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# II RAMKATHA II

MORARIBAPU

Mānasa-Dharama  
Ahmedabad (Gujarat)

सिबि दधीच हरिचंद नरेसा। सहे धरम हित कोटि कलेसा।।  
रंतिदेव बलि भूष सुजाना। धरमु धरेउ सहि संकट नाना।।

## Mānasa-Dharama

1. Righteousness of heart means righteousness abundantly fraught with feelings and sensitivity.
2. Truth should not be intellectually-driven, truth should be heart-driven.
3. Religion that lacks heart will beget violence.
4. That which accepts the impure and returns back after purification is called as heart-righteousness.
5. Arousing compassion towards our opponents is called as heart-righteousness.
6. Righteousness of heart keeps me and you alive.
7. Rāma has become the uniting bridge between destiny and exertive efforts.
8. Twenty-first century needs heart-righteousness.
9. Rāma's righteousness is truth, Sītā's righteousness is bounds of propriety, Bharata's righteousness is love.



## PREM PIYALA

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Mānasa-Dharama

#### MORARIBAPU

Ahmedabad (Gujarat)

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Morari Bapu recited RāmaKathā at Ahmedabad, Gujarat from January 24, 2015 to February 01, 2015 on the subject of 'Mānasa-Dharama'. Bapu conducted this Kathā for the benefit of kidney hospital with an auspicious intent to support Dr. Trivedi Sāheb's yajña of service, who has been devotedly associated with Kidney Hospital and Kidney Institution.

The main copāi chosen as the central theme for this Kathā from 'Mānasa' mentions the legendary characters namely Sibi, Dadhīci, Hariścandra, Raṃtideva and Bali. While referring to the tribulations they have endured to uphold righteousness, Bapu comprehensively presented an exclusive philosophy in the context of righteousness.

In the Kathā of 'Mānasa-Dharama', while interpreting the righteousness of heart as the righteousness of sensitivity, Bapu mentioned that righteousness of heart means when our heart melts on witnessing someone's pain. Pointing to the eternity of the righteousness of heart Bapu also stated that physical heart may even fail, but this righteousness of heart is eternal, it's time-immemorial, no one can guess its beginning or end.

Bharatajī experienced many dilemmas on his journey to Citrakūṭa. Indicating these five obstacles as the dilemmas of the journey of heart-righteousness, Bapu said that spiritual seekers on the journey of heart-righteousness face these dilemmas as well: their vow gets breached, society arises misunderstanding, seers and sages touchstone their renouncement, deities lay obstacle and even the utmost closest family members of the wayfarers of spirituality oppose them and at times, they even attempt to kill them!

My RāmaKathā is neither a religious-school nor a religious-seminar, but a laboratory, stating so MorariBapu reverently expressed that, God willing, may something fruitful result from this experiment, if not today then tomorrow. If my endeavours are honest, they will bear the result. Giving an innate form of dialogue or conversation to the Kathā Bapu added, this is not a religious-assembly, it's the assembly of heart. At the same time, He also hinted that twenty-first century needs to think whether the religion (or righteousness) that loses heart should still be called as religion or not!

- Nitin Vadgama

## Righteousness of heart means righteousness abundantly fraught with feelings and sensitivity

*Sibi Dadhīci Haricaṃḍa Naresā I Sahe Dharama Hita Koṭi Kalesā II  
Raṃtideva Bali Bhūpa Sujānā I Dharamu Dhareu Sahi Saṃkaṭa Nānā II AYK-94.02 II*

*King Sibi (known noted for his piety and large-heartedness), Dadhīci (a great saint who sacrificed his life for the protection of deities) and King Hariścandra (the founder of solar dynasty renowned for his piety and justice) suffered untold tribulations for the sake of righteousness.*

*The wise king Raṃtideva (the most generous-hearted ruler who gave away his riches every now; he and his family had to remain without food and water for full forty-eight days on one occasion) and Bali (a demon-king noted for his generosity, unique self-sacrifice and adherence to truth) upheld righteousness even through many crises.*

Bāpa, once again I have obtained an opportunity to recite the RāmaKathā of Ahmedabad commencing on an immensely auspicious day and for an auspicious intent. At this moment, first of all I welcome our Reverend saints who have arrived in RāmaKathā to confer us their blessings and to express their pleasure for us; the dignitaries of various fields of the society and the individual behind this nine day Yajña-of-Love in form of RāmaKathā – Respected Trivedi Sāheb (Dr. H. L. Trivedi), Respected Madam, Respected men and women contributing as a team with Trivedi Sāheb in this yajña of servitude; patient ladies and gentlemen suffering from the ailment of kidney; moreover, the families of donors who have extended their goodwill in this act either physically, mentally or monetarily; the family, headed by this gentleman, that has been a mere instrumental means of this whole RāmaKathā, he was sharing that it was his mother's resolve to conduct a RāmaKathā and you all my listener brothers & sisters and all other listeners as well - my obeisance to one and all.



Honorable Trivedi Sāheb briefly described how the auspicious thought of this Kathā aroused. This man performs his activity very innately and easily with a constant smile, I have witnessed this. No one till date has discovered what he has in his field of expertise. He told me, Bapu, I fear foreigners will steal my discovery! The Supreme Godhead is getting done an extremely great job through him. He is a self-willed man. His felicitation was held in Surat. I had an opportunity to attend the function. You yourself said and other speakers mentioned as well that, your job deserves a noble prize. He smilingly said, I shall accept. We all wish so. But at that time I had said, I shall give you one RāmaKathā wherever and whenever you wish for this grand act of service of yours. And I had expressed my pleasure in that function. I am elated that my Hanumānaji is making me fulfill my words. Open kitchen has also been organised, which is a matter of especial joy for me.

The target is about one billion (INR) for the hospital. Over four hundred million (INR) have already been committed on behalf of the Kathā. I offer my bow to everyone's noble act of service in the virtuous use of money and the way this intent is attracting people. Before I make an appeal to everyone, let me tell Trivedi Sāheb that on behalf of Citrakūṭa, Talgājarḍā Hanumānaji's gracious offering, please accept 1.25 lakhs in your yajña.

Which subject should I choose in this Kathā? Sāheb mentioned in his address that, when we visit government office they usually tell us that your file is in process, the next procedure is pending, we are following up. He then said, your file never dies, but my patient does! For this outpouring of heart, I would like if he is called a carefree mendicant.

I decided to talk about 'Mānasa-Dharama' after reaching here. 'Mānasa' means heart, (*Dharma means religion or path of righteousness*). All religions are great, but 'Mānasa-Dharama' means the religion of heart or righteousness of heart. This is about religion (or righteousness) that exists in true sense. The reward of righteousness is indeed suffering, pain and troubles; nonetheless, there is no blessing of God like the pain suffered in adhering to righteousness than the troubles faced by unrighteous activities. So, adhering to righteousness will indeed invite troubles, misfortunes

and hardships on each and every step. Even as the world history is echoing this fact for all those who have adhered to righteousness, these two lines contain five holy names who have sacrificed their lives for mankind. One of them is Sibi, who chopped off his flesh! Then comes the name of Dadhīci, who offered his own bones in the pursuit of deities. Hariścandra sells his whole body for the sake of truth. Raṁtideva, we are aware of his legendary tale. King Bali, we know about his valorous charity. All of them have endured tribulations for righteousness, says Tulasī.

Adherents of righteousness don't suffer tribulations. Patamjali has discussed five tribulations in his Yoga-Sūtra. They are severe tribulations that land us in extreme troubles. And which righteousness of heart is this? In 'Rāma Carita Mānasa', Tulasīdāsa interprets 'Mānasa' as heart. While Vālmiki is a primordial poet, Śaṁkara is a timeless poet; let's not forget this. When He composed this scripture of heart, where did He treasure?

*Raci Mahesa Nija Mānasa Rākhā I*

*Pāi Susamau Sivā Sana Bhākhā II BAK-34.06 II*

Śiva composed 'Rāma Carita Mānasa', treasured in His heart and on finding an apt opportunity, He presented this righteousness of heart before Pārvatī; thereafter, it reached us step by step over a period of time. Righteousness of heart means the righteousness of sensitivity, righteousness of heart means when our heart melts on witnessing someone's pain, the way Trivedi Sāheb feels that no man should die. The fact that this man has kept aside his very well-established practice and resides in this place only talks a lot about him, he is sitting here with the habit of service, I feel this man is endowed with righteousness of heart. Physical heart may even fail, but the righteousness of heart is eternal, it's time-immemorial. No one can guess its beginning or end.

India obtained freedom and democratic government was formed. Our first President, a great personality, His Honourable Rajendra Prasāda took charge in the President's office, he invited monks and saints in the President House. He held GopīGīta Kathā in the President House, recited by a scholar from Rajasthan. Someone asked, 'Bhāgvat' Kathā and here? He replied, so what if 'Bhāgvat Kathā' is held here? This is a song of love and if the discussion of love doesn't

happen in the President House then will the discussion of hatred happen? Will the songs of despise be sung? This great man had invited the reciters of RāmaKathā in the President House, he had organised RāmaKathā. The verses of VinayPatrikā were sung there. He once invited visually impaired Swami Sharnanandaji. All the dignitaries were present and Swami Sharnanandaji was stark mendicant, an extraordinary monk as he was! His Honourable requested Swamiji, be kind to bless us with your ambrosial discourse. Swamiji replied, I am not habituated of giving a discourse. You may raise a curiosity on basis of which I can say something. And Rajendrababu raised a curiosity, "We have the path in front of us, we can see the destination and we also feel the need to reach the destination at an individual as well as national level, yet why are we unable to undertake this journey? Lord, reconcile our curiosity." This man responded in one single sentence, "Rajendrababu, the path is before you, the destination is visible and yet you are unable to raise your steps for the journey, the only reason is lack of sensitivity." It is a matter of embarrassment to be in a country which has Vedas but no sensitivity! This is neither a religious-school nor a religious-seminar, this is the laboratory of MorariBapu. And God willing, may something fruitful result from this experiment, if not today then tomorrow. If my endeavours are honest, they will bear the result.

So Bāpa, 'Mānasa-Dharama' commences from today. *Dharama* means *dharma*. Tulasīdāsaji mostly uses the word '*Dharama*', He talks in rural dialect. 'Mānasa-Dharama' means the righteousness of heart and it means a live, beating heart. Beating righteousness refers to righteousness abundantly fraught with feelings and sensitivity. '*Pīḍa Parāi Jāṇe Re*', it refers to righteousness akin to Vaiṣṇava pathway, the mystical words of Narsinh Mehta's '*VaiṣṇavaJana*'. Let me remember the great realised soul GandhiBapu as well, who presented this idea before the world.

Do nothing at the cost of worship (*bhajana*), because worship is the greatest service. The verb *bhaja* is solely used for service. What if Trivedi Sāheb forsakes everything and settles down with a rosary in his hand? Will it be deemed as his worship? This is his worship. Your heart-righteousness is your sensitivity. The service that you have undertaken is your worship. A

man who experiences sensitivity in the field of his subject, every such field is the field of worship. This is not my certificate, I am not worthy of certifying anyone. As for me, I give my love-letter when I feel pleased. The fact that I keep reciting Kathā and you all keep listening to it is indeed the field of worship, definitely.

*Prathama Bhagati Saṁtanha Kara Saṁgā I*

*Dūsari Rati Mama Kathā Prasamgā II ARK-34.04 II*

These sagely boys who recite Vedic mantras, be it Bhagwat Vidyapeeth or elsewhere, it is worship Sāheb! All those who have sung psalms or delivered discourses in the entire devotional tradition even prior to Punit Maharaj, all such renditions are also worship, Sāheb! While worship doesn't exist in a single form, it also doesn't mean that you start criticizing rosary! Yes, rosary does hold a glory. In fact, 'Bhāgvat' begins worship right from listening Lord's glorification. Describing any divine glorification is devotion. These are the domains of worship. Everyone has their own worship. Thereby, in this yajña-of-love we shall talk by keeping the righteousness of heart, the sensitivity of heart in the center.

This is the journey of ascension and restfulness; this is the scripture of love which transports us to the satiation burp of '*Pāyo Parama Biśrāmu*', the ultimate stage of 'Rāma Carita Mānasa'. First canto which Vālmiki calls as 'BālaKāṇḍa', second is 'AyodhyāKāṇḍa', third is 'AranyaKāṇḍa', fourth is 'KiṣkindhāKāṇḍa', fifth is 'SuṁdaraKāṇḍa', sixth is 'LaṁkāKāṇḍa' and seventh is 'UttaraKāṇḍa'. Tulasī calls them steps. This is the ladder of seven steps. In the beginning of 'BālaKāṇḍa', Tulasīdāsaji has given seven *ślokas* in opening invocations. This is scripture is composed to be sung. Tulasī in fact states,

*Gāvata Saṁtata Saṁbhu Bhavānī I SRA-03 I*

Śiva and Pārvatīji sing this; KāgBhuṣuṇḍi and Garuḍa sing this. This is the scripture of seven musical notes. If man learns singing, wars will stop, conflicts will cease. Man with the sense of music cannot commit violence. In our country, visually impaired Sūradāsa sang lovely verses. Had Dhṛtarāṣṭra grabbed harmonium, the war would have stopped! This man did not take up music! Had he taken up music instead of weapons, they wouldn't be required to aim the arrows.

*VarnāNāmArthaSamghānam  
RasāNām ChandaSāmapī I  
Maṅgalānām Ca Karttārau-  
Vande VāṇiViṅṅyakau II BAK-Śl.01 II*

Citing self-bliss in last of the seven mantras of opening invocations, the primary intent of this scripture was indicated. I am about to sing this Kathā for the bliss of my inner-consciousness and thereafter, Saṃskṛta ślokas descended in folk language. In order to have this scripture reach the folk masses, He used rural dialect and wrote five *sorthas* in native dialect in the beginning of the Kathā,

*Jo Sumirata Sidhi Hoi Gana Nāyak Karibara Badan I  
Karau Anugrah Soi Buddhi Rāsi-  
Subha Guna Sadan II BAK-So-01 II  
Mūka Hoi Bācāla Paṅgu Caḍhai Giribara Gahana I  
Jāsu Kṛpā So Dayāla Dravau-  
Sakala Kali Mala Dahana II BAK-So.2 II*

Thereafter, Gaṇeśa was remembered. Gaṇeśa means discretion. Recollection of discretion attained by spiritual discourse, scriptures, company of virtuous man or Guru is Gaṇeśa's obeisance. Thereafter, Sun-God was offered obeisance. Resolve to live in light in sun's worship. Viṣṇu was made obeisance. Viṣṇu means pervasion, vastness, generosity. And Śiva's obeisance means obeisance of the welfare of the world. Wishing everyone's auspicious. Wishing everyone's good fortune.

*Sarve Bhavantu Sukhinaḥ, Sarve Santu Nirāmayaḥ I*  
This sentiment is Rudra's anointment and Durgā's worship signifies that our reverence should stay firm. Our reverence which is described in Vaiṣṇava tradition as,

*Ḍṛdha Ina Caranana Kairo Bharoso,  
Ḍṛdha Ina Caranana Kairo,  
Śrī Vallabha Nakha Chamdra Chatā Bina,  
Saba Jaga Māhi Aṃdhero...*

Jagatguru Shankaracharya has taught the worship of five deities. And thereafter, the first chapter of 'Mānasa' is Guru's obeisance, the glory of Guru. If anyone doesn't need a Guru then it's personal to them, besides a person like me Morari Babu needs, needs and indeed needs a Guru. People like us indeed need some guide. We certainly need someone who can lead us from darkness to light. And those who have accepted someone in the position of Guru have obtained extremely good outcomes. Guru's garb is nowhere described because He bears such a lofty state that He needs no adjective, His very tendency does the job. The attire could be any, He could be sky-clad or decked in white or might as well be in trousers, doesn't matter.

Guru is the element of Gargi. Guru should be Gargi. This is my definition. Children asked me to say something in English, I said, Guru should be 'ḥārgī', who shows your target. Guru should be 'mārgī', mārgī means He who Himself walks on the pathway of truth and inspires other wayfarers, other travelers to tread the same journey. He should be the one who Himself puts His principles into practice and progresses in His spiritual journey.

*Baṃdau Gurū Pada Kaṃja Kṛpā  
Siṃdhu NaraRūpa Hari I  
MahāMoha Tama Puṃja-  
Jāsu Bacana Rabi Kara Nikara I BAK-So.05 I  
Bandau Guru Pada Paduma Parāgā I  
Suruchi Subāsa Sarasa Anurāgā II BAK 01 II*

*Righteousness of heart means the righteousness of sensitivity, righteousness of heart means when our heart melts on witnessing someone's pain, the way Trivedi Sāheb feels that no man should die. The fact that this man has kept aside his very well-established practice and resides in this place only talks a lot about him, he is sitting here with the habit of service, I feel this man is endowed with righteousness of heart. Physical heart may even fail, but the righteousness of heart is eternal, it's time-immemorial. No one can guess its beginning or end. 'Mānasa-Dharama' means the righteousness of heart and it means a live, beating heart. Beating righteousness refers to righteousness abundantly fraught with feelings and sensitivity. 'Pīḍa Parāi Jāṇe Re', it refers to righteousness akin to Vaiṣṇava pathway, the mystical words of Narsinh Mehta's VaiṣṇavaJana.*

Before stepping out for any work or before beginning anything new, remember the enlightened man in whom you cherish devotional faith. There is no Ganpati like Guru. Genuine Guru is never displeased when disciple commits a mistake. In the spiritual world, the dust of Guru's or enlightened man's divine feet which is called as powder (*cūrṇa*) is the medicinal panacea of all possible ailments in this world, Morari Babu has grabbed this truth utmost strongly, and I staunchly believe this. The dust of an enlightened man's divine feet is a life-giving herb of all possible mental ailments in the world. Not only this, if reverence prevails then it's also a life-giving herb of the so called physical ailments. This doesn't mean I am promoting blind faith hinting to keep the dust of someone's feet in a casket. Do take physician's medicine when needed, nonetheless surrenderance definitely acts medically. A short sentence, poetry or article can also become a Guru. Guru is not only confined to an individual. Such an element of Guru was offered obeisance. First chapter is the obeisance of Guru; thereafter, by the grace of the dust of divine feet, the vision was sanctified to behold the Supreme Spirit everywhere. The whole world was perceived as full of Brahma, the Supreme Entity.

*Śiya RāmaMaya Saba Jaga Jānī I  
Karau Pranāma Jori Juga Pānī II BAK-07.01 II*  
Mother Kausalyā was offered an obeisance, Dasratha was offered an obeisance, Janakajī was offered an obeisance, Bharatajī was offered an obeisance, Śatrughnājī was offered an obeisance, Lakśmaṇājī was offered an obeisance and while offering obeisance to these characters, 'Dṛṣṭi Brahmamaya Kṛtvā'. There is a very renowned couplet by Kaiser,

*Kisko Patthar Māre Kaisar Kaun Parāyā Hai?  
ŚīsaMahal Mein HarEk Ceharā Apnā Lagtā Hai.*  
As long as we criticise others, realise that our vision has still not turned pure. This is a proof. Listen to a couplet,  
*Acche Ne Acchā Bure Ne Burā Jānā Mujhe I  
Jisako Jitanī Jarurata Thī Utanā Pahecānā Mujhe I*  
This is the creation of Brahmā, auspicious and inauspicious exists in this creation baring the difference in degree.

*Sakala LokaMā Sahune Vaṃde  
Nimḍā Na Kare Kenī Re...  
Vācha-Kācha-Mana Niśchala Rākhe,-  
Dhanya Dhanya Jananī Tenī Re...*

- Narsinh Mehta

While offering obeisance to everyone, Tulasī makes an obeisance to Hanumānājī in 'VinayPatrikā',

*Maṅgala-Mūratī Mārūta-Naṃdana I  
Sakala-Amāṅgala-Mūla-Nikaṃdana II  
Pavana-Tanaya Saṃtana-Hitakārī I*

*Hṛdaya Birājata Avadha Bihārī II VP-XXXVI.3 II*

In the same course, Goswāmījī made obeisance to Sire Śrī Hanumānājī. The element of Hanumānājī is universal. He is the son of wind-god. Everyone needs to breath and breath is neither Hindu nor Muslim; breath is only breath. Hanumāṃta is the son of wind-god; thereby, He is universally acceptable supreme entity. Hanumānājī belongs to one and all. Any individual can offer obeisance to Hanumāṃta. It is clearly written in 'Rāma Carita Mānasa' that when Hanumānājī went to AśokaVāṭikā to give the news of Rāma's victory to Sītājī, the demonesses of Lamkā worshipped Hanumānājī. So, if the demonesses of Lamkā have the right to worship Hanumāṃta, then why not the woman and daughters of my country? This should indeed be allowed among women.

After offering obeisance to Sire Śrī Hanumānājī, Rāma's friends Sugrīva, Jāmavaṃta etc. were also offered obeisance. All characters of 'Mānasa' were offered obeisance and thereafter, Lord SītāRāma was made an obeisance who are the Supreme Entity and lastly, Tulasījī makes obeisance to Rāma's sacred Name. He extolled the glory of Lord's Name in a complete integer.

*Jo Ānaṃda Saṃta-Fakīra Kare,  
Vo Ānaṃda Nāhī Amīrī Mein...*

The presiding personality of following fields should always be smiling; this country's religious man, religious leader, religious preceptor should be smiling; physician of this country should be smiling; leader of this country should be smiling; Guru of this country should be smiling; friends in this country should be smiling and teacher of this country should be smiling.

## Truth should not be intellectually-driven, truth should be heart-driven

There is good news for all of us. Honourable Shri Trivedi Sāheb informed me that Indian Government has honored him with Padma Shri Award and announced a package in form of an oblation for his service. Congratulations and bows from VyāsaPīṭha as well. I am expressing my pleasure. There is a couplet by Jalan Matri,

*Hajī To Duśmano Āvyā Che Phakta Be-Cāra SaṃkhyāMā,  
Bhalā Śi Khātarī Ke Ae Pachī Laśkar Nahī Āve?*

Although he has written in a different context, but Padma Shri is just a beginning. Gods don't need flowers, but we do offer them. Once again I express my pleasure. Many, many congratulations.

'Mānasa-Dharama' means heart-righteousness, the righteousness of heart. 'Mānasa' has given diverse definitions of righteousness. At times Tulasī quantifies certain aspect as righteousness, on other occasions He terms another aspect as righteousness. And then we naturally recollect our root aphorism of seers that, we are endowed with the wisdom of beholding the same truth through many angles; this is the innate disposition of our



seers and sages. I shall present as many definitions of righteousness as it comes to my memory. So, the central theme of this Kathā is righteousness, it is about heart-righteousness. We know the shape of heart. I want to talk with you on the basis of five main aspects of heart. Which are the five main aspects of heart-righteousness? Poet Daad has written these poetic lines,

*Jiva, Tu Thāje ṬapālaNo Thelo.*

O soul, become a postbag that contains someone's wedding-card as well as the letters of someone's demise, but the postbag itself is indifferent towards it. Postman's job is to deliver the message, he just drops the letter and goes away; the receiver alone knows what the news is! Moreover, postman's bag is of the same colour as that of police! Police gives an order, his job is to command. And admonition is given by renounced ascetics in our country. You will find the phrase '*Eśah Ādeśah*' in few Upaniṣads, which is a form of order. This means it can order as well. However, none of these are my jobs! I cannot give you an order. As for message, I can talk with you on whatever little I have understood about Tulasī. Lastly, I cannot give you an admonition either. The realised men and divine personalities can alone deliver an admonition. One reason to safeguard myself from these three aspects is also that, dogs run behind them with an intent of biting! As such dog is a much better animal as compared to many others! Thus, the more messages you give to the world, the more elements will step out to bark and bite you. There will be attempts to tear apart your calf! And dogs only bite on the calf, because they are unable stand a spiritual-seeker's progress! They will bark and bite because it's beyond their capacity to reach there. Augment your worship, multiply your penance; dogs are just not competent enough to match this speed. They will get tired running behind you, how far will they run? And when they get tired by running behind you, they breathe too hard hanging out their tongue, which gives an extremely big learning. I am recollecting Narsinh Mehta,

*Evā Re Ame Evā Re Evā,  
Valī Tame Kaho Cho Tevā Re;  
Bhakti Kartā Jo Bhraṣṭa Thaiśu,  
To Karśu Dāmodar Nī Sevā Re!*

There is a difficulty in giving an order as well. If you just keep giving order or command, people will lose affection towards you. Order should be given with humility. Sometimes it is necessary to be stricter. But when order is given humbly, people will follow it like a child's play. But if you continue to order strictly then even though people will follow, they will lose emotional attachment. Therefore, you could be criticised in this case. And third is admonition, what admonition can we confer? There is a saying for Kathā reciters, '*PothīNā Rīmgaṇā*' (i.e. their prescription is confined to the scriptures alone) which is a widely known phrase. I am recalling Bhagvatikumar Sharma. He has been the President of Gujarati Literary Council. Having reached eighty, he has composed a fresh poetry; let me sing as much as I can recollect. This poetry is worth pondering over by all of us.

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

Now I want the lesson of love. Now, teach me heart-righteousness.

*Pothī Paṃḍita Banī Rīmgaṇā  
PothīMā Ja Vaghāryā,  
ŚabdaBrahmaNā Karī Cūthasṇā  
Sāratattva Saṃhāryā.  
Garabaḍa Karī Ganāne,  
GramthaNo Bhāra Tame Upāḍo!  
Hari, Mane Adhī Akśara Śikhavāḍo!*

What message can we give? What can we order? What admonition can we confer? What is our capacity? We can only talk. And Upaniṣad has precisely accomplished this job. The dialogue taken place between Guru, the enlightened man and an eager to learn seeker, who has duly resorted under Guru's surrenderance with the offerings of faggots, by sitting utmost close to each other is nothing but Upaniṣad.

The very meaning of 'Upa' in Samskr̥ta is close, proximate. Sit as close as possible maintaining the bounds of propriety. Some enlightened man, some awakened man, some realised man absorbed in the felicity of worship (*bhajanānamdī*), in my view *bhajanānamdī* means he whose heart brims over with superabundant love, he whose eyes are not filled with hunting disposition but with fraught worship and he whose tongue doesn't do the talking but whose chanting talks; regard such an individual as an awakened lamp, an enlightened lamp; he whose footsteps contain scriptural conduct naturally conferred upon Him by His Guru, by His parents and by His familial civility; it is about sitting closer to such an enlightened man and having a dialogue with Him.

Here VyāsaPīṭha is my and your Guru; here 'Rāma Carita Mānasa' is my and your Guru. I am announcing, I am no one's Guru and I have no disciple. I have no disciples because I am not a Guru; I have thousands of listeners who listen to VyāsaPīṭha with deep interest. Besides, there is a simple couplet by Majbur Sāheb,

*Nā Koī Guru, Nā Koī Celā I*

*Mele Mein Akelā, Akele Mein Melā I*

Who is a monk? Who appears alone despite being amid fraught fair and when alone his inner-self is filled with a hoard of crowd of Supreme's memory or whoever you believe in, your Guru should encompass you. Psalm of Kṛṣṇa's remembrance which is part of a movie. Be it the gate of Vrindavan or the tree of *kadam̄ba* or river *kālīmdī*, all have laid their eyes fixed towards Mathura anticipating His arrival, "He'll arrive, He'll arrive", and then the devotee sings as if a Gopi is singing,

*Ādhā Hai CaṁdraMā Rāta Ādhī,*

*Raha Na Jāye Terī Merī Bāta Ādhī, Mulākāta Ādhī I*

I have commenced the job of spoiling the monks! But that's not true, adding buttermilk to milk will not spoil the milk but result in curd. Churn it and the lamp of wisdom of 'UttaraKāṇḍa' will get lit. Consequently, the darkness of infatuation will dispel and 'Ātama Anubhava Sukha Suprakāsā', such a lamp will get

lighted. So, this is a devotional psalm. This is modern GopīGīta.

*Lo Ā Gai Unakī Yāda Vo Nahī Āye...*

What is this if not an evocative call of a devotee's heart? The movie songs that I sing in between are my joy. Probably, many might not be liking it! Religious world could be criticising and they do, although it has reduced now. How do I explain them that I have attained a specific spiritual state and because of that state by Guru's grace all these aspects grip me. What can I do? Where should I escape? A poem grips me, some *ghazal* grips me. What can I do? An Urdu couplet grips me. A litterateur who talks with me, his tiny thought grips me. I am receiving everything. Where should I escape? His memory, his remembrance should keep you encompassed, Sāheb! And this is the only supreme joy of life. Supreme joy is the state of tears, Sāheb!

Every individual, especially a spiritual-seeker needs to determine his solitude amid fraught crowd. Therefore indeed, Jagatguru AdiShankaracharya says, 'Ekānte SukhaMāsyatām'. Sit in solitude. I have no disciple, I am no one's Guru. I am the surrendered dependent of my Grandfather and if I am able to abide by His teachings just a little bit, even then this life will succeed. Therefore, whatever is being said from here in context of righteousness or scriptural episodes, don't take it as an admonition, neither it is my order, nor is message my capacity.

So, 'Mānasa-Dharama' means the righteousness of heart. Which are those five tiny parts of heart, what is the sphere of duty of heart, I shall ascertain this and share with you. The definition that Tulasīdāsajī has given in 'Rāma Carita Mānasa', which is timeless and eternal without any beginning or end, has been descended in *copāi* and it states: there is no other righteousness as great as truth. There is no righteousness that can weigh equal to truth; having said this, the source of truth then becomes immaterial. He who possesses this truth, there is no other righteousness equivalent to it.

