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IIRAMKATHAII

MORARIBAPU



Mānasa-KāgaRṣi

Majadar, Kāgadhāma (Gujarat)

यह प्रभु चरित पवित्र सुहावा। कहहु कृपाल काग कहँ पावा॥
कहहु कवन बिधि भा संबादा। दोउ हरिभगत काग उरगादा॥



PREM PIYALA

MorariBapu recited RāmaKathā on 'Mānasa-KāgaRṣi' from February 22, 2012 to March 01, 2012 in the holy land of KāgaBāpu at Majadar, Kāgadhāma (Gujarat).

Indicating five kinds of Rṣis namely Devarṣi, Maharṣi, Brahmarṣi, Rājarṣi and fifth being added by Bāpu Himself as Premarṣi, Bāpu chose a new topic for Kathā as 'Kāga-Rṣi'. Śiva was reciting Kathā on the peak of Kailāsa and Pārvatī raised a curiosity after the description of Rāma's reign that, wherefrom did the crow get this sacred and beautiful story of the Supreme Godhead? And both KāgaBhuṣuṇḍi and Garuḍa are devotees of Śrī Hari, what dialogue took place between both of them? Making these two questions as the central theme of Kathā, Bāpu said that starting from scriptural tradition, I want to come down to Majadar's forecourt. While talking in tandem about the Kāga-Rṣi of 'Mānasa' and the Kāga-Rṣi of Majadar Bāpu mentioned that, I want to build a uniting bridge from Nīlgiri's KāgaBhuṣuṇḍi to Majadar's KāgaBāpu.

“He who covers the entire stretch from a mere speck of dust to sun is called as Seer-Poet”, aphoristically stating so Morari Bāpu proclaimed KāgaBāpu as “The poet of sill to sky” as well as “A poet who has reached from tiny-pebbles to super-colossal Kailāsa.” He further added, KāgaBāpu's ambit stretches from Majadar to Mansarovar. Describing the five devotional faiths in KāgaBhuṣuṇḍi viz. the devotional faith on Rāma, the devotional faith on Kṛṣṇa, the devotional faith on Śiva, the devotional faith on Śakti and the devotional faith on Guru, Bāpu also informed that the way KāgaBhuṣuṇḍi is an embodiment of five devotional faiths, BhagataBāpu is also an embodiment of these five faiths. Simultaneously, Bāpu also floated the message of cleanliness and harmonious dialogue during the course of Kathā.

'Tārā Suṃdara Vājīmṭro Tu JagaNe Dai Deje,
Ane Lai Leje Tāro Taṃbūra Ekalo!'

Referring to the above line, Bāpu also appealed to the listeners that if a poet of this region is of this opinion then forsake the quarrels of small pieces of land and houses and withdraw minor cases are running in courts.

It is well-known that MorariBapu holds extremely high honour for KāgaBāpu, as a result myriad references of KāgaBāpu's poems were seen being quoted in Bāpu's RāmaKathā. As this Kathā was organised in the sole memory of BhagataBāpu DulaBhaya Kāga, Bāpu has open-heartedly and generously remembered KāgaBāpu's poems and dohā in this Kathā. It's worth stating that 'Mānasa-KāgaRṣi' RāmaKathā has manifested a rare confluence of Tulasī's speech and Kāga's speech.

- Nitin Vadgama

II RAM KATHA II

Manas-Kagarushi

MORARIBAPU

Majadar, Kāgadhāma (Gujarat)

Dt. 22-02-2015 to Dt. 01-03-2015

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Editor

Nitin Vadgama
nitin.vadgama@yahoo.com

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

ramkatha9@yahoo.com

English Translation

Harini Rana
harini.rana@gmail.com

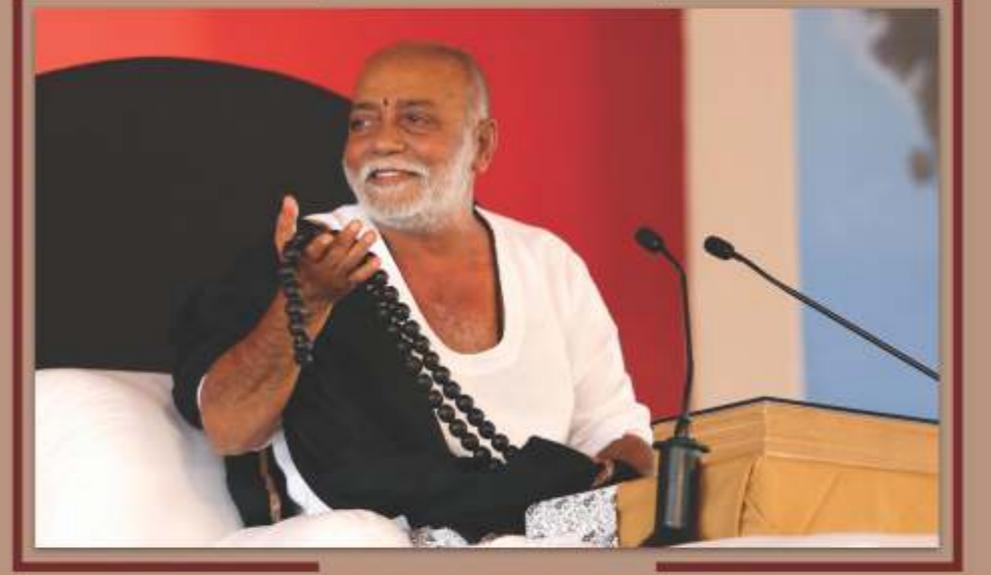
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Mānasa-KāgaRṣi

:: I ::



Rṣi (seer) is the seer of mantra, BhagataBāpu is the seer of aphorism

Yaha Prabhu Carita Pavitra Suhāvā I Kahahu Kṛpāla Kāga Kaha Pāvā II UTK-54.01 II

Kahahu Kavana Bidhi Bhā Saṃbādā I Dou HariBhagata Kāga Uragādā II UTK-54.03 II

“O gracious Lord, tell me wherefrom did the crow get this sacred and beautiful story of the Supreme Godhead? Further let me know, how the dialogue proceeded between the crow and Garuḍa (the devourer of serpents), both of whom are devotees of Śrī Hari.”

By the boundless grace of the Supreme Godhead, RāmaKathā is commencing on this holy land of Reverend KāgaBāpu, Majadar-Kāgadhāma. First of all, I express my pleasure. Secondly, the one who must have bestowed blessings from space for organising Talgājarḍian Yajña-of-Love on this land of KāgaBāpu, let me duly remember that Supremely Reverend AaiMaa, SonalMaa. Reverend AnuMaa who has arrived from Her holy place, my obeisance to you as well, you have arrived despite your ill health. All those who have heartily participated in this entire organization namely Reverend AaiMaa, Kanku KesarMaa, AaiMaa MinalMaa and all the AaiMaa who are unable to come as well as those who shall come during next nine days to bestow their blessings, remembering all of them on the first day today, I make obeisance to everyone right from the divine Goddess Aṃbā to one and all, Jaya Mataji.

On today's holy occasion all erudite men, scholars and composers belonging to the Cāraṇa community are present here. My bows and Jaya Mataji to everyone, our utmost affectionate Honourable Vasantbhai who expressed his heartiest feelings, the entire Cāraṇa community has erected this pavilion in unison, I welcome all of them from my VyāsaPiṭha and I express my pleasure. Especially, I offer my bow to the ripened supreme consciousness of BhagataBāpu on this land. When Pipava Kathā was held two years ago, the seed was planted that if a divine conjunction materialises, if the Goddess bestows blessings and if the entire Cāraṇa community collectively expresses its desire and confers blessings for this virtuous act (then it can manifest). We do come to this place of KāgaBāpu every year, nonetheless it was in my mind to organise a nine-day Yajña-of-Love and when all these erudite men were present in one of the programs in Bhavnagar, I said that if everyone comes together and

echoes in same voice then we can recite a Kathā in Reverend KāgaBāpu's land, Majadar, in his memory. Everyone grabbed this idea and Chimanbhai Vaghela instantly raised his hand, “Bāpu, the way You made me a mere instrumental means in Pipava Kathā, be kind to make me so in this Kathā as well.” And he is a tailor who stitches cut pieces of a garment, he and his family ardently expressed their desire to offer entire monetary service of this Kathā right from beginning to end. Along with monetary service they also offered physical service as well as mental service.

While this entire Kathā is being organized in the memory of BhagataBāpu, all the composers who have been born in this society till date, the ones who exists in present and all those who will be born in future, I make obeisance of all the composers of this society along with BhagataBāpu. How many names should I take? BhagataBāpu is in the center and the entire Kathā is dedicated in his memory. Kāga family is indeed included, Babubhai is always mute. The entire village of Majadar right from the village headman to the men and women of all age and this is the Kathā of the entire Cāraṇa community inhabiting in Gujarat, Kutch, India as well as across the world, Bāpa! I am remembering everyone right from the primeval poets, while keeping BhagataBāpu in the center and all those who will be born hereafter, if Goddess Sarasvatī continues to flow seamlessly then many poets will still incarnate – I wish to kowtow each and every one of them through one copāi of 'Mānasa'. My Supreme Godhead Sadguru has taught me to kowtow everyone by perceiving them as Lord Sītārāma. Would I offer obeisance through a black shawl or flower garland or gold chain? I have the wealth of Tulasī's copāi, Bāpa! And that wealth contains one copāi which can shatter everything into pieces and which is priceless, such copāis were dear to BhagataBāpu, a lot of 'Rāmāyaṇa' is present in the roots of BhagataBāpu! So, all those who have been born in past, all those who exists in present and all those who will be born in future – if I want to host their *bhaṃḍārā* (ceremonial dinner served to the entire village in the name of deceased) together, of course BhagataBāpu will stay in the center, but I would like to offer an obeisance to all composers right from the ancient age to the future generations through a copāi,

*Bhae Je Ahahi Je Hoihahi Āge I
Pranavau Sabahi Kapaṭa Saba Tyāge II BAK-13.03 II*

In the same holy tradition of Tulasījī, these worshippers of Goddess Sarasvatī have incarnated whom I offer a bow, Bāpa! This Kathā belongs to all of you, it's hosted by all of you and it's for all of you. While such a Kathā is being commenced by everyone's best wishes, let all of us sing in BhagataBāpu's memory.

I was thinking which topic should I choose? Everyone had guessed this topic. I have picked two lines from 'UttaraKāṇḍa', the center of which is the Mother of the Universe, Jagadambā, some primeval AaiMaa is present in the center of these copāis. Śiva was reciting Kathā on the peak of Kailāsa and Pārvatī has raised a curiosity after the description of Rāma's reign, O Lord, I have one question,

*Yaha Prabhu Carita Pavitra Suhāvā I
Kahahu Kṛpāla Kāga Kaha Pāvā II UTK-54.01 II*
“O gracious lord, tell me wherefrom did the crow get this sacred and beautiful story of the Supreme Godhead? Wherefrom did it descend in him? This is my curiosity.” And,

*Kahahu Kavana Bidhi Bhā Sambādā I
Dou HariBhagata Kāga Uragādā II UTK-54.03 II*
“You mentioned that Garuḍa had gone to listen to the Kathā with his doubt on Mount Nīlgiri where Sire Bhuṣuṇḍi dwells, hence I wish to ask my Lord that, 'Kahahu Kavana Bidhi Bhā Sambādā', do tell me how the dialogue proceeded further between them? Because, how are both of them? 'Dou HariBhagata Kāga Uragādā', both the crow and Garuḍa are devotees of Śrī Hari, what dialogue took place between both of them? What kind of discussions happened? O Māhādeva, if you wish to confer me the reward of Rāma's Kathā in form of some gracious offering then please let me know the discussion that took place between these two great devotees of Śrī Hari and also tell me, how the crow obtained this sacred story.” And Pārvatī also asks in between, “Why did Garuḍa raise a curiosity to a crow while leaving behind the hosts of high-souled sages, please describe this to me in detail.”

Tulasījī uses the word 'Kāga', therefore we shall name this Kathā as 'Mānasa-KāgaRṣi'. The way there is Kāga-Rṣi in 'Mānasa', another Rṣi has manifested in Majadar. This folk poet who spoke about everything right from the sole of foot to the crown of head, I am trying to recollect him in tandem; and this

beard-man was indeed a seer (Rṣi), wasn't he? It's just that we fail to recognise such individuals in their contemporary time! 'Bhegā Besanārā Bharamāṇā, Moṭānā Taliyā Nā Male!', we miss even though we are sitting right in front of them! Whereas, few people string the pearls in flash of a moment! When we observe the appearance and garb of KāgaBāpu, he looks like some Vaiṣṇava monk! Such a great honour of the tradition of Guru prevails in this forecourt of Kāga, Sāheb!

'Mānasa' is the scripture of dialogue and I am a man of dialogue as well. I want to talk without getting into controversy, innuendo or reproach. So, Pārvatī's question is, wherefrom did Kāga obtain this story and why did Garuḍa go there to listen to the Kathā? The story of KāgaBhuṣuṇḍi starts from this question. Starting from Nīlgiri's KāgaBhuṣuṇḍi to Majadar's KāgaBāpu, while we want to build a uniting bridge of dialogue between them VyāsaPīṭha invites all of you, come down for Kathā! Being rural listeners, I shall also recite various scriptural episodes. But the core essential and serene discussion will revolve around this and whatever I go on recollecting from BhagataBāpu's literature, I shall also add it with 'Mānasa'. We all shall talk in form of a harmonious dialogue. I am expressing my pleasure.

So, the main title of the Kathā shall be 'Mānasa-KāgaRṣi', 'Kāga-Rṣi'. Any Rṣi (seer) has seven traits, only he can be called as a Rṣi. Starting from scriptural tradition, I want to come down to Majadar's forecourt. Thereafter, you can decide whether the traits of Rṣi that existed earlier are found today or not? If our eyes are apt, we can witness them in Bāpu. These nine days I only want to talk about Kāga. So, seven traits of Kāga are the traits of any Rṣi (seer). This is a care-free poet! I have heard him thrice in person. Twice in the courtyard of Mahuvā's J. P. Parekh High School. During ŚaradaPūnāma programs BhagataBāpu, Merubha and RatiKumar Vyas were always present. Once when Yogiji Maharaja had arrived, BhagataBāpu too had come to Dhobiwadi, this was the third time when I had heard him. Once I was reciting Kathā in Mahuvā on Tekari and BhagataBāpu had arrived in a horse-cart. He then listened to the Kathā and expressed his pleasure. In Kathivadar village, *maṃḍapa* ceremony of one of our monks was held where BhagataBāpu had arrived. He took a seat on a relaxing-

chair or charpoy and started delightful discussion. Whenever he travelled from Mahuvā to Bhavnagar, he would take a mini B. M. T. train and if we got the news in school when the train passed from Talgājarḍā, we would not miss to see him. Bāpu always kept writing something in train. Thus, I have observed this poet very closely. Had he not been a Rṣi, following words would not have emanated,

Hoya Ganā Koi NātaNā Māḍi, Cāraṇa Kere Bhāga.
These words are symbolic of being a Rṣi. Bāpu has not spoken these, His inner-self has spoken this. Even we keep speaking words, but these words have been uttered from BhagataBāpu's inner-self, “O Mother, if any offences have been committed by our society, spare everyone and let me alone repay it!” This is Kāga! This is his trait of being a Rṣi, this is his monkhood, this is his high-soulness which gets evidently manifested in this line. I deduce such mysteries from Bāpu's lines. Otherwise, you all possess the literature of Bāpu, Bāpa! As for us, we just listen to you and enjoy. What we have with us is Rāma's Name. Rṣi (seer) is the seer of mantra, BhagataBāpu is the seer of aphorism. Take for instance, 'BāvanaPhūlaḍā No Bāga'. Respected Vasantbhai recollected just now, 'Jhaḍapelu Amī Amara Karaṣe, Abhaya Nahī Karī Śakaṣe', (snatched ambrosia can immortalise, but not make one fearless), when I read this in my childhood I was astonished, wondering how would have these lines been written; it's absolute truth! 'Jhaḍapelu Amī' (snatched ambrosia), only the soil of Majadar can write this! This aphorism incarnated. Thus, this Kathā is organised in the memory of BhagataBāpu's consciousness, who is such a great personality. Whatever I may have heard, read or comes to my mind, I shall talk about it in form of a dialogue. We shall enjoy.

So Bāpa, 'Mānasa-KāgaRṣi' shall be the central theme of this Kathā. And Śiva has received this question, wherefrom did Bhuṣuṇḍi get this story, why did Garuḍa go there to listen to the Kathā, what dialogue took place between them? Both are the devotees of Śrī Hari. And on the other hand, we have our BhagataBāpu. We shall discuss 'Mānasa' in tandem with BhagataBāpu's thoughts, verses, poems, songs etc. A lot of his conferment is readily available!

We shall try to attain something from it. Neither can KāgaBhuṣuṇḍi be measured, nor can Tulasī, nay can KāgaBāpu be measured! We will try to attain from them as much as we can and we shall virtuously use the next nine days for our inner development and restfulness and progress our spiritual journey further, thereby which we can attain the greatest sap of life.

Everyone do come down for listening the Kathā, but I am inviting everyone coming from surrounding villages and you all as well that do have food before leaving, without fail. Everyone has to have lunch, this is Bāpu's ceremonial dinner (*bhaṃḍārā*). Even if you cannot attend Kathā, make sure to come for lunch unfailingly, because eating is also Rāma's remembrance, Bāpa! Lord's remembrance is not just confined to me reciting the Kathā and you all listening it, Sāheb!

'Rāmāyaṇa' confers seven types of prosperity, not only has it been said but it has also been experienced in my life. This is the scripture conferring seven types of prosperities. So, if I and you want to attain any prosperity then do come down, here we have a uniting bridge between food and worship. He who seeks the shelter of RāmaKathā attains the prosperity of money. I am not showing you any greed. What if you recite 'Rāmāyaṇa' and nothing materialises, you will come back to me cross-questioning! Here the prosperity of money means, '*Rāma Ratana Dhana Pāyo*', as such you also gain worldly money. I used to walk through these roads in broken slippers tucked by needle on my way to school and today the whole world comes here to call me in charter flights, what is this if not prosperity! This is the truth of my life, Sāheb! And if someone seeks shelter of this scripture in this way then it can become the truth of their life as well, there are no two opinions about it. This is not the philosopher's stone of mine alone, this is the philosopher's stone of the whole world. Whoever and whatever it touches, it will transform into gold. So, the prosperity of money is indeed obtained, Sāheb! It may either exist in form of paisa, cents, and pennies or even in form of inner divine wealth.

Secondly, this scripture confers the prosperity of company. He who seeks the shelter of 'Rāma Carita Mānasa' attains beautiful company. Today the greatest question is whom should we accompany? With whom should we sit with? He who

listens, recites or extols 'Rāmāyaṇa' attains a beautiful company. They then don't like an evil company! Their prosperity of company flourishes, their company turns amazing. This care-free poet of Majadar obtained the greatest prosperity of the company of Aai Sonal while singing 'Rāmāyaṇa'! He cherished utmost reverend sentiments for AaiMaa! He has composed wonderful hymns for AaiMaa! Prosperity of money, prosperity of company and prosperity of wisdom. By wisdom, I don't mean the wisdom of Upaniṣad etc. In short, flourishing of the sense of understanding. Our understanding augments. By accompanying 'Rāmāyaṇa', our discretion augments. Our moral conduct thrives and strengthens. We get to know how and how not to live our life. Fourth prosperity, he who grabs this scripture gets gradually endowed with the prosperity of renouncement. Vedas says, earn with two hands, distribute with four. This scripture confers this tendency. A competition for renouncement arouses.

Fifth prosperity, as I have understood it confers the prosperity of health, Sāheb! My seventieth year has started! '*Jāsu Nāma Bhava Bheṣaja Harana Ghora Traya Sūla I*', it confers abundant strength. Yes, in case of fever one should certainly take medicine. This aphorism should not pass a wrong message. Consult a physician, take medicine if needed, but my experience proves that singing two copāi heartily starts alleviating physical pain, Sāheb! While the pain of life and birth vanishes, headache is no big deal! Sixth prosperity, this scripture confers the prosperity of forgiving others' crimes and offences. And seventh prosperity is the bridge of unity. The prosperity of uniting everyone, Vedas have proclaimed, '*Samgacchadhvam*', let's walk together, let's progress together.

He who seeks shelter of this scripture shall experience these aspects. While recitation of such a scripture has initiated from today in the courtyard of Majadar, in the forecourt of Kāgadhāma, as per our flowing tradition the reciter is supposed to narrate the significance of Kathā of the first day i.e. the scripture should be introduced by explaining what this scripture is. 'Rāma Carita Mānasa' doesn't need an introduction, the world knows about it. Vālmiki divided 'Rāmāyaṇa' into seven parts and named them as '*Kāṇḍa*'. Tulasījī as well divided into seven parts and named them as '*seven*

sopānas'. *Sopāna* means ladder. KāgaBāpu as well says, '*Ame Dādarā BaniNe Khilā Khūba Khādhā, Caḍanārā Koi Nā Malyā*'. Tulasījī says, '*Naraka Svarga Abaparga Nisenī*'. This body is proclaimed as ladder! I feel that BhagataBāpu took this ladder of 'Rāmāyaṇa'. Ladder does dual job, it can ascend us higher and after completion of task, it can also descend us down. This ladder of 'Rāmāyaṇa' tells us that after ascending higher, after attaining a distinct height, descend down amidst ordinary people, don't continue to stay up. Vasantbhai did mention that this poet was sky-dweller, yet he came amid ordinary people, he placed his feet on this very soil.

So, this is such a ladder of seven steps. Tulasījī adores the number seven. He wrote seven *ślokas* in the beginning. The lines of 'UttaraKāṇḍa' we have chosen contains seven question asked by Garuḍa to Bhuṣuṇḍi.

*VarnāNāmArthaSamghānam
RasāNām ChandaSāmapī I
Maṅgalānām Ca Karttārau-*

Vande VāṇiVināyakau II BAK-Śl.01 II

The worshippers of Goddess Sarasvatī feel overjoyed for Tulasī offers obeisance to the goddess of speech very first in order and obeisance to Gaṇeśa later. We recite '*Svasti Śrī Gaṇeśāya Namaḥ*' in our tradition. Gaṇeśa of the worshippers of Sarasvatī is their speech; word itself is their Gaṇeśa. BhagataBāpu conferred the speech of Kāga to the world. Tulasījī felt that the primeval poet has indeed composed 'Rāmāyaṇa' in Saṃskṛta, but I want to go amid common people. I want to establish śloka amidst folk masses and confer it the same stature as śloka. Therefore, Tulasījī directly descends in folk language. He composed five *sorthas*. Jagatguru Adi Shankaracharya also said, prevail remembrance of five deities which include Gaṇeśa, Gaurī, Pārvatī, Śiva, Lord Viṣṇu and the Sun God. Tulasī commenced the scripture in a language comprehensible by folk masses. First chapter is the obeisance of Guru. First of all, He offered obeisance to Guru's feet. I recollect Dalpatram Padhiyar whenever this point comes up. His address of 'AsmitāParva'. He had said, "Guru may perhaps be weak, but Guru's divine feet or the positional designation called *GuruPada* can never be weak", I liked it a lot. This country doesn't worship an individual but it worships His positional designation. Tulasī said the same five

hundred and fifty years ago. People allege Tulasī as a man of old beaten customs! They should atone by visiting Rajapura! He is not a man of old customs. Come to Talgājarḍā and ask! Very first point he mentioned is Guru's divine feet or the positional designation called Guru,

*Baṃdau Gurū Pada Kaṃja-
Kṛpā Siṃdhu NaraRūpa Hari I
MahāMoha Tama Puṃja-*

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

Dust of Guru's feet; this has been expounded in numerous ways. When the scripture started in copāis obeisance was made to Guru's feet, dust of Guru's feet, nail of Guru's feet and luster of nail of Guru's feet. The moment we recollect our Guru, our eyes become holy. 'Rāmāyaṇa' contains the description of seven types of tears. What give and take is present between disciple and Guru? Offering *dakṣiṇā* is just a tradition, it's fine; but disciple gives hope to Guru and Guru gives tears. There is nothing except this. My Tulasī has talked about seven types of tears. This is an amazing scripture, Sāheb! I am not saying this because I am reciting it! I have been reciting since many years now, yet I feel that I have only commenced the opening invocation till now, I have not yet started with the actual recitation! I am not sure, how many more births I will have to take! And I want to be reborn.

Seven types of tears; let me just count them. Everyone experiences this. I would request scientists to examine seven types of tears in a test-tube to know which chemicals change in each of them! Atoms have been researched, now tears should be researched. And the day tears will be researched, violence will cease and compassion will get established. Atomic research establishes violence, research on tears establishes compassion. Seven types of tears are shown namely the tears of happiness, the tears of mourning, the tears of yogic conjunction, the tears of separation, the tears of wrath, the tears of realisation and the tears of worship.

So, what give and take exists between disciple and Guru? It's of hope and tears. Many erudite deny the need of Guru by calling them as agent! I, a person like me, utmost need my Guru. If one is able to go directly, they are free! So, Tulasījī has made obeisance to such positional designation of

Guru. BhagataBāpu offered obeisance to Muktanandaji.

Tulasīji says, by applying the dust of my Guru's divine feet in my eyes, by manifesting the vision of discretion, I shall recite RāmaKathā. But thereafter, He began to offer obeisance to everyone. After the vision of discretion manifests, everyone appears worthy of offering obeisance. In short, I only think that when we feel like criticising others then realise that our eyes are still spoiled. This is simple calculation. If eyes turn holy by Guru's grace, the whole world appears worthy of obeisance. So, by hallowing our eyes by Guru's grace, Śiva's grace, Mother's grace let us arouse the sentiments of offering obeisance to everyone. After making obeisance to the Brāhamaṇas first in order, Tulasī thereafter offered obeisance to monks followed by the wicked, the cunning, the evil and the demons. Thereafter, Tulasī reaches the sanctum sanctorum, just like we enter the sanctum sanctorum of a temple by climbing the steps one after another. Now, He performs Hanumānaji's obeisance which is inevitable,

MahāBīra Binavau Hanumānā I

Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II

I shall proceed by only stating that, Hanumānaji is symbolic of vitality of our soul (*prāṇa*). Hanumānaji has protected five lives (*prāṇa*) in 'Rāma Carita Mānasa' (*which are symbolic of vitality of our soul*). The five vital airs (*prāṇa*) are also contained in us namely *pāna*, *apāna* etc., which are protected by Hanumānaji. One life of 'Rāmāyaṇa' is Bharata, whose life Hanumānaji has saved. Was there little delay in giving the news, Bharata would have abandoned his life. Another life of 'Rāma Carita Mānasa' is the divine goddess Sītā; had Hanumānaji had not reached there with the message on time, Jānakī would have abandoned Her life. Another life of 'Mānasa' is Lakśmaṇaji. Had Hanumānaji not brought the life-saving herb, Sanjivani, Lakśmaṇaji would have lost his life. The monkeys and bears in 'Rāmāyaṇa' also form the vital lives. When they were about to lose their lives on the shore of ocean out of hunger and thirst, Hanumānaji lead everyone to SvayaṃPrabhā, thus saving their lives. Hanumānaji has protected lives of each of these individuals. Just seek His shelter, that's it. Even to say that "I don't believe in God, I am atheist", one needs to breath and breath is nothing but Hanumānaji in form of air.

Hanumānaji exists in all four ages and even if we consider from the perspective of social arrangement then Hanumānaji exists in four castes as well, He exists in four Vedas, four ages, four pursuits of human existence, so Hanumānaji has been established at each and every place. Hanumānaji assumes the form of a Brāhamaṇa in 'Rāmāyaṇa' time and again, thus He is Brāhamaṇa. The traits of the men of warrior lineage which have been described by 'Gītā' and other scriptures or the ones which are described by BhagataBāpu, all such traits are witnessed in Hanumānaji. Tulasīji also calls him as Rājapūta, His skillfulness of war, His valour, His graveness – all such traits of warrior lineage are found in this great man. He is extremely clever. He is clear who never let's set free from debts of debts! Thus, He is the only man born in the world who has kept Rāma forever indebted. So, Hanumānaji is a staunch merchant. Fourth, in form of a monkey He assumed the garb of service. And the downtrodden society which we have neglected since many years and who had to undergo untold sufferings, Hanumānaji was established in that society which always offered service.

Hanumānaji exists in Satayuga. In Tretā, He exists in form of a monkey. In Dvāpara, He is present in Arjuna's flag and in Kaliyuga, He is present in Kathā. Intellectually dominant people ask, is Hanumānaji present in Kathā? My reply is, someone is present and that someone is Hanumāna. When Krishnamurti and wisdom-eyed Sharnanandaji met in Banaras Hindu University, Krishnamurti opened the door for this care-free monk. He asked Krishnamurti, that which you call as life, would you have any objection if I call it as the Supreme Godhead? You call that entity as life, you call it as consciousness, I name it as the Supreme Godhead. Similarly, someone is present in Kathā, you may name it as you wish. I name it as Hanumāna. Erecting such pavilions is not anyone's capacity, neither of the reciter, nor of the host. The fact that such events of nine days get successfully completed is only the grace of someone who is sitting here. Hanumānaji is the root of righteousness in form of Śaṃkara. Hanumānaji is the true and effectual meaning. His very body is of gold, '*HemaŚailābhadehaṃ*'. Hanumānaji is symbolic of lust. He gets disturbed by lust as well as He exterminates lust. Hanumānaji is such an element akin to Śaṃkara. So, Hanumānaji is

witnessed everywhere. '*Manojavam*', He exists in mind (*mana*) as well. '*BuddhiMatam Variṣṭham*', He exists in intellect (*buddhi*) too. Who bears the concentration of subconscious-mind (*citta*) like Him? Thus, He exists in subconscious-mind (*citta*) as well. Egotism (*ahaṃkāra*), Hanumānaji reduces the egotism of even the greatest people to ashes, such is this Hanumāna! So, Hanumānaji exists in these four elements as well. He needs to be served for the four faculties of our inner-consciousness as well. Hanumānaji exists in all such quadrangular aspects. Tulasīji has written a verse in 'VinayPatrikā',

Maṅgala-Mūraṭi Mārūta-Naṃdana I

Sakala-Amāṅgala-Mūla-Nikaṃdana II

Pavana-Tanaya Saṃtana-Hitakāri I

Hṛdaya Birājata Avadha Bihāri II VP-XXXVI.3 II

And Hanumānaji is the divine Goddess as well. In the story of AhiRāvaṇa, the same Hanumānaji has assumed the form of a Goddess, thus He is also the element of divine power. Hanumānaji is the element of fire as well.

Pranavau PavanaKumāra

Khala Bana Pāvaka GyānaGhana I

Jāsu Hṛdaya Āgāra Basahi

Rāma Sara Cāpa Dhara II BAK-17 II

Remember one point, he who wants to worship Hanumānaji should not get into tough worship related to tantra. You have not asked, but it's

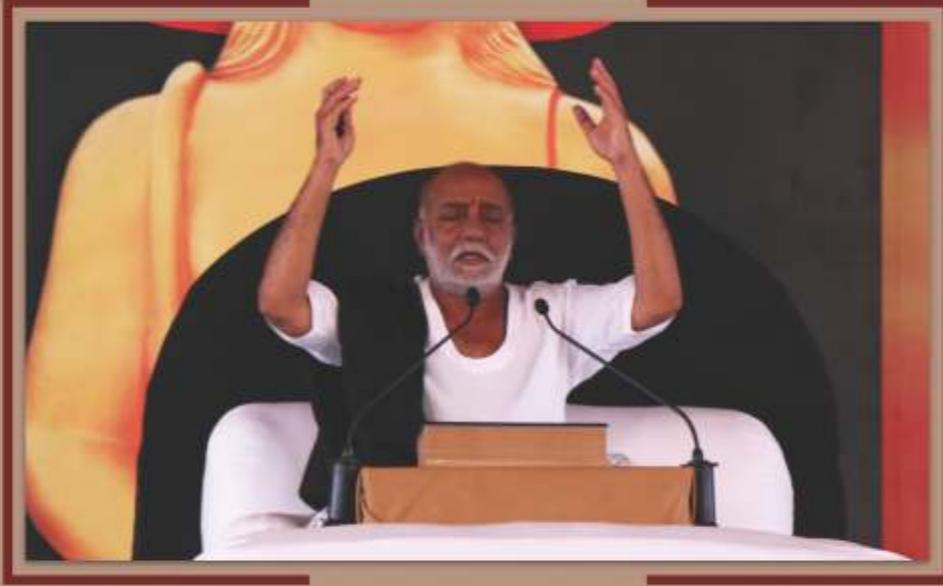
my humble suggestion that don't get into trantric worship of Hanumānaji in Kaliyuga. Recite 'HanumānaCālisā' composed four hundred and fifty years ago. If there is an utmost primeval Cālisā then it's 'HanumānaCālisā'. Recite 'HanumānaCālisā'. If possible, recite eleven times. If not eleven, then nine times. Finally, at least once and even if that's impossible then don't criticise those who recite. Shall I tell you a mysterious matter? How will you recognise a man engrossed in the felicity of worship? Can he be recognised by rosary, religious mark on forehead, recitation of Kathā or utterance of śloka? My definition of a man engrossed in the felicity of worship is he who sleeps the least in the night and who doesn't criticize anyone at all during the day, know him as the man engrossed in the felicity of worship. The chapter of offering obeisance proceeds and then comes the obeisance of Lord SitaRam. Further ahead comes the obeisance of the subtlest form, which is the obeisance of Lord's Name, which is the last obeisance. Lord's Name, you may take any Name. On the first day, Kathā is usually recited till Hanumānaji's obeisance, which we have offered. Tomorrow Kathā will commence at usual time. Everyone do come for listening the Kathā tomorrow morning and if not then certainly come for lunch at eleven in the morning, because this is the lunch of BhagataBāpu, Bāpa!

The way there is Kāga-Ṛṣi in 'Mānasa', another Ṛṣi has manifested in Majadar; and this beard-man was indeed a seer (Ṛṣi), wasn't he? It's just that we fail to recognise such individuals in their contemporary time! 'Bhegā Besanārā Bharamāṇā, Moṭānā Taliyā Nā Male!', we miss even though we are sitting right in front of them! Whereas, few people string the pearls in flash of a moment! When we observe the appearance and garb of KāgaBāpu, he looks like some Vaiṣṇava monk! Ṛṣi (seer) is the seer of mantra, BhagataBāpu is the seer of aphorism. 'Jhaḍapelu Amī Amara Karaṣe, Abhaya Nahī Karī Śakaṣe' (snatched ambrosia can immortalise, but not make one fearless), when I read this in my childhood I was astonished, wondering how would have these lines been written, it's absolute truth! 'Jhaḍapelu Amī' (snatched ambrosia), only the soil of Majadar can write this!



Mānasa-KāgaṚṣi

:: II ::



It's easy to recognise Haṃsa-Ṛṣi, it is extremely difficult to recognise Kāga-Ṛṣi

'Mānasa-KāgaṚṣi'; even though you all know, let's touch the background of the Kathā. Pārvatī raised the curiosity of Kathā to Śiva on Kailāsa wherein She also asked nine questions and it's believed that the nine day Kathā was decided as a response to the nine questions. Śiva responded to one question on each day. He answered all questions but for one. This question was somewhat controversial. This scripture, Bāpa, is the scripture of harmonious dialogue. Tulasī simply doesn't wish to get into controversy, innuendo or reproach. One of the questions Pārvatī asked was, after Rāma's reign was established, Lord Rāma manifested an astonishment whereby Rāma entered Saryu River along with His subjects and departed to His heavenly abode, please recite this Kathā to me. And Śiva skipped this story or He recited the whole Kathā in such a way that in the end Pārvatī did not feel any need to know the answer to this question.

