one by one and now I recollect that He explained in an utmost simplified manner. Absolutely innately and easily. And in the same course, when it was discussed that God is the abode-of-auspicious (*MaṅgalaBhavana*), now I recollect that He had then interpreted each and every letter of the word '*Maṅgala*'. He did so with utmost rural subconscious-mind and I feel that rural subconscious-mind accomplishes a great deal of work.

It is said that, fire was generated by rubbing wooden sticks or faggots or by rubbing flint together. But when fire was discovered for the first time and when we started worshipping fire as a deity then it bears the legacy of rural subconscious-mind. And when fire manifested for the first time, be it in form of a spark or otherwise, but on witnessing it for the first time, people must danced and celebrated extensively! When such a spark must have manifested for the very first time, it must have certainly called for a big celebration. Today, fire is available in each and every home, it is imprisoned in a matchbox, therefore we neither dance nor celebrate nay sing devotional hymns for its presence because the deity of fire has reached our fist, the divinity of fire has come to us. The first spark was the entity manifested from innocent and completely detached rural subconscious-mind. In our terminology, it has manifested from our sheer rural common sense.

So, back then I was explained each and every letter of the word '*Maṅgala*'. Today, I want to present it in the very same way. At that time, I obtained this in form of grace. The meaning of '*Maṅ*' which has a diacritic mark over the syllable '*Ma*' given by Dada was that, son, interpret this as *maṅtra*. Which *maṅtra*?

'*Oṃ Namo Bhagavate Vāsudevāya*', '*Oṃ Namaḥ Śivaya*', '*Śrī Kṛṣṇa Śaraṇam Mama*', '*Rāma Rāmaya Namaḥ*', '*Gayatri-Maṅtra*', '*Buddhist-Maṅtra*', '*Namo Arihaṃtāṃṇam*', '*Eka Oṃkāra Satanāma*' which *maṅtra*? Here no specific *maṅtra* is defined. The word '*maṅtra*' is both extremely pure as well as the one which can entangle me and you in dire confusion. Therefore, we formed *Sābara-Maṅtra* for rural people, which has a mention in 'Mānasa'. And its primordial creator is Śiva. An entire tree of *Sābara-Maṅtra* and Lord Śaṅkara is rural subconscious-mind, He is the hero of folk masses.

When rural subconscious-mind is involved, it has neither alliteration nor valid meanings. One just needs to grab it with reverence. Thereafter, these *Sābara-Maṅtras* were gradually descended in *chaṇḍa* with slight refinement. And therefore, no specific *maṅtra* is clearly mentioned over here. *Maṅtra* means a good and genuine thought, *maṅtra* means thought. The word '*maṅtraṇā*' which is the word of civilised society is derived from the word *maṅtra*. The word '*maṅtraṇā*' comes the concept when a group of two to four people come together, contemplate on a good and genuine topic, debate over it and have a constructive discussion.

Maṅtra means thought, but thought can be parochial as well as generous. Many people possess narrow thoughts, called as narrow-mindedness. Their domain of thinking is only limited to a narrow space. When such people step out of their domain, they cannot endure people with vast thinking!

*Prthvī Taṇo Piṇḍo Karyo,
Raja Lāvato Kyāthī Haṣe?
Ane JagaCāka Pheravanāra-
Ae Kumhāra Beṭho Kyā Haṣe?*

Few people bear utmost parochial thoughts and bind the society by forcing everyone to agree with their own thoughts, can such thoughts ever be designated as *maṅtra*? Therefore, the next letter in the word '*Maṅgala*' is '*Ga*' which means sky (*gagana*) i.e. thoughts should not be parochial but they should be as vast as sky; thoughts should be as expanded as the expanse of sky. Why do we like 'Rāmāyaṇa'? Sky still



stands strong and independent. Vastness is synonym of eternity. The vaster is a man, the more immortal he is. *Maṁtra* means thought and 'Ga' means sky (*gagana*). Sky belongs to every age and time. You cannot divide the sky into the sky of Tretāyuga and the sky of Dvāparayuga. Vastness is beyond the bound of time, it is beyond the bound of place, it is beyond the bound of virtues. It is beyond every such aspect. Such an entity is auspicious, wherever it may exist; one who bears as vast a thought as sky, but what good will it cause if one's thoughts alone are vast? What will be the outcome? At that moment Dada had told me that, son, know the meaning of 'La' as aim (*lakṣa*). That vast thought which transports you till your aim, regard that incident as auspicious. Even if it's a stanza of song which transports you to your aim then reckon it as auspicious. Reverend Vivekanandaji's adored *maṁtra*, '*Uttiṣṭhata Lakṣavedhana*', is a rotating fish.

We have to look at the reflection of the fish in water and aim it. And only two people could have done it, one was Arjuna and another was Karṇa.

Read Kṛṣṇa's first entry in the original 'Māhābhārata', composed by Vyāsa, in the choice-marriage ceremony of Drupada's daughter, look at when the heralds introduced Him. When Kṛṣṇa entered, He is the one Lord who dwells in all beings, such a Lord of all beings is entering. The way moon shines amidst constellations and galaxies, without any pride of form, nor the pride of egotism, nay the pride of its individuality. Everyone has interpreted Kṛṣṇa in their own way, yet this man has stayed silent all His life. Listen to a couplet,

*Acche Ne Acchā Bure Ne Burā Jānā Mujhe I
Jisako Jitanī Jarurata Thī Utanā Pahecānā Mujhe I*
This applies precisely to the Lord of Yogis, Kṛṣṇa. Yesterday I was asked, there are numerous complains for Kṛṣṇa from everyone. Love can have complains.

One point, the state below love which is called as the state of emotional feelings contains stages of such countless feelings which include things like getting angry, convincing, crying, laughing etc. The seer of my country has accomplished a great deal of work. The last and final stage beyond which nothing is possible is, to get lost, when one reaches this stage of supreme-love then no complains remain. All complains nullify. As in 'Mānasa', Bharata did no complain. In fact, Bharatajī said in the state of supreme-love that,

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

As and how it pleases my Lord. This is the supreme state; there can be no state higher than this in love. In *PuṣṭiMāraga*, among AṣṭaSakhā in Vallabha tradition, Gopis are proclaimed as highest banner of love. Banner furls freely. Poet Kaag has said,

*DhajāNe Dhīraja Nā Hoya,
Ae To Kāyama Phaphade Kāgaḍā I*

Gopis are endowed with a distinct height of love and thereby, they have the right to express their all feelings. When can you taunt someone? When you have speech and mind (*mana*). Can you taunt anyone in absence of mind? And you must possess speech as well to express it. I and you can take some decision when we possess intellect (*buddhi*); or you can blame or praise someone when the accumulated impressions of our subconscious-mind (*citta*) of countless past births manifest themselves. Subconscious-mind is necessary and if there is nothing, then our pride (*ahaṁkāra*) does all the talking. The state of supreme love is identified by the cessation of entire inner-faculty. 'Rāma Carita Mānasa' in my view is the scripture of love, it is the collection of the aphorisms of love.

