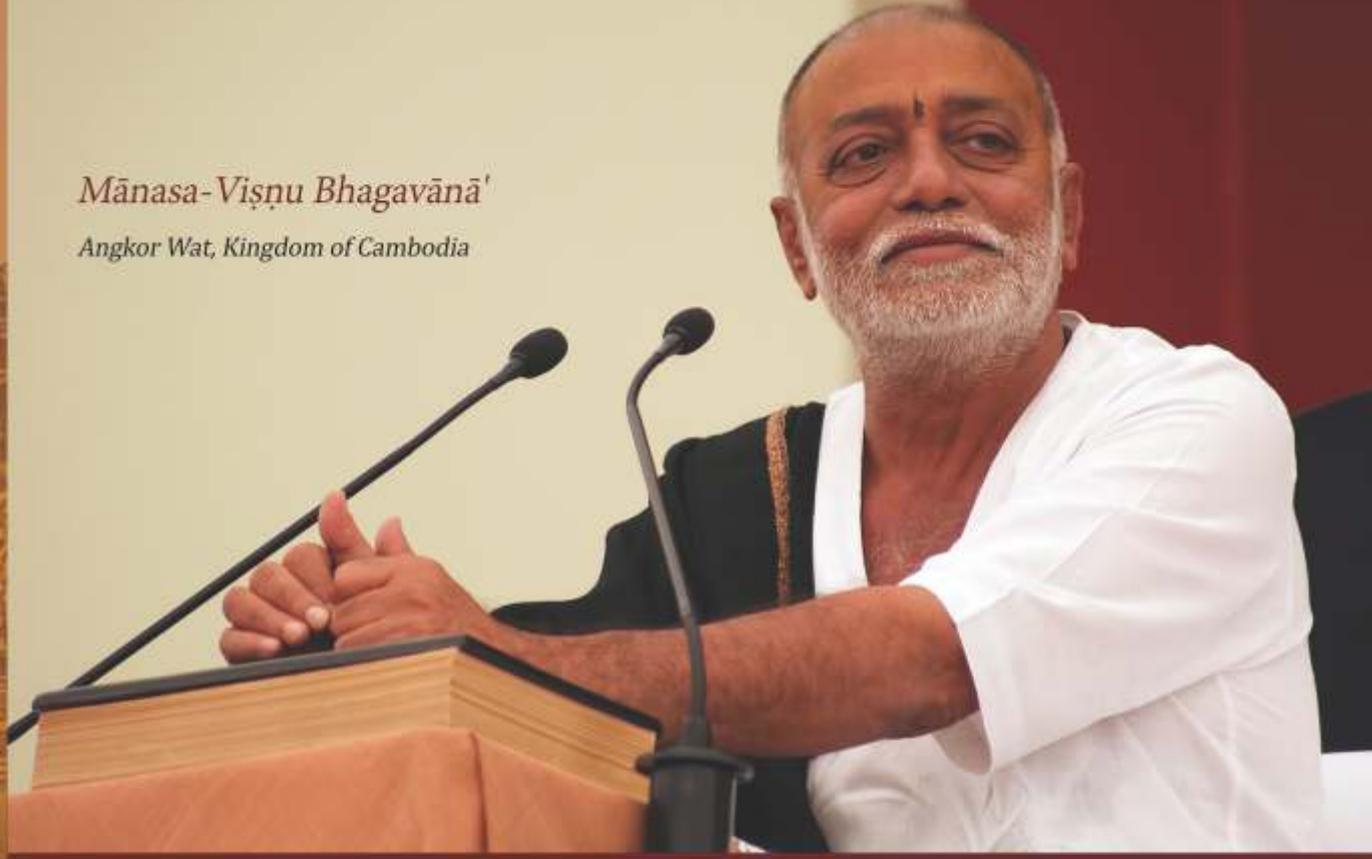


॥२११॥

Mānasa-Viṣṇu Bhagavānā'

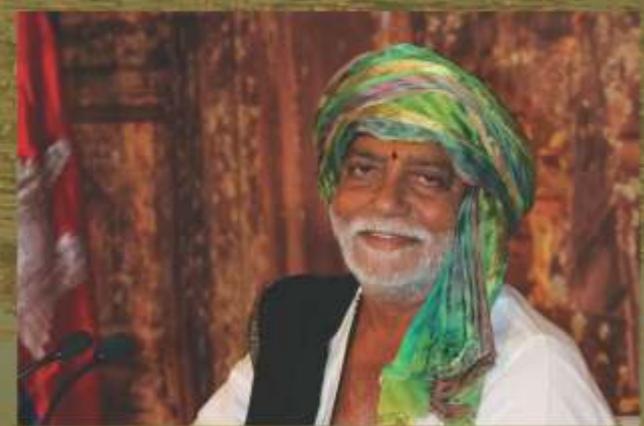
Angkor Wat, Kingdom of Cambodia



॥ RAMKATHA ॥

MORARIBAPU

बिष्णु जो सुर हित नरतनु धारी । सोडु सर्वग्य जथा त्रिपुरारी ॥
संभु बिरंचि बिष्णु भगवाना । उपजहिं जासु अंस तें नाना ॥



PREM PIYALA

Bāpu recited RāmaKathā from March 07, 2015 to March 15, 2015 at Cambodia, the country where the world's most ancient Viṣṇu Temple stands even today. In this Kathā that focused on 'Mānasa-Viṣṇu Bhagavānā', Bāpu presented His individual philosophy in the perspective of 'Mānasa'. Bāpu described Viṣṇu's physical form as well as He also presented distinguished contemplation about Lord Viṣṇu.

Referring to Lord Viṣṇu's form of four arms Bāpu said, Lord Viṣṇu has four arms and our faith has made Viṣṇu hold four entities in His four hands viz. conch-shell (*śaṃkha*), discus (*cakra*), maze (*gadā*) and lotus (*padma*). Conch-shell in Lord Viṣṇu's hand is symbolic of speech. Our speech should be as bright and spotless as conch-shell. Second, discus (*cakra*). Discus is symbolic of motion. Discus is symbolic of constantly changing life. Third is maze (*gadā*) and fourth being lotus (*padma*). Maze is symbol of hardness and lotus is symbol of tenderness. Maze is figurative of holding something, lotus is figurative of detachment. So, the four entities which our wisdom has held in the hands of Lord Viṣṇu are quite figurative and indicative in nature.

In the town of temples, while Bāpu did extol the glory of temples, He also said that the Supreme Godhead doesn't dwell in temples alone. Bāpu stated in clear words that, I like temples. I love the deity present in temple but may this subtle message not find a permanent place in our hearts that the Supreme Godhead exists only in temples. Entire cosmos dwells within us. Stay in the company of your inner-self. Temples hold immense glory. In one context, an extremely great temple of the world (Lord Viṣṇu's oldest temple) splendidly resides here. The Supreme Godhead dwelling in this temple is calling us: come over, come over, but while you come here don't forget that I dwell in your home as well. Isn't a smiling child the form of Supreme Godhead at home? Child is synonym of the Supreme Godhead. Child is the translation of the Supreme Godhead.

'ŚāntĀkāraṃ Bhujagaśayanaṃ Padmanābhaṃ Sureśaṃ...', Bāpu also expounded this verse in a distinct manner. And Bāpu also touched upon the stories included in one verse of 'YogaVasiṣṭha'. Bāpu who regards Viṣṇu as synonym of pervasiveness said, who is Viṣṇu? In one context, He is Rāma's part manifestation; in another context, Rāma is Viṣṇu's incarnation. This is like water contained in pot or pot contained in water. Here, there, everywhere it's one and the same Supreme Entity. The very meaning of Viṣṇu is also pervasiveness. It's such pervasiveness that no one can be left untouched. This pervasiveness is called as Lord Viṣṇu.

Through the medium of 'Mānasa-Viṣṇu Bhagavānā' recited in Cambodia, the abode of Viṣṇu, Morari Bāpu circumambulated around Lord Viṣṇu.

- Nitin Vadgama

II RAM KATHA II

Manas-Visnu Bhagavan

MORARIBAPU

Angkor Wat, Kingdom of Cambodia

Dt. 07-03-2015 to Dt. 15-03-2015

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swar-anims

Mānasa-Viṣṇu Bhagavānā

|| I ||

He who subjugates is not Guru, but a hunter !

Biṣṇu Jo Sura Hita NaraTanu Dhārī I Sou Sarbagya Jathā Tripurārī II BAK-50.01 II

Sambhu Biraṃci Biṣṇu Bhagavānā I Upajahi Jāsu Aṃsa Te Nānā II BAK-143.03 II

Even Viṣṇu Who takes a human form for the sake of gods, is omniscient like the Slayer of Tripura, Śiva. (He is Rāma) from a particle of whose being emanate myriad Sambhus, Virancis and Viṣṇus.

Bāpa ! By the Supreme Godhead's boundless and causeless grace, we all have arrived here at Cambodia with RāmaKathā. I am expressing my immense pleasure. This country is acclaimed as a kingdom, it's renowned as the Kingdom of Wonder as you mentioned and Honourable Deputy Prime Minister also called it as the 'Kingdom of Temples'. I have come here with Truth, Love & Compassion for the leader of this nation leading Cambodia as well as for his subjects. I extend lots and lots of greetings and express many, many best wishes for conferring immense honour to VyāsaPīṭha by visiting this event. Many, many thanks. And India's ambassador to Cambodia Respected Patnaikji, as soon as he arrived here he said honouring the VyāsaPīṭha that, I am your ambassador. This itself is Indian modesty. What does it mean? You are the ambassador of our country. But you said, "I am your ambassador", means you are the ambassador of VyāsaPīṭha and you are also the ambassador of Rāma. I heartily welcome you. And as per little information you shared with us about 'Cambodian Rāmāyaṇa', you described Hanumānājī as being married. Many, many thanks! Nonetheless, it's immaterial whether my Hanumāna gets married or not, but the bridge of unity should indeed get established. A bridge of unity must indeed be formed in the country, the world as well as between various religions, castes etc. Though many women have been married to Hanumānājī! The very first woman to marry Hanumānājī is *Gati (progressive motion)*. The energy in form of progress has married Him. Second woman to marry Hanumānājī is *Vidyā (erudition)*, '*Jaya Hanumāna Jñāna Guna Sāgara*', erudition is infused in Him in and out. Third woman to marry Hanumānājī is *Buddhi (intellect)*, '*BuddhiMatāṃ Variṣṭham*'. Fourth woman to marry my Hanumānājī is '*RāmaBhakti*' (*Rāma's devotion*), She has chosen Hanumāna. Fifth woman is the Goddess of speech to marry Him.

Someone had asked me a question during Tulasī-Award, why are there only male reciters of RāmaKathā, why not women? This is in fact true. It's only a surprise that people didn't raise this till now! And it's further more surprising that even women didn't ask this question! It's the truth that there are no female reciters. However, it's the goddess of speech who has spoken. It's not Śaṃkara who has recited. It's the goddess of speech

who has recited. So, women alone are the spokesperson of RāmaKathā. It's not Yajñavalkya who has recited. His speech has spoken. Therefore, it's only the women power who has spoken. It's not KāgaBhuṣuṇḍi who has recited. His speech has spoken. Tongue is feminine power. And Tulasī is causing Vālmīkijī's lips to speak in 'Mānasa', 'Hamsini Jīhā Jāsu', he whose tongue and speech becomes a swan. So, swan-like tongue is the spokesperson of RāmaKathā. Only difference being Bāpa that the speech which Śiva had uttered was the 'Speech of Faith'. That speech was fraught with incessant faith, because;

*BhavānīŚaṃkarau Vande ŚradhāViśvāsaRūpiṇau I
Yābhyāṃ Vinā Na Paśyanti-*

Siddhāḥ SvāntaḥsthamīśvaRāma II BAK-Śl.02 II

So, the Kathā that Māhādeva has recited to Pārvatī from Kailāsa has been recited by the goddess of speech. Even though silence has abundant power, don't regard speech as weak. If we go to Prayāg, supremely wise

Yajñavalkya has uttered 'Prudent-Speech'. Moving on to Mount Nilgiri, the abode of KāgaBhuṣuṇḍi who instantly rose on Garuḍa's arrival, his humility and courteousness in my understanding gets categorized to 'Polite-Speech'. And when Tulasījī recited the Kathā, He has spoken 'Dispassionate-Speech'. It's only the Goddess of Speech who is doing all the talking, it's the feminine power alone who is reciting.

So, (I appreciate) your presence and your honour for VyāsaPīṭha. And I am extremely happy to know that the flag of this nation contains an image of a temple. And this is a country, this is a kingdom that accepts Buddhists, it accepts Islam and it accepts Christians as well, despite being Hindu in the core. This country contains the world's oldest Lord Viṣṇu temple dating back to the eleventh century. Therefore, I decided to talk on 'Mānasa-Viṣṇu Bhagavānā' in this Kathā. We shall circumambulate around this.

'Mānasa-Viṣṇu Bhagavānā', the subject yet untouched by us. And which other land could be more



propitious to behold Lord Viṣṇu than this? Tulasīdāsajī has used the word 'Viṣṇu' in 'Mānasa' almost twenty-two times in 'Mānasa'. God is infinite, indeed! But it at least contains twenty-two times. So, I am expressing pleasure once again. Our honourable ambassador of India spoke lovely. Indians can talk pretty good. I really liked his presentation. I am extremely happy. At the onset on the very first day itself, I am sending across many, many greetings and best wishes to the entire nation of Cambodia on behalf of India and on behalf of the entire spiritual world of India. I supplicate in Hanumānājī's divine feet for the citizens of this country from my VyāsaPīṭha, let all stay immensely pleased, let all thrive prosperously, I wish so deeply from my behalf. My obeisance to one and all. Honourable Patnaikji, I would like to tell you that the way International Conference on 'Rāmāyaṇa' is held periodically in Cambodia, a similar conference was once held in Talgājarḍā, Mahuvā as well wherein two scholars of 'Rāmāyaṇa' had arrived all the way from Cambodia. The scholars of this country had then presented their thoughts about 'Rāmāyaṇa'. Sāheb, 'Rāmāyana Sata Koṭi Apārā'. Viśvāmitra has said, 'Caritaṃ Raghunāthasya ŚataKoṭiPravistaram'. Visit any country in this world, every nation is thriving with their own RāmaKathā. At times in form of dance, sometimes in form of music, on other instances in form of puppets, sometimes in form of tales and further sometimes in form of compositions. 'Rāmāyaṇa' is being worked upon across the globe. There must be hardly any scripture in the world which must be worked upon so extensively! God willing may other scriptures be worked upon as well, nonetheless it's a matter of much joy for us.

Honourable Deputy Prime-Minister applauded this land as the Abode of Viṣṇu, thus this subject was further strengthened. I had not decided until I reached here. I requested Kirti for 'Mānasa' in

order to choose a copāi. As nothing came to my mind, I parked the matter. In such situations, I then close my eyes and pick up any subject by (my) Gurudeva's grace. So, this Kathā will be 'Mānasa-Viṣṇu Bhagavānā'. So, the first line from 'BālaKāṇḍa' is the thought of Pārvatī,

Biṣṇu Jo Sura Hita NaraTanu Dhārī I

Sou Sarbagya Jathā Tripurārī II BAK-50.01 II

In the first canto of 'Rāma Carita Mānasa' i.e. 'BālaKāṇḍa', Śiva and Satī are returning to Kailāsa after listening to Kathā from Kumabhaja. While passing through Daṃḍaka forest, Śiva and Satī witnessed Rāma's lovely human sport wherein Jānakī was abducted and while enacting the sport, Rāma was weeping in pangs of Sītā's separation very much like a worldly lustful being. On witnessing this sight, Śiva instantly recognised this act as Lord's lovely human sport, but Satī being Dakṣa's daughter, being offspring of an intellectually-dominant man, being driven by intellect more than heart, she rose a doubt that if Viṣṇu has taken a human form for the sake of gods, then He is as omniscient as my Lord, the Slayer of Tripura; the way Śiva is omniscient, so is Viṣṇu; thus He ought to know who has stolen His wife? How can He quest Jānakī just like an ignorant being? Her doubt is born from here. I have chosen the second line which innately came to my mind,

Sambhu Biraṃci Biṣṇu Bhagavānā I

Upajahi Jāsu Aṃsa Te Nānā II BAK-143.03 II

When Lord manifested before Manu and Śatrūpā in form of Rāma, Goswāmījī states that He from a particle of whose being emanate myriad Śivas, Brahmās and Viṣṇus. As per my information, the phrase 'Biṣṇu Bhagavānā' is probably used only once in the entire 'Rāma Carita Mānasa', excluding errors and omissions!

Upajahi Jāsu Aṃsa Te Nānā II BAK-143.03 II

In the former line where Satī is contemplating, Viṣṇu has incarnated for the sake of Gods and this

incarnation of Viṣṇu is hinting towards Rāma. And when Rāma manifested before Manu and Śatarupā, the divine annunciation echoed that myriad Viṣṇus, Brahmās and Śaṃkaras emanate from this Rāma! It's a very difficult matter! And even in India, few realised men insist that Viṣṇu is part manifestation of Rāma. Adherents of Viṣṇu insist that Viṣṇu Himself has incarnated as Rāma. We don't want to get into any conflict, you all are aware of this. We are here to establish a harmonious dialogue and not argue. Logic is a sword. Osho used to say, logic is such a sword which can cut others' neck and it can save it as well. I shall compose as harmonious dialogue with you all to the best of my ability by Guru's grace. And whoever comes to meet me, most often than not they are the men of dialogue. Logic cannot work with the Supreme Entity. A renowned Pakistani poet, Late Faraz Sāheb composed many short couplets. Faraz says,

*Hama Na Kisī Se Boleṃge I
Tanhāi Me Ro Leṃge I*

Because a lot is spoiled by talking! Logic and sophisticated reasoning raises countless conflicts! Staying silent is deep prudence. Silence is never empty. Silence provides answers to all questions. We only spoil by talking every now and then! As we go on cutting each other by logical and sophisticated reasoning, we tend to destroy one another completely! We gain nothing in the end. The last couplet is,

*Niṃda To Kyā Āye Faraz,
Mauta Āi To So Leṃge I*

So, nothing materialises by logical reasoning. Thus, Satī raised intellectual reason that the Supreme Godhead Viṣṇu is as omniscient as Śiva and He knows everything being omniscient. Here, Rāma is Viṣṇu's incarnation. Whereas Viṣṇu appears before Manu in form of myriad part manifestations of Rāma. So the question is slightly labyrinthine. Nonetheless, we don't want to get into an argument. Let the pundits do it! It will only fatigue us. However, we shall behold Lord

Viṣṇu for next nine days through the pathway of 'Mānasa' perceiving Viṣṇu in the form of as 'Mānasa' presents. We shall search the occurrences of word 'Viṣṇu' and collectively talk about it. So, Satī is contemplating in this line. And Satī got this thought when Lord Rāma was weeping. And you all know the consequence it resulted. You are well aware of it. I am just laying the background. Indian VyāsaPīṭha has relayed a loving command to the reciters to introduce the presiding scripture and extol its majesty on the very first day. I have been fulfilling this flowing tradition since the very beginning.