Remember one point Bāpa, if this society thanks us, it could be either because we are truly worthy of receiving society's gratitude or we may have strategically preset a network to receive society's felicitation, which is a different matter; nonetheless, true thanksgiving ceremony happens when an individual himself experiences a satiation burp from within for his sacred act. As such, one should not pat one's own back, but in spirituality one needs to pat one's own back by our own hand! Others who pat are standing behind us and we never know when they would escape! 'Rāmāyaṇa' contains an elaborate chapter on thanksgiving. Sometime I want to talk about it, 'Mānasa-Dhanyavāda'. Everyone knows that when Śaṃkara commenced the Kathā, He thanked Pārvatī twice,

Dhanya Dhanya GirirājaKumārī I

Tumha Samāna Nahi Kou Upakārī II BAK-111.03 II

As such, He should have thanked thrice, but He thanked twice. Otherwise Śaṃkara means, 'Capaṭī Bhabhūta Mein Hai Khajānā Kubera Kā', He is so generous! Why did He restrain in thanking Her? This openhearted god could have piled a heap of gratitude, had He thanked thrice! The copāi could have been composed anyhow, but He thanked only twice! Did my Māhādeva turn miser at that moment? No; He rather exhibited His skillfulness. He demonstrated skillfulness of words to the world. He doesn't uselessly waste His words. It means that you should let the society thank only twice. The third thanksgiving occurs when your Guru touches you, at that moment you should express thanks your own self; when Guru Himself endorses that you are worthy of this thanksgiving. Here, Pārvatī has spoken and thanked Herself thrice,

Dhanya Dhanya Mai Dhanya Purārī I
Suneu Rāma Guna Bhava Bhaya Hārī II BAK-51.05 II

O the lord of all living beings, O Māhādeva, I have listened to Rāma's glorifications, I am thanking myself thrice. The divine Goddess has relayed a universal message. Thereafter Pārvatī said, now that You have recited RāmaKathā to me, a new doubt has arose in my mind,

Birati Gyāna Bigyāna Dṛḍha

Rāma Carana Ati Neha I

Bāyasa Tana Raghupati Bhagati-

Moha Parama Saṃdeha II UTK-53 II

Why did he attain body of a crow, endowed with dispassion, knowledge, wisdom and staunch love in Rāma's divine feet? This fills me with great doubt. Oh, look the words, Sāheb! I feel like talking on each and every word by Guru's grace! Pārvatī says, You extolled Lord's exploits, but the doubt of why did He bear the form of a crow is gripping me. And my second question is, Garuḍa, whose wings begin to sing Vedic verses the moment Lord Viṣṇu mounts on him, he whose very flight commences with Vedic recitations, why did such a great king of birds listen to the Kathā from a crow instead of hearing from the hosts of sages, utmost supreme hermits, ascetics and high-souled realised men? And wherefrom did KāgaBhuṣuṇḍi obtain this Kathā?

Remember one thing, we usually forget the source from where we have obtained things because of pride! Otherwise, 'Guputa Pragaṭa Jaha Jo Jehi Khānika'. There was a professor. He showed a glass of water to the students and asked, "Will I feel the weight of this glass?" The students said, "No". He asked further, "What if I hold this for an hour?" The students responded, "You hand will pain slightly." "What if I hold for ten hours?" "The hand will pain more." "What if I hold for twenty-four hours?" "Difficulty in blood circulation may paralyze the hand." "What is the remedy?" "The only remedy is to keep down the glass." As such the glass doesn't carry any weight, likewise idiocy has no weight as well, but the more we hold on to it, the more burdened we feel and holding it extensively causes paralysis. What is the remedy? Just keep it aside. Keep aside egotism. There could be no medicine except this.

Only two things hinder us, attachment aroused because of affection without appropriate knowhow and idiocy after gaining the knowhow. These two aspects defeat our sense of understanding. Otherwise, we have been indeed given by someone. Affectionate attachment doesn't let me and you accept this fact and thereby, we miss the opportunity! Thus, we have initiated the Kathā in this place called Majadar, the land of poet Kāga (Kag), in order to know the mystery of Kāga-Ṛṣi. May we don't miss the mystery of Kāga-Ṛṣi. How many seers (Ṛṣi) exists in this world? Devarṣi, Maharṣi, Brahmarṣi, Rājarṣi and fifth in my opinion is, Premarṣi. This is a new topic, Kāga-Ṛṣi. Sāheb, it's easy to go to Haṃsa-Ṛṣi (a seer who is an ascetic of the finest order, supreme-swan literally) because the ambience itself is prebuilt. But it becomes extremely difficult to recognise Kāga-Ṛṣi. Sometimes the family fails to recognise, the village fails to recognise, the society fails to recognise and the world fails to recognise as well! And at times, such a coincidence manifests that we all come together to talk about him.

RahasyoNā PaḍadāNe Phāḍī To Jo,

Khudā Che Ke Nahī Hāka Mārī To Jo.

Hu PakaḍīNe PānkhoNe Kāpī Laiśa.

GazalaMā Kabūtara Uḍāḍī To Jo.

- Jalan Matri

We all have come together. Everyone is aware about the Kathā. First came the primeval poet Vālmiki and in the same tradition descended Tulasī. Thereafter, countless folk poets have incarnated in the same flow. Then came KāgaBāpu who recited various episodes through his psalms and songs in the program called 'Gātā Saravāṇa' relayed in All India Radio and also presented the recitals in the Government House and thus, he sang the story of Rāma in folk language. We all know this, but our mysteries have still not been revealed! In this land, let us recognise him in an especial way. This man performed his job on 'Rāmāyaṇa' in an extremely easy language! Let's quest his trait of being Kāga-Ṛṣi through this endeavour of his! It's very easy to quest the trait of being Haṃsa-Ṛṣi. One need not exert too hard for it.

UparaThī Ūjalā Evā Dekhātā Sajjano Jevā,

Paṇa Svārthī Mana Taṇā Melā,

Male Tyāre Bhayaṃkara Che.

*Ekaraṃgā Ne Ūjalā Jene Bhītara Bījī Na Bhāta,
Ene Vhālī Davalī Vāta, Kaheje DilaNī Kāgaḍā.*

This *dohā* is worth expounding. Which man is *ekaraṃga*? Which poet is *ekaraṃga*? Which monk is *ekaraṃga*? Which erudite is *ekaraṃga*? Which citizen of country is *ekaraṃga*? Which leader? Which village headman? Which legislative member? Which husband? Which wife? Which son? Which Guru is *ekaraṃga*? Which disciple is *ekaraṃga*? Which reciters and listeners are *ekaraṃga*? Search them, my beloved! BhagataBāpu expounds about who is *ekaraṃga*? What must be in BhagataBāpu's mind? He uses such a lovely word 'Ūjalo', rather than white. Because in front of white comes black, but nothing comes against brightness. Bright means bright! One single word contains an entire scripture. And who are bright? 'Jene Bhītara Bījī Na Bhāta'. He who bows in front of us and pulls us down on our back, such people are not *ekaraṃga*! I and you talk good in front of few people and evil in front of others! Why so? Look at Bhagat Bāpu, do you think he would have no afflictions? Bhikhudanbhai, when Bhagat Bāpu was admitted in T.B. hospital I had been to see him. This Kāga-Ṛṣi was going through immense pain, Sāheb! He was remembering Muktananda (his Guru) all the while, Bāpu! This is being *ekaraṃga*! Otherwise, it takes no time in changing our Guru! Forget about changing, people sell out their Guru! Yes, sometimes Guru is indeed worth changing! King Bali abandoned Shukracharya with the reason that he who comes against the supreme truth cannot be a Guru! God had arrived to deceive. Oh! One should get deceived if the deceiver is an ordinary man. What does BhagataBāpu say?

*Tārā HaṃsoNā ṬolāMā SouNe Helavaje,
Paṇa Raheje Tu Tāre Kāga Ekalo.
Tārā Sūnā Vājiṃṭro MiṭroNe Dai Deje,
Ane Lai Leje Tāro Taṃbūra Ekalo.*

Why did he specifically mention *taṃbūra* (four cord guitar)? Why not an oboe or a harmonium? Because the cord of Guru is playing somewhere deep within him. Sometimes a composer seldom realises what springs deep within his unaware consciousness. Compositions like this get composed innately and we come together to assay them. It's only Lord's grace that

such aspects have confluenced in the forecourt of Kāga? Everyone has gathered with heartfelt goodwill because he was an ocean around the hillock of Majadar. I recently said in a unity meet that deities and demons collectively churned the ocean,

*MaṃthanaNī GolīNe Taliye,
Emā Jhera Haṣe To Nīkalāṣe.
Kā Jaga SalagīNe Bhasma Thaṣe,
Kā Koi Jaṭādhara Jāgī Jaṣe.*

Who else can write this episode in such simple words, who else can enounce this aphorism except this beardman? His poetry flows like the water of Gaṃgā. The flow needed not be twisted, if one is humble enough, the flow will automatically get diverted to our home Sāheb, such are his poems! So, when deities and demons collectively churn the ocean, fourteen jewels emanate. In the legendary tale, both ambrosia and venom emanate. But had deities churned the ocean from both the ends, venom would not have emanated, only ambrosia would have been emanated and the entire ocean would have got filled with ambrosia! However, it's very difficult for the deities to come together, Sāheb! 'Ekaraṃgā Ne Ūjalā...', how should we interpret *ekaraṃga*? He, who is same inside out. We wander in myriad forms! And therefore indeed, some realised soul arrives and passes among us and we fail recognise! And later, it becomes too late! I like the word 'Ūjalo' very much. That is called as 'Ūjalo' which cannot be blackened at all; and that which turns black, realise it was never bright, it was white. 'Ekaraṃgā Ne Ūjalā Jene Bhītara Bījī Na Bhāta', why aren't we able to free ourselves from this? It's utmost easy. 'Ene Vhālī Davalī Vāta, Kaheje DilaNī Kāgaḍā', and this is the greatest crisis. With whom should we share the matters of our heart is the greatest question! We may state something and the opposite person may interpret in a different tone! Where can we find *ekaraṃga* people? Churning of Kathā can help us meet some *ekaraṃga* individual! Share the matters of your heart with such an individual! And even then if you feel that someone is deceiving, then we better get deceived. At least you have not deceived anyone! Only such people can bring everyone together and BhagataBāpu gathered everyone. When Literary Council met in Junagadh, DādaBāpa had recited a poem titled, 'Haṃsa Bhegā

Bhelavyā'. Highly revolutionary work has been accomplished. All such endeavours must be noted. Sitting on this hillock is a joy. On one hand, the flag of Pipava is blowing and on the other hand, a Vaiṣṇava poet with turban is sitting here. The thundering in his hookah was of the ocean of ambrosia, Sāheb! This nine-day endeavour of ours is in order to recognise this Kāga-Ṛṣi.

So, Devarṣi, Rājarṣi, Brahmarṣi, Maharṣi – we have these scriptural words. One being added to this is, Premaṣi. But this is Kāga-Ṛṣi! It's easy to identify finest ascetics akin to swans. I like every poetic composition of BhagataBāpu, but the most painful is this, 'Haṃsa Kinārā Choḍī Jaṣe!' O, look at the pain! As if each and every pore of this man is feeling the pain and finally, he raised a loud cry! Composer doesn't pronounce a sin, but their pain definitely arouses a painful sigh! If you all don't stay united then the greatest loss will be that the swans will leave the bank! O the waters of pond, stay together! And the greatest consequence of swans leaving the bank will be that you will have to then stay with the heron! Therefore, we are sitting in the verandah of Kāga-Ṛṣi. Everything is preplanned. The heartfelt desire that aroused in MorariBāpu is secondary. Lord bestowed grace and this tailor gentleman got ready! It's the land that keeps calling. As for me, I am only living by devotional faith on Guru, Sāheb! This happens only when it's destined to happen. Universe brings everything together, else it's just impossible. I have been reciting Kathā since last fifty-five years, why did it not happen on the hillock of Majadar? Initially, I have recited only in villages. Why did no one approach for Kathā from this place? The consciousness of KāgaBāpu must be impelling us to extol Rāma's glorifications after coming together.

On this particular day every year, discussions about Kāga happen in the forecourt of Kāga. In KāgaBāpu's holy name, we offer obeisance to some or other erudite personality of this field every year; today is that day. I am asked, how did you come up with the idea of an award in KāgaBāpu's name? All this happens only when The Universe has planned it. This flow was bound to arrive. It's only God's grace that we were standing on the way, the flow of water arrived and we took a dip! Neither Morari Bāpu is doing this, nor

Chiman Vaghela! And yet it's so lovely! Everyone agreed in one voice. Everyone came to Talgājarḍā and it was decided. Even as Talgājarḍā's monk is pleased, BhagataBāpu must have been really pleased. And this SonalaMaa is anyways sitting here.

*SonalaMā, Ābha Kapālī,
Bhaju Tune BhelīyāVālī.*

Look at the word BhagataBāpu uses for the Mother of The Universe, SonalaMaa. No word except 'Ābha Kapālī' (sky-like forehead) is worthy for her. Avinash Vyas says, 'Mādi! Tāru Kaṃku Kharyu Ne Sūraj Ūgyo!' So, all this was destined to happen, by the glory of AaiMaa and by everyone's lovely efforts. Going back to the core discussion of Pārvatī's curiosity, O Lord, wherefrom did the crow obtain this? What is the cause? A multiplication-table is given in 'Rāmāyaṇa'. There are three such multiplication-tables, worthy of being carried in pockets, beautiful! Bhavānī says, "O Māhādeva, among a thousand men, there is scarce one who is steadfast in his vow of righteousness." This is one multiplication-table. Does the word 'thousand' which is specified here signifies a real number or is it only a casual terminology? We will have to quest about it.

Nara Sahasra Maha Sunahu Purārī I

Kou Eka Hoi Dharma Brataadhārī II UTK-53.01 II

Among a thousand men there is scarce one who is steadfast in his vow of righteousness. One thousand men are indeed righteous, but there is only one steadfast in his vow of righteousness! Talgājarḍā interprets this as follows: Among a thousand righteous men, there is scarce one who is steadfast in his vow of righteousness. A thousand righteous men could be righteous in attire, but there is scarce one who is righteous in attitude! Tulasījī doesn't talk about the followers of religious rules (*niyama*), He talks about upholders of the vow of righteousness (*vrata*). Rules will bind, vows keep us free. Kṛṣṇa did not have a rule of speaking truth, but He did uphold such a vow. And one can manipulate a vow. Whenever He realised that speaking truth in this situation will beget evil for the world, He has instantly manipulated His vow. Rules will bind and make us rigid; therefore, in this age of Kali it's better to become a vower instead of abiding by religious rules. Garb conforms to one's tradition, whereas thoughts should

be like Gaṅgā, propitious to the current time and place touching every bank. Garb holds a distinct glory. Jain preceptor Chitrabhanu begot a revolution. He said in a discourse that, I decided after deep reflection that it's better to be a monk of attitude than a monk of garb. Now the question is, when we talk of upholding the vow of righteousness, which vows does it refer to? Five vows! They are tough in one sense and easy at the same time! Consider him to be one among thousand who bears these five. By Guru's grace, I felt that these three values are the gist of 'Mānasa' – Truth, Love & Compassion. Let's speak truth as much as possible.

Evā Na Veṇa Kāḍho,

Jethī KoiNā DilaNe Thesa Vāge.

Vāṇī Upara Badho Che Ādhāra MānaviNo.

Jo Jo Gumāvašo Nā Aitabāra MānaviNo,

Ele Nā Jāya Jo Jo Avatāra MānaviNo.

- Nazir Dekhaiya

So, truth is the trait of the vow of righteousness. We are human beings, we may have weaknesses; the Supreme Godhead alone is the one without any weakness. We should bear relatively greater degree of truth; complete truthfulness can only be present in someone like Gandhi. And he who has upheld the vow of truth feels immensely light! If someone says, "I speak and practice only truth", and if you feel he is burdened then realise that he is false! In Bhikharamkaka's terminology, he is a fool! It's an honourable word. GandhiBāpu was extremely light. So, a man of truth is extremely light, but when a controversy begins in the name of some realised man then people become too serious! So, seek the shelter of truth.

Second, love towards everyone is the second vow of righteousness. Third, compassion. Not causing anyone's violence or hurting anyone is the vow of righteousness. Fourth, the vow of silence. Don't hate others and even if you accept them, don't go loud about it! The world will invariably come to know. Advertising is not needed. If not today, then tomorrow. If the feeling of mercy or the feeling of compassion arouses in us on witnessing someone's pain then do not advertise. The vow of silence is the fourth vow of righteousness. As such, the law givers have cited ten traits. But on the basis of 'Mānasa' the

values which fall in my closer reach for my development and restfulness, which even Vinobāji concurs with, are Truth, Love & Compassion. Compassion is not vocal. Love is not vocal. Truth is silent. We are bound to speak because we lack trust on our silence! We turned vocal either because we lacked trust on our silence or because people failed to understand our silence. In Shankaracharya's tradition, silence discourse continues. Guru doesn't speak at all and the disciple's doubts get extirpated. Sky never thunders, only the clouds do. Sky is eternally empty, it's void, it's vacuum! And words emanate only from this silence. That which emanates from emptiness is word. Therefore, word is claimed as the offspring of the Supreme Entity, it is said to be born of the Supreme Entity. Observe silence, weekly or fortnightly.

Dispersion is the fifth vow. One should maintain fair and square distance from everyone. Such a spiritual-seeker is called as the vower of righteousness. As such Gandhiji has given us eleven vows.

Satya, Ahimsā, Corī Na Karavī,

Vaṇajotu Nava Saṃgharavu,

BrahmaCarya Ne Jāte Mahenata,

Koī Aḍe Nā Abhaḍāvu;

Abhaya, Svadeśī, SvādaTyāga Ne,

Sarva Dharma Sarakhā Gaṇavā,

Ae Agiyāra Mahāvratā Samajī

Namrapaṇe Nita Ācaravā I

Not stealing, not even stealing others' thoughts or wisdom. While uttering others' aphorisms or thoughts, duly state their name. Imitating western books or movies and making our own also comes under stealing others' wisdom; in such situations, we realise that Kaliyuga is in full form! 'Vaṇajotu Nava Saṃgharavu', once I happened to talk in a Jain assembly. They said, "Bāpu, please talk on non-possessiveness (*aparigraha*)!" I said, I am a worldly householder, how can I talk on non-possessiveness? We have to stock up food-grains and pickles for the whole year! They flattered me by saying, you can talk on everything. I don't get flattered. Had I been flattered, I wouldn't have endured! My Guru has flattered me. So, I was asked to talk on non-possessiveness. He who learns to talk on 'Rāmāyaṇa', learns to talk on all subjects. I am not flattering you by saying so! But if you find a piece of some copāi, you can

easily pass one hour! All the grace of 'Rāmāyaṇa'. Thereafter, I said in the address that possessiveness is of four types. The lesser we try to possess, the more renunciant we will be reckoned despite being householders. First, don't possess too many material things. Keep only as much as needed. Keep only as many clothes as needed for a year. Second, don't amass extreme money. One should definitely possess as much as required for our social obligations, family occasions, living, future generations etc. But don't amass too much money. Third, don't possess objects of carnal pleasures till an extreme extent. We should be mindful. And fourth, don't possess extreme thoughts. History stands witness, extreme thinkers turn abnormal and maniac in their last stage! Reason? They have converted their minds into a warehouse of extreme thoughts!

BrahmaCarya, celibacy, GandhiBāpu's fifth vow. More than vows, these were perhaps stricter rules. *Jāte Mahenata*, bread-labor, one of the greatest vows. *Koī Aḍe Nā Abhaḍāvu*, removing untouchability, an extremely greatest vow. *Svadeśī*, using locally made goods. *Abhaya*, fearlessness. *SvādaTyāga*, controlling the palate to renounce taste; this won't work, Bāpu! Initially, Bāpu's appetite was very high. Later, he ate very consciously. Some say that instead of renouncing taste (*SvādaTyāga*), it was renouncing one's selfish-motives (*SvārthaTyāga*) which will work fine for us. *Sarva*

Dharma Sarakhā Gaṇavā, reckoning all religions as equal, honouring and respecting every religion. In this world, neither are two trees same, nor are two branches same. The Universe doesn't believe in repetition. There was a multi-religious conference with British High Commission where Talgājarḍā had spoken this! How can every religion be treated equal by individuals? Though, they can be honoured. Bread-labor, labor as hard as possible. However, don't be obstinate after a certain age. '*Koī Aḍe Nā Abhaḍāvu*', this is really good. One should not be defiled by someone's touch. My Tulasī has told me this,

Ganikā Ajāmila Byādha Gīdha-

Gajādi Khala Tāre Ghanā II UTK-130 II

Many proposals come to me that, "Will you meet people from this society if they come to meet you?" Why not? Not meeting them will put my Talgājarḍian tradition to shame! Call them, all are accepted here. They said, "How will our society interpret this?" Let them interpret as they wish. Anyone can come to meet me. We are not here to reform anyone, we are here to accept everyone. As much as we can reform our self by Guru's grace, is enough. Religions should proactively reach out to places where afflicted, downtrodden, deprived, oppressed, neglected society stays or if they approach religious places then they should be welcomed by widely spreading our arms. When BhagataBāpu

Among a thousand men, there is scarce one who is steadfast in his vow of righteousness. One thousand men are indeed righteous, but there is only one steadfast in his vow of righteousness! Now the question is, when we talk of upholding the vow of righteousness, which vows does it refer to? Five vows! As per me the three vows are Truth, Love & Compassion. Let's speak truth as much as possible. So, truth is the trait of the vow of righteousness. Second, love towards everyone is the second vow of righteousness. Third, compassion. Not causing anyone's violence or hurting anyone is the vow of righteousness. Fourth, the vow of silence. Don't hate others and even if you accept them, don't go loud about it! The vow of silence is the fourth vow of righteousness. Dispersion is the fifth vow. One should maintain fair and square distance from everyone.

visited some Harijana's home he would say, "This is my uncle." He would find out some or the other acquaintance! Isn't it? Kathā can be recited in memory of only such people. Kathā is not cheap to be recited in any random person's memory! Kathā takes place only when The Universe decides. When Harijana people weaved thick-coverlets, Bāpu used to snatch it from them stating that he is my uncle and (he would do it himself). The realised men have tried to unite everyone till such an extent. If you are great, no one should be perceived lowly to you. The ordeal is yours.

Places like U.P. and Bihar still suffer with severe social discrimination. Kathā was held in U.P. and I went to a village because for my own joy. There was a house in the outskirts of the village and we directly entered the house. Destitute family. Elderly man and woman were sitting. The village headman had also accompanied me. He was feeling fidgety in mind, but could not speak! I gave my Gaṃgājala and requested the woman to make *roṭalā*. I sat on the cot and had my alms. We left from there. The village headman told me on the way, Bāpu, we cannot stop you, but do you know at whose house you have had alms? I said, one cannot ask so while asking alms. Otherwise it is not termed as alms, but a plan! I asked, give me an answer, do you believe fire as holy? Do you believe Gaṃgājala as holy? He said, yes. So, the stove had fire, Gaṃgājala was present in the woman's hand and the woman's eyes were filled with tears! Are tears holy or not? He said, yes. If so many holy things come together, how can I observe defilement? I and you ought to do this. It will be utmost difficult, but we are bound to do this.

I was on my way to London. I usually take someone with me, so this time I had this guy from London itself to accompany me. One gentleman fell prostrate next to my seat, he rose and fell prostrate again. I asked the guy who had accompanied me, who is bowing prostrate to me? The guy revealed, "Bāpu, he is not bowing prostrate, he is exercising!" People are exercising and we feel they are bowing prostrate to us! Don't live in such delusions. There is a couplet by Dushyant Kumar,

*Tamāma Jisma Mere Bojha Se Doharā Huā Thā I
Main Sajade Me Thā, Tumhe Dhokhā Huā Hogā II*

So, we are reciting the Kathā on the basis of 'Mānasa-KāgaṚṣi' in this land of Kāga, Majadar. Yesterday, we discussed the chapter of offering obeisance. Thereafter, the ultimate quintessence of the chapter of obeisance is Rāma's Name, Lord's Name, Mother's Name; this is the quintessence. Tulasījī has offered obeisance to Lord's Name in a complete integer i.e. seventy-two copāis and nine dohās. Few lines,

Baṃdau Nāma Rāma Raghubara Ko I

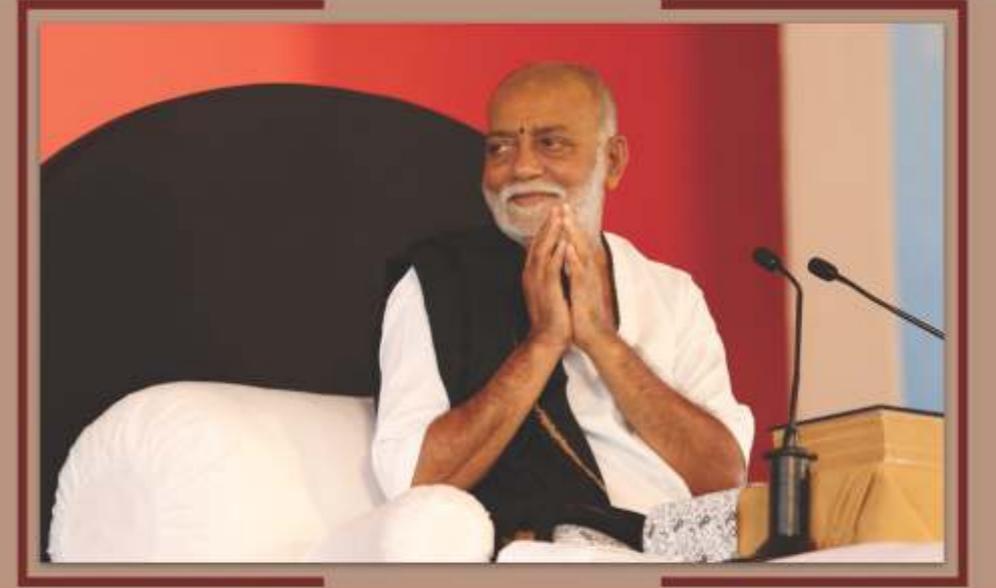
Hetu Kṛsānu Bhānu Himakara Ko II BAK-18.01 II

Tulasījī says, that which is symbolic of primordial root syllable Om, that which is the very form of Om, that which is fraught of Brahmā-Viṣṇu-Maheśa, that which is the seed-element of fire, sun and moon is Rāma's Name. This is scriptural discussion. No one has the power to deny it. I am saying so with evidence. Even though it's Rāma's Name, I don't want to confine Rāma's Name. The reverence that I and you cherish in the name of any Supreme Entity is nothing but Rāma's Name, be it Kṛṣṇa, Śiva, Jagadambā or Allah. Tulasījī says that all the sport that Lord Rāma enacted in Tretāyuga, the same sports are being enacted by His Name in Kaliyuga. We are the people who stay in villages, we work in farms, we labour on wages, we manage our herds and cattle, our agriculture – we cannot sit to meditate for hours together, neither do we know it. Neither can we perform yajña. So my brothers & sisters, what else can we do? Name. Shelter of Name is amazing. Meditate if you can. The attainment of Supreme Entity that happened through meditation in Satayuga, yajña in Tretāyuga, worship and adoration in Dvāparayuga, the same happens solely through Lord's Name in Kaliyuga. Rāma's Name is the greatest mantra. Gandhiji has uttered Rāma's Name thrice in public. Once, when his maid gave him Rāma's Name; secondly, when he was beaten in South Africa and lastly, when he was shot. As such, he recited incessantly for his whole life. Sāheb, his birthday has been declared as 'International Day of Non-Violence'. Rāvaṇa uttered only once! He challenged, '*Kahā Rāma...*', he had preserved Rāma's Name in his navel, because the man of worship don't let it get revealed. Rāma is also a high-souled man, he is a high-souled man and he is a high-souled man; he is not a mundane soul.



Mānasa-KāgaṚṣi

:: III ::



A poet who covers entire stretch from a mere speck of dust to sun is called as Seer-Poet

We are having serene-cum-essential discussion about 'Mānasa-KāgaṚṣi'. Pārvatī has asked, wherefrom did Kāga obtain this holy story of Lord? And what dialogue took place between Kāga and Garuḍa, both of whom are devotees of Śrī Hari? In the 'UttaraKāṇḍa' of 'Mānasa', Śiva has recited the exploits of Bhuśuṇḍi in great detail. Śiva said, "Goddess, I shall talk about Kāga and Garuḍa later, but first let me tell you the reason I went to Kāga for listening to the Kathā. O good lady, you had burnt your body as Satī in Dakṣa's yajña because you had doubted the exploits of Rāma when you existed in the form of Satī. I tried to explain you, but you failed to agree. You abandoned your body in Dakṣa's yajña. O beloved, I too was suffering the pangs of separation from you and thus, I constantly kept wandering from one place to another. I would recite RāmaKathā at some place, listen to it elsewhere, meet the sages etc., but nowhere did I feel relieved. Thereafter, I began the journey of Uttarakhanda, towards far north. I reached Mount Nilgiri where Sire KāgaBhuśuṇḍi dwells." This high-souled individual practices penance on four peaks. Śiva describes how that mountain is and how is his hermitage? Māhādeva who inhabits in the most supreme delightful spot of Mount Kailāsa, He Himself extols Mount Nilgiri and Seer Kāga (Ṛṣi-Kāga) who resides there.

This Kathā 'Mānasa-KāgaṚṣi' has been organised in the memory of BhagataBāpu, why have we chosen BhagataBāpu in this Kathā? We are bound to choose him because twentieth century has passed away and this is the twenty-first century; he is the KāgaṚṣi of current century. I am saying this with immense responsibility. I want to discuss seven traits of Ṛṣi (seer) with you. One trait of Ṛṣi (seer) given by the scripturers is that, he who is competent of describing everything under the sun, right from a mere speck of dust to heaven is called as Ṛṣi-Kavi (Seer-Poet).

Eka Rajakaṇa Sūraja Thavāne Śamaṇe...

A poet who covers entire stretch from a mere speck of dust to sun is called as Seer-Poet. What do you think about BhagataBāpu? I had made one statement for BhagataBāpu many years ago which even Vasantbhai has quoted in several articles and addresses: "A poet of sill to sky." But today I want to quote another statement, with due responsibility. Whatever I speak is my responsibility, how you hear is your responsibility! This is KāgaṚṣi Bāpa, in whose forecourt we are sitting Bāpa! Because he wrote songs from tiny-pebbles to super-colossal Kailāsa. Kalidasa has written for Himālaya, '*Devatātmā Himālayo Nāma Nagādhiraḥ*' - Kailāsa, which Saṃskṛta poets describe by generously pouring their heart out, the place which can be called as the measurement criterion or the yardstick of the whole world, such is the majesty of Kailāsa. This man of Majadar has reached from tiny-pebbles to super-colossal Kailāsa!

*Kula Rāvāṇa Taṇo Nāśa Kīdhā Pachī,
Eka Di'RāmaNe Ve'ma Āvyo,
Muja NāmaThī Paththaro Taryā,
Ā Badho Dhomga Koṇe Karyo?*

Only a poet can use the word 'Dhomga'! Such words cannot be translated! And you all know his poem on pebbles and this seer went on writing about diverse aspects outreaching pebbles! He doesn't like staying confined to triviality. I was saying in the fair of Śivarāta that poet cannot be satisfied with triviality. When he worships the immortal Lord, he offers the flowers of Kalpataru tree (divine wish-yielding tree), he cannot offer oleander flowers, he embeds the fragrance of soil in it! Second trait of Ṛṣi, he who maintains fair and square distance is a Ṛṣi-Kavi (Seer-Poet). He doesn't get infatuated in his own subject as well. It is he who keeps fair and square distance from his own compositions as well.

*Nija Kabitta Kehi Lāga Na Nikā I
Sarasa Hou Athavā Ati Phikā II BAK-07.06 II
Je Para Bhaniti Sunata Haraṣāhī I*

Te Bara Puruṣa Bahuta Jaga Nāhī II BAK-07.06 II

Tulasī says, who doesn't like one's own poetry? Whether it's delightful or exceedingly insipid; but those who get delighted on hearing others' compositions are rare in the world! A specific detachment, a specific distance! Harindrabhai Dave had once asked me a question in an interview, it had become public on radio. He had asked me, many people say that we are close to Bāpu? I replied, neither is a monk close to anyone, nor is he far from anyone; he maintains a specific distance.

Third trait of Ṛṣi is that he is symbolic of auspiciousness. Crow never relays inauspicious omens, 'Baithī Saguna Manāvati Mātā', Ṛṣi-Kavi (Seer-Poet) is the fountain of auspiciousness. No one receives inauspicious omens because of him. When KāgaBāpu would be stepping out in the morning, the beholders would certainly be having a good day! Not only would they be having a good day, their day would be getting transformed! Who all can be deemed as poets with auspicious omens, present poets often get into a sweet fight and discussion about it!

KāvyaŚāstraVinodena Kālo Gchchhati Dīmatām I
Some say Bhavabhuti was auspicious poet, while others argue for Bharvi, Kalidas, primeval-poet Vālmiki – they have such discussions! At that moment, everyone unanimously agrees that he alone can be reckoned as auspicious who is Ṛṣi-Kavi (Seer-

Poet). During olden days in villages, crows sitting on roof-tops and overheating of cooking-pans were deemed as auspicious. Pans nourish everyone, likewise Ṛṣi-Kavi (Seer-Poet) doesn't exploit anyone, they only nurture everyone. This is the nature of poetry. Overheating of cooking-pans was deemed as an indication of arrival of guests.

*Tārā Āmgaṇiyā PūchīNe Jo Koi Āve,
Āvakāro Miṭho Āpaje...*

This should endure. Many people ask me, why is food offered in every Kathā? Can't Kathā be done without additional activities? Only fools get such thoughts! Food offered in the name of KāgaBāpu or any such personality is not only food, 'Annam Brahmeti Vyaṅāt', it is evident Supreme Entity; no one gathers here for eating, everyone's destiny is blessed with food, they only gather here to eat the Supreme Entity. Many people say that, Bāpu, people only come to Kathā for eating! Oh, they come here to serve food to others. And what about those who watch on televisions?

So, the poets whom we like to regard as auspicious and beholding whom our day brightens are called as Ṛṣi-Kavi (Seer-Poets). Fourth trait of Ṛṣi – among all birds probably crow is the only bird which cannot be caged. At least, I haven't seen. It means that KāgaṚṣi cannot be subjugated. He cannot be subjugated by political authority, financial dominance, reputational power or even by the praises of laudators. He who stays free from subjugation is a trait of Kāga-Ṛṣi. Further, parrot only repeats what we speak whether it's good or bad. Whereas crow only caws, "Ko'ham Ko'ham". Crow is in constant search of someone, he always speaks one speech. Yesterday night I said that it's not that only swans drink milk, crows as well have *khīra*.