Parama Peme Pūrāṇa Dou Bhāi I AYK-240.01 I

Love is the name of such a state, where everything is forgotten. Kṛṣṇa's eternal smile which enamours the three worlds in universe; whoever received that smile found liberation in their fist; that smile distributed liberation. Therefore Sire Sukadevji has termed His story, His glorifications as ambrosia

and has felicitated it with the word 'Maṁgala' (*auspicious*),

*Tava KathāMṛtaṁ TaptaJivanam
Kavibhirīḍitaṁ Kalmaṣāpaham I
ŚravaṇaMaṅgalaṁ ŚrīMadātataṁ*

Bhuvi Gṛṇanti Te Bhūridā Janāḥ II SB-X-31.09 II

Listening is auspicious. Amazing is this incarnation whom we call complete-incarnation, He is and He will be. He took His seat. Kṛṣṇa looks around in all directions. The kings felt that because He was offered a grand welcome, He is looking at all of us; but no one could catch Him for He was not looking at them, He was awaiting one individual, has Arjuna arrived or not? Because during that time, *paṁḍavas* were observing *exile-in-disguise*; and the moment He saw them, Arjuna lowered his eye-lids slightly thereby offering a bow. Kṛṣṇa smiled. It is written in 'Māhābhārata' that when Indra arrived to bestow a boon, he told Kṛṣṇa, ask whatever you wish; at that moment Kṛṣṇa solicits the boon that, may I cherish eternal love in Arujna. When He must have said this? Only Arjuna can digest this love. When He must have said in 'Gītā', '*Pāṁḍavānām Dhanañjayaḥ*', while convincing Arjuna. Among deities, I am the great seer Nārada; among mountains, I am Himālaya; among rivers, I am Gaṁgā; among Vedas, I am Sāmaveda; while saying so one after the other when these words must have occurred '*Pāṁḍavānām Dhanañjayaḥ*', you are Me. Incarnations alone can digest incarnations. So what if same words are not used. Rāvaṇa alone can digest Rāma. Therefore, KāgBhuṣuṇḍijī proclaims loud and open that Rāvaṇa is also an incarnation. So, one is Arjuna who can pierce the target, another is Karṇa.

*Atha Śrī Māhābhārata Kathā,
Kathā Hai PuruṣārthaKī...*

Kṛṣṇa is sitting with the scales of justice, Sāheb! He is not biased. If anyone alleges Kṛṣṇa as being biased then no unbiased man can ever take birth in this world. Kṛṣṇa is unbiased entity. As vast a thought as sky, which can transport me and you till our aim – any such aphorism, any such statement, any such song, any such *dohā*, any such *śloka*, any such

vision, any such narrative, listening and any such chanting is auspicious. This is the gracious offering of Talgājarḍā. This universe being full of the Supreme Entity is auspicious. It may appear otherwise due to difference in degree, because 'Bidhi Prapaṃcu Guna Avaguna Sānā'. Forgetting past makes everything charming. Osho used to say, a man from China visits a saint and says, I want to quest the truth. I want to share the core essence. A spiritual-seeker approaches the enlightened man and raises a curiosity that, I want to quest truth, I have stepped out in quest of truth, can you give me? The enlightened man replied, what is the price of rice in Peking? The man wondered! I have stepped out in quest of truth and you are asking me the price of rice? Since you come from Peking, why don't you tell me the price of rice? He said, you are insane! And you plan to drive me insane too. I have stepped out for such a great journey, I came here after hearing your big name and you are asking me the price of rice? The path from where I pass away, I cut it off. The bridge over which I walk past, I break it. Thereafter, he placed his hand on his head, "Now I shall tell you the truth." He who has relinquished the past can know of truth. The composers of Upaniṣad say, he who has stopped the contemplation of past, for him everything is auspicious. Whatever has happened, has gone away.

Rāma is called as auspicious-incarnation in 'Rāma Carita Mānasa'. And if this world is full of Rāma then the world is full of auspicious, as simple as this. Thought should be vast. Everything is the abode-of-auspicious. Our philosophy has classified milk as auspicious. Milk is auspicious. Ghee is auspicious in our philosophy. Ghee is the form of Lord Nārāyaṇa. Honey is auspicious in our philosophy. Sugar is auspicious and curd is auspicious. Therefore, paṃcāmṛta (sacred five-flavoured ambrosia) is reckoned auspicious in our philosophy. Those who have an entry into literature and music and those who want to attain Lord only through this path, all of them very well know that all nine aesthetic sentiments of literature are auspicious. The aesthetic sentiment of humour is equally auspicious. The aesthetic sentiment of heroism is also equally auspicious; even the aesthetic

sentiment of disgust provides an auspicious hint. The aesthetic sentiment of horror also attempts to stop me and you from trembling eventually. The aesthetic sentiment of wonderment too tries to confer us placidity and coolness, just like Jainism, after letting us experience supreme wonderment. The aesthetic sentiment of pathos is the eventual remedy of washing our sins. The aesthetic sentiment of wrath and lastly, only this country can dare call even the aesthetic sentiment of erotism or adornment as auspicious. And thereby the adornment of Rāma and Kṛṣṇa holds immense significance. The tribal have also described this aesthetic sentiment in a handsome way! Because the aesthetic sentiment of erotism is auspicious. Our scriptures have claimed that, meditation is auspicious entity. And if you are on path of meditation then certainly follow it. For me, it just didn't come to me naturally! A great deal of work has happened in our country on meditation. Meditation is wonderful. It is one of the amazing steps out of eight steps of Patanjali, Sāheb. Our process of chanting is also auspicious. Chanting is auspicious. Performing yajña is auspicious as well. The conferment of yajña is also by Indians. Chanting is auspicious, penance is auspicious as well. Do not criticize the one who performs penance. Simultaneously, one should also not practice extreme penance. The greatest of all penance is to endure every duality like cold-heat, honour-insult, criticism-praise and yet keep smiling. This is the greatest penance and penance is auspicious.

So, all aesthetic sentiments of literature are auspicious. All seven notes of music are auspicious. Sun is auspicious, moon is auspicious, constellations are auspicious, river is auspicious and earth is auspicious as well. If Guru's grace prevails then all nine planets are auspicious. Tulasī says, if you worship Rāma then all directions will also turn auspicious.

*Bhāya Kubhāya Anakha Ālasahu I
Nāma Japata Maṃgala Disi Dasahu II BAK-27.01 II*
Sarasvatī is auspicious. Lord Gaṇeśa is auspicious.
*PremaNagara Kī Galiyā Gaharī Lākho Loga,
He Musāphira, Tū PremaNagara Mata Jānā...*

So Bāpa, this is the school of seven classes. Our aim is to attain 'UttaraKāṇḍa'. This is our basic education to lay the foundation. So Bāpa, everything is auspicious, but a newborn cat opens its eyes in the seventh house, Sāheb! If our eyes open up by the time we reach 'UttaraKāṇḍa' then we will be all joy. In short, absolutely everything is auspicious. Seven days are auspicious, nine planets are auspicious, ten directions are auspicious, four ages are auspicious. Tulasīdāsajī has composed a short scripture on Pārvatī. It is short, yet a scripture worth pondering over. Another scripture is JānakīMaṃgala. All of them are amazing scriptures which possess profound essential interpretations. The way we have twelve main Upaniṣad, when I look at Tulasīdāsa's twelve scriptures, I feel as if these are new Upaniṣads by Tulasī.

Maṃgala Bhavana Amaṃgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-111.02 II