'Rāma Carita Mānasa' contains seven steps (*sopāna*). Primordial poet Vālmiki termed those as cantos (*kāṇḍa*). But when the aboriginal poet Śiva composed 'Mānasa', He did not call it as '*kāṇḍa*', but chose to call it as '*sopāna*'. We usually use the word '*kāṇḍa*' as it's very common. Just because the primordial poet has tossed it, we are used to. However, 'Mānasa' contains seven '*sopāna*' i.e. steps.

Cambodia has a great glory of Saṃskṛta language as well. I am feeling immensely happy. How did this civilization reach here centuries ago? Generosity has no walls; parochialism will fail everywhere. The civilization which is endowed with the generosity of the 'bridge of unity' will create a uniting bridge anywhere. Tulasī has as well written the opening invocations of 'Rāma Carita Mānasa' in seven mantras in Saṃskṛta, you all are aware. Our country has also composed scriptures in Saṃskṛta. Few are written in *Prākṛta* (i.e. Middle Indo-Aryan languages), for example Buddha and Mahāvīra composed their scriptures in *Prākṛta*. Tulasīdāsajī establishes śloka among folk masses. Ślokas have descended to ordinary men in form of folk language. This was invariably necessary, else people would have got late in understanding the Supreme Entity. Kabīra has spoken in utmost folk dialect, he has talked in utmost monkly language.

So Bāpa, Tulasī composed the opening invocations (*MaṃgalāCarāṇa*) in mantras. This word '*MaṃgalāCarāṇa*' (*auspicious-conduct*) of Indians itself is exceedingly amazing! Because even as we do utter auspicious-recitations (*MaṃgalāUcāraṇa*), we cherish greater faith in auspicious-conduct (*MaṃgalāCarāṇa*). Auspicious-recitations are anyways practiced. We can sing *ślokas* with music in any tune we like, but the question is of auspicious-conduct. Therefore, Indian wisdom has proclaimed auspicious-recitation as auspicious-conduct. Man's conduct, man's behaviour should be auspicious. As per my definition of reciters and listeners of RāmaKathā, they should be endowed with following three qualities. First, simple speech. Reciter's speech should be simple. Listeners' way of living and listening skills should be simple. This doesn't mean that you should not wear different types of clothes etc. But it means simplicity, guilelessness, ingenuous conduct. Pay attention, 'Mānasa' has determined three types of embodied souls.

Biṣai Sādhaka Siddha Sayāne I AYK-277 I

Fourth type has been added by Talgājarḍā, *Śuddha* (*pure*). Fourth type of embodied soul is pure.

The dispassion of a sensuous being is not even worth two cents, it's invaluable! The dispassion of spiritual seekers is worth four cents. It's slightly more, spanning one-fourth of the whole. The dispassion of supernaturally accomplished beings is worth eight cents. However, the dispassion of a pure being is worth sixteen cents. This speech of Tulasī is dispassionate speech that teaches us guileless garb, guileless speech and guileless conduct with one another. As far as my journey of past many years and my interaction with you since all these years is concerned, I am observing that people's speech is also turning guileless. I am noting guilelessness in people's conduct as well. People's way of dressing has also become simple.

So Bāpa, seven ślokas were written. Goddess of speech was first offered obeisance. Our culture has always made obeisance to the feminine power very first

in order and it must be so. So, goddess of speech and Vinakaya were offered obeisance. Next, Bhavānī and Śaṃkara were made obeisance. Thereafter, Guru was offered obeisance in form of Śiva followed by the obeisance of Lord Sitārāmaji. Afterwards, Hanumānaji and Vālmikiji was made obeisance. In the course of offering obeisance, Tulasī then announced His auspicious resolve,

*SvāntaḥSukhāy Tulṣi RaghunāthaGāthā-
BhāṣāNibandhaMatīMañjulamātaNoti II BAK-ŚI-07 II*

I am versifying this scripture for the sake of my self-bliss. Then as you all know, Tulasī directly descends in folk dialect. He gave five *sorthas*. Jagatguru Śaṃkara had admonished us, the adherents of Vedas and followers of our religion existing from time-immemorial, to worship five deities viz. Gaṇeśa, Viṣṇu, Durgā, Śiva and Surya (the sun god). Though Tulasī hails from Ramanuja tradition, He has first established Śaiva Principle of Jagatguru Shankaracharya. He offered obeisance to Gaṇeśa. He recollected the sun god. He reminisced Śiva, along with Bhavānī. And He also remembered Lord Viṣṇu. After recollecting the five deities, the scripture commences with offering obeisance to Guru.

I have shared with you umpteen times that the obeisance of all five deities gets covered while offering obeisance to Guru and while prevailing faith in Guru. Guru is our Gaṇeśa. Guru is our Durgā. Guru is our Śiva. Guru is our Nārāyaṇa. Guru is our sun-god. All are contained in one Guru. This applies to the one who has cultivated complete surrenderance. It's not the question of an individual, but it's about surrenderance towards a Supreme Entity. 'Mānasa' is now commencing with *copāis*, wherein the first chapter is about Guru's obeisance which VyāsaPīṭha proclaims as 'Mānasa-GuruGītā'.

*Baṃdau Guru Pada Paduma Parāgā I
Suruci Subāsa Sarasa Anurāgā II BAK-01 II*

Guru's glory was extolled. Guru's divine feet were called as lotus. Lotus is detached. A realised man

who is detached is offered obeisance here. More than Guru, Guru's divine feet or the positional designation called Guru is offered obeisance here. Tulasī said, hallowing my vision by Guru's divine feet I am now beginning to sing RāmaKathā. And may our vision turn hallow by some Guru's grace. My brothers & sisters, I believe that when a child is small, it needs a teacher. During boyhood, it needs a preceptor, some Guru. Guru cuts off our bondages, He doesn't bind us. He who subjugates you is not Guru, but a hunter! There is no deal of give and take between Guru and disciple. This relationship is about conferring only, only & only discernment and only, only & only enlightenment. One lamp enlightens the other lamp. Therefore, the glory of enlightened man has been extolled by a great extent in our country, it's still extolled and it must be extolled in future as well. 'Rāma Carita Mānasa' itself is Guru. VyāsaPīṭha is Guru. Vyāsa is Guru of the world, 'Namostute Vyāsa Vishāla Buddhe!' and the one who is sitting behind VyāsaPīṭha,

Jaya Jaya Hanumāna Gosāi I

Kṛpā Karahu Gurū Deva Kī Nāi II HC-XXXVII II

I am talking about these Gurus. Whether you can listen to every Kathā or not, whether you can recite 'Rāmāyaṇa' everyday or not; no worries. But an uninterrupted mental contiguity is necessary. Otherwise, I keep repeating umpteen times, I have said earlier as well, Guru can be weak, He is a human-being after all. But the positional designation called Guru can never weaken. Therefore, India has offered obeisance to the positional designation called Guru. Our bows are to that position, that place, that encampment, that spiritual state, that level. This same thought comes in the *ghazal* of Dixit Dankauri Sāheb. Now, you all know about this,

Yā To Kubūla Kara Mujhe Merī Kamajoriyo Ke Sātha,

Yā Choḍa De Mujhe Merī Tanhāiyo Ke Sātha I

Lāzima Nahi Hai Hara Kōi Ho Yahā Kāmayāba Hi I

Jinā Bhī Sīkha Līje Nākāmiyo Ke Sātha I

So my brothers & sisters, the positional designation called Guru holds immense glory in our culture. And Guru doesn't give religious merits, He confers love. Guru doesn't give religious merits, He confers purity. Guru doesn't give religious merits, He confers pleasure. Will this Kathā give you religious merits? Am I here to sell you religious merits in return for listening to Kathā? I have not set up a shop of religious merits here! Although in the name of religion, they do set up shops of religious merits alluring people of gaining merits in return of prescribed offerings! A youth asked me, a realised man was alluring me to offer specific amount of money to gain the merit of a cowshed! Cowshed will come in your fist, Sāheb! And it will not be the cowshed of ordinary cows, but the cowshed of this divine wish-yielding cow of (RāmaKathā)! What if we gain religious merits but lose on our especial purity? Therefore, don't even mistakenly attend my Kathā for religious merits! I am stating very clearly! There is nothing about religious merits here. By sitting here in the company of 'Mānasa' for nine days, we shall turn especially pure, we shall gain especial pleasure and we shall attain especial love of the universe. What more do we need?

So, Goswāmījī extolled the glory of Guru. When our vision turns hallow by Guru's grace, everything is perceived as worthy of obeisance. I am iterating this again and again, a very short aphorism, as long as we find other individual worthy of criticism, realise our vision has not yet turned pure. Let me once again recollect Narsinh Mehta who said,

Sakala LokaMā Sahune Vaṃde,

Niṃdā Na Kare Kenī Re...

Vācha, Kācha Mana Niśchala Rākhe,

Dhana Dhana Jananī Tenī Re...

He whose eyes turn hallow by the grace of an enlightened man's speck of dust, will only begin to offer obeisance to everyone. And Tulasī wrote an

entire chapter on obeisance. First of all, He offered obeisance to the deities of earth, followed by the demons, the wicked and the rest! Because He could not perceive anyone worthy of criticism.

When Rābiyā was asked, "Why did you drop the line 'hate the demon' from this religious scripture? This is a great offence!" She said, as per what I assimilate, I don't see anyone as demons. Everyone becomes supremely worthy of obeisance. Therefore, my Goswāmījī writes,

Sīya RāmaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-07.01 II

Thereafter, Tulasījī offered obeisance to Mother Kausalyā and Daśaratha, followed by saint Bharata. Along with obeisance, this is also an acquaintance of worthiness. Lakśmaṇājī and Sire Śatrugna were also offered obeisance. While family members were being offered obeisance in Tulasī's first chapter of obeisance, He included Hanumānājī's obeisance in between. Tulasī writes,

MahāBīra Binavau Hanumānā I

Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II

Hanumāṃta's obeisance is utmost invariable and essential, so much so that it ought to be done. So, I usually recite the first day till Hanumāṃta's obeisance. Let all of us offer obeisance to Hanumāṃta. The entity of Hanumāṃta is beyond any religion, faith, path, sect or whatever you would like to call it as; if someone doesn't accept out of their insistency then who can convince them? Nonetheless, the entity of Hanumāṃta is absolutely essential. Hanumānājī is the son of air, He is air. And we need air for living, we need air to breath. In order to say, "I don't believe in Hanumāna", one will need Hanumāna because one needs to breath, only then can one speak. So, Hanumānājī is symbol of our breath and faith. Air is omnipresent. My Hanumāna is omnipresent, in form of air, in form of wind. Let us sing Hanumānājī's recollection through Tulasī's scripture VinayPatrikā,

Maṃgala-Mūrati Mārūta-Naṃdana I
Sakala-Amāṃgala-Mūla-Nikaṃdana II VP-XXXVI.1 II

Pavana-Tanaya Saṃtana-Hitakārī I

Hṛdaya Birājata Avadha Bihārī II VP-XXXVI.3 III

So, Śrī Hanumānājī is supremely worthy of obeisance in form of the Supreme Entity. It's clearly written in 'HanumānaCālisā', 'Jo Sata Bāra Pāṭha Kara Kōi', here 'Kōi' means absolutely anyone. It's nothing like woman cannot worship Him. There is no discrimination before Hanumāna. Seek shelter of Sire Śrī Hanumānājī. Finding a living enlightened man in our life is beyond description! However, if we cannot identify such an individual then regard Hanumānājī as Guru so that in some form or the other He can keep guiding us, He can keep encouraging us and He can keep conferring us strength. Anyone can seek shelter of the entity of Hanumāṃta.

Guru doesn't give religious merits, He confers love. Guru doesn't give religious merits, He confers purity. Guru doesn't give religious merits, He confers pleasure. Will this Kathā give you religious merits? Am I here to sell you religious merits in return for listening to Kathā? I have not set up a shop of religious merits here! Although in the name of religion, they do set up shops of religious merits alluring people of gaining merits in return of prescribed offerings! There is nothing about religious merits here. By sitting here in the company of 'Mānasa' for nine days, we shall turn especially pure, we shall gain especial pleasure and we shall attain especial love of the universe.

Mānasa-Viṣṇu Bhagavānā

|| II ||

I behold the Supreme Godhead in the *copāis* of 'Mānasa'

'Mānasa-Viṣṇu Bhagavānā' is the central theme of this Kathā. Lord Viṣṇu, the Supreme Entity is believed to play three-fold roles in our philosophy. One role is creator, second role is protector or sustainer and third role is destroyer. Indian wisdom names the presiding dominant power over these three roles as Brahmā, Viṣṇu and Maheśa respectively. Cambodia is the abode of Viṣṇu hosting the most ancient and vast temple of Lord Viṣṇu. Therefore, I naturally felt like remembering Viṣṇu on this land. First, let us contemplate on Lord Viṣṇu's corporeal form. Let me revisit yesterday's point, whether Rāma is Viṣṇu's incarnation or whether Viṣṇu is Rāma's part manifestation, this is not an argument but the erudite men are respectively insistent about it, forget it! Bāpa, you will find various names of Lord Viṣṇu in 'Mānasa'. One being, Biṣṇu. Tulasī has also called Him 'Ramāpati'. He is also addressed as 'Ramāramanam'. Goswāmījī's quill has called the same Viṣṇu as 'ŚrīPati' as well. Further, Tulasī as well as we call the same Viṣṇu as 'Hari'. 'Hara' means Śaṃkara. The same Lord Viṣṇu is also addressed as 'Nārāyaṇa' in one context. He is Goddess Lakṣmī's consort as well. He is also called as 'Bhṛgupādcinha'. Bhṛgu had kicked him in the chest; therefore, Viṣṇu is also named as 'Bhṛgupādcinha'. He has many names.

I am trying to talk from 'Mānasa', otherwise Vinobājī has also done a great deal of work on 'ViṣṇuSahasranāma' and so has Sai Makrand. 'ViṣṇuSahasranāma' holds a great glory. So, common people have perceived Viṣṇu in myriad forms. We have designed His idol as well. Although Vedas are of the opinion, 'Na Tasya PratimāAsti', this is Vedic verse. Vedas have proclaimed that He has no form. Vedas allot significance to name, but not to idol. Vinobājī believes that while beholding an idol, behold the formless (unembodied) entity behind the perceptible idol, behold the formless spirit. Vinobājī himself cherished deep sentiments for idol. Idol worship is not bad. But stopping at idol worship becomes an obstacle for a spiritual seeker. Therefore, since we have created an idol of Viṣṇu giving Him a corporeal form, we feel like envisaging him spiritually. It's written in 'Mānasa' and you know as well that Viṣṇu is four-armed and Brahmā is four-faced.

Biṣṇu Cāri Bhuja Bidhi Mukha Cāri I

Bikaṭa Beṣa Mukha Paṃca Purārī II BAK-219.04 II

Goswāmījī's line states that Viṣṇu is endowed with four arms and Brahmā has four faces. We have perceived this in diverse contexts. In one context, the four faces emanate four Vedas. In fact, Vedas are born from the Supreme Entity's inhalation and exhalation. But the one to narrate Vedas first and foremost is Brahmā; or whoever he may be. So, four faces are believed symbolic of four Vedas. Here, Viṣṇu is the central theme. Lord Viṣṇu has four arms. And our faith has made Viṣṇu hold four entities in His four hands viz. conch-shell (*śaṃkha*), discus (*cakra*), mace (*gadā*) and lotus (*padma*). Viṣṇu is believed of having taken ten incarnations. Here I shall talk with absolutely insistent-free consciousness. You all too listen with insistent-free consciousness. Doing so can benefit us in an especial way, provided we want to attain the divine sap. Vedas have called these very discussions as *soma-rasa* (the

divine nectar), sipping someone's ambrosial words by the lips of our ears. I found one meaning of *soma* in Vedas as 'Love'; *soma* means love. And therefore Narsinh Mehta said,

PremaRasa Pāne Tu Moranā PicchaDhar I

'Somarasa' means the 'sap of love' (*prema-rasa*). 'Soma' means moon, 'soma' also means the Supreme Godhead, 'soma' means the sap of herb named 'somavallī' which the seers and sages use in the process of yajña. Forget it; the closest meaning of 'Somarasa' to me is the 'sap of love' (*prema-rasa*).

Today there are some questions as well. "Bāpu, where can the Supreme Godhead be beheld, temple? Pilgrimage? Chanting? Penance? Worship and adoration? Meditation? Samādhi? Spiritual discourse?" These are everyone's respective fields. But since you have asked me, let me give my answer considering you as my family. I am unable to behold the Supreme Godhead in temple. Though I should be able to behold Him in temple, but it must have been my weakness. One can indeed behold an idol in a temple, but cannot attain the formless entity. One can behold Lord's embellishments, it looks pleasing and lovely. I do visit temples. I also cherish not much but a little loving insistency to have a temple where there are none. Temples should not be in excess though. They should be serene. Listen to a couplet,

Usako Kahā Thā Pānā,

Usako Kahā Pāyā Hai?

Jisako Pānā Thā Zimdaḡi Mein,

Usako Śāyarī Mein Pāyā Hai I

The poet says, I wanted the Supreme Godhead in life so that I could behold Him in my heart but whenever I saw Him, I found Him in poetic couplets! So, my answer is that I behold the Supreme Godhead in the *copāis* of 'Mānasa'. These are Tulasī's poetic couplets, these are divine Brāhmanaical words, these are Tulasī's Vedic verses. And you know this mantric aphorism,

Hari Byāpaka Sarbatra Samānā I

Prema Tein Pragaṭa Hohi Mein Jānā II BAK-184.03 II
He pervades everywhere equally alike, such a Supreme

Godhead can be attained in temples as well, He can be obtained in meditation as well, He can be attained even in contemplation and He can be secured in some pilgrimage too. So my brothers & sisters, in what form should we behold that formless entity? First, we will have to approach Him through the medium of an idol.