Fifth, crow is symbolic of others' welfare. Another trait of crow is that it gathers everyone by cawing. Crow is symbolic of unity. BhagataBāpu also did the job of bringing everyone together. KāgaBhuṣuṇḍi bears the aforementioned traits of Kāga-Ṛṣi and Śaṃkara begins to describe the hermitage of such a seer, "O Pārvatī, I kept wandering anxiously in your separation. I could not feel at rest in meditation as well. Nowhere did I feel at ease. Nor did I feel repose in samādhi! Thereafter, I departed for Uttarakhand. There exists a mountain named Nīlgiri. Goddess! It's the hermitage of Bhuṣuṇḍi who is highly conversant to the path of devotion to Lord Rāma. He is endowed with supreme wisdom and bestowed with the

boon of death at self-will, I reached the hermitage of such a great Kāga-Ṛṣi." It has four peaks there. This realised man practices spiritual penance beneath four types of trees. These four trees are opportune in Kaliyuga. Tulasīji has shown four trees for spiritual penance. One is mango tree, another is banyan tree, third being Peepul tree and fourth is *plakṣa* (the Indian fig tree). While this Kāga-Ṛṣi (KāgaBhuṣuṇḍi) practiced spiritual penance beneath these trees, this poet (Kāga) practiced spiritual penance by sitting on a tiny patch of uncultivated land in his farm. He practiced penance by sitting near dung-heap under the babul-tree.

Pīpara Taru Tara Dhyāna So Dharāi I

Jāpa Jagya Pākari Tārā Karāi II UTK-56.03 II

Bhuṣuṇḍi practices meditation beneath Peepul tree. Leaves of Peepul tree shake more than the leaves of any other tree. Peepul contains rhythm, music and subtle trembling; he who stabilises his mind by sitting beneath the Peepul tree practices true meditation. KāgaBhuṣuṇḍi demonstrates extreme conditions and ultimate height of meditation. Peepul is the tree of Lord Viṣṇu. If we cannot follow any spiritual practice in villages while working in our farms then resort beneath the Peepul tree, offer fodder to your bullock, sit down and have victuals sent from home, and if you don't feel sleepy then chant Lord's Name beneath the Peepul tree for two minutes – this will be reckoned as the spiritual penance of Kāga-Ṛṣi. KāgaBhuṣuṇḍi practices chanting under the Plakṣa tree. If you wish to turn rosary, do so beneath the Plakṣa tree; as such you can turn it anywhere.

In the shade of the mango tree, Bhuṣuṇḍi offers mental worship. Gross worship was not possible and thereby, he offers mental worship. Shankaracharya also conferred mental worship to the world and so did Vallabhacharya. Further, there is a lake nearby around which tiny and large birds dwell. Beneath the banyan tree is a small stone, a black rock on which KāgaBhuṣuṇḍi takes a seat and thereafter, recites RāmaKathā to the birds every day. Swans are sitting as his listeners, Māhādeva assumed the form of a swan for some time and took a seat in the last row! The supreme reciter of Kailāsa has arrived to listen to the Kathā from Kāga! Garuḍa reached there later. The point I wish to convey is that, however great we may be but wherever Lord's exploits are being narrated, take a seat wherever you get place and listen for few minutes.

It has been my experience till date Sāheb that wherever Kathā, spiritual discourse or literary assembly is going on, I have always received something new! He who wants to become a good orator should first become a good listener. As for me, I regard every poetic or literary conference as spiritual discourse. Never think that what can we get to hear from a crow? Satī thought the same, what kind of Kathā can be heard from Kumbhaja? And Satī's whole life got wasted! 'Na Ca Liṅgam Na ca Vayam', he whose mother was a sailor's wife and whose father was Parāśara Vyāsa, such a man composed eighteen Purāṇas! Caste or gender should not be seen in such tasks. There is a phrase in our monks, 'Kathā Kare Ae Kāgaḍo, Bhajana Kare Ae Bhūta'. They don't even call us Sādhu, they call us Bāvā! The word loftier than Sādhu is 'Bāvā'! Sādhus have different types as per the sects, whereas Bāvās have no types. They are Rūkhaḍa!

Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo...

Meghani wrote on VelaBava and Harindrabhai expounded those verses on RūkhaḍaBāvā!

Jema Jhaluṃbe NaraNe Māthe Nāra Jo...

Tulasīji has proclaimed knowledge as man and devotion as woman. Devotion always holds sway over knowledge! Knowledge doesn't benefit without devotion, just like a ship without helmsman.

So, monks have types. For instance, dispassionate monk, Vaiṣṇava monk, householder monk, *daśnāmī* monk etc. It's not so among Bāvā. Therefore, the word loftier than 'Sādhu' is 'Bāvā'. Lately, I have defined Bāvā, 'He who fears is not Bāvā'. That's it! 'He who makes others fear is not Bāvā', but 'He who makes everyone sow the seeds is Bāvā'. So, wherever you find auspicious, listen to it.

Raci Mahesa Nija Mānasa Rākhā I

Pāi Susamau Sivā Sana Bhākhā II BAK-34.06 II

Māhādeva, who is without any beginning and end, composed 'Mānasa' and treasured in His heart. Even such a great personality Śaṃkara goes for listening the Kathā by assuming the form of a swan for some time. He narrates His experience, "O virtuous lady, now I shall tell you why Garuḍa chose to hear the Kathā from KāgaBhuṣuṇḍi while leaving behind the sages."

During the war of Rāma and Rāvāṇa, Lord Rāma was tied down by a snare of serpents. Who is called as Guru? He who gives double to his disciple than what He Himself has received is a Guru. He who confers all his wisdom to a rightful and worthy disciple

is a Guru. Further, He confers a lot more over and above! Rāvaṇa is Śaṃkara's disciple. Śaṃkara gave numerous 2x things to Rāvaṇa! Śaṃkara has five faces, "If I have five-faces, I shall give you ten!" I have two hands; append zero in the end, you are my surrendered dependent, take twenty hands! But you should give twenty times more to others!" Śaṃkara says, "I have two ears, you will have twenty! Listen aptly. I have fifteen eyes, you will have twenty!" So, Śaṃkara has conferred myriad times more to Rāvaṇa. He Himself kept with Him cemetery, ash and venom; but He had conferred unlimited to Rāvaṇa! Guru is He who takes nothing from the disciple but gives myriad times more than what He has to the disciple. Guru offers infinite experiences, infinite learning, infinite practices, infinite study, infinite divine wealth and therefore we cannot repay his favours. Guru arrives only for giving.

Original discussion, Śaṃkara describes to Pārvaṭī. Rāma and Rāvaṇa are fighting a fierce battle. 'Mānasa' contains an elaborate description on war. Shortly, Rāvaṇa's radiance got blended in the Lord. As such Śaṃkara Himself doesn't come to the war, nonetheless He inspired Nārada to play MeruRāga in order to make the ambience more charming. It's written in 'Mānasa' that *rāgas* being played were also propitious to the war! These wars were unlike today, where we just drop the bombs or pebbles and run away! Those wars were fought face-to-face. Śaṃkara says, I shall keep the trident with Me and by sitting at one place, I shall take away all your pains. O Pārvaṭī, Rāma is enacting lovely sport of battlefield. While doing so, Lord got tied in a noose of serpents by Meghanada's hands. Pin drop silence took over! A

demon bound Him by a snare of serpents whose very name frees everyone from the bonds of mundane existence! Nāradaḥ requested Garuḍa, please go to the battlefield of Laṃkā and free Lord from the noose of serpents! Goddess, Garuḍa reached there and freed the Lord, but he returned with a doubt! He, about whom I had heard that His very name can cut the bonds of mundane existence, how did the same Lord allowed Himself to get bound? He began to clarify this doubt here and there. Nārada as well said, even I cannot decipher this mystery! He approached Brahmā (the creator) and enquired, how can Lord, who is self-willed, get bound?

*Parabasa Jīva Svabasa Bhagavaṃtā I
Jīva Aneka Eka ŚrīKamṭā II UTK-77.04 II*

Brahmā said, son, the delusive power which has made me dance to its tune countless times, the same delusive power has pervaded you! I cannot decide for this; nonetheless, Garuḍa, you must approach Māhādeva. And Goddess, Garuḍa came to me. At that moment, you were at Kailāsa and I was on my way to Kubera. Garuḍa met me on the way. His consciousness was completely gripped by doubt. I said, Garuḍa, you have met me on the way and this doubt vanishes only after practicing spiritual discourse for a very long time. However, I am sending you to the place where Lord's exploits are recited incessantly, Mount Nīlgiri, where Bhuṣuṇḍi recites the Kathā. Don't go there with the vanity of being a king. When I had been there, I assumed the form of a swan and took a seat in the last row. Take a seat wherever you get place. O good lady, I could have explained him but firstly, he met me on the way; secondly, a bird can understand bird's language

One trait of Ṛṣi (seer) given by the scripturers is that, he who is competent of describing everything under the sun, right from a mere speck of dust to heaven is called as Ṛṣi-Kavi (Seer-Poet). A poet who covers entire stretch from a mere speck of dust to sun is called as Seer-Poet. What do you think about BhagataBāpu? I had made one statement for BhagataBāpu many years ago which even Vasantbhai has quoted in several articles and addresses: "A poet of sill to sky." But today I want to quote another statement, with due responsibility. Whatever I speak is my responsibility, how you hear is your responsibility! "He is KāgaṚṣi Bāpa, this man of Majadar has reached from tiny-pebbles to super-colossal Kailāsa!" He wrote songs from tiny-pebbles to super-colossal Kailāsa.

better; moreover, I had some work with Kubera. And Goddess, at times when devotees become proud of their position, Lord Himself manifests such sports. Beware of one thing, take extreme precautions to ensure doubts don't arise in life and if they do then undertake the journey of its reconciliation as earliest as possible, because once doubt grips your mind then as written in 'Gītā', '*SamśayĀtmā Vinaśyati*', its consequence is only devastation!

Garuḍa reaches one yojana (four villages, eight miles) far from Bhuṣuṇḍi's hermitage. The moment Garuḍa reached there, his doubts began to dispel! Garuḍa himself asks this question after listening to the entire Kathā that, why did my doubts dispel the moment I entered the vicinity of your hermitage, please explain me. And Sāheb! This is reckoned as the truth of life. The moment we enter the vicinity and network of some enlightened man, something begins to happen within us! What has been said in Jainism only needs to be accepted, the moment Mahāvira stepped out, violence ceased within the radius of four villages around him. Even when Jagatguru Shankaracharya stepped out, let us remember him as well, whenever he would start his journey, the trees and leaves around him would begin to recite the mantras of Upaniṣad! The śloka of BrahmaSutra would emanate from seedlings and young plants! In the vicinity of one yojana around KāgaBhuṣuṇḍi's hermitage, the age of Kali was forbidden to enter! All sins, afflictions and anguish stayed away. The moment Garuḍa entered, all his doubts began to dispel! However, Garuḍa is Garuḍa, he is not Śaṃkara. Some realisation of being the king of birds had prevailed.

Here Bhuṣuṇḍi was preparing for opening invocations and he noticed that the Lord of our community is arriving. Look at the humility of a monk, Sāheb! Don't misunderstand a monk's humility. This man rose, that's his humility. The great seer of 'Shakuntala', composed by Kalidasa, had rose to honour King Kanva, that's a monk's humility, king is the part manifestation of God and since he has arrived in my courtyard, I ought to honour him. Bhuṣuṇḍi rose from the VyāsaPīṭha of rock and said the following which is written by Tulasī as well as Śaṃkara,

*Nātha Kṛtāratha Bhayau Mai-
Tava Darasana KhagaRāja I
Āyasu Dehu So Karau-*

Aba Prabhu Āyahu Kehi Kāja II UTK-63(A) II

Pay attention, folks. If you are sitting in a temple offering worship and if your Guru happens to arrive, then offer the pending offerings in your Guru's worship, the scriptures say so; forget the God at that moment. Bhuṣuṇḍi knows this very well. He clearly remembers the history of his past birth. I was the worshipper of Śiva and I constantly criticised Viṣṇu. Once I was sitting in the temple of Mahākāla offering anointment to Lord Śiva when my Guru arrived. Driven by pride, I did not rise in his honour! My Guru was gracious, he overlooked, but Mahākāla Māhādeva could not tolerate this insult! Ethereal voice began to sound in the temple! A dreadful voice began to echo! Bhuṣuṇḍi says, I was pronounced a curse, "O wretch! If I don't punish you, the sanctity of My Vedic laws will be violated. You have committed an offence of the Guru who is greater even than Me!" No Guru wishes that you bow before him; however, be cautious of not committing His offence. It's written in 'Mānasa',

Sādhu Avagyā Turata Bhavānī I

Kara Kalyāna Akhila Kai Hānī II SDK-41.01 II

Bhuṣuṇḍi says, thereafter my Guru wept and recited 'Rudrāṣṭaka' in the temple of Mahākāla. I would like to tell you because you all are mine, my Dada (Guru) had told me to recite 'Rudrāṣṭaka' while bathing and He had hinted that while bathing you must think that head and arms are not present and thus, the remaining body itself is Śivaliṃga (the emblem of Śiva). Not having head means, renouncing egotism, keeping intellectuality aside! And not having hands means, not carrying the realisation of doership. And pouring water on the body while bathing is indicative of, '*Devam Bhūtvā Devam Yajet*'. I was taught this. I would like to tell you as well, learn 'Rudrāṣṭaka'. I am not the man of miracles. There is no miracle than the fact that the sun rises every day! What is blooming of flower every morning, if not a miracle? And what else could miracle be than the seeds sprouting in our farms within two days of shower? Society should come out of magic, charms and spells. This whole Universe is fraught with miracles. One need not do magic, but magic automatically happens on each and every footstep of an enlightened man! If egotism and doership is relinquished then the body itself is a deity. I keep telling the youngsters, if you learn 'Rudrāṣṭaka' then recite it while bathing. It's not a miracle, but 'Rudrāṣṭaka' is indeed 'Rudrāṣṭaka'! Bāvā is citing His own experience! Recite 'Rudrāṣṭaka' after waking up in the

morning and recite 'HanumānāCālisā' before retiring to bed. Then just observe the change! We ought to repay our karma, but our soul will stay immensely pleased. Ah, look at the words!

*Karālam Mahākāla Kālam Kṛpālam I
Guṇāgāra SaṃsāraPāram Nato'ham II
Tuṣārādri Saṃkāsa Gauram Gabhīram I*

ManoBhūta Koṭi Prabhā Śrī Sarīram II UTK-108 II
Oh, behold the poetry Sāheb! 'ManoBhūta' means cupid, the god of love! He who manifests from mind, 'Manasīja, Manojā', the exploits of Māhādeva is such that it puts to shame the glory and radiance of zillions of cupids!

There are many Gods, but none are like Māhādeva. And there are many divine feminine powers, but there is none like Jagadāmbā. Māhādeva is Māhādeva. I apply black *bimḍi* on my forehead. Being from Nimbarka tradition, we worship Rādhā-Kṛṣṇa. I sing Rāma, but I hold an especial inclination for Māhādeva. He is all-season God.

Śiva, being furious by KāgaBhuṣuṇḍi's offence, was pacified by his Guru's 'Rudrāṣṭaka'! "Ask, ask for a boon!" What did the Guru ask? May our devotion towards You stay unrefuted; give me a second boon, this disciple of mine is a child, he committed my offence and You, the Guru of three spheres, exhibited wrath on him. Please ward off his curse, if you wish to punish someone then punish me. Jan Matri says,

*KayāmataNi Rāha Eṭale Jou Chu,
Ke Tyā To 'Jalana' Māri Mā Paṇa Haṣe.*

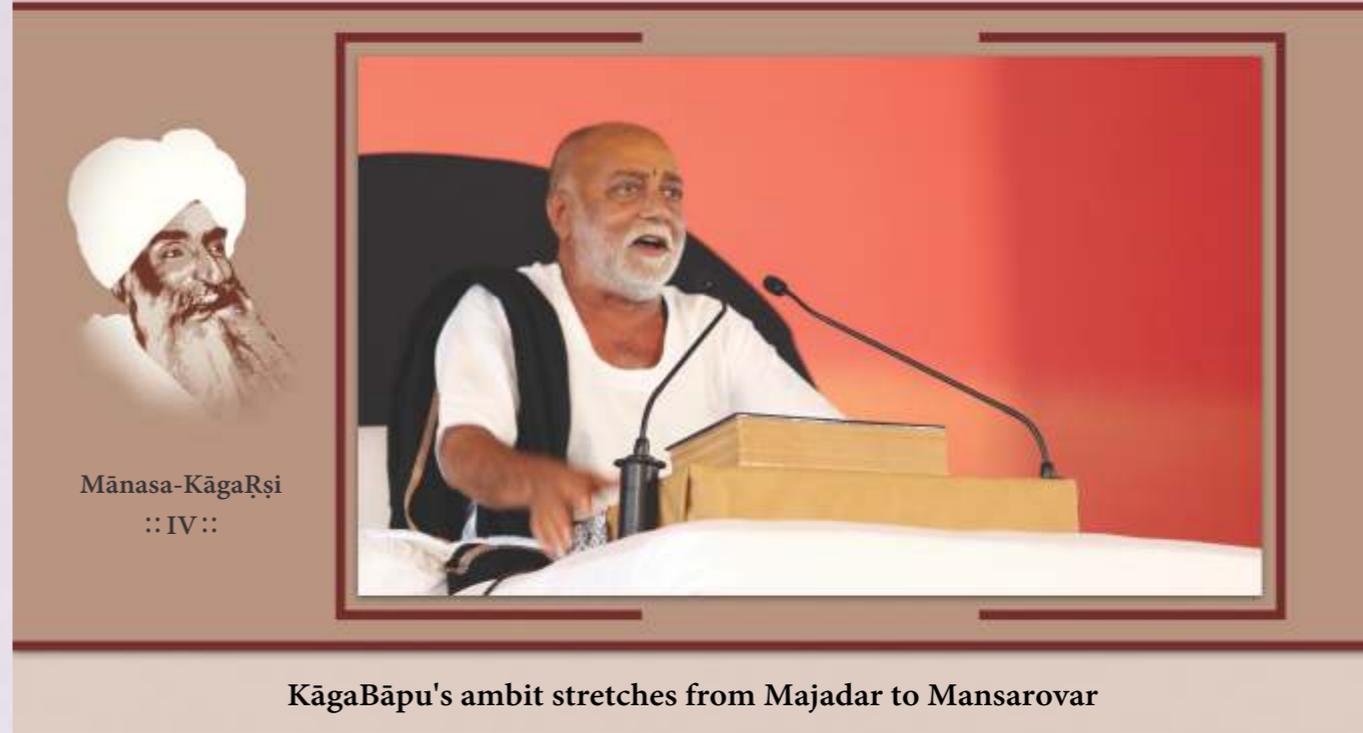
On the day of last judgment when everyone will be made to stand together, I will not fear because my mother will also be present there. And in the presence of my mother, what bad would the spirit of time cause to me? Can't even we say that my Guru will be with me? We may leave Him, but He doesn't leave us! Our devotion is worth two cents! If our wish doesn't get fulfilled then... Guru becomes for the name sake! If someone tells you that my Guru is displeased on me then suggest him to forsake that place! He who gets displeased is not a Guru! Can he feel bad? Can he be displeased?

Śaṃkara said, since I have already pronounced a curse, he will have to pass through a thousand births. But his successive birth and death will occur quickly and thereafter, he shall attain a brand-new life. While reciting this story to Garuḍa, Bhuṣuṇḍi's eyes are filled with tears. He says, by

Śaṃkara's grace I am enjoying on Nilgiri. I recite 'Rāmāyaṇa' everyday, the swans and supreme-swans listen to it. I am blessed with the boon of death at self-will, but I don't want to die because once the body is forsaken, one cannot worship! Nonetheless, one pain constantly hurts me, this pain is not sparing me and that is, my Guru's utmost tender disposition, which I have hurt! Now, I shall not commit such a mistake ever. The Lord of the community of birds has arrived. I should be honouring him. Bhuṣuṇḍi has risen from his seat, "I have been blessed by your sight, now order me my Lord, what service should I offer you?" Now, observe Garuḍa's response. As I have entered one yojan into your aura, the filth has vanished! This is just their first meeting! As of now, they have only seen each other and look at the reaction! "O Bhuṣuṇḍi, O Kāga-Ṛṣi, you have always been a picture of blessedness, whom Lord Śaṃkara has Himself extolled with His own mouth! Śaṃkara advised me, go there and your doubts will be vanished, but holy sir, the very reason I had come here has already been fully accomplished by your mere sight!"

*Dekhi Parama Pāvana Tava Āśrāma I
Gayau Moha Saṃsaya Nānā Bhrāma II
Aba ŚrīRāma Kathā Ati Pāvani I
Sadā Sukhada Dukha Puṃja Nasāvani II*

"O Bhuṣuṇḍi! At the very sight of your supremely holy hermitage, my countless types of delusions, doubts and infatuations have been destroyed. Now be kind to recite me exceedingly sacred story of Śrī Rāma. This is what I beg of you again and again." Garuḍa has been hungry; his hunger has aroused! On hearing Garuḍa's humble, guileless, blissful and loving words Bhuṣuṇḍi's mind overflowed with joy and he commenced the Kathā. O Bhavāni! Bhuṣuṇḍi recited the whole story which I narrated to you. And Garuḍa said after listening to the Kathā, all my doubts have been vanished. Bhuṣuṇḍi said, Sire, Lord wanted to grant me an opportunity of more recitation and therefore, Lord aroused infatuation in you. Otherwise, listeners like you cannot be gripped by infatuation. Thereafter Bhuṣuṇḍi asked, Sire, do you wish to hear anything more? He then said, despite being endowed with enormous wisdom, how did you attain the body of a crow? Explain me in detail and also be kind to tell me, wherefrom did you obtain this scripture of love in form of 'Rāma Carita Mānasa'. And to his response, Bhuṣuṇḍi describes how he obtained 'Rāmāyaṇa' and the reason he attained the body of a crow.



KāgaBāpu's ambit stretches from Majadar to Mansarovar

'Mānasa-KāgaṚṣi', I am receiving questions every day. Different curiosities are being raised but the matter of joy is that there is no single question from villagers. I feel that the intellectual people of cities are born with questions and people of villages are born with reconciliation in the wombs. Questions are in form of curiosities.

*Praśno Ghaṇā Vikaṭa Che,
Rasto Chatā Nikaṭa Che.*

If I and you happen to reach some Muktananda just like KāgaBāpu, if we reach some Jagadāmbā then our path will become short. Otherwise, there are questions, questions and more questions!! Even poets get many questions but their imagination and god-gifted curiosities emanate poetries. A family member of KāgaBāpu, Babubhai's son told me that BhagataBāpu had written this poetry by sitting in this farm. Shall I recite two lines? Come in the open ground!

*Dharaṇi Taṇo Piṃḍo Karyo,
Raja Lāvato KyāThi Haṣe?*

This itself is Praśnoupaniṣad, but it's a question of poetry. This is "Athā'to Brahma Jijñāsā", this is "Athā'to Bhakti Jijñāsā", this is "Athā'to Dharma Jijñāsā"; BhagataBāpu would sign-off his poems by mentioning the place where he had composed it,

*Dharaṇi Taṇo Piṃḍo Karyo,
Raja Lāvato KyāThi Haṣe?
Jaga-Cāka Pheraṇahāra Hā,
Ae Kuṃbhāra Beṭho Kyā Haṣe?*

Therefore indeed I said that he is a poet who covers everything under the sky, right from a mere speck of dust to the sun. The speech of Kāga is nothing but "Ko'ham Ko'ham" of Vedas.

*Chetare Nahi Chetarāya Nā, Abajono Āḍatiyo Dīse,
Sounā Hisābo Cūkave Ae, Śeṭhiyo Kevo Haṣe?*

Imagine, how far the poet outreaches? This is Kāga Upaniṣad.

ĀkāśaNā GhaḍanāraNā GharaNe
Ghaḍyā Koṇe Haṣe?
ĀkāśaNī Mātā Taṇā Koṭhā
Kaho Kevaḍā Haṣe?
Kahe 'Kāga' Sarjaka SarpaNo,
Kevo Kaṭhina Jherī Haṣe?
Pavane Sugamḍha Prasārāvato,
Kevo Lāḍilo-Lherī Haṣe?

He is not the poet of one specific field alone, he is the poet of each and every field. This Kāga-Ṛṣi has ploughed each and every field. And he also ploughed the fields which were uncultivated since umpteen years! He also cultivated the barren land where sown seeds failed to sprout, Sāheb! I am recollecting Barkat Virani,

'Befam' Toye Keṭalu Thākī Javu Padyu?
Nahī To JivanaNo Mārga Che GharaThī Kabara Sudhī.
So,

Praśno Ghaṇā Vikaṭa Che,
Rasto Chatā Nikaṭa Che.
Dekhāya Che Ae Maṃca Para,
Nāṭaka VagaraNo Naṭa Che.

- Ankit Trivedi

He is seen on the dais, but he doesn't act! He is an actor without play, he is an actor without network, he is an actor without stratagem, he is a god-gifted actor who acts without making any attempts.

This body is made up of five vital elements. Even as the scriptures state so, science has proven it as well. Body of crow would also be made up of the same five elements. But here the discussion is not about physical body. KāgaBhuṣuṇḍi Ṛṣi is physically a crow, but his soul is that of a swan. And therefore indeed, the personalities like Śaṃkara visit him in form of a swan for listening to the Kathā. Don't look at his outer form. Otherwise, Tulasīji has also enumerated the demerits of crow.

Bāyasa Paliahi Ati Anurāgā I
Hohi Nirāmiṣa Kabahu Ki Kāgā II BAK-04.01 II
There is one Śaṃskṛta saying as well,

Kākasya Gātraṃ Yadi Kamcanasya
Māṇikya Ratnaṃ Yadi Caṃcudeṣe
Ekaikapakṣe Grathitaṃ Maṇināṃ
Tathāpi Kāko Na Tu Rājahaṃsaḥ I

Encase crow's body with gold, hang a ruby on its beak and infix jewels on every part of his body, yet crow cannot become a swan. Tulasī says, even if you foster a crow with immense love, it cannot resist without poking its beak into inedible carnivorous items. My KāgaBhuṣuṇḍi himself says, 'Sakunādhama Saba Bhāti Apāvana', "O Garuḍa, I am the vilest bird in every way." An enlightened man has spoken this. But my Lord bestowed grace, as a result of which I happened to reach Guru Lomas' blessed shade and since then the Supreme Godhead has made me worthy of obeisance in the world. Don't look at his outer form, observe his soul. When we behold BhagataBāpu, don't you feel that he is Kāga? Kāga is his family name. And thereby, I am calling him as Kāga-Ṛṣi.

I shall talk about everything from here. But your beak should not poke in inedible items. Your beak should not get into undrinkable items. I am a monk. After sitting here I will care for no one but my Guru. And he who fears is not a Bāvā. I am saying this from the bottom of my heart, my Bāpa! I honour speech till such an extent. Yesterday, Mumbai group presented a program here! They said something new. You tossed utmost subtle aphorisms! May it not dwell elsewhere! There is a word in 'Rāmāyaṇa', Nāradaḍi has verbally abused,

Para Ghara Ghālaka Lāja Na Bhīrā I

Bājha Ki Jāna Prasava Kai Pīrā II BAK-96.02 II
And the abusers hailed from high-society! Even as they belonged to high-society, their culture was not lofty! In my villages, even if people are not well-off, their culture is the loftiest. Such elements have abused Nārada! Even when BhagataBāpu was alive, he was abused by a great extent. The whole world knows, let's not get into it! Poems and *dohās* were composed criticising him! A section of society had dropped to the lowest possible level! The newspapers during that era were making all attempts to defame him! I used to read during my childhood!

Ko'kaNā PāṃjarāMā Kāga Tu Kema Purāi Gayo?
People wrote such *dohās* before this beard-man! I don't want to talk about this. That's not my *Pīṭha*, mine is a *Pīṭha* which culls pearls. We have spared no realised men in the then era, Sāheb! This beard-man has endured a lot! Tulasī asks, can crow every turn non-carnivorous? Yes! He never poked his beak into anything immoral and he was never, 'Para Ghara

Ghālaka' (destroyer of others' home). Nārada was abused, but one cannot abuse this man! He is in fact, 'Para Ghara Pālaka' (sustainer of others' home), let me recite the *dohā* of KāgaBāpu himself,

Poṭā Sou Potā Taṇā, Pāle Paṃkhīḍā
Bacāḍā BijāNā Ae To Ko'ka Ja Seve Kāgaḍā.

This 'Rāma Carita Mānasa' is a fair of birds. It contains many discussions about birds. And there were those birds for whom BhagataBāpu said, 'Ūḍī Jāo Paṃkhī! Pāṃkhuvālā...' and the banyan tree said, run away! Faith said this. Banyan tree symbolises faith.

Vaḍalo Kahe Che, Vanarāyu Salaḡi,
Mūki Diyo Jūnā Mālā,

Ūḍī Jāo Paṃkhī! Pāṃkhuvālā...

I feel that we all have gathered in the nest of BhagataBāpu's banyan tree and even if worse anguishes hit us, none of us are the ones to fly away! Go home with a resolve that, 'Bhelā Balaśu, Bhelā Bharaśu Ucālā...', these are Vedic echoes, 'Saṃgachchadhvaṃ'. The Supreme Entity rides on swan. The ideology of this swan has descended in Kāga. Therefore, only his physical body is that of crow, his soul is of swan. What is soul simlised to in Upaniṣad? Swan. And it has been sung in our culture, 'Māro Haṃsalo Nāno Ne Devala Jūnu To Thayu'.

'Rāma Carita Mānasa' is a fair of birds and we are the beings with wings and eyes. We do possess beak, provided we know how to cull pearls! Moreover, four distinct birds of 'Mānasa' talk in four distinct context of Upaniṣad. Sāheb, this is 'Mānasa'! MorariBapu duly accepts that when I started reciting this scripture, it appeared very easy. But at this stage, the deeper I am going into it day by day by Guru's grace, the tougher it's getting, this is indeed an astounding scripture! BhagataBāpu must not have grabbed it casually! While Bāpu's physical body was made up of five vital elements, it was also the body of five devotional faiths, which were present in KāgaBhuṣuṇḍi as well. Therefore, I am associating two distinct souls! I am doing so with due understanding.

Let me recount five devotional faiths. First, devotional faith on Rāma which Bhuṣuṇḍi certainly possessed. He indeed possesses devotional faith on Rāma. Guru had conferred the mantra of Rāma and 'Rāma Carita Mānasa'. The great seer Lomas had received 'Rāma Carita Mānasa' directly from Śaṃkara. Śaṃkara had treasured only few copies and He had

given those to only a few selected people. He gave one copy to, 'Soi Siva KāgaBhusuṇḍihi Dīnhā'. Second copy came to Yajñavalkya. He kept the third copy with himself. Fourth copy was dispatched to Rajapur for Tulasīji and I would like to tell if you don't feel bad, fifth copy came to Talgājarḍā. Meaning that, we obtained this, which I am happy about. Otherwise, the copies are present in each and every home. So, Bhuṣuṇḍi obtained devotional faith on Rāma, the mantra of Rāma and 'Rāma Carita Mānasa' through his Guru. Second devotional faith is the faith on Kṛṣṇa. Few faiths are esoteric. They are not to be made public. Therefore, he extols the exploits of Kṛṣṇa succinctly,

Jaba Jadubamṣa Kṛṣṇa Avatārā I

Hoihi Harana Mahā Mahibhārā II BAK-87.01 II
Good that Tulasīji did not write elaborate exploits of Kṛṣṇa in 'Mānasa', else I would not have been able to talk! The moment Kṛṣṇa arrives, my tongue begins to go mute! It has been five thousand years since this man has departed, but He has killed us! He did not let us live!

GomatiAe Ghūṃghaṭa Tānyo
Ane Royo Raṇachodārāya

Neither has He sent us any money order. He must have accepted Narsinh's promissory note and He must have also offered his *māmeru*. But what did Kṛṣṇa give us? Yet we chant His name and go reverse five thousand years! So, my Bhuṣuṇḍi's devotional faith on Kṛṣṇa is expressed in two lines. Good that 'Mānasa' doesn't contain His exploits, else I wouldn't have been able to extol! My desires of extolling RāmaKathā would have been left aside! Kṛṣṇa would not have let me recite anything else! Kṛṣṇa is indeed Kṛṣṇa! Blessed is the land of Saurashtra where after Kṛṣṇa's departure few communities have still not renounced black attire! Why should we change the colour? No one has ended our mourning as yet! This land is amazing, Sāheb! And PithuBapu was telling me that, Bāpu, you were talking that the 'na' of Kṛṣṇa, the 'na' of Rāvaṇa and the 'na' of Karṇa doesn't belong to anyone, likewise *cāraṇa* also contains 'na'. And it ought to be true that *cāraṇa* belongs to no one. He who belongs to none, belongs to all. Does *cāraṇa* belong to the kings? No. Does *cāraṇa* belong to the rich? No. Does *cāraṇa* belong to the people with position? No. I liked that *cāraṇa* belongs to no one and *Brāhamaṇa* (religious priest) of this country also belongs to no one. Honest distance should be maintained with everyone.

Recollecting Madhusudan Sarasvatī, O youngsters, this Bāvā of Talgājarḍā demands something from you all! My only demand is that, when you are done with everything for the day and if you have spare time, then remember the Lord. If not Kṛṣṇa then remember Jagadambā, Baap! Who is my Rāma? He is indeed the Mother! Tulasī has written in 'UttaraKāṇḍa' and Bhuṣuṇḍi has spoken,

Durgā Koṭi Amita Ari Mardana II UTK-90.04 II
Rāma is myriad of Durgā and 'Rāmāyaṇa' is Jagadambā. This is God's divine power, Jogamaya. It's written so in this!

RāmaKathā Kālikā Karālā II BAK-46.03 II
Rāma's grace is Goddess Kālikā,

Tulasīdāsa Prabhu-Kṛpā-Kālikā II VP-128.04 II
Goddess Gaṃgā is Kālikā. Even if you get a couple of minutes, call Him! He doesn't ask to worship Him 24x7. So Bāpa! Call Him in whom we cherish reverence. Harindra Dave,

*Phūla Kahe BhamarāNe,
Bhamaro Vāta Vahe GuṃjanaMā,
Mādhava, Kyāya Nathī MadhuvanaMā,
Śira Para GorasaMaṭuki,
Mārī Vāṭa Na Keme Khūṭī,
Aba Laḡa Kaṃkara Eka Na Lāgyo
Gayā Bhāgya Muja Phūṭī.*

Look how far the poet sings! He says, when Kṛṣṇa would hit pebbles, the pots would breakdown, but their fortunes would stay intact and now that Kṛṣṇa has departed, the pots have remained intact and our fortunes have broken down!

KāgaBhuṣuṇḍi's third devotional faith is the devotional faith on Māhādeva. The way he presents Māhādeva in 'Mānasa' only demonstrates his devotional faith. And shall I tell you something very clearly? Gaining someone's immaculate acquaintance itself is miracle. What else could miracle be? When we gain someone's immaculate acquaintance that this man is same inside out, this itself is miracle. So many people have gathered in this farm! What is it? You will know only if you behold the sight from here! This is not miracle or magical spell, this is such a fair of birds where no one is ready to leave even if the banyan tree gets burned! Allow me to say that he who witnesses zillions and zillions of Durgā in Rāma, imagine how powerful his devotional faith would be? Bhuṣuṇḍi's fourth devotional faith, devotional faith in divine power. Fifth and last, devotional faith on Guru.

Eka Sūla Mohi Bisara Na Kāu I

Gura Kara Komala Sila Subhāu II UTK-109.01 II
Kāga's physical body is made up of five vital elements. Physical body of a surrendered dependent is always made up of five vital elements, but their soul is made up of five devotional faiths. Therefore, even as KāgaBāpu's surname is 'Kāga' but in my vision and on my responsibility, I can state that all five devotional faiths are witnessed in him. Therefore, he is not disposed to consume inedible food, he is not inclined to poke his beak anywhere at random, he doesn't contain vileness. I am not a bard to KāgaBāpu. Nonetheless, Bababhai, your grandfather is embodiment of five devotional faiths! The whole cāraṇa community can be proud of it. Now, note as I talk. First is his devotional faith for Rāma, his devotional faith for 'Mānasa' and his verses pertaining to Rāma. I don't want to give its evidences. The entire Kāgavāṇī is at tip of your tongue. You would also be having Bāpu's unprinted and unpublished poems. I have heard those from you. And devotional faith on Kṛṣṇa? Look at his composition on Kṛṣṇa or 'Māhābhārata'! Who can write so deep? This man has accomplished such a superior job that can freeze Vyāsa's soul!