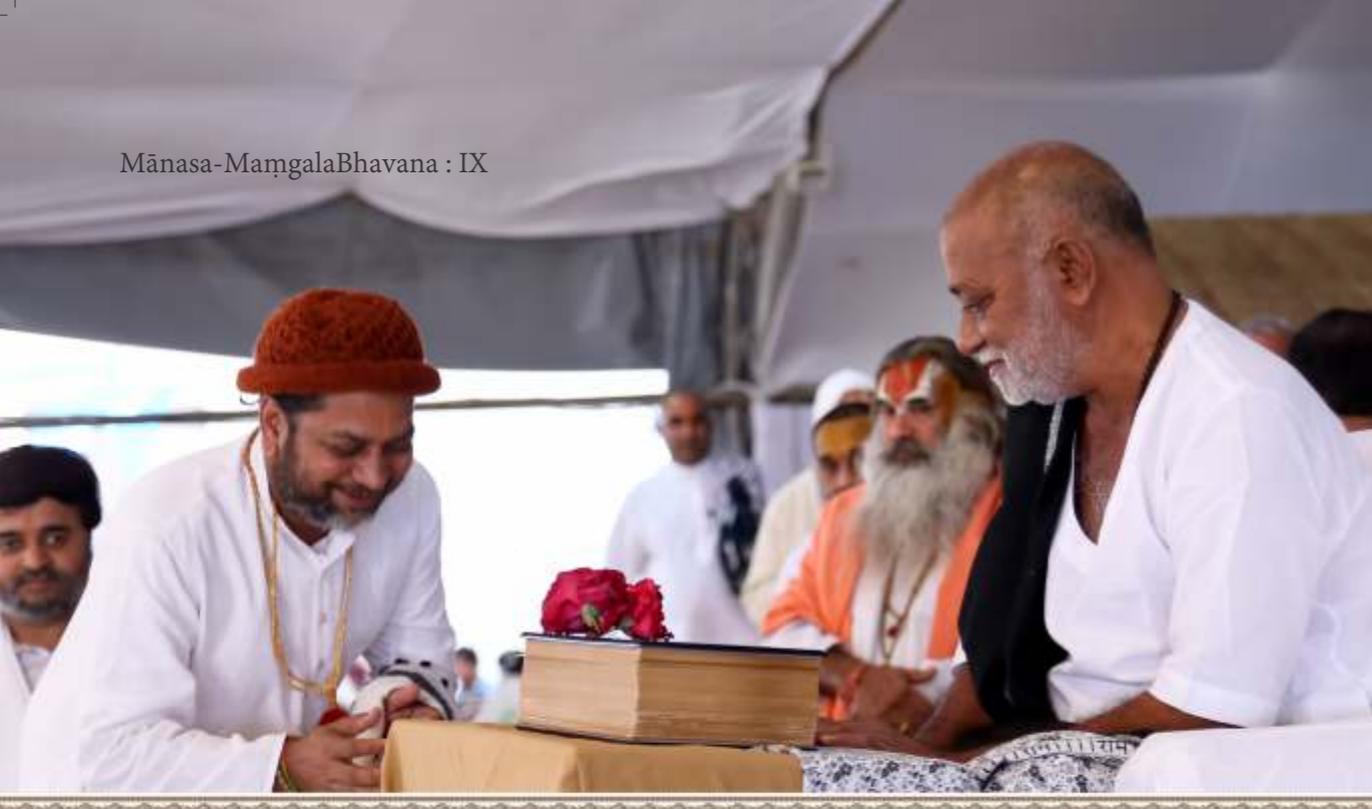
Observe when Rāma flies a kite! Rāma has flown a kite and the kite which He flew has gone straight to heaven! Indra's daughter-in-law caught that kite, Jayaṃta's wife. A charming kite flown by Rāma. The kite of our progress is cut by our closest

people. Those at far distance don't cut, they feel pleased by just beholding it! This life is a cut-kite, Sāheb! It feels good until it flies. But the further it goes, it gets entangled in the masses of shrubs and bushes! Jayaṃta's wife held the kite, the kite could not return! While enacting the beautiful innate childhood sport, Lord's eyes got filled with tears, "Bring me my kite, bring me my kite." Mother Kausalyā tries to convince, I shall get You another kite. He said, "No, I want the same kite." Thereafter, Vaśiṣṭhajī was called and Hanumānajī was sent to heaven, "Give back the kite." Jayaṃta's wife replied, "No, I shall not." Thereafter, Hanumānajī gave her a time-limit, "Give me the kite within this time-limit, else you will face the punishment even if you give me later." Therefore, later during Rāma's sportive enacts when Jayaṃta arrived at Citrakūṭa, Lord Rāma pierced his one eye. Jayaṃta said, "You did not give the kite, I had to do away with my eye!" Such amusing tales are present. They also contain essential wisdom in every story. And while going through them, may our eyes open up sometime! Therefore,

Maṃgala Bhavana Amaṃgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-111.02 II

Yesterday night while I was sitting near yajña, one of my memories was refreshed. My Supreme Godhead Sadguru Tribhuvandas Dada had interpreted each and every letter of the word 'Maṃgala'. The meaning of 'Maṃ' which has a diacritic mark over the syllable 'Ma' given by Dada was maṃtra. Maṃtra means thought, but thought can be parochial as well as generous. Few people bear utmost parochial thoughts and bind the society by forcing everyone to agree with their own thoughts, can such thoughts ever be designated as maṃtra? Therefore, the next letter in the word 'Maṃgala' is 'Ga' which means sky (gagana) i.e. thoughts should not be parochial but they should be as vast as sky; thoughts should be as expanded as the expanse of sky. But what good will it cause if one's thoughts alone are vast? What will be the outcome? At that moment Dada had told me that, son, know the meaning of 'La' as aim (lakṣa). That vast thought which transports you till your aim, regard that incident as auspicious.



Monk is auspicious; words of an enlightened man are auspicious

'Mānasa-MaṅgalaBhavana', we were circumambulating this thought. It had been our humble attempt to envisage this from every direction. Lord Rāma and Lakṣmaṇa are in Jakanapura with Viśvāmitrajī. In the evening, they went to see the town of Janakapura or alternately, they stepped out to attract the society of Janaka towards the name and the form of the Supreme, who otherwise believed name and form as futile. The entire town of Janakapuri including people across all ages got immersed in beholding the sight of these princes and they had all sort of curiosities like, who are they? What are their names? Who are their parents? Wherefrom have they arrived? Who has accompanied them?

While every episode of Tulasīdāsajī is indeed a real incident, Tulasī also embeds spiritual mysteries with them. Thereby which this Kathā doesn't remain confined only to a specific time or a specific age, but it becomes the truth of everyone's life. The next day, Rāma and Lakṣmaṇa went to Janaka's PuṣpaVāṭikā to collect flowers for their Guru's adoration. At that same moment, Tulasī gives an entry to Jānakījī in the orchard. Jānakī arrives there for Gaurī's adoration accompanied with Her eight companions. The intent of Jānakījī's arrival is Gaurī's worship. The intent of Rāma's arrival is also Guru's adoration. One companion stayed back to behold the orchard, who then saw Rāma. One beholding the transcendental sight of Rāma, the companion rushed to the temple. She interrupted Sītā who was singing Bhavānī's hymn of praise and said, Jānakī, the princes who had enamoured everyone by their beautiful form yesterday evening and the princes about whom You were curious, are present in the orchard today. There is no one in the orchard at the moment. Perform Gaurī's adoration later, first go and behold Rāma. Sītā becomes eager to behold Rāma. Keeping the companion in the leading position, Jānakī proceeds to behold Rāma's sight. By walking in the guidance of the one who has already seen Rāma, even we can meet Rāma. He who

has seen can alone show us, whereas those who have merely explicated cannot show. And if we want behold through the one who has already seen then even if we may be much superior, yet keep that individual in the leading position as he is going to show us, confer him the superiority, this is one of the rules in our philosophy, He is the one whom we call Guru or the enlightened man.

When Jānakī walks, Her anklets of feet, bangles of hand and waist-band makes tinkling noise. On beholding Jānakījī from distance, Lord Rāma tells Lakṣmaṇa, "This is Janaka's daughter for whom this huge bow-sacrifice is organised, beholding whose transcendental-beauty my pure-mind is innately attracted towards Her." Rāma's form is also supreme-auspicious. It's natural for pure-mind to get attracted towards transcendental-beauty. When beauty is transcendental and mind is pure then consequent attraction is not a sin, it's love. Rāma is the Supreme Entity, Jānakī is the mother of the universe, from this perspective there is absolutely no question of thinking otherwise.