So Bāpa, Lord Viṣṇu has four arms. In every arm we have given one object viz. conch-shell, discus, mace and lotus. These entities also mean different to different individuals. Conch-shell is symbolic of speech. You must be aware in Saṃskṛta literature and Tulasī has said as well, 'Kumda Imdu Dara Gaura Sarirā'. Throat or neck is given a metaphor of conch-shell. And voice i.e. speech or words emanate from throat. The conch-shell in Lord Viṣṇu's hand is symbolic of speech. One must behold God in every individual. If we fail to behold God in an individual, we will probably fail in beholding God in temples. So, this is also an identity that one appears like God despite being a man, although man doesn't have four hands physically. The world of faith deems right-turning conch-shell as more auspicious. Though I don't believe in such notions. I would rather interpret this as follows: right speech is good and adverse or opposite speech is not good. Which is that individual whom we perceive as Nārāyaṇa? First, our speech should be as bright and spotless as conch-shell. Bright means colourless speech without any hues of green, yellow or red. Yes, few people do talk colourful language! Anyways! Here bright and spotless speech means innocent speech, pure speech, gentle speech. Right speech which is conducive to everyone, not the one which overturns everything. A poet from Bhāvnagar, Nazir Dekhaiya has composed a couplet,

Evā Na Veṇa Kāḍho Ke KoīNā DilNe Ṭhesa Vāge,

Vānī Upara Badho Che Ādāra Mānavīno.

Sweet speech, honeyed accent. So, which man should we regard as Nārāyaṇa? One trait is that, he whose speech is right and not adverse. Speech that is bright, pure or better still - deceit-free. Our speech is backed by network and preplanned strategy! Speech

should be like flowing stream of Gaṅgā. Regard such an individual as Nārāyaṇa, consider such a man as God, believe such an embodied human being as Viṣṇu whose speech is deceit-free. Conch-shell is symbolic of speech in my understanding.

My young men and women, I expect nothing from you, but by listening to RāmaKathā again and again may our speech either get consecrated this way or may it stay silent, that's it! And silence is full to the brim, it's never empty. Silence is complete with all answers. Therefore indeed, Dakshinamurti's Māhādeva, Dakshinamurti's Guru is sitting silent and doubts of the disciples are dispelled. Silence holds immense glory. Silence has abundant power. We spoil a lot by talking! There are two solutions to lead a deceit-free life in my understanding. If man learns to stay silent, deceit will gradually diminish. In the initial stage, silence itself includes deceit! This is also a danger. Many people tell me, "Bāpu, we get many thoughts when we observe silence!" It means that when buffalo plunges in a water body, frogs jump out one after the other. As silence takes over, our thoughts try to run away. Don't fear if you get too many thoughts. And second means to turn pure from within on the pathway of devotion or the pathway of love are tears of a spiritual seeker. As many tears drop from one's eyes while remembering Him, so much pure does a man become. There is a poetic couplet of Ahmad Faraz Sāheb, a ghazal of short verses,

Jaba Dila Khola Ke Roye Homge I

Loga Ārāma Se Soye Homge I

Why aren't we able to sleep? Because we are stone-hearted, we are insensitive! When a child weeps too much, it gets a sound sleep. When one gets fatigued while weeping in someone's memory, we can go to sleep easily. These are very simple and ordinary words, nonetheless Faraz presents the fact of life. Secondly, we are not sure in which context Faraz Sāheb must have written these lines. But after experiencing the reality of world it also appears that when an individual weeps bitterly, others feel much happy about it and thus they

are able to get a sound sleep! They derive pleasure in witnessing others suffer! This happens by jealousy as well!

Two three letters are such that, "Bāpu, even after listening to too many Kathās, we are unable to outgrow jealousy!" Listen to some more! Listen with utmost empty consciousness. And this pain itself is no lesser, the guilt that we are failing to outgrow jealousy, we are failing to outgrow criticism! And observe that man will be unable to fall asleep while he criticizes. I have not witnessed anyone who has gone to sleep while criticizing. The same individual will fall asleep while listening to RāmaKathā or while remembering God. This is possible as well. Just as there are nine aesthetic sentiments of literature, so is a sap of criticism! He who criticizes suffers from sleeplessness. This is the punishment of criticism! Listen to a very lovely couplet next,

Vo Saphine Jinhe Tūphāna Nahī Mile,

Khuda Nākhudāo Ne Ḍuboye Homge!

The ship that did not face any storm, even as the ocean was calm, must be drowned by the helmsman himself! So Bāpu, tears are the only remedy for purity of heart. By which chemical can we wash our heart? Therefore, Tulasī says,

Mama Guna Gāvata Pulaka Sarirā I

Gadagada Girā Nayana Baha Nīrā II ARK-15.06 II

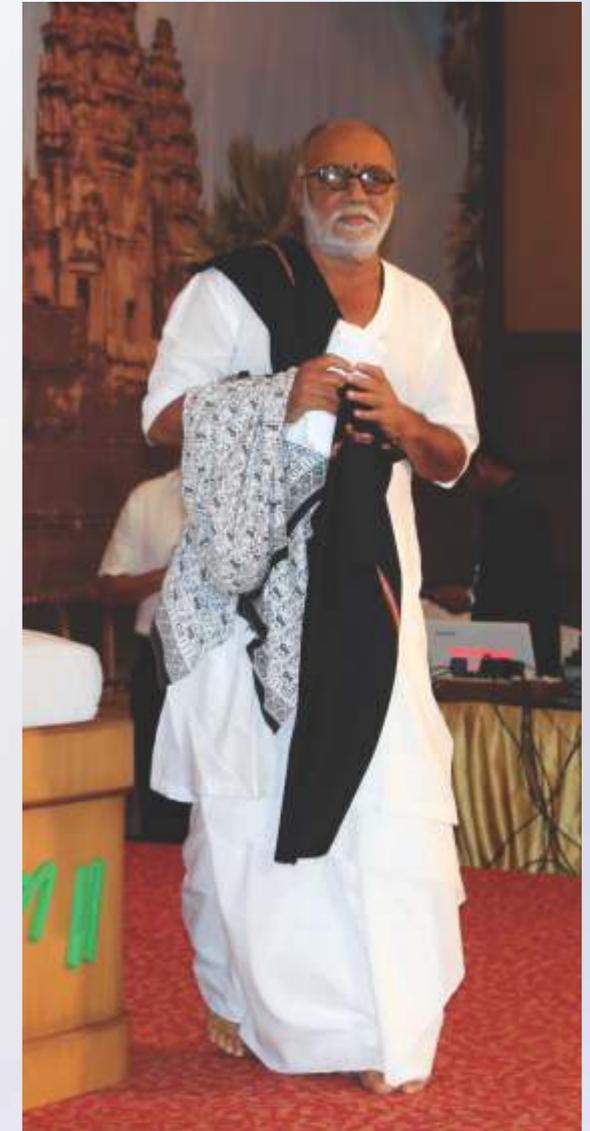
And Kabīra's lovely words state that pundits cannot cry, lovers can weep. And it's absolutely true. So, either silence or tears are the means to turn our mind and speech deceit-free. Whichever means you may like.

Second, discus (*cakra*). Discus is symbolic of motion. He who is not headless or indolent. Man who is constantly moving forward and who is new every day. Every individual should constantly move forward. The way one cannot bath in the same water of river twice. Discus is symbolic of constantly changing life. Further, moving forward and progress should be in our hands, it should not be borrowed. Discus stays in finger. May someone else make my progress, may someone else take me forward, may someone else

support me – this attitude is fine, you can take others' help. But he whose own hand is incapable can seldom progress. Man should walk on his own feet, which Buddha terms as '*Appa Dipa Bhava*' (*Be your own lamp unto you*).

Third is maze (*gadā*) and fourth being lotus (*padma*). Maze is symbol of hardness and lotus is symbol of tenderness. Maze is figurative of holding something, lotus is figurative of detachment. Maze will have to be held in hand. Lotus is absolutely tender. We have imagined the Supreme Entity as the one who is even tender to a flower and harder than a thunderbolt. When you find some such enlightened man for whom you feel that no one in this world is as soft-hearted as Him and sometimes when He wants to break forth some preconceived notion, He is seen in aggressive mood, at that moment realise He is holding maze and lotus in His hands. Although, we have also see Lord Viṣṇu being in war in Purāṇas. He fights in the battlefield and also uses a maze. And I am against weapons, you all know. Because even if you just keep the weapons without using them, sometime or the other you will feel like picking them in hand. Holding a pen in hand will habituate you to scribble! One will causally scribble his own signature on paper! Even as people hold cell phones in hand, they keep scrolling up and down for no reason! I fail to understand where one wants to reach! I am not criticizing technology, but when something is present in our hand, we are bound to fiddle! If you hold a rosary in hand, why can't you chant? Although it's said, '*Japāt Siddhiḥ*', I have no interest in supernatural accomplishments. The more you chant, the purer you shall become. And spiritual seeker thereafter reaches a state when his tongue doesn't talk, but his chanting does all the talking. Among many types of powers endowed in an individual, one of them is the 'Power of Chanting' (*japa-bala*). Though, 'Mānasa' also extols a great glory of the 'Power of Penance' (*tapa-bala*). I shall talk on it sometime. Another in mundane world is the 'Power of Money' (*dhana-bala*) which is necessary for social

dealings. One more in the province of contemplation is the 'Power of Erudition' (*vidyā-bala*) or the 'Power of Wisdom' (*jñāna-bala*). For lovers is the 'Power of Love' (*prema-bala*). The power of fame and reputation which is called as the 'Power of Politics' (*rāja-bala*) in scriptures. There are many other powers in this age of Kali, but (none are comparable to) the 'Power of Chanting' (*japa-bala*), Lord's Name. I am using the



word 'Japa' (methodical chanting) for the sake of it. With japa comes many rules, but there are no rules in making an ardent call. Call forth him whenever you feel like. And I would like to state with immense responsibility: while chanting, perform the chanting of the name of 'Rāma'; while singing devotional psalms, sing the devotional psalms of the name of 'Kṛṣṇa' and meditate on Śiva. And the glory of singing devotional psalms of Lord's name is so great that not only the one who sings is blessed, but one who doesn't sing but simply listens also gets equally blessed. Listening to it also holds a great glory. When someone chants Lord's Name in a family, each and every corner of their house brightens. This splendour illuminates every corner of home.

So Bāpa, maze and lotus are symbols of hardness and tenderness respectively. They exist in two hands. The hand with lotus is boon conferring, it's blessing. The hand with maze imparts fearlessness. Whether there is a maze in hand or not, yet I would like to say that I am not in its favour. I have also taken away maze from Hanumānājī. I have rather given Him a *sitāra*, to play whenever He wishes.

So, the four entities which our wisdom has held in the hands of Lord Viṣṇu are quite figurative and indicative in nature. He who grants us fearlessness, he whose speech is propitious, bright and honeyed-accented for us, an individual who is himself responsible for his own change and progress - if you happen to meet some such man then realise that you have met Nārāyaṇa on the way. You need not go to temple then! The one who has met me on the way is the very form of Viṣṇu. And we all know one śloka very well, that itself is being Nārāyaṇa, that itself is being Viṣṇu,

*ŚāntĀkāraṃ BhujagaŚayanam
Padmanābham Sureśam I
Viśvādhāraṃ GaganaSadrśam
MeghaVarṇa Śubhāngam II*

*LakṣmīKāntam KamalaNayanam
Yogibhirdhyānagamyam I
Vande Viṣṇum BhavaBhayaHaram
SarvaLokaikaNātham II*

'ŚāntĀkāraṃ', He whose form, whose thought, whose every utterance or whatever you may call it as is calm. He whose facial expression doesn't alter in any situation, whatsoever. He who maintains tranquilised facial expressions, regard Him as Nārāyaṇa. He is moving Viṣṇu, one need not resort to Vaikunṭha to search Him. Vaikunṭha can quite possibly exist in our neighbourhood as well! Equally possibly Vaikunṭha can exist in our home as well! But the scripturers conjoin a very lovely word, 'BhujagaŚayanam'. Can anyone stay calm despite sleeping on the bed of serpents? Oh, even if a serpent is lying on our bed, we cannot dare to enter the room! It's natural for one to panic. And Lord Viṣṇu is calm on the bed of serpents! This is the very touchstone of calmness. Being calm

*Silence is full to the brim, it's never empty.
Silence is complete with all answers.
Therefore indeed, Dakshinamurti's
Māhādeva, Dakshinamurti's Guru is sitting
silent and doubts of the disciples are
dispelled. Silence holds immense glory.
Silence has abundant power. We spoil a lot
by talking! If man learns to stay silent,
deceit will gradually diminish. In the initial
stage, silence itself includes deceit! This is
also a danger. Many people tell me, "Bāpu,
we get many thoughts when we observe
silence!" It means that when buffalo
plunges in a water body, frogs jump out
one after the other. As silence takes over,
our thoughts try to run away.*

while lying on a comfortable bed is a different matter. He who is calm of the bed of serpents is indeed Viṣṇu. Moreover, when snakes sting you from every direction! When people criticize you all around! When people envy you in and out! When you are defamed everywhere! And when such a snake spreads its hood and is ready to sting, he who is able to stay calm even in this situation is Nārāyaṇa. 'Padmanābham', He whose navel contains lotus. He whose navel-entity or the root-entity is detached. Navel means root. Our hands touching someone is not a sin, our inner mindset should not be to touch anyone. Detachment alone can put one to sound sleep; infatuation doesn't let one sleep.

Read 'UttaraKāṇḍa' of 'Rāma Carita Mānasa' where Garuḍa asks seven questions to KāgaBhuṣuṇḍi, the seventh question is about mental ailments. Lust, anger and greed are reckoned as ailments. Their medicines have also been cited. However, infatuation (*moha*) is not enlisted in these ailments. Tulasījī says, *moha* is the root.

Moha Sakala Byādinha Kara Mūlā I UTK-120.15 I
Do you know the meaning of *moha*? One meaning of *moha* in scriptures is ignorance. *Moha* means ignorance. However, this doesn't seem to be complete truth. As far as I am trying, this doesn't appear as complete truth. We very well know that the consequences of certain karma are evil, despite knowing this fact performing the same karma again and again is called as *moha*. The acts which we are intentionally repeating again and again! *Moha* is the root. Do remember my listener brothers & sisters, *moha* is not born from anything, *moha* is self-born. This is aphoristic truth. What has obliterated *moha*? *Moha* will obliterate by the spiritual discourse. The point I want to convey my brothers & sisters is that, when in state of *moha* we commit the same mistake again and again despite being completely aware. We know that criticising is evil, yet we engage in criticism! We know deceiving others is not good, but no sooner do we get an opportunity that we deceive others!

'Viśvādhāraṃ', He who is the bearer of universe is Viṣṇu. Who is the bearer of the universe? The Supreme Entity. But the headman of a family who fosters the family amiably is Viṣṇu for us. He who stays calm and takes care of everyone is our Viṣṇu. Who else could be Viṣṇu? 'GaganaSadrśam', one meaning of Viṣṇu is pervasiveness, vastness, infiniteness; these are synonyms of Viṣṇu. He who is as extensive as sky. 'MeghaVarṇa', means the one who showers himself. When the dark-complexioned Lord pours down, He blesses us – this is Viṣṇu. 'Śubhāngam', He whose every limb is auspicious. 'LakṣmīKāntam', he whose feet are being massaged by Lakṣmī, it's extremely difficult to stay calm in this state! But the only interpretation that I derive of this phrase is that, Viṣṇu is not Lakṣmī's slave. If you are endowed with wealth, become its Lord, don't be its slave. We are slaves, servants of money! This is not an admonition or scolding, we all are in the same state. Viṣṇu is Lakṣmī's Lord. 'KamalaNayanam', His vision is also detached and loving; fine blood veins adorn the retina of Lord's eyes. 'Yogibhirdhyānagamyam', this kind of meditation is somewhat difficult even for the yogis because lying down on the bed of serpents, goddess Lakṣmī massaging the feet... it's slightly difficult. The meditation of yogis is bound to get disturbed, but Viṣṇu's posture or expression has faced no disturbance, such is the form of Viṣṇu. Viṣṇu who wards off the fear of the cycle of worldly existence, He who is the Lord of all *lokas* – such Viṣṇu is offered obeisance.

Let me take forward some course of Kathā. Yesterday we offered obeisance to Sire Śrī Hanumānājī as per the sequence of 'Mānasa'. Thereafter, Tulasījī offered obeisance to Lord Sitārāmaji. Afterwards, the glory of Lord's Name was elaborately extolled and rendered obeisance in nine *dohās*. Goswāmījī has extolled extensive glory of Lord's Name.

'Rāma Carita Mānasa' contains four types of spiritual penance: penance of Lord's sport (*LīlāSādhanā*), penance of Lord's Name (*NāmaSādhanā*), penance of Lord's beautiful form

(*RupaSādhanā*) and penance of Lord's abode (*DhāmaSādhanā*). Many people practice the penance of Lord's abode even today by inhabiting in Ayodhyā. Some practice it by dwelling in Kashi, some practice in Badrinath and some in Vrindavan. It's majorly called as the penance of Lord's abode (*DhāmaSādhanā*). Penance of Lord's sport (*LilāSādhanā*) means dwelling in Lord's Kathās. Reciting Kathā, listening Kathā, performing divine reading of scripture, attempting to assimilate various strange episodes of Lord's Kathā is the penance of Lord's sport (*LilāSādhanā*). Third penance is that of Lord's beauteous form (*RupaSādhanā*). Many people are seekers of Lord's beauteous form. They want to do nothing but cast a fixed gaze on the Lord. The penance of Lord's beauteous form. So, Tulasī has elaborately presented the description of the penance of Lord's Name here. Tulasījī also practices the penance of Lord's Name.

Take any Name, I have no insistency, but lately I have started telling the matter of fact more openly that essentially Rāma is the greatest mantra. Yes, whenever you realise this fact, you will be bound to believe. Even if you don't believe, you would not be able to change me! Not believing is your wish. Nonetheless, I have said so after duly knowing that "Rāma's Name" is the greatest mantra, is the greatest mantra, is the greatest mantra! It though appears extremely simple. And that which is simple is also equally profound. It's difficult to fathom its depth. So, Rāma's Name is vividly discussed. Thereafter, Tulasīdāsajī cites the history of Kathā.