*JyāraThī JagataMā Kāga Hu Janmyo,
TyāraThī Kṛṣṇa Hu Tāga Lāgyo.*

He says, ever since I was born, I have brought Kṛṣṇa with me! This is second devotional faith, KāgaBāpu's devotional faith for Kṛṣṇa. He says, right from my birth I started gaining in-depth wisdom about Kṛṣṇa. His mother's womb would not have umbilical cord, it must be a cord directly connected to Kṛṣṇa. He is the confluence of five devotional faiths. Third, devotional faith on Śiva. He would spend the entire month of Śrāvaṇa on that hillock! This was his devotional faith. Therefore indeed I stated that, he is a poet of tiny-pebble to super-colossal Kailāsa. Sāheb, look at his ambit! From Majadar to Mansarovara! Imagine! Oh, envisage the way he covers the entire stretch! Fourth is devotional faith on Guru, Guru Muktananda. And this devotional faith is being upheld till date. Fifth devotional faith, the devotional faith on Jagadambā. He perceived Goddess Jagadambā in many. I would sing one single line, I don't know the complete verse anyways. When I sing a partial line, people feel that Bāpu is not singing the entire line due to lack of time! But in reality I don't know the remaining part! This itself is a miracle! Yes, I listen utmost precisely. Award

for good listener should be given to me. Though I am not going to accept it! Let me recite one Urdu couplet,
*Kabhī Kabhī Vo Mujhako Aisi Rasāi Detā Hai I
Vo Socatā Bhī Hai To Mujhako Sunāi Detā Hai II*
When He thinks something while sitting at Kailāsa, it's heard in Talgājarḍā! If mother is thinking in Vindhyaçal, it's heard in Majadar! I really like his one line,

*Mārā CāraṇoNā BhāgyaMā Hoya Game Teṭalā Gunā,
Hu Ekala Bhogavu, SauNe Choḍī Melaje Aṃbā.
And he sang something similar for SonalMaa,
SonalaMā, Ābha Kapālī, Bhaju Tune BheḷiyāVāḷī.
Ae Raja Ūḍīne Ākho Ābha Dhamkāyo
Hajī Dāḍo Sūraja Pūre Che Sākha...
Ae... Kālī Aṃdhārī, Āmā Kāi Sūjhe Nahī,
Evī Amāre Cāraṇa Para Paḍī Rāta...
Ae... Tyā To Jāgati Jyotu Ae-
Maḍhaḍā Tīmbe Ūgī Parabhāta,
Bhaju Tune BheḍiyāVāḷī*

So, KāgaBāpu is an embodiment of five devotional faith namely devotional faith on Rāma, devotional faith on Kṛṣṇa, devotional faith on Śiva, devotional faith on Goddess and devotional faith on Guru. Swan dwelling in Kāga is the consequence of five devotional faiths. Thereby, Upaniṣad has proclaimed soul as swan. 'Mānasa' contains a fair of birds, each of whom utters the principal statements of Upaniṣad in their own way. Four principal statements of Upaniṣad are, 'Ahaṃ Brahmāsmi I', 'Tattvamasi I', 'Prajñānaṃ

Brahma I' and 'Ayamātmā Brahma I'. Upaniṣad inspires the world on these four principal statements and even Osho had agreed that no contemplator in the world has presented his thoughts from such a great height as presented by Upaniṣad. No one has been able to surpass it! Probably no one might be able to surpass in future as well! How high can you climb beyond Everest? And 'Mānasa' presents everything in its own way. This is the scripture of the stream of love, therefore Talgājarḍā proclaims RāmaKathā as the Yajña-of-Love and not as the Yajña-of-Wisdom.

Bhuṣuṇḍi states in response to Garuḍa's questions that, Seer Lomasa pronounced a curse on me, but because of my staunch trust I regarded even his curse as blessings and amiably accepted the physical form of a crow. My physical body was that of crow, but soul was of swan; and he did not confront at all, blessed as he is! 'Rāmāyaṇa' suffices abundant strength to the wayfarers on the pathway of trust. Garuḍa asked, you attained a crow's body. Weren't you afflicted? At that moment Kāga said, we utterly fail to comprehend our Guru because of our limited intellect; even His anger is nothing but benefaction. Bhuṣuṇḍi said, my Guru bestowed immense benefaction. Were I a man, I would have taken forever to reach Ayodhyā by foot? It's a faraway destination! And had I been there by feet, none would have allowed me in the royal court. But because I became a crow, I could reach the verandah by flying! I get Rāma's half-eaten food in the verandah. Guru has conferred Rāma's home to me!

Kāga's physical body is made up of five vital elements. Physical body of a surrendered dependent is always made up of five vital elements, but their soul is made up of five devotional faiths. Therefore, even as KāgaBāpu's surname is 'Kāga' but in my vision and on my responsibility, I can state that all five devotional faiths are witnessed in him. First is his devotional faith for Rāma, his devotional faith for 'Mānasa' and his verses pertaining to Rāma. Second is KāgaBāpu's devotional faith for Kṛṣṇa. He says, right from my birth I started gaining in-depth wisdom about Kṛṣṇa. Third, devotional faith on Śiva. He would spend the entire month of Śrāvaṇa on that hillock! This was his devotional faith. Fourth is devotional faith on Guru, Guru Muktananda. And this devotional faith is being upheld till date. Fifth is the devotional faith on Jagadambā. He perceived Goddess Jagadambā in many. He is an embodiment of five devotional faiths.

So, we were discussing that 'Kāga' is BhagataBāpu's surname. He doesn't possess the enumerated demerits of a crow, nonetheless his soul is that of a swan. And Upaniṣad proclaims our soul as swan, thereby this Kāga-Ṛṣi has conferred fifth Upaniṣadic statement, '*Sohamasmi Iti Vṛtti Akhaṁḍā*', the way KāgaBhuṣuṅḍi is an embodiment of five devotional faiths, similarly BhagataBāpu is also an embodiment of five devotional faiths. First is devotional faith on Rāma, second is devotional faith on Kṛṣṇa, third is devotional faith on Śiva, fourth is devotional faith of Goddess Bhagavati and fifth is devotional faith towards his Guru Muktanandaji. These five devotional faiths embodied into a beard-man who is KāgaBāpu, in whose forecourt this Kathā is being recited. And he has composed psalms on every devotional faith reckoned above.

*Vāgyā Che VadhāyuNā Pāvā,
NaṁdaBāvā Tārā NehaMā,*

*Gaṁdharvo Āja Āvyā Che Gāvā, NaṁdaBāvā...
Jenī MohaJālaMā Ākhī Duniyā Viṁṭānī,
Enī Kāyā Āja Tārī Doraḍīae Baṁdhānī.*

Tulasī says, when Lord Rāma was a child, He crawled on His knees and hands and tried to stand up by taking support of walls in the palace's forecourt. He walked by holding on to the walls, the walls were bejeweled. The supreme ascetics came there with an excuse of soliciting alms. Bhuṣuṅḍi is a supreme ascetic as well. Kausalyā said, you don't look like a monk who would solicit alms! He replied, alms is just an excuse, we come here to behold the sight of your son. Instead of being born as supreme ascetics, had we taken birth as your walls then Rāma would have at least touched us! This same sentiment descended in KāgaBāpu,

Kāga, Tārā PhaliyāMā Phare Aḍavāṇo!

Ejī, Tārā Paḡathiye Sarjāṇo Nahī, Hu To Pāṇo!

When Upendra Trivedi had arrived in 'AsmitāParva' he said that classic litterateurs keep the rural poets, folk poets and their poems at a distance! Bāpu, many people are allergic to dust! I heartily applauded him, well said, Sādhu! Folk literature may well not be classic, but it is indeed their reverend and beloved literature! The culture of classic literature would only ask, "What will you have?" They would not allow us to speak a word! And how is folk literature?

*'Kāga' Ene Pānī Pāje, Sāthe Besī Khāje Re,
Ene Jhāpā Re Sudhī Tu Melavā Jāje Re,*

Āvakāro Mīṭho Āpaje Re Ji.

This Bāvā is not of aggressive disposition, he is beneficent! Ṛṣi is the seer of mantra, but Kāvi-Ṛṣi is the seer of aphorism, they enounce the aphorisms. What kind of aphorisms do they enounce?

*MānavīNī Pāse Koi Mānavī Na Āve Re,
Tārā DivasaNī Pāse Duḥkhiyā Āve Re...*

People are coming to your door because you having sunny days, why do you losing your temper? Why are you scolding the drum-player even as you are getting your son married? And the way you embrace your son's in-laws, it appears as if police will have to be called to separate both of you. And look at the way you are treating the drum-player? Ever since the wedding has been announced, this drum-player is playing drum in your lane only for a few pennies in return. When people come to your door in large numbers, realise that you are having rosy days! And if someone closes doors to such opportunities and if sun, the lord of day, realises that this person dislikes my arrival then he would confer us dark night all the while!

Even as folk-literature may not be classic, it's indeed their beloved-literature, it's the literature of worship and solemnization. Even if they sing by igniting just one incense stick, Jagadambā is forced to respond in return. Yesterday when Hareshdan was singing, I had started recollecting scriptural *ślokas* simultaneously! The sparkles of *ślokas* from *Sāṁkhya*, *Yoga*, *Nyāya* begin shower, because they have been preserved inside by Guru's grace. Wherefrom such aspects come in folk-poets? Dam needs to be filled, wells sprout automatically! Once again I am iterating from VyāsaPīṭha that this literature is the literature of worship and solemnization, it's not only the literature daises. This is the literature of making Jagadambā speak by kindling frankincense before her. Its charm unfaillingly works on the daises, there is no question at all! But if someone sits down with a tiny piece of this literature then an affirmative response is definitely received in return, Sāheb! Baring those who are allergic to dust!

So Bāpa, everyone has gathered in the forecourt of KāgaBāpu. All are between two rims! This banyan tree shades the fair of birds. God willing, may this banyan tree never get burned. BhagataBāpu need not tell us, '*Ūḍī Jājo*', may whatever he said in the end prevail forever in future, '*Bhelā Balaśu, Bhelā Bharaśu Ucalā...*'.



BhagataBāpu's innermost path was of devotion

Pārvatī asks Śaṁkara, wherefrom did Kāga obtain Lord's sacred exploits and what dialogue took place between Garuḍa and KāgaBhuṣuṅḍijī both of whom are devotees of Śrī Hari? Even Guru is asking his Sadguru Kāga-Ṛṣi, why did you attain the body of a crow? Every Ṛṣi (Seer) has four aspects. Our KāgaBhuṣuṅḍi possessed it; and if I comment by staying utmost absolutely mature and impartial then Kāga-Ṛṣi BhagataBāpu as well possessed these four aspects. Who can we call as Ṛṣi? Which traits should he possess? By Guru's grace, many traits can be cited on the basis of scripture, on the basis of experience and on the basis of the tendency of inner-cognition. I had already stated that Ṛṣi is the seer of mantra. As such Ṛṣi (Seer) and Muni (Sage) are used synonymously, but this is the field of words and hence, despite being used synonymously their meanings get changed contextually.

Ṛṣi (Seer) has always been a householder. Muni (Sage) has always been renunciant and dispassionate. Many Munis (Sages) are also seen leading householder's life. Going back to the era of Upaniṣad, Ṛṣis (Seers) had more than one wife. A high profile name Yajñavalkya whom while offering obeisance my Tulasī says, '*Parama Bibekī*'. He bears discretion of vision, discretion of words discretion of listening, discretion of conduct and discretion of actions. He is the emperor of five discretions. He was often invited for debate on scriptural interpretations which offered one lakh cows with gold-plated horns to the winner. During such instances he would tell his disciples beforehand, make necessary arrangements for cows because we alone would be victorious. He bore deep faith on his erudition by Guru's grace! It was not pride. Pride kills, faith emancipates. And the poet of this farm has spoken, pride has broken even the greatest of people.

So, Ṛṣi Yajñavalkya is a householder. More often than not Ṛṣi bears hair on his body. Muni is bald. Don't make this a principle though. In the tradition of Muni, you will find civilised looks. Ṛṣi being engaged in welfare driven activities for folk masses, were scarce of time and hence they always possessed hair and beard. They would devote each and every moment of their life in the activities of public welfare. They barely had time to maintain their body. Ṛṣis are majorly seen decked in white attire. Ṛṣis were more often than not extensively industrious. Ṛṣis have ploughed the farms. Ṛṣi was hard-working. Take for instance, Kanad or Pipalad. This is an opportunity to remember such people. Let's offer *Kāgavāsa* (offering food to the crows in benefaction of the manes) to everyone.

So, we can cite the differences between Ṛṣi and Muni for the sake of identification. But otherwise, they have no difference. When we come here, Kāga-Ṛṣi is a householder. He is a man with beard. I have liked few beards in our country. I offer them a bow. One of them is monkly *divana* of Bhavnagar, Sir Prabhaskar Pattani. He was an equally great composer. Another is our beard-man, Kāga, followed by another beard monk who he himself made! He proclaimed Śaṅkara as a monk with beard! Another personality is the one who has appreciated Kāga as well, Noble Prize winner, international poet Rabindranath Tagore. So, Tagore's beard, KāgaBāpu's beard, Pattani Sāheb's beard, Osho Rajnish's beard. One should accept truth from wherever it's obtained! We need not take each and everything from everyone! I have my own innateness. I don't accept each and every aspect of Osho. 'Āno Bhadrā Krataṅga', the seer of this country says, may I obtain delightful thought from all ten directions! This has been our resolve. One more beard that I forgot, which I wish to mention it with utmost exalted feelings! Vinoba Bhav's beard. 'Deśa Dakhaṅga No Bāvo!', this monk came all the way from south especially for BhagataBāpu, he was the pioneer of land-gifting movement, self-reliance and universal-upliftment. BhagataBāpu participated in all his movements by a great extent. And beards besem only on selected people! Imagine how would have Gandhiji looked with beard!

If you observe, seers always have a house. KāgaBāpu did not have hermitage; he only had a hut. Swami Sachidanandji of Petlad has categorized the dwelling places of mankind. He said few are royal homes are that of kings and emperors i.e. palace, where family members are few but there are many servants and attendants! A mansion with slightly fewer facilities is *Mahela*. Then comes *Haveli* which is for the superior and rich people. *Haveli* mostly exists amidst towns and then comes house, which we all have. And the crest jewel of all was given a very delightful name *Āśrama* (*hermitage*) where scriptural self-study, contemplation, meditation, self-experience exists. Even while he is farming, he does so meditatively. That place is deemed as hermitage which has no

disagreement with anyone. Leave alone the hermitages of Kaliyuga! Hermitages going to court only demean our honour. When hermitages go to court, their flags hoisted on top don't blow freely, but they tremble in air! *Āśrama* (*hermitage*) is an extremely holy word, one feels like expounding it. That which provides shelter is hermitage, that which confers joy is hermitage, that which gives rest is hermitage, that which serves meals is hermitage, that which offers *āgamas* and scriptures is hermitage, not only this but that which extends consolation even to a daughter of oppressed family is hermitage, that which wipes tears is hermitage, that which grants health is hermitage, that which runs the livelihood of helpless people is called as hermitage. Hermitage has no grudges or issues with anyone. What does BhagataBāpu say?

Nūra Laine Vā'ṅa Bolyā,

Jene SaṁtoNā Chidara Kholyā,

Ejī... Jene Raṅka Re PāḍoṣiNe Bahu Rolyā,

And this man hails from seashore, he is well aware that one cannot resort to the forecourt of those who drowns others' vessel after taking freight, those are cursed forecourts. They can neither be called as hermitage, nor as home; and allow me to say, they cannot be called man as well! Māhādeva should evidently dwell in man. BhagataBāpu gave a very lofty thought to forsake the forecourts of those who expose the faults of saints, people who expose their faults who cover the faults of the society! Tulasī states exactly the same. This Bāpu had assimilated Tulasī in and out! Tulasī is a saint-poet, this man is a devotee-poet, Kalidasa is a great-poet, Vālmiki is primeval-poet and Śaṅkara is the poet with no beginning or end. And I clarified earlier as well that I am not here to applaud his lineage, but when I observe this poet, I sometimes find in him the traits of primeval-poet, at times I visualise him as saint-poet, he is anyways a folk-poet, he is a devotee-poet as well as a great-poet. What is he not? He is all-in-one! Bāpu also talked in English sometime. Once he had spoken in J. P. Parekh ground when I was studying.

He is a householder; therefore, I would call him as Kāga-Ṛṣi. He is a beard Duliyo; therefore, I would call him as Kāga-Ṛṣi. He is the man of extreme exertion; therefore, I would call him as Kāga-Ṛṣi; in

Buddha's terminology, everything in him is just in right degree; therefore, I would call him as Kāga-Ṛṣi. I am stating with utmost responsibility that, KāgaBāpu is not a coincidence, he is a preset arrangement of The Universe. He must be the predestination planned by The Universe. And therefore, I want to exclusively enlist the traits of Ṛṣi (seer). Ṛṣi has a path. Path doesn't mean confined boundary or parochialism, it means the path of innateness which he has determined for himself. Be it a narrow pathway, but be it mine. KāgaBhuṅḍi was the knower of all pathways, yet he had his own pathway which was the pathway of devotion.

Bhagati Paccha Haṭha Nahi Saṭhatāi I

Duṣṭa Tarka Saba Dūri Bahāi II UTK-45.04 II

KāgaBhuṅḍi had decided a definite path. He has attained all mysteries of Rāma by Guru's grace. I would request everyone to read the series of blessings bestowed on Bhuṅḍi by his Guru! Among the four traits perceived in Bhuṅḍi, one of the blessed path and it was the pathway of devotion which he held staunchly. Wisdom is not condemned here. This man himself has described the chapter of the 'Lamp of Wisdom' amazingly in 'UttaraKāṅḍa'. Therefore, 'Sohamasmī Iti Vṛtti Akhaṅḍā' was termed as the fifth principle statement of Upaniṣad in addition to the four. Kāga-Ṛṣi has access to every domain but his root pathway is of devotion, love and surrenderance. He has held the path very strongly, yet he is free from wickedness or cunningness. I will not cut or condemn others' pathways. If you want to practice devotion, hold on to it very strongly but don't let cunningness touch devotion. Today, three and half *pahadas* ("mount peaks", literally; *pahadas* represent sections within *cāraṅa* community based on geographical identity) are sitting here! Lord Vāmana had taken three steps, but this *cāraṅa* took three and half steps! This is the range of Sarasvatī, this is the range of Bhavānī and therefore, whenever my Tulasī describes or offers obeisance to Rāma, He first remembers Sītājī,

Udbhavasthitisamhārakāriṅiṁ Kleśahāriṅiṁ,

Sarvasreyaskarīṁ Sītām-

Nato'ham Rāmavallabhām II BAK-Śl.V II

And what has Jānakī Herself said? O Mother, O

Bhavānī, O begetter of the whole world, O the one who has swung each one of us in the baby-hammock, You are our caresser as well and You are the annihilator of our vices too; look at the amazing hymn of praise!

Jaya Jaya GiriBaraRāja Kisori I

Jaya Mahesa Mukha Caṁda Cakori II

Jaya GajaBadana Ṣaḍānana Mātā I

Jagata Janani Dāmini Duti Gātā II BAK-234.03 II

As and how Jānakī progresses the hymn of praise, Mother Bhavānī goes on bestowing similar blessings. And the words of creator don't go futile, words of sustainer don't go futile and words of annihilator of evils don't go futile. We certainly receive an affirmative response Sāheb, we indeed receive the answer, provided our pathway is devoid of evilness!

If I believe in Rāma, I would obstinately stick to Rāma's mantra, but I would not pull down others' mantra cunningly! If my scripture of life is 'Rāma Carita Mānasa', I would not criticize other religious scriptures or employ cunningness towards them. He who determines such a pathway is called as Ṛṣi. Kāga-Ṛṣi, Bhuṅḍi is wayfarer of the pathway of devotion, yet he is aware of the pathway of wisdom. One has to exert really hard to enlighten the Lamp of Wisdom. First and foremost, one needs to foster a cow. Offer it green herbage. Graze it in verdurous farm. While milking the cow its hind legs should be tied with a cord, milk-container should be pure and clean, it's written that the milker should hail from *Ahira* community i.e. *Āyara* community. This lineage consist of men from *Āyara* community, *Kāthī-Durabāra* (*Kṣatriya*) community etc. I hold high regard for your familial civility and your modesty. And imagine how nicely BhagataBāpu has united everyone! And thereby, if sometime I speak a couple of harsh words from VyāsaPiṭha then please hear them out with open mind and try to improve. I have the right.

I would like to tell the community of warrior lineage that I extol the glorifications of your foremost father, the solar dynasty! Everyone is on the toes in this Kathā – *Āyara* community, *Koḷi* community, *Kṣatriya* community etc. There is no racial discrimination at all. Everyone is only exhibiting their cultural highness, I applaud it. The most trifling man is serving his best in the Kathā. Everyone has beautifully come together!

And the three and half *pahadas* ("mount peaks", literally; *pahadas* represent sections within *cāraṇa* community based on geographical identity) are anyways present! I am extremely pleased, Bāpa! O Mothers, since you all are sitting here, please do something which keeps this unity intact! Please promote activities which shall abandon frictions, animosity, addictions, evil charms and black magic and may a hale and healthy man be reborn in this world! I will indeed do so from my side.

When I had recited a Kathā for Devīpūjaka community in Gondal, I had specifically requested, gentlemen, please stop offering animal-sacrifice to the goddess and stop eating flesh and drinking liquor. Someone wrote in response, what if the goddess pronounces a curse on us? What if our children fall sick? At that moment I had said, let all sufferings in your destiny happen to me! There is a letter from a son of Devīpūjaka family, "Bāpu, it's such a coincidence that Your Kathā starts at the onset of Cricket World-Cup! I was thinking, should I attend the Kathā or watch the World-Cup? I really like watching matches. Yet I have come here overlooking the world-cup!" Here not the World-Cup, but the Universal-Cup has begun. And yet son, if you enjoy watching matches then stay back. I don't bind anyone!

I like everyone very much, immensely too much! What should I do? Where should I escape? I don't understand anything! My only reason is, I like everyone too much and may my Hanumāna keep everyone united. I was telling in between that I come to know everything that anyone speaks or talks about me! But I always pray that, Lord, please bestow grace in such a way that even if someone has criticised me, let I not come to know because if I get ill-feelings towards that individual, my worship will decline! I don't want to deal in loss. Allah willing, may I not know! And you all are not giving scarce reverence, honour or love! You all are blessed, Bāpa!

When I had visited a Devīpūjaka's home, he said, "Bāpu, I can take samādhi, but that cannot be stopped! We are bound to offer it to the goddess!" One Devīpūjaka father was telling his son, you go to Bāpu every day, take me there sometime. The son said, I shall take you provided you stop drinking, eating and

cutting! Why is this transformation coming? Mothers, before you leave please ward off the evil charms from these people, Bāpa!

Our original discussion was about the Lamp of Wisdom. *Āhira* milks the cow,

Noi Nibr̥tti Pātra Bisvāsā I

Nirmala Mana Āhira Nija Dāsā II UTK-116.06 II

When *Āhira* and Lord's servant with beautiful mind milks the cow, '*Noi Nibr̥tti*' quietism should serve as cord for tying cow's hind legs and '*Pātra Bisvāsā*' faith should serve as container to collect milk. Thereafter, congeal the milk by mixing a little curd, churn in an earthen vase, extract the butter, heat it on flame, filter out the dregs and finally, *ghee* (clarified butter) is produced in form of Lord Nārāyaṇa. Tulasī has written this essence about the Lamp of Wisdom and even after kindling this Lamp of Wisdom, there are three conspiracies to douse this flame. By deceit i.e. when someone walking next to the flame deceitfully douses it without anyone's knowledge! By power, who are you to tell me no? When someone douses by blowing air through mouth! And by art, he uses such an art to douse the flame that no traces are left! So, there are numerous obstacles in the Flame of Wisdom; but O Garuḍa, devotion is not a flame, it's a jewel. And the jewel of devotion needs neither lamp, nor ghee, nay cotton-wick. It needs nothing, it's a self-illuminated jewel. This man has accepted such a pathway, the pathway of devotion!

So, first trait of Ṛṣi. He doesn't refute any pathway. He determines a definite path of his life. Even though he knows each and everything, he doesn't employ cunningness at all. So, he is a Ṛṣi who has decided his own pathway and who has taken a companion-in-arm in his journey. A journey needs some companion-in-arm as well as victuals. Who does my Tulasī recommend to be taken as companion-in-arm?

Je Śraddhā Sambala Rahita

Nahi Saṃtanha Kara Sātha I

Tinha Kahu Mānasa Agama Ati-

Jinhahi Na Priya RaghuNātha II BAK-38 II

He is a Ṛṣi who has someone's company. Whose company did Bhuṣuṇḍi have? That of finest ascetics in form of swans and supreme-swans, birds of diverse

categories, though he himself was a crow! Tulasī's 'Mānasa' contains the word 'Kāga' twenty-six times. Tulasī has circumambulated and beheld it from every angle.

Dāhina Kāga Sukheta Suhāvā I

BAK-302.02 I

When auspicious omens started occurring, '*Dāhina*', crow is an auspicious omen when on right side. Sāheb! When my Rāma went to marry, crow gave the first auspicious omen! Crow was worshipped in Dravidian culture as well. Crow is symbolic of our forefathers. Crow is symbol of immortality. Crow is the center of reverence and the ceremony of *śrādhā*. It's a glorious bird. God willing, may crows not go extinct! Sparrows are although becoming extinct! Attempts should be made to save them. Crow should indeed be saved for me. I am living on his (KāgaBhuṣuṇḍi's) bread. There are four reciters of 'Rāmāyaṇa' – Tulasī, Yajñavalkya, Śaṃkara (and Bhuṣuṇḍi), but personally if I have to rank someone on the first position, it will only be Bhuṣuṇḍi. Only his physical body is that of crow, but his soul is of a swan, a supreme-swan (utmost finest ascetic). Because he has decided his own path.

After listening to Kathā, every individual should decide their own path with their respective discretion and then, one should not employ sophisticated reasoning or cunningness on that path; secondly, one should have someone's company. Whose company does Bhuṣuṇḍi have? That of saints, supremely finest ascetics, seers and sages who come there in form of birds! Ramsurdaṣji used to say that swans need not be invited. If we can afford, pour out pearls freely in our forecourt. Swans will arrive uninvited. Analogously, go on spreading virtuous thoughts, go on spreading virtuous sentiments, go on spreading virtuous resolves – doing so makes some swan in form of a saint arrive



uninvited. How can we identify swans? None could identify Śaṃkara in Bhuṣuṇḍi's assembly! He just arrived and sat down in the last row! None has recognised Him.

BhagataBāpu has ploughed every field, but I feel that his path was the pathway of devotion. And what about his company? He had the company of great people. The abbot of Pipava, HarivallabhBapu of Akhigadh, Bhāgvat reciter ManishankarDada, TrikandasBapu, competent Bhāgvat reciter Narendra Sharma from Rajula, MohandasBapu Shastri, in political domain he had the company of Dhebarbhai and moving to Delhi, everyone would reverently rise on BhagataBāpu's arrival! MerubhaBapu, Jaymallabhai Parmar, Meghani, MaganBapo – our monk from Bagasara, Gondaliya in whose cottage Bāpu would stay. And his greatest company was that of SonalMaa and he who has the company of the greatest

person, gets everyone's company. He had a place to ask about his curiosities, he had a place to seek guidance, he had a place to sit somewhere. When we analyse the company of seers, we realise their glory.

Third trait of Ṛṣi, someone's hand should exist on his head. Read Lomasa in 'UttaraKāṇḍa', the great Ṛṣi Lomasa places his hand on Bhuṣuṇḍi's head by being pleased. And then lo and behold the series of blessings that commence! First promise,

*Sadā Rāma Priya Hohu Tumha-
Subha Guna Bhavana Amāna I*

KāmaRūpa IcchāMarana-

Gyāna Birāga Nidhāna II UTK-113(A) II

You, Bhuṣuṇḍi, will become dear to Rāma, Rāma will caress you too much, the Supreme Godhead will love you. All virtuous virtues will accumulate in you. You shall become the storehouse of each and every divine wealth enumerated by 'Gītā'. Further, 'KāmaRūpa', you will be able to assume any form as per the task under consideration. And what about this beard-man, be it political, social or any other field, he was competent enough to hold discussion on any task under consideration. Lomasa says, 'KāmaRūpa IcchāMarana', you shall die only at your will, the spirit of time will not be able to kill you. There is an Urdu couplet,

*Kajā Ko Roka Deṭi Hai Duā Roṣana Jhamīro Kī I
Bhalā Maṃḃūr Hai Apanā To Kara Khidamata Phakīro Kī I*

Death at will was conferred to Bhīṣma in 'Māhābhārata'. I don't want to enter 'Māhābhārata', today I want to do Rāma's birth. As soon as 'Māhābhārata' comes, I feel all elated! Bhīṣma is blessed with death at will, second personality bestowed with death at will is Sire Bhuṣuṇḍi in 'Mānasa'. So Bāpa, having someone's hand on one's head is the trait of being Ṛṣi. Another blessing is that, wherever you shall live, delusive power will have no access within the radius of eight miles around you.

So, life should have some path, someone's beautiful company, someone's hand on our head and we should have some Lord of ours. Lord doesn't mean God alone, any superior individual is also Lord. In short, life should have a path, a saint, a scripture and a Lord. And this entire *cāraṇa* community Bāpa, has

taken Mother's blessings. Thereby, with its exalted feelings one should also constantly remember of one's responsibility. Bāpu says, O Mother, where are you?

*Māḍī Tārā Besaṇā Gaḍha Giranāra,
Nave Khaṃḍa Najaru Paḍe Re Lola...
Māḍī Tāre Dāṇe Re Dāṇe DinoNātha
Māro Viśvaṃbhara Vātu Kare Re Lola...*

And now comes the most important line,

*Māḍī, Tu To DāruNe Deśavaṭo Deṭi,
Ane Aṃbā Avatarī Re...*

So, we should have a beautiful path and a company. Consider Kaikeyī, who gave birth to Bharata in 'Mānasa'. Who can extol her glory? Bharata is the crest jewel of devotees. And if an evil-company spoils the intellect of a mother like that of Bharata then who are me and you, Sāheb! Therefore, safeguard yourself from evil-company. It's written in 'Mānasa', 'Rahai Na Nica Mate Caturāi'. Tulasī says, by staying in the company of a vile man one's wit and goddess Sarasvatī dwelling in him starts leaving. Someone's hand should persist on our hand! We have the hand of the goddess with twenty arms! And we must have some scripture. If someone recites qualitative exploits then wouldn't Lord get eager to incarnate? If someone recites Isardan or his composition 'Harirasa' for that matter then not only does the flag blows alone, but the walls blow with it as well! I always request them to recite a piece of 'Harirasa'. Oh, what an amazing composition it is! Such compositions have descended from a distinct elevated conscious state!

Your community is blessed with wonderful hymns of praise! Bāpa! If you light frankincense and sit down for five minutes by closing your room then the answers to your problems will come to you even before you articulate them! All these hymns are mantras. I would say till an extent that if we can recite Gandhi-Kathā, Sardar-Kathā, Meghani-Kathā, Daughter's Kathā, Women-Kathā then why not KāgaBāpu's Kathā? Kāga-Kathā can be recited. We only talk sparingly, you talk in bulk! These are steps worth taking.

The pathway of BhagataBāpu; as far as I understand, Bāpu has ploughed diverse fields. He could talk on any topic under the sun and yet enthrall

the entire audience and come out with flying colours! Nonetheless, his innermost pathway was that of devotion. He was the man of hovel! The same hovel exists even today! I went there to offer an obeisance! He did not hate bungalows, but he knew the difference between bungalows and hovels.

*Bolo, Tame Baṃgalā Bolo,
Haiyā Kerī Hāṭakaḍī Kholo...*

He made the bungalows speak! He who makes the gross entity speak is a composer.

*Kāga I Chevaṭa Baṃgalo Bolyo,
Suṇavāmā Nathī Sāra,*

Iśvara KoiNe Āpaje Mā Ā BaṃgalāNo Avatāra

HemālāNe Māрге Jāvu, Māre Nānu Jhūpaḍu Thāvu.

He would even tell the *rajavāḍās* upfront on face! If he was unable to reach out personally, he would inform Trapajkar to give the message. How can I forget Trapajkar? Lovely was his seat and beautiful was his pathway of devotion! Wonderful was his company! He was blessed to have the hand of JogaMaya his head. And yesterday I mentioned about five devotional faiths: devotional faith of Rāma, devotional faith of Kṛṣṇa, devotional faith of Śiva, devotional faith of Jagadāmbā and devotional faith of Guru - KāgaBāpu was an embodiment of these faiths.

In the course of Kathā, Bharadvājajī raises a curiosity before Yajñavalkya, 'Athāto Rāma Jijñāsā';

what is the element of Rāma? Who is that Rāma, whom Śaṃkara recites 24x7 and the glory of whose Name is extolled by Vedas, Purāṇa and Upaniṣad! I know the historical personality Rāma; be kind to reveal me the mystery of spiritual Rāma? He liked the question and he started the Kathā with smile. He extolled the glory of RāmaKathā in two lines comprising of four meters. No reciter can resist without extolling the glory.