Sītājī received Rāma in the courtyard of Her heart through the doors of eyes, She then shut Her eyelids to avoid Rāma from returning. Clever Jānakī splendidly received Rāma's beautiful form in Her heart. On the other hand, Lord Rāma also sketches Jānakī's picture on the canvas of His heart by the utmost tender ink of love. Both are attracted to each other by love, but nowhere are the bounds of propriety being broken. Her mind is unable to let go of Rāma. Because of the bounds of propriety, Jānakī turns back to behold Rāma once again. Temple is not the only excuse to behold Rāma; Rāma should also be seen with an excuse of trees. We can behold Rāma through every aspect of nature. Sītājī returned to Bhavānī's temple once again. She sang Mother Pārvatī's hymn of praise. This is an extremely proven hymn. Whoever recites this hymn, especially unmarried daughters, shall find a good suitor,

*Jaya Jaya GiriBaraRāja Kisorī I
Jaya Mahesa Mukha Caṇḍa Cakorī II*

*Jaya GajaBadana Ṣaḍānana Mātā I
Jagata Janani Dāmini Duti Gātā II BAK-234.03 II*

Jānakī recited the beautiful hymn. Pārvatī was subjugated by humility and love. Pārvatī's idol swayed, it smiled and the garland around idol's neck dropped in Jānakī's hand and the idol spoke. Four incidents have occurred. Idol swayed, idol spoke, idol smiled and idol dropped the garland from Jānakī's hand. Intellect is unable to accept this! All I have to say is that, just because few things are impossible for us doesn't mean they can never happen. It is not possible for us. If it is Jānakī who sings the hymn of praise then Pārvatī's idol can indeed speak and smile. Such incidents are possible in spirituality. This is possible. These are the truths of the world of sentiments. We behold God in an idol; now, those who don't believe idol worship will fail to understand this concept, they will deem it as mere stone-worship! Kṛṣṇa lifted the mountain on the little finger, He saved the entire town of Vraja. Hanumānaji lifted a stone and conferred a new life to Lakṣmaṇaji. On the advice of Nala-Nila, when monkeys dropped stones in water, a bridge was formed. Stones have accomplished a great deal of work, having said this while the adherents of our immemorial (Hindu) religion probably believe stone made idols as Gods or if they worship Mount Girirāja believing it as God then there are certain reasons to it. They should not be criticised.

Here, Jānakī is the mother of the universe and Pārvatī is the transcendental energy. If Sītājī recites the hymn then idol sways, speaks and smiles; everything is possible. When someone sings very well or gives the most outstanding performance, yet sometimes we become like an idol as the place might not be propitious to give an overwhelming applaud. Thereafter, when something excellent is being presented, we try to sway; this is analogous to swaying of idol. Maintaining the same level, when the artist delivers excellent singing performance, when notes and tunes are in perfect harmony then even as the idol is already swaying, a smile also smears our

countenance. Idol smiles as well. Not only this Sāheb, at that moment we feel like throwing our shawl or money on them. This is about offering the flower garland. Not only this, but overflowing joy makes the idol speak: *wah, wah, glory to you, glory to you!*

So Bāpa, it is no surprise if the idol speaks. “Jānakī, the dark-complexioned suitor set in Your heart shall be Yours!” Blessings are bestowed, “He who is innately beautiful, that Rāma will be Yours; He who is the abode of compassion, that Rāma will be Yours; He who knows of virtuous conduct, that Rāma shall be Yours.” On hearing Gaurī’s blessings, Jānakī experienced auspicious omens. On the other hand, serenely appreciating Sītā’s beauty, Rāma and Lakṣmaṇa collected the flowers and returned to their Guru. They worshipped Viśvāmitrajī with flowers. Guru pronounced the blessings.

Now comes the day of bow sacrifice ceremony. Viśvāmitrajī betakes Rāma and Lakṣmaṇa with him. Thousands of eyes are fixed on Rāma. Jānakī is sitting in the attic with Her companions. The *pināka* bow of Māhādeva is placed on the central dais. Announcement was made, “O Kings, exhibit your valour.” The kings made failed attempts one after the other. None could break the bow, Rāma alone could break. The spiritual reason behind this is that the kings who had arrived did not bring their Guru with them and Rāma had come with His Guru. He alone will be able to break the bow of ego, whose head is blessed by some Guru’s hand. There was pin drop silence! Janaka felt, earth is void of heroes! Rāma reached near the bow and circumambulated it. Looking at His Guru, He offered a bow from distance. It is our Guru alone who takes our problems upon Him. In the middle of two moments, the incident of breaking the bow took place! Everyone is stark amazed! Jānakī adorned Him the victory wreath. Glory was hailed aloud. Paraśurāma arrived. A dialogue takes place between Lakṣmaṇa and Paraśurāmajī. Eventually, on hearing Lord’s esoteric statements, Paraśurāmajī began to extol Rāma. Messengers were sent to Ayodhyā. Dasratha arrived with the wedding procession and the day of *Māgśara*

Śukla Paṃcamī (5th day of bright lunar phase in the month of *Māgśara*, around November or December) the most auspicious moment before sunset marked by the clouds of dust raised by cow’s hoofs when they are returning home from pasture was decided for Rāma’s wedding. Lord has splendidly taken a seat, Jānakī arrived. Auspicious rituals began. Vaśiṣṭhajī asked Janakajī, your younger brother’s daughters namely Śrutakīrti and Māṇḍavī are unmarried, if you don’t mind we can marry your three unmarried daughters with our three princes. The decision was taken. Māṇḍavījī was offered to Bharatajī, Śrutakīrtijī to Sire Śatrughna and Ūrmilājī was devoted to Lakṣmaṇajī. The wedding ceremony concluded as per the rituals. The marriage procession stayed back for many days. Thereafter, everyone was given farewell. They arrived at Ayodhyā. Ever since Sītā’s arrival, Ayodhyā’s prosperity has multiplied myriad times. Guests took their leave. The entire society of Ayodhyā bids farewell to Viśvāmitra with moist eyes. The emperor himself beseeches from a saint, O Viśvāmitra, we are unable to offer you anything, but

Nātha Sakala Saṃpadā Tumhārī I

Main Sevaku Sameta Suta Nārī II BAK-359.03 II

“Be kind to bestow grace on our children.” Viśvāmitra takes leave; he had arrived on foot and he is leaving on foot. He accomplished a great purpose of Dasratha. He got all children married! This is the glory of our monks and realised men of our country. ‘BālaKāṇḍa’ concludes.

‘AyodhyāKāṇḍa’ begins with the description of prosperity. After extreme prosperity comes adversity, thereby Rāma was pronounced an exile into the woods. Kaikeyī solicited two boons. Throne for Bharata and exile of woods for Rāma. Rāma was given an exile of fourteen years into the woods. The king turned unconscious. Rāma-Lakṣmaṇa-Jānakī left for the woods. The journey begins towards Citrakūṭa. Seeing them off at Śṛṅgaverapura, Sumaṃta returned. Rāma crossed the river through ferry and met Bharadvāja. Thereon, after visiting Vālmīkijī’s hermitage, He arrives at Citrakūṭa and stays there.

Sumaṃta returned. When Dasratha was informed that none of three have returned, he abandoned the hope of living. Uttering the word ‘Rāma’ six times, Dasratha gave up his life. Bharatajī is called. What about the kingdom? It was unanimously decided, let’s us visit Citrakūṭa; we shall do as Lord decides. The entire town of Ayodhyā reached Citrakūṭa. Many meetings took place. Finally, because of supreme-surrenderance in supreme-love, Bharatajī said, “Lord, do as it pleases You.” Rāma said, “I shall return after fourteen years.” Knowing Bharata’s state of mind, Rāma asked Bharata, “Bharata, is anything missing?” “I need some support from Your hands.” Lord decided by virtue of gracious temperament,

Prabhu Kari Kṛpā Pāvārī Dīnhī I

Sādara Bharata Sisa Dhari Līnhī II AYK-315.02 II

Pādukā is obtained only by grace. Bharatajī returned. Identifying auspicious day, he placed pādukā on the throne and Bharatajī runs the state-affairs by asking pādukā at each and every step. But he stays at Naṃḍigrām as an ascetic.

In ‘AraṇyaKāṇḍa’, Lord migrates from Citrakūṭa. Stays at Paṃcavaṭī. Śūrpaṅkhā was punished in Paṃcavaṭī. Thereafter, Khara-Dūṣaṇa-Trisarā were given nirvānā. And Rāvaṇa abducted Sītā with the help of Mārīca. Rāma and Lakṣmaṇa wander in forest in Sītā’s separation while enacting human sport. When Jaṭāyu met them, he apprised about everything. Lord Rāma performed his last rites on an equal footing as His father. Thereon, Lord arrived in Sabrī’s hermitage. Lord talked about nine-fold devotions with Sabrī. Sabrī, ‘Prathama Bhagati Saṃtanha Kara Saṃgā I’. Second devotion, ‘Dūsari Rati Mama Kathā Prasamgā I’ listening to Lord’s glorifications by attending Kathā for as much time as we get. Third devotion, if you believe some Guru or some guide then serve Him by forsaking ego or pride, serve Him as per His wish. Fourth devotion, ‘Mama Guna Gana Karai Kapaṭa Taji Gāna’, extolling Truth, Love & Compassion by forsaking deceit. These three subjects are given, Truth, Love & Compassion - humming their glorifications.