*Dharāmau Na Dūsara Satya Samānā I*  
*Āgama Nigama Purāna Bakhānā II AYK-94.03 II*

Yesterday night while having dinner I was telling children that gentlemen, the definition of righteousness keeps on changing over a period of time in every age, but the three values that are grabbed by Guru's grace namely Truth, Love & Compassion can never be changed. Truth will stay eternal across the three tenses of past, present and future. Sun-like truth; the sun of our solar-system will also perish after billions of years, it will transform, but truth would not perish. However, in order to similitude the eternity of truth at this stage, sun is the only option for us, there is no other alternative. So, there is no righteousness like truth. Which religion can deny this aphorism? Even though we may not practice, we are bound to agree with the righteousness of truth. Gandhiji had begun with the aphorism with God is Truth, but later he reversed it and said, Truth itself is God. The way Jesus initially said, God is Love; but later the aphorism reverses, Love itself is God. The fact that Buddha doesn't talk about God or soul is a different matter, but if we are to comment after offering him an obeisance then we can say, it's not that God is Compassion, but Compassion itself is God. Although it may sound a bit difficult.

Tulasī has said, 'Rāmāyaṇa' is 'Rāmāyana Sata Koṭī Apārā' and Tulasī is not the only one to state this. Viśvāmītrajī wrote down in *RāmaRakṣāStotra*,



'Caritaṁ Raghunāthasya Sata Koṭi Pravistaram', it either means that he wrote 'Rāmāyaṇa' in one billion verses or everyone has their respective 'Rāmāyaṇa'; everyone has their own expositions inspired by mother or god, everyone has their own Rāma, everyone has their own receptacle. So, everyone has their own 'Rāmāyaṇa', this truth ought to be accepted. From wherever I obtain truth, I present it by duly naming the source. We have become wisdom-thieves, which is Tukārāma's word! We put others' thoughts on our names most conveniently! He is a monk who gathers auspicious aspects from wherever he gets like honeybees and accepts it. Everyone has their own 'Rāmāyaṇa'. Everyone has their own Rāma. Everyone has their own Kṛṣṇa. Therefore, one and the same idea is presented in many ways. 'Ekam Sadviprā Bahudhā Vadanti'. So, let's look at one definition of righteousness. When righteousness was perceived from one angle, it was said,

*Dharāmau Na Dūsara Satya Samānā I*

*Āgama Nigama Purāna Bakhānā II AYK-94.03 II*

While the discussion is about the righteousness of heart, truth should not be intellectually-driven, truth should be heart-driven. Many a times, because of intellectual dominance people play games with truth! Although following example is about a seer, but whether I agree with it or not is beyond my capacity, nonetheless I should have my own individuality. It is my right. I can have my own disposition. There is a tale in our philosophy that a cow hid in a seer's hermitage or some deer hid in the hermitage. A hunter rushed behind. On realising that the hermit has given shelter to the animal, he stopped at the hermitage. He requested the seer, it is my food, give it back to me. Now, if the seer denies the presence of cow, it will be reckoned as speaking lies and if he agrees, the hunter will kill the cow causing the sin of cow-killing. What should the seer do now? In this situation, in my personal viewpoint, the seer is faced with the dilemma of righteousness, what should he do now? In this situation, intellectually-driven truth is used i.e. my eyes have seen the cow, but as eyes don't possess

tongue, how can helpless eyes speak? And my tongue can speak, but my tongue being devoid of eyes, how can it speak without seeing? This is intellectually-driven truth from Talgājarđian viewpoint. Do you consider truth so weak that you are forced to play such an intricate game!

I want to talk with you about the righteousness of heart. Yajñavalkya arrived in Bharadvāja's hermitage and raised an essential curiosity about Rāma, who is Rāma, is He the one who is Dasratha's son or is He the birthless and timeless supreme entity, which Rāma is He? He then uses one word,

*Prabhu Soi Rāma Ki Aparā Kou-  
Jāhi Japata Tripurāri I BAK-46 II*

Abode of truth (*SatyaDhāma*), whatever you may say, you shall only speak truth; I have no distrust about this.

*SatyaDhāma Sarbagya Tumha-  
Kahahu Bibeku Bicāri II BAK-46 II*

Meaning, don't tell me intellectually-driven truth but heart-driven truth through the discretion of your heart. So, there is no other righteousness like truth, which is one of the definitions in 'Rāma Carita Mānasa'. Second definition,

*Āgama Nigama Prasiddha Purānā I*

*SevāDharamu Kathina Jagu Jānā II AYK-292.04 II*

It is renowned in all scriptures like Vedas and Purāṇas that there is no righteousness as great as service. This is the second definition of truth. Whatever Trivedi Sāheb has been doing is the righteousness of service. Even if some patient must be intellectually telling him that I am not well off, yet he would ignore patient's artfulness and recommend free treatment! The most difficult and the toughest righteousness stated by Tulasīdāsajī is the righteousness of service, the most profound righteousness. Today, everyone is contributing in this yajña of service and they indeed will. Offering charity is termed as extremely beneficent. Therefore indeed, people are offering donations and it's an extremely great righteousness, a virtuous deed; nonetheless, offering service is the toughest.

Monk should not engage in expansion and development at the cost of worship. Contemplating auspicious for someone by sitting alone is also a service. Raman Maharshi has not stepped in social world at all. The reporters used to ask him many times, you should organise eye-donation camp etc. etc. But everyone's domain of service is different. The toughest righteousness of people engaged in virtuous activities is service. Third definition of righteousness in 'Rāma Carita Mānasa', 'Dharama Ki Dayā Sarisa Harijānā', KāgBhuṣuṇḍijī has stated, O Garuḍa, there is no righteousness as great as mercy. Even if we may be unable to do anything concrete, but at least arouse the feeling of mercy, the feeling of compassion, there is no righteousness as this. Yet one more definition of righteousness comes in 'Mānasa',

*Parama Dharma Śruti Bidita Ahimsā*

*Para Niṁdā Sama Agha Na Garisā II UTK-120.11 II*

As per this definition, there is no righteousness as great as non-violence. Jain adherents have forthwith grabbed this idea, though it applies to everyone. Not committing violence of any living soul is an extremely greatest mantra or alternately, not hurting anyone through our thoughts, words or deeds is non-violence. No one should be hurt. And scriptures have indicated various types of non-violence. Certain non-violence is action-driven which an individual himself performs. Some non-violence is gestural, which one gets done from someone else. Yet other non-violence is committed mentally, for instance, wishing someone's evil or may he not progress etc. There are many such types. Bāpa, 'Mānasa' says, non-violence is supreme-righteousness.

So, it is written in 'Rāma Carita Mānasa' that not hurting anyone through thoughts, words or deed is supreme-righteousness. Not only by weapons but don't even hurt anyone by words. GandhiBapu proved it to the world Sāheb, without using any violent means, whatsoever.

*De Dī Hame Āzādī Binā Khaḍaga, Binā Dhāla,  
Sābaramaṁ Ke Saṁta Tune Kara Diyā Kamāla.*

If violence is so powerful then imagine how powerful can non-violence be? But somewhere we lack trust. Patañjalī has written in his Yoga-Sūtra, 'Ahimsā Pratiṣṭhāyām Tatsuṁnidhou Vaira Tyāgaḥ', non-violence is such a great aspect that its glory is utmost lofty, it should get established in us in such a way that a person approaching closer to us would forsake congenital animosity. Therefore, both elephant and lion would sit next to each other in the hermitage of the seers, because the seers were non-violent.

It is said for Lord Mahāvīra Swāmī, it's also said for Tathāgata Buddha and it is said for Jagatguru AdiShankaracharya as well that when they used to step out, within the circumference of one *yojana* i.e. eight miles around them violent animals were unable to attack their prey because Mahāvīra had stepped out, Buddha had stepped out, Shankaracharya had stepped out. Jagatguru AdiShankaracharya, a young boy of thirty-two years. None except an incarnation can do this job! This was not an accident; it was the preset arrangement of the universe. The amount of work this man has wrought in mere thirty-two years is commendable! It is said for him that whenever he would step out, everything within the circumference of one *yojana* including the trees and rivers would recite Vedic verses!

There is no righteousness as great as non-violence. Tulasī writes another aphorism in tandem, there is no sin as horrid as criticising others. Young men and women, as far as possible safeguard yourself from criticising others. So, truth is righteousness, mercy is righteousness, service is the toughest righteousness, non-violence is supreme-

righteousness. Tulasī provides yet one more definition of righteousness,

*Para Hita Sarisa Dharma Nahi Bhāi I*

*Para Pirā Sama Nahi Adhamāi II UTK-40.01 II*

There is no other righteousness as begetting good of others as much as possible within our own limitations. Do as per our capacity. These are simple and universal aphorisms. These are the medicines of reducing our mental ailments. When someone is criticising, digress with due understanding or leave the place giving some excuse. It is written in 'Rāmāyaṇa', stay away from people who are wicked. Don't despise them, but maintain a definite distance. Why criticise? It has been my belief that he whose day passes without criticism and whose night passes without dreams, realise that he has perceived something by his Guru's grace. These are the evidences of spiritual-seekers.

People have aroused tremendous interest in spiritual discourse in Kaliyuga; therefore, Truth, Love & Compassion have manifested in people's hand. People are extremely generous. Fifty-five years ago, barely twenty-one people were present in my Kathā! Half of them would go to sleep! They were forcibly woken up during *āraṭī*. And secondly, the host would never listen to Kathā! It is only since past thirty-years that the hosts, who organise the Kathā, listens to it with their families. Earlier the hosts were completely busy in making arrangements! Today, why do people listen to Kathā in such large numbers? Speculation cannot endure. People's spiritual hunger has aroused. People come and listen equally peacefully whether it is Kathā, folk-literature or any other event.

*The movie songs that I sing in between are my joy. Probably, many might not be liking it! Religious world could be criticising and they do, although it has reduced now. How do I explain them that I have attained a specific spiritual state and because of that state by Guru's grace all these aspects grip me. What can I do? Where should I escape? A poem grips me, some ghazal grips me. What can I do? An Urdu couplet grips me. A litterateur who talks with me, his tiny thought grips me. I am receiving everything. Where should I escape?*

## Religion that lacks heart will beget violence

Today is the Republic Day of our country. Many, many greetings and best wishes to all of you, to the entire nation and to all Indians residing across the globe on behalf of this day from VyāsaPīṭha. Today while our country is celebrating Republic Day, I offer my obeisance to all martyrs who have sacrificed their lives in this pursuit, in whichever way they could, right from world reverend GandhiBapu to the rest. Moreover, there were stream of news yesterday night about the recipients of Padma Vibhushan, Padma Bhushan and Padma Shri awards for their distinguished service. Many, many congratulations to them as well. I express my pleasure from VyāsaPīṭha.

'Mānasa-Dharama' is the central thought of this nine-day RāmaKathā. Whatever I may have heard on this thought by sitting near the wisdom endowed men or whatever I may have read and thought in my capacity and above all, whatever I may have received and experienced by the grace of my Supreme Godhead Sadguru, I shall share such things with you by keeping 'Mānasa' in the center. Let me iterate once again, this is a dialogue, this is our conversation; this is not a religious-assembly, it's the assembly of heart. Therefore, I call this as the Yajña-of-Love. And twenty-first century needs to think whether the religion (or righteousness) that loses heart can still be called as religion or not!



Everyone has their own religion (*path of righteousness*), having this freedom is their right. I have started telling from last couple of Kathās that Bāpa, we ought to accept that we may have different religion than others and others may have different religion than ours; however, the thought that others are inferior to us or we are inferior to others is extremely fatal. Even though religions could be different but the core aphorisms of all religions are almost the same; and yet there are different faiths! Everyone may have their own ways which we need to accept.

First point that I want to discuss with you is the first trait of heart, which is to beat constantly. First trait of heart-righteousness is that it should be beating. This doesn't mean it should become confined or corporeal. So, what I want to discuss with you is that can righteousness devoid of heart be really termed as righteousness, this is a question. And I shared the meaning of 'Mānasa' with you, 'Mānasa' means heart. 'Mānasa-Dharama' means the righteousness of our heart. When I and you would understand this righteousness of heart, then perhaps we will be able to find a solution to the struggles between various religions and pacify resultant threats arising out of this struggle.

The one whom I call as a great-sage in today's context, Vinobājī, I constantly adore one of his inspiring statements that, struggle never happens between two religions, it always happens between two non-religions. Only two non-religions can engage in struggle. Religion can never cause friction. We have numerous characters of 'Rāmāyaṇa'! Thinking about these characters, we realise that the heart of these characters is only filled with heart-righteousness. We, I don't want heaven. But I like the words of Gani Dahiwala and hence I recite,

*Na Dharā Sudhī, Na Gagana Sudhī,  
Nahī Unnati, Na Patana Sudhī.  
Ahī Āpaṇe To Javu Hatu,  
Phakta Ekamekanā Mana Sudhī.  
Divaso JudāiNā Jāya Che,  
Ae Jaṣe Jarura Milana Sudhī.  
Māro Hātha Zālīne Lai Jaṣe,  
Have Śatruoja Svajana Sudhī.*

Even if one man must have probably succeeded in reaching another man, but one heart has not yet reached another heart! Even after myriad discussions on religion, even after holding grand seminars on religion, we have failed in reaching each other's hearts! And Trivedi Sāheb has commenced this yajña of righteousness of heart, he has initiated a yajña of sensitivity. Therefore, I have all the more opportunity to convey this thought.

Here is the story of five characters – Sibi, Dadhīci, Hariścaṇḍra, Raṃtideva and Bali. These characters are from 'Māhābhārata' and Purāṇas. Whom will you reckon as prime among them? What was it for which these five characters suffered and endured untold crisis? Sometimes, an individual should sit back and think peacefully, how many crises do we have? What will we term as crisis? It's written in 'HanumānaCālīsā',

*Samkṣa Tein Hanumāna Chuḍāvai I*

*Mana Krama Bacana Dhyāna Jo Lāvai II HC-26 II*

But which are these crises (*saṃkṣa*)? They are the ones we talk about in our daily life. We use one word very frequently that: gentleman, we are in *dharma-saṃkṣa* i.e. ethical or moral dilemma. The lines chosen in this Kathā however use the words *saṃkṣa* (*crisis or dilemma*) or *kleṣa* (*tribulations*). When we talk about *kleṣa* (*tribulations*), there are basically only five tribulations as described by Patanjali. So, the tribulations that our seers discuss are five tribulations as present in YogaSūtra; later they can be elaborated further. We are going to talk in context of these five characters. Great discourses have been delivered on this subject. We all want to be free from crisis, but what is the count of our crisis? Here, they have endured untold crises and upheld righteousness.

Young ladies and gentlemen, I would like to especially request you. The recitations of mythological tales like 'Māhābhārata' that used to happen in our lanes in earlier days have stopped! We have no more *Mānabhaṭṭas* (*preachers who narrated mythological stories*) with us! Blessed is DharmikBapa who has still preserved the erudition of *Mānabhaṭṭas* in Vadodara. They were the stories authored by Premananda and

the recitation of 'Māhābhārata' stood peculiarly apart. In current age, everything is easily accessible to us in iPads. Youngsters, you must glance through 'Māhābhārata' and go through 'Rāmāyaṇa', if you don't understand then listen to someone whenever you get time. Karṇa was the only one who had lost his armour and earrings, but someone has snatched away everyone's armour and earrings in our country! Who has come to deceive us? Indra; wherefrom has this jugglery descended which has destroyed my and your sensitivity! What does it mean to take away Karṇa's armour? Yet he had maintained his sensitivity intact. I don't want to provide you entertainment, I want to churn your mind. And if churning of ocean had emanated fourteen jewels useful to the world then by this churning of Kathā even if it emanates four jewels instead of fourteen from my youngsters, still I shall be pleased.

So, the reign of love was established in Ayodhyā. Lord Rāma called for an assembly and delivered an address. The assembly included Lord's subjects, Vaśiṣṭhājī, Lord's companions and the mothers; it was a lovely assembly of Ayodhyā. Lord Rāma is addressing His subjects. He utters highly excellent statement that, I wish to present one of my thoughts before you, but O subjects, I have a request,

*Jau Anīti Kachu Bhākhau Bhāi I*

*Tau Mohi Barajahu Bhaya Bisarāi II UTK-42.03 II*

This statement of Rāma is life of a republican democracy. Lord Rāma said, while addressing you if I happen to speak anything unjust, you must interrupt

and stop me from talking. And do not fear me because I am a king. This is 'Rāma Carita Mānasa'! Where wisdom is fearless, where thoughts are fearless, where people have the freedom to express their thoughts, where words emanate from the profundity of truth, where my society is not divided into social walls, where it is not broken down into pieces, where it is not dispersed, in that heaven, O lord, let my nation thrive.

Sibi chopped off his own flesh and offered to the pigeon. Hariścandra sold himself. This is the truth of that age. It should not become an ideal. Reverend Sire Satchidananda from Dantali says that Sudāmā is a wonderful personality to possess the wealth of the Supreme Entity, such characters touch our heart. Having said that, Sudāmā should not become an ideal for our society inspiring all of us to become Sudāmā! No, man should be prosperous.

Young men and women, take care of few things. First, stay in thoughts, don't live without thoughts; however, while staying in thoughts keep in mind when to think, how much to think and what kind of thoughts should we think – learn this from someone. Hanumānājī thinks, 'Kapi Mana Kīnha Bicāra'. Secondly, man should be humorous. Therefore I say that, the religious preceptor of twenty-first century should be smiling, which is immensely essential. Doctor should be smiling. Political leader should be smiling as well.

So, live in thoughts, stay pleased. Have humorous temperament. Gandhiji was humorous as well. If you have read some good article or scripture,

or accompanied a good poet, contemplator or erudition, or if you have attended spiritual discourse of some monks or saints then live in the discretion attained from that company. These are very simple aphorisms. And live in wonderment. Man's wonderment should not stop. If Lord has conferred something and when the moment comes to sow seeds in some virtuous field then live in dispassion. Living in dispassion means living by setting aside ten percent of our earnings. Giving away one tenth of our earnings for others' welfare will beget immense good of the nation.

People consume betel-leaf alone worth Rs. 100! Ankit was talking something about betel-leaf that Venibhai Purohit described two benefits of consuming betel-leaf. First, one can stay silent as long as we are eating it and second, the inconsumable part can be spitted out. However, I have understood one more benefit, serve betel-leaf to a very depressed man, he will feel happy for a while; this is true only for betel-leaf! If one betel-leaf has the power to make a man happy, imagine the power of sipping nectarous Kathā? And thereby, Gopis have said in 'Śrīmad Bhāgvatī', O Goviṇḍa,

*Tava KathāMṛtaṃ TaptaJivanam-  
Kavibhirīḍitaṃ Kalmaṣāpaham I  
ŚravaṇaMaṅgalaṃ ŚrīMadātataṃ-*

*Bhuvi Gṛṇanti Te Bhūridā Janāḥ II SB-X-31.09 II*  
Recitation and listening of Supreme Godhead's holy glorifications can make us more pleasurable.

So, we have erred on listening skills! Else it can beget revolution. And therefore indeed the composer of 'Bhāgvat' must have proclaimed the very first devotion as listening. You must listen – be it two minutes or five minutes. Listen to virtuous talks of some elder, superior or friendly individual. I don't insist on listening to Kathā alone. I am interpreting the act of listening in a vast context.

Lord asked Vālmikijī, I want to stay in forest for fourteen years, which place should I choose, please show me some destination. The destinations which were shown in 'Rāma Carita Mānasa', first among them is listening,

*Jinha Ke Śravaṇa Samudra Samānā I*

*Kathā Tumhāri Subhaga Sari Nānā II AYK-127.02 II*

You must listen. Listening is a science. 'Bhāgvat' also insist that my ears should hear virtuous, auspicious thoughts should descend in my heart through the passage of my ears. So Bāpa, someone has snatched our earrings! Therefore, religions have different names and it should be so; but in doing so, we are erring on the righteousness of heart somewhere! And righteousness or religion that lacks heart will beget violence, that religion will make everyone pick weapons by forsaking scriptures, that religion will beget division and that religion will break the bridge of unity instead of building one. Therefore, we have chosen the central theme of this Kathā as 'Mānasa-Dharama' i.e. righteousness of heart.

So, we mostly know these five characters from 'Māhābhārata', 'Śrīmad Bhāgvat' and other scriptures. Our discussion was about the types of crisis. These people have endured various types of crises. First is ethical or moral dilemma (*dharma-saṃkaṭa*), which we commonly talk about. Secondly, while I am talking with you about *dharma-saṃkaṭa*, it includes the word 'dharma' and 'dharma' in my mind refers to Truth, Love & Compassion. And wherever truth comes into picture, dilemma is ought to occur. Nawaz Deobandi from Delhi had said,

*Majā Dekhā Miyā Saca Bolane Kā?*

*Jidhara Tū Hai, Udhara Koī Nahī!*

If you have adhered to truth, you will not have a hoard of crowd by your side, people will always be against you! So, ethical dilemma refers to the dilemma of truth. Second dilemma faced by devotees is the dilemma of love. Third is the dilemma of compassion. People like us mostly face ethical dilemma. However, we are worldly people eventually and man is ought to be weak. How far can we tread the path of Truth, Love & Compassion, how far can we practice, we tend to forget these values because we are worldly beings; nonetheless, as long as we think about these aspects, we are good enough. Its adherence will be a feather on the hat. We must practice these values. Accept a man with his weaknesses. There is a *ghazal* by Dixit Dankauri,

*Young ladies and gentlemen, I would like to especially request you. In current age, everything is easily accessible to us in iPads. Youngsters, you must glance through 'Māhābhārata' and go through 'Rāmāyaṇa', if you don't understand then listen to someone whenever you get time. Karṇa was the only one who had lost his armour and earrings, but someone has snatched away everyone's armour and earrings in our country! Who has come to deceive us? Indra; wherefrom has this jugglery descended which has destroyed my and your sensitivity! What does it mean to take away Karṇa's armour? Yet he had maintained his sensitivity intact. I don't want to provide you entertainment, I want to churn your mind.*

Yā To Kubūla Kara Mujhe Merī Kamajoriyo Ke Sātha,  
Yā Choḍa De Mujhe Merī Tanhāiyo Ke Sātha I  
Either accept me with my weaknesses or leave me  
alone. Medieval saints have said, 'Mo Sama Kauna  
Kuṭila Khala Kāmī. 'Jagatguru Shankaracharya says,  
Matsamaḥ Pātakī Nāsti Pāpaghnī Tvatsamā Na Hi I  
Evaṃ Jñātvā Mahādevi Yathāyogyam Tathā Kuru II  
Tulasīdāsajī states,

Mo Sama Dīna Na Dīna Hita

Tumha Samāna Raghubīra I

Asa Bicāri Raghubaṃsa Mani-

Harahu Biṣama Bhava Bhīra II UTK-130(A) II

Youngsters, this is the couplet worth learning,

Lāzima Nahī Ki Hara Koī Ho Kāmayāba Hī,

Jīnā Bhī Sikha Lījiye Nākāmiyo Ke Sātha I

Everyone need not necessarily succeed. Sometimes we  
should learn to live with failures.

So, dilemma faced in truth, dilemma faced in  
love and dilemma faced on the pathway of compassion  
is the ethical or moral dilemma. Dilemma or crises are  
ought to occur. Bharatajī is the wayfarer of love.  
Bharata is called as an embodiment of love in 'Rāma  
Carita Mānasa'. Bharatajī's physical body is reckoned  
as the very personification of Rāma's love. Rāma's love  
assumed a human body which is called as Bharata. In  
'Rāma Carita Mānasa', Bharatajī goes to Citrakūṭa with  
the entire town of Ayodhyā in order to convince Rāma,  
you are aware of this episode. The dilemmas that  
Bharata has faced in this journey of love could be my  
and your dilemmas on the pathway of devotion. Man  
should be prepared.

When Bharatajī leaves for Citrakūṭa, he faces  
five dilemmas. Bharatajī took a vow that if my Rāma  
has departed to forest by feet then I cannot use a  
chariot. I am His servant, I want to undertake the feet  
journey. Bharata and Śatrughna both start walking.  
When everyone came to know that Bharatajī is walking  
by feet, they too renounced their vehicles and started  
walking. It is out of sheer honour that if our prince is  
walking by feet, how can we sit in the chariot? We love  
Rāma equally. Now, a dilemma or obstacle came up in  
Bharatajī's resolve. Why did this happen? Because  
people came to know. When mother Kausalyā saw

everyone walking, she requested the palanquin-  
bearers to take her palanquin near Bharatajī. The  
palanquin-bearers took the palanquin closer to  
Bharata and Śatrughna. Mother set aside the curtain  
and placed her hand on Bharata's head and said, "Dear,  
have a look around you. Because you are walking by  
feet, the entire town of Ayodhyā is walking. The pain of  
your father's separation and the pain of Rāma's exile  
into the forest and His separation have made the  
subjects physically weak. They will fall ill. Please  
mount the chariot." Mother insisted. It is clearly  
mentioned in 'Mānasa' that Bharata sits in the chariot  
so that others don't face any hardships. But one thing  
has definitely happened that even though Bharata took  
a vow that, I want to walk by feet in my journey till truth  
or till supreme-truth which is Rāma, he faced an  
obstacle. Now, why did a realised man like Bharata face  
this dilemma? I perceive only one reason that his vow  
became public. I and you only need to understand that  
if people come to know any of our vows that we have  
taken, it will be breached. So, vow bearers need to keep  
their vow secret. Breaching of vow is the first dilemma  
on the pathway of love. Public proclamation of any  
vow taken for our spiritual development or any vow  
taken as per our capacity is a dilemma. Bharata was  
bound to sit in the chariot.

The journey proceeded further. They  
reached the banks of Gaṃgā inhabited by *bhīlas* and  
*niṣādas*. The *niṣāda* were already devoted to Rāma as  
Rāma had stayed there overnight. They aroused  
misunderstanding for Bharata. Their leader felt that  
Bharata has stepped out to enjoy an undisputed  
sovereignty. Seeker ladies and gentlemen, this is the  
second dilemma of the pathway of truth or the pathway  
of love. The neighbouring society creates  
misunderstanding for person treading this pathway.  
The *copāi* has been written till an extent that, dying for  
the cause of Rāma will make us immortal. This frail  
body is anyways going to get destroyed one day.  
Everyone got ready to sacrifice their lives on this  
thought; we will not let Bharatajī go ahead! This man is  
Kaikeyī's son, venomous plants can never bear the  
fruits of ambrosia! This misunderstanding spread in

entire town of Śrīṃgaverapura! This is the  
second dilemma who abides by the  
righteousness of Truth, Love &  
Compassion. Father of the whole world,  
GandhiBapu, was also misunderstood for  
his experiments. And it still continues!  
Because Gandhi's path was the path of  
truth, it was the path of non-violence and  
compassion; hence it is bound to happen.  
Hariścandra is bound sell himself!  
Socrates is bound to get poison! Mīrā is  
bound to consume venom! There is a  
couplet by Jalan Matri Sāheb,

Have Mitro Badhā Bhegā Maī

Vahecīne Pi Nākho,

JagataNā Zera Pivāne Have

Śaṃkara Nahī Āve.

The more Kathā you attend, the  
more you will be misunderstood.  
Contemporary society raises misunder-  
standing. Bharatajī successfully passed  
through this. And when the society of  
*niṣādas* realised the truth, the same people  
felicitated Bharata by claspings His feet.

Righteousness demands waiting  
patiently. 'Rāmāyaṇa' contains two such  
characters Sāheb, one being Ahalyā and  
other being Sabrī. Both are waiting  
patiently. None of the two are interested in  
examining. And the center of both of them  
is Rāma. Now, try to understand their  
differences as well as similarities. Both  
have Rāma in their center. Both are  
waiting. Both are dwellers of hermitage.  
Ahalyā hails from Gautama's hermitage  
and Sabrī hails from Seer Matamga's  
hermitage. This is third similarity. Now,  
the differences. Ahalyā obtained Rāma  
due to curse and Sabrī attained Rāma due  
to the seer's blessings. For one, Gautama's  
curse becomes the cause of Rāma's  
attainment. For another, Matamga's  
blessings that, Sabrī, you will attain Rāma.

## That which accepts the impure and returns back after purification is called as heart-righteousness

'Mānasa-Dharama' means the righteousness of heart. As such wherever the word 'Dharama' is used from start to end in 'Rāma Carita Mānasa', it refers one's own duty i.e. 'NijaDharama'. The conclusion of 'Mānasa' also has the word 'NijaDharama'. This scripture of love is contained between these two occurrences of 'NijaDharama'. Lord of yogis, Kṛṣṇa has proclaimed *NijaDharama* as one's own duty (*SvaDharma*). And even if we think from essential viewpoint, what is it that is ours in this world? As such, all organs of our body are ours but they are ours only if we have our heart with us. So, one synonym of 'NijaDharama' from my VyāsaPīṭha's viewpoint is heart-righteousness. Here the discussion is about religion or righteousness free from all adjectives, whatsoever. Tulasī uses the word 'Dharama' in rural dialect in a distinct form. He uses 'Dharma' at some place, 'Dharamu' at another place or 'Dharmā' just for alliteration. The root word is of course 'Dharma'. So, (*NijaDharama*) is the greatest righteousness of heart.