RāmaKathā Sasi Kirana Samānā I

Samta Cakora Karahi Jehi Pānā II BAK-46.04 II

Mahāmohu Mahiṣesu Bisālā I

RāmaKathā Kālikā Karālā II BAK-BAK-46.03 II

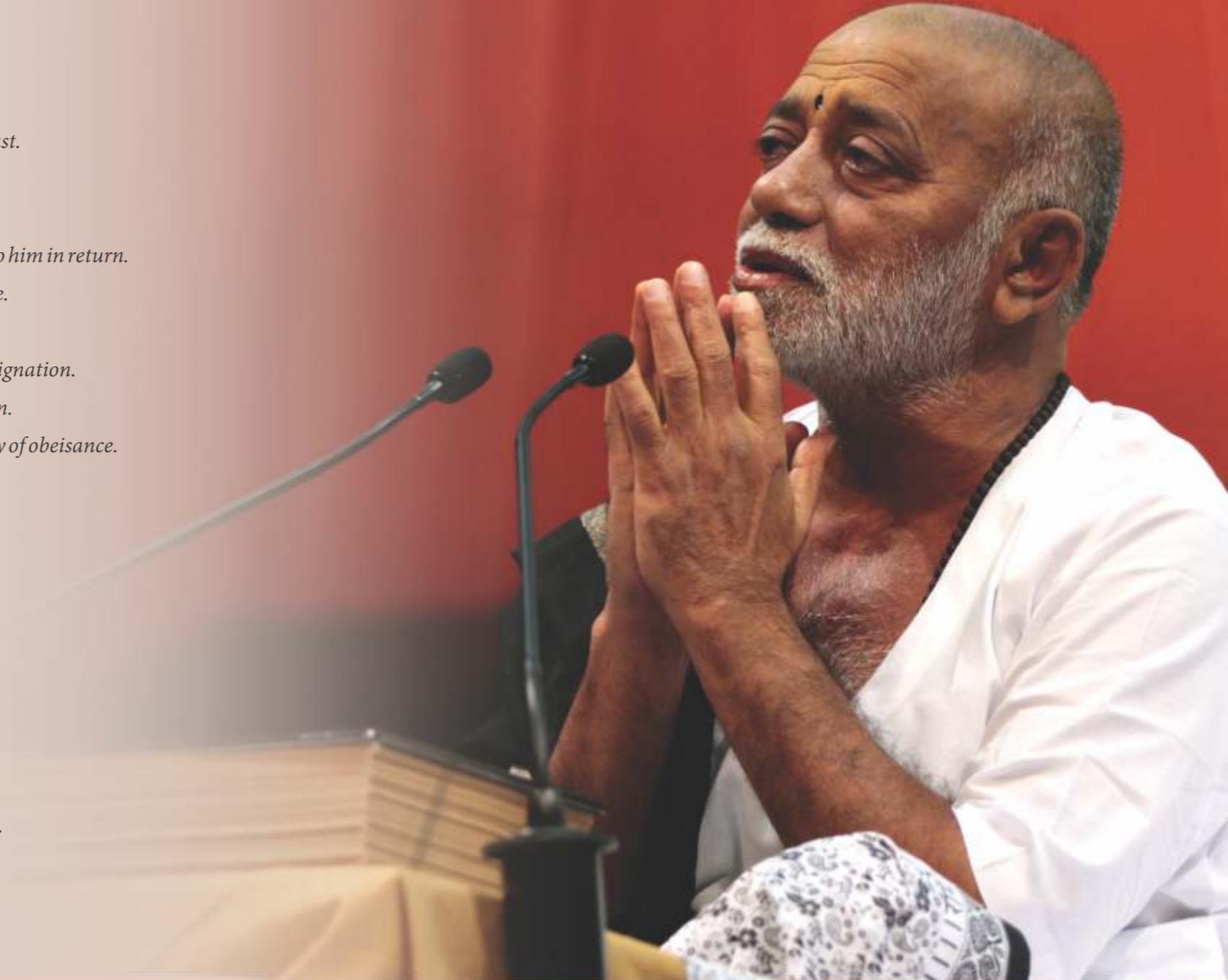
Rāma is moon, Rāma's Kathā is moonbeam. Moon is visible but it cannot reach our home, whereas moonbeam can. Rāma is the Supreme Entity, He is moon. His Kathā is moonbeams, which can reach till our homes and if our heart is open then it can reach to our hearts as well.

After extolling the glory he said, now I shall recite the exploits of Śiva to you. It was asked about RāmaKathā and he starts with Śiva's Kathā. This was Tulasī's bridge of unity. One shouldn't harbour discrimination between the devotees of Viṣṇu and the devotees of Śiva. Please don't harbour defilement between Rāma, Kṛṣṇa and Śiva. Rāma is the sanctum sanctorum and Śiva is the door. Beautiful story of Śiva was recited. He has narrated the tale till Śaṃkara's wedding, Sāheb!

Tulasī's 'Mānasa' contains the word 'Kāga' twenty-six times. Tulasī has circumambulated and beheld it from every angle. Sāheb! When my Rāma went to marry, crow gave the first auspicious omen! Crow was worshipped in Dravidian culture as well. Crow is symbolic of our forefathers. Crow is symbol of immortality. Crow is the center of reverence and the ceremony of śrādhā. It's a glorious bird. God willing, may crows not go extinct! Sparrows are although becoming extinct! Attempts should be made to save them. Crow should indeed be saved for me. I am living on his (KāgaBhuṣuṇḍi's) bread. There are four reciters of 'Rāmāyaṇa' – Tulasī, Yajñavalkya, Śaṃkara (and Bhuṣuṇḍi), but personally if I have to rank someone on the first position, it will only be Bhuṣuṇḍi. Only his physical body is that of crow, but his soul is of a swan, a supreme-swan (utmost finest ascetic).

Kathā-Darśana

- *By accompanying 'Rāmāyaṇa', our discretion and virtuous conduct grows.*
- *He who learns to talk on 'Rāmāyaṇa', learns to talk on every topic.*
- *Ramayana confers immense strength to the one walking on the pathway of trust.*
- *The reciter of Kathā is not great, only the Kathā is great.*
- *He who wants to become a good reciter, should become a good listener.*
- *He is Guru who takes nothing from the disciple and gives myriad times more to him in return.*
- *No Guru wishes to clasp His feet, but be cautious of not committing His offence.*
- *Don't misinterpret a monk's humility.*
- *This country doesn't worship an individual, but it worships His positional designation.*
- *Just as a vessel doesn't befit without helmsman, so does wisdom without devotion.*
- *When one gets endowed with the vision of discretion, everyone appears worthy of obeisance.*
- *Man's spiritual life is also the Pañcavaṭī created by the Supreme Godhead.*
- *Our doubts keep our God far off from us.*
- *Pride kills, faith emancipates.*
- *Religious rules bind us, vows keeps us free.*
- *Penance should not be publicised, penance should be kept hidden.*
- *Wise man endures suffering, he doesn't let others suffer.*
- *Perception changes on change in vision.*
- *He who makes the inanimate entity speak is a Creator.*
- *Hatred and jealousy trouble more to the people of same field.*
- *Atomic research establishes violence, research of tears establishes compassion.*





Mānasa-KāgaṚṣi

:: VI ::



Devotee's (Bhagata's) life manifests a union of worship and simplicity

Pārvatī asked a question to Śiva in whose response Śiva recited the exploits of Kāga-Ṛṣi. Why did Garuḍa go there to listen to the Kathā? Garuḍa is the man of wisdom, the mine of virtues and the vehicle to Viṣṇu; why does he hear the Kathā from a crow leaving behind the union of sages and even as he heard from a crow, what dialogue took place between them? I wish to hear this because, 'Dou HariBhagata', both are devotees of Śrī Hari. It has come in 'Mānasa', 'Śrotā Bakatā GyānaNidhi', both the listeners are heavenly treasures of wisdom and only hence were they able to comprehend the esoteric story of Rāma. We are touching upon such pieces of dialogue. 'Mānasa' is my main nail, I have to speak by holding on to it. 'Mānasa' contains all philosophical viewpoints, the ideologies of all preceptors are established in this and I am stating so with immense responsibility. It contains the viewpoint of philosophers, it contains the worldly viewpoint as well, it also contains the viewpoint of sages, it contains the viewpoint of politicians too and it contains the viewpoint of monks as well. It contains emotional aspect, it contains qualitative aspect, it contains the doctrines of Sāṃkhya as well as Nyāya and it includes the philosophy of Vaiśeṣika too. By Guru's grace we can describe these ideas by reciting it again and again.

NānāPurāṇaNigamĀgamaSammataṃ Yad-

Rāmāyaṇe Nigaditaṃ Kvachidanyato'pi II BAK-01 II

Therefore, let me draw your attention to three words namely: 'Saṃta' (saint), 'Sādhu' (monk) and 'Bhagata' (devotee). Yesterday I mentioned, while Ṛṣi (seer) and Muni (sage) are synonymous in 'Mānasa', they hold distinct fundamental meaning as well. On the basis of this, yesterday we discussed four aphorisms about the traits of Ṛṣi which are perceived in Bhuṣuṇḍi as well as BhagataBāpu, we linked both of them. In scriptural terminology, anything that you say exorbitantly becomes a mere laudation (arthavāda). Please understand, this is not laudation; this is practicality. We have not seen KāgaBhuṣuṇḍi. We have seen KāgaBāpu, we have heard him and we have met him as well. Today, let's talk about next three words 'Saṃta' (saint), 'Sādhu' (monk) and 'Bhagata' (devotee). Here, both Garuḍa and Bhuṣuṇḍi are HariBhagata (devotees of Śrī Hari). We too call KāgaBāpu as BhagataBāpu.

Tulasī as such places 'Saṃta' (saint), 'Sādhu' (monk) and 'Bhagata' (devotee) in the same line but as and how the episodes change, the meanings also change contextually. 'Saṃta' (saint) has myriad meanings. However, if I have to interpret its meaning in rural terminology on my responsibility then I would do as follows; as I am

finding this interpretation easy, I am confirming the same with you. Know and assay him as 'Saṃta' (saint) in whom you witness the following, Bāpu! One should perceive him from all directions by circumambulating around him. This is the same idea behind the ritual of circumambulating temples as well. So, let me share the interpretation of saint as I have understood. Anything that becomes the truth of your life was always yours. Why do we like the word 'Saṃta' (saint) till such an extent? Why do we extol them? Why do our country and the world cherish such a great honour for 'Saṃta' (saint)? Saint is not a degree, saints evolve.

In my journey of last fifty-five years, I have observed that they are like lions – men of darabāra, kaṭhī, āyara and other communities and sub-communities, I extol the glories of their familial civility and their valour; baring this I have no place for castes and creeds. Yet, every community certainly comes with high familial civility and lofty dynasty, how can we forget that? These men were lion, Sāheb! But they would become as meek as a cow in front of a monk! And in order to preserve this familial civility intact, I am speaking at the top of my throat from VyāsaPīṭha. I don't expect anything in return. I have only stepped out to sow the seeds given by my Dada, Sāheb! Monks were allowed to enter the forecourts where sun was prohibited. Chambers where men were strictly prohibited, monks were requested that Bāpu, please kindly visit the (ladies') chamber as well! Please go inside and bless the daughters and women of our family! This dignity prevails in every community, Bāpu! How should a cāraṇa be? How should a man of warrior lineage be? How should a friend be? How should a bold man be? Has Bāpu left any subject untouched? He has prepared tables on each and every topic! Who should we proclaim as 'Saṃta' (saint)?

So So Nadiyu Jene Uara Samāṇī

Sāyara Jala Gaṃbhīra,

Jenī Meru Sarakhī Dhīra,

JagaMā Enu Nāma Phakīra.

And Gaṃgāsati proclaims aloud,

Meru Re Ḍage Paṇ Jenā Manaḍā Ḍage Nahī,

Marne Bhāṃgī Re Paḍe Re Bharamāṃḍa Re.

Vipada Paḍe Paṇa Vaṇase Nahī,

Aī To HarijanaNā Paramāṇa Re...

This unity of ours, this harmony of ours, this brotherhood of ours! Beware of the people who spark

fire! Beware if they are from politics! Beware even if they are from religion! And beware if they are from social field as well! Lo and behold this village, folks of three and half pahadas ("mount peaks", literally; pahadas represent sections within cāraṇa community based on geographical identity) are sitting here! People were asking me, Bāpu, will everyone come together? I said, why do you doubt the very root? My Hanumāna will gather, JogaMaya will gather and the virtue of unity is lying in the wombs of each one of us. It's only our selfish intents, our foul intellect and our few thoughts that divide us! Imagine the unity that manifests when you host a dāyara or present music! More than Rāma's exploits or Rāma's sportive enacts, it's RāmaKathā that holds greater significance. By bridging Lord's exploits and Lord's sportive enacts, this Kathā unites all hearts and makes them one. Therefore, Kathā has been a successful medium. This is not the glory of MorariBāpu. Not just three and half, but Lord's Kathā can even unite seven pahadas or even twenty-one pahadas for that matter, provided we don't doubt causelessly.

Everyone has gathered here in unison only by Rāma's glory alone, not because of MorariBapu and also not because of excellent food and lodging facility. Everything else is secondary, RāmaKathā is primary. May by the blessings of Jagadambā and AaiMaai and by the efforts of sagacious elders as well as children, let few delusions be broken then we all are indeed one! Oh, what a lovely sight this is! You need to behold from here to know what it is! But don't climb the dais, Sāheb! And this unity will beget a great result, Vasantbhai! This Bāvā is saying so! Whenever it shall result! What else was our ultimate intent?

Na Dharā Sudhī, Na Gagana Sudhī,

Nahī Unnati, Na Patana Sudhī.

Ahī Āpaṇe To Javu Hatu,

Phakta Ekamekanā Mana Sudhī.

Bāpu! Crush the walls of discrimination into pieces! Leave behind the quarrels near my Holy Scripture before departing from here, renounce severe and trivial addictions near the Holy Scripture of Talgājarḍā before leaving. If you are not in speaking terms with someone because of anger or disagreement then burn those grudges here, Bāpu! And if karmic doctrine doesn't let any effort go futile, then how can this fraught endeavour which has left no stone unturned,

can ever fail? And I am in no hurry, doesn't matter even if it begets a late outcome. If few of our preconceived notions don't break then it's because of our helplessness! It's our weakness. We are human beings after all. One couplet, I never wanted to recite poetic couplets here! This is the forecourt of dohās!

Agara Nāchū Nahī, To Paira Mere Ruṭha Jāte Hai I
Agara Nāchū Khūlake To Ghūmgharu Ṭūṭa Jāte Hai I
It's our helplessness, it's our misunderstanding, it's our egotism and allow me to say – it's our idiocy! Who expelled Rāma from Ayodhyā? Kaikeyī's egotism, Kaikeyī's attachment, her greed and Maṃtharā's intent. She was only thinking advantage! Daśaratha's lust is responsible as well. The one whom Indra would offer his entire royal throne, that Daśaratha got infatuated in Kaikeyī till such an extent! Culmination of all these problems caused Rāma to move out of Ayodhyā! As long as preconceived notions prevail in my and your mind, Rāma will not stay in Ayodhyā. As long as calculations prevail in intellect, Rāma will not stay in Ayodhyā. As long as our egotism keeps kicking, Rāma will not stay in Ayodhyā. We will have to resort to Citrakūṭa in order to search for Him. Citrakūṭa means subconscious-mind of an individual. When our subconscious-mind becomes hatred-free, when it becomes jealously-free, when it becomes steady and if at that moment, the Maṃdākinī of Lord's Kathā is flowing and in this condition when love manifests in our minds, on that day Jānakī and Rāma will be doing their divine pastime in our subconscious-mind. It's our helplessness! It's not that people don't understand; everyone has their own limitations; attempts are still on! BhagataBāpu has written,

Musāphira Mārga Bhūlelo
Ane Ūtaratā Kāga Aṃdhārā.
Nirakhatā Gāma Harakhāyo
Paṇa Haṭī Nagarī Dhūtārānī.

Nonetheless attempts should continue, Meghani says,
Ghanaghora VanaNī VāṭaNe Ajavālatō, Bāpu!
Vikarāla KesariyālaNe Pāmpālato Bāpu!
Cālyo Jaje, Tuja Bhomiyā Bhagavāna Che, Bāpu!
Chello Kaṭoro Jherano Ā Pī Jaje Bāpu!

India will applaud you, my Bāpa! Don't worry if the Round-Table Conference doesn't succeed. Roll your hand on '*Vikarāla Kesariyāla*' before returning! At times everything goes wrong, but don't lose courage.

So, the ocean was bridged by Rāma's Name, likewise these are the bridges of unity through RāmaKathā. But somewhere we have lost the way, somewhere scorpion has stung, somewhere we are intoxicated! Otherwise, the ambiance is highly charming by Jagadāmbā's grace! I am all pleased! I had five Kathās back-to-back in Gujarat, this is an add-on! I am extracting its juice by sitting here! *Paṃcaka* was set in Gujarat! Someone was saying, since no one is inviting Bāpu at other places, He is reciting solely in Gujarat! First Gujarātī Kathā of this series started in Vadodara followed by Kutch, Ahmedabad and Surat and this is the last, in utmost rustic Gujarātī dialect. This Bāvā moved around five destinations this time! After harvesting crops, people are informed to collect them. In earlier days, until the grains were not distributed to monks and Brāhamaṇa, they were not taken home. These days, people sell it directly from the farms! Earlier, the crops were cut and offered in Lord Rāma's temple first. This should not be forgotten. Nowadays, the situation is that monks are offering meals to you! My only demand in return of Kathā is that, addictions should be renounced, frictions should be relinquished, doubts should be forsaken, major and minor causeless quarrels should be abandoned.

Kahā Calanā Kahā Rukanā,
Samajhanā Bhī Jarurī Hai I
Varnā Jisake Lie Hama Dauḍate Hai,
Vaha Pīche Chūṭa Jāte Hai I

Sometimes we rush too fast and the one whom we intended to attain is left behind! Let us step out of animosity, let us move out of court cases, let us leave behind street quarrels and domestic fights. And he who learns these three aspects, need not wander.

So, the point of discussion was that exploits disheartens us as we cannot live by that conduct and sportive enacts puts us in doubt, but the reconciling element between both of them is Kathā. RāmaKathā has reckoned '*Samta*' (saint), '*Sādhu*' (monk) and '*Bhagata*' (devotee) as synonyms of each other and sometimes, it has also interpreted differently, contextually. What I want to revise is about who can be called a Saint? Bāpa, he who never quarrels with anyone, ever, even when there is a valid reason, is a '*Samta*' (saint). When a '*Samta*' (saint) inherits the position of Guru in tradition, he becomes a *Mahaṃta* (abbot), but he who doesn't lose his saintliness is

'*Samta*' (saint). He who doesn't forget *pādukā* after gaining a positional designation (*pada*) is '*Samta*' (saint). He who doesn't forget truth after attaining power is '*Samta*' (saint). We have many *Pīṭhas* of Jagadāmbā, we may become abbots of any such place, but our saintliness should not be lost. He who never faces an end is '*Samta*' (saint). BhagataBāpu's sacred body has left, but will his poems ever face an end? Fourth, he who is not sluggish in worship, he who worships with zest is '*Samta*' (saint). I am never sluggish in speaking, Sāheb! This is my means of living; else I would have been thrown out long ago! Because I completely enjoy doing this. This is my breath! (This is my definition of saint), otherwise there are countless other definitions as well. Now, who is called as '*Sādhu*' (monk)? Regard him as '*Sādhu*' (monk) where you witness following qualities beginning with '*Sā*' in Devanagri script. First, he whose life is like soap (*sābu*) is '*Sādhu*' (monk).

Māre Sābu Re ThāvuNe Jīvatara Khovu,
Jala Vinā Dhovā Mela Re.

Sire Ravishankar used to say, '*ŪṭakīNe Ūjalā Thāvu*'. Secondly, he who leads a truthful (*sācu*) life is '*Sādhu*' (monk). When we meet him, we get a conviction that whatever he says can only be truth, his decision can only be true. Our soul begins to vouch that there is no room for any alternative. Regard him as '*Sādhu*' (monk) whose inner soul or disposition is simple (*sādu*). When someone is driven by extreme activities or restlessness (*rajoguna*), a monk will roll his hand on him and explain that this state of the pomp display will not beseem, you will fall prey to criticism! Why do we like KāgaBāpu? Oh, look at his simplicity! This man stayed as he was! Fourth, he whose entire life is open and stark transparent before the whole society. The way Narsaiyo says,

Evā Re Ame Evā Re Evā,
Tame Kaho Cho Valī Tevā Re;
Bhakti Kartā Jo Bhraṣṭa Thaiṣu
To Karṣu Dāmodar Nī Sevā Re!

Now, listen to the definition of '*Bhagata*' (devotee) as I have understood: He who is clean from outside and pure from within. He may well not be singing devotional psalms. Although, BhagataBāpu sang as well as wrote. Secondly, he whose life is union of worship and simplicity. His worship will be so great that we would fail to understand who this man must be

worshipping! We fail to realise, what must be his center of worship! And few things need be kept secret. They cannot be publicized! And therefore the seer of this country exhorts to keep one's mantra secret. My Tulasī has written a write-up in '*Mānasa*',

Joga Juguti Tapa Maṃtra Prabhāu I

Phalai Tabahi Jaba Karia Durāu II BAK-167.02 II

These things will succeed only when you keep them secret, else they go futile! First is *Joga* (*yoga*), the more you hide yoga, the more its power augments. *Juguti* (*Yukti, plan or tactic*); plan made by two to five people can succeed only if you keep it secret, else it fails. *Tapa*, penance must be kept secret. One cannot go and tell the world how much we endure. The degree of endurance diminishes the day it turns vocal, because it turned vocal only because it diminished. Publicising penance in small degree in order to inspire others is fine; otherwise, it's lost the moment you publicise! Penance need not be announced. Keep the penance secret. As such, penance cannot remain secret. *Maṃtra*, maintain the mantra conferred by Guru secret.

'*Bhagata*' (devotee) manifests a union of worship and simplicity! You will never come to know about the worship of a true enlightened man! You will never know, wherefrom things come to him! When this man writes a poem by sitting in a small patch on farm, we wonder from where this must have occurred to him? How it must have descended? Third, he who leads a forest life despite staying at home is '*Bhagata*' (devotee). He stays at home, but cultivates the disposition of forest-dweller! Bāpu was given lodging in royal-palaces! When Bhuṣuṇḍi used fly in Ayodhyā's forecourt, the guards were instructed to not shoo away the crow. Rāma played with him and Rāma knows very well who he is. Even when Bhuṣuṇḍi was present in the forecourt of palace, he did not forget his forest life! Sumptuous feast of fifty-six delicious offerings must be served there. But he did not poke his beak in that plate of gold. He would pick up only from Rāma's left over food! This is leading a forest-life despite staying at home. This is alms. It was black coloured renouncement. And fourth, he who doesn't forget the last man despite god-conferred name and fame is a '*Bhagata*' (devotee). Why do we call Narsinh as '*Bhagata*' (devotee)? Six hundred years ago, Narsinh Mehto, a child of *nāgara* community was born. The oppressed society asked him, will you visit our home to

sing devotional psalms? On such invitations, he would visit their home by considering it as the forecourt of Hatakesvar temple! BhagataBāpu reached till the last man! Thereby, he illuminated the soubriquet of 'Bhagata' (devotee). 'Bha' needs nothing, 'Ga' needs nothing, 'Ta' needs nothing - he is 'Bhagata' (devotee)! He who wants nothing and he who expects nothing, yet who has sacrificed his entire life for others is called 'Bhagata' (devotee). He whose whole life is a sacrifice!

In Bhuṣuṇḍī's hermitage, the external premises comprising of Mount Nilgiri was stark white and clean and his internal ambiance was pure. Who has known Bhuṣuṇḍī's simplicity and worship? The place where Śaṃkara was forced to go. Even as Bhuṣuṇḍī roamed in palace, he survived only on Rāma's left over food. Fourth and last, 'Bhagata' (devotee) can see the last man. Bhuṣuṇḍī reaches till this last man. The community of 'Bhagata' (devotee) reaches till the last man, so does BhagataBāpu and we must do the same. Think about it, Narisinh Mehta must have taken a revolutionary step six hundred years ago, he must have endured a lot! He hailed from Nāgara community, a well-educated and literate cult, followers of sacred traditions, yet Narsinh Mehta took this step. Gandhiji has wrought a great deal. Vinobāji did the same by visiting each and every village and by approaching each and every hovel. So, they are 'Saṃta' (saint), they are 'Sādhu' (monk) and they are 'Bhagata' (devotee). However, Tulasī uses them synonymously.

In the end of 'AranyaKāṇḍa', on Sabri's suggestion both the brothers Rāma and Lakṣmaṇa reach PampāSarovara Lake in the quest of Jānakī. At that moment, perceiving it as the right opportunity, the celestial seer Nāradaji arrives. He sings a hymn of praise. He feels hurt to see Lord suffer because of his curse. Lord warded off Nāradaji's hesitation. Thereafter, Nāradaji raises a curiosity about the traits of saints. In response, Lord enumerated the traits of saints. However, Lord said in conclusion that neither Sarasvatī nor Śeṣa can articulate all traits of monks. Thus, the word 'Saṃta' (saint) as well as the word 'Sādhu' (monk) has occurred and in the concluding verse,

*Kahi Saka Na Sārada Śeṣa Nārada-
Sunata Pada Paṃkaja Gahe I
Asa DinaBaṃdhu Kṛpāla-
Apāne Bhagata Guna Nija Mukha Kahe II*

Nārada, I would tell you the traits of those saints because of whom I become subjugated to them. He said while concluding, neither Sarasvatī nor Śeṣa can articulate the traits of 'Sādhu' (monk); and further in the end it's written that, Lord thus extolled the traits of 'Bhagata' (devotee). It's an elaborate list of virtues.

*Ṣaṭa Bikāra Jita Anagha Akāmā I
Parama Akimcana Suci SukhaDhāmā II ARK-44.04 II*
These are scriptural traits. He in whom all six vices cease; nonetheless, we can examine each and every vice and certainly confirm that none exists in Bhuṣuṇḍī. 'Anagha', on accompanying whom we realise that this man in sinless! 'Akāmā', he has no hidden agenda in maintaining relationship with us! He wants nothing. 'Parama Akimcana', he who lives with utmost non-possessive sentiments, he who is free from all possessions. Lao Tsu says, I am sitting at such a place from where no one can ask me to move! I have chosen such a place. Tulasīdāsa was forced to add the word 'Parama' before *Akimcana*. People also pretend non-possession! That which is relinquished from hands is sacrifice and which is relinquished from heart is dispassion. *Suci*, inner and outer purity. *SukhaDhāmā*, we experience bliss on visiting him. We constantly feel that hope no one makes us get up or hope he himself doesn't get up. The one in whose company we experience this, regard him endowed with the trait of 'Saṃta' (saint) or 'Bhagata' (devotee). Another trait of 'Bhagata' (devotee) is that he is a poet. He is endowed with creational wisdom then be it verse or prose. Even as such a man is talking in prose, it feels as if he is singing poetic verse! This was said for Osho! I have heard Osho twice. He was preceptor during that time. In 'Viṣṇu Sahastranāma', one of the names of Supreme Godhead is 'Kavi' (poet). And these three and half *pahadas* ("mount peaks", literally; *pahadas* represent sections within *cāraṇa* community based on geographical identity) should take immense dignity about it! Today I have the evidence with me and thus, I want to talk about it. Good that I was reminded. GitaPress printed 'Māhābhārata'. If you get an opportunity, study it sometime. It was just before the commencement of war, 'Gītā' is yet to be recited; Mothers, this is the matter of dignity for three and half *pahadas*! Beware that this dignity doesn't get converted

into pride! Look, how far the scripture supports you! Assimilate this dignity. Vyāsa has conferred high honour! Lord of yogis, Kṛṣṇa tells Arjuna,

*ŚucirBhūtvā MahāBāho
Saṃgrāmābhīmukhe Sthitaḥ I
Parājayāya Śatūṇām*

DurgāStotraMudrāya II MB-BP-XXIII.02 II

SenayorubhayorMadhye-

Ratham Sthāpaya Me'cyuta II MB-BP-XXV.21 II

Recite the hymn of Durgā, remember Goddess Āmbā. 'Gītā' was recited later, but what did He say first? O, three and half *pahadas*! Arjuna has recited the hymn of Durgā! What could be the matter of greater dignity? And the Bāvā of Talgājarḍā is applauding from VyāsaPīṭha! This is not Noble Prize, but it's a Global Prize! This is the prize conferred by such a great personality Vyāsa! Which other honour could be conferred? O, the offspring of JogaMaya, cultivate its dignity, but don't be proud of it. Why? 'Garva Kīyo Soi Nara Hāryo...'. So, 'Kavi' is Lord's name as well as the name of 'Bhagata' (devotee). 'Kavi' is also the name of 'Saṃta' (saint). 'Amīta Bodha', he can experience boundless wisdom. His speech is able to play a role in countless domains. 'Mānasa' is the scripture fraught with the traits of saints. So, Bhuṣuṇḍī is 'Bhagata' (devotee) and if we descend the same tradition till Majadar then with utmost respect and reverence we have called BhagataBāpu also as 'Bhagata-Bāpu', and we can witness the traits of 'Bhagata' (devotee) in him.

Now, let us pick up the tale of Rāma's birth in brief. Śaṃkara has taken a seat beneath the banyan tree whose glory is known even to Vedas. Finding it a good opportunity, Goddess approached Him. Knowing Śiva to be especially pleased, She raised a curiosity. I doubted Rāma's exploits in my past birth. The seeds of suspicious are yet not destroyed. Be kind to dispel my delusion through RāmaKathā. Śiva joyfully commenced the exploits of the Lord of Raghus, but His first word was,

Dhanya Dhanya GirirājaKumārī I

Tumha Samāna Nahi Kou Upakārī II BAK-111.03 II

"You are worthy of gratitude, you are worthy of being thanked, O the daughter of Himālaya, you are blessed." He then mentioned the reason that there is no benefactor in the world as you. Assimilate whatever I speak hereon. There is no other benefactor as the one who becomes instrumental means in Lord's Kathā. This is the benefaction of Kāga family, this is the benefaction of Majadar village and all communities of the village on the society and this is the benefaction of three and half *pahadas* ("mount peaks", literally; *pahadas* represent sections within *cāraṇa* community based on geographical identity) of the *cāraṇa* community and these living and awakened flames who are sitting here, Maa Sonal is present here – it's by their glory. Because they became a mere instrumental means, Lord's divine Kathā is conferring worship and meals to thousands of people, what could be greater

More than Rāma's exploits or Rāma's sportive enacts, it's RāmaKathā that holds greater significance. By bridging Lord's exploits and Lord's sportive enacts, this Kathā unites all hearts and makes them one. This is not the glory of MorariBāpu. Not just three and half, but Lord's Kathā can even unite seven pahadas or even twenty-one pahadas for that matter, provided we don't doubt causelessly. Crush the walls of discrimination into pieces! Leave behind the quarrels near my Holy Scripture before departing from here, renounce severe and trivial addictions near the Holy Scripture of Talgājarḍā before leaving. If you are not in speaking terms with someone because of anger or disagreement then burn those grudges here, Bāpa! And if karmic doctrine doesn't let any effort go futile, then how can this fraught endeavour which has left no stone unturned, can ever fail? And I am in no hurry, doesn't matter even if it begets a late outcome.

benefaction than this? Therefore, I carefully caution all those who become the organising hosts of Kathā that there are no benefactors like you, but assimilate it! As such, I have hosts who have already assimilated; therefore indeed they come to me, yet they would have got lost again! I neither want anything stitched from him, nor get a patch applied! I would need to patch only if my cloth is torn, which is not the case. And while worshipping the Lord all this while, no critical ordeal has struck me Sāheb, by my Guru's grace. But I do take note of whoever becomes a mere instrumental means, Bāpa! This is such a pleased society!

Śaṅkara says, O Pārvatī, you have asked about the Gaṅges which is potent enough to sanctify all spheres, you are blessed. He whose doings are transcendental is Rāma. The name of that formless, all-pervasive and supreme entity of truth is Rāma. The same element has manifested in qualitative form on earth. The Cause-Effect Theory doesn't apply to God! Yet let me share four to five causes with you. Sanatakumaras pronounced a curse on Jaya and Vijaya. Lord broke SatīVṛṇḍā's vow and consequently received a curse. Nārada pronounced a curse on Lord. Self-born Manu and Śatrūpā practiced penance for thousands of years and as a result of that penance, Lord conferred a boon through divine sound in the sky, because of which Lord incarnated as their son. The Brāhamaṇas cursed King PratāpaBhānu and Lord was bound to incarnate. Before Rāma's birth comes the story of Rāvaṇa's birth; before initiating the story of solar dynasty, the story of demon lineage is narrated. After gaining the boons, Rāvaṇa began to torment everyone. Earth was perturbed by demonic instincts. She assumed the form of a cow and approached the seers and sages. Seers and sages expressed their helplessness! The deities were equally helpless! Everyone together resorted to Brahmā (The Creator). Lord consoled everyone through the divine annunciation and informed about His incarnation. Everyone was happy.

Now, Tulasījī takes us to Ayodhyā. The tradition of solar dynasty, the lineage of Raghus - as bright as it was! The folks of warrior lineage should indeed listen to the tradition of solar dynasty, one would get to know about the glory of their cult.

'Vārdhakyē MuniVṛttinām', when a son of warrior lineage steps in old age, he becomes like a sage. In childhood, he practices self-study thoroughly. In youth, He relishes every sap, Kalidasa is so practical! And when he becomes the headsman of states, eighteen villages or that of the whole world, he balances the scale of justice in equilibrium position. People would pledge on kings!

Ayodhyā's reign, King Daśaratha was like the jewel of Raghu's race, he was thus described. He is champion of righteousness, mine of virtues and man of wisdom. Queens like Kausalyā etc. are dear to him. Their conduct is holy. They lead a mature life and worship the Lord. King was hurt for not been blessed by a son. The monarch resorted to Guru's doors. Do keep some courtyard or door where we can resort to when we don't find answers from anywhere in the world! Our country calls it as the doors of Guru. Daśaratha has taken with him the sacrificial faggots of bliss and sorrow. Go there with sacrificial faggots - wet faggots of bliss and dry faggots of sorrows. Articulate your bliss to Guru as well. A yajña begetting the boon of son was conducted through seer Śṛṅgī. Oblations were offered. The fire-god appeared and handed over the gracious offering of yajña. He asked it to be distributed by the king among the queens as per their worthiness. Queens had the offering. The three queens experience the state of being conceived. Their radiance began to augment. Auspicious omens began to manifest in the whole world. The almanac comprising of five elements turned propitious. Tretāyuga, the month of Caitra, bright phase of the fortnight, ninth day, the sun was positioned at the meridian and it was resting-time. Hymns of praise have begun in all three spheres. Lord appeared in four-armed form,

Bhae Pragaṭa Kṛpālā DīnaDayālā

Kausalyā Hitakārī I

Haraṣita Mahatārī Muni Mana Hārī-

Adbhuta Rūpa Bicārī II BAK-191.01 II

Lord narrated the whole story to the Mother and after reconciling her curiosity, Lord arrived in the mother's lap in form of a newborn infant. He began to cry. The king announced, let the celebrations begin. In the farm of KāgaBāpu at Majadar, Kāgadhāma, by SonalMaa's grace and in the presence of these AaiMaa, many, many greetings of Rāma's birth to the whole world!



Mānasa-KāgaRṣi

:: VII ::



'Rāmāyaṇa' teaches us virtuous conduct on each and every step

'Mānasa-KāgaRṣi', by keeping this subject in the center, we are collectively discussing about it. Tulasījī said in 'Mānasa', both KāgaBhuṣuṇḍi and Garuḍa are devotees of Śrī Hari. Tulasījī has called both of them as devotees of Śrī Hari, in the same link while we indeed call BhagataBāpu as 'BhagataBāpu', but as both (KāgaBhuṣuṇḍi and Garuḍa) are termed as devotees of Śrī Hari, my VyāsaPīṭha is forced to think about the similarities and differences between these two birds and examining so will ease out the journey of our life further. Let's try to perceive both differences and similarities between them.

One is Garuḍa, other is Kāga. Similarity is that both are devotees of Śrī Hari. This is the greatest similarity in the very foundation. The way Tulasī says in 'Mānasa', both listeners and reciters should be repositories of wisdom. As such, no one is ignorant in this world, from internal vision, "Īśvaraḥ SarvaBhūtānāṃ Hṛddeśe'rjuna Tiṣṭhati", Kṛṣṇa says, God dwells in everyone's heart, thus there is no room left for ignorance. If my Tulasī says,

Asa Prabhu Hṛdaya Achata Abikārī I

Sakala Jīva Jaga Dīna Dukhārī II BAK-22.04 II

The biggest question is, if He dwells in everyone's heart as per 'Gītā' then no room is left for ignorance! 'Mānasa' says, 'Hari Byāpaka Sarbatra Samānā', the Supreme Godhead pervades at every place equally alike. And the ultimate evidence is, 'Sarvaṃ Khalavidam Brahma', the whole Universe is fraught of Supreme Entity; if Narsaiya perceives the entire Universe as 'Brahma Laṭakā Kare, Brahma Pāse', then why is a worldly soul suffering?