Fifth devotion, chanting any mantra of mine with staunch faith. Sixth devotion, living in self-restrain, living within the bounds of propriety. Not forgetting our cultural values. Living a civilized life. Dispassion (*birati*) means if God has given us and if the opposite person is in need, then offering him something is *birati*. And don't getting involved in manifold activities. Retiring from too many activities. Seventh devotion, the whole world is full of my Lord, therefore I will not criticize anyone, neither will I deceive anyone. Not beholding others' vices. Eight devotion, being honestly content in whatever we obtain. Not perceiving others' vices even in dreams. These devotions don't mention anything like method of performance, initiation, control of breaths, yoga etc. And ninth devotion, living a straight life, living on God's trust. Bliss or sorrow whatever comes our way regard it as Lord's grace. After listening to these devotions, Sabrī abandons her body in the fire of yoga and attains nirvānā. Lord arrived at PāṃpāSarovara Lake. Nāradaḥ arrived. All discussions happened.

After 'AraṇyaKāṇḍa', Lord proceeds to 'Kiṣkindhā'. Met Hanumānaji. Sugrīva and Rāma befriended each other. Vāli was killed. Sugrīva was enthroned. Aṃgada was appointed as the crown-prince. The holy month of Cātura ended. The campaign of Jānakī's quest was initiated. Hanumānaji's team was dispatched in southern quarter. Lord handed over the signet-ring and Sītā's quest began in all ten directions. They had refreshments in SvayaṃPrabhā's cave who later advised them to meet Saṃpātī. Saṃpātī said, Sītā resides in Laṃkā. Everyone exhibited their strength. Hanumānaji was silent. Jāmaṃtaji invoked Him, You have incarnated for the service of Rāma, why are You silent then? Hanumānaji instantly grew to the size of a mountain! 'KiṣkindhāKāṇḍa' concluded. He is about to leave for Laṃkā and 'SuṃdaraKāṇḍa' commences,

Jāmaṃta Ke Bacana Suhāe I
Suni Hanumaṃta Hṛdaya Ati Bhāe II

Taba Laḡi Mohi Parikhehu Tumha Bhāe I
Sahi Dukha Kaṃda Mūla Phala Khāe II SDK-00.01 II
Hanumānaji entered Laṃkā. He ransacks Jānakī everywhere. Met Vibhīṣaṇa. He revealed the tactic to meet Sītā. Hanumānaji came to Sītā. Gave the signet-ring to the mother. Mother bestowed blessings to the son. He ate delicious fruits and killed the demons. Indrajit ties Hanumānaji and presents Him in Rāvaṇa's court. Dialogue and arguments take place. Hanumānaji was pronounced a capital punishment. At that moment, Vibhīṣaṇa arrives and says, ethics prohibit killing an envoy. It was decided to burn the tail. Hanumānaji's tail was set to fire. Hanumānaji moved around in the entire town. He returned to the mother. Took Her *cuḍāmaṇi* (lotus-shaped hair ornament) and returned back. Jāmaṃta recited Hanumānaji's story to Rāma. Everything was planned. Campaign kick started.

Everyone reached the shore of ocean. Rāvaṇa deported Vibhīṣaṇa. Vibhīṣaṇa resorted under Rāma's surrenderance along with his ministers. Lord accepted the surrenderer. Lord fasted for three days. As the ocean did not respond, Lord picked up the bow. Ocean surrendered, "Lord, build a bridge." The proposal of building the bridge was compatible with Lord's ideology. In the beginning of 'LaṃkāKāṇḍa', ocean was bridged. By Lord's wish, Rameshwar Māhādeva was installed by Lord Rāma's hands. Entering Laṃkā, they encamped on Mount Subel. Aṃgada goes as an ambassador with a proposal of treaty. With Rāvaṇa rejecting the treaty, war became inevitable. Fierce battle was fought. Eventually, Lord mounted thirty-one arrows and conferred nirvānā to Rāvaṇa. Rāvaṇa's splendour got blended in Rāma's radiance. Maṃdodarī arrived. Rāvaṇa's obsequies were performed. Vibhīṣaṇa was enthroned.

Jānakī was informed. Jānakī was contained in fire. She burned Her illusory form in fire and the mother manifested in real form. Rāma and Jānakī were reunited. Puṣpaka aircraft was prepared. They beheld the holy sight of Rameshwar from the sky.

Met the sages. Lord arrived near Kevaṭa. Hanumānaji was sent to Ayodhyā. Hanumānaji gave the news of Lord's arrival. Lord descended in Ayodhyā from the aircraft. Lord exhibited divine opulence and assumed myriad forms. First of all, Lord went to Kaikeyī's palace. Warded off her hesitance. Thereafter, he went to Sumitrā's mansion, followed by Kausalyā. Vaśiṣṭhaji asked for the divine throne. Commanded Sītā and Rāma to take a seat. Offering obeisance to the earth, the sun, the directions, the subjects, the mothers, the Brāhmaṇas and the divinities and to the Gurus, Lord took a seat on the royal throne and conferring the reign of Rāma to the world, Vaśiṣṭhaji applied the auspicious coronation mark on Rāma's forehead,

Prathama Tilaka Basiṣṭa Muni Kīnhā I
Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II

Royal coronation mark was applied. Glory was hailed aloud. The companions who had accompanied Rāma stayed back for six months. After duly honouring everyone, Lord gave them farewell. Hanumānaji alone stayed back. He has constantly dwelled there. Rāma is enacting a human sport. At the end of stipulated time-span, Jānakī gave birth to two sons. Similarly, all three brothers were blessed with two sons each.

'Rāma Carita Mānasa' is the scripture of amiable dialogue. Tulasī doesn't write the matters of controversy. Naming the heirs of Raghu's race, Tulasī concludes the Kathā. Thereafter, comes the dialogue between KāgBhuṣuṇḍi and Garuḍa. Garuḍa has asked seven questions, which have been answered and after listening to Kathā, Garuḍa offers a bow to Sadguru and departs for Vaikunṭha. Whether or not Yajñavalkya concludes the Kathā is not mentioned. And thereafter, Lord Śaṃkara concludes the Kathā before Pārvatī.

'Mānasa-MaṃgalaBhavana' has been the central thought of this Kathā. The whole world is full of the Supreme Entity, hence everything here is auspicious, barring the difference in degree though. Our eyes are such that not everything is perceived as auspicious to us. Tulasīdāsaji has said, perceive auspicious in seven entities without fail. Seven entities are supreme-auspicious.

Sudhā Sādhu Surataru-
Sumana Suphala Suhāvani Bāta I
Tulasī Sītāpati Bhagati-
Saguna Sumangala Sāta II DHV-461 II

Sudhā means ambrosia, ambrosia is auspicious. Whether ambrosia exists or not is a question. We have only heard about ambrosia, we

Tulasīdāsaji has said, seven entities are supreme-auspicious. Sudhā means ambrosia, ambrosia is auspicious. Which ambrosia is auspicious? Supremely finest ascetic Sukadevji extolled that, Kṛṣṇa's Kathā is ambrosia. And thereby, Kathā is auspicious. Second ambrosia is as Tulasī says, Rāma's name is ambrosia. Rāma's Kathā is ambrosia. The words that destroy my and your darkness of infatuation, such words of some enlightened man are auspicious. Monk is auspicious. Third Surataru means the divine wish-yielding tree. 'Rāmāyaṇa' itself is the divine wish-yielding tree. Sumana, flower is deemed auspicious. Suphala, virtuous fruit or reward. Reward which is not consumed alone, but is distributed amongst everyone is auspicious. Any good talk which we like sharing and which others like listening, And cherishing love towards devotion of Sītā's Lord or any devotion is supreme-auspicious.

haven't seen it? As for poison, we have seen it, it has been fed! Which ambrosia is auspicious? There are two ambrosias, one is in 'Bhāgvat' and another is in 'Rāmāyaṇa'.