Bookish heart is different than beating heart. Here the discussion is about sensitivity of heart and hence, this yajña-of-love has been organised. Many people are offering their oblations by their own wish, I welcome them. We all know that one of the main functions of heart is to transform impure blood into its purified form. Heart performs this job, right? However, does heart ever functions in the direction of making one blood-free? The very existence of blood causes our blood to boil, isn't it! How good would it be if heart performs the function

One more difference, Ahalyā is inactive. She has become a stone, she is sitting motionless like a stone; whereas Sabrī is active. She sweeps the hermitage daily, sprinkles water, ties the wreath of *jonesia asoka* leaves every day, she plucks wild-berries daily, fills the clean water of PaṃpāSarovara Lake. She thinks Rāma may arrive any moment. Although, she follows no spiritual discipline. For instance, neither yajña, nor penance, nay any methodical worship or adoration; but she is active. Man should be active. When Rāma meets both of them, He is not accompanied by Sītā. When He came to Ahalyā, Sītā is not with Him. Sītā was found after meeting Ahalyā. And Sītā means devotion. He alone has the right to attain devotion who has lost enthusiasm. He fills such individuals with zeal, reestablishes them back to life and infuses them with a new consciousness.

When Sabrī met Rāma and Lakṣmaṇa, Sītā is not with them. Sītā has been abducted. Rāma reaches there while questing for Sītā. After meeting Sabrī, she guided them towards PaṃpāSarovara Lake, you will find further hints there, you will meet Sugrīva and through him you can search Sītā. Both abandon their lives after meeting Rāma. Both depart to different abodes. After attaining Rāma, Ahalyā no longer stayed there, she departed to her husband's abode. And Sabrī, after meeting Rāma, left to that supreme-abode wherefrom there is no return. What remains to be attained after meeting Rāma? If we perceive in context of that age, she is the woman of most superior class. Ahalyā is the most superior creation of world by Brhamā (The Creator). She has descended from the lineage of Brahma. And on the other hand, '*Adhama Te Adhama Adhama Ati Nārī*', she hails from lowly lineage. And anyone bears the right to attain Rāma. Everyone can attain Rāma. Brahma handed over Ahalyā to ascetic Gautama by stating that, you are a monk, you are the man of penance and therefore, you will be able to take proper care of her; Ahalyā was handed over this trust. And on observing seer's appropriate care, Brahma got Ahalyā married to the seer himself. And Sabrī was to get married. Just to avoid the large-scale violence due in her wedding, she

is a revolutionary woman who refused to marry and eloped! One more similarity,

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

•

*Dekhī Burāi Nā Daru Hu Śi Fikara Che Pāpanī,  
Dhovā Burāine Badhe Gaṃgā Vahe Che Āpanī I  
- Kalapi*

What does Ahalyā say?

*Mai Nārī Apāvana Prabhu Jaga Pāvana-  
Rāvana Ripu Jana Sukhadāi II  
Rājīva Bilocana Bhava Bhaya Mocana-  
Pāhi Pāhi Saranahi Āi II BAK-210, Ch.02 II*

I am impure woman. Sabrī says, I am the lowest of the low woman. One is utmost beautiful lady and Sabrī is utmost *bhīla* woman hailing from tribal community. Although, Sabrī appeared beautiful to Rāma; had it not been so, He wouldn't have used the word *bhāmini* for Sabrī. The instinct of sensuous pleasure has aroused in Ahalyā because of her beauteous form or some other reason. External appearance can be changed, but one's voice cannot be changed. Indra comes disguised as Gautama and Ahalyā could not recognise him? As per human disposition an instinct of sensuous pleasure has aroused in Ahalyā. As for Sabrī, no instinct of sensuous pleasure has ever aroused, but the instinct of yogic devotion has indeed aroused. Thereby, during her departure she dissipates her body in the fire of yoga. Many characters of 'Rāmāyaṇa' have sacrificed they body in the fire of yoga! These characters of 'Mānasa' are worth noting.

Ahalyā is young; Sabrī is old. There is a big difference in age. Rāma has visited both the hermitages barefoot. The reason Rāma is universally worthy of worship is because everyone is worthy of worship for Rāma and thereby, He offered an obeisance to Ahalyā. The reason Lord went there barefoot is because Lord wanted to hallow that land as well and He also wanted to bless the spiritual-seekers who had attained a specific spiritual state. The very name of a specific spiritual state is Supreme Godhead in my view. My seeker men and women, the state of no envy, no pretense, no hypocrisy and when your heart is full of joy without any reason, this state is called as the Supreme Godhead.



of making the blood non-existent! Impure blood enters and it purifies it repeatedly! This initiates the end to end blood circulation. I only want to talk with you on this point based on whatever I have understood by Guru's grace, that's it.

Heart doesn't make us devoid of blood. It accepts impure blood and purifies it. This is the righteous duty of heart and this righteous duty of heart doesn't make us devoid of blood (*rakta-mukta*) which means it doesn't inspire us to become dispassionate (*virakta*) or to forsake the world, it doesn't teach that the world is worthless or without any essence. This world is a dream! While we don't remember our dreams, how do we manage to remember this world?

This is the core issue. Heart is not an entity which makes us dispassionate, but it makes a dispassionate being experience an especial heart. The word '*virakta*' is good and we must offer bows with immense reverence to the realised men who are dispassionate. However, dispassion is not based on a specific garb. It is the matter of one's mindset or attitude. Talking about Trivedi Sāheb once again, this man was one of the highest tax-payers in Canada; despite earning such a handsome amount, he left everything and settled here and yet he has not decked saffron attire!

What does *virakta* mean? Our 'Rāma Carita Mānasa' states that when Hanumānāji tried to enter Laṃkā, Laṃkinī who is the presiding goddess of

Laṃkā or as per Vālmīki's opinion, Laṃkā itself assumed a female form in the night and protected herself every night; this message looks equally good, instead of depending on others for protection, every individual should protect one's own self. Till how long will we depend on others for protection? Because the bodyguards also assassinate their own master, we have such examples! I shall protect myself. I shall become my own lamp. I must have my own innateness. I should live as per my disposition.

Now, Hanumānāji tries to enter Laṃkā assuming utmost miniscule form of a mosquito. Rāvaṇa's intelligence bureau must be so strong that

Laṃkinī caught Hanumānāji at once who was trying to enter in a subtle form of a mosquito! She said, "Beware, if you enter! I gulp down thieves, they are my food." On this one point, Hanumānāji dealt her a blow with His fist and Tulasīdāsājī has used the word, '*Rudhira Bamata Dharanī Dhanamāī*', she toppled down vomiting blood! She threw out blood from her mouth. This means, the moment a saint touched her, she turned dispassionate (*virakta*). This is called as being *virakta*; her thoughts transformed, her attitude changed. He transplanted her entire attitude. We want this dispassion. Heart-righteousness doesn't mean



turning anyone dispassionate, but analogous to the way heart purifies impure blood, accept the impure elements, purify them and give them back to the body of society, this is called as heart-righteousness; don't reject them. It has been my eternal aphorism to accept and return after making them pure. I intend to take 'Mānasa-Dharama' in this context. To accept is our righteousness.

When someone falls sick, does the doctor slap that individual and kick him out rebuking that only sick people come to me! It is doctor's righteous-duty to grant good health to the patient before returning him. This is 'Mānasa-Dharama'. When we visit the bank of Gaṅgā, she never tells us to come back after bathing. Your body is dirty and you have come to bath in me! Go back and come clean! Gaṅgā has no right to say this. Gaṅgā means, however you may be, just plunge in me! I shall purify and send you back. This is the righteousness of heart. Dispassion is not the righteousness of heart. This is not criticising dispassionate people. And yet to those who have attained dispassion, I would always offer my bow to their spiritual state. The reason I feel especially elated is because, my grandfather Vishnu Devanandagiri, the chief-abbot of Rishikesh (Kailāsa-Āśrama), who was my grandfather's younger brother i.e. my paternal grandfather turned renounced, he lead a dispassionate life. After adopting renunciation he never stepped in Gujarat. Neither did he expand Kailāsa-Āśrama. His response was, I have not adopted dispassion to count the trucks of cement! I have become dispassionate to learn and study Upaniṣad. Dispassion is an extremely huge accomplishment! I termed the state wherein all internal vices dispel as God in yesterday's Kathā.

Young men and women, temples do hold glory. Do visit temples, but don't overdo. Instead take care of the human-temple which God has dispatched after duly performing the idol-enlivenment ceremony. God has sent diverse types of idols which God Himself has consecrated, sadly we don't have temples for such idols, we don't have washrooms for such idols!

So, I was discussing that Hanumānājī dealt Laṃkinī a blow with His fist. She vomited out blood and turned dispassionate. It is not that Laṃkinī was given saffron attires to wear. It is also not written that

Laṃkinī died. Laṃkinī rather confers blessings in 'SuṃdaraKāṇḍa', 'Prabisi Nagara Kīje Saba Kājā'. The one who was saying that I gulp down thieves and thieves are my food, began to give best wishes! The one who was pronouncing curse and exhibiting anger, began to express compassion! This transformation of state that occurs by someone's touch is called as the Supreme Godhead, this state is called as God. So, God should indeed be present in the temples, nonetheless we only ought to reckon this state as the Supreme Godhead.

*Prabisi Nagara Kīje Saba Kājā I*  
*Hṛdaya Rākhi Kosalapura Rājā II SDK-04.01 II*  
*Janehi Nahi Maramu Saṭha Morā I*  
*Mora Ahāra Jahā Lahi Corā II SDK-03.02 II*

Laṃkinī was perceiving thief in a saint! Hanumānājī dealt this vision with His fist and oozed out blood from her which means He turned her dispassionate. Therefore, the same individual who was earlier perceiving thief in a saint, the very next moment after being touched by a holy hand, began to say, I must have earned extremely great merit to behold a saint's sight. The transformation of this attitude is purification of impure blood. It is not about making one devoid of blood (or making one dispassionate). What if each and every individual becomes dispassionate?

Therefore indeed I say, don't leave your office; don't forsake your farming; children, do not renounce your self-study or education; you should come here only when you find time after doing all these activities, after coming here you should listen only if you like, after liking if you don't find anything worth accepting then no worries, you are all free, but after liking and listening if you find anything worth accepting and if you feel that leading life with those values is giving you more pleasure, only then you should accept. Thereafter, that aphorism will be all yours. That idea transferred to you will be completely yours. Therefore, you should listen. I have an aphorism that: Youngsters, give me nine days in a year, only nine days; I shall give you a new life. This is our promise. I shall make fraught attempts to ensure a novel delight manifests in everyone's life.

One should exercise, do yoga, visit gymnasium or go for a walk as much as one can. But don't constantly stay in a fear with the thought that, "Something will happen to me! I will die!" One should go for health checkup once in a year. Oftentimes, many people don't have any serious illness. They either fear because of their own temperament or others make them fear! As for religion, neither fear it, nor expect any allurements in return; this holds true for physical illness as well, don't stay fearful of bodily illness, stay cautious though; likewise, stay cautious in religious matters as well so that we are not exploited instead of being nourished!

If my spiritual flow starts by Guru's grace then I want to do a comparative study of Kṛṣṇa and Karṇa. The letters in their names don't have much difference. 'Ṇa' belongs to none. All names ending with 'ṇa' are detached individuals! They belong to none, yet everyone feels they are theirs! Kṛṣṇa belongs to none, utmost detached. When He positioned the chariot, both Paṃḍava and Kauravas were equally far, it was positioned right at the midpoint. And who doesn't like Karṇa? Who wouldn't like the children of light? In 'Māhābhārata', after Karṇa comes Droṇa. Droṇa contains 'ṇa'. Droṇa has definitely suffered injustice till some extent. Drupada insulted him. Both were friends in student-life. After being enthroned as a King, Drupada insulted Droṇa severely! There is one more character of 'Māhābhārata' bearing 'ṇa', his good name is Vikarṇa. When a helpless woman clad in single robe is in her season, demon Duśāsana disrobes her! Right amid the high-profile assembly, having presence of realised preceptors! In presence of the beard man, Bhīṣma. Dhṛtarāṣṭra is anyways blind! When I share my thought, I request you to think about it. Surdāsa sings lovely. Visually impaired individuals are very good at singing. Had Dhṛtarāṣṭra given a harmonium to someone, the war would have been avoided; had he made them grab music, they wouldn't be needed to aim their arrows. Imagine that high-profile assembly! Chopra Sāheb has given immense justice in 'Māhābhārata' television series. O, at least look at his non-sectarianism! Its dialogues have been

composed by a Muslim! We had felicitated him. When his daughter met me she said, "Bapu, whether you believe or not, we watch your RāmaKathā." Which other nation embraces all religions in its arms as ours? This is our dignity.

*Sāre Jahā Se Acchā Hindustāna Hamārā I*  
*Hama Bulabule Hai Unakī Ye Gulistā Hamārā II*  
*Mazahaba Nahī Sikhātā Āpasa Me Baira Rakhanā I*  
*Hindī Hai Hama Vatana Hai Ye Hindustāna Hamārā II*

Who has ignited the fire of discrimination in our country? There is a Muslim youth who comes to me. He kneeled down before me, "Bapu, salute." "Welcome, where do you come from?" "Bapu, I come from a village near the hill. It was my wish to sit closer to You and behold You from a close distance once. We attended Pipava Kathā with the entire family, but it was too crowded! We used to sit far away, how could we meet you?" Please note, anyone can reach out to me during the timeslot when I am meeting everyone. During the days of Kathā, I observe silence. I speak only from VyāsaPiṭha and thereafter, I stop talking; later in the evening after twilight prayers, I talk again. That is the time when I am meeting everyone. When in Talgājarḍā, I sit on the swing for three hours each in the morning and in the evening, only to meet people. So, it's not that difficult to meet me. People tend to assume themselves that meeting me difficult! Just come down! Do you need to take my permission? Keep direct relationship with me. If you come via someone, you are bound to get late! If you come directly, you can meet me instantly.

Please, you will be able to understand me. If you don't, I would say tearfully that the responsibility is all yours. I am an ordinary man like you. And I wish to stay the same. Therefore, I keep requesting everyone to not even prefix my name with 'Pūjya' (Reverend). Don't write 'ParamaPūjya' (Supremely Reverend) at all. Get rid of 'PrātaḥSmaraṇīya' (worthy of being remembered at dawn) completely! Drop 'MānasaMarmajña' (connoisseur of Mānasa)! Don't even think about 'DharmaDhuraṃdhara' (champion of righteousness). Let me be five-lettered only, 'MorariBapu', that's it. And my VyāsaPiṭha wants

adjective-free human-being. What has been wrong with the society that it doesn't let a man stay a man!

So, these thoughts are present in 'Mānasa' in diverse contexts. If physician, religious preceptor or nation's minister adulate others then their duties towards state or religion will get refuted. If they exploit instead of nourishing, it will cause a great harm. So, let man be a man. And when you flatter someone that, he is God etc. etc., we may be deluded in believing that we probably really are and it will cause our downfall! 'MorariBapu' is enough. Whatever I talk with you is ground reality. I just try to pass unto you whatever I have understood. What is our capacity in this world? Thereby, let man stay a man. If Lord Rāma Himself has incarnated as a human-being then why should we try to become God? What does Tulasī write, mother Kausalyā has clearly ordered in 'Mānasa', Rāma had incarnated with four arms, mother beholds Lord in super-colossal form. But Kausalyā told Him, O the Supreme Entity, I don't want this, 'Kījai SisuLilā Ati PriyaSilā', become a human infant. I want that God. And 'Bipra Dhenu Sura Saṁta Hita Linha Manuja Avatāra', Rāma became a human-being. Being a human is an extremely great accomplishment. We only need to change our attitude, that's it. So, this essential gist is grabbed from the dialogue between Laṁkinī and Hanumānājī. If all of you take initiation, what will I do alone? Dispassion means transformation of thoughts and attitude. This is 'Mānasa-Dharama'.

Going back to the original discussion, that assembly of Kauravas, where the demonic hands of Duśāsana have stretched to disrobe a helpless woman and only one bold person dared to rise who name ends with 'ṇa' and he is Vikarṇa. He abandoned the assembly. "This is a condemnable act; utmost inapt!" 'ṇa' belongs to none, sun doesn't belong to anyone, yet it is everyone's. Doesn't it belong to Hindus? Doesn't it belong to Muslims? Doesn't it America? Doesn't it belong to Japan? Sun belongs to everyone, yet it doesn't belong to a specific individual as such. He keeps warming up while maintaining a definite distance with everyone; each individual derives energy from it as per their respective worthiness. Similarly, looking into

'Rāma Carita Mānasa' we have Kumbhakarṇa, where again 'ṇa' belongs to none. His sleep is better than Rāvaṇa's vigil for it attained him nirvānā as soon as he woke up after the sleep of six months! Many people's sleep is better than vigil. And Rāvaṇa is also not an ordinary man! His name as well ends with 'ṇa'; thereby, Rāvaṇa too belongs to none. Rāvaṇa is a realised soul. My Tulasī confers immense honour to Rāvaṇa. We will need to analyse these characters through every angle. 'Rāmāyaṇa' is dualistic scripture. If we perceive this dualism through discreet vision then we will take no time in getting free from dualism. We can reach till non-dualism. Therefore, this scripture is phenomenal. I have a constant realisation that I am still articulating opening invocations only. I have not yet been able to enter the Kathā of 'Rāmāyaṇa'. Probably that's not my capacity. Perhaps we are still not worthy of it. I am still building the foundation of 'Rāmāyaṇa' since last fifty-five years. And probably I feel that, it will end in foundation alone! Probably in the next birth I shall start 'Rāmāyaṇa', I feel so. And I definitely want to be reborn. We cannot take nirvānā. Narsinh Mehta has said,

*HariNā Jana To Mukti Na Māge,  
Māge JanamoJanama Avatāra Re;  
Nitya Sevā, Nitya Kirtana, Occhava,  
Nirakhavā NaṁdaKumāra Re.  
Bhūtala Bhagati Padāratha Moṭu  
BrahmalokaMā Nāhi Re...*

Tulasī says,

*Aratha Na Dharama Na Kāma Ruchi-  
Gati Na Chahau Nirbāna I  
Janama Janama Rati Rāma Pada-  
Yaha Baradānu Na Āna II AYZ-204 II*

Narsinh Mehta's opinion, Tulasī's opinion, our opinion; the way I say that I want to be reborn, I also requested that a soul like Trivedi Sāheb should indeed take rebirth for offering service. Gandhiji should certainly be reborn. He need not necessarily come in *dhōṭī*. He can arrive in trousers as well. It is about Gandhian ideology. It's not necessary that Gandhi should compulsorily be reborn with a spinning-wheel; he can descend with laptop as well or even an iPad! New Gandhi, modern Gandhi and Gandhi will have

absolutely no issues with it. Gandhi belongs to everyone. Gandhi is not anyone's patrimony. Gandhi is the citizen of the entire universe. Such men are reborn after centuries. They should arrive to beget auspicious of the world.

So, my point is that this scripture is deeply profound. It is said for 'Māhābhārata', everything that exists in the world is present in 'Māhābhārata' and anything that's not in 'Māhābhārata' exists nowhere. According to whatever little I have experienced, absolutely everything is present in 'Rāmāyaṇa'. Where else should we look out? How much should we extol? It is useful and opportune in our current life, therefore. Yesterday we had a comparative discussion about Karṇa and Kṛṣṇa. I want compare Maṁdodarī and the principle Goddess Jānakī. These two empresses, one is the mother of the universe, she is the daughter of earth and other is the wife of Rāvaṇa who in that age exhibited lordship across the earth; their comparative study is necessary. And their roots lie in RāmaKathā. There is nothing outside this. A lot in this is esoteric and a lot is patent. The more the degree of Guru's grace and purity of one's inner-consciousness, the more can one grab. We can take this in the context which can help us change our outlook. So, I will welcome the thoughts I get, O blossoms, shower the flowers, I am getting a lovely thought. These days I am intentionally playing wooden-cymbals while singing movie songs, because I want to convert movie songs into devotional psalms.

*Utara Āye Ghaṭā Kājala...*

And this is an erotic song, of course; but when a spiritual-seeker experiences supreme-grace then they are the same clouds of someone's remembrance which descend. A spiritual-seeker gets encompassed and then he feels that even though I have been completely surrounded by someone's remembrance, but

*Ajahu Nā Āye Bālama, Sāvana Bitā Jāya I*

My Lord has not yet arrived. A spiritual-seeker should get encompassed. This is about spiritual experiences. Without those clouds encompassing, tears cannot manifest. They are not the clouds that thundered without showering!

*'Utara Āye Ghaṭā Kājala Lagā Una Pyārī Ākho Me'*, I call this as the kohl of thoughts, it's the kohl of discretion; O Lord, fill my eyes with those clouds of realisation which had sometime filled Mīrā's eyes and sometime Rābiyā's; the realisation which had sometime filled Gaṁgāsati's eyes and thereafter, Gaṁgāsati filled the kohl of the same realisation, the kohl of Guru's grace in Pānabāi's eyes by making her sit utmost closer, Sāheb!

*Guru Pada Raja Mṛdu Maṁjula Amjana I*

This is the kohl of eyes which can be turned.

*Sitāro Māṁga Bhara Jāo,  
Merā Mahebūba Āyā Hai,  
Merā Mahebūba Āyā Hai...*

O Lord, O Vitthal, RāmaKṛṣṇa Hari. It contains one line, 'Baḍā Śarmilā Dila Hai...'; Sadguru is not shameless, He is bashful. He very well knows that, excess grace will inebriate him and inadequate grace will not bloom him as much as he should. So, even as the entire universe surrounds a spiritual-seeker, the

*Heart doesn't make us devoid of blood. It accepts impure blood and purifies it. This is the righteous duty of heart and this righteous duty of heart doesn't make us devoid of blood (rakta-mukta) which means it doesn't inspire us to become dispassionate (virakta) or to forsake the world, it doesn't teach that the world is worthless or without any essence. Laṁkinī was perceiving thief in a saint! Hanumānājī dealt this vision with His fist and oozed out blood from her which means He turned her dispassionate. Therefore, the same individual who was earlier perceiving thief in a saint, the very next moment after being touched by a holy hand, began to say, I must have earned extremely great merit to behold a saint's sight. The transformation of this attitude is purification of impure blood.*

the presence of her entire family, she would bashfully take her child in some corner of the house, cover her garment on the baby and feed the child. An enlightened man prepares a disciple in this way. This is within the bounds of propriety. This is his peculiar discretion.

If Binaka songs being played on ceylon station on Bush Radios can be received in our neighbour's house then why not ours, spiritual-seekers must try to understand its causes. First cause, they have started the radio, but we haven't! Many people have just not started their spirituality of life! Mendicants have already kick-started and therefore, they receive the signal even in the oldest models! Second cause that the neighbours are able to hear ceylon Binaka is being played and transmitted, whereas we are not is because even after switching on the radio we have not tuned to the desired frequency! One should tune to appropriate frequency in spiritual penance, aim needs to be set. When network is not received, Guru makes us receive that station. He just tunes our instincts slightly and a flash of light appears before us! Further, even though many people can match the frequency, they cannot hear the music. Reason could be faulty radio which doesn't emit clear sound. In this situation, the radio needs to be repaired by some technician. Similarly, when we err on my and your righteousness of heart, when our heart is filled with vices, when we are unable to hear the divine music we must resort to some enlightened man in order to get it repaired. The seer of our country has talked about resorting to some Guru with sacrificial-faggots in hands.

Everything is present in 'Rāmāyaṇa', but our radios are switched off! Therefore, we are unable to receive Tulasī's music or our frequencies have not matched! We have matched the station of desire, instead of the station of Rāma! We have matched the station of anger instead of the station of enlightenment! Or our radio could be faulty from within! Accidents happen on highways, not in narrow lanes; and this is the path of sidewalk. Monks have given sidewalks to the world, shortcuts. 'Miskin' writes,

*Kyā Gayā Camakatā Beḍā, Pāṇiyāra Kyā Gayā?  
Phrīzavaśo, TarasaNā Ae Sahārā Kyā Gayā?  
Gāma Ākhu Garva Karatu'u DivasaMā So Vakhata,  
GāmaNā Vaḍalāsamā Ae BhāiCārā Kyā Gayā?*

This chapter is named 'Ahalyā-Uddhāra' (Ahalyā's Emancipation) which is good, but how truly appropriate is the word 'Ahalyā-Uddhāra' for this episode? Ahalyā never needed to be emancipated, she needed acceptance. She wanted to be accepted, she wanted to be reestablished back in the society amidst all those who had left her! Thus, it should be Ahalyā-Svikāra (Ahalyā's Acceptance), Ahalyā was accepted. Emancipation has happened for Sabrī. And fallen or sinners need to be accepted; as for meritorious people, everyone accepts them. Ahalyā was fallen. Ahalyā was reckoned as fallen and it was after this episode that Rāma obtained a sobriquet of PatitaPāvana (sanctifier of the fallen), not prior to this.

Sabrī is not fallen, she is not sinful. In fact, she pioneered a new sidewalk for consecrating mankind which is, stop animal slaughter. Her chastity in context of her monkhood has been intact. Both keep immense patience. "My Rāma will come", she has not see Rāma, but Rāma will arrive because my Guru has promised. This is Sabrī's lofty state. When Rāma arrived she said, the joy of Your arrival comes later, I am first happy that my Guru's words have come true! Sabrī is such a saint. I recollect Narisnh Mehta,

*Ūmci Meḍi Te Mārā SaṃtaNī Re...*

So, Ahalyā has fallen from utmost lofty state, because her place of origin was Brahmā's abode. Whereas Sabrī is completely untouchable, downtrodden and dalita; her origin is utmost lowest, but her spiritual state was highly lofty. Ahalyā attained Lord's acceptance, but at that moment she was so much immersed in joy that she could not offer water to the Lord! Else the bank of Gaṃgā was nearby. On the other hand, there is PaṃpāSarovara Lake. Because she was inundated in joy, she could offer nothing to God! She got drowned as it were in the ecstasy of absorption into Brahma! Sabrī offered wild-berries at hand. Sabrī offers wild-berries and Rāma eats Sabrī's half-eaten wild berries, because it's the relationship of love.

## Arousing compassion towards our opponents is called as heart-righteousness

With the central theme of 'Mānasa-Dharama', we all are having serene-cum-essential discussion in form of a harmonious dialogue and here 'Mānasa-Dharama' means heart-righteousness. One more thought I get is, why is heart specifically located to the left? Why not to the right? What if in Brahmā's original creation, heart was designed to be placed in between two lungs? Why was it placed only to the left? You can understand that only the experts can provide us the reasons of this placement. However, from another perspective what could be the reason to choose the left side? And while we are thinking about heart-righteousness,

*Potā So Potātaṇā Pāle Paṃkhūdā,  
Bacaḍā Bījānā Ko'ka Ja Seve Kāgaḍā!*

Everyone gets attached to straightforward people, people feel free to talk with them, they respect them and they also lovingly insist them on certain occasions or we may be motivated to do so when we consider someone as ours because of sheer attachment or merely because of our selfish intents. However, true righteousness of heart will be reckoned as that when we accept even those who are unfavourable, who are adverse, who are contradicting, who don't concur with our temperament, who also choose to disagree with our thoughts and our very existence and who dislike our very presence. Please do think about it, this line contains the word 'saṃkaṭa' (dilemma or crisis); all five individuals whose names have occurred in this line have endured untold dilemmas to uphold righteousness.



We were also thinking different categories of such dilemmas. And righteousness in my view is Truth, Love & Compassion. We face many types of dilemmas in our life! I also cited the reference of 'HanumānaCālīsā' that Hanumānaji frees us from these dilemmas or crisis. I was happy to know that even Obama keeps Hanumānaji's idol with him! I had expressed my pleasure earlier as well. I was glad to know. I would have been glad even if he would not have kept one. It is not compulsory keep Hanumāna with us. Though, I like very much when someone keeps Hanumānaji. However, I did not like what he said while leaving that, this country will progress leaps and bounds as long as religious freedom prevails. Religious freedom already exists, exists and exists in this country. Trivial attacks that occur time and again are not worth criticising. The recipient should also possess some concrete substance worth criticising! VyāsaPīṭha has always emphasised the point that, your freedom should stay intact. There is no sorrow as bad as subjugation of your innateness in the name of religion or otherwise. Tulasī follows a law, evidence,

*Kata Bidhi Sṛjī Nāri Jaga Māhī I*

*Parādhīna Sapanehu Sukhu Nāhī II BAK-101.03 II*

Even yesterday I mentioned that, after Rāma's coronation He clearly stated in a public assembly that I am a king and if I happen to speak anything unjust then even my last citizen can interrupt me, the monarch of Ayodhyā and the Lord of Raghus, forthwith. This freedom of our country continues since Rāma's age. I would like to tell you that with the kind of questions I am getting, I am happy that you all are virtuously using the freedom granted to you by VyāsaPīṭha. People are asking me utmost fearlessly. And it should be so. So, you need not necessarily accept everything that is said from here. It is enough even if you just think about it.