If MorariBapu arrives at Majadar, MorariBapu has to leave as well. However, neither Upaniṣad nor experienced men have accepted the principle of coming and going for God. God exists, exists and exists. God exists everywhere equally alike and in completion; yet let me remember my earlier statement that, Lord left from Ayodhyā and stayed in Citrakūṭa, why so? We are rural people, Bāpa! I shall be pleased if you think over this for the purity of our life. God neither goes anywhere, nor comes anywhere. For instance, if I am present here then I am not present in BhimBapu's farm; and if I am present at the farm then I am not present here, because I am a worldly soul. However, God pervades everywhere equally alike and therefore, He cannot migrate from one place to another! Can God exist in Vaikunṭha and not in Vadal? Can God exist in Mansarovar and not in Majadar? It is impossible, absolutely impossible! Yet, why do we feel that Rāma has left from Ayodhyā? Why was everyone bound to visit

Citrakūṭa? God goes nowhere and comes from nowhere. The only thing 'Rāmāyaṇa' has taught me and you is that God is constantly with us but when we employ evil-association, He becomes invisible! And when we engage in virtuous-association, the original entity starts revealing itself.

Bāpa, I and you only need to understand that we cannot experience the Supreme Godhead by a fraught degree, He often leaves Ayodhyā of our heart and goes to someone else's Citrakūṭa, the only reason He leaves is when we get enraptured in an evil-association. In lieu, if we get engaged in virtuous-association then the same Rāma becomes visible once again. RāmāKathā is a virtuous-association where we experience Rāma and Sitā doing divine pastime. Why are we failing to experience God dwelling in our heart, why are we suffering? 'Mānasa' sees its greatest cause as evil-association. It's written in 'Rāmāyaṇa' that, "O Brahmā, living in hell is much better than evil-association which is exceedingly worse." Why are we suffering? We are in evil-association somewhere. Our doubts are keeping our God far off from us. These are the aphorisms of 'Rāmāyaṇa'. My lips are only doing the talking. In 'Rāmāyaṇa', the reciter is never great, only the Kathā is great. And the day a reciter feels he is great, is the day his downfall occurs!

Garuḍa arrived in KāgaBhuṣuṇḍi's Kathā and Bhuṣuṇḍi raised at once, Oh! My King has arrived, my Lord has arrived! However, Bhuṣuṇḍi understands very well that he has not arrived because of me, he has arrived because I am sitting here with the Kathā. The reciter of Kathā is never great, only the Kathā is great. And because Kathā is great, even the greatest people become trivial. Garuḍa too was bound to become trivial, because Kathā is great. When BhagataBāpu recited the Kathā, the King and the royal family would listen to it. When our BhagvanjiBapa recites the Kathā and the royal family would listen to it. Kathā is so great that in front of Kathā the reciter, the listener, the organiser, the coordinator, the volunteer and the people offering mental, physical as well as monetary service becomes trivial, Sāheb! This Kathā is so great.

Let us look at the first difference between Garuḍa and KāgaBhuṣuṇḍi. Garuḍa is gripped by doubt, Garuḍa is infatuated. Viṣṇu has not stopped mounting his back, yet he is unable to feel Him! His

heart is pervaded by doubt and therefore, he is unable to experience God. Whereas, God evidently dwells in KāgaBhuṣuṇḍi's heart in a child form and therefore, he has never been distant from God. Alternately, let me tell you another difference, God sits on the back of Garuḍa and God sits in the heart of Bhuṣuṇḍi, this is the difference. Both are devotees of Śrī Hari, but their residences are different. One inhabits in Vaikunṭha and other dwells in Nīlgiri. Another difference, one flies at high altitude, crow is not a high flying bird. Nonetheless, his poetry rips apart the sky and shoots beyond! Therefore, I have called this Kāga as a poet from sill to sky. Crow cannot fly high, but his poetry kisses the sky, provided he doesn't get flattered by ego. Even if a crow flies, he cannot go far away. Crow is never distant from anyone, Garuḍa is inaccessible!

One more difference, when Garuḍa's wings spread the verses of SāmaVeda are echoed and when KāgaBhuṣuṇḍi's wings spread the copāis are echoed, another SāmaVeda commences! The dweller of Vaikunṭha was forced to come on earth, but the crow says, 'Māru Vanarāvana Che Ruḍu, Vṛṇḍāvana Nahī Re Āvu!' Garuḍa, you have your entire kingdom, but for us our hometown is utmost charming! I take it further,

*Māru Talgājarḍu Māre Ruḍu Re,
Vṛṇḍāvana Nahī Re Āvu.*

But he who doesn't feel this for his own birthplace, then however high he may fly my Bāpa, ultimately he will attain nothing! Garuḍa is inhabitant of sky, Kāga-Ṛṣi stays amid us. This is the difference. Both have eyes. Bhuṣuṇḍi had two eyes which are now merged into one, Garuḍa still has two! Many people who fly too much, their dualism stays intact, they can never gain non-dual wisdom! On the other hand, many attain non-dualism by merely sitting in a farm! One eye signifies non-dualism. He is the same KāgaBhuṣuṇḍi who earlier perceived Hari as separate and Hara as separate and so, Śaṃkara being my beloved deity, I won't believe in Viṣṇu! Therefore, Śaṃkara pronounced a curse on him. When he committed the offence of Guru, he perceived them as two separate entities but after becoming a crow, he stopped seeing them separately. The proof of having one vision is that, how much ever antagonism you may face but the day you find no room to be antagonist

against them, realise that we are on the journey of becoming Kāga-Ṛṣi.

*Kisa Para Patthara Phekū,
'Kaisar' Kauna Parāyā Hai I
Śīsa Mahala Mein Hara Eka Ceharā
Mujha-Sā Lagtā Hai I*

Practicing oneness is Bhuṣuṇḍi's majesty. Garuḍa still has dualism and his dualism is still intact. Let's look at one more difference, Garuḍa is the king and Kāga is his subject. But he is such a subject who bowed his king and this KāgaBāpu has bowed the greatest heads! There is absolutely no exaggeration in saying that even the greatest crowns bowed here. Bhuṣuṇḍi is reciter, Garuḍa is listener. Both have eyes and beak. Both have wings as well. Even as Garuḍa has devotion, he has predominance of wisdom; Bhuṣuṇḍi's wisdom is amazing but he has predominance of devotion. And thereby, this Kāga-Ṛṣi stands out distinctly. We don't know the colour of Garuḍa's skin! But it's definitely not black! He may be on brighter side, but he contains the blackness of infatuation; whereas he is black inside-out, we cannot witness any discrimination in it! Garuḍa is symbolic of high-end speed, KāgaBhuṣuṇḍi is symbolic of life's inner (spiritual) progress. On the basis of 'Rāmāyaṇa' I can say that, Garuḍa can mount Viṣṇu on his back and roam in The Universe. Bhuṣuṇḍi dwelled inwards, entered Lord's mouth and beheld countless universes. KāgaBhuṣuṇḍi is symbolic of entire inner-journey. Garuḍa is symbolic of external-journey. One is the vehicle of God, other is the carrier of God who transports the divine Kathā to each and every home. He is the carrier of Kathā. He is not the carrier of Viṣṇu, he is the carrier of Viṣṇu's Kathā. He doesn't want to carry Viṣṇu to each and every home, he wants to transport Viṣṇu's Kathā to each and every individual. Thus, Bhuṣuṇḍi's job appears more generous.

Understand one point, Osho used to say that Guru doesn't show the way. He just gives us eyes to find the path ourselves. This is an extremely great aphorism. My Tulasī says exactly the same. Guru says, let me do my worship, I will give you eyes, you can graze independently! Guru gives us eyes and we need to find our way and he who gets eyes, finds the way! Guru confers such eyes to us that even if He calls us

with love, He appears dear and even if he beats us, He appears equally dear! Listen to a poetic couplet. Here only *dohās* have to be sung, poetic couplets are N.R.I. here! Bhikhudanbhai, wherever I go for attending programs, they all start *dohās*! It's Kāga and only Kāga at each and every place! Garuḍa is lost! He has gone to sleep in Vaikunṭha! Listen to a couplet by Late Ahmed Faraz Sāheb,

*Vo Jānatā Thā Ki Mujhe Usakā
Muskurānā Pasaṃda Hai 'Faraz' I
Isa Lie Darda Bhī Detā Thā To
Muskurāke Detā Thā II*

This is Guru, this is the Supreme Godhead, this is the one whose shelter we have sought! He leaves no room for complaints! Even if He gives pain, He does so with a smile; even as He dispels our pain, He does so with a smile. Everyone has gathered in the farm of KāgaBāpu in large numbers – the worshippers of Sarasvatī, erudite, AaiMaa - something bright is visible, positive outcome will certainly befall.

In 'Mānasa', the word 'Kāga' has been used twenty-three times in all. Further, wherever the word 'Kāga' is used with reference to Bhuṣuṇḍi, it opens up a completely different spectrum before us. Crow as a bird has certain traits and 'Mānasa' has criticised it as well! I had cited one of its illustrations earlier stating that, even if you foster a crow in gold-cage with utmost love, it can never turn herbivorous, that's the disposition of crow. Even though Bāpu's surname is 'Kāga', his disposition is not that of a crow. Bhuṣuṇḍi's physical body is of crow, but his soul is of swan. Let us understand this properly. Otherwise, 'Rāmāyaṇa' has noted bad characteristics of crow as a bird. It has also cited its auspicious omens. 'Mānasa' has also presented its other side,

*Ati Khala Je Biṣai Baga Kāgā I
Ehi Sara Nikaṭa Na Jāhi Abhāgā II BAK-36.02 II*

Tulasījī says, KāgaBhuṣuṇḍi is inhabitant of Nīlgiri. BhagataBāpu, this Bāpu of Majadar is such a Kāga who did not go to Mansarovar, but he treasured the entire 'RāmaCarita' in form of Mansarovar in his receptacle! Because his body was of swan and his family-name was 'Kāga'! Otherwise, it's written in 'Rāmāyaṇa' that both (heron and crow) are extremely sensual and wicked. Two birds are named: heron and crow; both are criticised! Tulasījī has called heron as extremely

wicked. Herons are immensely cunning. It may look like meditating, but it is in fact awaiting the prey of fish! And my and your civility, Bāpa! Our civility is maintained only until we find an opportunity. No sooner do we get an opportunity than we renounce our civility in no time and slip into our original temperament! Even if a man dominant by the virtue of activity or restlessness pretends serenity, his former virtue will indeed poke its beak! Because virtues play in virtues. Thakur RamKrishna used to say, bath a cat in the holy water of Gaṃgā, deck her in yellow holy attire, apply fragrant mark on her forehead, ornament her with tiny bejeweled necklace, embellish her feet with gold anklets, adorn her with armlets, give her a seat on gold throne, offer milk in silver bowl, applaud her with a ceremony of waving lights, sing her hymn of praise... After applauding a cat with waving lights, we can sing only one hymn in her praise. Come on, sing everyone,

Main Eka Bilādī Pāhī Che,

Ae Raṃge Bahu Rupāhī Che.

Cat is symbolic of three-fold hankering. Hankering is always pretty in colour. BhagataBāpu says, Hankering has turned young! Hankering only keeps on multiplying. The hankering of progeny, the hankering of wealth and the hankering of fame – these are three types of hankering. I am calling cat as three-fold hankering. It's very pretty in colour. How long can a cat remain seated? Until she sees a mouse! The moment she beholds a cat, is the very moment her civility ceases! She violently rushes to attack the mouse! My and your civility is in the same state. We look very decent superficially but as and when our selfish-motives, our intents and our temperament surfaces, we leave all our civility aside and become as we were earlier! Therefore, Tulasī says that herons are exceedingly wicked and crow is sensual. He who is exceedingly sensuous and exceedingly cunning can never reach the lake of 'Rāma Carita Mānasa'. Had BhagataBāpu been sensuous, he wouldn't have reached the lake of 'Rāmāyaṇa'! This itself is the evidence. This man reached the Mansarovar of 'Mānasa' and wrote myriad psalms on the episodes of 'RāmaCarita'! BhagataBāpu reached till RāmaKathā. He has conferred new and novel interpretations of 'RāmaCarita'!

Wonderful verses of BhagataBāpu! Vālmiki's 'Rāmāyaṇa' is tough, then came Tulasī who reached the

heart of folk masses but thereafter, KāgaBāpu composed folk psalms one after the other and transported them across the hearts of ordinary masses! And when he would recite 'Rāmāyaṇa' with his own verses and psalms, a completely different ambiance would get created! RāmaKathā ought to happen in the farm of such a man and therefore, it is being recited! Had it not been hosted, the three and half *pahadas* ("mount peaks", literally; *pahadas represent sections within cāraṇa community based on geographical identity*) would have felt, it did not happen! Kāga family would have felt, it did not happen! And I would have unfailingly felt that, I recited in the whole world and could not recite Kathā at the destination of such a connoisseur of 'Rāmāyaṇa', Kāga! I have recited in KāgaBhuṣuṇḍī's destination in Himālaya! Because he reached till 'Mānasa', it's proven that BhagataBāpu is not sensuous. He would stick to a specific topic. He would stick to the points of discussion, he never digressed. The glory of BhagataBāpu's monkly-quill was something completely different! When a poet beholds the colossal entity and experiences that everything is fraught of Supreme Entity and nothing belongs to him, at that moment first water of poetry emanates – this is mentioned in 'Rāmāyaṇa'. How does the Gaṃgā of poetry emanate? Wherefrom? It can also happen in a planned way! But think about the poetries that have descended, Vedas that have descended, Vālmiki who has descended, 'Mānasa' that has descended – how many should I name? The poet has witnessed the whole world in colossal form in the source of the springs of all poems that have descended and he has felt that I am nothing before this colossal entity. I am no one! At that moment, the first spring of poem emanates. That poem becomes venerable for the world. That poem becomes adorable as well as venerable for the world! Not only this, it also becomes easy of access to the world! Something similar has manifested on this field.

So, 'Mānasa-KāgaṚṣi'; our original discussion was that God goes nowhere and comes nowhere. Because of our evil-association, the element which was with us turns invisible. Otherwise, 'Hari Byāpaka Sarbatra Samānā I' and I know, he who wants to worship, he who wants to practice spiritual penance,

he who wants to attain Rāma in Citrakūṭa who was earlier lost in Ayodhyā will have to undertake the journey from Avadha to Citrakūṭa and Tulasījī has written five obstacles in that journey, which occur in the pathway of every individual engrossed in the felicity of worship. These are the obstacles faced in the way of every spiritual seeker. Bharatajī left from Ayodhyā in order to meet Rāma and he resolved that since Lord Rāma has left for forest barefoot, even I shall go to Citrakūṭa by foot without wearing any foot-ware. On beholding this, out of sheer honour the entire town of Ayodhyā stepped down from their respective chariots and started walking. Thousands of people started on foot, at that moment Mother Kausalyā placed her holy hand on Bharata's head and said, "Brother, please look around, everyone has started walking! These are our subjects, they our responsibility; please sit in the chariot!" After thinking about everyone Bharatajī accepted to sit in chariot, nonetheless Bharatajī's resolve has been broken! Bāpa, all I want to say is, if you want to attain Rāma, who was earlier lost in Ayodhyā, once again in Citrakūṭa then first obstacle shall arrive, our resolves shall break. If you take any resolve for attaining God, maintain it secret as far as possible. Because others come to know our resolves and vows, they make all attempts to break them by affection, by discretion or by logical reasoning! So, if you have a resolve of turning rosary five times then as far as possible, don't make your resolve public. Now, our problem is that we don't enjoy by keeping our resolves secret! Others should at least come to know if we are fasting!

So, first obstacle is when people break our resolve. Second obstacle came when Bharata's company reached Śṛṅgaverapura, *Bhīlas* misunderstood Bharata, "What type of Rāma's devotee is he because of whom Rāma had to leave for forest! We will kill him!" My VyāsaPīṭha interprets this as, when we leave for Citrakūṭa in the quest of Lord, the society meeting us on the way misunderstands us. But the path of Bharata's spiritual penance was absolutely staunch and therefore, the entire community of *Bhīlas* who earlier misunderstood him, now became his supporter. If our path is correct, Sāheb, then even the people who

misunderstand us shall join us the moment they realise. Thus, second obstacle in our journey of worship is society's misunderstanding. He moved ahead. Reached Bharadvāja's hermitage. Goddess of riches (*riddhi*) and supernatural powers (*siddhi*) appeared and manifested affluence of all types! Every kind of sensuous pleasure was manifested! And here, as this is organised in the farm of Majadar, what is it if not *Riddhi-Siddhi*? What is this otherwise? Everyone is pleased! Everyone is enjoying!

I would request since people have gathered in myriad numbers, don't spread filth in the surrounding, don't make the surrounding dirty, Cleanliness Campaign is going on. When we were kids, we all children used use to clean Talgājarḍā every week on the suggestion of our elders. When I was studying at Shahpur we took turns to clean washrooms, water containers and rooms, we even used to cut vegetables and make *roṭalīs* – absolutely everything yaar! I still know a bit. If you tell me to make *roṭalīs*, I can do so! But I know, you won't! Once I tried *shira*, but instead it became like gum for making kites! Once I had stolen *aḍadiyu*. I hadn't stolen but kept in my room! Cleanliness is my earliest nature. Become a volunteer yourself and maintain as much cleanliness as possible. Don't throw plastic randomly here and there because animals eat it, being mindful about it can beget a great job of nation.

Bāpa! *Riddhi-Siddhi* is the third obstacle. *Riddhi-Siddhi* had manifested various riches for Ayodhyā's townsmen who had sought shelter under Bharadvāja. They manifested fragrant rosaries with peculiar aroma which when touched certain cells of ours, it would manifest peculiar extremes; indulgences of sandalwood were available at hand. Tulasī is a saint bound by propriety. He then said, '*Banitādika Bhogā*', so all possible sensuous pleasures readily available there. Rāma had left from Ayodhyā and these townsmen of Ayodhyā who had left for Citrakūṭa in order to attain Rāma got entrapped in *Riddhi-Siddhi*! Tulasī has written, everyone got immersed in it, but *cakavī* in form of affluence could not influence *cakavā* in form of Bharata and *cakavā* in form of Bharata did not even cast a glance at *cakavī* in form of affluence! Saint did not get smeared in affluence.

Fourth obstacle is laid by the hoard of deities lead by Indra. The king of deities, Indra, felt that if Bharata happens to meet Rāma then he will definitely take Rāma back to Ayodhyā and if Rāvaṇa doesn't get killed then our pleasures will not be secured! Selfish deities strategized a plan to avoid the meeting between Bharata and Rāma. Many obstacles are laid by the deities to stop a worldly soul from meeting God. They invoked Sarasvatī, persuading her to overturn Bharata's intellect! Sarasvatī said, I can overturn Maṁtharā's intellect, but I cannot overturn intellect of a saint! This was the fourth obstacle, the divine obstacle! The saint successfully passed through this and now Bharatajī has reached Citrakūṭa. Monks and saints have arrived there and spiritual discourse has begun, just then the cloud of dust rose in the sky, host of birds and beasts took a flight in panic towards Lord's hermitage in Citrakūṭa! Bhīlas rushed as well, Lord! Ayodhyā's princes Bharata and Śatruḡha are arriving to Citrakūṭa with an army complete in its four limbs (viz., foot, horse, elephants and chariots), hence the panic of birds and beasts and the cloud of dust! The moment Lord Rāma heard, "Bharata is arriving", this saint-poet Tulasījī wrote as if he was beholding the sight live, '*Sunata Sumaṅgala Baina*', what was Lord's reaction on hearing these auspicious words? '*Mana Prāmaoda*', the Supreme Godhead who is the very embodiment of supreme felicity was especially overjoyed at heart. But the very next moment, Lord was distressed and anxiously lost in thoughts! And the moment Lakśmaṇajī, an awakened man who constantly maintains a fixed gaze on Lord, saw that Lord is experiencing some pain in heart, he rose at once, "Lord, forgive me, how long should I suppress my feelings? Bharata has wrought enough against us! I shall destroy the entire Ayodhyā!" Now how has Rāma responded, hear it inch by inch, "Lakhana! Bāpa! Brother! You have spoken umpteen times, but what you have spoken today is immensely beautiful!" Your point is true Bāpa, even the greatest men get intoxicated on acquiring position and fame, but brother! May I say something? Bharata cannot get intoxicated by pride. Bharata can never get intoxicated in vanity, brother! Your point is true, it's universal law, but Bharata is an exception! We cannot talk about killing him." But an individual with monkly heart faces

many dilemmas! After saying so Lord Rāma felt, although I said what I thought, but what if Lakśmaṇa is hurt at heart! Abundant love towards Lakśmaṇa gets exhibited now, "Lakśmaṇa, I swear by you as well as by our father, there is no brother as virtuous and pure as Bharata in this world." Lakśmaṇa is now pacified. All I want to tell you is that, when we reach Citrakūṭa we face this fifth obstacle wherein our own family member thinks till an extent of killing us! I am recollecting Nazir's words from Bhavnagar,
*Pathika Tu Cetaje PathaNā Sahārā Paṇa Dago Deše I
Dharīne Rupa MaṁzilaNu Ufārā Paṇa Dago Deše I*
He who wants to worship, he who wants to quest the lost Lord in the subconscious-mind (*citta*) of Citrakūṭa will have to be ready for these five obstacles, 'Rāmāyaṇa' has written such principles. In the context of this incident and the then age, I only wish to console you that when utmost closest individual thinks about killing you, on that day have trust that now Rāma is extremely closest! But the trick is to endure at that moment! Here Guru's grace is needed the most! Else man is thrown away at the last moment. Therefore, persist staunch trust in someone's divine feet – be it Jagadambā, Māhādeva or whoever your Gurudev is! He alone will come to your rescue on that day, rest all will escape, Sāheb!

Let me say one thing in between. Gone are those days, now we should not talk about swords! Melt down the sword, mould it into the strings of *tambūra* (guitar)! This country and this world should be weapon-free. The empire of Truth, Love & Compassion should be established in each and every heart, Sāheb! With pen in hand, one will unfailingly wish to scribble; with knife in hand, one will unfailingly wish to use! Keep it aside, cast the cords of *tambūra* (guitar) from it!

*Tārā Sumdara Vājīmtro Tu JagaNe Dai Deje,
Ane Lai Leje Tāro Tambūra Ekalo!*

If poet of this land states so, then let go the quarrels of small pieces of lands and houses. Kathā is to conclude on Sunday, if minor cases are running in courts then please withdraw those as the first thing Monday morning. Wouldn't you give this much to Talgājarḍā? I would repeat once again, I have not come here to ask for money, I have arrived to sow the seeds! Harvest them yourself! By doing so, we can confer a

great outcome to the society! I am asked umpteen times, you are toiling your last bit in Kathā, what outcome will it result? I am aware, this argument is reasonable. I then seek shelter of Makarandabhai's words,

*Veryā Mein Bija Ahī Chutṭe Hāthe Te
Have Vādala Jāne Ne Vasuṁdharā.*

My stock of seeds is not inferior, leave it to clouds and earth! The stock of seeds of Tulasī's copāi is amazing! The crops will ripe, why not? My loving line,

*Ciraṁjivione DharāṇiNā Chedā Dai Deje,
Caṇi Leje Kāci Maḍhūli Ekalo!
Cauda Ratno MaṁthanaNā ViṣṇuNe Dai Deje,
Śiva Thāje SāgaraPīnāre Ekalo.*

I want to talk about fourteen jewels conferred by this region. One of the jewels is this, Bāpu, let the spiritual stream flow through me, if it does then I shall enumerate fourteen of them. My Talgājarḍian eyes are beholding, one of them is this Duliyo. '*Bhāyā Tārā Bhāga Ke Dulā Jevā Dikarā!*', by churning this pathway of the world of literature if something has emanated then it's this jewel! World is not barren! Jewels must be existing all throughout, '*BahuRatnā Vasuṁdharā*'.

Thus, we are discussing some of these points with reference to the discussion of 'Mānasa-KāgaṚṣi'. Yesterday we celebrated Lord Rāma's birth in brief. Kaikeyī gave birth to one son. Sumitrā was blessed with two sons. After a while, the naming ceremony ritual took place followed by the sacred-thread ritual. They went to Guru's hermitage for studying and attained all branches of knowledge in a short period of time. As time elapsed, Viśvāmitrajī arrives. He solicits Rāma. Initially Daśaratha refuses, but Vaśiṣṭhajī said, these four sons have been conferred as the gracious offering of yajña and hence it's your duty to send them for the protection of yajña.

Rāma and Lakśmaṇa were handed over. Lord's foot journey commenced. Tāḍakā arrives and Lord's initiated His acts of incarnation with her. The demoness was killed first in order; as if Lord first destroyed the very foundation of vices from where they are born, He emancipated her. The yajña began next morning. Mārīca was shot with a headless arrow and thrown on the other shore of Laṁkā with the intent of future support in Lord's human acts. Subāhu was burned by hitting an arrow of fire. Viśvāmitra then

talks about two other yajña – one was Ahalyā's yajña of awaitingness and other was Janaka's yajña of bow breaking ceremony. In order to emancipate Ahalyā's of the society on the way, Lord undertakes the journey by foot. As they walked further, Lord saw a hermitage. There is pin-drop silence and a stone like person is lying there! Viśvāmitrajī narrated the story of Gautama and Ahalyā. Lord Rāma bestowed grace by touching the dust of His lotus-feet. Every section of the society should make a resolve to proactively reach out to those who are unable to come till us. Ahalyā attained a new life and departed to her husband's abode. The journey proceeded further. They reached Janakapura. Everyone was welcomed. King Janaka, who had reached the ultimate dispassionate state of not being identified by his body, got immersed in Rāma's beauteous form! They were lodged in '*SumdaraSadana*' (*Beautiful Palace, literally*). After having lunch, they rested for the noon.

Rāma and Lakśmaṇa step out for town-sightseeing in the evening. The entire town of Janakapura was inundated in Rāma's name and beauteous form! The next morning when they visited PuṣpaVāṭikā for collecting flowers, the first meeting took place between Rāma and Sitā. On receiving Rāma in Her heart through the doors of eyes while maintaining the bounds of propriety, Jānakijī closed Her eyes and Lord Rāma sketched Sitājī's picture on the canvas of His heart. Jānakijī goes to Bhavānī's temple and extols Gaurī's hymn of praise, hearing which Jagadambā spoke. She can speak, most certainly. If it's Jānakijī who is extolling the hymn of praise then how can Bhavānī not speak? Oh, She can speak! Our intellect will deny! Vinobājī used to say till the end that whenever I behold the sight of Lord Viṭthal at Pandharpur, I feel that the idol is smiling and talking with me. Vinobājī was not just an emotional man, he was the man of wisdom. He was a Great-Sage in my view, if this man says that the idol of Pandharpur speaks then it indeed does, why can it not? The question is for us! Because, father and son don't talk with each other! Brothers don't talk among themselves! Neighbours don't talk with one another! Jānakijī obtained Bhavānī's blessings, "Jānakī, the suitor who is set in Your heart, shall be Yours!" After returning home, She shared all that happened. On the other hand, Rāma returned to His Guru after collecting

flowers and worshipped Guru with the flowers. The second day ended, third night passed and then came the day of bow-sacrifice ceremony. All kings and emperors have arrived in the amphitheatre. Conches were sounded. The kings rose one after another. All of them failed because none had brought their Guru with them! And Rāma, a young prince, could break the bow because His Guru is with Him! Egotism is not broken without Guru's grace, Sāheb!

When each and every king failed, the man with supreme-wisdom like Janaka was perturbed. And Janakajī rebuked in wrath, O the kings arrived from various territories and islands, O emperors, listen to one fact very clearly, Janaka of Mithilā is making a loud proclamation in the presence of seers and sages that this earth has become devoid of hero! Sumitrā's son Lakṣmaṇa rose at once! Just then Viśvāmitra lifted his right hand, the holy penanceful hand rolled on Rāma's back and note Guru's discretion here! He said, Rāma Bāpa! Break forth Śiva's bow. Why? Is it to prove to the other kings? No. Is it in order to marry Jānakī? No. Break the bow to ward off the anguish being experienced by such a great man of wisdom. He turned the issue very light! On the other hand, Rāma descended. Circumambulated the bow once. No one realised how was the bow lifted, how was it mounted, how did thundering noise occur – none could realise! Tulasījī announced,

*Tehi Chana Rāma Madhya Dhanu Torā I
Bhare Bhuvana Dhuni Ghora Kaṭhorā II*

Glory was hailed aloud. Sītaji before Rāma with the victory wreath. Joy smeared all around. Proud

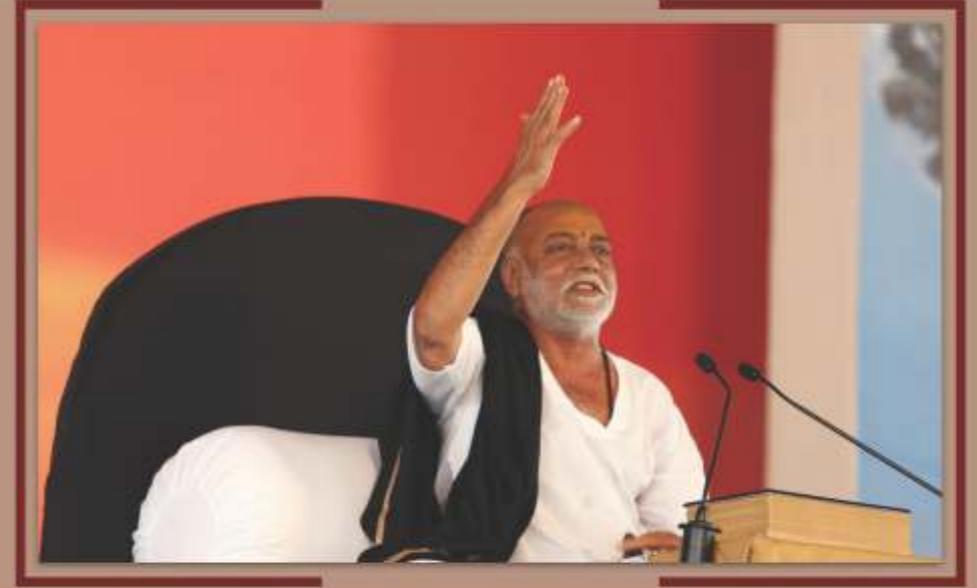
Kings were perturbed. They soon realised the fact. Paraśurāmajī attains solace.

On the other hand, the messengers went to Ayodhyā. Daśaratha arrived with the marriage procession. Soon came the day of wedding, *Māgśara Śukla Paṃcamī* (5th day of bright lunar phase in the month of Māgśara, around November or December) during the most auspicious moment before sunset marked by the clouds of dust raised by cow's hoofs when they are returning home from pasture. Worldly ceremonies and Vedic rituals commenced. The wedding of Jānakī and Rāma took place. Vaśiṣṭhajī told Janaka that your one daughter Ūrmilā and two daughter's of your younger brother Kushadhavaja namely Śrutakīrti and Māṇḍavī (are unmarried), why not marry these three pairs in this same wedding pavilion, Bāpa? Janakajī was pleased and in this way the wedding of all four brothers took place. The marriage processing stayed back for many days. Thereafter, encamping on the way, the marriage processing reaches Ayodhyā on an auspicious day. Days began to elapse. Everyone was given farewell one after the other, Viśvāmitra was given farewell in the end. Saint's farewell made the royal family was subdued by emotions. Monks should visit the functions of families if it multiplies their joy and confers them strength, but after completion of the function they should not stay back. He should return for his worship. Viśvāmitra left for his hermitage for penance. Tulasījī says, Rāma's exploits is like an ocean, who can cross it? I described Lord's glory in order to hallow my speech, thus concludes 'BālaKāṇḍa'.

I and you only need to understand that we cannot experience the Supreme Godhead by a fraught degree, He often leaves Ayodhyā of our heart and goes to someone else's Citrakūṭa, the only reason He leaves is when we get enwrapped in an evil-association. In lieu, if we get engaged in virtuous-association then the same Rāma becomes visible once again. RāmaKathā is a virtuous-association where we experience Rāma and Sītā doing divine pastime. Why are we failing to experience God dwelling in our heart, why are we suffering? We are in evil-association, somewhere. Our doubts are keeping our God far off from us.



Mānasa-KāgaṚṣi
:: VIII ::



KāgaBāpu is a poet with vision, wings and a lofty state

'Mānasa-KāgaṚṣi', while keeping this thought as the center of RāmaKathā's Yajña-of-Love held in the memory of BhagataBāpu, everyone is offering oblations of thoughts, speech, silent goodwill, thoughts of unity dwelling in heart and wishes of throwing away the unlikable aspects with heartfelt goodwill. Men of these three and half *pahadas* ("mount peaks", literally; *pahadas* represent sections within *cāraṇa* community based on geographical identity) as well as kinsmen from Rajasthan, Haryana, Madhya-Pradesh etc. representing various divisions of *cāraṇa* community who have arrived here in peculiar turbans, peculiar garbs and with genuine sentiments; *ghaṇī khammā, Bāpa!* This JogaMaya must be feeling extremely pleased and this Bāpu with beard must also be feeling immensely pleased! A beautiful incident is taking place. Tomorrow it will proceed towards conclusion. Numerous composers have shared their opinion about BhagataBāpu! Everyone has exalted feelings for Kāga-Bāpu.

One letter states that, "Make sure you don't go without enumerating the fourteen jewels which you spoke about yesterday!" One point is that ocean is extremely vast, when it was churned by deities and demons, fourteen jewels had emanated; had they churned in unity then fourteen lakh jewels would have emanated! But because they harboured discrimination among themselves, only fourteen jewels emanated, else ocean is a mine of jewels. It contains precious jewels which cannot be counted; but being in Saurashtra, I have churned by a great deal. Let me tell you as many jewels as I have been able to quest. There are many in entire Gujarat, entire country, entire earth and beyond, as and how our outreach increases by Guru's grace, Sāheb! So, let's talk about as much as I have thought limited to Saurashtra and Kutch; but let me iterate once more, this doesn't mean there are no other jewels! Consider other jewels included in the names that I am about to utter. I am repeating, the whole world is fraught with jewels. And if I miss any, you may add them further. Now, where should I start the jewels from? First jewel, Reverend AaiMaa, SonbaiMaa; all mothers are included in Her. Let's consider the divine power and energy being concentrated in this one personality. We haven't seen Goddess Aṃbā, we do need someone in front of our eyes, don't we? All-in-one! Does the three and half *pahadas* have any objection? '*He TalāvaNā Pāṇi Sampīne Rahejo*', I really like this line of BhagataBāpu, if you don't stay united, if you agitate the atmosphere and if you are exposed, then the swans will leave the bank and you will have to sit with herons! *Cāraṇa* should take birth again and again, he is not a *cāraṇa* who solicits liberation! Crow is not the wayfarer of liberation, thereby indeed we offer it feast

during the ceremony of Śrādhā by considering it as our manes. He wants perpetuity, he wants to come again and he should indeed come again. Narsinh Mehto endorses,

*HariNā Jana To Mukti Na Māge I
Māge JanamaJanama Avatāra Re...*

And I am not the wayfarer of liberation at all. If You have an arrangement, then I want to be reborn only in Talgājarḍā and if you don't have such a rule then alter it, I have extolled You at top of my voice! I have said umpteen times that if you have provision, then I want to be born from the womb of same SavitriMa. Another womb would not befit this soul. This is my demand from The Universe. Why should we demand liberation? Fine, people who are fed up may talk of liberation or those who have attained enlightenment can talk of liberation, but I am not the wayfarer of liberation.