Supremely finest ascetic Sukadevji extolled that, Kṛṣṇa's Kathā is ambrosia. We listen to it and drink it as well. And thereby, Kathā is auspicious. This is ambrosia.

Second ambrosia is as Tulasī says, 'Umā Sahita Jehi Japata Purārī', Rāma's name is ambrosia. Rāma's Kathā is ambrosia. Eyes that are free from vices contain ambrosia, thereby they are auspicious. The words that destroy my and your darkness of infatuation, such words of some enlightened man are auspicious. Monk is auspicious. If you meet a monk at dawn then realise that auspicious is going to manifest. Monk (sādhu) is not a caste or a class. In 'Rāma Carita Mānasa', Rāma is called as a sādhu, Śaṅkara is called as a sādhu. 'Sādhu' is an immensely pure word. Third *Surataru* means the divine wish-yielding tree. 'Rāma Carita Mānasa' contains the mention of auspicious wish-yielding tree. Divine wish-yielding tree means a man should reach the state where whatever he has imagined comes true, fulfillment of one's desires. 'Rāmāyaṇa' itself is the divine wish-yielding tree.

Sumana, flower is deemed auspicious. Swāmī Ramtirtha used to say, don't pluck too many flowers even to offer to God. The fact that the flower has bloomed on the stem has already been offered to God. Don't pluck it. *Sumana* means flower and *sumana* also means beautiful mind. Mind filled with virtuous sentiments, is our divine wish-yielding tree. Our mind should cherish virtuous sentiments. If our mind doesn't exhibit hatred towards anyone, then it is auspicious. *Suphala*, virtuous fruit or reward. Reward which is not consumed alone, but is distributed amongst everyone is auspicious. Reward means success attained after arduous exertion. We should not enjoy the success alone, we should make everyone a part of it; this sentiment is auspicious. *Suphala* of 'Rāmāyaṇa' confers all four rewards: the reward of righteousness (*dharma-phala*), the reward of wealth (*artha-phala*). *Artha* means money, the reward of

money should be effectual, tenth percentage should be set aside. Doing so will beautify the entire economy. Our desires (*kāma*), you may interpret as you wish, nonetheless it is also reckoned as a reward. This is the vastness of Indian seers. It is a creative deity. Liberation (*mokṣa*) is also a reward. For me, not cherishing attachment or hatred towards anyone is my liberation. Freeing our subconscious-mind from this duality is liberation. Any good talk which we like sharing and which others like listening, Tulasī has conferred the title of supreme-auspicious to such talks. Tulasīdāsajī says, cherishing love towards devotion of Sītā's Lord or any devotion is supreme-auspicious.

Tulasī believes that this is the age of Kali, no other spiritual discipline is easy of access for people like us. There are only three spiritual means for people like us,

RāmaHi Sumirīa Gāia RāmaHi I
Samtata Sunia Rāma Guna Grāmahi II UTK-129.03 II
Recall Rāma. Recall truth, persist the remembrance of love, don't forget compassion. Extol Rāma's glorifications. Extol truth, extol with love, extol with compassion. Listen to Rāma's glorifications.

Let us collectively devote the virtuous fruit of this nine-day RāmaKathā to Raṇeśvara Māhādeva whom we have already installed mentally, O Raṇeśvara, soldiers of my country are sitting in your surroundings, leaving behind their families they are wandering like your ghosts enduring severe cold and heat. Raṇeśvara, we are offering this Kathā to You, therefore accept the abundant fruit of this Kathā and confer strength to my soldiers; please be kind to maintain amiable atmosphere and harmony everywhere. So, we are devoting the fruit of this Kathā to Lord Raṇeśvara.

Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SumāraKāṇḍa, LNK-LaṅkāKāṇḍa, UTK-UttaraKāṇḍa. Ch-Chaṇḍa, DHV-Dohāvalī, GT-Gītā, HC-HanumānaCālisā, SB-Śrīmad Bhāgvatjī, Śl-Śloka, SMP-ŚivaMānasaPūjā, So-Sorthā, VP-VinayPatrikā.

कवचिदन्यतोऽपि

While monk's fortitude should also be worshipped, valorous sacrifice should be worshipped as well



Morari Babu's address during the naming ceremony of Nanabhai H. Jebaliya Road

A road is being named in the sacred memory of Nanabhai Jebaliya in Savarkundla, the city municipality passed this resolution in a short time which has now come true. Even as Borisagar Sāheb proclaimed this event as historical, I as well hold an equal glory for this incident. The three officials shared their thoughts and experiences with Nanabhai. I also had some relationship with Nanabhai since quite some time. Earlier he was in Vanda, later he arrived at Savarkundla. I have met him when he was healthy and when his ears were not weak but truthful. I have also met him while he faced gradual loss of hearing. I have met him time and again. My only experience is that, he shall constantly stay in my memory which I want to share.

Senjal, 15 kilometers from Savarkundla. It is the village of *Kāṭhī* community predominantly. And the lineage of monk which I hail from, the main pioneer personality of this lineage, DhyanswāmīBāpā, a saint of Nimbarka Tradition had arrived from Vraja on the hillock of Senjal many years ago, He has His samādhi there. That is our place of reverence. Nanabhai would also come there time and again. The village was also of *Kāṭhī* community. Nanabhai was born in *Kāṭhī* community. Our Abbot VasantdasBapu said, can we ask Nanabhai to write something about DhyanswāmīBāpā? I said, I cannot tell. And what is your intent of writing it down? Do you want to print his miracles? I am not of that opinion and this man will not write as well. Our entire Hariyani community has

completely renovated that place. It also contains few memorials of Kāṭhī community. You will notice when you go there. One opinion also came that, let us designate a different place for the memorials and have them arranged in organised way. I said, this should not be done. The memorials should stay at the same place. We have kept the memorials of those who have sacrificed their lives at the same place with immense honour. On one hand is the samādhi of a monk and on the other hand are the memorials of those who have sacrificed their lives. This confluence should be manifested in the society. While monk's fortitude should also be worshipped, valorous sacrifice should be worshipped as well. These are the two wheels of the chariot of life, Sāheb!

Sauraja Dhīraja Tehi Ratha Cākā I

Satya Sila Dr̥ḍha Dhvajā Patākā II LNK-79.03 II

One wheel of the chariot of righteousness i.e. the chariot of truth, love and compassion is valour and another wheel is fortitude. That place also contains the samādhi of a Kāṭhī man, where it's written, '*Cetana Samādhi*', I like the word '*cetana*'. It is said that DhyanswāmīBāpā had taken live *samādhi* there. However, I don't want to get into it. But someone is indeed alive there, which I know very well. What objection do you have if someone takes *samādhi* after passing away instead while being alive? Perhaps some yogic man can take a live *samādhi*. The process of yoga does have this arrangement, but they wake up to life after a certain time. It is the village of Kāṭhī community. Nanabhai would come there time and again. Oftentimes, he would write post-cards to me. Whatever he wished to tell me, he would write in a post-card. And gentlemen, I don't read letters much. Because the letters either contain praise which I don't need or they contain criticism which spoils our consciousness causelessly, hence I don't read them. But the alphabets of this man are still rolling in my eyes. He would write down his experience in the letters; he would also write down about any new happenings then; he would also write about the agitation and pain

he experienced when his writing stopped; yet sometimes as he experienced a flash of light, he would just grab the quill and start writing, this zeal also appeared in his letters. He had written such letters to me.