So, one is ethical or moral dilemma (*dharma-saṃkṛta*) faced by us. Second word is *prāṇa-saṃkṛta* i.e. dilemma or crisis of life, which people utter when in misfortune. Third word being used is *artha-saṃkṛta* (*money-crisis*), when we face monetary challenges. Fourth word that people often use while talking is, currently we are going through family-crisis

(*kauṭumbika-saṃkṛta*). Another crisis is national-crisis (*rāṣṭra-saṃkṛta*). So, the five characters include four kings and one seer: Sibi, Hariścaṃdra, Raṃtideva and Bali are the kings and fifth individual is a seer. Four are royal kings and one is priestly seer. These five individuals have endured untold crisis to uphold righteousness.

So, while righteousness means Truth, Love & Compassion, we are focusing on the five dilemmas (*saṃkṛta*) one can face while treading the pathway of heart-righteousness in form of truth, heart-righteousness in form of love and heart-righteousness in form of compassion. Yesterday we were discussing about it on the basis of 'Mānasa' in context of Bharata's journey to Citrakūṭa. He faces first dilemma when he leaves for Citrakūṭa. RāmaKathā is river Maṃdākinī and Citrakūṭa is personified as guileless subconscious-mind (*citta*) of our inner-consciousness. The four faculties of our inner-consciousness comprise of mind (*mana*), intellect (*buddhi*), subconscious-mind (*citta*) and egotism (*ahaṃkāra*) in which Tulasī personifies Citrakūṭa as the gate to our subconscious-mind (*citta*). How far do we want to reach? Call it our inner pleasure or attainment of Rāma, yesterday I churned out the aphorism that this very state is the Supreme Godhead. Rāma means Truth, Rāma means Love & Rāma means Compassion. Attainment of Citrakūṭa means the attainment of *pādukā*. And on the basis of 'Mānasa', we were enumerating the dilemmas faced by the wayfarers of heart-righteousness in the pursuit of this attainment. First dilemma is when we have to breach or forsake our vow, so don't go very loud about any vow that you resolve. The moment people come to know your vow, attempts will be made to break it.

Second dilemma of the journey of heart-righteousness is when the society of Niṣāda or Śṛṅgaverapura raised terrible misunderstanding thereby concluding that this man is not a saint, this man has stepped out with the intent of killing Rāma and enjoying an undisputed sovereignty, he is Kaikeyī's son after all – with these thoughts they prepare to fight with Bharata. Adverse thought process of the society is the second dilemma. Bharataji successfully passed through this ordeal because his

truth was intact, his journey was ethical, his heart-righteousness was apt. Third dilemma, Bharadvājaji critically tests Bharataji in his hermitage as Bharata had forsaken everything. Bharataji had renounced Dasratha's kingdom, royal affluence etc. and Bharadvājaji wanted to test the strength of this renouncement. This is when monks critically test the spiritual-seekers.

Nishkulanandaji says, '*Tyāga Na Ṭake Vairāga Vinā*'. NarendraBapu had defined renouncement as not forsaking things but accepting the auspicious. While Upaniṣad proclaims that renouncement alone will get us ambrosia, which renouncement is it talking about? Living as detached as a lotus. Look at Trivedī Sāheb's renouncement. In the evening, when I meet everyone, people come and offer donation cheques, I don't even know who they are! When asked for their name, they say, we don't want our names to be mentioned! Who wants fame? When we talk about renouncement, renouncement doesn't manifest by changing anything. That which is relinquished from hand is Renouncement (*tyāga*) and which is relinquished from heart is Dispassion (*vairāga*). Seers touchstone Bharataji's renouncement, this is the third obstacle of a spiritual-seeker's righteous journey. The monks who have attained the element of ambrosia through highest renouncement touchstone the spiritual-seekers. Nishkulanandaji says,

*Tyāga Na Ṭake Re Vairāga Vinā, Karīe Koṭi Upāya Ji; Aṃtara Ūṃḍī Icchā Rahe, Te Kema Karīne TajāyaJī.*

Monks and Bharadvājaji critically tested Bharataji's journey of heart. It is written in 'Mānasa' that the goddess of riches and supernatural powers appeared and requested the sage, Bharataji is a guest beyond compare, please give us an opportunity to gratify him. Thereafter, Tulasidāsaji has described at length maintaining the bounds of propriety. It is written that they erected every luxury and means of sensuous pleasures. All guests rested in luxuries as per their liking but for Bharata alone. Just like a pair of *cakavā* bird, even if you unite male *cakavā* with female *cakavā* in the night, neither will the male look at female, nor will the female look at male, Tulasī

presented this illustration, '*Saṃpāti Cakāi*', the entire affluence erected by Bharadvājaji by virtue of his penance was female *cakavā* and Bharata was male *cakavā*. The great sage wanted to unite them in the cage of hermitage in order to examine whether saint and affluence will intermix with each other? But the female *cakavā* of affluence failed to influence the male *cakavā* in form of Bharata for the entire night and Bharata did not even look at the affluences. He has passed the entire night in Lord's remembrance. The more you augment Lord's remembrance, the more you will be saved from spiritual downfall. All men engrossed in the felicity of worship have most commonly experienced that worship saves one from downfall at the last moment. And thereby, whatever little time you get, worship the Lord.

Tulasidāsaji has written a *dohā* in Dohāvalī stating that one should resort to seven entities in our testing times, doing so will pass our bad time. This *dohā* is written 500 years ago. Who doesn't face venomous times? And as for me, I have caught hold of an aphorism on the basis of 'Mānasa' that, venom is nothing but venomous situations arising in our life and he who learns to consume shall become Śaṃkara. Tulasī writes,

*Tulasī AsamayaKe Sakhā-*

*Dhīraja Dharama Bibeka I*

*Sāhita Sāhasa SatyaBrata-*

*Rāma Bharoso Eka II DHV-447 II*

In testing times, don't lose patience (*Dhīraja*). It's difficult. Therefore, I only want to tell young men and women that in certain situations we can only be patient. And second, righteousness (*Dharama*). Our second friend in testing times is righteousness and that is our heart-righteousness, our heart, our soul-strength. Our patience helps us in adversities. Third is discretion (*Bibeka*), whatever little discretion we have attained by sitting with wise and experienced men, that discretion stands by us as a friend in our testing times. Our discretion assists us. Ponder on this if this sounds practical, Sāheb!

*'Tulasī AsamayaKe Sakhā Dhīraja Dharama Bibeka'*, and then comes an extremely great word

'Sāhita', good literature will assist you by being your friend. A good novel, some good article, any good poem, some poetic couplet, any ghazal, śloka of any virtuous scripture, folk-literature of our different languages are our friends in testing times and therefore, an individual should cultivate interest in literature. I like when you read 'Rāmāyaṇa' or 'Gītā', but we also have bountiful literature with us. Our concern for it should stay intact. And I am glad that today any literature that is presented from all daises is giving immense strength to people. Beautiful addresses are being delivered and equally good camps are being organised! Youngsters have a big take away from this. *Dhīraja, Dharama, Bibeka, Sāhita* and fifth is *Sāhasa*; courage employed during such trials, courage should not be devoid of discretion. Employ courage by keeping intact whatever discretion we attain from literature.

Tārī Hāka Sūrī Koi Nā Āve To Tu Ekalo Jāne Re...



*JindagīNā Rasa Ne Pivāmā Karo Jaladī 'Mariz',  
Eka To Ochī Madirā Che Ne Galatu Jāma Che.*

Courage is our friend in testing times. Sixth aphorism is extremely difficult, nonetheless it is the chronological stage of life's spiritual penance. Sixth friend is our vow of truth. We must maintain our truth during such trials. Whether anyone accepts or not, our soul should vouch that, I am true in this matter. During such trials, be equally open to honestly accept others' truth as well. So what if he is our enemy! He has spoken the truth.

In Sibi's story, fire took the form of a pigeon and Indra appeared as a hawk. The dialogues between Sibi and hawk have taken place with righteousness in the centre. Sometimes, it feels hawk is right! Sometimes, it feels Sibi is right! Such a righteous dialogue it is! And religion or righteousness should only have dialogue. When truth is proclaimed by stating, "O the most superior among kings, Sibi, this world is created from food, it thrives and develops on food and it dies in food. Pigeon is my food, leave it for me." Sibi offers, "I shall offer you any other flesh as you

wish to satiate your hunger." He replied, "The providence has created my food as pigeon." Many hawks of the society only want to survive of pigeons! This is our society's misfortune! Poignant arguments take place between them. Sibi says, probably you are unaware of supreme-righteousness which prohibits forsaking the surrenderer.

*Saranāgata Kahu Je Tajahi Nija Anahita Anumāni I  
Te Nara Pāvāra Pāpamaya Tinhahi Bilokata Hāni II*

"He is my suppliant. If it's only the question of food, I shall provide you with any alternative you ask for." But the hawk argues further, "Pigeon alone is my food. You only want to kill and eat the lovers of peace? You want to survive on the one who transports the message of peace across the world? Can there be a substitute in lieu of this?" These are beautiful arguments. Hawk says, "Give me your own flesh!" This sounds slightly displeasing to me. The weighing scale was placed. Pigeon was placed in one scale and Sibi places his own flesh in the other scale by slicing his body parts with knife. This was however a test. The scale of pigeon does not rise, it remains heavier. Eventually Sibi says, let me offer my whole self and the moment Sibi is about to sacrifice his own self, both the deities manifest their true form. Fire who had assumed the form of a pigeon, we call it a dove in our psalms. And Indra who had become a hawk, appears as well.

So, the vow of truth; truth (*Satyabrata*) of a truthful person stands by him as a friend during his trials. And last and seventh friend, '*Rāma Bharoso Eka*'. Faith, reverence, trust (*bharoso*), belief – every word means differently according to one's spiritual state. Among them the word *bharoso* is awesome. In PuṣṭiMāraga, the word *bharoso* is as dear as life for Viṣṇu devotees,

*Dr̥dha Ina Caranana Kairo Bharoso,-*

*Dr̥dha Ina Caranana Kairo,*

*Śrī Vallabha Nakha Caṁdra Chatā Bina,-*

*Saba Jaga Māhi Aṁdhero...*

Nizamuddin Auliya was sitting in his hermitage. The chief disciple Amir Khushrow was invested with the duty of lighting frankincense in the

evening by adding *lubāna* to it and thereby smearing the entire ambiance with the fragrance of *lubāna*. One fine day, for whatever reason, he missed the time and failed to light frankincense during twilight prayers. He suddenly realised of having missed his duty! As soon as he hurriedly proceeded to perform his task, he could sense the fragrance. Amir looks around in all direction. He approaches his master, "Master, forgive my indiscipline for today I missed my duty; because of me You had to rise from seat and light the frankincense in my absence!" At that moment the master replied, "I have not stood from my seat!" "Then, who lit the frankincense? And this *lubāna*?" He responded, "This is not the *lubāna* that you purchase from market, it is the *lubāna* of my trust. This is the belief and faith of my worship." It is about faith, not blind faith. Blind faith is fouled by bad odour, but faith is Śaṁkara with fifteen eyes.

*BhavānīŚaṁkarau Vande Śradhhā ViśvāsaRūpiṇau I  
Yābhyaṁ Vinā Na Paśyanti-*

*Siddhāh SvāntaṣṭhamīsvaRāma II BAK-Śl.02 II*

Young men and women, our trust, trust beyond all virtues, trust free from fear and allurement is our companion-in-arm in our testing times. '*Sarve Bhavantu Sukhinaḥ*', we are the inhabitants of this abode. Sun rises first in our country. We are the people of light. Thereby Bāpa, God willing may none face bad times and if anyone does then may patience, righteousness, discretion, literature, courage, vow of truth and trust on Rāma assist them.

Is Bharata's Citrakūṭa journey renounced or pretentious? This was the third dilemma and Bharadvājāī kept inspecting all throughout night. Neither could wealth influence Bharata, nor was Bharata attracted towards wealth. Night passed in remembrance. During the moment of downfall, Lord will save the one whose remembrance is indurate.

So, while we are talking about heart-righteousness, these dilemmas are bound to occur. First dilemma is vow-breach. Second dilemma, the misunderstanding society creates for a spiritual-seeker. Third, realised seers and sages put our renouncement through critical ordeal. Fourth

dilemma is laid by the deities. Indra and other deities plan to lay obstacle in Bharata's journey to Citrakūṭa with the fear that if Bharatajī happens to meet Rāma, he would convince Rāma to return back and if Rāma returns to Ayodhyā then our current state, wherein demons have snatched us of all our pleasures, will stay the same forever! Who will kill Rāvaṇa? Therefore, the deities plan to impede Bharata from meeting Rāma, which is termed as obstacles laid by the divinities. However, Bharatajī's journey of truth, journey of love, journey of compassion, journey of heart-righteousness turned out so mature that when deities requested Sarasvatī to stop Bharata from meeting Rāma then Sarasvatī herself refused by stating, Indra, can't you behold the truth, I can overturn Maṁtharā's intellect but not Bharata's. The divine obstacle about to fall on Bharata dispelled. Last dilemma is probably true in the life of any spiritual wayfarer. People utmost close to you start opposing you; not only this, they try to kill you! This is written in 'Rāmāyaṇa'. You are acquainted with the episode. Bharata reached the gates of the hermitage of Citrakūṭa.

*Sanamāni Sura Muni Baṁdi-  
Baiṭhe Utara Disi Dekhata Bhae I  
Nabha Dhūri Khaga Mṛga Bhūri Bhāge-  
Bikala Prabhu Āśrama Gae II AYK-226 II  
Tulasī Uṭhe Avaloki Kāranu-  
Kāha Cita Sacakita Rahe I  
Saba Samācāra Kirāta Kolanhi Āi-  
Tehi Avasara Kahe II AYK-226 II*

The seers and sages have arrived. Lord gazes in the northern direction. Lord has undertaken the journey of southern quarter, but His sight is constantly fixed in the north. Wherever Kṛṣṇa goes, His memory is constantly filled with Vraja, Gokula. Harindrabhai Dave writes,

*Phūla Kahe BhamarāNe,-  
Bhamaro Vāta Vahe GuṁjanaMā,  
Mādhava Kyāya Nathī MadhuvanaMā,  
Śira Para GorasaMaṭukī,  
Mārī Vāta Na Keme Khūfī,  
Aba Laga Kaṁkara Eka Na Lāgyo  
Gayā Bhāgya Muja Phūfī.*

To get plundered by His hands is superabundant attainment. When He threw pebbles, the pots broke, but their fortunes were mended up. My Rāma gazes in the north. Whenever Rāma recollects Avadha, He breaks down. Tulasī has written this story. Clouds of dust rose in the air and a host of birds and beasts were making their way to the hermitage of Citrakūṭa in panic, at that moment Lord Rāma stood and enquired with Lakṣmaṇa, what could be the reason? Has any violent person arrived in Citrakūṭa? Why are birds and beasts panicking? Kolas and kiratas rushed towards the Lord! They informed Ram that a prince named Bharata is arriving with the entire town of Ayodhyā. Lord was overjoyed. The very next moment He was worried as well, what can be the reason of Bharata's arrival? On witnessing Lord's worry, Lakṣmaṇa's suppressed indignation surged, "Lord, pardon me, but Bharatajī is Kaikeyī's son after all, he wants to enjoy an undisputed sovereignty and therefore, knowing that you are alone, he is arriving with a hoard of army complete in its four limbs (*viz., foot, horse, elephants and chariots*)!" And Lakṣmaṇajī added, "Lord, I will kill Bharata along with the entire town of Ayodhyā!" My VyāsaPīṭha interprets this as follows: when Citrakūṭa is utmost closer, realise that the closest member of your family is thinking to destroy you. If you are able to keep patience at that moment then realise that now Citrakūṭa is utmost closer, now pādukā is closer, now our inner pleasure is at a hand's distance and now Truth, Love & Compassion are proximate; but enduring that moment is critical! Allah save us! This is the touchstone of our penance.

Five dilemmas or crises of heart-righteousness are ethical or moral dilemma, crisis of life, family-crisis, national-crisis and monetary-crisis. The reason heart is positioned to the left is not because so that it beats propitious to us, but because so that compassion arouses in us even for our opponents, therefore it is placed to the left; this is called as heart-righteousness.

In the chronology of RāmaKathā, the glory of Lord's holy name was extolled. In response to

Bharadvāja's question, Sire Yajñavalkya recited the entire story of Śiva's exploits. He described the wedding of Lord Śiva and Śailajā (daughter of mountain). After the wedding of Śiva and Pārvatī, Kārtikeya's birth was mentioned. He killed the demon named Tāḍakāsura and reestablished people with divine ideology. One fine day, Śiva spread the tiger-skin with His own hands beneath the shade of Kailāsa's banyan tree whose glory is extolled even in Vedas and took a seat in an innate posture.

Śailajā raises a curiosity into the Supreme Spirit, "Lord, I still have a dilemma in mind about what is the element of Rāma?" Śiva was pleased. He described the element of Rāma as well as His pervasive and formless aspect. Even though the cause-effect theory doesn't apply to God, He cited few causes of His incarnation. PratāpaBhānu became Rāvaṇa, Arimardana was born as Kumbhakarna and Dharmaruci took birth as Vibhīṣaṇa. Three brothers performed rigorous penance and attained impassable and unattainable boons. Rāvaṇa began to misuse his boon. Earth assumed the form of a cow and approached the seers and sages with tears. She then went to the deities. Finally, she resorted to Brahmā. Brahmā said, there is only one remedy, let all of us collectively call forth the Supreme Entity. A mass painful cry rose for Lord's incarnation and divine annunciation sounded from the sky, "Bear patience, I shall incarnate in the lineage of Raghus in Ayodhyā." This is also one of the paths to attain the Lord. First is exertion, but man's exertion has a limit. After the limit of exertion is reached, make an ardent call. Even after making an ardent call, probably it may not materialise instantly and therefore, a third encampment comes which is to wait for the divine attainment. Exertion, ardent call and the act of waiting, culmination of these three steps is Rāma's manifestation.

Ayodhyā's empire, the solar dynasty, the race of Raghus was presently ruled by Dasratha who was the confluence of worship, wisdom and karmic deeds. He leads a beautiful householder's life but lacks the bliss of a son. World articulates its pain to the king, but with

whom should the king share his pain? Tulasī has identified one way out as per Indian civilisation and today the king resorts to Guru's door. Young men and women, if you don't find answers to your problems from anywhere then articulate your pain at the place of your reverence where you are not exploited but nurtured. Clasp Vaśiṣṭhajī's feet, the king spoke his heart out. Vaśiṣṭhajī said, "Have patience, you shall father not one but four sons. But you will have to perform a yajña begetting the boon of a son." Our culture has allotted the stature of yajña even to the process of begetting children. This country is wonderful! Oblations were offered with affection. The deity of yajña handed the offering to Vaśiṣṭhajī and said, let the king distribute this offering among the queens as deemed apt.

The king distributed the offering to the queens as he deemed apt. Queens began to experience the state of being conceived. Auspicious omens began to manifest. The almanac turned propitious. It was TretāYug (the second age of this world), sacred month of Caitra (start of Spring), 9th day of the bright half, Tuesday, the sun was at the meridian and came the moment of Lord's arrival. The hymns of praise were being sung one after the other. Soon arrived the moment of Lord's manifestation. Lord appears in Kausalyā's chamber. He bears an amazing form!

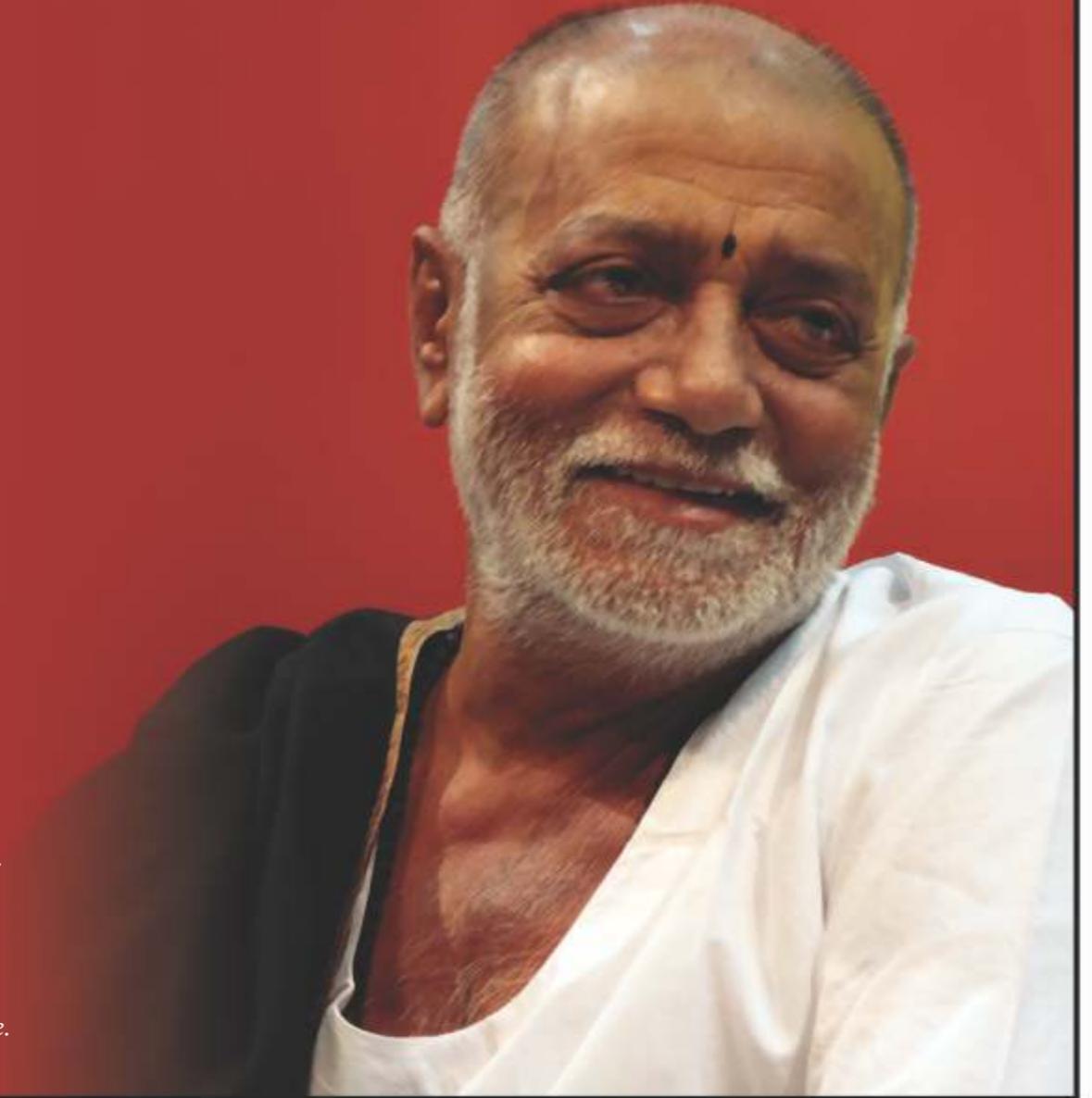
*Bhae Pragaṭa Kṛpālā-  
DīnaDayālā Kausalyā Hitakārī I  
Haraṣita Mahatārī Muni Mana Hārī-  
Adbhuta Rūpa Bicārī II BAK-191.01 II*

Lord appeared. Revelation came upon the mother and she realised that this is the Supreme Entity. I have heard from saints that mother Kausalyā turned her face away, "You are welcome, but You have missed Your promise! You have arrived not in form of a human-being, but in form of Lord Nārāyaṇa! I don't want the Lord with four arms, but the one with two arms, we want Lord in human form." A mother of this country teaches God how to become a human being! She transforms God as per her lap. Devotion can transport the super-colossal Supreme Entity in our lap as per our worthiness. Lord became an infant and on mother's words the Lord, the Supreme Entity, the Supreme Godhead innately cries in form of an infant in Kausalyā's lap. Other queens heard the crying sound of the baby. The queens rushed in flurry! They saw transcendental a child in mother's lap! The attendants got the news, the maid servants rushed, "King, congratulations, you have been blessed with a son." Dasratha said, call Guru at once to identify if the newborn child is the Supreme Spirit or merely our delusion? Vaśiṣṭhajī arrived. On instantly beholding transcendental form of the child, he hinted that the Supreme Entity has incarnated in your home! Dasratha experienced supreme joy on hearing this. The news spread in the three spheres of the universe. Glory was hailed all across. I am pausing today's Kathā while sending glad tidings and greetings of Rāma's birth.

*Good literature will assist you by being your friend. A good novel, some good article, any good poem, a poetic couplet, any ghazal, a śloka of any virtuous scripture, folk-literature of our different languages are our friends in testing times and therefore, an individual should cultivate interest in literature. I like when you read 'Rāmāyaṇa' or 'Gītā', but we also have bountiful literature with us. And I am glad that today any literature that is presented from all daises is giving immense strength to people. Beautiful addresses are being delivered and equally good camps are being organised! Youngsters have a big take away from this.*

## Kathā-Darśana

- *Spiritual world makes a revolutionary proclamation of rubbing off tilaka or any such religious mark.*
- *The great divine manifestations descended in this world as preset arrangement of the universe are always exceedingly strange.*
- *The dust of an enlightened man's divine feet is a life-giving herb of all possible mental ailments in the world.*
- *The religious preceptor of twenty-first century should be smiling.*
- *The element of Hanumāna is universal.*
- *When your heart is full of joy without any reason, this state is called as the Supreme Godhead.*
- *The more you augment Lord's remembrance, the more you will be saved from spiritual downfall.*
- *Do nothing at the cost of worship, because worship is the greatest service.*
- *During the moment of downfall, Lord will save the one whose remembrance is indurate.*
- *If man learns singing, wars will stop, conflicts will cease.*
- *Worship God yourself & serve food to others.*
- *External appearance can be changed, but one's voice cannot be changed.*
- *Righteousness of heart keeps me and you alive.*
- *Maintain balance between criticism and praise.*
- *That which is relinquished from hand is Renouncement (tyāga) and which is relinquished from heart is Dispassion (vairāga).*
- *Exertion, ardent call and the act of waiting, culmination of these three steps is Rāma's manifestation.*
- *Daughter is father's breath and father is daughter's faith.*
- *Things are found at the same place where they are lost.*
- *Even before a problem occurs in life, its solution has already arrived.*
- *If you want to worship and attain to pleasure then maintain a fair and square distance with everyone.*



## Righteousness of heart keeps me and you alive

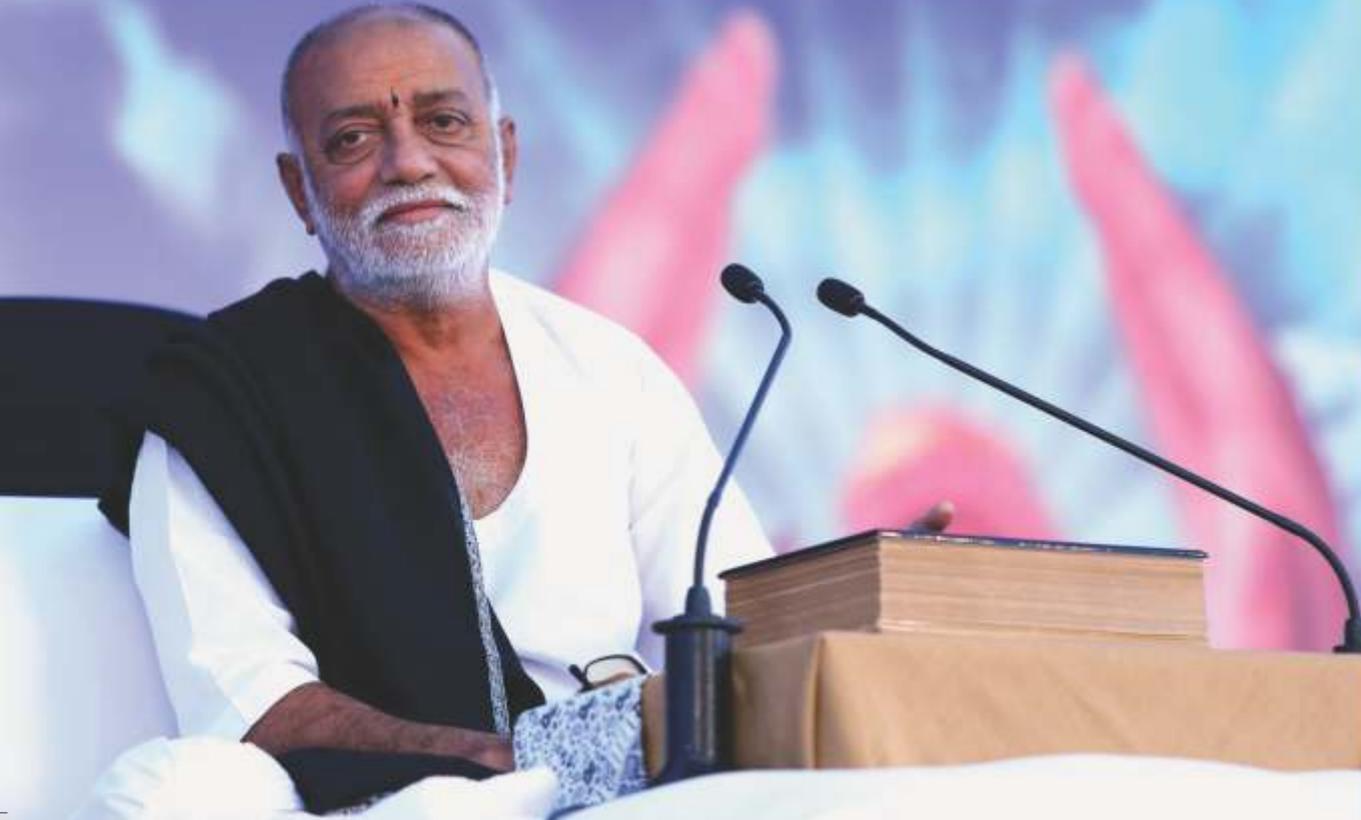
We are having serene and essential discussion about 'Mānasa-Dharama'. One youth has asked, "I am an engineer by profession, the girl whom I love and wish to marry is a doctor, but she is an atheist; secondly, she is non-believer of Your Kathā as well. We are good friends and too much attached with each other. There is no other issue that can land us into trouble post marriage. But I have been listening to Kathā since many years now, I believe in God, but the girl doesn't." Youth, all I want to say is keep aside God and Kathā with due honour, if she believes in you, marry her forthwith! If she believes you then go ahead! We have an ancient psalm by Dasi Jivan,

*JoiJoiNe Orāe Jātyu, Bībā Viṇa Paḍe Nahī Bhātyu.*

*Māṇḍa Malī Che Ekāmtu Re, Mārā Māvā Mole Āvajo.*

If you believe in each other with due faith and if your thoughts are compatible, there should be no issue. If she doesn't believe in God and Kathā, give her that freedom.