*Janama Janama Rati Rāma Pada-
Yaha Barādānu Na Āna II AYK-204 II*

Our supreme monk Bharata says, let we attain love in Rāma's divine feet birth after birth! He did not solicit liberation,

*Aratha Na Dharama Na Kāma Ruci-
Gati Na Cahau Nirbāna I AYK-204 I*

And Lord Adi Guru Śaṅkara who had reached the epitome of Vedanta says,

Na Mokṣasyākāṁkṣā

Bhava-Vibhava-Vāñchā Api Ca Na Me II AKS-08 II

Who knows of liberation? *Cāraṇas* should take birth again and again. Various kinds of erudite born in *cāraṇa* community should come back to protect the culture of this earth. Sagacious men should come back again and again. The world needs. Listen to Urdu couplet by Qateel Shifai,

Akelā Hai Husna Itanā KāyanātaMe,

Ki Insāna Ko Bāra-Bāra Janama Lenā Cāhie II

I will not interpret it. Vyāsa has written in GopiGita in 'Śrīmad Bhāgvatjī', articulate as it is, why expound or interpret? The world is worth living, it's worth coming back again and again; and I feel that was BhagataBāpu still alive, he would have written a psalm,

Ame Nisaraṇī BanīNe Ūbhā,

Caḍanārā Amanē Bahu Malyā.

On beholding this beautiful sight he would be overjoyed at heart that people have grabbed our heartfelt desires! He would have been pleased and

composed these lines. We have obtained beholders, we have received listeners, we did get singers. I surely don't want to go to heaven, they anyways don't even have tea! They have wine! They neither have tea nor *bhajiya*, therefore I don't wish to go there! And what does it mean to not have *bhajiya*? None have worshipped (*bhajiya*) the Lord there. Lord is worshipped here! I can still do without tea. I am fine if I don't get tea for four to five hours at a stretch, but my biggest problem with heaven is that even if God is present there, God's Kathā is not! And we want to live there where Lord's Kathā exist!

First jewel, AaiMaa SonalMaa. Bāpu cherished utmost venerable sentiments towards Her; Bāpu had largely expressed his devotion for AaiMaa SonalMaa in his poems and addresses; and Maa always used to call her as 'Bhai' (brother), she would address him as 'Dulabhai' because of affection. Maa would have always known that he is the second jewel. These jewels are beyond community, caste or gender. Jewels have no gender, jewels are beyond caste, jewels are jewels. Second jewel, the one in whose fields we are sitting now – BhagataBāpu, KāgaBāpu – all poets, composers and worshippers of words are included in him. I am saying this on my responsibility. All that I speak is being recorded. It will last for centuries. This is my personal opinion, think about it, there is no compulsion to agree. Third jewel, Dayananda Sarasvati; this realised man promoted yajña and Vedas, so what if he disliked few things. This monk has wrought a great deal of work. Fourth jewel, Shrimad Rajchandra.

Fifth jewel, I am naming him with deep sentiments, JalaramBapo; all devotees are included in him, all chanters of Rāma's name are included in him. Sixth jewel, Mahātmā Gandhi. He is the jewel of the whole world. Seventh jewel, Dado Mokaran – an ascetic intoxicated with absolute joy, carefree, rūkhaḍa, utterly careless and he who had nothing but worship, such a jewel of Kutch. Personalities with frankincense are included, personalities with dog are included and personalities with donkey are included as well. Eighth jewel, Hamirji Gohil, my and your Somnath which stands tall today, Somnath is our life. On one hand is Dwarkadhish, on the other lies pilgrimage Somnath. Again, understand everyone included in him. Ninth jewel, Narsinh Mehto, he includes entire Gujarātī literature as well as all devotee-poets.

Amazing! Gandhi comprehended the value of this jewel and highlighted one verse of Narsinh across the world, '*Vaiṣṇava Jana To Tene Kahīe...*'. This is the 'Bhagavad Gītā' of Vaiṣṇavas.

Tenth jewel, Krishnakumarsinhji Gohil, all *rajavādās* as well as *kṣātriyas* (*men of warrior lineage*) are included in him. Eleventh jewel, a jewel from social administration, Sir Prabhashankar Pattani; he includes *dewans*, ministers and the entire field of administration. Twelfth jewel, Jhaverchand Meghani. Thirteenth jewel, Bajrangdas Bāpu; the monk of our three traditions: Gosāi tradition, Vaiṣṇava tradition and our Rāmanamḍa tradition. Our Rāmanamḍa tradition's core ideology is the pathway of truth, our Vaiṣṇava tradition's core ideology is the pathway of love and the tradition of Giris is the pathway of compassion, Māhādeva! Fourteenth jewel, when two candidates are equally worthy of Noble Prize, it is distributed between both of them. Similarly, we as well need to distribute this fourteenth jewel among few personalities. What if we let this jewel ripen? If I quest this jewel among singers, I may have to choose one or I may have to choose one from the field of SaṁtaVānī, but let me include all in one – valour of the whole world, beneficence of the entire world, honesty of the entire world, voluntary protection of the entire world, self-restrain of the entire world – Jogidas Khuman, the fourteenth jewel. All valorousness and sacrifices are included in him. As I quest these jewels, I also recollect the religious men of various sects, Yogidas Maharaj. We cannot have any discrimination! Provided core values are preserved. Nonetheless, all monks and saints whose names are missing are also included in the aforementioned list.

Here, we are extolling 'Mānasa' by keeping the thought of Kāga in the center. The word 'Kāga' comes around twenty-three times in 'Mānasa'. About sixteen times, the word 'Kāga' points towards Bhuṣuṇḍi. Around six times in context of bird. Once 'Kāga' is used for Indra's son. Tulasī has extolled Kāga's birdness, its swan-ness as well as its demerits. Let's look at one of its aspect,

Samana Amita Utapāta Saba

BharataCarita Japaḷāga I

Kali Agha Khala Avaguna Kathana-

Te Jalamala Baga Kāga II BAK-41 II

Tulasījī has called 'Mānasa' as Sarajū River, the river of poetry. And the way numerous birds dwell on

riverbank, similarly people visit, stay and perform chanting and yajña on the riverbank of a pilgrimage. Tulasī says, which is the yajña on the bank of river in form of RāmaKathā? Lord's exploits which is the destroyer of countless anguishes is the chanting and yajña of the riverbank in form of RāmaKathā of Kaliyuga. Exploits of Bharata tranquilizes countless anguishes. Of countless evil-virtues of Kaliyuga, three evil-virtues of river were counted: *Jalamala* (*scum*), *Agha* (*dirt*), *Baga* (*heron*). Tulasīdāsajī said that the vices of Kaliyuga are also observed in these three evil-virtues. What is the scum of poetry? Few vices of Kaliyuga are also the scum or filth of river and evil-virtue is Kāga (crow). Scriptures have also mentioned Kāga (*crow*) as a *camḍāla* bird (*the pariah among bird*). Tulasījī said this as well. Crow has three aspects: it has wings, beak and eyes.

Now let us again descend from Bhuṣuṇḍi to Majadar. KāgaBāpu's beak; his honour (*nose metaphorically represents one's honour*) itself is his beak. During his era, articles were written to defame his reputation and such poetries were written as well! I have read it. The so-called wise people who wrote defamatory letters, poetries and articles in newspapers could not damage his honour and reputation! I feel there could be three reasons for this: trust on Jagadambā, devotional faith on Rāma's Name and Muktananda's grace – these three aspects let this beak stay intact. People fatigued! Otherwise, the society had employed all possible ways and means to damage this personality! People of the same field as his have also not spared him! And as a matter of fact, hatred and jealousy trouble the most to people in same field. There are few vices of a voice that recites a poem, one of them is speaking nasally. When BhagataBāpu speaks nasally means, he spoke with his prestige, he spoke with honour. Śuka had his nose (*nāka*), certainly! And *nāka* in Saṁskṛta means heaven! Heaven means loftiness! A specific spiritual state is called as heaven. Bāpu possessed loftiness, a specific spiritual state, he had a distinct glory.

Wings; his *dohās*, his poems, his psalms, his compositions on each and every subject – we would be forced to believe that these were winged! If we are reciting Kathā in villages and while narrating Kevaṭa's episode of Lord Rāma crossing Gaṁgā River, if we miss to sing KāgaBāpu's psalm of '*Paga Tame Dhovā Dyo*' then listeners would have a complain that Bāpu dropped this part of Kathā! People believe that this

verse is included in 'Rāma Carita Mānasa'! Going in-depth till this extent and earning an intrinsic position is not easy. Intruding somewhere by creating false network is a different matter! BhagataBāpu had his own Guha, he had his own Kevaṭa,

Paga Tame Dhovā Dyo Raghurāya Jī...

Prabhu Mane Śaka Paḍyo ManaMāya,

Rāma Lakhamāṇa JānakīAe, Tira GaṃgāNe Jaya Jī;

Nāva Māgī Nira Taravā, Guha Bolyo Gama Khāya.

This episode is completely dropped in 'Vālmiki Rāmāyaṇa'. Everyone has their own Rāma. Everyone expresses Kevaṭas aroused in their respective hearts. A composer is more rightful to do so. This BhagataBāpu says, '*Guha Bolyo, Gama Khāi*', no one else has expressed the state of restraining one's heart in terms of '*Gama Khāvu*'! Since I talk on 'Rāmāyaṇa', various such contexts come up, but here what does it mean by '*Gama Khāvu*'? An individual may know the truth, but if speaking truth at that moment is not in public-welfare then the state one experiences from within when one feels tempted to talk and yet he suppresses his emotional effusion to speak up is called as '*Gama Khāvu*'. Urdu and Hindi literature interpret *gama* as sorrow, pain or suffering. Wise man endures sorrow, he doesn't let others suffer. And in public domains like religious and spiritual fields, especially the domains with specific level, you need to endure immense pain, you get deceived with due understanding, Sāheb!

Raja Tamārī Kāmaṇagārī, Nāva Nārī Thai Jāya Jī.

To Amārā Raṃka Jananī Ajīvikā Ṭalī Jāya.

Paga Tame Dhovā Dyo Raghurāya.

This Guha who swallows sorrow is the Guha of BhagataBāpu and '*Raja Tamārī Kāmaṇagārī Ane Mārī Ajīvikā Ṭalī Jāya*' is Tulasī's Guha; and thereafter, I want to share my Guha of Talgājarḍā with you. What does Tulasī say?

Carana Kamala Raja Kahu Sabu Kahaī I

Mānuṣa Karanī Mūri Kachu Ahaī II AYK-99.02 II

Lord Rāma, the dust of Your feet is some drug whose touch turns things into human being. This is Tulasī's Kevaṭa. Though it's not yet determined if Guha and Kevaṭa are one and the same? Please tell me. Tulasī as well doesn't clarify clearly. We can stumble here! Guha was a king and Kevaṭa is his subjects. Guha is a companion and he is friend with the solar dynasty. Look at how far has this solar dynasty reached! Even if it was an insignificant, disregarded and deprived

individual was worthy, Daśaratha would maintain friendship with him. This is the duty of kingdoms.

Everyone has their own Kevaṭa and by Guru's grace, I have my own Kevaṭa. In earlier days, when I used to recite many episodes in detail, I described Kevaṭa's episode as well. Lord Rāma told Kevaṭa, lave My feet, we are getting late. Thus, Kevaṭa immediately brought a container filled with water. But that is Tulasī's Kevaṭa. How is my Kevaṭa? My Kevaṭa said, "Lord, please wait, I shall promptly visit my home. Lakśmaṇajī was angry, giving high stature to a small man causes this! He said, lave the feet at once instead of going home. Kevaṭa said, we seldom know scriptures, but we know that while performing any auspicious ritual one should not do it alone, it should be done together with wife and children. This is Talgājarḍā's Kevaṭa. He returned from home with his family. Wife asked, why? He said, Lord has arrived and we must lave his feet; at that moment tears dropped from his wife's eyes, how good it would be if we had a plate of gold! The Kevaṭa said, Jānakījī has laved Lord's feet in a plate of gold. When wife asked if copper container would do, Kevaṭa replied that we don't need a container, we only need to be deserving recipients. Here Kevaṭa looks like a teacher to me. Then Kevaṭa said, take along the wooden-plate in which we make *roṭalā*. The whole family has gathered."

Kevaṭa filled the plate with water and kneeled down by placing the plate on left palm. The plate was brimming over with holy water of Gaṃges. He then told the Lord, kindly place Your foot in this plate. Now, first of all he has kneeled down and secondly he is holding the plate on his left palm supported by his elbow! This is Talgājarḍā's Kevaṭa. Don't search this description in 'Rāmāyaṇa'! So, Rāma placed His foot, but since Kevaṭa's hand was without any support, it began to tremble vigorously and when Lakśmaṇajī observed Lord was trembling as well, he said, Lord, please tell him to do the ritual by placing the plate on the ground! Lord requested the same to Kevaṭa. And Kevaṭa said, Lord, if you fear stumbling then why don't You bend slightly and hold my head by both of Your hands! Lo and behold the way Kevaṭa makes Lord place His hands on his head! Sometimes, even God needs the support of devotee because sometimes God is devoid of the four-fold inner-faculty and therefore, sometime He needs the support of someone's wisdom!

Lord asked, shall we board the ferry now? Kevaṭa said, don't place Your feet on the ground even for a moment, what if sand sticks to Your soles? Walk over me and embark the ferry, saying so this man lied down on the sand! You placed Your feet on Bali's head. That is, You always place Your feet on the head of high-profile men, whereas we trifling people become the bait! Lord's feet were laved. Kevaṭa further said, Lord, we have a rule wherein every man wanting to board the ferry needs to stand in queue and we embark them turn by turn. Lakśmaṇa asked, who else is here except for three of us? Kevaṭa retorted once again, the biggest problem is that you just could not see the queue of poor people like us! He told, my ancestors are still standing in queue to get emancipated and none of Your Brāhamaṇas have arrived to perform the ceremony in benefit of the passed away souls! We are sinners and oppressed! The high-society did nothing for us! But Lord I have heard that, You had been to Vaśiṣṭhajī for studying. Lakśmaṇajī said, now this man is asking our education! He replied, yes, we have studied there. Kevaṭa enquired, Vaśiṣṭhajī must have definitely taught you the hymn of liberation? Yes. He further asked, You would definitely know the method of offering libation of water to the manes, wouldn't You? Yes, I do. So, please recite the mantras of libations for my father and forefathers and then I shall board You in the ferry! Kevaṭa made Lakśmaṇa recite all mantras of libations for his ancestors and the entire family offers libation of water in River Gaṃgā using the holy water of Gaṃgā which they had collected in the plate! Thereafter, Kevaṭa lied down on the ground. He thus offered his bodily pride. By placing Lord's hands on his head, he offered his intellectual-pride to the Lord. And this man emancipated his ancestors. Finally, he boarded them in the ferry.

Now comes Kevaṭa of BhagvanjiBapa Sharma. Kevaṭa embarked Rāma-Lakśmaṇa-Jānakī in the ferry from this bank, sailed them through Gaṃges and just before reaching the other end, he turned the ferry and sailed back to the earlier bank. Initially, Rāma-Lakśmaṇa did not utter a word. Kevaṭa took about three to four rounds in Gaṃges. Lakśmaṇajī said, Lord, this is enough! Lord enquired, why are you sailing us from one end to other without any reason? At that moment Kevaṭa replied, we have been moving in and out of eight-four lakh species in the cycle of transmigration, did we ever complain? Lord thought, this man cannot be won in any argument!

Abhaṇa Keṭalu Yāda Rākhe Ne Bhaṇelā Bhūlī Jāya!
This was an extremely great gracious blow by BhagataBāpu on the society and Rāma! Then Lord Rāma said, gentleman, we are not habituated to sit in ferry. Again comes Kevaṭa of Talgājarḍā! Lord said, we are habituated of foot journey with Viśvāmitrajī. We are habituated to sit in chariot. Being born in warrior-lineage we go for hunting, hence we are habituated to sit on horses. But this is the first incident of its kind of sitting in ferry. And they way you are sharply turning the ferry before reaching the opposite bank, we fear falling off the ferry! Kevaṭa said, Lord this means You don't know swimming? He said, no! Kevaṭa replied, hold my hand if You fear falling. Lakśmaṇajī said, why don't you yourself hold our hands? At that moment Kevaṭa said, Sire, I am a worldly soul, if I hold Lord's hand and if my mind gets polluted by selfish-intents then you never know when I shall leave it! But I have heard that You know to hold, You don't know to leave, therefore please hold my hand, thereby which I become secure. Kevaṭa dropped them on the other bank. Bowed prostate. Lord felt, I gave him no toll in return! His whole living relies on this job. Even an ordinary man would be giving him some toll while sailing through the ferry. I am the Lord of fourteen abodes, consort of Goddess Lakśmī, but today I have nothing, what should I give? Tulasī says, Jānakījī who could know the matter of Rāma's heart, removed Her jeweled-ring and gave it to Lord. When Lord offers the ring to Kevaṭa, he refuses. Kevaṭa said, Lord I shall accept whatever You give me on Your return journey. Not a toll, but gracious offering. And KāgaBāpu says,
NāyīNī Kadī Nāyī Lye Nai, Apane Dhamdhā Bhāijī;
'Kāga' Lye Nahi Khāravānī, Khāravo Utarāi.

The point I wanted to tell you is, if we don't sing this verse of BhagataBāpu in the Kathā of 'Mānasa' then people felt that this topic was skipped! Thus, BhagataBāpu's writings, poems and his compositions are intricately interwoven in 'Rāma Carita Mānasa'! And people demanded it. Therefore, I say that this crow has wings. His compositions are utmost bright wings. His *dohās, chamḍas* and diverse types of literature is winged-literature, bright-literature. And crow's eyes – eyes means vision or thought. BhagataBāpu had many such eyes. We have witnessed future vision of India in his eyes. So, he was a poet with vision, he was a poet with wings and he was a poet with a lofty spiritual state. We have thus embarked this

Kathā 'Mānasa-KāgaṚṣi' in the field of such a great personality KāgaBāpu, let me narrate the chronology of Kathā in brief.

Yasyāṃke Ca Vibhāti

Bhūdharasutā Devāpagā Mastake

Bhāle Bālavidhurgale Ca Garalam-

Yasyorasi Vyālarāṭ I AYK-Śl.01 I

'AyodhyāKāṇḍa' beings with Lord Śiva's remembrance in the opening invocations. I had heard from Reverend DongareBapa that 'BālaKāṇḍa' is one's childhood and 'AyodhyāKāṇḍa' is one's youth. Therefore, I feel like saying that, one should not forget Śaṃkara at the onset of youth. If we forget Māhādeva in our youth, our downfall will take no time. In order to convey this, Lord Śiva's hymn was written in the very beginning. Ayodhyā's bliss is described. The way excessive rainfall causes trouble, so does excessive shower of bliss. Exorbitant bliss is the auspicious beginning of exile into the woods.

Rāma's royal coronation was decided. Kaikeyī asked for two promises, they were older promises! Rāma is pronounced an exile into the woods for fourteen years. Lord commences the journey in Sumaṃta's chariot. They arrived on the bank of Gaṃgā. Sumaṃta says, "When father sent me with You he said, let Rāma stay in the woods for four days and then let Him know my second command that, he who ordered You to leave for forest has also ordered You to return back." At that moment Rāma says, "Sumaṃtajī, allow me to say, Bāpa! There is a list of those who have etched the pathways of righteousness, it has your name as well. Being the pioneer of righteousness, would you tell me to transgress the pathway of truth!" This is called as righteousness, rest all are mere paths. Do remember, righteousness is the root. Certainly, stems and branches are significant, leaves are important too, O, even a single twig is relevant, blossoms are equally essential and so are fruits and juices. Nonetheless, these are only its subparts. But righteousness is Truth, Love & Compassion (which form the roots). It is when we allot the stature of righteousness to branches, that the branches produce fire when rubbed against each other! So what if it's a sandalwood tree? But friction between branches emanates nothing except fierce blazes of fire. We have never witnessed roots catching fire. Roots rather grow in the direction of water. That which is claimed as righteousness never fights, never

begets violence, never causes blazes or fire! Friction between branches ignites latent fire.

Why did Rāma become an ideal in the world?

Why is Rāma temple built in each and every village till date? Branches and leaves have stopped believing in Rāma. They are committing an offence! Roots are lying in Rāma's temples, in Śiva's temples and in the temples of Rādhā-Kṛṣṇa. And one thing is sure, Sāheb! Branches cannot dig out the roots. They themselves would break even before trying to do so! I request the society, Bāpa! Whichever path the Supreme Godhead must have mounted you on, but don't forget the root. Because BhagataBāpu stayed in the root, he is being worshipped even today. Hypocrites have brought up false paths! Even if it's a foot-track, hold on to yours. So, it's about holding on to the root element. Why do you think this *cāraṇa* literature has been protected till day? I am not applauding but these roots are not underground, these roots are lifted higher and they grow upwards. And you need not irrigate the roots with random water of adulation. The ambrosial rain of Sarasvatī and Jagadambā showers on it. That which is watered from above, who does it need? Good that this man stayed silent. This beard man did not spread his hand before any other beard! Beard befits only the ones who do not poke their hands in others' beard! This man falls in our utmost closer reach. Hold on to the root element, Bāpa! This is not the fault of other branches or leaves, it's only the influence of Kaliyuga. This is the influence of current time, it is ought to happen!

Lord Rāma tells Sumaṃta, I have attained this type of root righteousness in my tradition by my good fortune. And you are asking me to forsake it, Bāpaji! The one who is endowed with moral and decent conduct needs to endure. After Rāma's exile into the woods, Daśaratha left Kaikeyī's chamber. My Tulasijī says, Daśaratha uttered 'Rāma' for six times while abandoning his life. With utterance of word 'Ram', Daśaratha's soul left for the journey of the great-departure. Vaśiṣṭhajī etc. arrived. On the other hand, Bharata experiences inauspicious omens. News were sent. Both the brothers reached Ayodhyā at the speed of air. As soon as they reach home, Bharatajī rushes to Kausalyā's chamber. He saw father's body! The whole society is mourning. Thereafter, numerous assemblies have met. What should be decided about the kingdom? Everyone unanimously said, Bharata

should accept the kingdom. Bharatajī said, "Bāpaji, I am not a man of sovereignty, I am the man of truth. I am the man of pādukā and not positional designation! If everyone desires my welfare then let all of us go to Citrakūṭa where Rāma is and then we shall do as Rāma says."

The entire town of Ayodhyā leaves for Citrakūṭa and Janakapura as well departs for Citrakūṭa. A third town was formed in Citrakūṭa and that was, 'The Town of Love' (*PremaNagar*). Countless meetings are held. Eventually Bharata says, "Lord, we shall do as it pleases Your heart." Decision was taken, Bharata will run Ayodhyā's state affairs. Bharatajī said by joining his palms, I shall indeed leave for Ayodhyā, but kindly give me some support serving which I can elapse fourteen years. And the most glorified episode for the whole world, *pādukā* was conferred,

Prabhu Kari Kṛpā Pāvārī Dīnī I

Sādara Bharata Sisa Dhari Līnī II AYK-315.02 II

Lord offered *pādukā*. Bharata placed it on the crest of his head. Both the towns took leave. Everyone reached Ayodhyā. Bharatajī asked Vaśiṣṭhajī, on an auspicious day *pādukā* was installed on the royal throne. Gandhiji got the thought of trusteeship from this very episode. This was the conferment of 'Rāma Carita Mānasa'.

One fine day, Bharata went to Vaśiṣṭhajī's hermitage, clasped his feet and turned silent! At that moment Gurudev asked, "Bharata, what is the matter?" He said, "Bāpaji! I shall run the state affairs, but if you permit then may I clad myself in the bark of trees and stay in a hut-cottage at Naṃḍigrām on the outskirts of Ayodhyā?" Oh, lo and behold the

endorsements of seers on the children of Raghu's race! What did Vaśiṣṭhajī say? "Bharata, we are sitting with scriptures and we talk about scriptures, but I feel that whatever you are saying is not scriptures, but it's the quintessence of scripture, it's the gist. You may go, Bāpa! But if Kausalyā is hurt then your devotion for Rāma will never succeed! Go there if mother permits." Bharatajī came to the mother. Mother is sitting there, Bharata offered a bow. "Mother, I shall come to meet you every day, I shall serve you as well, I shall also take care of the subjects, may I stay at Naṃḍigrām?" The moment Bharatajī asked this, mother collapsed! Vaśiṣṭhajī cautions! And this is one of those situations where decisions are to be taken in a minute. Don't many people often say, Gandhiji has committed this mistake! You can know only if you are present in his shoes at that moment! At times, decisions are to be taken in a moment, the greatest people face weird dilemma at that moment!

Isa Rāja Ko Kyā Jāne Sāhila Ke Tamāsāi I

Hama Ḍūbake Jāne Hai, Sāgara Terī Gaharāi II

LamhoNe Khatā Kī Thī, SadīoNe Sajā Pāi I

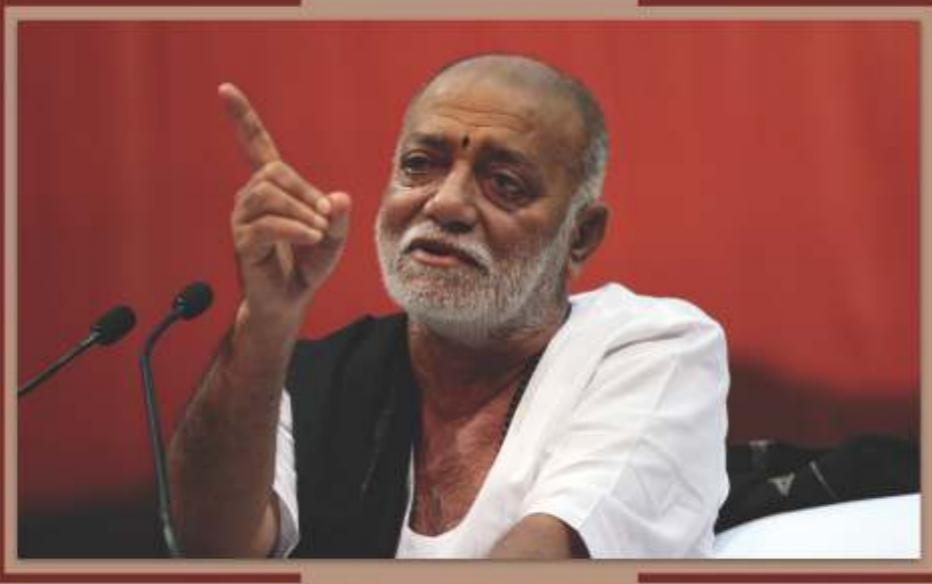
It's a matter of few moments! Kausalyā collected her pain and said, "Bharata, if you feel more blissful at Naṃḍigrām then my Bāpa, stay there!" Imagine, can a mother say this? Mother thought, if this saintly man is to be kept alive then let him do as he desires. Bharata resides at Naṃḍigrām. Worships *pādukā* daily. Manages the state affairs. He does not run the state affair, but performs solemnization. Thus concludes 'AyodhyāKāṇḍa' in brief and is offered to the Lord.

Do remember, righteousness is the root. Certainly, stems and branches are significant, leaves are important too, O, even a single twig is relevant, blossoms are equally essential and so are fruits and juices. Nonetheless, these are only its subparts. But righteousness is Truth, Love & Compassion (which form the roots). It is when we allot the stature of righteousness to branches, that the branches produce fire when rubbed against each other! So what if it's a sandalwood tree? But friction between branches emanates nothing except fierce blazes of fire. We have never witnessed roots catching fire. Roots rather grow in the direction of water. That which is claimed as righteousness never fights, never begets violence, never causes blazes or fire! Friction between branches ignites latent fire.



Mānasa-KāgaṚṣi

:: IX ::



We possess the lantern of thoughts, but the lamp-flames have not been lit in our hearts

Before starting the epilogue of Kathā and driving Kathā to conclusion, yesterday evening at 5:30 PM Akhila Bhartiya Charan Chintan Sammelan was held in this pavilion wherein the chief personality DevalSahib, dignitaries, erudite worshippers of Sarasvatī and other contemplators were present. We all obtained good guidance from their thoughts. I am expressing my pleasure. As you all know, led by our utmost affectionate Nitinbhai Vadgama, the quintessence of every Kathā is published in form of a booklet under the title 'RāmaKathā' in English, Hindi and Gujarātī languages. Only because of affection, Nitinbhai and his team is doing this activity with the sentiments of service. Every Kathā is being published in this sequence. The booklets are distributed to everyone in form of a gracious offering. No money is charged. You all are aware of it. It's an auspicious attempt to have Kathā reach each and every individual, in the same chronology the booklet of 'Mānasa-Sarajū' (U.P.) was devoted to all of you, I am expressing my pleasure.

We have been reciting RāmaKathā in form of a dialogue in KāgaBāpu's field, today is the ninth day. First, let me recite some chronology of Kathā and later, end with an epilogue. Yesterday, 'AyodhyāKāṇḍa' was concluded with Bharata's renouncement, Bharata's penance and Bharata's worship. Third canto of 'Mānasa' is 'AraṇyaKāṇḍa'. Lord stays in Citrakūṭa for about twelve to thirteen years and even if the Supreme Entity enacts a human sport and tries to conceal its true nature, it begins to be known and then His human sport of incarnation faces many obstacles and therefore, Lord thought of migrating. In the beginning of 'AraṇyaKāṇḍa', Lord enacted a similar human sport before migration wherein Lakśmaṇajī has gone to collect fruits, Lord Rāma and Sītā are sitting while maintaining the bounds of propriety and Lord Rāma adorns Jānakī's hair with flowers. An ideal married life. Whether it's home or forest, goodwill should prevail in mind. Just then Indra's son Jayamṭa disguised as crow and poked his beak. Lord pierced one eye of Jayamṭa; thereby, sending a message to behold the world with single vision. However, after this incident Lord Rāma felt that I should now migrate and Rāma-Lakśmaṇa-Jānakī betake the journey further from Citrakūṭa. Lord arrives in the hermitage of Atri and Anasūyā. Sage Atri recites Lord's hymn of praise and Tulasīdāsajī has sung and written that hymn in 'Mānasa',

Namāmi Bhakta Vatsalam I

Kṛpālu Śīla Komalam II

Bhajāmi Te PadĀmbujam I

Akāminām Svadhāmadam II ARK-03-Ch.01 II

Lord proceeded from there. Meeting numerous seers and sages on the way and after meeting Sarabhaṅga, Lord arrived at Kumbhaja's hermitage. Lord move ahead further. Befriending Jaṭāyu on the way, Lord dwelled in Paṁcavaṭī on the bank of Godāvārī. On finding an appropriate opportunity, Lakśmaṇajī asked five questions in Paṁcavaṭī. Man's spiritual life is also Paṁcavaṭī made up of five elements. And when one receives answers to these questions through Rāma then our Paṁcavaṭī turns blessed. Then comes Śūrpaṅakhā. Lakśmaṇa asked five spiritual questions and Lord Rāma gave their wonderful replies, Śūrpaṅakhā arrived thereafter. This means, Lakśmaṇa is an awakened individual and only when one is awakened that some or the other Śūrpaṅakhā enters to distract us. A man who is sleeping has no questions! My Talgājarḍian eye perceives Śūrpaṅakhā in context of hankering or desires. By Guru's grace, we have spoken on her as well for nine days. Lakśmaṇajī punishes Śūrpaṅakhā. Śūrpaṅakhā resorts to Laṁkā. She provokes Rāvaṇa and Rāvaṇa plans Jānakī's abduction. Illusory form of Sītā is abducted.

On the other hand, after killing the deer and blending a supreme-lover in Himself, Lord Rāma returns towards their cottage. On beholding the cottage devoid of Sītā, Lord began to weep like a maniac! Beautiful human sport is enacted. Jaṭāyu meets on the way, Lord Rāma performs his obsequies on an equal footing with His own father. Jaṭāyu is conferred *SārūpyaMukti* (liberation where one attains same form as the Lord) and thereon, Lord Rāma proceeds further in quest of Sītā. Lord then reached Sabrī's hermitage, in whom Rāma witnesses all nine types of devotions. Devotions described in 'Rāma Carita Mānasa' is extremely easy, Bāpa! You are well-acquainted with 'Śrīmad Bhāgvatī', Tulasījī agrees as well, He accepts the nine types of devotion like listening etc. wholeheartedly. However, 'Rāma Carita Mānasa' has described devotion and the traits of a devotee, showing a completely different genre of devotion for ordinary people like me and you.

Prathama Bhagati Saṁtanha Kara Saṁgā I

Dūsari Rati Mama Kathā Prasamgā II ARK-34.04 II

First devotion is accompanying some saint or monk

whenever we meet them. Devotion doesn't mean altering anything. Second devotion, if Lord's Kathā is being recited somewhere and if you find time then listen to it with love.

Today I got a letter in the car, can Sadguru be displeased on us? And what should we do if He gets displeased? Bāpa! All I want to say is that, he who gets displeased is not Sadguru. Utmost simple definition! Although he looks like us, His heart is like ocean. His disposition is not parochial. If you probably experience that your Sadguru is displeased then either you are at fault somewhere or that individual has still not reached the lofty spiritual state which you believe he has! He has not become an enlightened man.

Second question was that, if we remember our Sadguru enormously then does He come to know that we are remembering Him? This is a very good question. I am an extremely staunch adherent of the tradition of Guru, I am a man of tradition akin to flowing stream. All I want to say is that, while operating a spinning-wheel when the larger wheel rotates once, the distaff would be easily turning hundred times! It's not we who remember our Sadguru; it's because He remembers us once that we happen to remember Him 108 times! We are just unaware of it! Someone touches us. These are the mysteries in the tradition of Guru. When someone receives us in His memory, at that moment we remember Him. So two points, Guru can never be displeased with us and we remember Him only and only when He sometimes remembers us in His adoration, His yajña, His worship and His vigil at night; during those moments our distaff starts turning and we remember Him. When Tulasījī talks about devotion,

Gura Pada Paṁkaja Sevā Tisari Bhagati Amāna I

Serving Guru's divine lotus-feet by forsaking pride is the third devotion. Here it's mentioned about the devotion of feet and 'Gura Pada Paṁkaja', the word 'lotus' is present i.e. indulge in pride-free devotion towards the divine feet of that Guru who conduct is detached. Guru's service should be performed only as much as He allows. One cannot overdo, one cannot vie or compete for it! Nonetheless, the moment He tells to do something, do not delay any further. It's a rule for Guru's service to render service as

per his disposition, Bāpa! Fourth devotion, 'Mama Guna Gana Karai Kapaṭa Taji Gāna', whoever recites Kathā or sings psalms should do so by forsaking deceit. If there is intent or deceit behind singing then it no longer remains devotion, it's called as pretense! Fifth devotion,

Maṃtra Jāpa Mama Dridha Bisvāsā I

Paṃcama Bhajana So Beda Prakāsā II ARK-35.01 II
O Sabrī, fifth devotion is chanting my mantra with due faith; be it Rāma, Kṛṣṇa, Śiva, Allah, Pira, Payagambara, Buddha, Mahāvira, Jagadambā – in whichever God one cherishes reverence; but chant with trust. Sixth devotion, gradually proceeding towards quietism from fraught activities is sixth devotion as per Tulasī. Moving from enormous activities towards quietism is the sixth devotion. Seventh devotion,

Sātava Sama Mohi Maya Jaga Dekhā I

Mote Saṃta Adhika Kari Lekhā II ARK-35.02 II
Seventh devotion, beholding everything full of Me; seeing the world full of the Supreme Entity. There is no remedy except this, Sāheb! This is the only medicine of utmost horrid ailment. There is only one reason of seeing faults in others, until we don't behold God in others the tendency of perceiving faults in others will not cease. Seventh devotion, not seeing faults in others. This becomes possible only when we behold God in everyone. Eighth devotion, being content in whatever we get after our honest endeavours is eighth devotion. We should make all honest attempts and be content in whatever we obtain after our attempts.