So, I told our VasantBapu that I cannot tell something like this to anyone. What is the need? But when this news reached him, he showed a distinct effusion and said, give me some information so that I can write. Thereafter, I would visit Senjal often. You too would come there many times. I would visit Savarkundla for refreshments. I would go to Vanda to ask about his whereabouts. I would go there to get new news. Our country has the habit of asking everyone's whereabouts, but the day we start visiting people for getting new news will be the day when India will become great in real sense. This was the reason I would visit him. I have observed one thing in warrior lineage that they cherish immense faith in monks and priests. They are like a meek cow before them! Sun could not enter their courtyards amidst tight security, but monks and priests could. This was their reverence. Therefore he told me, "Bapu, I shall write down. Give me some information. I seldom had any details." The fact that I am born in this lineage gives me enough joy, that's it. However I requested him, without getting carried away in any exalted feelings whatsoever and because Morari Bapu is also associated with this please make sure that no miracles or false beliefs are included. I am not sure if such things can ever be true! But as per me, now the monks need not take this exertion anymore! If someone's leg is broken, they fix another one in Jaipur! Therefore I requested him, you hold honour towards me. He was utmost soft, tears would instantly glisten his eyes. And I witnessed the most pain in his eyes when he said, "I can no longer write!" This is the only worry a worshipper of literature ever suffers that, now I am helpless! He suffers this pain. Therefore, I told him that if any such incident comes to you in my name then please don't mention about it. And perhaps if such feelings arouse in you and if you happen to write

something about it then please have no room for miracles! And he laughed. I said, I know your disposition. Manoharbai mentioned just now that he broke through all the fences. Despite being Kāṭhī, he refused to perform post death ritual of *kāraja*, he conferred freedom and honour to women and daughters. Therefore, I said that, you would agree with my thought. Honouring my insistency, please don't include any such episode, else I would not like. And he was very pleased.

This way, we had been in touch for a long time with utmost honour. He was an elder for me, yet he would have profound honour for me. 'Rāma Carita Mānasa' contains two lines which show the arrival place of Sarasvatī, the goddess of knowledge. You all were listening, but I believe that you must have listened with utmost graveness. When Dudhat Sāheb spoke, when Ratidada spoke, Monaharbai spoke, Kesarbai spoke - they were associating him with Madiya and Meghani, which were not random statements! They are not the statements which can be overlooked or

ignored. He was the worshipper of word of that stature, therefore such comparisons were made. I am aware of his native lingua franca, I have an idea. While his worship of words was tremendous, one is bound to think wherefrom would have his Sarasvatī arrived? He taught in Primary school. Tulasī's *copāi* assisted me,

Bhagati Hetu Bidhi Bhavana Bihāi I

Sumirata Sārada Āvati Dhāi II BAK-10.02 II

Sarasvatī stays in Brahmā's abode, she dwells in the mansion of Brahmā. When someone ardently calls Sarasvatī, the inhabitant of Brahmā's abode, from deep within or '*Kabi Uua Ajira Načāvahi Bāni*' when Sarasvatī wishes to dance in the courtyard of heart of a poet or a worshipper of word, she has to travel a long distance from the abode of Brahmā, why does she arrive from so long? Wherefrom does this Sarasvatī arrive in Nanabhai's heart? Sarasvatī arrives leaving the abode of Brahmā only for devotion. Does devotion mean turning rosary like me? I like this, but is devotion only confined to turning rosary! Devotion means



sacrifice. The tendency of taking revenge is growing in our world, not only this but the tendency of changing our statements is also flourishing extensively, during such times sacrifice is a type of devotion. And as Kesarbhai said, valour and heroism could be specific traits of one particular community, agreed. But sacrifice is no special right of any caste or community, it can arouse at any place. And when such thoughts present in Nanabhai's mind were about to manifest, at that moment Sarasvatī arrived in the courtyard of this individual right from the abode of Brahmā for the sake of devotion, for the sake of sacrifice, after travelling such a long distance. When we become guest at someone's home after travelling a long distance, refreshments come later but first we feel like bathing and taking shower so as to dispel our weariness. Analogously, when Sarasvatī arrives in someone's heart for the sake of devotion after covering a long distance, she desires to bath in some such dip pool of water so as to dispel the weariness of such a long journey. Therefore, she herself desires to bath,

Rāma Carita Sara Binu Anhavāe I

So Śrama Jāi Na Koṭi Upāe II BAK-10.03 II

What are the exploits of Rāma? Are Rāma's exploits a religious story? Exploits of Rāma is the greatest story of sacrifice and thereby, even as everyone won in 'Māhābhārata', but all of them lost in the end! And all those who lost in 'Rāmāyaṇa', won in the end. Even as Sarasvatī arrives, but if the heart of the worshipper of words is not zealous enough to write the stories of sacrifice, if the lake is not brimming over and if she doesn't get to bath then Sarasvatī's weariness is not dispelled even after jillion attempts. I feel that Sarasvatī has bathed in Nanabhai's heart and Sarasvatī, who would have travelled all the way from Brahmā's abode must have experienced rest, she must be fatigue-free, only then such a ballad of sacrifice would have manifested from his quill. In the root, Nanabhai is a worshipper, Sāheb!

When I was a child, the cowherd community would celebrate the ceremony of 'Bharyu' wherein

their goddess was worshipped. It was a three day ceremony. They would then serve food to everyone. We wayfarer monks would eat there. There was a cowherd devotee among them who sang the following using the musical instrument *Rāmasāgara*. I remember these lines since then, Sāheb,

I Re Māraga Māre Jovā Kabīra Ke...

I Re Māraga Māre Jovā Re...

Which path would Kabīra be desirous to see? He would have been a quester of which path?

I feel that with Nanabhai's name, in his memory the city municipality is converting an ordinary road into a virtuous path. This is no longer a street, while this has been named after a litterateur, don't regard this merely as a street; and even if it's a street, cherish following sentiments,

Śerī ValāvīNe Saja Karu Ghare Āvo Ne...

This has no longer been a street. This is such a lane where anyone has the right to enter. This lane will not bind anyone, but keep everyone free. So, this program is organized in Kabīra Sāheb's place; a commemorative plaque of a pathway was unveiled by a wayfarer monk; Kabīra is also in quest of a pathway. I feel that these conjunctions have naturally coincided. Sometimes, we have to do it manually. And when universe desires then such auspicious resolves arouse in our unaware consciousness automatically without we being aware of it and by God's wish everything coincides. I therefore express my pleasure as a wayfarer monk. This is not only an inauguration of a lane, but today is also the inauguration his countless books containing the stories of sacrifice. The former path needs to be treaded by feet, but if we walk on the later path by our soul then many pathways of renouncement and sacrifice will be set open for me and you. By treading this path, we will believe our lives to be blessed.

(Address presented during the naming ceremony of Nanabhai H. Jebaliya Road at Savarkundla, Gujarat. Dated: October 09, 2014)

Erudition, humility, proficiency, fearlessness and virtuous conduct can manifest genius



Morari Babu's address at Punit Smruti Samarambh

The one for whose memorial obeisance we all are here, who was the lord of multifaceted consciousness disposed to serving others, I offer my obeisance to the consciousness of Maheshbhai. These children who were immensely dear to him, much love to these children. All honourable personalities from diverse fields present on the dais and you all ladies and gentlemen present here on the occasion of this memorial obeisance. Don't take me seriously but I am

stating on a lighter note that, I had given time from 4:00 P.M. to 5:30 P.M. And I reached here exactly at three minutes to 4:00 P.M. Now there are three minutes to 5:30 P.M. ! Now, I do not understand what I am supposed to do? However, the conductor has given a great consolation by stating that, now Morari Babu will give blessings. Blessings can take no longer than a minute! Bāpa, this program was to conclude at 5:30 P.M.; nonetheless, let me say something!

It was an intimate relationship with Maheshbhai since about thirty years. As you all know, a road was inaugurated in his name. Many, many thanks to the city municipality of Navsari. We all entered 'SmṛtiMaṃdira' for his memory, And as it was stated a while ago, were Maheshbhai alive, he would not have allowed installation of his idol, nonetheless you all took a good decision of an idol so that these children can always see their grandfather in this way.