Second curiosity, "Bapu, Laṃkinī crossed the ocean of metempsychosis by a saint's touch. If so Bapu, then why did Rāvaṇa who was God's guard in past birth get drowned? Laṃkinī could cross the ocean of metempsychosis, why did Rāvaṇa get drowned?" Crossing the ocean of metempsychosis by floating over it is of



course significant, and getting completely drowned in someone is also a distinct spiritual state. There is a couplet in Gujarātī,

*Ame To Samaṇḍara Ulecyo Che, Pyārā!*

*Tame Phakta Chabachabiyā Kīdhā Kināre,*

*Amone Malī Che Jagā MoṭioMā,*

*Tamone Phakta Budabudā Olakhe Che.*

- Shunya Palanpuri

Drowning also holds a distinct glory, so does floating. Spiritual penance has both types of wayfarers, few wish to get drowned. When I say Rāvaṇa got drowned means, 'Tāsu Teja Samāna Prabhu Ānana', the author of 'Mānasa' states, during the final moment of Rāvaṇa's nirvānā, His radiance got blended or drowned in Lord's countenance, which is also called as Sārūpya-Liberation (*same form as the Lord*); as significant it is to get drowned (*in someone*), equally significant it is to float (*across the ocean of metempsychosis*).

How can you belittle Rāvaṇa? Can you image RāmaKathā without Rāvaṇa? Can you imagine Kṛṣṇa without Karṇa? I don't think Kṛṣṇa has honoured anyone else in 'Māhābhārata' as much as Karṇa. On one instance Kṛṣṇa says, Karṇa, I have seen no truthful person as you in the world. It means Kṛṣṇa accepts that, I do speak untruth on several occasions. How can we also imagine Kṛṣṇa without Kaṃsa? Sometimes they appear as two sides of the same coin. Rāvaṇa holds a great position. Having obtained an opportunity by Guru's grace, I have recited ten Kathās on Rāvaṇa corresponding to his ten heads, as 'Mānasa-Rāvaṇa', I have spoken on him for ninety days. I reckon Rāvaṇa as an incarnation. Bhuṣuṇḍi has said, Rāvaṇa is a high-souled individual. Rāvaṇa could be driven by diverse mindsets but when my Talgājarḍian eyes looks at Sītā's abduction, I tend to believe that probably Rāvaṇa could have been driven by a completely different ideology. Take for instance one domestic example, suppose you are bestowed with Lord's immense grace, you have a huge house and for security sake you need

to appoint a watchman or a guard, many people continue with same guards for two to three decades at a stretch. And Sāheb, guards caress the children of that home so much more than their own parents that even the children love them equally and when daughter of such a house gets married, the guards are seen weeping more than her parents! This guard is Rāvaṇa, and if you reckon Sītā as an incarnation of Lakṣmī then as a guard Rāvaṇa has always seen this daughter, the Goddess of Vaikunṭha, and after being incarnated as Sītā, when She wanders in the woods from pillar to post, Rāvaṇa probably feels the most pain! He feels, I must abduct Her from the woods by any excuse and shelter Her in Aśoka garden. I am saying this since Tulasī has written,

*Hāri Parā Khala Bahu Bidhi Bhaya Aru Prīti Dekhāi I*

*Taba Asoka Pādapa Tara-*

*Rākhisi Jatana Karāi II ARK-29(A) II*

He hasn't made Sītā a captive. He has rather made a convenient arrangement for Her, therefore it is extremely difficult to understand Rāvaṇa. He is a high-souled individual in my view.

There is a question, "If a disciple is associated with Guru since a long time, if they know each other since many years and if that surrendered dependent conducts himself propitious to Guru and if their relationship is very strong then after reaching this state, is it called the path of wisdom or the path of devotion?" It is written in 'VinayPatrikā', 'Tohe Mohe Nāte Aneka Mānīae Jo Bhāve', call it any relationship as you like, Lord, I and you share myriad relationships. You should decide the relationship as per your inclination.

One gentleman has written, "Did Rāma have any friends? Is anything written in 'Mānasa' about friendship?" Rāma's three friends are clearly mentioned in 'Rāmāyaṇa'. One being the king of niṣādas, Guha. Lord Rāma befriends those people with whom no one befriends. 'RāmaSakhā Riṣi Barabasa Bheṭā', Guha is Rāma's friend. Rāma chose a fallen, a *dalita* and a disregarded individual as His friend,

*Sakhā Soca Tyāgahu Bala More I*

*Saba Bidhi Ghaṭaba Kāja Main Tore II KKK-06.05 II*

Rāma's another friend is Sugrīva. Observe that Rāma has befriended those who were disregarded in the society or who were either abandoned, afflicted or caused injustice by someone; Rāma has befriended such elements. As such, the Supreme Godhead is everyone's friend. In Upaniṣad, two birds are sitting next to each other on branch of a tree and imagining them as an individual soul and God respectively, the authors of Upaniṣad have conferred us a great lesson of essential wisdom. This is friendship. Rāma's third friend is Vibhīṣaṇa. Vibhīṣaṇa is Rāma's friend as well. Enumerating other friends, Dasratha's friend is Jaṭāyu. Jaṭāyu and Dasratha are friends. Look at the characters they have chosen as friends! How many years have elapsed since 'Rāmāyaṇa'? Leave it to historians; it is not our field. Nonetheless, even if you consider eleven thousand years, then even so many years ago, the royal emperors used to befriend lowly reckoned people in the society. There is a couplet for the most trifling individual,

*Jisa Bulaṃḍī Se Insāna Choṭā Lage,*

*Usa Bulaṃḍī Pe Jānā Nahī Cāhie I*

If others appear lowly because of high stature attained by us, one should reject such a stature. One should be able to see the most trifling individual as well.

Trivedi Sāheb says, if God helps meet our target, we will not only anyways treat the kidney ailment of destitute for free, but the rich will also be treated in utmost trivial fees; this is his resolve. Sāheb, you are only encouraging one of my ancient statements and therefore, my relationship with you is growing very firm. I have started saying since the earliest days that, God willing, if someone listens to me then after the treatment of any ailment, medicines should be given free of cost. Three things, education should be given free, because it's invaluable; it cannot have a cost. Secondly, food. Don't evaluate whether the

recipient is worthy or not; the fact that he is hungry itself is his worthiness. When someone shivers in chilling whether, regardless of whether he is a robber by profession or not, the very fact that he and his children are shivering itself is his worthiness; similarly, an ailing man about to die due to lack of medicine itself is his worthiness, he should be given whatever he needs at that point in time and that too free of cost. I have been saying this since many years. Punit Maharaj used to say,

*Dyo BhūkhyāNe Bhākharī Ane PrabhuNe Dejo Mana.*

This is Kabīra's thought, Kabīra says,

*Kabīra Kahe Kamāla Ko Do Bātā Sikha Le I*

*Kara Sāhaba Kī Bamḍagī, Bhukhe Ko Kucha De I*

My VyāsaPīṭha has also been saying, worship God & serve food. Worship God yourself & serve food to others. This not about making the society heedless, but food as Lord's *prasāda* (*gracious offering*) holds a lofty value. When *prasāda* is sold in temples, the flags of temples are put to shame! Cooked food is sold there! Recall Karsandas Manek Bāpā,

*Te Dina Āsubhīnā Re HariNā Locaniyā Mein Dīṭhā!*  
*Prasāda* should be freely distributed, but instead *prasāda* is being sold. Someone told me yesterday, Bapu, we should keep tokens? How can *prasāda* have a token? Has God given you birth after accepting a token? He has not taken any token, neither has He seen my and your karma. It's written in 'Rāmāyaṇa',

*Kabahuka Kari Karunā Nara Dehī I*

*Deta Īsa Binu Hetu Sanehī II UTK-43.03 II*

Tulasījī writes, the Supreme Godhead confers me a human body by bestowing compassion because He loves us unintentionally. Ask in our mind, sometimes don't we feel that our karmas are not worthy enough for God to confer us a human body? Sometimes, our soul denies! Then how did we attain this human body?

*Baḍe Bhāga Mānuṣa Tanu Pāvā I*

*Sura Durlabha Saba Gramṭhanhi Gāvā II*

*Sādhana Dhāma Moccha Kara Dvārā I*

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

So, worthy-unworthy are not seen there. In today's time, education is assumed the form of business! Likewise, medicines should be made available for free. This is a highly benevolent endeavour which is about to start. I have given one Kathā to them proactively. Ratilal BorisagarBāpā, his students formed a trust in his name as a way to honour him. However, he appealed to drop his name from the trust. Hence, the trust was renamed to 'Shree Vidyaguru Foundation'. The foundation members shared their resolve with me that, Bapu, in the hospital that we are planning to build, we shall take no single penny from the patients whose medical expenses fall in the range of one lakh to ten lakhs rupees. We want to practice whatever you have been saying since many years. We want to setup a medical college, we will accept whatever donation we get - fifty or sixty lakhs at this stage, but we shall accept no money for admission.

Think about the wisdom of our country, Sahib! The composer of Upaniṣad of this country doesn't call food as food, he doesn't serve food, he serves Brahma, the Supreme Spirit, '*Annaṃ Brahmeti Vyajānāt*', which is an aphorism in our country. And it's said in Saurashtra, Lord is closer where a morsel of meal is served. But I feel the other way, he alone can serve meals to others to whom Lord is closer. People do serve food, but only their adherents! They check if they have applied a specific *tilaka*! Should *tilaka* be the criteria for serving food? Did Lord see *tilaka* in food? Spiritual world makes a revolutionary proclamation of rubbing off *tilaka* or any such religious mark.

MekranDada, oh, imagine his service! This is called service! This mendicant would step out in middle of the desert and his dog was trained to find lost travelers. The dog would return after spotting the location of lost travelers stranded in the great desert without food and water. He also had a donkey (*lāliyo*) who carried the food that he raised from everyone. The dog would show the way followed by MekranDada and

the donkey. This man singlehandedly transported water and food to the lost travelers stranded at faraway places amid the great desert, Sāheb! This service is a completely different thing, Sāheb! He alone who is habituated can serve people. Service cannot be imposed.

PandurangDada's Svadhyaya activity is a great initiative. A camp was held in Rajula. I used to attend as well. As such I am not a man of Svadhyaya. I am not bound to any groups. My group is 'O'. 'O' is universal donor. 'O' either represents nothingness or completeness. It either represents emptiness or fullness. Someone has started SitaramParivar in my name! Though, I have no group or family. For me it is, '*Vasudhaiva Kutumbakam*'. How far do you want to divide the society by forming more and more groups? Let all of us walk together. Let all of us talk together. Groups are fine for an organised arrangement. But groups envy each other in the name of religion by a great extent! Tulasī writes, an organised arrangement is necessary for our respective worship. But society should not get divided. And when it gets divided in the name of religion, it becomes very difficult to unite! And then nothing but competition remains. Therefore, give priority to the tasks worth doing. Food should not be charged. Medicines are too expensive. Even the smallest man is contributing in this yajña whom I welcome. Many intelligent students are missing their education! Education has become too expensive! Government had come up with a plan titled 'Learning without Burden', which is a good plan. But I want to confer a God who is 'God without Burden' to the society; such a God should not come expensive to you. He should be as inexpensive as being weighed by a holy basil leaf. I want to give easily accessible Lord.

Going back to original discussion, all fields should make such arrangements in their respective domains. Government in its own domain, institutes in its domain and society in its domain. Education is valuable. Intelligent students should get the honour of

not missing the education. So, as Vidyaguru Foundation presented this thought before me, I gave them a Kathā. Kathā must happen for this cause. Not giving Kathā for such causes will be termed as my fault. And the fact that I am doing this confers me much more joy than you. Money is fine, it will get accumulated; money will come when people witness your dedication of work; nonetheless, this message should reach across the world that something significant is happening in Ahmedabad. Now, everyone will rush to get this breakthrough research patented in their name!

I have given a similar Kathā to Vidyaguru Foundation. They want to build a medical college. They don't plan to accept a single penny. Students will be provided everything free of cost, free food, free boarding, free education, free medical treatment, free medicines and they will be dispatched hale and healthy. This is necessary. Such a huge country, such a huge society has learned business in everything! Medical treatment is turning expensive day by day. Enjoy your life Sāheb, our Daan Algari says, stay in joy; but the poet knows because any poet is a composer, he bears four faces, he is Brahmā (the creator), he knows that the society cannot be given only the message of 'Eat, drink and be happy', therefore he fed us a sip of essential wisdom in the following line stating that enjoy your life but,

*MojaMā Re'vu, MojaMā Re'vu, MojaMā Re'vu Re, Agama Agocara AlakhadhaṇīNī KhojaMa Re'vu Re...*

Education should be obtained free of cost, food should be obtained free of cost and medicines should be obtained free of cost. I understand one should be practical, but countless poor are left without an aid. This is the responsibility of the entire society. And one such yajña-of-love is going on here in Riverfront.

I was discussing, Dasratha's friend is Jaṭāyu. Another friend of Dasratha is Indra. Both friends are two opposite ends. When a friend visits our home, we

clasp his hand and make him sit next to us. Imagine, Indra is such a friend that when Dasratha visited his abode, as per rule the protocol prohibits Indra from emptying his royal throne and he could not offer another seat to Dasratha, such was their friendship and thus, '*Aradha Siṃghāsana Āsanu Deī*', Tulasī writes, Indra would offer half-seat on his own throne to Dasratha. One friend is the lord of heaven, Indra and other friend is extremely vile, a despised vulture, Jaṭāyu who is also Dasratha's friend. O, look at this uniting bridge of 'Mānasa'! When Jaṭāyu sacrificed himself, Rāma addressed him as 'father', "You are my father. I was unfortunate, I could not perform my father's last rites, but I am fortunate of having met my father's friend and I shall perform your last rites on equal footing as my father." And Lord performed Jaṭāyu's last rites.

'Rāmāyaṇa' contains an elaborate discussion about friendship. King Guha, Sugrīva and Vibhīṣaṇa are Lord's friends. The youth has asked, did Rāma have any friends? 'Rāmāyaṇa' writes about friendship. One entire chapter is dedicated to friendship. 'KiṣkindhāKāṇḍa' contains the verses about friendship, it describes the duties of a friend; and Lord has given me an opportunity to recite 'Mānasa-Mitrāṣṭaka' in Portugal. Further, one trait of saint in 'Rāma Carita Mānasa' is mentioned as friendship; who should be called a monk, who contains friendship, who walks with you by holding your hand, this is the trait of a saint.

So Bāpa, our core discussion is 'Mānasa-Dharama', heart-righteousness. Every limb of human-being's body has exclusive duty or function (*dharma*). Every limb of human body performs exclusive duty. For instance, the duty of ear is to hear; the duty of nose is to catch odours; tongue has two duties, to talk and to enjoy the taste; duty of skin is touch; duty of hand is action; duty of legs is motion; every limb of body is entrusted with its own duty; however, these duties are

secured only with presence of heart. If the heart fails, duty of eyes will fail, so will the duty of ears, everything will come to a standstill! Therefore, the duty of heart or heart-righteousness is paramount. As long as the heart is beating, limbs can perform its duties as expected and therefore perhaps Kṛṣṇa says, if it comes to forsaking all other ideas of righteousness (*dharma*), do so. Arjuna further asks, which righteousness should I persist then? He said, persist one and only

righteousness of heart. This is not my own thought, it's written in 'Gītā',

*SarvaDharmān Parityajya-*

*Māmekam Śaraṇam Vraja I GT-XVIII.66 I*

We need to perceive the above verse in this context. VyāsaPīṭha would like to state on my responsibility that, forsake all duties (*dharma*) of your limbs and resort exclusively to my surrenderance. I just mentioned that even if other duties (*dharma*) of our limbs get forsaken, don't forsake the duty of heart i.e.



heart-righteousness. Kṛṣṇa hasn't said to surrender to the righteousness of heart, He says *'Māmekam Śaraṇam Vraja'* i.e. resort to me, surrender exclusively unto me alone. And Arjuna must have asked, when You say surrender exclusively unto me alone, exactly where should I surrender? Where are You? He said, *"Īsvaraḥ SarvaBhūtānāṃ Hṛddeśe' rjuna Tiṣṭhati"*, I am sitting in your heart, therefore forsake the duties of all limbs and hold on to the duty of heart alone i.e. the righteousness of heart, only then life will be lively, else life will be spiritless. Righteousness of heart keeps me and you alive. There is a couplet by Barabankvi Sāheb,

*Carāgo Ke Badale Makāna Jala Rahe Hai!*

*Nayā Hai Zamānā, Nayī Rośanī Hai!*

Arjuna, no worries if the duties of other limbs get forsaken Bāpa, but do not forsake the righteousness of your heart. Resort to the surrenderance of this righteousness. *'Māmekam'* resort to only and only my surrenderance, Kṛṣṇa wants to say that, I am heart. *'Gītā Me Hṛdayam Pārtha'*, *'Gītā'* is my heart, Kṛṣṇa has said this. Thus, we are interpreting *'Mānasa-Dharama'* as the righteousness of our heart.

Dadhīci is a seer of Atharva Veda. His primary Veda is Atharva Veda. He is a Vedic seer. Lord Vyāsa Nārāyaṇa writes while introducing Dadhīci that his body is extremely strong. He is of the opinion that his bones are extremely well fortified, from which Indra's thunderbolt has been made. Śukadevajī cites three causes of his strength: first, worship (*upāsānā*); second, penance, but moderate penance. Sitting closer to some realised man is *Upāsānā*. *Upa* means closer, it means fixing our seat closer to some realised man. Sit closer to the one who possess virtuous thoughts; sit closer to some universal scripture that doesn't divide us but keeps us united; sit closer to some enlightened man who by rising beyond all dualisms, works with us, by being just like us, to ascend us higher from where we currently are, this will also be reckoned as *Upāsānā*; alternately, *Upāsānā* could also be some specific method of worship. *Upāsānā* fortifies man's mental strength. And psychology accepts the fact that, the

stronger the mental strength, the healthier one's body will be, because mind directly affects our body extensively. So, Dadhīci is engrossed in some such worship which has fortified his body.

Secondly, penance; it's not written much about the kind of penance he was engaged in, therefore I interpret it as moderate penance. Extreme penance doesn't keep the body strong. Body will collapse, bones will weaken and therefore, this seer must be practicing moderate penance in my view. I have experienced that people who practice extreme penance or stay too hungry, are unable to laugh! Their smile vanishes! Practice moderate penance that endures your pleasurable disposition. And keeping one's mind collected even after hearing both criticism and praise is mental-penance, their body will be staying strong. Maintain balance between criticism and praise! I feel that Dadhīci must have been practicing moderate penance. So, worship, moderate penance and third, erudition; he possessed erudition.

The deities lost against Vṛtāsura again and again. Vṛtāsura is a Viṣṇu adherent, Vṛtāsura is a devotee, Vṛtāsura is a religious-soul. Deities were getting defeated time and again even after employing deceit and wile; they failed to understand Vṛtāsura. Eventually deities invoke the Lord. Lord was pleased on them; He is also aware of Vṛtāsura being His devotee. After hearing the call of deities, Lord tells them to approach Seer Dadhīci and ask his body from him which is very strong, hand over his bones to Viṣvakarmā and build a thunderbolt. And the deities approach Dadhīci. There is a line in *'Mānasa'* where Sarasvatī rebukes Indra,

*Ūca Nivāsu Nīci Karatūḥ I*

*Dekhi Na Sakahi Parāi Bibhūḥ II A YK-11.03 II*

The abode of the king of deities and the deities themselves is very high, but their doings are very lowly. She has rebuked them by saying this. They sung the hymn of praise of the most superior seer Dadhīci and Dadhīci says, if my body helps dispel your crisis then I am ready to give it away. *'Sahe Dharama Hita Koṭi*

*Kalesā'*, but pay attention, *'Śrīmad Bhāgvat'* states that Dadhīci ascended his life force in such a way that it got merged in the Lord. He is absolutely unaware of his body being abandoned. And thus his bones were collected later. Thus, he not only gave his bones, but his entire body; Sibi gave away his entire body; Raṃtideva gave away his entire life; only to beget the blissfulness of this world. And Hariścandra sold himself with his family. It is not about specific limbs but the whole body was given away, which is termed as Body Donation in the current age. Deities collect his bones fortified by worship, penance and erudition and handover to Viṣvakarmā, who made a weapon from it which can kill Vṛtāsura. Vṛtāsura gets to know about deities having obtained a weapon which will not keep him alive for long. He thus solicits his own death. When Vṛtāsura is about to die, there comes a moment when he sings Lord's hymn of praise. "I don't want dominion of the universe, I don't wish heaven, I don't solicit yogic supernatural accomplishments, neither do I desire liberation." What do you want? He gives an analogy of a nestling lying in the nest waiting for its mother who has gone in search of food. The way such a nestling whose wings have not yet opened turns its red countenance here and there while awaiting its mother, O Lord, may I await You this way! May I wait like a beloved who awaits her husband returning from abroad. What an illustration! Absolutely human and worldly example is presented. May I await you this

way! This illustration is being recalled moments before dying. "O Govinda, may I attain friendship of high-souled people in the world." This episode doesn't talk about liberation or crossing the ocean of metempsychosis at all. "Be kind to confer the friendship of high-souled man of any field during my next birth." It is a wonderful hymn of praise! Neither await Lord's grace, nor test Him, rather review in what form is the grace being bestowed. May I attain the friendship of high-souled people. And friendship is reckoned as a type of devotion in nine-fold devotion.

*Śravaṇam Kīrtanam Viṣṇouḥ*

*Smaranam PādaSevanam I*

*Archanam Vandanam Dāsyam-*

*SakhyamĀtmanivedanam II SB-VII-5.23 II*

So, Dadhīci is the Brāhamaṇa of Atharva Veda, because of thunderbolt made from his bones, a Viṣṇu devotee like Vṛtāsura proactively solicits death. He recalls God just before dying and expresses his wish of attaining the company of a high-souled individual in his next birth. "O Lord, we seldom know about next birth, but whatever life You have conferred us in present, may we attain the company of high-souled people now." There is a psalm in our culture,

*Sādhu Re PuruṣaNo Saṃga,*

*Bhāgye Re Malyo Mane Sādhu Re PuruṣaNo Saṃga*

*He Sāhelī Amane,*

*Bhāgye Re Malyo Mane Sādhu Re PuruṣaNo Saṃga*

*Worship God yourself & serve food to others. This not about making the society heedless, but food as Lord's prasāda (gracious offering) holds a lofty value. When prasāda is sold in temples, the flags of temples are put to shame! Prasāda should be freely distributed, but instead prasāda is being sold. And it's said in Saurashtra, Lord is closer where a morsel of meal is served. But I feel the other way, he alone can serve meals to others to whom Lord is closer. People do serve food, but only to their adherents! They check if they have applied a specific tilaka! Should tilaka be the criteria for serving food? Did Lord see tilaka in food? Spiritual world makes a revolutionary proclamation of rubbing off tilaka or any such religious mark.*

## Rāma has become the uniting bridge between destiny and exertive efforts

Bāpa, in the beginning of today's Kathā, first of all today is the Death Anniversary of world reverend Mahātmā GandhiBapu, which we observe as "Martyrs' Day" as homage to the martyrs, on the bank of Sabarmati I offer homage and obeisance of my VyāsaPīṭha to this universal consciousness super-fraught with truth and non-violence. We do extol him time and again in our capacity, but we may be failing to rightly evaluate him. Nonetheless, I would like to cite only one incident before moving ahead. Abdul Ghaffar Khan Sāheb, Gandhi of neighbouring country and GandhiBapu had a joint meeting which included only Muslim women, all of whom were veiled in *burqā* as per their religious tradition. They were introduced. Abdul Ghaffar Khan Sāheb spoke and when it was GandhiBapu's turn to speak, all women removed their veil and opened their faces, this is a real incident! As surprising this act was, pin drop silence prevailed for a moment! Although Abdul Ghaffar Khan Sāheb liked this act, few organisers did not! Few also raised their voice, why have women uncovered their faces? As a response, only one answer echoed in the hall in the same chorus, these words are echoing even today and Allah willing, may it continue to echo all throughout the world, the answer was, "Why be veiled before saints?" In my view, this was a valuable incident.

He was a saintly man, a mendicant, a pious man, a saint of Sabarmati. Respected Madhavbhai just recited his poem that he had composed forty years ago as homage. This man is proven true, Sāheb! I reckon Gandhi as Lord Māhādeva's *tripuṇḍa* (three horizontal lines on forehead). Śaṅkara gets adorned only by some such worshipper of truth and you all know that *tripuṇḍa* consist of three horizontal lines. Top line represents the truth



in thoughts, central line is the truth in words and bottom line stands for the truth in deeds. Many times we do possess truth in thoughts, but because of certain compellations like hurting the opposite person or skepticism of unknown consequences, we are unable to utter it. Many times truth in thoughts is not uttered and many times truth of words, as we all know, is not practiced.

Gandhi is competent of the three truths corresponding to Śiva's forehead. This man possessed the truth of thoughts, the truth of words and the truth of deeds as well; and thereby, even though many competent people of that age from across the globe hailing from diverse fields did have difference of opinion with Reverend Bapu, yet this man would concur in their acceptance in some or the other way. Tulasī writes one *copāi* of 'Mānasa', an individual whose temperament is favourable even to the enemies, how can he act contrary to his mother? Even the enemies adore Rāma's temperament, how can He act contrary to Kaikeyī's will? Impossible as it is. There is a *copāi*,

*Jāsu Subhāu Arihi Anukūlā I*

*So Kimi Karihi Mātu Pratikūlā II AYK-31.04 II*

So, Rāma's temperament is described more than Rāma's glory in 'Rāma Carita Mānasa'. It's not difficult to influence others by our glory, but the question is of temperament. It is said for Rāma in 'Mānasa' that, Rāma like temperament is unheard or unseen elsewhere. Who else should I regard on an equal footing like the Lord of Raghus? Who else should I reckon? One such statement has been written. Thereby, if we happen to understand the temperament of world reverend GandhiBapu, many misunderstandings regarding him can be reduced. There is a *dohā* by Poet Kaag,

*Mīṭhapavālā Mānavī, Jaga Choḍīne Jāśe;*

*Te Di'Kāgā Enī Kāṇa, Ghara Ghara Mamḍāśe.*

Gandhi must be endowed with such a beautiful temperament! He is much of accepting disposition by his temperament. Imagine how humourous he was despite being so great! And the

greater the man, the more humourous he will be; and I want to tell the youngsters, stay humourous, but don't stay heedless. Even I fail to understand few things about Gandhiji. Many of his decisions appear harsh and tough, but Sāheb the great divine manifestations descended in this world as preset arrangement of the universe are always exceedingly strange. Therefore perhaps, competent enlightened men were never understood. The all-capable universal realised men are 'Ati Bicitra' (exceedingly strange) and 'Ati Bicitra' is not a bad word. This is the word used for utmost glorified personalities. Gandhi is exceedingly strange in my view; he cannot be understood. I offer my homage to the consciousness of such a universal divine manifestation, GandhiBapu.

*De Dī Hame Āzādī Binā Khaḍaga, Binā Dhāla I*  
*Sābaramaī Ke Saṁta Tune Kara Diyā Kamāla I*

It was my heartfelt wish to recite a Kathā on GandhiBapu at Raj Ghat, we have received its permission, but we will have to abide by the rules of that premises. It has been Lord's immense grace that honourable NarayanBapa Desai, a highly authoritative orator, has established and recited Gandhiji Kathā by a great extent and lately, he has started Vallabhbhai Patel Kathā as well. People also recite a three-day Kathā on Meghani. It's a good initiative. Kathā is an extremely good medium to reach out to people. These days people don't read much as they are short of time, but Kathā is a medium that can outreach mass audience. Such experiments have begun which I welcome and offer a bow. These initiatives are immensely essential.