'Mānasa' is given the metaphor of Mansarovar Lake. Four banks are formed. The bank of wisdom i.e. Kailāsa's bank where Śiva recites before Pārvatī. Second bank is that of karma where Yajñavalkya recites to Bharadvājajī. Third is the bank of penance or worship which is the bank of Bhuśuṇḍi who recites to Garuḍa. And fourth is the bank of submission or the bank of surrenderance where Tulasī recites Kathā to His own mind and to the saints. So, in the King of Pilgrimage Places, Prayāga, Bharadvāja has

raised a curiosity by clasping Lord Yajñavalkya's divine feet that, "Sire, be kind to recite RāmaKathā to me, what is the entity of Rāma?" And in its response Yajñavalkyajī began to recite Lord Śiva's exploits. Once upon a time, Śiva went to Seer Kumbhaja's hermitage with Satī in order to listen to the Kathā. Seer Kumbhaja welcomed and worshipped them. Śiva realised that this high-souled man is too generous to worship me despite himself being a reciter! Satī wrongly interpreted it thinking that what Kathā he will recite who is bowing in our feet! When someone touches our feet, regard it as the opposite person's generosity rather than our worthiness. Śiva listened to Kathā with deep interest, Satī sat there idly! Śiva and Satī ask for leave from the sage. They pass through Daṃḍaka forest and there,

Biṣṇu Jo Sura Hita NaraTanu Dhārī I

Sou Sarbagya Jathā Tripurārī II BAK-50.01 II

Lord was enacting a human sport in form of Rāma. Śiva offered a bow by uttering '*He Satcidānamda, He Jagapāvana*', but Satī was gripped by doubt, how come Māhādeva is offering bow to Him? Is He truly the Supreme Entity? Satī is Dakṣa's daughter, she is driven intellectually. Śiva is heart-driven, Satī is intellect-driven. Śiva convinced Satī in many ways that this is the Supreme Entity enacting a human sport. Satī failed to agree. Intellectually driven man doesn't keep faith with him. Śaṃkara is faith. And Satī is still not turned into reverence. She will get transformed into reverence when she becomes Pārvatī. These are the two dimensions of the same consciousness. When consciousness flows outwards, it's intellect; when it flows inwards, it's reverence. Satī proceeds in the garb of Sītā and gets caught! She returns back to Śiva. Indwelling Śiva realised that Satī has lied. And impelled by Rāma, Lord Śaṃkara took a resolve. Śiva spreads the sitting-mat, communes with His own self and passes into incessant meditation. Śiva is in meditation, Satī is in pain! Eighty-seven thousand years have elapsed, post which Śiva woke up. Satī comes before Śiva. Shiva began to recite delightful stories. In the same course, comes the tale of Dakṣa's yajña, which we shall discuss tomorrow.

Mānasa-Viṣṇu Bhagavānā

|| III ||

Thoughts are extremely essential,
but voidness of thoughts is much more essential

'Mānasa-Viṣṇu Bhagavānā', a thought aroused in Pārvatī's mind that Rāma whom I am beholding and who is weeping in Sītā's separation, is He truly Viṣṇu who has bore a human form? And if He has then Viṣṇu is as omniscient as my Lord, He should know who has abducted His Jānakī? He would not have searched Jānakī like an ignorant being! Yes, this question aroused in Satī's mind. And on the other hand, Rāma appeared before Manu and Śatarupā and Goswāmijī upfront states: That Rāma has manifested, from a particle of whose being emanate myriad Śivas, Brahmās and Viṣṇus. Thus, not getting into the controversy of these two different schools of thoughts and deeming everyone as essentially the same, let us initiate a harmonious dialogue.

Listeners post many questions to me. Let me begin from one such question. "Vinobājī teaches us to behold the formless entity in an idol. How can this be done?" He alone can understand few things who experiences, they cannot be articulated. Probably silence of some enlightened man can serve as guidance. However in my understanding, while beholding idol an individual's mind should be void of thoughts. Thoughts are extremely essential, but voidness of thoughts is much more essential, don't forget this truth. Ultimately, voidness of thoughts is the only remedy that works in spiritual domain. However, it's beyond our reach. We may not be able to reach this state. Forget it. When no iota of thought prevails! A state where we don't even realise that this is Viṣṇu's idol or this is Śiva's emblem. We should not even realise that this is bow-bearer Rāma or flute-bearer Kṛṣṇa.

There is one more similar question, "Bāpu, should we call this state as mere remembrance (*sumirana*), inaction (*niṣkriyatā*), non-doingness (*akriyatā*) or indifference (*udāsīnatā*)?" Forget these words. Forget the very words. Words will beget meanings. Meanings run behind and follow the words. With words come meanings. One meaning will procreate another in opposition. This is an intricate web of logic! Lord Veda Vyāsa admonishes in BrahmaSūtra, do not resort to logic. Devotion and love will indeed exhort to refrain from logic, but this aphorism is present in BrahmaSūtra as well! Logic and thoughts cannot prove this. Therefore, the idea of non-doingness! But this will further initiate the thought process of whether I have turned non-doing or not? Rajagopalachari a.k.a. Rajaji had told about Gandhiji that, Gandhi doesn't allot place to any especial entity on the pathway of devotion. Devotion means plain devotion. It cannot allot special stature to a specific faith or discipline. I am of the opinion that devotion should not allot special stature to a specific faith or discipline. Love should not allot an especial stature to a specific faith or discipline. '*Adveṣṭā Sarva-Bhūtānām*'. Let me recite a poetic couplet. It's a *sher* by 'Saad' Sāheb,

*Kāmto Se Bhī Maine Pyāra Kiyā Hai Kabhī-Kabhī I
Phūlo Ko Śarmasāra Kiyā Hai Kabhī-Kabhī I*
He who practices devotion will walk by thorns and
flowers equally alike.

*Allāha He! Ye Bekhudī, Tere Pāsa Baithakara I
Terā Hī Imtazāra Kiyā Hai Kabhī-Kabhī II*
Allah O! Why this state of swoon? Ever wondered that
we ourselves have slipped into the state of swoon. No
one is special on this path. But people mistakenly
believe so! When you greet someone “Rāma, Rāma”,
they would reciprocate with “Om”, “Om”, “Om”! Oh
gentleman, stay grounded with us, you have rose
higher! It's beyond our reach! We are incapable.
Whether you believe this fact or not, I am not the one to
force you to believe, but if there is any ruling authority
over the globe then it's only and only “Rāma's Name”.
Lord's Name is the only ruling authority. Ever since the
world is born, it recites “Rāma, Rāma”. Daśaratha's
son was born much later. Many people emphasize on
'Sat', 'Sat', 'Sat' (*truth*); merely uttering the word 'Sat'
(*truth*) will not obliterate sins. We will have to speak
truth, accept truth and practice truth in our conduct.
Only then will 'Sat' (*truth*) emancipate us. However,
there is no such issue with 'Rāma'. Merely uttering the
word 'Rāma' will beget your emancipation; because it's
enormously capable. The seers have recited this
supremely sacred mantra since ages and centuries.

My brothers & sisters, call Rāma's Name
while weeping, while sleeping or even without
bathing! Call It as you like, “Lord's Name” is fraught
powerful. So I was stating that, any word will beget
meaning. Forsake words! With words comes the
comparison of superior and inferior. Don't regard
anyone as inferior or superior. And I would also like to
state that if you are chanting “Rāma, Rāma” then don't
regard it as superior to other mantras. Doing so will
only introduce statures and ranking! And you may
commit an offence of Lord's Name! Therefore, don't
associate any word like non-doingness, inactive or

indifference with formlessness! This will give rise to
explications. And as long as the web of explications
stretches, formless entity cannot be experienced.
Formlessness is the name of a spiritual state. Yes, as far
as I have experienced by Guru's grace I feel that only
one thing remains in state of formlessness and that is
tears. A state where we stop beholding Viṣṇu and we
also stop beholding Guru, tears alone remain. This
state should be believed as formlessness, this is my
answer. We will have to ask Vinobājī himself on how
he interprets this. However, my brothers & sisters,
there is one remedy for this realisation, let me discuss it
with you. First solution, you talk with Morari Bāpu,
you come to Kathā - it's spiritual discourse. You read
'Mānasa', explicate it – it's spiritual discourse. Anyone
reciting a good poetry is spiritual discourse. A child
sharing a good thought is spiritual discourse. Someone
presenting poetic couplets or virtuous music is also
spiritual discourse. But, you must practice spiritual
discourse with your physical body to gain enhanced
experience. Did you practice spiritual discourse with
your hands, questioning why did you partake in evil
acts? These hands which Vedas had proclaimed as the
Supreme Godhead, why did they partake in evil
karma? Engaging in such discussions with hands is
spiritual discourse. Did you ever practice spiritual
discourse with your ears, questioning why did you
hear others' criticism? Why benefit did you gain? Did
you ever practice spiritual discourse with your eyes
that, O my eyes, why did you see this? Why weren't
your eyes endowed with pious sentiments?

My point is my brothers & sisters, practice
spiritual discourse with your eyes. And YogaVāśiṣṭhya
states, the eyes which are fraught with compassion, the
eyes which contain coolness, they just cast a glance on
us and makes us crazy! Third point, eyes that are free
from discrimination. He whose eyes are absolutely
non-discriminative. If someone pushes us, so be it,
never mind! If someone welcomes us, be it, never
mind!

*Śāyada Mujhe Nikāla Ke Pachatā Rahe Hai Āja,
Mehaphila Mein Isīliye Lauṭa Āyā Hū Main I
- Bashir Badr*

This is non-discriminative vision. Such eyes manifest
our suppressed joy. Practice spiritual discourse with
eyes. Adorn your eyes. Indeed, you can beautify eyes.
Eyes are a great medium of spiritual penance. I am
recollecting a movie song once again,

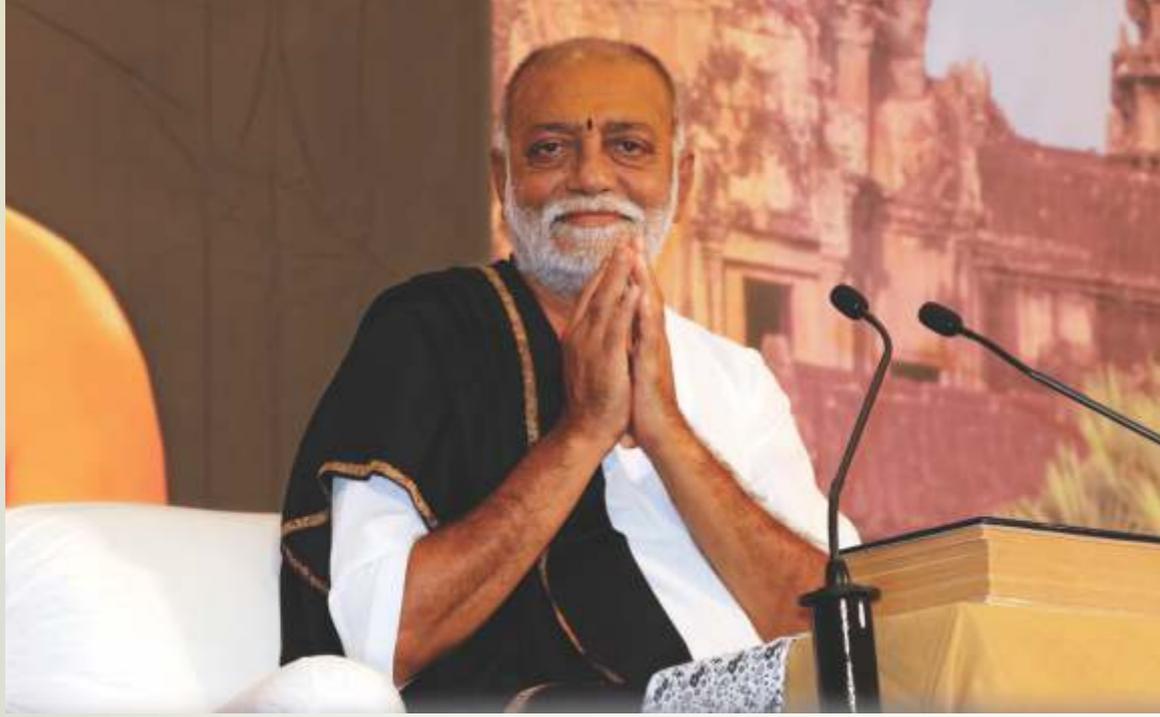
*Terī Ānkho Ke Sivā Duniyā Mein Rakhā Kyā Hai I
Yeh Uṭhe Subaha Cale, Yeh Jhūke Śāma Dhale,
Merā Jinā, Merā Maranā, Inhī Palako Ke Tale...*

Which the composer of 'Śrīmad Bhāgvatjī' Śukadeva
terms as, '*Premavikṣāṇama*'. So, practice spiritual
discourse with eyes. Practice spiritual discourse with
hands. Practice spiritual discourse with legs that, O feet,
you did not take me where we should have gone! You
took me elsewhere rather! I have misused the very
intent of these feet. Practicing spiritual discourse with
our limbs in this manner opens up the doors of especial
realisation! I feel that all realised men have practiced
spiritual discourse with their limbs except Haṭha-
Yogīs! Who have cut their ears! Who have pierced their
throat with skewers! Who have slept on the bed of
thorns!

Erudition is enormously majestic, but the dust
of egotism fouls it. - YogaVāśiṣṭhya. A little idiocy fouls
our competency. Don't even feel proud that you have
listened to so many Kathās! It will foul you. Every day
you must come to Kathā with a feeling of having come
here for the first time ever. I offer my bows if you know
more *copāis* than me, but if you wish to come here then
come absolutely unlearned. Because I come here
unlearned every day. Information will trouble you too
much, Sāheb! I have witnessed that those who had
known a lot, reached a very disturbed state during their
last days. Serve the one from whom you have attained
something. Does serving mean massaging His feet? Or
laving His feet? Or touching His feet? No! Serving
means understanding His state. Can the enlightened

men be served with money? No. 'Service' (*sevā*) is a
very lovely word. But whenever the matter of service
comes up, we tend to think in terms of massaging the
feet, laving the feet or offering some other service. This
is indeed fine, as per everyone's reverence. Service
cannot be snatched, it's in hands of the gracious
enlightened man to give it to others. I would like to
state that we fail to know the enlightened man, which is
good as well. But even if someone happens to know an
enlightened man then keep one point in mind that His
service and His care is not His convenience or His
need! Don't commit this offence even mistakenly. He
will seldom know that His offence has been
committed. But your offence itself will punish you.
This is written in 'Mānasa'. I and you need to stay
extremely cautious of not committing an offence of an
enlightened man.

Guru's love; Guru's dispassion; if we ever act
foolishly to elevate our spiritual penance then change
our stance and turn hostile towards our self; and
fourth, when He says nothing and turns silent then stay
extremely cautious. I have not practiced any penance.
What penance can we do? But I would definitely say
that I have never offended my Guru in these four
aspects. When I was about nine or ten, I would keep
sitting in the old verandah of Rāma's temple,
sometimes till two and at times till three in the night! I
would sit there for my own joy. He would wake up
whenever I was awake and at that moment, His look
would become slightly hostile, “It's pretty late. It's
already 3 AM, go and sleep now.” Every time that His
look turned hostile, I considered it as a blessing. I have
never disregarded His grace and love which I would
receive. And His dispassion was incredible! Even His
speck of dust would emancipate us! And His silence!
Understand their love. Understand their dispassion.
Understand their changed look. And understand their
silence.



So, even as You conferred me feet, I never visited a temple to behold Your sight and consequently I fell prey to evil company. A seeker needs to practice spiritual discourse in order to experience enhanced realisation. This is not my idea, it's presented by Tulasīdāsajī,

Dehi Satasamga Nija Amga Śrīramga! I VP-57.01 I
O ŚrīRāma, O the Supreme Godhead, O Viṣṇu, be kind to bless me with the spiritual discourse of my limbs so that I may talk with my eyes, I may practice spiritual discourse with my ears. This is absolutely revolutionary proclamation of spiritual discourse. Someone has also tossed the idea of, silent-discourse. The concept of scriptural discourse is also described by someone in the past. I turn every virtuous activity giving it a form of spiritual discourse. But spiritual discourse of one's own limbs imparts enhanced realisation and then none can remain inferior or superior.

“*Moha* is the root, but how can a spiritual seeker know of its existence?” When flowers blossom. When roots sprout, realise its existence. When especial lust arouses, when especial anger arouses, when relatively more greed manifests – realise it's the root. This is the root of all maladies, simple!

So, we are having a harmonious dialogue with 'Mānasa-Viṣṇu Bhagavānā' as the central theme.

Sam̐bhu Biraṃci Biṣṇu Bhagavānā I
Upajahi Jāsu Aṃsa Te Nānā II BAK-143.03 II

We call the one endowed with wealth (*dhana*) as wealthy (*dhanavāna*). We call the one endowed with erudition (*vidyā*) as erudite (*vidyāvāna*). We call the one endowed with wisdom (*jñāna*) as the man of wisdom (*jñānavāna*). We call the one endowed with strength (*bala*) as strong (*balavanāna*). Similarly, we call the one endowed with six types of divine opulence (*bhaga*) as 'Bhagavānā' (God or Lord). An individual endowed with six types of especial radiance,

is called as 'Bhagavānā' (God or Lord). It's not that our country has proclaimed only the incarnations as Lord. We have also called the sages and seers as Lord. For instance, Lord Vaśiṣṭha, Lord Vālmiki, Lord Vyāsa, Lord Paraśurāma, Lord Shankracharya, Lord Madhavacharya, Lord Vallabhacharya, Lord Raman Maharshi, Lord Ramkrishna etc. etc. It's not mandatory, but these six entities should be present in Him. Six types of divine opulence. First, one who is endowed with enormous glory. He whose glory is renowned above and beyond horizon. The one endowed with 'Bimala Jasu' (untarnished glory) is rightful of the position of God.

Baranau Raghubara Bimala Jasu... II AYK-00 II
We call Rāma as God, we call Lord Kṛṣṇa as God because their untarnished glory spreads beyond the horizon. Even till date in this gruesome age of Kali we keep extolling and listening to their glorifications. So, fame or untarnished glory is one type of *Bhaga*. But the more one's glory expands the more will the world highlight some or the other fault despite being untarnished. One endowed with renowned glory alone is not 'Bhagavāna' (God), but he who is able to stay calm even if someone condemns this glory is 'Bhagavāna' (God). Many people have criticised Rāma's holy glory by alleging Him of killing Vāli by hiding behind a tree! A finger was raised! Although it's not true. Rāma is endowed with pure untarnished glory. Thus, despite such exceptions and defamations Rāma's glory is extolled even today because Lord has no evil feelings even for those who have splashed stains on Him. We call Viṣṇu as God because of His glory and pay attention, creator always attains glory, certainly. The one who destroys unessential things also attains glory, indeed. But the greatest glory is attained by the one who sustains the creation. Viṣṇu is the entity in charge of sustenance. So, Viṣṇu enjoys elaborate glory. The glory of Viṣṇu has reached till this place (Cambodia Viṣṇu Temple).