Whenever I unveil any idol, I always get a thought of 'Śrīmad Bhāgvatī' where Shukdevji has described types of idols. And we have witnessed that the same types of idols are mentioned there. It states that an idol can be of gold, it could also be of silver, it may be of copper or of five-metal alloys as well, idol can also be made of mud, we create idols of sand as well, idol can also be build from wood and Lord Jagannath is its live example for us. As per the composer of 'Bhāgvat', idols are of these types. And thereafter the ceremony of idol-consecration takes place. But I always get a thought that while idol can be formed of aforementioned entities, what is genius build from? Society needs the quality of genius by a large extent. From which metal does the trait of being genius manifest? Gold? If so, the entire Laṃkā was made from gold but genius was seldom observed in Laṃkā. The question is, from what shall be build our genius in the twenty-first century? Which materials do we need to collect for this?

While I think about this, I get its reply from one line of 'Rāma Carita Mānasa', which I wish to present before you. And the answer is, genius is developed by five entities. Now, I don't want to prove it. I have not come for counter-speculative arguments on the basis of scripture. This is no exaggeration on the occasion of Maheshbhai's memorial-obesance. Now, I shall present these five entities before you and since you have been much closer to Maheshbhai, your soul would be able to pleasingly consent with it by a greater extent as to whether these five aspects were present in this man or not? And when he named this institute as 'Mamatā-Maṃdira', the first question that comes to me is that one should dispel mamatā (attachment). Our scriptures have admonished to live a detached life. Attachment is symbolic of night, darkness and dirt in the poesies of our saints. The singers of psalms have sung in various psalms in Gujarātī,

Mari Mamatā Mare Nahī Enu Mare Śu Karavu?
But allow me to say, attachment is a flaw if present at the first position, but there is no virtue as attachment if present at the second position. When equanimity comes first followed by attachment then there is no virtue as this. This man was endowed with equanimity. Who would have served these children? Who would hold the hand of these challenged kids? This attachment became a virtue for it contained equanimity in the root; it had no inequality whatsoever. While we installed the idol of Maheshbhai, but I wish to share the thought of his trait of genius with you,

Bidyā Binaya Nipuna Guna Silā II BAK-203.03 II
Our body is made up of five vital elements. Idols are made from five metal alloys. But which are the five entities of genius?

The first of five entities of genius is Bidyā (erudition). Love for erudition or interest in expanding erudition is the first entity of genius. This man possessed love for erudition. Imagine his auspicious resolve to erect such an institution in a tribal area! His love for erudition and interest in erudition is the first entity that becomes the cause of this individual's genius. Even if we look upon erudition in form of a language, this man's language was highly moderate.

The next entity is humility. Genius is developed when humility prevails. Who can deny? I have experienced myself. He was a very humble man. When I used to tell him, at this age while you start from Navsari at 3:00 A.M. in the morning and reach Talgājarḍā at 12:00 P.M., I feel hesitant. And if I cannot meet him because of my busy schedule then too he would have prasāda and without making a wry face, he would return back equally smiling. Otherwise, he would indeed feel bad. He was humble even towards the most trifling man. He was especially humble towards the youngsters. In South Africa, he had gathered few youngsters and the way he used to present humbly with honour and love, I have been its witness. Thus, the second entity in developing genius is humility. I can state without any exaggeration whatsoever that I have witnessed this in Maheshbhai.

Third, Nipuna, Nipuna means proficiency. Proficiency of doing any activity. 'Yogaḥ Karmasu Kauśalam', which is stated by 'Bhagavad Gītā'. A farmer carrying out farming in right manner is his yoga. Only 'Gītā' can state this. The Lord of yogis, Kṛṣṇa, of this country alone can confer such a practical contemplation from such a lofty peak. Not breaking any yarn and keeping our inner thread connected with the Lord, such a process of spinning is also yoga. A student who practicing proper self-study is his yoga. Adeptness in one's activity is yoga, which we call as proficiency. This man was extremely proficient in everything. And Guna, which 'Bhagavad Gītā' calls as divine wealth, 'Abhayam'; and he who possess this one virtue, in him all other virtues get endowed uninvited, 'Abhayam'; and here it is written, 'Satya, Vātsalya & Karuṇā'. A child was born to truth, his name is fearlessness. Where there is truth, fearlessness indeed exists. Truth gives birth to fearlessness. And when fearlessness gets endowed in us once, then the subsequent virtues get endowed implicitly. And we are human-beings, we might have many shortcomings. Many religious faiths sometimes ate flesh. We ought to accept truth. Thakur Ramkrishna himself used to say that today I a dire craving aroused and I ended up eating fish! So, weaknesses are bound to arouse. I am recollecting a very beautiful couplet of Dixit Dankauri,

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

So, it is not possible to have all virtues endowed in us. And so many virtues are not necessary as well. The point I want to make is, even if one virtue of fearlessness gets endowed without any other then too do not worry, for fearlessness is the offspring of truth and while Maheshbhai is sitting here with the aphorism of truth then we only need to accept that he was fearless.

A beautiful idol is created, but what if it has no life? The vital entity of life for genius is sila, virtuous conduct. Our GaṃgāSatī of Saurashtra says that, no worries if no other virtues exist,

Śilavaṃta SādhuNe Vārevāre Namīe, Pānabāi...

Virtuous conduct is the fifth entity. The prayer that was sung at the start of this program, Sāheb! Start of a program tells us how the program will be going further. Likewise, when virtuous conduct gets endowed in an individual then the radiance in genius only goes on multiplying. I don't waste my words in futile, but I shall say whatever I have experienced about this consciousness that this man prevailed interest in erudition, he had interest in the expanse of erudition, his humility towards the most trifling man, his proficiency in any activity that he would take up, the greatest virtue of fearlessness and his peculiar virtuous conduct. I feel that his genius of these five entities existed between us all this while. We have placed the idol today. But in order to manifest such geniuses in our society, the living genius of Maheshbhai will continue to inspire all of us through the idol, this reverence of mine will not go futile.

I could come here, you all accepted my availability without any issues, this is called love.

Therefore, I recollect a couplet of Urdu,

Bahuta Ajība Hai Yeha Silasilā

Unakī Mohabbata Kā,

Na Usane Kaida Mein Rakhā,

Na Huma Pharāra Ho Pāye!

I am happy from my heart that I could come here. I offer the obeisance of my heart to this consciousness on the occasion of his memorial obeisance.

(Address presented at Punit Smruti Samarambh-2014 at Navsari, Gujarat. Dated: February 19, 2014)

सांध्य-प्रस्तुति



The entire world is fraught with auspicious, it is the abode-of-auspicious. Few entities are especially-auspicious. Here there is no distinction between auspicious and inauspicious, only a few are especially-auspicious. Our organs of body contain five sensations namely: sound of word (śabda), sight (rupa), taste (rasa), touch (sparśa), and smell (gandha). Which word (śabda) in this world is auspicious? Know five words to be auspicious. Five types of speeches or words are especially-auspicious. Starting from the most primordial speech, the speech of Vedas is especially-auspicious. Upaniṣads descended from Vedas also speak the same language, 'Mātru Devo Bhavaḥ', 'Pitru Devo Bhavaḥ', this is especially-auspicious for us. Be it any individual, virtuous words emanating from his lips are especially-auspicious. Then don't look at who is talking. Provided words are virtuous. Speech of Vedas is auspicious, virtuous speech is auspicious. Third auspicious aspect is words of Sadguru. Come what may, never withdraw our reverence from the place where we have offered it! Fourth auspicious, fourth aspect is the words of our beloved. The words of your beloved individual are especially-auspicious. Belovedness in any relationship makes the words especially-auspicious. Words of our beloved are especially-auspicious. Words of the Supreme Entity which transports us to a distinct state, words of such Supreme Being are especially-auspicious. These five types of words are especially-auspicious in the abode-of-auspicious in this world.

- Moraribapu