'Mānasa-Dharama' is the central dialogic theme of this nine-day RāmaKathā about which we are contemplating. It's the bank of Gaṅgā. Sumaṁta admonishes Rāma that, obeying father's command is righteousness. Father has commanded fourteen years of exile into the woods obeying which You are currently in the woods, but father has given one more command for You that, may Rāma stay in the woods for a week and bring Him back with you thereafter, this too is my command, and if Rāma doesn't agree to return then bring back Sitā without fail. Therefore, being a minister Sumaṁta tells Lord Rāma that,

Rāghava, abiding by father's command is righteousness which You must obey; at the same time, obey the other command as well. When this thought was presented, Lord Rāma said, O Sumantaji, I look upon you on the same footing as my father, in my view if I enlist all those who have explicated the mysteries of righteousness, one of the names will be yours and you are yourself asking me to return by following righteousness superficially? And thereafter Rāma states,

*Sibi Dadhīci Haricaṁdra Naresā I  
Sahe Dharama Hita Koṭi Kalesā II  
Raṁtideva Bali Bhūpa Sujānā I  
Dharamu Dhareu Sahi Saṁkaṭa Nānā II*

These great men have upheld righteousness by enduring untold crisis and tribulations. And here righteousness means the righteousness of heart. 'Mānasa' means heart and we are having a highly serene and essential discussion in this context.

In 'Mānasa', the word 'Dharma' is probably mentioned 182 times excluding errors and omissions. It includes all variations like 'Dharma', 'Dharama', 'Dharamu', 'Dharamā' comprising several compound words of diverse fields like 'NijaDharama', 'NāriDharama', 'RṣiDharama', 'RājaDharama', 'NītiDharama' etc. And righteousness is believed to be a highly mystical entity. However, this 'Mānasa-Dharama' means the righteousness of heart and it's immensely imperative for a sense of sensitivity to arouse in the society and we are having a discussion around this central thought in this yajña-of-service organised for curing the ailment of kidney.

Among these five names, four are kings and one is a seer. Sibi, Hariścaṁdra, Raṁtideva and Bali are kings. Dadhīci is a seer of Atharva Veda. These five personalities have completely sacrificed themselves for the sake of righteousness or to upheld heart-righteousness. They have mostly offered their entire body in sacrifice.

Now, the third character is Hariścaṁdra. Many misunderstandings prevail for King Hariścaṁdra as well. Digging his linkages with Gandhiji, Gandhiji was inspired to follow the path of

truth after watching Hariścaṁdra's play; we are aware of this incident. There was a householder of *nāgara* community named Ananta Prasadji who wrote mythological tales under the title Nalākhyāna, Hariścaṁdrākhyāna, Sudhanvākhyāna etc. etc.; later, in the tradition of author Premananda the mythological tales were recited in our lanes and other poetic mythological compositions (*ākhyāna*) were also composed. And I had heard these compositions in my childhood from some or the other reciter. As such, I am the reciter of RāmaKathā primarily; however, earlier when people used to insistently invite me during Navrātri, I would also recite *ākhyānas* in between Kathās. Although *ākhyāna* was not my subject. My original scripture has always exclusively been this since countless births and it will indeed remain so birth after birth. So Bāpa, you are aware of Hariścaṁdra's story associated with Viśvāmitra. Hariścaṁdra is the king of Ayodhyā, his wife is Tārāmāti and they have a son named Rohit. It so happens that Sire Viśvāmitra was promised one lakh twenty-five thousand gold coins to be given in *dakṣiṇā* by Hariścaṁdra. Keeping by his words, the king gave away his entire kingdom to Viśvāmitra. Thought this was just a test of his truthfulness. And you all know that Viśvāmitrajī and Vaśiṣṭhajī have had some difference of opinions. Theoretically, Vaśiṣṭhajī was adherent of destiny and Viśvāmitra was adherent of exertive efforts. Viśvāmitrajī is of the opinion that, I don't believe destiny can attain you heaven, I rather believe in creating heaven; therefore, Viśvāmitrajī is adherent of exertive efforts. Rāma has become the uniting bridge between both of them. He has accomplished a great job of uniting both of these seers.

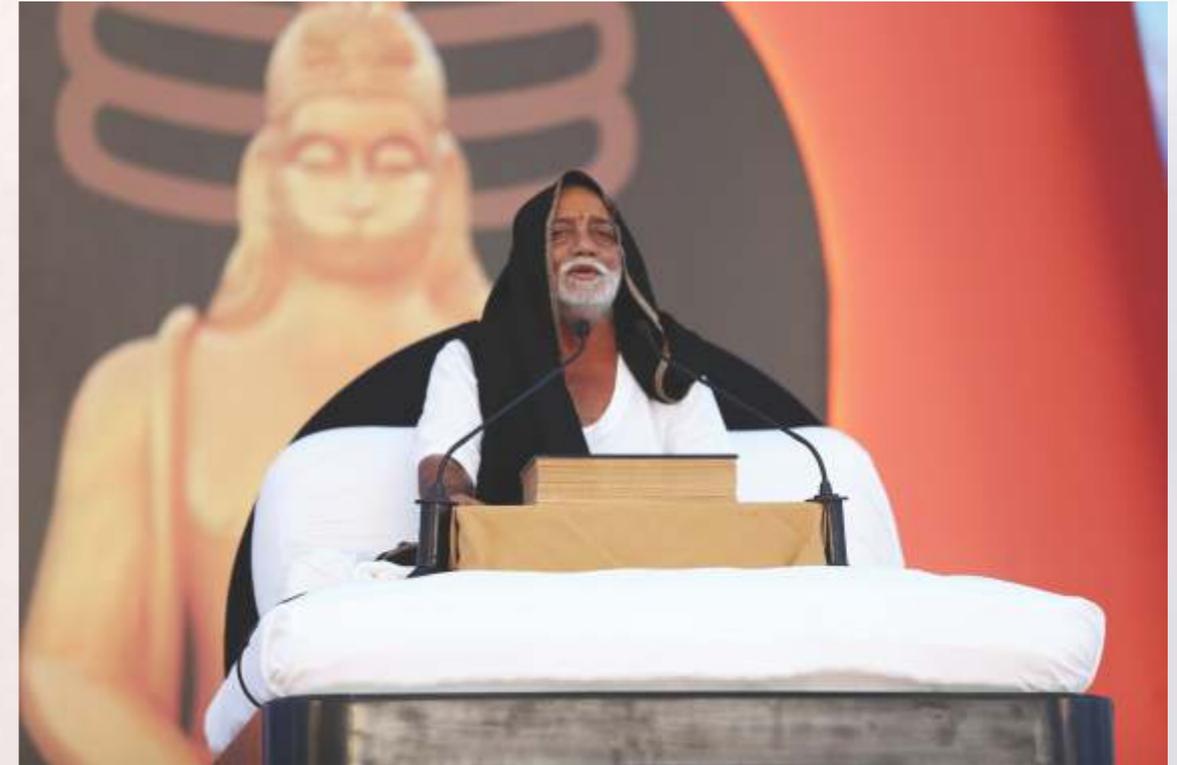
If we compile the list of Rāma's acts of incarnation then one of His greatest acts was to unite destiny and exertive efforts with the thought that, while destiny is important, exertive efforts are important as well. A uniting bridge was formed between the two ideologies. Therefore, when the seers talk about Rāma in 'Mānasa', they either call Him the uniting bridge of righteousness or religion (*DharamaSetu*), or the uniting bridge of truth

(*SatyaSetu*). You have become a uniting bridge for us. So, Hariścaṁdra is a stern adherent of truth. We have heard of his fame and he is one of the disciples of Vaśiṣṭhajī and therefore, Viśvāmitrajī thought to critically test him in order to know how far this disciple of Vaśiṣṭha adheres to truth! And who doesn't have weakness? We may not like rivalry and the kinds between such great seers! If I have to evaluate by my Talgājardian eyes, I don't observe any degree of malice towards another person's brilliance or glory in Vaśiṣṭhajī, but Viśvāmitra has it by a greater extent. His lineage of warrior cult has fueled it further and thus, he thinks of testing him! And Tulasī's Viśvāmitra is completely different, he doesn't arrive to solicit Dasratha's wealth or kingdom, but he solicits the king's offspring.

It is extremely difficult to get rid of malice towards another person's brilliance or glory, let's think about it! Especially when it happens in the same field

of ours, one only gets engaged in pulling down the opponent! One makes all attempts to remove him from his position by hook or crook! This mindset prevails in our society and more so amidst people belonging to the same field. This ailment dates back since ancient age. If kidney dysfunctions, Trivedi Sāheb can cure; but malice cannot be cured even by Trivedi i.e. knower of three Vedas! Neither can the knower of four or five Vedas cure it! Lord's worship alone can help forsake malice; that specific spiritual state is called as worship and that state itself can free me and you from malice towards another person's brilliance or glory.

Lord Kṛṣṇa has created a new renunciation in 'Bhagavad Gītā'. We have various types of renunciations in our philosophy. But Lord Kṛṣṇa felt the need of establishing a new renunciation in this world. And Osho further established one more type of renunciation, which he himself dissolved later!



Nonetheless, this one and only renunciation of Kṛṣṇa is extremely essential in my and your life. If you want to stay pleasurable and enjoy in every situation whatsoever, resort to this renunciation. Kṛṣṇa told Arjuna, Arjuna don't just listen but know and if possible experience for yourself, '*Jñeyah Sa NityaSaṁnyāsī*', He created a new renunciant named as Eternal-Renunciant. He who hates none and expects nothing from anyone, he may be in any attire, any country, local or foreigner, know him as Eternal-Renunciant. This renunciation is extremely tough.

So, both the realised men have had difference in opinions. Rāghava united both of them by forming a bridge. So, this was only to touchstone Vaśiṣṭhaji and as you all know, later Hariścaṁdra talked with Viśvāmitraji asking what service should he offer? He gave away his entire kingdom. And when he was left with nothing, the sire reminded him of his promise made several years ago about giving one lakh twenty-five thousand gold-coins and he said, the time has come to give me the gold-coins? Now that you have given the kingdom, the kingdom is mine. You will have to give one lakh twenty-five thousand gold-coins separately. You cannot give it from the kingdom. He raised this argument! And thereafter, the three family members take themselves unto the paths of Kashi for getting sold in order to fulfill the promise given to the seer. This trial doesn't befit my mind in the twenty-first century. Later when psalms were composed on this episode the authors also added that, O Lord, please don't take such trials in the age of Kali. Chelaiya was crushed beneath the feet! Can the Supreme Spirit of our Upaniṣad be so cruel? Many religions have imagined God as severely brutal and highly cruel. Our God is gracious and thereby, what 'Mānasa' says?

*Bhae Pragaṭa Kṛpālā DīnaDayālā Kausalyā Hitakārī I Haraṣita Mahatārī Muni Mana Hārī- Adbhuta Rūpa Bicārī II BAK-192 II*

The Supreme Godhead is supremely gracious. These three family members abandon the kingdom and the subjects bewail inconsolably.

*Jogī, Mata Jā, Mata Jā Jogī...*

In 'Māhābhārata', Karṇa collapsed and when he was about to die, he is asked his last wish. He

responds that, the celestial damsels are getting ready to adorn me with victory wreath. Blessed is this son of sun! Therefore Kṛṣṇa says, O Arjuna, in my view there is no one on this earth except Karṇa who knows and honours the Supreme Entity till this extent. Kṛṣṇa was unsuccessful in stopping the war. Kṛṣṇa always wished that avoiding war would be better. Therefore, Kṛṣṇa became an ambassador. The news spread across the globe, Kṛṣṇa will be visiting Duryodhana's assembly as an ambassador with a proposal of treaty and there Kṛṣṇa will be delivering an address opportune to the situation. As the news reached across the globe, the yogis of Himālaya who were engrossed in an uninterrupted penance since eighty thousand odd years arrived in the assembly, in regional terminology we can say that they arrived with magic shoes having the ability to fly, curious to hear what would the son of Devakī speak? How would His words be? Kṛṣṇa's words and His smile that enchants all three spheres of the universe have gripped us since ages. He is not letting us move ahead. Duryodhana had turned no stone unturned in honouring Kṛṣṇa. Everyone desires Kṛṣṇa to be their charioteer, whereas Karṇa was constantly humiliated by the derogatory remark, "son of charioteer-driver, son of charioteer-driver!" Karṇa is insulted on this point wherever he goes, whereas Kṛṣṇa is to get the honour of being a charioteer.

Everyone has the right to evaluate in their own way and everyone also has to right of not accepting everything. Yesterday Professor Pujara Sāheb met me. Being endowed with discretion and thoughts, he looked professor from top to bottom, Sāheb. He told me, Bapu, my father used to recite 'Rāma Carita Mānasa'. I cite the episodes of 'Rāmāyaṇa' in my lectures to my students. He then defined Guru where he said, the 'G' of GURU indicates that he who can guide is Guru. 'U'-Understanding, he who augments our understanding. 'R'-Renew, daily newness, daily freshness. They way Jesus said, wear new clothes every day. Jesus was utmost destitute but he said, you should deck new attire of thoughts every day. I change the cloth of my sacred scripture daily, it indicates that Kathā should be new every day, and it is,

it can stay new only if it is. '*Pratikṣaṇ Vardhanam*', Nārada has said this in *NāradaBhaktiSutra*. World reverend GandhiBapu used to say, the thoughts which I share today may perhaps become old for me tomorrow. I may realise a new truth tomorrow and if probably my own thoughts appear contradicting then consider my latest statement as true. And Vinobāji said, I am not a man worthy of being trusted, because my thoughts are fresh every day, they are new daily. Man should be new. Lastly, 'U' stands for 'Up', He who lifts us, He who ascends us. He gave a lovely definition of Guru. I feel pleased when I meet such a teacher.

So Bāpa, man should be new every day. Kathā will always be of Rāma Himself. Kathā is of Truth, Kathā is of Love and Kathā is of Compassion. Truth is indeed new every day, Love is certainly new daily and Compassion is invariably new each day. Therefore, these three aphorisms exist.

Whatever Kṛṣṇa speaks before Duryodhana is wonderful! "Duryodhana, I won't dine in your palace. There are few reasons why one should eat at someone's home. First is hunger. Second, we can eat if the host respects the guest, you have no respect for Me. And I am in no adversity or dilemma to be forced to dine at anyone's home. I shall dine at uncle Vidūra's home." In our region, psalms such as, '*HāloNe Vidūra Ghera Jaie Odhavaṅī*' were sung in the evening. And we are aware of the story. Kṛṣṇa eats at Vidūra's place. A state-guest who had arrived as an ambassador! The treaty doesn't succeed and then Kṛṣṇa contemplates on what the fate destines. An ambassador should be escorted till the boundary, who should be sent as an

escort? At that moment, Kṛṣṇa Himself said, send Karṇa. Kṛṣṇa betakes Karṇa in His chariot. They reached the boundary while talking with each other. After alighting from chariot Kṛṣṇa talks with him, Karṇa, you are Kumṭi's son, not Rādha's. Thereafter, He talks politics! But this politics also seeds auspicious of the world! You had always desired to attain Draupadī, now being the eldest Paṁḍava, Draupadī will be yours, you shall become legally rightful of the kingdom. This may appear like an allurements. At that moment, Karṇa gives a smile as if He was turning away Kṛṣṇa's proposal, "Whom are you alluring with toys? I accept Goviṁda that sometimes sun might get covered behind the clouds, but that doesn't refute it from being sun." Being the son of sun, Karṇa is endowed with abundant splendour. It is written that the sun sets for two individuals in 'Māhābhārata'. First, when Bhīṣma collapsed and second, when Karṇa collapsed; on that day two suns went down the horizon!

The point I want to convey is that, the world had always humiliated Karṇa by addressing him as '*SutaPutra*' (belonging to charioteer caste)! Kṛṣṇa has not succeeded in convincing Karṇa. He has offered obeisance as per the propriety of solar dynasty. Now, Kumṭā goes to meet Karṇa. At that moment, Karṇa was bathing in waist-deep water. Kumṭā waited for him to finish his sun-worship. Kumṭā feels scorching heat. One was the heat of sun, second was the heat of remorse of abandoning her son due to the fear of public criticism, third is the heat of terrible war before her eyes and fourth is the heat of Karṇa's luster. When we are exposed to extreme heat, we keep something in the

*It is extremely difficult to get rid of malice towards another person's brilliance or glory! Especially when it happens in the same field of ours, one only gets engaged in pulling down the opponent! One makes all attempts to remove him from his position by hook or crook! This mindset prevails in our society and more so amidst people belonging to the same field. This ailment dates back since ancient age. If kidney dysfunctions, Trivedi Sāheb can cure; but malice cannot be cured even by Trivedi i.e. knower of three Vedas! Neither can the knower of four or five Vedas cure it! Lord's worship alone can help forsake malice; that specific spiritual state is called as worship and that state itself can free me and you from malice towards another person's brilliance or glory.*

## Twenty-first century needs heart-righteousness

Bāpa, in the beginning of the eighth day RāmaKathā, reverend saints present in the Kathā, all honourable worshippers of diverse eruditions, the host Joisar family who has been a mere instrumental means, you all my listener brothers & sisters, Honourable Padmashree Trivedi Sāheb, Madam and the chief-minister of our state Honourable Anandiben who came to Kathā despite her busy schedule, I liked that the political fraternity has arrived to VyāsaPīṭha, and this has been an extremely ancient nature of Indian civilisation. And she also assured on behalf of the government as well as the citizens of Gujarat that this immensely auspicious act of Trivedi Sāheb will not stop. She has promised us. I respect Anandiben's assurance and sentiments for this task from VyāsaPīṭha. I express gratitude.

'Rāmāyaṇa' contains the definition of how the chief of state or nation should be. Whether it's the chief of village, county or district, or be it the president, chief-minister, prime-minister or any leader of the world, the



way. Kumtā stood against Karṇa's scarf which was hung on the branch of a tree and tried to alleviate sun's heat. After completing the sun-worship, Karṇa noticed Kumtā. It becomes difficult to read Karṇa's heart at that moment! "I, the son of Rādhā, the son of Adhiratha, greet you. Your arrival at early morning! I feel you have some work with me." "The Lord of yogis, Kṛṣṇa has told me." "Tell me, what is the actual matter?" "You are the eldest Paṃḍava. You shall become legally rightful heir. Your five younger brothers will offer you obeisance." "I am proud to be Rādhā's son and mother, I know very well, now that you are here I promise you as well that, I hail from a lofty lineage, I belong to a cult where people have vowed to give, I will not kill your four sons. I will not kill Dharma, Sahadeva, Nakula and Bhīma, but I won't spare Arjuna. Since you want five sons alive, your five sons will stay alive. If Arjuna dies, I shall be alive; if I die, Arjuna shall stay back; but I won't forsake my righteousness of truth." In this conversation between them, Karṇa comes out elevated than Kumtā. Kumtā doesn't bless him to be victorious, as she doesn't wish so. Therefore, when she bestows blessings she says, 'May you stay healthy.' This is Vyāsa's quill. Kṛṣṇa says for that Karṇa, "Arjuna, there is no one on earth like Karṇa who knows and honours the Supreme Entity like him." This is Kṛṣṇa's love-letter for him, it is not His certification.

It's written in the scripture of 'Rāmāyaṇa', one should not oppose a doctor. Wise man should not oppose nine individuals as far as possible.

*Sastrī Marmī Prabhu Saṭha Dhanī I*

*Baida Baṃḍi Kabi Bhānasa Guṇī II ARK-25.02 II*

When Rāvaṇa provoked Mārīca, Mārīca thought to himself, Rāvaṇa will kill me if I oppose him and it is better to get killed by Rāma than Rāvaṇa. 'Sastrī'; man endowed with practical wisdom should not oppose the one with weapons. This is practical. Nonetheless, adherents of truth have no fear of weapons as well. Don't oppose man with weapons. 'Marmī', don't oppose those who know your secrets, else they will disclose your secrets, they will reveal your mysteries. 'Prabhu', *prabhu* means lord, master, an all-capable one; don't oppose them as far as possible. 'Saṭha', don't

oppose cunning individuals. Don't spoil with utmost cunning people. Why oppose foolish individual? There is a saying in Kathiyawad, the more the understanding, the more one suffers. One suffers as much as the sense of understanding. The foolish don't suffer! 'Dhanī', don't oppose the one who is very rich. One who lacks understanding should not be felt bad about. So Bāpa, this is not criticising the rich, but avoid opposing the rich. They can create troubles for you in some or other way using money. Keep definite distance. Then comes 'Baida', don't oppose physicians. Whatever regimen he explains, follow it meticulously. 'Kabi', don't oppose poets or composers for they are the worshippers of truth. They are four-faced Brahmā (the creator). Don't oppose them. 'Bhānasa', means cook. Don't oppose the cook at home, whoever it is. 'Guṇī', wise man should not oppose the men with virtues for they are endowed with divine wealth. So, this is Kṛṣṇa's love-letter to Karṇa, Kṛṣṇa exposes Himself that I am untruthful, I have plotted all the games! 'Tapasvī Niyata Vrataḥ', there is no man of penance like Karṇa, he is the king of Angadesh.

I had heard from KrishnashankarDada that whatever we talk should be truthful. It should be aphoristic. Not too lengthy. Many times we spin a long yarn even for a small point! Third, it should be affectionate. Speak with affection. And fourth, it should conform to scriptures i.e. it should have some concrete base. Last and most importantly, it should be self-experienced. One should have experienced it till a certain extent. Dadaji talked about these five-fold aspects.

So, Kṛṣṇa has proclaimed Karṇa as the man of penance, which penance was it? On examining Karṇa's life, we realise that his greatest penance was to tolerate insult on each and every step. He was constantly humiliated. He has endured and swallowed his constant insult, which was his greatest penance. Karṇa never puts off any vow that he takes. For instance, he had vowed to give whatever anyone asks from him at dawn, thus he forgives even his enemies, thereby O Karṇa, you are the most religious-minded soul on the earth. This has been uttered by Kṛṣṇa's lips for Karṇa.

thought of how he should be is very much opportune in the twenty-first century. Therefore I wish to share what Tulasī says, Lord Rāma told Bharata that brother, how should be the chief of Ayodhyā who is going to run the state affairs. He should be like the mouth; even though there are many parts of body, we are talking about the most vital part - heart. Now, mouth alone does the job of eating. No other part performs the function of eating. Even as we take a morsel of meal in hand, it's the mouth that does the job of eating.

Gujarat is standing on its own feet. Whenever I ask, "How are you Narendrabhai?" He always answers, "Bapu, supreme bliss." *'Mukhiā Mukhu So Cāhiai'*, leader should be like the mouth. Any leader of nation should be like the mouth in the sense that even if some eatable is placed in mouth, its extract is transported from head to toes. Its serene extract should reach till the most trifling man of the nation. Although the state affairs is managed by the leader and his team but the leader should be like a morsel placed in mouth that fulfills the need of every body part. Therefore, Lord Rāma tells Bharatajī, run the state affairs of Ayodhyā in such a fine manner that even if you run the state affairs, its benefit should reach from the nail of toe to the hair of head. This is one of the greatest lessons of politics! I thus express my pleasure that Madam herself came over and heartily praised Trivedi Sāheb's activity.

'Mānasa-Dharama', which we have reckoned as the righteousness of heart. Now, with heart also comes the ailment associated with heart, Baap. Some people's heart expands, some people's heart contracts, for some blood doesn't reach their heart, yet for others the veins get blocked. These and others are the ailments of heart. Similarly, righteousness of heart also falls prey to two ailments which are written in 'Rāmāyaṇa'. One ailment is when righteousness is harmed and second ailment is mentioned in 'Gītā' which Tulasī has translated in 'Rāma Carita Mānasa', when righteousness declines. These are the two ailments of heart.

In 'UttaraKāṇḍa' of 'Rāma Carita Mānasa', Garuḍa has asked seven questions to KāgBhuṣuṇḍijī in the end, they are highly amazing questions! Responses to these seven questions given by an enlightened man contain the gist of 'Rāmāyaṇa'. It is the juice extracted by churning the seven cantos in a juicer. We can consume it through a single chalice. The seventh question is about mental ailments, O my enlightened man, O my Sadguru, please tell me something about my mental ailments, which are the ailments of mind? Mental ailments, heart ailments etc. along with Ayurvedic ailments in medical terminology. Although this discussion present in Tulasī's scripture is about five hundred years old, it mentions about all ailments including heart-ailments, mental-ailments etc. Mental-ailments are described elaborately. Thereafter, the cure of heart-ailments or mental-ailments is mentioned. Only three things are written in its root, the sources of any ailment are the three entities namely wind, bile and phlegm. We utmost need these three entities though in moderate degree. This body needs phlegm, it needs wind and it needs bile as well. However, deviation from its moderateness causes troubles. For instance, excess of bile proves we are sick. Augmentation of phlegm chokes our lungs. Cough doesn't let us speak which is an ailment of phlegm and the ailment of wind grips our joints after a certain age (e.g. arthritis). Tulasī has thus presented entire medical science in 'Mānasa' by naming the three ailments,

*Kāma Bāta Kapha Lobha Apārā I*

*Krodha Pitta Nīta Chāfī Jārā II UTK-120.15 II*

Tulasī has termed lust or excessive pleasure as the ailment of wind. Lust is the ailment of wind. Phlegm is termed as greed and it's described as being inordinate. Lust is not inordinate. It's a different matter that lust grips us time and again, nonetheless it mounts only for a few moments, but greed is inordinate. It's not that one can be greedy for a week or fortnight. Greedy person suffers immense phlegm which is worth

ejecting out. When someone gives charity then both the charity and the alms-bowl get adorned; but ejecting phlegm emits foul odour and the container in which it is ejected emits foul odour as well. Sāheb! Few charities light up radiantly. God has bestowed enormously on few people, but they are terribly greedy! When a greedy man's house caught fire, he gave a missed call to the fire brigade! He let the house burn, but did not spend money on calling! Such greedy people are claimed to suffer from inordinate phlegm. And anger is bile. Anger burns the heart. Excessive bile burns an individual's heart. A burning sensation begins.

So, 'Mānasa-Dharama' also has its own ailments as well. Mental ailment or heart ailment in form of righteousness falls prey to two ailments. Sometimes righteousness gets harmed. Righteousness is never destroyed. Although, scientifically heart can either get destroyed or it can be donated; however, what we claim as righteousness never gets destroyed, but it certainly gets harmed. And second word of 'Gītā' is, *'Yadā Yadā Hi Dharmasya GlānirBhavati Bhārata I'*, it suffers decline. This is its ailments. When righteousness gets harmed? I would like to state its couple of causes in form of a dialogue with you. When pretense is nurtured in superficial garb of righteousness, at that moment righteousness is harmed. Righteousness is only harmed at that moment, it can never get destroyed; because by your good wishes I have been saying in the course of RāmaKathā since last fifty-five years by my Guru's grace that whatever I have thought for myself in form of the gist of righteousness is Truth, Love & Compassion. Can Truth be destroyed? Never. Sun will perish. Science claims that sun will perish after trillion and zillion years; but righteousness is time-immemorial and eternal; and if Truth is righteousness, which it is, then it cannot be destroyed. However, sometimes truth gets depreciated when we play games in truth! Do ponder if you can that truth should not be intellectually-driven, it should be hearty. We play

games in intellectual truth. Hariścaṁdra's truth is not intellectual, his is heartily driven truth. And thereby indeed Tulasī has mentioned names of five virtuous souls for 'Mānasa-Dharama' in 'Rāma Carita Mānasa'.

This is not an admonition, I am just reflecting with all of you. Sāheb, when we try to pretend, righteousness gets harmed. Secondly, when next is righteousness harmed? When in the name of righteousness, everyone right from an individual to the whole world is exploited instead of being nourished, at that moment the flag of righteousness does not blow, but trembles in terror wondering about the happenings in its name! So, first being pretense; secondly, exploitation in the society instead of nourishment. Thirdly, when we label the new pathways build by our network and mental imagination as righteousness, it causes third harm to righteousness. Tulasī has written,

*Kalimala Grase Dharma Saba-*

*Lupta Bhae Sadagramtha I*

*Dambhinha Nija Mati Kalpi Kari-*

*Pragaṭa Kie Bahu Pamtha II UTK-97(A) II*

Truth, Love & Compassion are eternal values. And I always say that, truth should always be for us. Whether others speak or not is immaterial, what matters is how much truth I speak. Truth should exist at personal level. Love should be for others, mutual. Compassion should exist for the whole world. This is my calculation of Truth, Love & Compassion. Is it really necessary to divide the country till such an extent in the name of religion or righteousness? Aren't Truth, Love & Compassion enough? But I want to start my own path, others want to start their own and thereafter, both groups compete with each other! And therefore reverence ceases! Reverence doesn't prevail, competition takes its place. Our philosophy has a term for righteousness called as *'Gagana Siddhānta'* (sky-like doctrine). The doctrine of righteousness or religion should be like sky. What else can the vastness of righteousness be compared to further? My

VyāsaPīṭha is striving for this and I am happy that you too have also joined this endeavour, may everyone be united. Therefore, my VyāsaPīṭha sings the psalm of Ali Maula as well. Wouldn't I be facing troubles when I sing 'Ali Maulā, Ali Maulā' in form of devotional psalm while recollecting Islam? I am here to do what the seer of my country did.