Second, Śrī. One meaning of Śrī is the goddess of wealth, *Lakṣmī*; he who is endowed with wealth is 'Bhagavāna' (God). He is 'Bhagavāna' (God) who is endowed with wealth (*Lakṣmī*), not the one who has money (*Dhana*)! The one with money could be rich, but not 'Bhagavāna' (God). There is a great difference between *Dhana* and *Lakṣmī*. That which is earned with tremendous exertion and when one gets instantly ready to use it in some virtuous activity come an opportunity, is called as *Lakṣmī*. And when you gather easy money and take too long in spending in virtuous activities, it's called as *Dhana*. This is not *dravya* (wealth). *Dravya* is that which is flowing, it flows freely. One meaning of Śrī is radiance, luster. Third aphorism of 'Bhagavāna' (God) is dispassion. He who is endowed with dispassion is 'Bhagavāna' (God). 'Mahamto MahāPrājñā Nimitte Vinivevahi', YogaVāśiṣṭhya. O Rāma, dispassion should neither be aroused by an excuse nor by an incident. That which is aroused exclusively by discretion is dispassion. Discretion gets endowed by practicing spiritual discourse. Shankaracharya has said, attending spiritual discourse will impart detachment. And detachment will free one from *moha* or infatuation. And from this detachment, one can attain the state of liberation even while being embodied. So, dispassion born from discretion is the quality of being God. We call Lord Viṣṇu as God or Lord, Didn't He forsake Goddess Lakṣmī? He is wealthy. He sustains everyone. He did not run away by leaving behind every one but it is said so only because of His discretion. So, one who is endowed with glory, wealth and dispassion.

Fourth aphorism, one who is endowed with wisdom; we call Him as 'Bhagavāna' (God) who is endowed with wisdom. Now, how do we assay if He is imparted with wisdom? Tulasīdāsajī has given its touchstone,

Gyāna Māna Jaha Ekau Nāhī I
Dekha Brahma Samāna Saba Māhī II ARK-14.04 II

A short definition of wisdom. That is wisdom which has no room for pride. Simple and straight! And beholding the Supreme Entity in everyone equally alike and living exclusively in the sentiments of Supreme Entity. He who is endowed with this wisdom is 'Bhagavāna' (God). Next point, few versions mention it as 'forgiveness' (*kṣamā*) and few write it as 'patience' (*dhairya*), whatever it may be. The aphorism falling in my closer reach is 'forgiveness'. He who keeps forgiving others is 'Bhagavāna' (God), that's it. He who forgives even when there is a good reason to punish. *Kṣamā* is an immensely lovely word of my list. Some versions also mention it as 'Patience' (*dhairya*). He who upholds enormous patience is 'Bhagavāna' (God). Tulasīdāsajī has said, patience is put to test amidst adversity, not in conveniences.

Dhīraja Dharma Mitra Aru Nārī I

Āpada Kāla Parikhihi Cārī II ARK-04.04 II

Goswāmījī says, following four are put to test amidst adversity. Our patience is put to test in adversity.

Meru Re Ḍage Ne Jenā Mana No Ḍage,

Marne Bhāṃgī Re Paḍe Re Bharamāṃḍa Re...

It's easy to console others, but extremely difficult to uphold patience when it passes on us. Second, righteousness is put to test in adversity. Friend, comrade or companion is put to test only in adversity. Friends stay by us in good times. And fourth, woman. Woman is put to test in adversity. Women are put to test in patience. They can keep immense patience. Her greatest patience is to patiently foster a consciousness in her womb for nine long months, man cannot do this. Only women can do so. The glory of women is amazing.

So, glory, wealth, wisdom, dispassion, patience or forgiveness and sixth, entire opulence. Every type of opulence circumambulates Him. Opulence is not something related to pompousness or passion, it's indeed not related to wrath or ignorance,

but opulence of the Supreme Godhead. Infinite, infinite, infinite opulence!

Amīta Rūpa Pragaṭe Tehi Kālā I

Jathā Joga Mile Sabahi Kṛpālā II UTK-05.03 II

So, I am presenting the ideas of Lord Viṣṇu as I am recollecting. This is Viṣṇu's worship of words. We shall discuss few things tomorrow. Let me pick up some chronology of Kathā today. Yesterday we were extolling the glory of Rāma's name. Lord's name holds exuberant and distinct glory. The discipline of name is the best spiritual discipline of Kaliyuga. Name holds exclusive sway in all four ages and in all four Vedas. Even as we talk on several topics, the ultimate quintessence of mine as well has only been Lord's name.

Dakṣa organised a yajña to insult Lord Śaṃkara. All deities attend Dakṣa's yajña except Brahmā, Viṣṇu and Maheśa. Satī is offended there. Satī ends her life in Dakṣa's yajña and reverence takes birth in form of Himālaya's daughter. And Goswāmījī writes, when Pārvatī was born in form of reverence, the high-souled realised men arrived uninvited. In the same course came Nārada as well. Himachal requested Nārada, be kind to foretell my daughter's fortune by reading her palm lines. What kind of husband will she get? Nārada forecasted everything as per his erudition and said, if she attains Śaṃkara then all evils will turn auspicious. And your daughter must perform penance in order to attain Śaṃkara. Parents got worried! How come our daughter was instructed to practice penance at such a tender age? Later, Pārvatī Herself said that I had a dream wherein a fair complexioned Brāhmaṇa asked me to practice penance and he also explained me the glory of penance,

TapaBala Racai Prapaṃcu Bidhātā I

TapaBala Biṣṇu Sakala Jaga Trātā II BAK-72.02 II

TapaBala Saṃbhu Karahi Saṃghārā I

TapaBala Seṣu Dharai Mahibhārā II BAK-72.02 II

Tapa Adhāra Saba Sṛṣṭi Bhavānī I

Karahi Jāi Tapu Asa Jiya Jānī II BAK-72.03 II

Let's study these lines in another context, doing so gives us a new definition of penance. Penance means to create. Brahmā as such created the universe, but anything that manifests in my and your mind for benefit of the world, it's our penance. If it has not manifested from anger but from spiritual realisation then it's penance. A mother who carries a consciousness in her womb for nine months and gives birth nine months later is her penance. When a realised man attains enlightenment after practicing spiritual discipline then the entire process before attaining enlightenment is penance. Any new thing that manifests in my and your mind that becomes useful to everyone right from an individual to the whole world, realise that penance has played a key role somewhere or the other.

Secondly, Viṣṇu sustains the world by the virtue of penance. Forget about sustenance of others or of the whole world, sustenance of home is also the penance of the house-headman, it's the penance of the one who heads the house. Whenever the word 'tapa' (penance) comes up, we bind it in a frame linking to customary penance in forest! Although it indeed holds a glory, but the penance of twenty-first century is demanding redaction. Fasting for five days is not penance, but serving food to five hungry people is the penance of twenty-first century. This doesn't mean that fasting is not your penance. Despite facing the worst nightmares, your ability to keep smiling is your penance. Despite severe criticisms and insults, keeping your calmness intact is your penance. Enduring everything with due understanding is your penance. By the power of penance and by dispassion manifested from discretion, when we start eliminating filth from our inner mental state then the process behind this is penance. An individual who bears the burden of the entire family, isn't it a penance? An enlightened man who stops the punishments of the crimes of his surrendered dependents, isn't it a penance? Goswāmījī finally applied universal aphorism and said, this entire universe is based on penance.

My brothers & sisters, penance can also be defined as above. And Pārvatī leaves for penance. She performs rigorous penance. As a result of penance, divine annunciation sounded from the sky and Pārvatī was bestowed with a boon that Śaṃkara shall be Yours. Tulasīdāsajī writes, while Pārvatī was bestowed with this boon, Śaṃkara on the other hand is in deep meditation. Lord Rāma appeared and requested Śiva to marry. Śiva agreed in affirmation. SaptṚṣis once again tested Pārvatī's love and Pārvatī said, I shall take million births but I shall marry none other than Śiva. I shall hold on to Guru's words. SaptṚṣis returned on hearing unflinching surrenderance and Pārvatī's parents took her home.

Whenever the word 'tapa' (penance) comes up, we bind it in a frame linking to customary penance in forest! Although it indeed holds a glory, but the penance of twenty-first century is demanding redaction. Fasting for five days is not penance, but serving food to five hungry people is the penance of twenty-first century. Despite facing the worst nightmares, your ability to keep smiling is your penance. Despite severe criticisms and insults, keeping your calmness intact is your penance. Enduring everything with due understanding is your penance. An individual who bears the burden of the entire family, isn't it a penance? An enlightened man who stops the punishments of the crimes of his surrendered dependents, isn't it a penance?

Mānasa-Viṣṇu Bhagavānā

|| IV ||

Guru Himself is a breathing scripture

Bāpa! Let's begin today's Kathā with a Vedic mantra. It's a very renowned mantra which mentions Lord Viṣṇu. The word Viṣṇu in this verse definitely means Lord Viṣṇu or God, but it also means a state wherefrom one never returns, nor is there a provision to send one back after reaching there. That state or that encampment in Vedas is called as Lord Viṣṇu. You all know ṚgVeda begins with the word 'Agni', more specifically 'Agnimīle Purohitam'. However, there are two more words outside Vedas which as per our Indian Vedic tradition are often uttered before reciting Vedas and those two Brāhmanaical words are, 'Hari Om'. This phrase is uttered foremost. Hari means Viṣṇu and Om means Brahma, the Supreme Entity. That means, by uttering 'Hari Om' in the beginning of Vedic recitations the seer unifies devotion and wisdom. A great job has been accomplished on the land of India through the incarnation of Vedas. So, 'Hari Om' has been added from outside Vedas. Now the mantra commences,

Tadviṣṇoḥ Paramam Padam Sadā Paśyanti Sūryaḥ I

Divīva Caśurātataḥ II RV-1.022.20a II

'Sadā Paśyanti Sūryaḥ', the way people with eyesight are able to behold the sun-god as and when they wish, similarly, Viṣṇu is such a supreme state where people with eyesight i.e. those who are endowed with most superior eyes or who are blessed with divine vision by Guru's grace, cast a fixed gaze on this state. And this is a state wherefrom one is neither returned, nor is there a feasibility of returning. This is a state analogous to a river getting lost in ocean. So, the dignity of the state of Viṣṇu has been presented in Vedas in this form and you all know as well, 'PuruṣaSūkta' which is recited is nothing but the hymn of Viṣṇu's glorification. So Bāpa, Vedas too worship Viṣṇu in this form. And even in 'Mānasa', Vedas worship Viṣṇu,

Ajahu Mānahu Kahā Hamārā I Hama Tumha Kahu Baru Nika Bicārā II

Ati Suṃdara Suci Sukhada Susilā I Gāvahi Beda Jāsu Jāsa Lilā II BAK-79.01 II

SaptṚṣis said while testing Pārvatī, even now accept our advice, why do you insist marrying Śaṃkara? We have thought of an excellent suitor for you. How is He? He is exceptionally beautiful, pious, bliss conferring and virtuous of conduct. So Goswāmījī says, Vedas also extol and describe the glory of Viṣṇu. O Pārvatī, it will be a beautiful union if we unite you with such a suitor. They further say, 'suci', Viṣṇu is exceptionally pious. It's extremely difficult to stay pious when goddess of wealth, Lakṣmī Herself is massaging one's feet! Yet He is pious. He is *sukhada*, Viṣṇu confers bliss to everyone. Despite being the Lord of Lakṣmī, He never forsakes virtuous conduct. We shall unite you with such a suitor. And Bhavānī smiled and laughed out!

Mahādeva Avaguna Bhavana Biṣṇu Sakala Guna Dhāma I

Jehi Kara Manu Rama Jāhi Sana-Tehi Tehi Sana Kāma II BAK-80 II

“Sire, you mentioned that Viṣṇu is the repository of all virtues, agreed! And Māhādeva is smeared with ash on His body, wears necklace of skull, carries serpents as His ornaments and lives on alms. But Sire, when one's heart is set on someone, one desires only that individual. For me, the Lord of Kailāsa is the only one!” This is the depiction of love. Note that this incident is not portraying Vaikunṭha or Kailāsa being superior or inferior to the other. However strongly people may present other faith before you, but never change your center of devotion. Pārvatī says, let you alone but even if Lord Śaṃkara Himself tells me to give up my insistency to marry Him, I would not agree. I am a staunch believer of Guru's words.

Nārada Bacana Na Main Pariharaū I BAK-79.04 I

I shall not forsake Nārada's words. Who is 'Paramam Padam' for people like us? Faith on Guru! The seat of an enlightened man! He who has attained faith on his enlightened man will not care of what Vedas say. Neither will he disregard it. But he will not need the evidence of Vedas. His eyes will be fixed on his path of reverence and love.

Zamānebhara Ke Savālo Kā

Javāba De Dumgā 'Faraz',

Namī Ākho Kahaī Hai Ki

Mujhe Tuma Yāda Āte Ho I

I can defeat every argument of the world, but I recollect my Guru, I am recollecting my faith on Guru.

GururBrahmā, GururViṣṇu,

GururDevo Maheśvaraḥ I

GururSākṣāta ParaBrahma

Tasmāi Śrī Gurave Namaḥ II

If VyāsaPīṭha wants to categorize 'Rāma Carita Mānasa' in three sections then some or the other Guru has played a key role in each of these three sections. Three women have become an excuse. They were empowered by Guru's faith. One section is when Viśvāmitrajī goes with Rāma-Lakṣmaṇa for protection of yajña, Ahalyā's emancipation, SiyāRāma's wedding etc. However, there is a woman in the center of this episode whose name is Tāḍakā. One section of Lord's sport of incarnation begins with Tāḍakā. Like Rāma,

life is also a journey. If we want to succeed in this journey and reach till devotion and love, we first need to control anger. This is the first condition. Until an individual is unable to kill anger, the journey will not complete. And Guru assists in ceasing our anger. I feel that surrenderance to an enlightened man is immensely essential in this age. At least for me it is, and is utmost needed! You better know of yourself! By what means can we control our anger? Anger makes us an evil ghost! Be it man or woman. People tell me that Bāpu, many individuals have listened to countless Kathās of yours, yet they exhibit too much anger! I said, “My listener never exhibits anger. As long as he is a listener, he doesn't exhibit anger! The moment he ceases to be a listener and slips into his temperament is when he exhibits anger!” Kathā is not unsuccessful. But we soon slip into our temperament and nature. Why do we criticize? Why do we envy? Why do we hate?

Behold five entities in any Sadguru. Vedas proclaim it as 'Paṃcadhīraḥ'. A patient man is endowed with five traits. Who is patient? Guru is endowed with five-fold patience, 'Paṃcadhīraḥ', I don't remember in which Vedas is this verse present. Yaskacharya has expounded it as, 'Anujanām Yatate Paṃcadhīraḥ', he has presented a very lovely explication. We are not patient, we play in our intellect! We are pundits, because we play in our intellect. Sarasvatī descends for devotion to play in the forecourt of an intellectual man. As for us, it's we who play in the abode of our intellect. As a result, not the abode but the player will get fatigued! However, the one in whom intellect plays, that saint will never fatigue but his intellect will fatigue! It will fall asleep while playing and experience rest. Intellect is that wherein pundits play. Sadguru is the one in whom intellect plays. Therefore, Vedas have proclaimed Sadguru as 'Paṃcadhīraḥ'. We feel good listening to the discussions of Guru, the discussions of love, the discussions of truth and the discussions of Rāma. But since we like hearing them their acquaintance becomes essential. The books will not work then, one will have to experience firsthand. The poet says,

*Main Use Kitābo Se Misāla Dū-
Ki Khuda Ko Sāmāne Rakha Dū 'Faraz',
Vo Mujhe Pūcha Baithī Thī Ki-
Mohabbat Kisako Kahate Hai I*

Patient man says, behold and examine me by yourself, forsake the books! Books lie dormant and an individual's self-experience comes to rescue. Guru Himself is a scripture, read Him if you wish to read anything. Our Sikh and Nanaka tradition has rightly designated their Holy Scripture itself as Guru. Guru is an evident Holy Scripture. His gracious glance, His words are its chapters and cantos. Guru Himself is a breathing scripture.

So, my point is that we should acquire His acquaintance once. His acquaintance will not include a specific uniform or a holy mark on forehead. He who reaches that state becomes free from such religious identities. Amir Khushrow said that my Nizamuddin has ceased all such religious identities and sub-identities of mine.

Chāpa-Tilaka Saba Chīnī Re To Se Nainā Milāya Ke...
These are Sufi contemplations.

Inhī Logo Ne Le Liyā Dupatṭā Merā...

This song of movie Pakeezah is a Sufi song. Wherever it may have been used, what difference it makes? Ornament can be worn by Śūrpaṅkhā and even by Jānakī. Ultimately that individual is honoured whose body the ornament adorns, Sāheb! My VyāsaPīṭha interprets *dupatṭā* of Sufi ideology as dualism. My enlightened man has snatched away my dualism. Because of dual mindset, I exhibited anger. And my Goswāmījī endorses, he signs it,

*Krodha Ki DvaitaBuddhi Binu-
Dvaita Ki Binu Agyāna II UTK-111(B) II*

At times Shankaracharya, at times Buddha, at times Mahāvīra and it times Nanaka has dispelled our dualism. And the Sufi song of 'Pakizah' further states,

Hamarī Na Māno Sipahiya Se Pūcho...

This Hanumānjī is the guard (*Sipahiya*), He is the protector.

*Sādhu Saṁta Ke Tuma Rakhavāre I
Asura Nikandana Rāma Dulāre II HC-XXX II*

This song contains so many hints!

Hamarī Na Māno Raṅgarajiyā Se Pūcho...

Why did we convert our white garb to saffron, ask my Guru. Don't ask us, we were just hinted from that source and we blended ourselves in His hue! There is no uniform or religious identity. These are mud-toys of the initial period. After getting gold toys, the mud-toys become perishable! So Bāpa! We will have to identify. They do exist, we only fail to recognize them. We cannot do without them. God accepts nirvāna and leaves this world after completing His acts of incarnation, who runs the world after Him? The enlightened men run the world. At times Arvind, at times Raman, at times Ramkrishna, at times someone else, they alone run the world. The Supreme Godhead is indifferent and immutable and sometimes even as He dwells within us, he doesn't act! He lets us sin, He allows us do meritorious acts! He sits inside indifferent, but doesn't stop us!