Navama Sarala Saba Sana ChalaHīnā I

Mama Bharosa Hiya Haraṣa Na Dīnā II ARK-35.3 II
Ninth devotion, living a deceit-free life with everyone. Rāma says, even he who possesses only one of these nine devotions is exceedingly dear to me. Sabrī, you are endowed with all nine. Thereafter, Lord reached PampāSarovara Lake where Nāradaḥ met.

'KiṣkindhāKāṇḍa' describes Hanumānaji's entry. Sugrīva is given the kingdom and Aṃgada is appointed as the crown-prince. The holy month of cātura commences. As Lord is bound by the vow of leading a hermit's life, Lord decided to stay on Mount Pravaraṣana to follow religious austerities in the holy month of cātura. Sugrīva got immersed in carnal pleasures and consequently, he forgot the promise

made to Rāma. Sugrīva then surrendered to Lord. The campaign for Sītā's quest was planned. The bears and monkeys were dispatched in three quarters. The team to be dispatched in the southern quarter is led by Aṃgada and guided by Jāmavaṃta. After everyone bows to the Lord, Hanumānaji offered a bow in the end. Lord felt that He is one who will do the job, hence Lord grabbed His hand and called Him closer. Lord gave Him the signet-ring. Hanumānaji kept the signet-ring in His mouth and it was only by the glory of Rāma's Name that He could cross the ocean. If Rāma's Name is in the mouth, one can also stay silent; this is an advantage. Many attempts were made to search Jānakī, but all in vain! Hanumānaji is sitting silent in this situation. He is remembering the Lord. Silence accomplishes a great deal of job. Silence and patience work a great deal. Now, Jāmavaṃta invokes Hanumānaji. Hanumānaji grew to the size of a mountain and offered a bow to Jāmavaṃta. Jāmavaṃta suggested, meet Jānakī, exchange messages and if possible do the Reiki of Rāvaṇa's troops and weapons. Youngsters should take steps under the guidance of the Jāmavaṃtas of the society. Now begins 'SuṃdaraKāṇḍa',

Jāmavaṃta Ke Bacana Suhāe I

Suni Hanumaṃta Hṛdaya Ati Bhāe II

Taba Lagī Mohi Parikhehu Tumha Bhāe I

Sahi Dukha Kaṃda Mūla Phala Khāe II SDK-00.01 II

Jaba Lagī Āvau Sītahi Dekhī I

Hoihi Kāju Mohi Haraṣa Bisekhī II SDK-00.02 II

Hanumānaji leaves for Laṃkā. Three obstacles impede the way: Maināka, Surasā and Laṃkinī. These are the obstacles of our journey of life on the pathway of devotion. Hanumānaji came out with flying colours. Laṃkinī stopped Him while entering Laṃkā, but after realising she began to perceive a saint in the same Hanumānaji whom she earlier perceived as thief! Our perception changes with change in our vision. Hanumānaji ransacked each and every mansion, but nowhere did He find Jānakī. He saw Rāvaṇa fast asleep and thought, devotion cannot exist at a place where someone is asleep! (He then sighted) Vibhīṣaṇa's abode, etched with Rāma's Name and adorned with holy basil plant. Hanumānaji wonders, how can a Viṣṇu devotee reside in Laṃkā? He awaited, Vibhīṣaṇa woke up at dawn. He revealed

the tactic. Hanumānaji reached to the mother and hid Himself amid the leaves of a tree. He thinks about the next step. At the same moment, Rāvaṇa arrives. My listeners, I would iterate once again, have trust; before a problem arrives in form of Rāvaṇa, its solution has already arrived above us in form of Hanumāna! But be patient at that moment. Don't look helter-skelter at that moment, look above. He shall affirm, I have already arrived, do not worry!

Our Universe follows a rule Bāpa, God is bound to provision food before He gives hunger; if He doesn't do so then He is not honest. He has created water before giving thirst. And we need not leap to reach out to the solution, but the solution itself will jump and come in front of us. He first gave the signet-ring to Jānakī. This means that solution first reminds us to start remembering the Lord. It takes some time but it will resolve all your problems. Patience and valour are two wheels of the chariot of life, it's so written in 'LaṃkāKāṇḍa' while describing the chariot of righteousness. Mother and son met each other. Mother conferred blessings. He gave the message and attained blessings. Hanumānaji ate delicious food. He cautioned the demons. Indrajita arrived, tied up Hanumānaji and took Him to the court of Laṃkā. A dialogue took place with Rāvaṇa. Rāvaṇa announced a capital punishment. At that moment, Vibhīṣaṇa intervenes, "Elder brother, statecraft prohibits killing an envoy. You can give him another punishment." Finally, it was decided to burn the tail. When a worldly soul or spiritual seeker reaches till devotion, the then contemporary society unflinchingly tries to burn him! But even if the society tries to burn those whose devotion is staunch and whose attachment is tied with God, he will not get burned, he will rather burn the society's Laṃkā of false beliefs, Bāpa! Laṃkā got burned like an orphan except Vibhīṣaṇa's home. It's no surprise if enormous blasts take place wherever gold gets accumulated! Only hollow beliefs were burned, no single man was harmed, Sāheb! Thereafter, Hanumānaji takes a dip in the ocean. He once again met the Mother and asked for leave. Mother gave *cuḍāmaṇi* as a return sign. Rāma is wisdom, hence He gives signet-ring to Hanumāna. Wisdom always confers devotion to spiritual-seeker and Jānakī is devotion, devotion always confers wisdom to spiritual-seeker, *cuḍāmaṇi* is symbolic of wisdom.

Hanumānaji returned, friends hailed His glory. They first went to meet Sugrīva and then everyone met Rāma. Lord lovingly embraces Hanumāna. It was decided, let's not delay any further. Everyone reached on the shore of ocean. On the other hand, Rāvaṇa's assembly met. Vibhīṣaṇa gave truthful opinion. Rāvaṇa kicked him out and Vibhīṣaṇa resorted under Lord's surrenderance. Lord accepted the surrenderer. Lord solicited his opinion. Vibhīṣaṇa said, ocean is reckoned as the presiding deity of your lineage. So, fast for three days and if ocean shows the way, we need not use power! This was India's policy since the era of Rāma, making all attempts to resolve the issue amicably. After three attempts Lord Rāma thought, now I have to lift the bow even if it's for the welfare of people! Eventually, blazes of fire aroused in the ocean by the glory of bow and ocean surrenders, be kind to forgive me. I shall show You a remedy, build a horizontal bridge conjoining the two shores. Ocean was given farewell. 'SuṃdaraKāṇḍa' concludes.

'LaṃkāKāṇḍa' begins by describing the spirit of time. Ocean was bridged. Knowing the spot on shore to be utmost delightful, Lord expressed His desire to install Śiva's emblem. After the bridge of unity is formed, benevolence should be established. Benevolence is established only if the bridge of unity is formed, else it's impossible! Māhādeva- Rameshwar was established. They entered Laṃkā through the bridge. Lord encamped on Mount Subela. Rāvaṇa got the news of the arrival of Rāma and His troops. Yet this man is has no fear even in his dreams! When Guru is great, one does not live in terror. He knows that my actions are immoral; nonetheless, I have a Guru like Śaṃkara! Lord Rāma interrupted Rāvaṇa's great revelry by His arrow. The next day, Aṃgada went with the proposal of treaty as an emissary of state. The treaty failed. War became inevitable. Fierce battle is fought. The demons died valourous death one after the other. Finally, Rāma and Rāvaṇa fought a great-war head-on. To beget benevolence of the world as well as benevolence of Rāvaṇa, the Lord of Raghus mounted thirty-one arrows on his bow aiming ten heads, twenty arms and as the thirty-first arrow hit his navel, Rāvaṇa uttered for the first and the last time, where is Rāma? The mantra of Rāma was uttered by his lips and the

radiance of Rāvaṇa's consciousness got blended in Lord's countenance. Maṃdodarī arrives. Rāvaṇa's obsequies were performed. Vibhīṣaṇa was enthroned. Rāma and Sītā were reunited. Puṣpaka aircraft was prepared. The airbus takes a flight for the journey of Avadha. Lord visited the hermitages of high-souled men like Kum̃bhaja on the way and thereafter, the flight descends in King Guha's village. Hanumānaji is sent to inform Bharatajī. As Lord Rāma meets King Guha, Tulasījī concludes 'Lam̃kāKāṇḍa'.

'UttaraKāṇḍa' describes (Bharata's) state of separation. Lord's term of exile was going to expire the next day; Bharata decides to abandon his life if Lord doesn't arrive the following day. At that moment, Hanumānaji arrives and gives the news that Lord is arriving happily with His wife and brother. Circumambulating the town of Avadha in the sky, Lord's aircraft descends on His motherland on the bank of Sarajū. Lord alights with His companions and offers obeisance to the motherland. When Lord met Gurudev Vaśiṣṭhajī, He renounced His weapons; as if indicating that the great-operation which was in progress has ended, now I need not keep arms with me. Now I am clasping the feet of scriptures. This message was given to the world. The townsmen of Avadha had gathered in large numbers! On realising that everyone desires to meet Me personally, Lord exhibited the divine sport of opulence. Lord met everyone by assuming countless forms. Very first in order, Lord went to Kaikeyī's chamber, followed by Mother Kausalyā. Thereafter, Vaśiṣṭhajī called for the divine throne. It was decided to conduct the coronation on the same day. Offering obeisance to the mother, the Gurus, the earth, the subjects, the directions and the sun god who is the presiding deity of their dynasty, Lord Rāma took on to the royal throne. Conferring the reign of Rāma i.e. the reign of love to the world, Lord Vaśiṣṭhajī applied the auspicious mark of coronation on Lord Rāma's forehead and Tulasījī's *copāi*,

Prathama Tilaka Basiṣṭha Muni Kīnhā I

Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II
Reign of love was established. The glory was hailed across the three spheres. Six months elapsed. Divine reign of Rāma has been described, which GandhiBapu always desired. We all wish the same reign of Rāma to

setup in the world. It has a wonderful description! Thereafter, Lord bid farewell to all the friends. Lord realised that although my friends are staying in Ayodhyā, they are thinking about their home! Thus, Lord asked them to return, instead of staying here and thinking about home, stay there and think about here! My Rāghava is practical! But it's written in 'Gītā', when our religious merits cease we are kicked back to the world of mortals. He whose religious merits don't cease is never sent back. Thereby, Lord told Hanumānaji, '*Punya Puṃja Tumha PavanaKumārā*', now you will not have to wander in the world leaving Ayodhyā! Thus, He alone was asked to stay back and rest of the companions were bided farewell.

Jānakijī gave birth to two sons when the stipulated time period ended. Likewise Tulasījī noted, all brothers were blessed with two sons each. Thereafter, Tulasījī dropped the curtain of RāmaKathā. I have been saying time and again that, the story of innuendo, controversy and reproach is not acceptable to Tulasījī. Even if other saints and sages may recite those stories, but as for Tulasī only the dialogue of harmony befits Him. Now that Sītā and Rāma have taken a seat in the heart of folk masses, I don't want to separate them further, this is Tulasī's auspicious resolve. Then comes the exploits of KāgaBhuṣuṇḍi and the king of birds, Garuḍa, listens to the Kathā by sitting in his divine feet. Bhuṣuṇḍi has extolled his autobiography. Why did he attain the body of crow, wherefrom did he obtain Lord's Kathā etc. was explained. Garuḍa offers bow in the divine feet of his enlightened man and asks seven questions in the end. Kāga-Ṛṣi answers those questions. First question, O my Guru, countless physical forms exists in this Universe, but which is the most superior form? Second question, which is the greatest sorrow and the greatest bliss in this world? Third question, who can be deemed as a Saint? Fourth question, what are the traits of non-saint? Fifth question, which is the greatest sin in the world? Sixth question, which is the greatest merit? Last and seventh question, what are the types of mental ailments? Be kind to explain this to me.

The reason I like this episode, especially the seventh question is because, Pārvatī heard the Kathā, Bharadvāja also listened to the Kathā and saints heard it from Tulasī, but none have raised curiosity about

mental ailments, because we just do not worry about our mental ailments! We always feel that we are fine! We are simply not serious about our jealousy, our hatred, our pretense and our tendency to criticise and gossip! Allow me to say, Garuḍa was the only one who took up mental ailments with utmost graveness. A bird has asked this question on behalf of the mankind requesting to reveal the mystery of our mental ailments.

Tulasījī seeks shelter of AyurVeda. Our body contains the elemental substances of wind (*vat*), phlegm (*cough*) and bile (*pitta*) and all three are necessary in the body, the preceptors of AyurVedas say this. Similarly, lust, anger and greed are necessary as well, but their excess surge is an issue, our body needs them in balanced proportion. The diseases of T.B., cancer and fever have been nicely described and all mental ailments of mine and yours have been clarified. Thereafter, Garuḍa asks about the cure of these ailments, in whose response Bhuṣuṇḍijī says,

Sadgura Baida Bacana Bisvāsā I UTK-121.03 I

The physician of these ailments is one and only, Sadguru, and what are His fees? What does he charge for His visit? The only charge of '*Bacana Bisvāsā*', trust

on His words. Faith on the words of an enlightened man. What are His fees? He keeps everyone free, he keeps everyone independent. We all possess the lantern of thoughts, but we lack our inner flames! I have been going around with this Kathā. I have witnessed many lanterns, but all are burrowed! Lamp-flames have not been lit in our hearts. We remember these Jagadambā only because lamp-flames have been lit in their hearts. This is the Lamp of Wisdom, the lamp of understanding, '*Appa Dipo Bhava*'. Garuḍa further asks, after meeting a Guru and having faith on His words, do we need to observe any restraint? What regimen should we follow? So, '*Samjama Yaha Na Biṣaya Kai Āsā*', Garuḍa, the only regimen to be followed is not hoping inordinately for the three aspects, they are anyways necessary in balanced proportion. Afterwards, the way fever vanishes by the effect of medicine and one experiences a sense of hunger, analogously which hunger will arouse after mental ailments get eradicated by Guru's grace? Tulasī says and so does Bhuṣuṇḍi, '*Sumati Chudhā*', the hunger of virtuous intellect will arouse. Now I want to feast on virtuous intellect, now I want to feast on



virtuous thoughts and I want to grasp and digest these feasts. Now, I want to drink the nectar of Rāma. Now, I want to drink such beverages and the hunger of this virtuous intellect should go on multiplying myriad times, 'Sumati Chudhā Bāḍahai Nita Nāi'. By the effect of medicine, appetite increases and weakness reduces gradually, 'Biṣaya Āsa Durbalatā Gai', inordinate hope of sensuous pleasures itself is the weakness, this lack of strength then disappears. Thus, Bhuṣuṇḍi has given such responses to the questions of Garuḍa.

BhagataBāpu has indeed, indeed and indeed given answers to these seven questions to the society in some or the other context through some or the other line! It's not that swans alone can answer these questions, Kāga can answer as well; but the question is, trust on Guru's words. Bhuṣuṇḍi then asked, Garuḍaji, do you want to ask anything more? Garuḍa said, my feathers are fluffing, now I want to fly. Everyone has heard for nine days, my Bāpa! Now spread your wings, fly a bit, become light! Let's ascend slightly higher than where we are currently! Bhuṣuṇḍi concluded the Kathā. Yajñavalkya is reciting the Kathā on the bank of the triple-braid stream, whether that Kathā concluded or not is unclear, thereby we can infer that the Kathā will continue till the triple-braid stream keeps flowing. The Lord of Kailāsa, Māhādeva, asks Pārvatī, do you wish to hear anything more now? Look at Pārvatī's reaction at that moment, "O Māhādeva, I have now attained the object of my life. My reverence has been fortified." Māhādeva has concluded the Kathā. Now, Tulasījī who was narrating Kathā to His mind concludes the Kathā before the saints. Tulasī advised me and you all,

Jākī Kṛpā Lavalesa Te
MatiMaṃda TulasīDāsaHū I
Pāyo Parama Biśrāmu Rāma Samāna
Prabhu Nāhī Kahū II UTK-130 II

Who else can I reckon equal to that Rāma by an iota of whose grace a dull-witted person like me has attained supreme-restfulness? Rāma is Rāma, the Supreme Entity is indeed the Supreme Entity.

Śiva sitting on the bank of wisdom, one of the banks of dialogue of 'Mānasa', concluded the Kathā. Whether or not Yajñavalkya sitting on the bank of karma concluded the Kathā or not is unsure. Bhuṣuṇḍi

sitting on the bank of worship concluded the Kathā before Garuḍa. And Tulasī who was sitting on the bank of utmost surrenderance concluded the Kathā before his mind and before the assemblage of saints. With the blessings of these four preceptors, I was reciting before you in form of a harmonious dialogue. I am about to conclude the Kathā on the ninth day today. This Kathā was held in the memory of KāgaBāpu, in the field of KāgaBāpu, by the blessings of AaiMaa and by the cooperation of the men from three and half *pahadas* ("mount peaks", literally; *pahadas* represent sections within *cāraṇa* community based on geographical identity), at this moment while I am concluding the Kathā, what more should I say? You all are the worshippers of Sarasvatī, Bāpa! Your enormous affection towards VyāsaPīṭha is my good fortune, but I always say that by my Guru's grace whenever I alight from the VyāsaPīṭha and I have experienced this each and every time since last fifty-five years that while sitting here I feel as if everything has been said and while concluding I feel as if everything is left unsaid! This is the glory of this seat. At this moment while Talgājarḍā's Bāvā is taking your leave, I don't want to cause you to grab any aphorism. You are the connoisseurs, you are utmost knowledgeable. Your soul is that of swan, even as you may be known as 'Kāga', nonetheless the way swan separates milk and water, extract out your liked and disliked aphorisms from this Kathā. Keep opening the scripture of 'Rāmāyaṇa'. BhagataBāpu had said, *cāraṇa* should read 'Rāmāyaṇa',

Cāraṇo Sau SarasvatīNe Seve
Ane Gīta 'Rāmāyaṇa' Gāya.
Savalī Jībhe Besaje Caṃḍī
Ane Mārī Vaikharī Vāṇī Jāya.

Bāpa! 'Rāma Carita Mānasa' is not a secular scripture. It can be attained even by a vile bird. You all came together and fulfilled the heartfelt wish of this monk in KāgaBāpu's field for which I express my joy. The wish has been fulfilled in an excellent manner. All nine days elapsed as brightly as we had not even expected. Navrātri was going on in the month of *Phāgaṇa* (approximately February), Sāheb! And AaiMaa was sitting in the center in form of *garabī* and we all were playing *rāsa* around her. These three and

half *pahadas* came together, Sāheb! *Cāraṇa* community has gathered on a very large scale and Yogeshbhai, let me say, Bāpa, these three and half *pahadas* are not the only ones to be physically present here, but many bodiless souls were present as well! Who must be sitting at which place, we may never know. Many souls must also have arrived from your original abode and they would have been pleased by beholding this, and let us continue activities which pleases them.

This is indeed in the memory of BhagataBāpu, nonetheless let me collectively remember everyone including those who have been born in the past, those who exist in the present and those who will be born in the future as well. This Kathā was held in the memory of all such personalities inclusive of Mother Jagadāmbās existent in the past as well as those who will be born in future. Recollecting all such mothers, I am proceeding to conclude the Kathā. Remembering the society of these three and half *pahadas* along with all other communities and societies, I am concluding this Kathā. At this moment, I don't want to advice you anything. You can choose for yourself. The host family, the entire Kāga family in whose field this Kathā is held and the whole *cāraṇa* community and I am pleased I could recite in this field. I got an opportunity. I am expressing my pleasure, Bāpa!

Whenever anyone meets me, it innately comes out from my mind just like our natural breathing process, probably if it isn't audible then it most certainly

emanates from my heart that, "*Khuṣa Raho*" (*stay happy*). I have no capacity to bestow blessings! There is an episode in 'Māhābhārata', when the war ended Kṛṣṇa tells Arjuna that the war has ended, you get down from the chariot first and thereafter, I shall alight; and the moment Kṛṣṇa stepped down, the chariot burned into burst of flames! The chariot was exclusively protected by Kṛṣṇa; likewise, it's by the glory of this scripture that everything was well-accomplished and well taken care of. I want to leave by saying, "*Khuṣa Raho*" (*stay happy*).

*Khuṣa Raho, Hara Khuṣi Hai Tumhāre Lie,
Choḍa Do Āsuon Ko Hamāre Lie I*

Khuṣa Raho, Bāpa, Khuṣa Raho, Khuṣa Raho. I am devoting the reward of RāmaKathā to all of you. BhagataBāpu, JogaMatas and the clan of three and half *pahadas*, I am devoting the reward of RāmaKathā to all the three of you, Bāpa! '*Aba Tumhāre Havāle Vatana Sāthīo*', Yogeshbhai was saying that I am a farmer; and even I was talking about sowing the seeds and now Jogamaya has showered a spell of rain thereby assisting the growth of crops, grace is showered and Kathā has concluded without any obstacle.

Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AranyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SumāraKāṇḍa, LNK-LakṣmīKāṇḍa, UTK-UttaraKāṇḍa, AKS-ŚrīDevīAparādhaKṣamāpanaStotram, BP-BhīṣmaParva, Ch-Chaṃḍa, Do-Dohā, MB-Māhābhārata, Śl-Śloka, So-Sorthā, VP-VinayPatrikā.

There is a question, "If we remember our Sadguru enormously then does He come to know that we are remembering Him?" I am an extremely staunch adherent of the tradition of Guru, I am a man of tradition akin to flowing stream. All I want to say is that, while operating a spinning-wheel when the larger wheel rotates once, the distaff would be easily turning hundred times! It's not we who remember our Sadguru; it's because He remembers us once that we happen to remember Him 108 times! We are just unaware of it! Someone touches us. These are the mysteries in the tradition of Guru. When someone receives us in His memory, at that moment we remember Him.

कवचिदन्यतोऽपि

I behold the four rivers viz. Gaṃgā, Yamunā, Sarasvatī and Sarajū in BhagataBāpu



Morari Babu's honourable address during 'Kāga-Award' felicitation function

First of all, let me remember and offer obeisance to Adi Shakti Maa Bhagvati and in the same tradition, let me remember Reverend Aai Maa Sonal Maa, Kanku Kesar Maa and all other Aai Maa who are here at present, along with those who will incarnate in future, I offer my bows to one and all. And the one whose consciousness draws me and you here that BhagataBāpu a.k.a. Reverend KāgaBāpu, I make obeisance to his entire consciousness. Today the five venerable personalities expert in their respective fields are present here. I offer a deep bow to their activity, their throat, their recitation, their doings and their

poetries. At this moment, I also kowtow to Rambhai Kāga, Babubhai Kāga along with the entire Kāga family, the whole of Majadar village, the three and half *pahadas* ("mount peaks", literally; *pahadas* represent sections within Cāraṇa community based on geographical identity) and the entire Cāraṇa community. When I say that I kowtow to them, I am not saying just for the sake of it. I kowtow to them from the bottom of my heart. In Ayodhyā, few priests just say 'Dandavata' verbally (to bow prostrate), but they don't do so physically. However, I am offering a deep heartfelt bow, Baap! And,

*Svamānī Chu, Kadī Viṇa Āvakāre Tyā Nahī Āvu;
Agara Tu Dai Śake Mujane To Dharafī Para Gagana Deje.
Khudāyā! Āṭālī TujaNe Vinaṃṭī Che Ā 'Nazir' Nī;
'Rahe JenāThī Aṇanama Śīsa MujaNe Ae Namana Deje.'*

This society of Cāraṇa community who has always held their head high and their heads have not been bowed before anyone except Jagadamba, I feel delighted for this fact. So Baap! I offer obeisance to the entire community.

We must have got this thought at some auspicious moment and here we are from the forecourt of Kāga to his field! Balubhai rightly said so! A farmer, who has arrived from a town, has performed good farming. He did not possess a plough, but he had immense power of the Goddess. Prabhudanbhai is one of my really old elders; I used to hear literature from him. I have obtained plenty opportunities to attend the inauguration of his books. He is the king among poets who knows all intricacies of Cāraṇa literature. I am expressing my pleasure for him. The worshipper of Goddess doesn't like anyone applauding him. And the day such a worshipper starts adoring praises, that day Goddess would have jumped off from his tongue and would have driven him elsewhere! And it is the responsibility of each one of us to be cautious that we don't deal in such loss. Yashvantbhai was given thirty minutes in the forecourt of Kāga and he spoke for ninety minutes...! He is not Cāraṇa who gets confined in boundaries. I am expressing immense pleasure. Whose names should I quote and whose should I not? Nonetheless, I offer a bow to one and all.

This thought materialised and as a result, we confer this award in the name of Kāga. The souvenirs conferred in this award are not important - neither is shawl important, nor anything else, wealth of money (Rāśi) being conferred is utmost unimportant. Instead, you all are the wealth (Rāśi) of erudition and the wealth of sagacity; you all not the wayfarers of these erudition and sagacity but the lords of these wealth. LakhuBāpu, DadBāpu is sitting here. Calling you wayfarers are

sometimes the statements made by people who least understand, Sahib! And one must not only think twice before commenting on someone, but one should think one hundred and eight times... else our tongue will rot! Our tongue will rot! Our tongue will rot, Sahib! And we cannot afford to deal in such loss, Sahib! These people are,

Jaya Hanumāna Jñāna Guna Rāśi I

Jaya Kapīsa Tihu Loka Ujāgara II HC-01 II

These men splendidly present here are endowed with the wealth (Rāśi) of all virtues and hence whatever we offer them is...! Osho used to say that, I fail to understand this country's temperament. Although he has criticized every field worthy of criticism but he specifically said, be it rural man or townsman, be it rich or poor but whenever they cross the holy Ganges in a ferry, I fail to understand why they drop coins in the Ganges. They drop One Paise, Two Paise, Five Paise or even a Rupee. Wise man would certainly think that it would rather be better to offer a Rupee to the poor instead. Logic will teach this. Logic will impel us to do this. It instigates us to think and interpret otherwise. But a logically driven man like Osho interpreted this act as follows: everyone in this country is aware that O Ganges, my wealth is utmost invaluable before your possessions and therefore, I am giving it away. This is Osho's statement. And therefore, these men are the flowing stream of Ganges and Sarasvatī.

I behold three Rivers in BhagataBāpu. One is Gaṃgā, 'Rāma Bhakti Jaha SurasariDhārā' is Gaṃgā. And 'Sarasai Brahma Bicāra' is his Sarasvatī, *BrahmaBicāra (enquiry into the nature of Brahma, The Absolute)*, his erudition is Sarasvatī. And 'Bidhi Niṣedhamaya Kali Mala Haranī I Karama Kathā RabiNaṃḍani Baranī II', this poet had not forsaken the path of his karma even till the last moment when he fell sick, *Karama Kathā RabiNaṃḍani*. His karma was like ceaseless flow of Yamunā, the daughter of sun God. And fourth river we would have to name is Sarajū. Gaṃgā is significant for taking a dip. While

listening to the devotional songs of BhagataBāpu, take a dip in it, bath in it. While Gaṅgā is significant for taking dips, Vishnu devotees believe in sipping Yamunāji. They celebrate *LotiUtsava* and sip the holy water of Yamunā. When Sarasvati of such a person sets flowing, sip it as much as you can. And Baap! Learn the lessons of karma alongside the bank of Yamunā of his karma. Being the daughter of sun, she can only draw us towards light and never towards darkness. Because a daughter is constantly concerned of not putting her father's home to shame. And she is the daughter on the sun God. And thereby, whenever we read the karma centric poems and admonitions of BhagataBāpu... this morning itself I was saying that,

*Karmavādī Badhā Karma Karatā Rahe
Aehane Ūṃghavu Kema Phāve?*

When we hear such verses and songs, we feel as if we are sporting alongside the bank of his Yamunā. And Sarajū, Sarajū is symbolic of meditation. Tulsī says, the

townsmen of Avadha meditated on the bank of Sarajū. Few poems of Bapu are such that they would draw us towards meditation without bringing in Patanjali or even without having to climb eight mandatory steps to meditation, provided our mind is tranquilized!

Once when I was returning from Kutch Kathā and Pingalshi Bapu from Jamnagar told me that Bapu you must give date for this program. Pingalshi Bapu held extremely deep affection and honour for me. While delivering an address in that program, I was walking from one end of dais to the other; at that moment, a literate man gave me a letter, he was well-educated. Nonetheless, there is a huge difference between the letters of literate and those of rural men.

*Tame Nānī Evī Ciththī Thājo,
KoraṭaNo Kāgala Koi Thāso Nahī.
Tame Nānī Evī Ciththī Vīraḍī Thājo,
Samaṃdara Khārā Koi Thāso Nahī.*

- BhagataBāpu



He gave me a letter. I thought it must be something urgent, so I read it in the middle of delivering the address. He had written, “Bapu, the way you are expressing yourself, it seems as if you must be working in plays!” Oh! Many people often ask me, is it that no one is conferring You an award or is it that You don't want to accept awards? I replied, no one must be receiving the kind of awards as I do!

*Koi Vaṃde, Koi Naṃde, Koi Kare Hamārī Āśā.
Kahe Gorakha Suṇa Avadhu Yahī Paṃṭha Udāsā.*

Gorakha says in his terminology, this is his language. 'Udāsīna Nita Rahia Gosāi', therefore he wrote me a letter asking, were You working in plays earlier? I instantly responded digressing the topic that there is a letter from an inquisitor, it's 'Athāto Brahma Jijñāsā!' It's not a curiosity into Brahma (The Supreme Spirit), but it's a delusive curiosity! I answered, I am neither a man of play nor a man of spell (who would cast a fixed gaze with the intent to hypnotize). Many although believe this! Before I commence the Kathā, I cast a quick glance on my listeners. I behold all the listeners once. This is my way. However, many people discuss privately, affectionate people as they are(!), that this monk is casting a magical spell by looking around in all directions! Oh...! Had I known how to cast a magical spell, wouldn't have I casted a spell on applauders as well as criticizers? But both are kept free! Monk doesn't cast a magical spell, he rather awakens the sleeping stratum within us. There is an Urdu couplet,

*Ye Hasīna Cehere Mere Tasbīha Ke Dāne Hai I
Nigāhe Phera Letā Hū, Ibādāta Ho Hī Jāfī Hai II*

In one of the programs of Imam Hussain, I was supposed to give an address with Muslim Maulana where I recited this couplet stating that, these beautiful countenances are Hussain for me; because Baap, wherever truth exists, wherever Śiva exists and wherever beauty exists, there Hussain ought to exist. When I am mentioning countenance, it's certainly not about physical beauty. This is just my way of turning

rosary, it's has nothing to do with casting a magical spell! So Baap, I am neither the man of play, nor a man of spell (who would cast a fixed gaze with the intent to hypnotize). Many professionals who cast a fixed gaze to hypnotize people do come to me requesting, “Bapu, let us cast a fixed gaze on each other.” Why? We do have adherents of such paths in our country.

*Nazara Se Nazara Ne Mulākāta Kara Lī,
Rahe Dono Khamośa Aura Bāta Kara Lī I
Mein Tujhe Dekhū, Tū Mujhe Dekha,
Dekhate Dekhate Ho Jaye Eka I*

Non-dualism! I replied, I am neither a man of play, nor a man of spell. This is the fact; speaking lies will only freeze our tongue! And we are the worshippers of word, what if Sarasvatī pronounces a curse on us, yaar! Therefore, be cautious! I am neither a man of play, nor a man of spell, I am rather the man of level-crossing. Although these three terms rhyme in Devanagari, I am stating this from the bottom of my heart. Being a man of level-crossing means, I am here to do the job of when to close the gate of level-crossing and when to open it, in order to avoid accidents in the society. So Baap, my job is to open the gate of level-crossing and to close it. While travelling by car, when the gate of level-crossing suddenly closes, people who are with me get too impatient! They scold the gateman, couldn't you hold on for a minute! I usually tell them, gentlemen, let it be, for I do the very same job. Even I don't open the gates beforetime, Sāheb! Neither do I close before time. My job is to operate the level-crossing. The fact that I am moving from one end to another doesn't prove that I am a man of plays. Play is not our cup of tea; people like Hemu Gadhvi could enact a play. Is enacting a play our cup of tea? As for us, we are engaged in building networks. We strategically preplan things beforehand. There was this man Kanji Bhuta Barot who would say, “I shall capture you in a bottle and lock the cork!” Didn't Kanju Bhuta Barot say this? He used to say this in the folk story titled Jitharabhabhama.

Baap! A farmer inhabiting in city accomplished topnotch job even in a village! Now sowing seeds will become easier for me during next seven days. PrabhudanBapu has conferred high-quality assorted seeds in form of valuable Cāraṇa literature, its wordings & its figures of speech – where else in the world could we find such assorted seeds? And thereby, now it becomes much easier for me to plough the farm for next seven days. I would have ploughed the field by my Kathā even otherwise. But now crops will grow in abundance, Sāheb! But we have come to this field and these two men have laid down a beautiful and concrete foundation. Furthermore, these five divine manifestations were offered obeisance. They have already showered plentiful rain from their own fields. All these realised men have poured themselves out in galore in their own way. They have showered pre-monsoon rains, Sāheb! And therefore, sowing seeds will now become easier for me. I would have anyways ploughed before leaving, but the crops would not have grown in abundance!

*Jaṇa Ko Pāsa Ne Jāya Ane Ukaṛaḍo Āgho Kare,
Enā Guṇa Te Di'Gavāya,
Je Di' Karahaṭa Pāke Kāgaḍā.*

In short, I am expressing immense pleasure from my end. Now it will become much easy. Don't gauge my pleasure in my words, believe it in my silence. I am utmost pleased. Words are falling short to express this pleasure. My heart is overflowing with boundless felicity! After all, not everyone can be fortunate enough to witness this event and become its instrumental means! Therefore, the sum of money being conferred is insignificant before your priceless possession of erudition, money is trivial before it yaar! I don't even know, how much you offer? I have forgotten that as well! And it is indeed worth forgetting. We should never remember what we have given. And the moment we persist this remembrance, some thorn (of pride) sprouts!

In short, what can we give you, Baap! I am saying from the bottom of my heart. They are those

personalities who are endowed with supernatural powers, but who care least for fame, we are performing twilight adoration of such personalities this evening (*SamdhyaĀratī*) in the field of Kāga. We are performing their adoration by felicitating them. They have wrought delightful job in their respective fields, Sāheb! Even if we sit down beneath their shade, we can easily fall asleep and experience rest. Moreover, the holy name of Hemu Gadhvi and this *Bihari* who descends in his tradition; I would not say that I like him more else it would again...! Each one of you is dear to me, but Biharibhai makes us enjoy abundantly, he provides greater joy when we are sitting as audience, '*Sakala Guṇa Dhāma!*' He gives indescribable enjoyment, Sāheb! The job of Cāraṇa is not to make the society serious. His job is to open up their laughter. This society should stay smiling, pleased and brighter. Perhaps the source from where Cāraṇa men have descended, their job has been determined since then.

So, this beautiful occasion being celebrated in the farm of Kāga is further graced by your presence and the joy which you all provide us adds a feather on the cap, what else could be the matter of pleasure for us? Thereby Baap, I offer a bow to the contribution of these five personalities who have contributed in their respective fields. I also honour the committee who conducts this lovely event. Babubhai and his entire family join in organizing this event silently. I express my pleasure on this occasion. You all graced this occasion by your presence, please keep coming here every time, confer blessings and send your best wishes. Otherwise, I am all content. There is no scarcity. Adding more to my pleasure invites the fear of spilling over! I fear spilling over! Ram's Name, '*Rāma Carita Mānasa*', my Hanumāna and my Guru are enough for me! '*Kaha Kabīra Mein Pūrā Pāyā*'.

(Address presented on the occasion of Kāga Award (2015)
Felicitation Function, KāgaDhāma Majadar (Gujarat). Dated:
February 22, 2015)

Evening Performance





II JAI SIYARAM II