*Gagana Siddhānta* is the aphorism of Vyāsa; therefore, we applaud Vyāsa as 'Namostute Vyāsa Vishāla Buddhe!' All class-teachers are separated in their respective classrooms, but they sit together in recess. Of all enlightened men like Jesus, Buddha, Mahāvīra, someone took the class of devotion, someone else took the class of wisdom, yet others took the class of karma but in recess everyone sit together. We are only suffering for no reason! How do you interpret the Vedic mantra, 'Samgachchadhvam'? We have complicated for no reason! My intent of Kathā is to keep the country united by this reason. Bāvā can be interpreted utmost briefly as, "He who fears is not Bāvā." When you fear, people think that there is something wrong! The sixteenth chapter of 'Bhagavad Gītā' that describes divine virtues cites its first trait as, *abhaya* (fearlessness). Yesterday Vinod Bāpā was saying, I have heard that Anandiben never laughs at all, it's good that today she is laughing and she laughed compulsorily! Composer never fears. Composer has his own dignity (*asmitā*), singer has his own dignity; don't reckon it as pride. 'Asmitā' is the word given by Patanjali. Why should a composer fear? Why should he adulate anyone? Why should the worshipper of erudition or any artist adulate anyone? From scriptural viewpoint and in our own experience as well there is a difference between *nirbhaya* and *abhaya*. *Nirbhaya* comes with external support. For instance, possessing a revolver makes you *nirbhaya*; if you are accompanied by five companions, you are *nirbhaya*. Whereas, *abhaya* doesn't need any support. *Abhaya* manifests from within. And thereby, it is said in 'Rāma Carita Mānasa',

*Dīna Jāni Tehi Abhaya Karīje II KKK-03.02 II*

*Abhaya* has inner eyes which open up, '*Abhayaṃ SattvaSaṃsuddhiḥ*', 'Bhagavad Gītā' has said this. Can roar of a lion be termed as pride? It's his dignity, it's his temperament. He who fears is not Bāvā.

*Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo.*

Rūkhaḍa are like cotton from within. They possess such traits from inside. Though they may appear harsh from outside. Look at Velo Bavo of Meghani,

*Garavāno Māthe Re Rukhadiyo Jhalumbiyo.*

Garavā (noble) means Girnar, but even a man can be noble. And who holds sway over noble men? He who is healthy from within, he who is fearless (*abhaya*) from within. He can confer joy even to the noble. Would Jalaram Bāpā's victory be hailed had he been fearless? It's said that when Virabai was offered away in Virpura, the gongs started playing automatically in Satadhar! Someone asked the abbot, why so? He said, Jalaram Bāpā has strung the pearl in flash of lightning! Gaṃgāsati strung it as well and then she sang, thereby she attained the stature of *abhaya*. We fear others because we have hidden something! And secondly, our allurements. Why do we fear the divinities? Because of allurements and fear.

So, when I and you employ pretense, when we exploit instead of nurturing, when we create parochialism in the name of various major and minor righteousness or religions just for the sake of our trivial selfish motives, at that moment righteousness faces harm. And this is the ailment of righteousness of heart. Bāpā, third cause that harms righteousness from my VyāsaPīṭha's viewpoint is, preset networks to promote puddles as oceans! Righteousness or religion is eternal. It is one and only one. Osho in fact says, drop the word 'one' as well; righteousness can only be righteousness because with introduction of 'one', the second automatically comes before the first! This is about adjective-free righteousness or religion. Righteousness is only righteousness. Religion is only religion. This decline is an ailment. Decline is caused in three ways. Likewise, decline of righteousness or

religion also happens in three ways. Firstly, changing the original meaning of righteousness or religion for our selfish intent is the first trait of the decline of righteousness or religion. We have changed the meanings of all holy righteous practices in a way convenient to us! This is the decline of righteousness. Further to it, the whole world knows the generosity of the primordial tradition of our time immemorial Vedic religion, but at few instances we also observe that we have changed the original message for our own intents! This is the first trait of the decline of righteousness from VyāsaPīṭha's viewpoint.

Second decline of righteousness, reckoning others as inferior to us, this is the second decline of righteousness. Historically all religions are eternal but when we try to understand from historians then some religions exist since many thousand years, some exists since just a few years; the better aphorism is that all religions are equal. Truth, Love & Compassion are indeed the common aphorisms of all religions, their meanings should not be altered. Gandhi said, reckon all religions as equal. This is the superior thought, but we also need to use another word that honour every religion. None are inferior. Ideologies can be different, which is everyone's freedom.

While we are proclaiming righteousness as the righteousness of heart, harm and decline are the ailments of heart. While we are talking about 'Mānasa-Dharama' on the basis of the Kathā of 'Mānasa' by

symbolising heart which is part of our body, when righteousness of heart faces troubles like harm and decline or if the veins contract or get blocked then who can cure it? Tulasī has said, in this situation the society will need some Kabīra, some Nanaka, some Buddha or some Mahāvīra. Buddha operated the heart of a person like Angulimala in such a way that he who initially cut everyone's finger, began to recite '*Buddhaṃ Śaraṇaṃ Gachchāmi!*'! Guru Nanakdev did the same job by singing. Guru doesn't perform by-pass, he performs a direct surgery; He infuses the blood of His dispassion into us and makes our heart start beating once again.

'Sadguru' is my most adored word. It's the utmost holy word of mine, yet more than this I like using the word '*BuddhaPuruṣa*' (enlightened man). Buddha performed many heart surgeries, Mahāvīra performed numerous heart surgeries, imagine! Go back to 1200 years ago – Jagatguru AdiShankaracharya, Nanak, Kabīra and all other realised men or physicians of spiritual world have performed amazing operations of heart! They have upheld wonderful righteousness of heart! If righteousness never perishes, then why does Kṛṣṇa state that I have arrived to establish righteousness. Righteousness is eternal, why establish it? He did not intend to establish righteousness from scratch, He rather wanted to establish the righteousness of heart by amending the veins blocked because of harm and decline caused to righteousness, in this sense He wished to establish the

*What we claim as righteousness never gets destroyed, but it certainly gets harmed. When pretense is nurtured in superficial garb of righteousness, at that moment righteousness is harmed. When we try to pretend, righteousness gets harmed. Secondly, when next is righteousness harmed? When in the name of righteousness, everyone right from an individual to the whole world is exploited instead of being nourished, at that moment the flag of righteousness does not blow, but trembles in terror wondering about the happenings in its name! Thirdly, when we label the new pathways build by our network and mental imagination as righteousness, it causes third harm to righteousness.*

righteousness of heart. There is no element like Kṛṣṇa fraught with compassion. War is not His temperament. Others' destruction is not His temperament, His temperament is the divine dance of *rāsa*, His temperament is singing. Today even after five thousand odd years we are playing the divine dance of *rāsa* in His name.

Twenty-first century needs heart-righteousness. And this exertion of ours is for this very reason. In order to uphold such righteousness, these five legendary characters are presented before us.

*Sibi Dadhīci Hariṣcaṁdra Naresā I AYK-94.02 I*

Viśvāmitra tells Hariṣcaṁdra, give me 125,000 gold coins. The kingdom that you have given me is now completely mine, what about my earlier demand? As a result, the three family members (of Hariṣcaṁdra) tried to sell themselves in the town of Kashi. Strong competition sets for righteousness! Father says, I want to get sold first; mother says, let me get sold first and the son says, I wish to sell myself for the sake of truth. A Brāhmaṇa buys their son Rohit. As he observed the child to be brilliant, he bought Rohit at twenty-five thousand gold coins with the intent of educating and teaching him Vedas. Rohit bows down to his parents, “Do not worry. I am your son, I shall uphold righteousness.” “Consider him as your Guru and serve him.” Thereafter, Tārā pitches to sell herself. A dancer arrives in chariot, if I buy this woman, I shall become richer by people watching her dance. With this intent, she was bought for fifty-thousand gold coins. Now, no one is ready to buy Hariṣcaṁdra! The dilemma of truth is that no one is ready to buy it!

*Jhūṭhai Lenā Jhūṭhai Denā I*

*Jhūṭhai Bhojana Jhūṭhai Cabenā II UTK-38.04 II*

The day truth will be put to test, superficial praisers will distance themselves! In such situation, heart-righteousness is needed utmost. In the end, an official of cemetery, Khemaro Masani, needed a helper. He said, “I officiate at the obsequies.” “Accepted!” And



Hariṣcaṁdra is sold. The monarch of Ayodhyā protects the cemetery with a baton! On the other hand, Ganika orders Tārā to adorn herself in the evening. Tārā says, I shall dance but keep something associated with Lord Vishvanatha in front of me, either some ash or a bead of rudrākṣa so that I feel I am dancing before my Māhādeva.

One fine day, Rohit had been to the orchard to pluck flowers for adoration. As part of final ordeal, Viśvāmitra assumes the form of serpent by his supernatural power and stings Rohit. His poisoned body turned green. On investigating the Brāhmaṇa found Rohit's body lying beneath a creeper! Brāhmaṇa must be generous. He informs Tārā. After much pleading and persuasion, Tārā manages to take leave from her owner and carries Rohit's body to the cemetery. She gathered wood for son's funeral. Just as

Tārā proceeds to set ablaze the pyre a sound echoes, “Caution, no one has blazed a pyre without my permission!” Hariṣcaṁdra said this. Tārā recognised him, “Lord, I am Tārāmātī, you are my Lord and this is Rohit.” He says, “The wrapped cloth needs to be given to my master. I shall do away with my food, but you will have to give 1.25 yards of cloth.” “This is our child!” He said, “Favours don't work here.”

*Sahe Dharama Hita Koṭi Kalesā II AYK-94.02 II*

Tārāmātī tears her *saree* and covers Rohit. Just as she is about to lit the pyre, Brahmā, Viṣṇu and Maheśa appear. The lord of cemetery (Śiva) being angry on Viśvāmitra says, “I am the highest presiding spirit over death, but you are even harsher than me! Where is Viśvāmitra? How can he put them to such a severe ordeal being a seer himself?” They are about to punish Viśvāmitra. Viśvāmitra pleads, save me. They

say, we are helpless. Now only they can save you whom you have put to ordeal. Resort to their feet. Viśvāmitra resorts to Hariṣcaṁdra's feet, “Forgive me.” Hariṣcaṁdra says, “You are my Guru, please don't say this!” Śaṅkara thought, being woman by nature and having witnessed adverse state of her son, Tārā will certainly pronounce a curse. So, He tells Tārā, “Speak up, if you wish.” Tārā says, “My husband's words are my words.” Thereafter, the child is brought back to life. They offer the three to solicit a boon and at that moment Hariṣcaṁdra solicits, “May I attain Tārā as my wife and a son like Rohit for all lifetimes.” And he is blessed, “May I only get a Guru like Viśvāmitra.” The divinities thought, woman's wrath will indeed vent out. “Tārā, solicit a boon.” “May I attain a husband like Hariṣcaṁdra, a son like Rohit and Guru like the great seer Kaushika.” When Rohit was asked, “May I attain

Tārā as my mother, Hariścandra as my father and Viśvāmitra as my Guru.” And BhagatBapu raised a loud cry,

*Dhanya Rājā-Rāṇī Ṭeka Tamārī-  
Ane Dhanya Che RājaKumāra,  
Kāga Kahe Tārā Kulamā-  
Māre AvadhāMā Levo Avatāra.*

Some chronology of Kathā. Rāma was born. Thereafter, Kaikeyī gave birth to a son. Sumitrā gave birth to two sons. Naming ceremony was performed. Sacred thread ritual was conducted. They attained erudition in Viśvāmitra's hermitage. Viśvāmitra arrived and took Rāma and Lakśmaṇa to accomplish his task. Lord conferred supreme state post death to Tāḍakā on the way. After successful completion of Viśvāmitra's yajña, both the princes leave for Mithilā with the sage for the bow sacrifice ceremony. On the way, Ahalyā was lying in Gautama's hermitage like a stone. Rāma raised a curiosity. Lord Rāma accepts Ahalyā and establishes her in the society. Lord reached Janakapura. King Janaka welcomed. He gave lodging in a beautiful palace called 'Sumḍara-Sadana' in Janakapura. In the evening, Lord Rāma and Lakśmaṇa stepped out for town sightseeing in Janakapuri. The whole town got immersed in Lord's beauteous form.

The next day, Rāma and Lakśmaṇa visit Janaka's orchard to collect flowers for Guru's adoration. At the same time, Jānakijī arrives there with Her companions to perform Gaurī's adoration in the temple. The first meeting of Rāma and Jānakī takes place in the orchard while maintaining the bounds of propriety. Thereafter, Jānakī performs Gaurī's adoration. She sung such a beautiful hymn that the idol began to sway, it smiled and it spoke! Idol bestowed blessings, “The dark-complexioned suitor set in Your heart shall be Your husband.”

The second day is the bow sacrifice ceremony. Thousands of kings and emperors unsuccessfully tried their strength, none could break the bow! In the end, Rāma rose. Offering a bow to

Viśvāmitrajī, He approached the bow. Lord circumambulated the bow, offered obeisance, remembered Śiva - the Guru of three spheres and no one realised how the bow was broken! Bow was broken from the midpoint. Jānakijī arrives to don Rāma with the victory wreath. Everyone hailed the victory. Paraśurāma arrives. On hearing Rāma's mystery, Paraśurāma's memory was recollected. He sang excellent hymn of praise and hailed Lord's glory.

Messengers went to Ayodhyā. Dasratha came to Janakapura with the marriage procession. Days began to elapse. Lord Rāma's wedding day arrived. The god of love i.e. cupid himself had taken the form of a horse which Lord mounted as the bridegroom. The Vedic rituals are performed one after the other. Vaśiṣṭhajī asked Janakajī, “Your daughter Ūrmilā and two daughters of your brothers - Māḍavī and Śrutakīrti are unmarried as well. Our three princes are unmarried too, why not marry all four of them in the same wedding canopy!” Ūrmilā was offered to Lakśmaṇa. Māḍavī was offered to Bharatajī and Śrutakīrti was offered to Śatrughna. The marriage procession subjugated by affection stayed for a long time. Finally, came the moment of farewell. Four palanquins were prepared. Everyone accompanied them till the outskirts to bid farewell. Daughter is father's breath and father is daughter's faith. They reach Avadhapura. Celebrations took place. Days began to elapse. Guests took their leave and lastly, as Viśvāmitra takes his leave the entire royal family weeps. Dasratha tells Viśvāmitrajī,

*Nātha Sakala Saṃpadā Tumhārī I  
Main Sevaku Sameta Suta Nārī II  
Karaba Sadā Larikanha Para Chohū I  
Darsanu Deta Rahaba Muni Mohū II BAK-359.03 II*  
“We are your servants. If we come to your memory amid your spiritual penance then do come down to bless us by your divine sight.” Viśvāmitra left with the same detached sentiments. Here concludes 'BālaKāṇḍa'.

## Rāma's righteousness is truth, Sītā's righteousness is bounds of propriety, Bharata's righteousness is love

We are doing serene and essential discussion of 'Mānasa-Dharama'. I am naturally recollecting one statement of Maharshi Raman. Lord Maharshi Raman had said, feet are symbol of motion. I am putting in my own words, nonetheless these are his thoughts. Feet's righteous duty is motion and head's righteous duty is man's mind, intellectuality or thoughtfulness; but heart lying in between and the righteousness of heart is a specific spiritual state. Once again I am getting support of an enlightened man reinforcing that heart-righteousness means a specific spiritual state. A state free from lust, anger, greed, infatuation, vanity, envy etc. In this Kathā, I have presented thoughts from my personal viewpoint and thus we have been discussing about righteousness in the context of heart. And the spiritual state of heart means neither feeling pleased of any achievement, nor regretting any loss. This is called specific spiritual state of heart. This has been conveyed to us in many different ways. We may have heard it, we may be talking about it, but our exertion is to attain this state.

*Raṃtideva Bali Bhūpa Sujānā I AYK-94.02 I*

These worshippers of heart-righteousness Raṃtideva as well as Bali, we are acquainted with their stories. Psalms and poetic recitals have also been composed on Raṃtideva. Raṃtideva's penance, his ordeal; 'Māhābhārata' states that the reward of righteousness is sorrow, that's it! Tagore has strongly emphasized this point. All those who have



treaded the pathway of righteousness of heart (have experienced this). It is said in 'Śrīmad Bhāgvatjī' that '*Dharmam Bhajasva Satatam Tyaja LokaDharmān*', O father, worship righteousness incessantly. Now, what if righteousness is reckoned only as *tilaka*! *Tilaka* is the identity of righteousness, it is the identity of our holy tradition, it should not be criticised, but we are unable to abide by the righteousness of *tilaka* incessantly. Nonetheless, our philosophies have admonished to serve righteousness incessantly or uninterruptedly. And therefore I only feel that this ought to be about incessant righteousness of heart. Righteousness should be upheld incessantly. That which is incessantly upheld is called righteousness, and we may not even be consciously aware of this process which is being upheld incessantly! Even though our breathing continues incessantly, who is really awake! Although Doctor Trivedi Sāheb has aged, he is healthy in all respects; even if he is supposed to talk for two minutes, he winds up in a minute and half; he is very conscious, if someone tells him to retire, imagine how his retirement would be. His retirement will always be directed to serve the patients of kidney incessantly. What can you imagine if I have to retire? I never want to retire, keep in mind! But when I am saying mine, it refers to all of us; as for me, I believe in this (RāmaKathā) very firmly and therefore, my retirement is to sit on VyāsaPīṭha. Allah willing, may hatred not arouse in my consciousness towards anyone. And even if it does, may I not remember it. Otherwise, vices will foul our self.

'*Dharmam Bhajasva Satatam*' hints towards the righteousness of heart and '*Tyaja LokaDharmān*', forsake worldly duties; what should we do then? Accompany a monk. Who is called a monk? He who leads a soap-like life. He who himself gets rubbed and brightens others is called as monk. So, Raṃtideva and others are the worshippers of heart-righteousness. It is said that he did not eat for many days at a stretch and reached a state of losing his life, just then a plate filled with food comes before him, as he prepares to eat a beggar arrives and says, I am hungry, give me food; and

he gives away the food. He then decided to stay on water and yet again arrives a thirsty individual whom he offers all the water! When this situation manifested, he experienced God's evident realisation and was told, you are blessed, blessed is your sensitivity, blessed is the incessant righteousness being served by your heart; solicit as you wish, what should we bestow? At that moment he says, all souls who are suffering afflictions in every hell existent in this world, O lord, free all of them and let me alone suffer in lieu of them. Bestow me this boon. This is the story of Raṃtideva. What will you call this if not righteousness of heart? Following poetry of Kaag Bapu is very renowned,

*Ciraṃjīvione DharāṇiNā Cheḍā Dai Deje,*  
*Caṇī Leje Kācī Maḍhūhī Ekalo;*  
*Cauda Ratno MaṃthanaNā ViṣṇuNe Dai Deje,*  
*Śiva Thāje SāgaraKināre Ekalo.*

Amazing lines! Give the fourteen jewels emanated from churning to Viṣṇu, but you must become Śaṃkara. And another line of BhagatBapu which I adore too much,

*Zaḍapelu Amṛta Amara Karaśe,*  
*Paṇa Abhaya Nahī Āpī Śakaśe.*

Ambrosia snatched from someone can immortalize you, but it can never make you fearless. The deities consumed venom by snatching and became immortal but they could never become fearless! No sooner did any demon started penance than Indra's throne begins to stumble! And what good is that ambrosia which immortalizes but doesn't make us fearless?

There was a mendicant-like composer who translated Buddha's words in Japanese. He begged and gathered every single penny to translate Buddha's admonitions. When he was about to publish the book, severe drought struck and he felt hesitant to print the book. He gave away the accumulated money to the people suffering in drought! Nonetheless, his desire to keep Buddha's words immortal and inscribed stayed on, thus he starts begging once again. He gathered the same amount of money and got ready to publish the book, yet again some adversity occurs and this man

uses the money for that purpose. He collected the same amount of money for the third time and finally visits the printing press to publish the book. As the book was printed he wrote, this is the third edition of my book. This is heart-righteousness. He who has sensitivity filled in heart is righteousness.

Second comes Bali Bhūpa, Lord assumed dwarf form of Vāmana. Lord sat in the courtyard of some householder to offer twilight prayers and the householder objected, why are You offering twilight prayers here? Lord felt, if we have just as much space as required for offering twilight prayers, no one can lay obstacle in our worship; then comes the yajña of Bali which Lord visits. Bali was immensely happy to see a celibate. He offered to serve the Lord. That moment Lord said, give me three steps of land. Bali thought, His intellect is as small as His age! I would have given Him whatever He would have asked for! And when the king was about to take a resolve, the matter of Shukaracharya comes up. Shukaracharya was Bali's Guru. He had recognised the Lord and therefore he blocked himself in

the funnel from which water was to be poured for taking a resolve, thereby choking it. Lord inserted a grass stick into the funnel and pierced his eye! Thus, exhorting him to keep one vision! This is also the human temperament. As such, Guru is a human being, isn't it? Although, it is prohibited to believe Guru as a human being and at the same time, it is equally prohibited to believe a human being as Guru. The element of Guru is something completely different. The awakened men have established this element as Guru. Meghani has written lovely lines,

*Ghaṇa Re Bole Ne Aeraṇa Sāṃbhale,*  
*Baṃdhuḍo Bole Ne Benaḍa Sāṃbhale.*

It's written in the copāi of 'Rāma Carita Mānasa',

*Eka Bāra Cuni Kusuma Suhāe I*  
*Nija Kara Bhūṣana Rāma Banāe II*  
*Sitahi Pahirāe Prabhu Sādara I*

*Baiṭhe Phaṭika Silā Para Suṃdara II ARK-00.02 II*  
Pleasing consciousness, bounds of propriety are not being broken at all, Lord Rāma forms a garland of flower by his own hands and adorns Jānaki. This is the

utmost beautiful spiritual state of one's consciousness in which Lord has taken a seat. Just then Indra's son Jayamta stepped out in leisure. He observed Rāma adorning Sītā and was gripped by doubt if He is truly the Supreme Spirit! He assumed the form of a crow in order to examine Him. Indra's son became a crow! Someone asked Tulasī, why did you make Indra's son a crow? He said, he who interferes in others' happily married life can only become a crow, he can never become a swan! Jayamta assumed the form of a crow and pierced his beak in Jānakī's divine feet. Her feet bled. The moment Lord saw, He formed an arrow with the same grass needle which He was using to form flower garland and released it behind the crow, and Jayamta rushed! Lord's arrow followed wherever he went! He approached Indra. Indra shut the door refusing to shelter Rāma's enemy. He resorted to Brahmā. Brahmā refused him as well. And he met Nāradaḥ on the way. None could save him but as soon as he met a saint, the arrow stopped. Arrow stopped by the glory of a monk. Nārada's heart melted, what is the matter? He said, it's my mistake. Where did you go thereafter? I approached my father. You have committed someone else's offence and you are resorting to solicit forgiveness elsewhere? We precisely do the same! We commit the offence of human beings and resort to Haridvar! Things are found at the same place where they are lost. The saint explained, resort to Jānakī's divine feet and ask forgiveness. He resorted to Sītā's feet. Jānakī lifted Jayamta who was in form of a crow and placed him in Rāma's divine feet. The day when this mundane soul resorts under the surrenderance of devotion, devotion itself will transport us in Lord's divine feet. Lord felt, he ought to be given some punishment else everyone will do the same! He thus pierced one eye of Jayamta using the same arrow of grass needle, thereby hinting that your vision is fouled by dualism and therefore, hatred aroused in you. Now, you must stick to a single vision. Similar incident happened with Shukaracharya in Bali's episode.

*Jāke Priya Na Rāma-Baidehī  
Tajyo Tāhi Koṭi Bairī Sama,-  
Jadhyapi Parama Sanehī II VP-174.01 II*

So, he to whom truth is not dear, he to whom love is not dear, he who is not the worshipper of compassion, however close he may be with us, maintain distance with him. Thereafter, Tulasījī has given illustrations.

*Tajyo Pitā Prahalāda, Bibhīṣana Baṁdhu,-  
Bharata Mahātārī I  
Bali Guru Tajyo Kaṁta Braja-Banitanhi,-  
Bhaye Muda-Maṁgalakārī II VP-174.02 II*

Vibhīṣaṇa left his brother. Bharata renounced his own mother. And Bali forsakes his Guru. On that day, King Bali renounced his Guru who was coming in his way of renouncement. Then he took the resolve. He gives three steps of land to God and God covered the entire universe in two steps! Third step was yet to be taken, where should I keep the third step? Bali then said, keep your third step on my head thereby which I don't feel proud of my renouncement. Thereafter, Bali descends in the nether land and Lord dwells there as his protector. Tulasījī has demonstrated righteousness of sensitivity in the illustrations of these legendary characters. So, these personalities have endured enormous hardships and tribulations for the sake of righteousness. In this world, if you want to worship and attain to pleasure in this very human body then maintain a fair and square distance with everyone. Be seated near some scripture, be seated near some righteousness of heart.

In the chronology of Kathā, in 'Ayodhyā-Kāṇḍa' Lord Rāma is pronounced an exile into the woods. Rāma became an inhabitant of Citrakūṭa. Lord of Avadha gave up his life in Rāma's separation. Bharatajī performed father's obsequies and said, "I cannot accept the kingdom. I am not the man of positional designation; I am the man of pādūkā. I am not the man of sovereignty; I am the man of truth." These statements subdued Ayodhyā. Bharata went to Citrakūṭa with the entire town of Ayodhyā. Janaka also

arrived at Citrakūṭa from Mithilā with the entire city of Janakapuri. Janakapuri and Avadhapuri gathered in Citrakūṭa and a third town manifested which is called as Premapuri (the town of love); a town of love was created. Many discussions happened. Dialogues of righteousness took place. One copāi of Bharata is worth learning. He tells Rāma in the end, decide as You will, but I have one request that Your consciousness should stay pleased.

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

And Lord did the same,

*Prabhu Kari Kṛpā Pāvārī Dīnhī I*

*Sādara Bharata Sisa Dhari Līnhī II AYK-315.02 II*

He offered pādūkā. That pādūkā was made from the elements of compassion. If we have pādūkā, consider it as the compassion of our enlightened man. It's not made up of wood, it's symbol of compassion. Lord bids farewell to Bharata. Both towns reach Ayodhyā. King Janaka streamlines Ayodhyā's state-affairs and returns to Janakapura. RāmaKathā is the confluence of Truth, Love & Compassion.

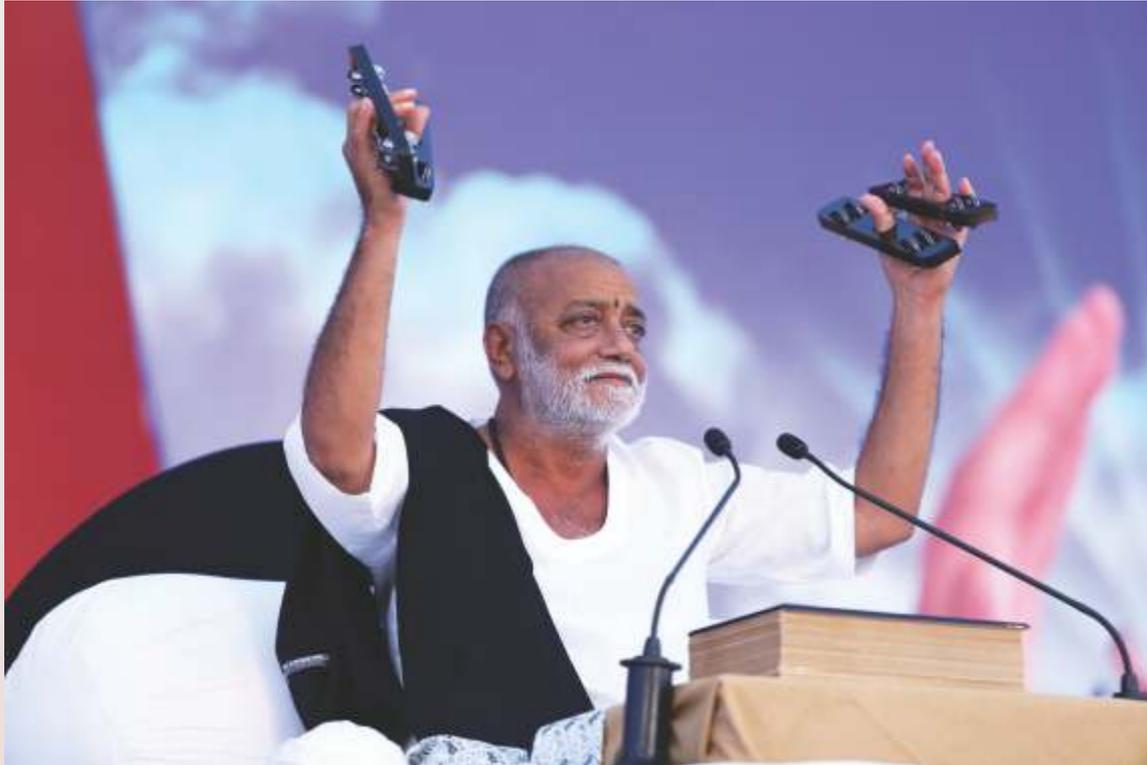
Bharata placed pādūkā on the royal throne. One fine day, Bharatajī approached Vaśiṣṭhajī, "Lord, if you permit then instead of staying in Ayodhyā or the royal palace may I stay little far in the forest of Naṁdīgrām by erecting a hut of leaves. If my Lord dwells in the woods, I would be unable to stay alive in a palace." Vaśiṣṭhajī said, "Whatever we speak are the

matters of righteousness, but whatever you are saying today is the quintessence of righteousness." My blessings are with you, but do take mother Kausalyā's permission. If Rāma's mother is hurt, your devotion for Rāma will not succeed." And Bharata comes to mother Kausalyā. Offered a bow. Śatrughna is with him. Mother asked Bharata, "Tell me, what the matter is?" Bharata said, "Mother, I am only born to cause you sorrow! Had I not born, Kaikeyī wouldn't have solicited kingdom for me and Rāma wouldn't have been forced to forest, neither would I have lost my father! May I give you some more suffering?" Bharata says, "Mother, may I stay in Naṁdīgrām donned in the attire of deer skin and tree bark?" Kausalyā realised, if I force him due to affection or if I don't permit him, probably I shall lose Bharata as well. What will I answer Rāma? Thus she said, "If you feel pleased in staying at Naṁdīgrām, do so." Śatrughna's righteousness is silence, Bharata's righteousness is love, Sītā's righteousness is bounds of propriety and strength of endurance, Rāma's righteousness is truth, Lakśmaṇa's righteousness is awakenedness, Hanumānaji's righteousness is the righteousness of heart. Mother observed Śatrughna to be completely broken; thus mother went near Śatrughna and said, "Gentleman, have patience, being born in lofty lineage, we ought to endure." Bharata settled in Naṁdīgrām. 'AyodhyāKāṇḍa' concludes.