'*Paṁcadhīrah*', there are five acquaintances of enlightened men. This Vedic mantra has been explicated from diverse angles. Many wisdom endowed men have explicated it in varied contexts. Wherever you witness these five aspects, realise they are the divine feet worthy of fixed depositing our devotional faith. First, he whose eyes, whose speech, whose consciousness contains nothing but love and compassion. The moment we realise that here there is nothing except love and compassion. And there is no intent behind this love and compassion as well. Ironically, we are living in a world where people do nothing without any intent! There is a psalm in Gujarātī,

*Hari Ame Jānyā Tamārā Sameta,
Ā JagaMā Hetu Re Vinānā Nathī Heta.*

There is only one place where the treasure of love thrives without any intent. Second, when we experience outer cleanliness and inner purity. '*SuciDakṣaḥ*', this is an acquaintance of a patient individual. Third trait, he who endeavours hard is a trait of a patient man. He who exerts, he who is not indolent. An enlightened man is exertive. You may argue, Ramana Maharshi sat in the cave of Arunachal

all his life. What exertion did he do? He performed enormous mental exertion! It was the exertion of contemplation. By sitting there, he would open the lotuses of hearts of many disciples. Kabīra wove blankets all his life; he also went till an extent of selling the blankets in the market of Kashi. He would say, "This is the blanket of Rāma, you all are Rāma, take this blanket." When asked for price, he would say, "Rāma". Who made it? "Rāma made it." Who is selling? "Rāma". Who is the purchaser? "Rāma." Kabīra has exerted till the last breath. Therefore, this phrase of Kabīra is very famous,

Kaha Kabīra Kachu Udyama Kije I

Harsh Brahmabhatt, a great poet of Gujarātī literature and also a successful composer of Urdu says,

Śrama Karo O Saṁtaḥ, Āśrama Nahī.

He who exerts for the worldly beings, for the spiritual seekers and for the surrendered dependents.

Fourth trait, fearlessness. Enlightened man would be exceedingly fearless. Since last two to four Kathās I have been defining an enlightened man in utmost rustic and native dialect stating that, "He who fears is not a monk!" A short definition. Who would he fear? And fifth and immensely lovely trait is, silence. He who speaks limited words only when utmost necessary. He who is not lengthy.

The first encampment and the impeding element of the journey on the pathway of devotion is anger. And it comes in form of Tāḍakā.

Cale Jāta Muni Dīnhi Dekhāi I

Suni Tāḍakā Krodha Kari Dhāi II BAK-208.03 II

So, Tāḍakā is anger. This is Tulasī's clear interpretation. And if we divide 'Mānasa' into three sections for ease of understanding then this first journey of Rāma and Lakṣmaṇa is with their Guru. As anger arouses, dualism manifests. But Viśvāmītra's intent was to unite Rāma and Sītā by all means. And anger could have been an obstacle in this unity. But,

Ekahi Bāna Prāna Hari Līnhā I

Dīna Jāni Tehi Nija Pada Dīnhā II BAK-208.03 II

It was Guru's hint and Lord conferred nirvāna to anger. Next is 'AyodhyāKāṇḍa', a second journey is being commenced and in the second section comes

Maṁtharā. And Maṁtharā is greed. In the first section, the metaphoric anger of Tāḍakā could have stopped Sītā and Rāma from uniting, but they were united by Guru's grace. But when the chapter of Maṁtharā begins, she wishes that even though they have been united, let them not stay in Ayodhyā. Let both of them be pronounced an exile into the woods. And greed always does this. Maṁtharā is greed. Shankaracharya has called Sītā as peace. And Tulasī has called Rāma as restfulness. Rāma is repose, Sītā is peace. Although our peace and repose have been united, but Maṁtharā wishes that may they not stay in Ayodhyā. And greed departs one. Our greed dumps us in inordinate activities till such an extent that we are unable to experience peace! Our greed and our accumulation drowns us neck-deep in so many inordinate activities that our rest is snatched away. Earning wealth is not bad, greed is inappropriate. How long will you run behind greed, greed, greed! And greed is not only confined to money or wealth, at times man is also trapped in the greed of thoughts. Accumulation of thoughts trouble us equally, it doesn't let us experience peace. Accumulation of material objects also doesn't let us experience peace. Accumulation of sensuous indulgences also doesn't let us experience peace.

Both peace and restfulness are expelled because of greed. But let me ask you something, when Rāma was pronounced an exile into the woods because of Maṁtharā and Kaikeyī, couldn't have Vaśiṣṭhājī stopped this incident? Guru's command is the ultimate order. And in that age, the reign was ruled by king, but discipline was infused by the enlightened man. No decision was taken without asking one's Guru. But even here Guru has played a silent role because Ayodhyā is fouled by greed and thus, it's better for peace and restfulness of this land resort to the woods for some time. This plan was laid by Guru. In the second section as well, Guru plays the key role. I can vouch with complete faith that had Vaśiṣṭhājī intervened that, O the Lord of Avadha, this cannot happen. The matter would have ended then and there, Sāheb! Rāma cannot resort to the woods! Vaśiṣṭha means not an individual but a supreme stature. A

superior authority. Vaśiṣṭha is the name of a fraught place. Bāpa, here Guru has played a silent role. He realised that inordinate greed has invaded the family, the town and the kingdom in form of Maṃtharā and Kaikeyī. Now, peace and restfulness will be unable to stay here anymore. Dispatch them to the woods. And we are introspecting our personal lives through 'Mānasa'. 'Mānasa' is a mirror and 'Mānasa' is sacrifice as well. It's both. There is a strong correlation between these two words. Many people complain to me, "We are not experiencing peace!" Who has snatched it? Your greed has pronounced an exile of woods to peace! It's simple.

Third section commences from Śūrpaṅkhā. Even here a woman is in the center. And Śūrpaṅkhā is symbolic of lust. First comes anger, right in the middle is greed and thirdly, lust. Dadaji never spoke much. He would simply tell a short interpretation, son, understand this *copāi* as this and that was it. It is now by His grace that VyāsaPīṭha is expounding. But the seed was that. Dada always liked to stay utmost silent. He

We feel good listening to the discussions of Guru, the discussions of love, the discussions of truth and the discussions of Rāma. But since we like hearing them, their acquaintance becomes essential. The books will not work then, one will have to experience firsthand. Guru Himself is a scripture, read Him if you wish to read anything. Our Sikh and Nanaka tradition has rightly designated their Holy Scripture itself as Guru. Guru is an evident Holy Scripture. His gracious glance, His words are its chapters and cantos. Guru Himself is a breathing scripture.

was endowed with absolute detachment! He has even not talked with me at length. He would interpret the meaning and sow the aphorism. This idea of dividing 'Mānasa' into three sections is VyāsaPīṭha's initiative by His grace. Nonetheless, the seed was that. What does Guru do? He sows the seed. Third section begins from Śūrpaṅkhā. And she is lust. Śūrpaṅkhā wished to eliminate Sītā and take Her place. This is the third section wherein she wants to separate Sītā and Rāma. And what played a role in this incident is the mantra of Sage Agastya. Counsel of an enlightened man. Lord left from Citrakūṭa and met Sage Agastya who advised to stay at Paṃcavaṭī. Kumbhaja's mantra and His consultation have played a key role here. Kumbhaja is in the center here. Three realised men are in the center. Three women are in the center.

Now, I would like to discuss one more point with you Bāpa! Śūrpaṅkhā got enamoured on Rāma, what was Śūrpaṅkhā's fault? Rāma Himself is so good-looking that anyone could have gone crazy behind Him. And a woman dominant of demonic tendency is naturally more prone to the flare of lust. So, even as Śūrpaṅkhā was attracted towards Rāma, isn't Rāma responsible for it? Why are You so good-looking? What is the fault of worldly beings! Your very form is beautiful. And even Rāma who is endowed with peerless transcendental beauty has Himself got attracted in Sītā's beauty. Whose fault should we find? Think?

Jāsu Biloki Alaukika Sobhā I BAK-230.02 I

Rāma met Sītā in PuṣpaVāṭikā for the first time and He said, O Lakṣmaṇa, on beholding Sītā's beauty my mind is getting agitated. If that's the case then what is the fault of worldly beings in getting enamoured? The question is with what sentiments we behold. Śūrpaṅkhā hails from Laṃkā and being a woman of carnal town, attraction was natural for her. But I would like to ask one more question to my listeners, Janakapura was the town of *videhas* (*dispassionate state of not being identified by one's physical body*), weren't those townswomen attracted towards Rāma? Think about it, all women went crazy! But the difference lies in the sentiments of their attraction!

Dhari Dhīra Kahai, Calu, Dekhia Jāi, Jahā Sajani!

Rajani Rahihai I KVT-AYK-22 II

The rural Bhīla women would tell each other on beholding Rāma, let's us follow Him. One companion said, we can indeed follow Him, but we stay in forest, people will criticise us. Other companion said, 'Na Socu Kachū', I don't care what the world says. It is utmost necessary to assimilate other scriptures of Tulasī in order to understand Him. In 'Mānasa', Tulasī is restricted within the bounds of propriety. Otherwise, Tulasī is an exceedingly daring and carefree monk! The companion said, "We shall attain the ultimate object of our eyes." Their sentiments are not corrupt, pay attention. Whereas Śūrpaṅkhā's sentiments are wicked. What are the Bhīla women saying? We shall attain the ultimate object of our eyes. It's a lovely sentiment, Sāheb! Even Bhīla women have got attracted, because Rāma is indeed so pretty. For that matter, even the dispassionate (*videhī*) women of the town of Vedha have already got attracted. But what are their sentiments?

Jehi Biramci Raci Siya Savāri I

Tehi Syāmala Baru Raceu Bicāri II BAK-222.04 II

What do they say? The same creator who has created Sītā has also created equally worthy Rāma for Her. They remove themselves from between Sītā and Rāma. Whereas Śūrpaṅkhā wishes to take Her place! This is the third turn of 'Mānasa' where the counsel of a third seer is playing a role. The counsel of seer Kumbhaja has played a role.

So, in all three sections some or the other realised man is playing a role in three incidents. Be it Viśvāmitra or be it Vaśiṣṭha's silent or be it Kumbhaja's counsel. In order to ward off and safeguard ourselves from the exorbitance anger, greed and lust, some or the other sage, or some or the other enlightened man whom Vedas proclaim as '*Paṃcadhīraḥ*' (*patient man endowed with five traits*) is witnessed in the center by VyāsaPīṭha.

Now let me take some chronology of Kathā. Bāpa, Pārvatī's incessant devotional faith was proclaimed for Śiva that if I marry then it will only be with Śiva, else I shall stay unmarried for all lifetimes.

On the other hand, the Supreme Godhead orders Lord Śiva to accept Pārvatī. And preparations start for Śiva's wedding. Lord Śiva goes to Himachal Pradesh for wedding. Śiva and Pārvatī marry each other. Himālaya gave farewell to his daughter and Śiva reached Kailāsa. Stipulated time period elapsed and Pārvatī gave birth to a son. Kārtikeya, the six-faced deity was born. After the union of reverence and faith, the exertive efforts that manifest in an individual's life is six-faced. This is its essential interpretation. Behind any exertive efforts of ours, the union of reverence and faith is utmost essential. Exertive efforts that lack faith and reverence can never be six-faced, it will rather be single faced. Six-faced exertive efforts is the truth of spirituality. The six faces of exertive efforts are as follows. First, chanting. While chanting, the union of reverence and faith is necessary. Second aphorism of six-faced exertive efforts is penance. Faith is necessary in penance as well. Third face of six-faced exertive efforts is vow. Be it any vow, the best of all vows in my view is the vow of silence. Fourth, meditation is also an exertive effort. Fifth face of six-faced exertive effort is pilgrimage. The fact that you have come to Kathā, essentially means you have not come to Cambodia but in a pilgrimage.

Jehi Dina Rāma Janama Śruti Gāvahi I

Tiratha Sakala Tahā Cali Āvahi II BAK-33.03 II

We have come to a pilgrimage. However, lack of reverence and faith will make pilgrimage a worldly travel, it will not become a pilgrimage journey. Fifth is pilgrimage. And then, '*Preya*' and '*Śreya*' – we have these two words in our philosophy. *Preya* means exertive efforts put in for worldly achievements. And *Śreya* means exertive efforts put in for supreme welfare. '*Śreya*' and '*Preya*' is the sixth aspect of exertive efforts. They are twins. Even they are incomplete without reverence and faith. So, Kārtikeya who is figurative of supreme exertive efforts manifests because of reverence and faith. And here Tulasīdāsaji confers us the blessings of the auspicious wedding,

Yaha Umā Saṃbhu Bibāhu

Je Nara Nāri Kahahi Je Gāvahi I

Kalyāna Kāja Bibāha Maṃgala-

Sarbadā Sukhu Pāvahi II BAK-Before Dohā 103 II

Temples hold immense glory, but the Supreme Godhead
doesn't dwell only in temples

Today I have numerous curiosities from you all listeners. One of it is a joke !

Muskurāte Raho, Gunagunāte Raho I

Ye Jivana Saṃgīta Hai, Svāra Sajāte Raho...

There are certain means of living e.g. man should keep smiling, man should stay pleased and man should stay happy. What do I distribute? I distribute happiness. What is mine? Truth is personally for me, as much as I can fulfill. But I have nothing except love and compassion to give you. What should I do?

My society, my country, my world, this beautiful earth of mine and do remember, VyāsaPīṭha is with you. *Do not feel lonely anytime*. So, my lovely listener men and women, you all are worthy of my attachment. *Do not feel lonely anytime because entire universe (is) inside you*. The entire universe which is VyāsaPīṭha, the entire universe which is Lord's Name. Don't ever feel you are lonely. Lord is with us, 'Mānasa' is with us, 'Bhagavad Gītā' is with us. He who has Holy Quran, he who has Holy Bible, Dhammapad, Agama, Guru Granth Sahib. Do not feel lonely!

So Bāpa, I have many curiosities. "Bāpu, wherever detachment is discussed, lotus is cited as an example. How is lotus detached? Please explain because when we see the flower of lotus, it appears in contact of sludge and water even if it's for the name sake. Then how come it is detached?" When we say lotus is detached, it refers to the flower of lotus. We don't call its root as lotus. We also don't call its stem as lotus. We call that as lotus which gets bloomed. Its roots are certainly in sludge. Its body too is in water. But when it blooms, it becomes lotus. When it blossoms to the fullest, it becomes completely detached. 'Saṃga' means infatuation in Saṃskṛta. We all are enamoured and infatuated in the sludge of worldly existence or whatever you may call it as. We are bound to stay amidst everyone. But if we blossom and open up by attending spiritual discourse then we are detached. It's only to inspire us to rise beyond. Otherwise, root of everyone's birth is sludge. But for one Rāma, everyone's root is suffering, 'Rāma Janama Sukhamūla', the roots of Rāma alone is bliss. Rest all of us are born alike. We are bound to stay amidst everyone. Whether we like or not, whether things are propitious to our thoughts or not – we are bound to live. But the spiritual discourse, my brothers & sisters, exists so that we can bloom and open up to the fullest while rising higher and higher. This itself is the state of awareness. Today I also have a couplet,

Usako Sākī Main Kaise Rimda Samajhū,

Pine Ke Bāda Bhī Jo Hośa Kī Bātein Kare I

O bartender, how do I believe him an addicted drunkard? One should smile after blooming, whether one is in sludge or tavern. But how do I call him a drunkard who doesn't even lose his senses after drinking? He is in fact a carefree mendicant. Even Alexander is no one before him! He is a realised man. Our problem is that we always

doubt, how can we become a high-souled individual? Learn to live - by doing so you not need attempt to become high-souled, you will automatically become one yourself. We escape by saying, we cannot become Paigambar. One need not become Paigambar, walk on the pathway of Paigambar, you will become one automatically. We need not become Massiah, we shall automatically become Massiah when we bloom. And obstacle in blooming is our attachment and hatred. Obstacle in blooming is our insistency. Obstacle in blooming is our impressions embedded in our subconscious-mind since countless births. Even yesterday I said, we appear pretty good in spiritual discourse, then why do we...! This is not criticism. We immediately slip into our genes and our congenital disposition. Therefore,

Jaba Bahu Kāla Karia Satasaṃgā II UTK-60.02 II

Tulasi has given practical aphorisms. And whenever we may wake up, even if it doesn't happen after one life and materialises after five lives, it's not a cheap deal.

Janma Janma Muni Jatanu Karāhī I KKK-09.02 I

Even after the journey of countless births, barely one soul attains it. 'BhagvadGītā' says, after countless births hardly one individual attains enlightenment. If one blooms and opens up slightly, he will automatically get detached gradually. Sometimes I also feel that... I am an adorer of temples. I do advice constructing a serene temple, mosque, Gurudvara or any divine shrine as per one's capacity in the vicinities where there are none. Temples have accomplished a great job but on analysing from subtle viewpoint they have passed a subtle message which they should not have. They passed a message that, God exists only here (in temples) and not in your homes! This is a deal of loss. Come, let's step out of home and behold God in the temple! This means we are accepting that He is not inside! I welcome temples. I like temples. I love the deity present in temple but may this subtle message not find a permanent place in our hearts that the Supreme Godhead exists only in temples. Entire cosmos dwells within us. Stay in the company of your inner-self, *do not feel lonely*. There is no distance of place and time

between us and the enlightened man. He constantly dwells with us. I keep singing those lovely lines,

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

So Bāpa, temples hold immense glory. In one context, an extremely great temple of the world (Lord Viṣṇu's oldest temple) splendidly resides here. It holds immense glory. It's calling us: come over, come over, but while you come here don't forget that I dwell in your home as well. Isn't a smiling child the form of Supreme Godhead at home? Child is the synonym of the Supreme Godhead. Let me say in my terminology that, child is the translation of the Supreme Godhead. Therefore, Jesus Christ had sometime said that he who is childlike will enter the abode of my father. Therefore, our entire Vallabha tradition worships the child form of Kṛṣṇa. Can Lord Vallabhacharya imprison God in *havelī* alone? No. Let's understand the divine vision of these preceptors. Why Lord Kṛṣṇa decides to go to Gokula from Mathura as soon as He is born? Because Yamunā was flowing there. Yamunā had two clans. First clan was of Kaṃsa and second clan was of Nanda. One clan was dominant of aggression; second clan was brimming over with acceptance. One clan was filled with wrath and hatred alone, second clan was fraught with love and tears. Therefore, Goviṃda hinted as soon as He was born, take me away from here. Even if it's night! Doesn't matter even if Yamunā is overflowing! Nandababa, if your basket contains radiance, nature will give the way.