*Even before a problem occurs in life, its solution has already arrived. Even before Rāvaṇa arrived to persuade Sītājī, Hanumānaji had already arrived. Hanumāna means solution, Rāvaṇa means problem; but we fail to look above! In this world, if God cannot arrange food then even God has no right to give us hunger; and if God cannot arrange water then He has no right to give us thirst as well; analogously, if God cannot have a solution beforehand, He has no right to give us problems. But my and your delusive human nature makes us wander helter-skelter in search of solutions! Solution is already sitting above in form of Hanumāna.*

In 'AraṇyaKāṇḍa', Lord departs from Citrakūṭa. Lord arrives at Paṃcavaṭī while meeting the holy men in their hermitages. He gives an admonition to Lakṣmaṇajī in Paṃcavaṭī. Then comes Śūrpaṇakhā and gets punished. KharaDūṣaṇa had an army of fourteen thousand soldiers; Lord conferred nirvāṇa to all of them. Śūrpaṇakhā provoked Rāvaṇa and Rāvaṇa plans Sītā's abduction along with Mārīca. Jānakī was abducted. Jaṭāyu sacrificed himself. Rāvaṇa places Sītā well guarded in Aśoka garden. On the other hand, while Rāma and Lakṣmaṇa were questing for Jānakī, they met Jaṭāyu; heard all the happenings, Lord Rāma performed Jaṭāyu's last rites on the same footing as His father and thereafter, Lord proceeded further. Kabaṃdha was emancipated. Thereon, Lord arrived in Sabrī's hermitage and discussed nine types of devotion before Sabrī. Lord arrived at PaṃpāSarovara Lake, met Nāradaḥ and then concludes 'AraṇyaKāṇḍa'.

In the beginning of 'KiṣkindhāKāṇḍa', Lord moved further and met Hanumānajī. Sugrīva and Rāma befriended each other through the medium of Hanumānajī. Vāli was conferred nirvāṇa. Sugrīva was given the kingdom. Aṃgada was appointed as the crown-prince. The holy month of cātura was described. Lord observes holy austerities in the month of cātura on a mountain. Sugrīva was made to caution after four months. The campaign of Jānakī's quest commenced. Hanumānajī offered a bow in the end. Lord gave the signet-ring. In 'Rāmāyaṇa', it is worth thinking about which characters have given what to whom. They took the journey of southern quarter in Jānakī's quest. It was assured that Sītā is present in Aśoka garden of Laṃkā. Who will cross the ocean and go to the other shore? Everyone described their strength. Finally, it appeared that Sire Hanumānajī was the only one who could accomplish this task and Hanumānajī got ready. 'KiṣkindhāKāṇḍa' concluded; 'SuṃdaraKāṇḍa' begins,



*Jāmaṃta Ke Bacana Suhāe I*  
*Suni Hanumaṃta Hṛdaya Ati Bhāe II*  
*Taba Lagi Mohi Parikhehu Tumha Bhāe I*  
*Sahi Dukha Kaṃda Mūla Phala Khāe II SDK-00.01 II*

Śrī Hanumānajī crosses the ocean. Numerous obstacles come in the way. These are reckoned as obstacles on the way to devotion. Hanumānajī enters Laṃkā. He visited each and every temple and observed nothing but carnal pleasures! Hanumānajī thought, if temples are filled with carnal pleasures then devotion can never exist there. He soon saw a mansion, where Lord's temple stood apart, the mansion had a pot of holy tulasī plant. Hanumānajī felt, it seems some Viṣṇu devotee is staying here. Hanumānajī thought, Laṃkā is the town of demons, wherefrom has this noble man come? Tongue resides amidst thirty-two teeth. Tongue is a saint, teeth are evil men. Tongue does the job of collating everything, teeth performs the job of separating. Tongue is the organ of taste, teeth are aggressive. Saints are guileless. Teeth collapse after a period of time, but tongue doesn't; likewise, saints stay eternal and evil beings collapse.

Vibhīṣaṇa and Hanumānajī meet each other. He shared the place and tactic to meet Sītājī. Hanumānajī reaches till Sītājī. Even before a problem occurs in life, its solution has already arrived. Even before Rāvaṇa arrived to persuade Sītājī, Hanumānajī had already arrived. Hanumāna means solution, Rāvaṇa means problem; but we fail to look above! Solution already exists above because in this world, if God cannot arrange food then even God has no right to give us hunger; and if God cannot arrange water then He has no right to give thirst as well; analogously, if God cannot have a solution beforehand, He has no right to give us problems. But my and your delusive human nature makes us wander helter-skelter in search of solutions! Solution is already sitting above in form of Hanumāna. Just look up for a minute and say, "He Hari, He Hari!" Rāvaṇa returned. Hanumānajī appeared.

Jānakī confers blessings to Him. He then had delicious fruits. Akśaya was killed. The demons presented Him in Laṃkā. Many discussions happened in Rāvaṇa's assembly. Vibhīṣaṇa said, envoy cannot be killed. Rāvaṇa accepted this. It was decided to burn the tail. Hanumānajī's tail was burnt. Hanumānajī burns the entire town of Laṃkā! Hanumānajī returns with mother's *cuḍāmaṇi*. Everyone meets Rāma. The campaign was kick-started. Vibhīṣaṇa was dispelled from Laṃkā. He was accepted by Rāma. Vibhīṣaṇa suggested a middle way out. If ocean gives us the way, let's not use power. Three days elapsed. Ocean failed to respond, Lord then exhibited artificial anger. Ocean surrenders in form of a Brāhmaṇa. He suggests building a horizontal bridge. Lord said, building the bridge of unity is my very purpose of incarnation. The thought is accepted. 'SuṃdaraKāṇḍa' concludes.

In the beginning of Lankakand, on beholding a superior spot Lord thought to install the emblem of Rameshwar. Seers and sages arrived. Lord Rameshwar was installed. Rāma's Lord is the bridge of unity, uniting the society is Rāma's Lord, Rameshwar. Uniting everyone – the kings and the subjects, each and every religion, this itself is dear to Rāma. The troops departed. They encamped on Mount Subel. Rāvaṇa got the news. The next morning Aṃgada was sent as the emissary of state. Aṃgada leaves as an ambassador. The treaty failed. War became inevitable. The demons attain valorous death one after the other and lastly, it was time for Rāvaṇa's nirvāṇa. Lord mounted thirty-one arrows. Fierce battle was fought. Thirty-first arrow was released! Ten heads, twenty arms and the thirty-first arrow hit on the navel and for the very first and the very last time Rāvaṇa uttered 'Rāma!' The radiance of Rāvaṇa's countenance got blended in Rāma's countenance. Maṃdodarī sang the hymn of praise. Rāvaṇa's last rites were performed. Vibhīṣaṇa was enthroned. Jānakījī was informed. Puṣpaka aircraft is prepared and Lord betakes close companions in Puṣpaka aircraft and takes off. They

Serving the entity of word is like enduring five-fold fire

beheld the divine sight of Rameshwar and met seers and sages on the way. Lord alights in Śṛṅgaverapura and embraced Kevaṭa. Lord sent Hanumānājī to Ayodhya to inform everyone.

After 'LaṃkāKāṇḍa' begins 'UttaraKāṇḍa' wherein Hanumānājī gave the news to Bharatajī that Lord Rāma is returning happily. Bharatajī's eyes were filled with tears. The news spread in entire Ayodhya. Lord's aircraft descends on the bank of Sarju River. As Lord offered a bow to His motherland, very firstly He renounced His weapons. He bowed prostrate in Guru's divine feet. Now there is no need of weapons, but there is a need to clasp the divine feet of the one who is conversant with scriptures. Bharata and Rāma embraced each other; no one could decide who had been to the woods! On realising that everyone was eager to meet the Lord personally, Lord assumed countless forms. Lord met everyone as per their respective sentiments. Lord arrived in the palace. He first goes to mother Kaikeyī's palace. He off-loaded Kaikeyī's mental burden. He further met Sumitrā followed by Kausalyā. Love and compassion smeared everywhere.

Divine throne was called. The throne arrived where Rāma was present, Rāma has not walked to the throne. Royal robes and ornaments were donned. Lord offered bow to the motherland, the sun-god, the mothers, the subjects, the Gurus, honoured the companions and recollecting Lord Māhādeva in his mind, Rāghava sat on the royal seat. Jānakijī took a seat with Him as well and conferring the first reign of Rāma to the world (Tulasī) says,

*Prathama Tilaka Basiṣṭa Muni Kīnhā I*

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

Vaśiṣṭhajī applied the first coronation mark on Rāma's forehead. The glory was hailed aloud across the three spheres. Six months elapsed. All companions were given farewell except Hanumānājī. As stipulated time period ended, Sitājī gave birth to two sons. Similarly, all three brothers were blessed with two sons each.

In this way, the story of Kathā was concluded by mentioning the heirs of Raghu's race. Tulasī doesn't write about controversy or slander. Then comes the tale of KāgBhuṣuṇḍijī and his life-story, finally the seven questions asked by Garuḍa followed by their answers after which Bhuṣuṇḍi concludes the Kathā before Garuḍa. On the other hand, whether or not Sire Yajñavalkya concluded the Kathā before Bharadvājajī on the bank of the triple-braid confluence in Prayāg still remains a mystery! Lord Māhādeva concluded the Kathā. Thereafter, supremely reverend Tulasījī who was reciting Kathā to His mind and to the monks and saints, said while concluding the Kathā that, He whose name has emancipated even the utmost lowest beings, O soul, extol that Rāma, listen to Rāma's glory and remember Rāma.

Sitting beneath the blessed shades of the aforementioned four preceptors, this VyāsaPīṭha was vocal since past nine days on Riverfront, Ahmedabad for the sake of a supreme intent. At this moment, while I am as well proceeding towards concluding this Kathā, I express my pleasure from VyāsaPīṭha. Joisar family became a mere instrumental means. You all have generously contributed for which I express my pleasure. Before bidding farewell to Hanumānājī, let all of us collectively offer the accumulated virtuous merit of this nine-day RāmaKathā 'Mānasa-Dharama' to kidney patients. 'Sarve Santu Nirāmayāḥ' (may all be free from illness), Bāpa, stay happy, stay happy, stay happy!

*Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyaKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṃdaraKāṇḍa, LNK-LaṃkāKāṇḍa, UTK-UttaraKāṇḍa, Ch-Chaṇḍa, DAS- ŚrīDevīAparādhaKśamāpanaStotram, DHV-Dohāvalī, GT-Gītā, HC-HanumānaCālīsā, Śl-Śloka, SRA-ŚrīRāmāyaṇaĀraṭī, SB-Śrīmad Bhāgvatjī, So-Sorthā, VP-VinayPatrikā.*



Morari Babu's inspiring address in Meghani Award (2013) felicitation function

Meghani of the people, Meghani for the people and Meghani established by both people and śloka, the award that's being conferred in his name by Meghani Kendra, Saurashtra University, Rajkot, through which we offered obeisance to the eminent erudite Reverend JaniBapa (Kanubhai Jani), the host of this program, Honourable Chancellor of Saurashtra University, our utmost affectionate Bhagyeshbhai who has especially come down all the way from Gandhinagar, Vasuben, Honourable Registrar and our Ambadanbhai who organises these events, the one who has given us a well-researched scripture named

'SaurashtraNo Svatantrya Sangharsh' – its editor respected Vishnubhai Pandya, the editor of 'LokaGurjari' Respected Balvantbhai, Harshadbhai and you all dignitaries.

A common issue arises with me in every program, all orators unfailingly mention right from the beginning of every program that we cannot wait to hear Babu, but I can talk only if you spare time for me! I am indeed an orator, but I am a good and true listener which I am happy about. Therefore, I attend such programs more for listening devotion than merely delivering an address, I feel elated about it.

Meghani's pace, his pervasiveness and his speech – Bāpā composed this triple-braid confluence. There is a lot to take from him. Nonetheless, I felt extremely joyful. I would like to grant one liberty to Saurashtra University, Rajkot. As for me, I have already promised to certainly come here as a listener as per my convenience. But possibly sometime you may be unable to call me if it's not convenient to you. Please don't feel its burden ever. It's simple. We should be very practical. “Bapu will feel bad!” He who feels bad cannot be 'Bapu'! Especially he can never be the 'Bapu' of spiritual world. That tribal from Vedchi came to meet GandhiBapu at Bardoli. Both Vallabhabhai and Bapu were in Bardoli. He was hoping to meet Jugatramkaka. It so happened that even as he came all the way walking, Jugatramkaka had already left for Vedchi! Therefore, he returned back to Vedchi. Someone informed him that Bāpā has again left from here! The poor man returned as well. He walked roundabout thrice. And finally when he expressed his wish to see Bapu, Bapu said first let him eat and then he can meet me. But when he approached to meet Bapu, Sardar was sitting in the front. He was humorous. The tribal man asked, who is Bapu among you? Sardar said, “I”. The tribal from Vedchi said, “He can never be Bapu who echoes 'I'!”

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

So, don't feel any burden. I will certainly come. I have no problem at all. We have offered obeisance to a worthy man through Meghani award, we ought to offer him an obeisance and we could do so for which we are elated. Lord Śrī Kṛṣṇa told Yudhiṣṭhira in 'Māhābhārata' that before this flame in form of Bhīṣma douses off, ask him whatever you would like to know. And it's a vast episode. Yudhiṣṭhira goes to meet Bhīṣma. He asks questions on several topics and grandsire Bhīṣma answered those. One question he asked was, grandsire, whom should we

worship? As such 'award' is an English word, it could have many meanings but we have gathered here to offer worship by means of an award. Whom should we worship? Someone has given its documented evidence five thousand years ago. This question is however discussed at much length and Bhīṣma has given very practical answers to it. Bhīṣma says that, devotee, sage, man endowed with wisdom etc. are worthy of worship. The expounders further added that those who perform miracle are also worthy, but we don't wish to get into this. Worshipping he who fulfills our selfish motives, we want to stay away from this as well. These are frightening fields. The place where pretence is nurtured, we don't want to get into it. The place where network is being set to influence people only by ostentation, we don't want to get there. However, when I see Bāpā I feel that, your committee has taken an apt decision to offer him an obeisance. Even if Bāpā is dressed in this attire, what is he if not seer? He is a seer without beard. No uniform is compulsory for seer, neither it is mandatory to be a woman or man in order to be a seer. Seer is beyond gender and therefore indeed Jagatguru Adi Śaṅkara of our country says, '*Na Me Jāti Bhedaḥ*'.

So, I have obtained ample opportunities to behold this individual and offer him a bow. When I behold him, I feel that Bhīṣma's answer in 'Māhābhārata' turns out to be so effectual! Who should we offer an obeisance? Today we have a question of whom should we sit with. But no, we still have places worthy of sitting. Since I have come to Saurashtra University, let me recollect Dolarkaka, a worthy company to sit with. Let me remember him since I have come to his pilgrimage. The man who wrought such a great deed for folk literature! This man is present the foundation of this place. Let me recollect another individual as well, honourable Rupalaji who made fraught attempts to get this Kendra to Saurashtra University. He requested our hounorable chief-

minister and the chief-minister accepted it. Many, many thanks to Rupalaji. And I would like to remember honourable chief-minister as well on this occasion.

So, whom should we worship? Bhīṣma says, worship he who is rich with penance. What is this if not penance, Sāheb! He who possesses no other wealth but penance. To bear, to endure,

*Isa Rāja Ko Kyā Jāne Sāhila Ko Tamāsāi I  
Hama Dūba Ke Jāne Hai Sāgara Terī Gaharāi II*

How will he who splashes water on the shore know what is mid-sea? People like him have immersed themselves completely. It was just said that though there are inscribed memorial plates of people who have sacrificed their lives in protection of women, but there is no written evidence as such. Don't you sometimes feel that trivial mistakes will trouble us for centuries to come?

*Ye Jabra Bhī Dekhā Hai Tārīkha Kī Nazaro Ne,  
Lamho Ne Khatā Kī Thī, Sadiyo Ne Sazā Pāi I*

History has witnessed this tyranny. We have erred on few things. Upendrabhai had once said, only those who aren't allergic to dust shall descend in this completely. This Bāpā of ours is rich with penance. Reciting a Kutch man's *dohā* he said, clouds will only give water, but Meghani is a man who gives both speech and water. Man of penance; who can be called a man rich with penance? He who keeps five types of fire constantly burning in the scorching heat of summer is indeed the one. He is worthy of obeisance. Sāheb, serving the entity of word is five-fold fire. Meghani passed through penance. He performed spiritual penance of this five-fold fire. Bāpā is practicing the same till date. Serving the entity of word is like keeping the five-fold fire burning.

This morning I was at Amreli. I had snacks at Pranav's place. Pranav share a very good thought. Bhagyeshbhai discussed about Panbai. Pranav said an extremely good thought that there is pearl, there is

string as well and we also have Panbai, but my destiny lacks the spark of lightning! How do I string the pearls? We have everything but the spark of lightning of destiny, hence we are unable to string the pearls! But while we are amid the celebration of words and the soiree of words, let me remember Pranav,

*Śabda To Śīlavamta Sādhu, Vāre Vāre Hu Namu,  
Śikhave Je Jīvavānā Sāhasone Gaṃgāsati.*

*BhāgyaMā To Eka Paṇa VījalīNo Camakāro Nathī,  
Śu Karu MotīNu Ae Samajāvašo, Gaṃgāsati.*

So, he is the man rich with penance, who has served words. His fire, word is fire, it burns us Sāheb! He who burns with love is a true worshipper of words. He burns with pleasure. “Worship the man who is rich with penance, Yudhiṣṭhira.”

Secondly, worship the man conversant with Vedas. This makes us proud of our Vedas. I would interpret the meaning of being conversant with Vedas on my responsibility as, he who knows the matters worthy of knowing in the society is the one conversant with Vedas. Worship him, be it about erudition of folk culture or erudition of śloka or any other erudition for that matter. Know all that is worthy of knowing. Accept it. Today the biggest question is that many people do speak truth in the society but even they are not ready to accept others' truth! Patience to accept others' truth is not witnessed in them! So, we are not the worshippers of truth. Being conversant with Vedas. I will experience more joy when all students of the university start taking benefit of such programs. We will indeed be present in such programs. But such an oceanic wave should surge. Students should be present in this. So, he who prepares to know the erudition worthy of knowing and who accepts it with due pleasure, O Yudhiṣṭhira, worship him. Bhīṣma has uttered this statement.

I was saying on the way that, any public program has government officials, police, trustees of the institute, beneficiaries as well as audience, but why

can't we arrange something wherein any public program should invariably invite the worshipper of word, the worshipper of music, the worshipper of art, the worshipper of painting and the worshippers of diverse erudition of Indian culture of that town. If not in the first row, they should certainly be seated in the second. It's their will if they don't wish to attend. Sāheb, a program doesn't carry any liveliness in absence of such erudite men. I shall mention till an extent that, if a rope-dancer gambols gracefully then even he should be invited, because his jumps are not random, they are on the spot. They should be applauded. At least, let us invite them with due honour. So, man conversant with Vedas is worthy of worship.

Third trait, he who never boasts about himself, Yudhiṣṭhira, worship him. Who else in this world is like Kṛṣṇa in 'Māhābhārata'? 'Kṛṣṇa Vande JagadGurum'. When Yudhiṣṭhira insulted Arjuna's gāṃḍīva and his valour, Arjuna was about to kill Yudhiṣṭhira. At that moment Kṛṣṇa said, abuse your elder brother verbally, it will cause his death. Kṛṣṇa came up with this middle way. But thereafter Arjuna was impelled to commit suicide because of the guilt of abusing his brother! At that moment Kṛṣṇa once again said lovely words, you too need not commit suicide, boasts yourself by your own lips, it will cause your death! What an alternative Kṛṣṇa comes up with! "He who is not inclined towards self-boasting even in the deepest corner of his heart, whatsoever, worship such a man, O Yudhiṣṭhira." What does Bāpā need? We had invited Bāpā during 'Kaag Award'. He arrived with the same gentleness, same simplicity.

Fourth aphorism, "He who has no greed of sovereignty or position, worship him." Can KanuBapa ever come and tell us to offer him an award? We rather have to search him. And if we find him, we are lucky, 'Dhūṃḍho Dhūṃḍho Re Sājanā, Dhūṃḍho'. Worship such a man, says grandsire Bhīṣma.

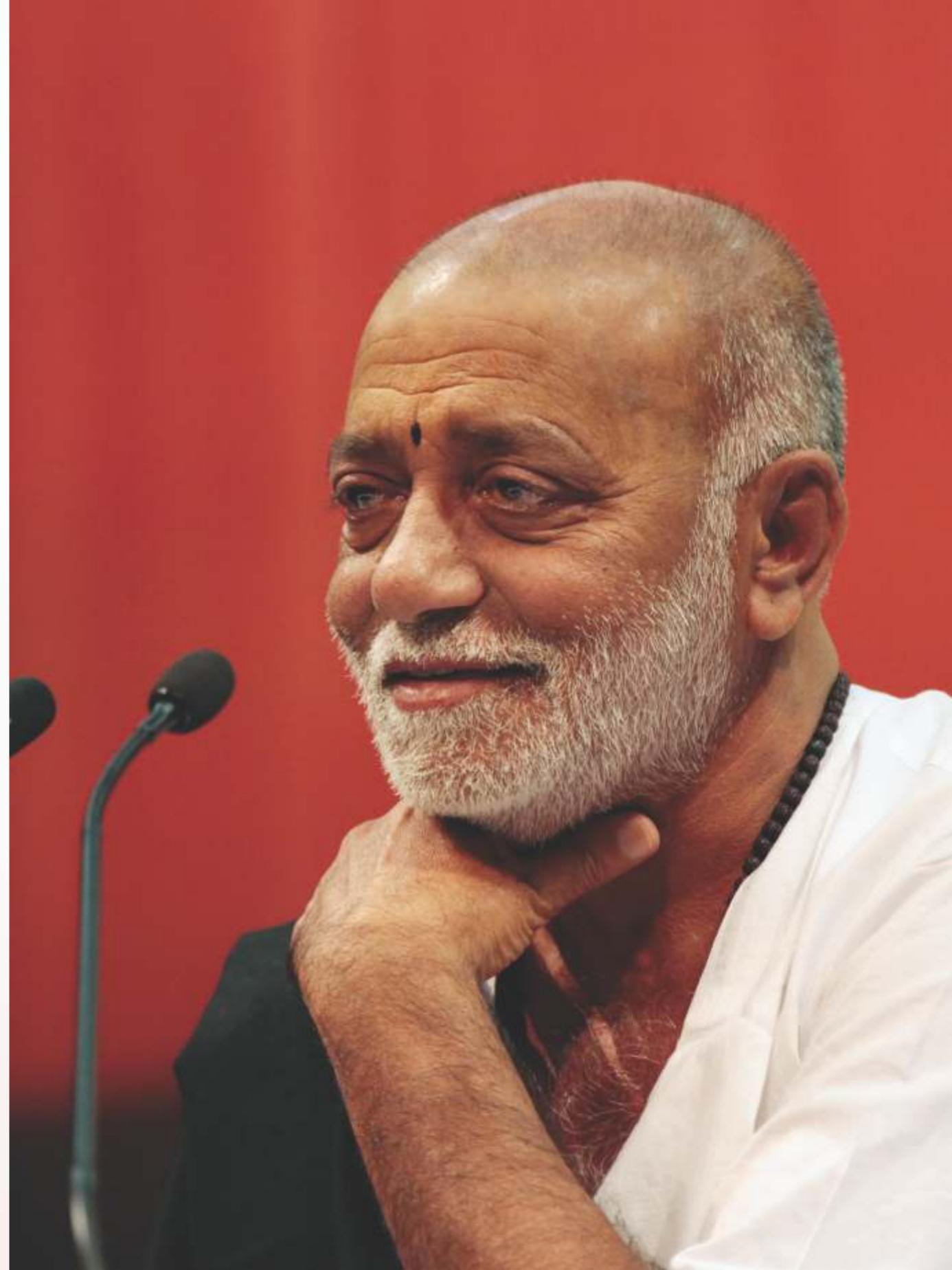
Many aphorisms have been given. I shall conclude by stating five of them. Fifth aphorism, he

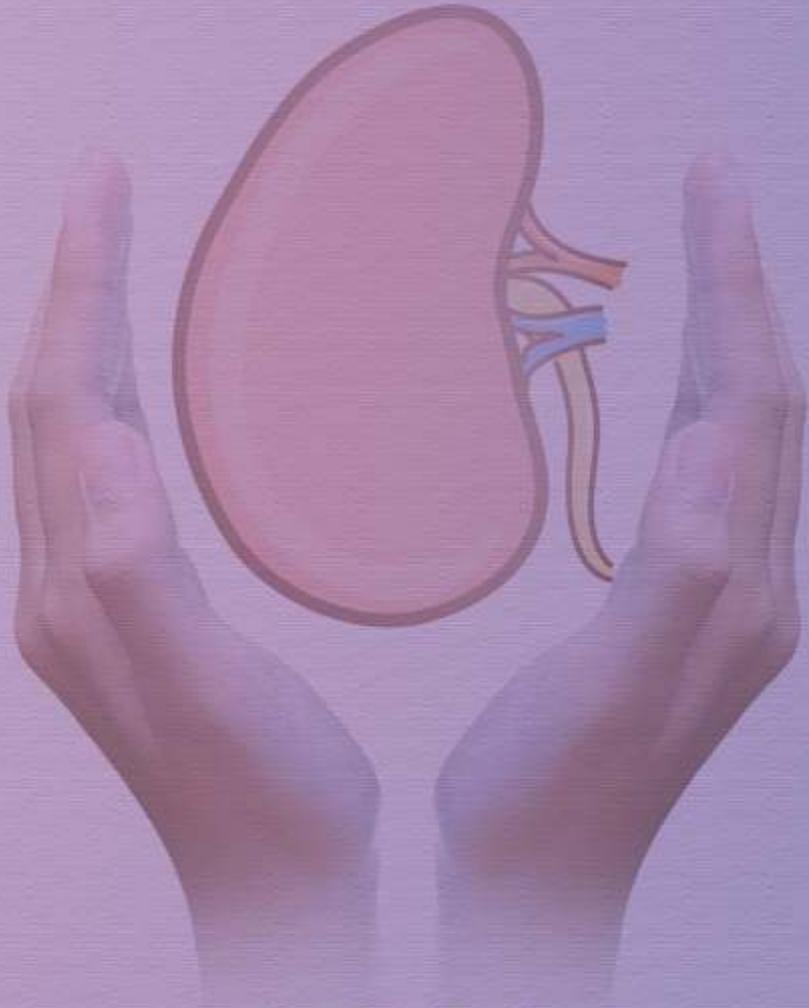
who has created something for the society without any intent, only for the sake of affection should be worshipped. Words are mine but the thought originally comes from there. 'Hetu Rahita Anurāga Rāmapada', without any intent, only for the sake of affection or self-bliss; Meghani has given only for this cause. Bāpā has devoted his entire life. He has dedicated several years in this worship of words! He who creates something without any intent only for the sake of affection! A small child studying in English medium, I was surprised to know his thoughts! The extinguished candle only needs to be lit. Burners are anyways hot and burning. In our country, the burners of realised consciousnesses are still hot and burning. Before they douse, let us 'Jyota Se Jyota Jagā De'. He must be six years old. He asked me a question, Bapu, this house is being constructed, the workers must have definitely taken money, but Bapu let's forget everything for the time being, shouldn't these workers who are building a new house be offered a bow? His idea is that, wherever something new is being created should be offered an obeisance. These realised men have given us in abundance! They who only create new things for the society without any intent only for the sake of affection, worship him who gives something, Bhīṣma has said this.

Meghanibhai was endowed with same traits. He was equally rich with penance, conversant of Vedas, cared seldom for sovereignty and reputation and he bore monkly ideology, he who has commenced this yajña for noble intent, by offering Meghani Award to such an elderly figure like him, we have performed today's evening āraṭī. I will never call it as ŚayanaĀraṭī (when Lord is put to sleep); why sleep? When I attend such programs, my evening twilight prayers are done.

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(Address presented on the occasion of Meghani Award (2013) offered to Kanubhai Jani by the initiative of Saurashtra University, Rajkot (Gujarat). Dated: December 26, 2013)





सेवा परमो धर्मः।

II JAI SIYARAM II