So, the problems of Kṛṣṇa's life were not present in Rāma's life, Sāheb! Rāma was born on the bank of Sarajū, Kṛṣṇa was born on the bank of Yamunā. Only difference being that, Rāma had no second bank on the other side, which was aggressive. Therefore, Lord Rāma had no need to leave His birthplace and go elsewhere. Kṛṣṇa felt the need to leave; take me where heartfelt sentiments flourish, take me in love. I may well have been born here, celebration will take place there, *rāsa* will happen there. Spiritual discourse opens these eyes. Divine power was present at home, but Mainā failed to recognize Durgā. Nārada explained that the one whom you look consider as your

daughter is your mother too! The Supreme Godhead is present in our home. We are worthy of worship for our own self, not for others. Don't criticize this body, we are worthy of worship for ourselves. Yes this is indeed, 'Baḍe Bhāga Mānuṣa Tanu Pāvā I'. We are indeed born from sludge, we indeed stay amid everyone; nonetheless, we have bloomed. Now we are detached. Now we are lotus. Lotus passes a very lovely message and therefore, we associate lotus with the eyes and the hands of the Supreme Godhead. This is an extremely lovely message.

“Can *siddha-puruṣa* (realised man endowed with superhuman powers) ever be displeased?” This question has been asked umpteen times. I have answered upfront, he who gets displeased can never be a *siddha-puruṣa*. He may probably be a *siddha-puruṣa*, but can never be a *śuddha-puruṣa*. He could be *siddha* (endowed with superhuman powers), agreed; but he who gets displeased can certainly not be *śuddha* (pure). Why be displeased? What is this? Guru is an ocean of forgiveness. He is, 'Kṛpā Siṃdhu NaraRūpa Hari'. He is an abode of compassion. I would request you, I don't want to order you but if your heart agrees then resolve it in your mind that he is an enlightened man who can never be displeased. He whom my VyāsaPīṭha is constantly referring as an enlightened man has no provision of getting displeased! Understand very clearly, He is an enlightened man whom you cannot please in any way and whom you cannot displease in any way. He is the one in whose service the entire universe stands attentively on the toes! What can we give Him? Think about it! Pay attention, such gracious man sometimes gives us opportunities of these services in order to virtuously use our resources. Because if these resources of ours gets diverted in wrong direction, they will turn impure; our means will not remain pure and consequently, our heart will also get fouled with filth! Someone has asked, “Can an enlightened man ever be displeased?” My only answer is that, an enlightened man can never get displeased in trivial matters! Let me repeat this statement once again

that, an enlightened man has no provision of being displeased or pleased. We can neither please Him, not displease Him. The perception that He is displeased or pleased is only the reflection of our own subconscious-mind. It's our internal mental reflection.

Osho was an incredible man! I have been to his abode in Pune. O, his kingliness was indescribable! Few men are endowed with carefree mendicancy, Sāheb! Whatever the world said, this man paid no heed to anyone! Anyways, whether we accept everything about him or not is a different matter but why refrain from accepting auspicious from wherever we obtain? Though, he could not choose certain good subjects. I would have been happier had he done so. And he could not take anything from Tulasī. Had he opened 'Rāma Carita Mānasa' for a while, he would have attained. Yes, he certainly chose one phrase, 'SvāntaḥSukhāy'. The world will be forced to stop there!

Yatpūrvaṃ Prabhuṇā Kṛtam-

Sukavinā ŚrīSambhunā Durgamaṃ I UTK-Śl-01 I

A great poet, a virtuous poet, a primordial poet had composed highly unattainable 'Rāmāyaṇa'. Tulasī said, it was unattainable for Him, nonetheless it was beyond my reach as well and therefore,

Matvā TadRaghunāthaNāmaNiratam-

Svāntastamaḥśāntaye II UTK-Śl-01 II

In order to disperse my inner darkness and wrath,

BhāṣāBaddhamIdaṃ Cakāra-

Tulasīdāsasthathā Mānasam II UTK-Śl-01 II

It was unattainable, composed in Saṃskṛta, the dialect of deities. Did Tulasīdāsajī not know Saṃskṛta, Sāheb? He was a scholar! In that era, many people also strongly opposed for Tulasī composed the scripture in native dialect! His Holiness Sire Madhsudan Sarasvatī, the supreme preceptor of the ideology of non-dualism was the only personality who after going through Tulasī's 'Rāma Carita Mānasa' signed on it stating that, Tulasī is a moving tree of the forest of divine felicity over whom a bumblebee in form of Rāma is humming. The Holy Preceptor has conferred such a great love-

letter! The pundits were agitated because common man began to understand what the element of Rāma was in an easy language of Tulasī. They in fact wanted to present Rāma in such a complicated terminology that no one could understand! So that their business can flourish! There is a saying in Saṃskṛta, 'Mūrkhō Buddhasya Jivikah!', fools are the livelihood of the intelligent. Buddha directly descended in Pali language. Some descended in utter monkly dialect. My Tulasī got down to Bhojapuri, Avadhi – simplest Hindi.

So, the point I want to convey is, we all have experienced that when we tend to hate an individual for no good reason, then regardless of however good that person is, we can never break our preconceived notion! I am not saying that everything in 'Rāma Carita Mānasa' is worth applauding, but if I am taking auspicious from you then I invite you as well to at least cull some auspicious aspects from 'Mānasa'! You may possess costliest of all cars, but if the vertebra of your backbone is displaced then you cannot experience bliss even in the costliest car. Few of our preconceived notions are not letting us experience bliss even after attaining such a beautiful human body! Kathā is an experiment of breaking forth our preconceived notions to make us notion-free. Scripture essentially performs the job of making us notion-free. 'Bhagavad Gītā' says, after attaining ocean abandon the puddles. Puddles contain mosquitoes, oceans contain crocodiles! Glorified and majestic consciousnesses are present in it. Our trivial and insignificant notions are troubling us in becoming detached. Moving ahead, someone has given me a composition of Gaṃgāsati,

MedānaMā Jeṇe Moraco Pānabāi,

Jeṇe Pakadyo VacanaNo Viśvāsa I

Cauda LokaMā KoiThī Bīve Nahī,

Thaī Beṭho Che SagduruNo Dāsa Re I

Note that if you don't want to be sad in life then become someone's servant. And become a servant with one condition that, don't be an occasional servant! BhagataBāpu Kāga said,

Kāma Paḍe Tyāre Keje,

Benaḍi Kāyama Ke'to Vāto Re Jī,

Veṇalampāṭa Tārī Vārī SuṇīNe,

Phogaṭa Jīva Phulāto I

Sagī Benaḍi SubhadrāNo

Vāla Ja Vāko Thāto Re Jī,

VerīNā Ghara Para Ādu Vāvava,

Kālo Maḍī Thāto Rāto I

Jādavarāya! Āpane Dono Nāto Re... Jī.

People do accept servitude. During the time of need they say, “We are your servant, we are your slaves!” Many people say till an extent that, we are your slave of slaves! I request you, of whichever place you may accept servitorship, become an eternal-servant. Did you understand? Be an eternal-servant if you want to accept servitorship.

Gaṃgāsati Ema Boliyā Pānabāi,

Bacana Nā Samajyā E Narake Jāya...

Gaṃgāsati cannot talk of hell! 'Narake' means he who cannot enjoy. I am not in favour of hell. When I don't care of heaven, why get entrapped in hell? What is hell? What does hell mean? Company of evil men. Hell means when an individual soul stays sad despite possessing all accomplishments, this is nothing but hell! Disregarding someone is hell. Harboring hatred for someone is hell. What is heaven? What is hell? Tulasī states while defining heaven,

Samta Samga Apabarga Kara-

Kāmī Bhava Kara Paṃtha I UTK-33 I

Company of a monk is proclaimed as final beatitude, which is superior even to heaven.

Next question, “Day before yesterday You talked about dispassion manifested out of discernment from 'YogaVāsisṭhya' and yesterday You also talked about surrenderance to enlightened men. In the chapter of nine-fold devotion of 'Mānasa' Goswāmījī mentions 'Prathama Bhagati Samtanha Kara Samgā' as the first devotion i.e. company of enlightened men and it doesn't mention any condition, rest of the eight devotions come with conditions. Does it mean that the company of enlightened men is more crucial than

Lord's Kathā? We are curious to know this.” Company of enlightened men is more crucial than Lord's Kathā; yes, yes, yes! Because who will recite Lord's Kathā to us in absence of the enlightened man? We need at least someone, isn't it? What we would have done was Tulasī not present? What if Śukadeva was not born? There are countless realised men. We need someone or other like them for people like us. What if Binduji Maharaj was not there? We get Lord's Kathā only when we get some such personality. Kapindraji, Pundit Ramkinkarji Maharaj, O Dongreji Maharaj, Krishnashankar Dada. We obtained Lord's Kathā only because we met such realised men. Otherwise, text is present in everyone's house. Who will open it? Scriptures contain myriad mysteries, who will reveal those? And perhaps if we are not mature enough then we can also pass a wrong self-interpreted message of the scripture! Umpteen wrong messages have been relayed from many religious scriptures across the globe, which have been instrumental in inviting wars! The primordial personality had never thought of such messages! Lord's Kathā is obtained from a worthy realised man. So, as for your question, my personal answer is that an enlightened man is even more crucial than Lord's Kathā, because once we find someone like Him, there will be nothing except Lord's Kathā with Him. No one will be criticized or hated there. Nothing but lord's divine discussion will happen there. If you hear me out then, what I would have done had Tribuvandada not given me this? For me, He comes before Kathā. It's but for Him that I got the Kathā. And because we have obtained Kathā, we are enjoying!

“Bāpu, greed is Mam̐tharā, she was released, 'Bharata DayāNidhi Dīnhi Chadāi'. Anger is Tāḍakā, she was killed and liberated. Śūrpaṅakhā was punished by cutting nose and ears. Why are there such diverse medicines of these ailments?” Like an ailment, so is medicine; simple. Medicine of greed is different, medicine of anger is different and medicine of lust is different. The three ailments are prescribed three different medicines. How can all medicines be the same? So, there were numerous curiosities today. So

Bāpu, I got an opportunity to talk with you all because of your curiosities, thank-you.

Lord Śiva got married. One fine day on the peak of Kailāsa, Śiva spread His sitting mat and took a seat in an innate posture. Pārvatī raises a question, what is the element of Rāma? Be kind to dispel my doubt by reciting Rāma's story. And Lord Śaṃkara gets ready to recite the story of Rāma. Tulasī has thanked Him who becomes a mere instrumental cause of getting Lord's Kathā recited. Why was Rāma born, Goddess? It has many causes and no cause is the only reason. I shall narrate two to four causes to you. One is about Jaya and Vijaya, gatekeepers of Viṣṇu. Due to the curse of Sanatakumaras, Lord Rāma was bound to incarnate. Second cause, Lord Viṣṇu employed deceit with SatīVṛṃdā and because of Vṛṃdā's curse Viṣṇu was forced to incarnate as Rāma. Third cause, once

He is an enlightened man who can never be displeased. He whom my VyāsaPīṭha is constantly referring as an enlightened man has no provision of getting displeased! Understand very clearly, He is an enlightened man whom you cannot please in any way and whom you cannot displease in any way. He is the one in whose service the entire universe stands attentively on the toes. What can we give Him? Think about it! Pay attention, such gracious man sometimes gives us opportunities of these services in order to virtuously use our resources. Because if these resources of ours gets diverted in wrong direction, they will turn impure; our means will not remain pure and consequently, our heart will also get fouled with filth!

Nārada pronounced a curse on Viṣṇu and for this reason, Lord had to incarnate as Rāma. And fourth cause is that of Manu and Śatrūpā, wherein Lord had to incarnate because of promise He had bestowed in form of blessings. Fifth and last cause, King PratāpaBhānu was born as Rāvaṇa over a period of time, Arimardana took birth as Kumbhakarṇa, his minister named Dharmaruci was reborn as Vibhīṣaṇa from the womb of the second mother. The three brothers performed rigorous penance and attained unattainable and insurmountable boons.

I always say that in 'Mānasa' Bhuṣuṇḍi has narrated the story of Rāvaṇa's incarnation before Rāma's incarnation. Rāvaṇa became very powerful and the whole world was terrified by him. Earth assumed the form of a cow and she broke down before the seers and sages, the burden of malevolent beings is bothering me, please do something. Everyone approached the patriarch Brahmā. And everyone collectively started the hymn of praise under the leadership of Brahmā. Divine annunciation sounded, “Do not fear.” Lord said, “I shall bear an incarnation along with my part manifestations.”

The great king, the lord of Avadha rules Ayodhyā, he is a monarch whose chariot enjoys unrestricted access all across the sphere. Ayodhyā is under the reign of Raghu's race. Champion of righteousness, treasure of virtues, scholar of wisdom, devout devotee – he was endowed with everything. He loves his queens Kausalyā etc. They are holy of conduct. However, he suffered the pain of not being blessed by a son. And decide one place of faith, one destination in life where you can articulate your pain, where we can resort to and share our pains and weep open heartedly. And articulate your pains to that man who lives for us. The poet says,

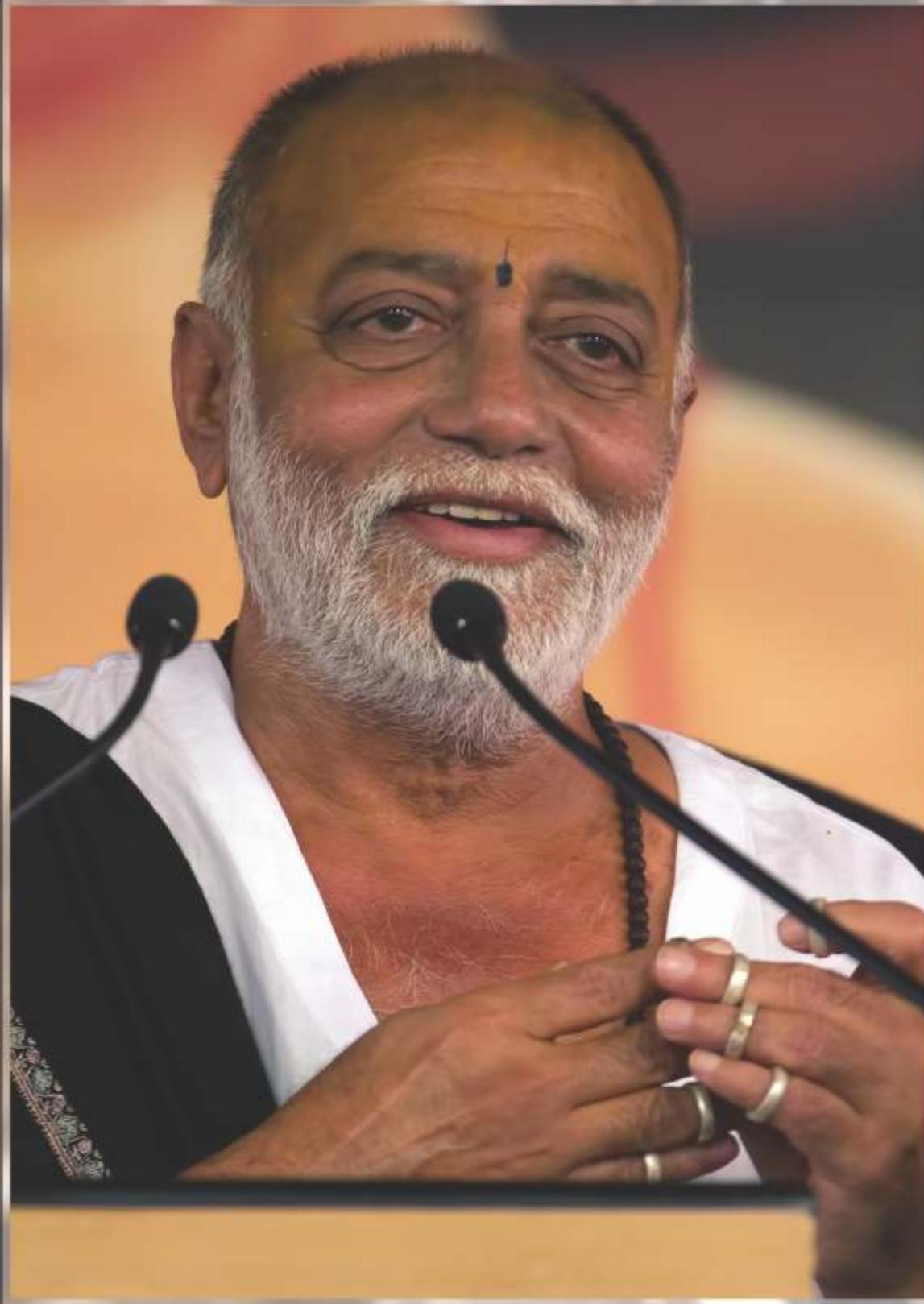
*Baḍī Bevaḍā Baḍī Berahama Hai Ye Merī Sāse,
Rahaṭī Hai Mere Sātha Calatī Hai Usake Lie!*

The breaths of an enlightened man stay with Him, but He inhales and exhales for our life.

Gura Gṛha Gayau Turata Mahipālā II BAK-188.01 II
He asked, Gurudev, isn't my life blessed with a son? Śṛṅgī was called. A yajña begetting the boon of a son was conducted. The last oblation was offered with love. The deity of yajña appeared in form of fire with the holy offering. Vaśiṣṭhajī gave the offering to Daśaratha. Daśaratha called his queens and distributed the offering of yajña among the queens. All queens began to experience the state of being conceived. The Supreme Godhead Himself descended in Kausalyā's womb. Auspicious omens began to occur. Time elapsed. The preparations of Lord's arrival were done. It was the sacred month of Caitra, ninth day, Tretāyuga, bright fortnight of the month and sun was positioned at the meridian. It's neither cold, nor hot. The gods of sky, the Brāhamaṇa gods of earth and the serpent gods of nether region are singing the hymn of praise. And Tulasījī says, He who dwells in the whole world and He in whom the whole world dwells that Supreme Entity, the Supreme Godhead, God, Lord, Almighty – address Him as you wish, began to illuminate as a beam of light in mother Kausalyā's chamber. In no time, the greatest Viṣṇu, the supreme Viṣṇu, the Supreme Entity appears before the mother and Tulasī's quill sang in delight,

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

And blessed in the mother of India who is teaching God how to become a human being. And Goswāmījī says, the Supreme Godhead transformed four arms to two arms. Lord became like a newborn infant. Lord began to weep like a child in mother's lap. The news of son's birth fell on king Daśaratha's ears! And king Daśaratha was drowned as it were in the ecstasy of absorption into Brahma, the king filled with supreme joy called for Guru. And the celebrations of Rāma's birth began. Many greetings to all of you on the occasion of Rāma's birth in this RāmaKathā held on the land of Viṣṇu's abode, Cambodia.



Kathā-Daraśana

'Rāma Carita Mānasa' is the complete scripture of the twenty-first century.

'Mānasa' is a mirror and 'Mānasa' is sacrifice as well.

The confluence of Lord's human sport as well as His divine sport is 'Mānasa'.

RāmaKathā doesn't work on anyone's glory, it works on one's temperament.

Kathā is an experiment of breaking forth

our preconceived notions to make us notion-free.

If you want to listen to Kathā in an appropriate manner,

come here by forgetting everything.

Listener is successful only when he recites from within;

and reciter is successful only when he is listening from within.

Guru Himself is a scripture, read Him if you wish to read anything.

What does Guru do? He sows the seed.

Guru is an ocean of forgiveness.

Utmost holiness is called an Enlightened Man.

There is no distance of place and time between us

and the enlightened man. He constantly dwells us.

He is an enlightened man whom you cannot please in any way

and whom you cannot displease in any way.

While chanting, the union of reverence and faith is necessary.

Major and minor knots of notions of our life are our impediments.

Egotist man is foolish.

Earning wealth is not bad, greed is inappropriate.

Both peace and restfulness are expelled because of greed.

People enjoying bliss should be ready to suffer sorrow.

People receiving honour should be prepared for dishonour.

Child is the synonym of the Supreme Godhead.

Child is the translation of the Supreme Godhead.

Atoms can destroy the world, but a devotee's tear

can manifest the Supreme Godhead.

Mānasa-Viṣṇu Bhagavānā

|| VI ||

Enlightened man is much holier even than the Supreme Godhead

'Mānasa-Viṣṇu Bhagavānā', about which we are having essential and serene discussion in form of a dialogue. Let's begin today's Kathā with a Vedic mantra. I have written down this Vedic mantra with me. This is one of the conventions of my VyāsaPīṭha which I have pioneered wherein I recite a verse and you repeat, I recite again and you repeat once more. Please, listen carefully and repeat after me. And thereafter, we shall try to understand it by Guru's grace.

*Yo Jāgāra Tamṛchaḥ Kāmayante,
Yo Jāgāra Tamu Sāmāni Yanti I RV-5.44.14a I
Yo Jāgāra Tamayaṃ Soma Āha,
Tavāhamasmi Sakhye Nyokāḥ II RV-5.44.14c II*

This is an extremely glorious mantra. Interpreting it word by word is difficult. Because even as words have a boundary, so do their meanings. However, the fountainhead of words is essentially boundless. Sky is boundless. However, word by nature is bound. Therefore, it's somewhat difficult to interpret the word by word meaning of every Vedic mantra. Despite myriad interpretations and meanings, there is some or the other limitation. Vedic mantras must rather be experienced. After reciting the Vedic mantra, comprehend it in silence. Only then I feel that meanings will not be required. So, it's beyond our capacity to interpret the word by word meaning of Vedas. But in my experience, I feel that it's about feeling the verses. Its only quintessence is: He remembers the one who is awakened.

Jagu Japa Rāma Rāmu Japa Jehī II AYK-217.04 II

Bharata was awakened in 'Mānasa'. World was reciting Rāma and in the cottage of Citrakūṭa, Rāma was chanting, 'Bharata, Bharata, Bharata...!' Kabīra was awakened and therefore, the awakened beings proclaimed,

*Mālā Japū Na Kara Japū, Jihvā Japū Na Rāma I
Sumirana Merā Hari Kare Main Pāvā Bīsrāma II*

He recollects the one who has awakened. The verses of Samaveda ardently rush towards the one who gets awakened. The way rivers rush into the ocean, similarly the Vedic verses rush towards an awakened man like a river. Now, universe remembers the one who has been awakened, this is the culmination of devotion. And verses of Samaveda rush towards the one who has been awakened, this is the culmination of wisdom as the Vedic verses rush there automatically.

Mama Prasāda Nahi Sādhana Khedā II UTK-84.04 II

Bhuṣuṇḍī's Guru said, you will know all spiritual mysteries, you shall not be required to undergo any rigours of self-discipline. By the divine grace, mysteries of all scriptures will begin will reveal unto you. There are two paths Bāpa, one of those is the path of rigorous self-discipline (sādhana) wherein we endeavour to attain the ultimate Supreme Entity. 'Mānasa' says, two entities stay with God – delusive power (māyā) and devotion (bhakti).

Māyā Bhagati Sunahu Tumha Doū I UTK-115.02 I

Both devotion and delusive power stay with God. And woman attracts man, it's natural. Attraction towards opposite gender is naturally endowed. There could be exceptions. 'Yoga Vasiṣṭha' talks about a situation when you dislike others' money. 'Yoga Vasiṣṭha' states that karma employed by an individual in multiplying money is fouled by sin. Caution! Charity, yajña, pilgrimage or hosting spiritual discourse will not grow your money, it will rather deplete. That money will get reduced from your account. Corporeally it gets reduced. Do remember one point my brothers & sisters, no planetary alignment hinders you, our preconceived notions alone hinder us. Major and minor knots of notions of our life are our impediments. And these knots can be untied if they are external, certainly; we can either open or cut them. But Tulasī says, knots are inside. And it is dark inside.

*Ye Pala Ujālā Hai, Bākī Aṃdherā Hai I
Ye Pala Gavānā Nā Ye Pala Hī Terā Hai I
Jo Bhī Hai Basa Yahī Eka Pala Hai...*

Neither the worry of future, not the regret the past. Bāpa, Goswāmīji says, knots are inside and it's dark in there. Therefore, the seer of my country says,

*Asato Mā SadGamaya I
Tamaso Mā JyotirGamaya I*

Only India can say this. And Tagore has explicated this elaborately. Tagore says, untruth itself is darkness and darkness itself is death. Therefore, take us towards ambrosia. When these verses must have emanated

from someone's lips, the universe must have smiled. This man did not fear death. He says, we are ready to pass through death, but take us towards ambrosia. Untruth is untruth! Accepted! We are wicked, we are lustful, we are evil!

Mo Sama Kauna Kuṭila Khala Kāmī I

We are untruthful, but Lord as I have resorted under your surrenderance, please hold my hand and take me towards truth. Darkness is not right, but we are amid darkness. Even though we are called as human-beings, we are the travelers of darkness and tell God through the line of this movie, please listen to us as well! We are Your part manifestation. Son can pull father's beard! Son can dirty his lap as well! Everyone tell Him,

*Tumhe Zimdaḡī Ke Ujāle Mubāraka,
Aṃdhere Humein Āja Rāsa Ā Gāe Hai I*

O Lord, You are the mine of light. Let Your light be Yours! But the darkness of lust, anger and greed have suited us now! They have become natural for us! Exhibiting anger, inundating in desires and being driven by greed has as if become our disposition! We will not be able to relinquish it!

*Tumhe Pāke Hama Khuda Se Dūra Ho Gaye Hai,
Tumhe Choḍakara Apāne Pāsa Ā Gaye Hai I*

O world, we have dealt in loss after attaining you, for we have distanced us from our own self!

*Vo Dūra Hoṭā To Use Main Ḍhūṇḍha Letā 'Faraz',
Merī Rāha Mein Baithā Hai Ise Pāu Kaise?*

This is a couplet of 'Faraz'. This whole world is lovely, but if we lose our own self then divinity will not be as effectual!

Today my listener has also asked me a question, "Bāpu, I have been listening to Your VyāsaPīṭha since eight years now. I am always filled with immense joy, immense pleasure and immense peace. What should I do next?" This is a very lovely question. A short answer, "If you are filled with immense joy, immense pleasure and immense peace

then I request you to start distributing it to others, “Take away my happiness, take away my light!” Because it will multiply only by distributing. Distribute happiness, distribute pleasure, distribute Lord's Name. These are worth distributing. My VyāsaPīṭha is distributing. Because VyāsaPīṭha has attained in entirety, 'Rāma Carita Mānasa' is brimming over with treasure, therefore distribute more and more! This (world) is great scripture. This is a lovely world. We don't want to run away from this.

So, the Vedic mantra says that Lord remembers the one who is awakened. Tell the Lord, we have walked as much as we could, now it's your job. Every other worldly aspect as good, but come out of the delusion that it will confer us happiness. Our own self will confer us happiness. Every aspect should be welcomed, but celebration should be within one's self. Because the seer says, take us towards light! Happiness attained on the basis of others does not endure. If you are blissful because of some individual then that individual will grow older and fall prey to the spirit of time. All causes of happiness will gradually go an effacing because it's an indebted happiness. But our state is that we like what others possess! We are not content with our own wealth, because we have not undertaken a journey within!

Shankaracharya says, “Śivo'ham Śivo'ham”. I am what I am. I deeply adore one statement of a great western contemplator Friedrich Nietzsche. He said, if the Supreme Godhead exists then what about me? Where will I go? Either He exists or me. Although this appears as an atheistic statement, but it's extremely pious.

*Chu Śūnya Ae Na Bhūla O AstitvaNā Khudā,
Tu To Haṣe Ke Kem Paṇa Hu To Jarur Chu!
- 'Shunya' Palanpuri*

I do exist, whether You exist or not is a question mark! Be pleased with yourself. And when you are pleased

with your own self, distribute among others. Stay happy with yourself. And Allah's divinity cannot displease him who is happy with one's own self. Totally impossible! Therefore, enlightened men are forever happy, they are eternally blissful. Yesterday I had said one statement that, in my view enlightened man is much holier even than the Supreme Godhead. My VyāsaPīṭha proclaims Him as an enlightened man.

Mote Saṃta Adhika Kari Lekhā II ARK-35.02 II
The Supreme Godhead employs stratagem. Viṣṇu employed stratagem in 'Mānasa',

*Chala Kari Ṭareu Tāsu Brata-
Prabhu Sura Kāraja Kīnha I BAK-123 I*
Lord Kṛṣṇa speaks lies! People pointed fingers on Lord Rāma that He killed Vāli by hiding (behind a tree)! Can anyone allege an enlightened man that he killed someone by hiding! Can anyone allege an enlightened man that he has deceived someone! Or he has betrayed someone! Utmost holiness is called an Enlightened Man. Even if we don't get Him in one lifetime and attain in any subsequent lives, then too waiting for Him is also a spiritual penance. The world is good if we are slightly good from within. This lovely world confers happiness when we understand our self. The world is extremely lovely and extremely beautiful provided we keep our self collected. Divinity is not condemnable.

Goswāmiji has created a lamp of wisdom in 'UttaraKāṇḍa' stating that if the lamp of wisdom kindles in our heart then in the light of this lamp, we can untie our inner knots. But when someone's lamp of wisdom gets kindled, the deities feel troubled! And therefore they send across all riches, supernatural powers and every aspect of delusive power to extinguish our lamp of wisdom and they make all attempts to extinguish our lamp of wisdom. They dispatch delusive power pushing her to extinguish our lamp of wisdom.

Kala Bala Chala Kari Jāhi Samīpā I

Aṃcala Bāta Bujhāvahi Dīpā II UTK-117.04 II

The deities dispatch various riches and fames with the intent to extinguish our lamp! And our lamps are extinguished quite often! Therefore, Tulasī provisioned a jewel of devotion. Someone asked Tulasī, where can we get this jewel? *'Pāvana Parbata Beda Purānā'*, Vedas and Purāṇa are the mountains. However, jewels are not found at any random place in the mountains. There are few specific locations of mine where jewels are found. So, even though Vedas and Purāṇas are mountains, where is the mine of jewels? *'Rāma Kathā Rucirākara Nānā'*. The stories of Rāma and Kṛṣṇa are contained in Vedas and Purāṇas and the aphorisms in context of these stories are lovely and charming mines which contain the jewels of devotion. And how do we dig the mine of jewels? Tulasī says, let it be dug by virtuous intellect.

Marmī Sajjana Sumati Kudārī I

Gyāna Birāga Nayana Uragārī II UTK-119.07 II

One should have two eyes. Two are invariably necessary. First eye of wisdom and second eye of dispassion will quest the jewel of devotion. It is usually observed in this world that, many people possess the eye of wisdom, but their eye of dispassion is either pierced or closed, Allah knows! Devotion is jewel, Bāpa! Love is jewel. It needs neither lamp, nor wick, nay anything else. And no air can extinguish a jewel. Because it contains its own light, it's self-illuminated. It is dark inside and sometimes a lamp indeed gets kindled in my and your life by the spiritual discourse. But some or other allurements extinguishes this lamp. Kindling a lamp lightens up the vicinity, but when a lamp gets extinguished all of sudden then we experience much more darkness for some time. When the lamp of wisdom or the lamp-flame of understanding gets extinguished because of allurements, profound darkness pervades inside a

spiritual seeker. And knots fail to untie! No planet hinders, our preconceived notions alone hinder us! During earlier days, even I used to wear a ring, you all know about it. But it was not specific to any planetary gemstone! I have only one gemstone and it's the gemstone of my Guru's grace. What else should we rely on Sāheb!

So my brothers & sisters, both devotion and delusive power are women and they stay with the Supreme Godhead. So, man is naturally attracted towards woman. And delusive power is a great dancer and very beautiful. So, wisdom, dispassion and yoga are men. This is Tulasī's philosophy. Thus, delusive power is so beautiful that it attracts such men of wisdom, dispassion as well as the yogis. She could also enrapt men like Parāśara, Śṛṅgī and Viśvāmitra because these are men and she is a woman! However, a woman is never attracted towards another woman. Exceptions could be a different matter. Delusive power

Enlightened men are forever happy, they are eternally blissful. In my view, enlightened man is much holier even than the Supreme Godhead. My VyāsaPīṭha proclaims Him as an enlightened man. The Supreme Godhead employs stratagem. Viṣṇu employed stratagem. Lord Kṛṣṇa speaks lies! People pointed fingers on Lord Rāma that He killed Vāli by hiding! Can anyone allege an enlightened man that he killed someone by hiding! Can anyone allege an enlightened man that he has deceived someone! Or he has betrayed someone! Utmost holiness is called an Enlightened Man.



is woman, devotion is woman and therefore, delusive power attracts man and causes downfall of men endowed with wisdom. It cannot cause downfall of a devotee. Because devotion is Lord's damsel who is delicate and beautiful called as *Padamaṇī*. Gaṃgāsati says, '*Premadā Padamaṇī*'. Sometimes I wonder, which spiritual penance has Gaṃgāsati performed? But at times aphorisms can emanate from any individual. Vedas can emanate from anyone. Vedic verses can emanate from anywhere. In their respective languages and their respective experiences, this is a different world altogether. So,

Bhagati HariNī Padamaṇī Premadā Pānabāī!
Rahe HariNī Jo Ne Pāsa;
Bhāi Re! Satguru VacanaMā SuratāNe Rākho,
To To Hu Ne Māru Maḥī Jāya,

Nimḍā Ne Stuti Jyāre Samatulya Bhāse,
Tyāre AbhayaBhāva Ke'vāya...

Be serious and attentive towards the words of your Sadguru, your enlightened man. Gaṃgāsati doesn't say that I am your Guru. She distanced herself. And what happens by persisting faith in the words of your Sadguru? '*Hu Ne Māru Maḥī Jāya*', Tulasīdāsaji has given the same definition of delusive power in '*AranyaKāṇḍa*',

Main Aru Mora Tora Te Māyā I
Jehi Basa Kīnhe Jīva Nikāyā II ARK-14.01 II

Our discussion, my brothers & sisters, is about how can we expound the Vedas? We just need to sit down silently near some enlightened man and feel it. So Bāpa, may our darkness efface and we get awakened. Let us attempt this by someone's grace! We

are in darkness, hold our hand and take us with You!

So, I was talking with reference to 'YogaVasiṣṭha' which states, money cannot grow without sinful deeds. Practicing charity, yajña, pilgrimage will deplete money. Why has YogaVasiṣṭha said this? Why has it induced fear in us? However, one more aphorism is present there. 'YogaVasiṣṭha' coins a very lovely idea. Daughter of money is worry! This doesn't mean that I am in favour of not possessing abundant wealth. May you possess enormous, you must. Nonetheless, with wealth you should also possess this sense of understanding. The way I said, as you experience joy, distribute it. We may have accumulated wealth by any means, but the only remedy for its purification is to distribute, '*Tena Tyaktena Bhujjīthā*', else our wealth meets one of the three fates wherein it's either squandered away on luxury, destroyed or offered in charity. Even though money depletes by undertaking charity, yajña or pilgrimage but it's also one of the causes of prospering from within. What holds value in life: material objects or life itself? There is a couplet by Mariz Sāheb,

JimḍagīNā Rasa Ne PivāMā Karo Jalādī 'Mariz',
Eka To Ochī Madirā Che Ne Galatu Jāma Che.

Sip the sap. So, ladies and gentlemen, 'YogaVasiṣṭha' has named the daughter of wealth as worry. When prosperity drives one to tavern, gambling and dishonesty despite one's progress, realise that such prosperity has sinful deeds hidden behind it. But the prosperity that is distributed with virtuous sentiments towards spiritual discourse, pilgrimage and charity although depletes money from your bank account but it also opens a new account within yourself. A new account gets opened within wherein the wealth of fearlessness, pleasure, joy and purity gets fixed deposited year on year by Sadguru's grace. It multiplies progressively.

Lord Viṣṇu stays in the ocean of milk in the state of yogic-sleep. But, He is '*Yo Jāgāra*', yet He is

constantly awakened. Such Viṣṇu is the union of five natures.

Nīla Saroruha Syāma Taruna Aruna Bārija Nayana I
Karau So Mama Ura Dhāma-
Sadā ChīraSāgara Sayana II BAK-So.3 II

This sortha of the opening invocations of 'Tulasī's 'BālaKāṇḍa' contains the sight of Viṣṇu. First is exertive nature, second is the nature of wisdom, third is the nature of love, fourth is the nature of meditation and fifth is the nature of samādhi. Our wisdom has believed in this Viṣṇu endowed with five-fold natures. Now, take Tulasī's sortha. '*Nīla Saroruha Syāma*', this is the first phrase. How is Viṣṇu's complexion? It's swarthy as a blue-lotus. And pay attention, people with swarthy skin across the globe are the countries of hard-working people. Alternately, exertive disposition turns swarthy.

So Bāpa, the first acquaintance of this Viṣṇu endowed with five-fold natures is swarthy complexion which indicates exertive disposition. Viṣṇu exerts rigorously. Viṣṇu is the god of sustenance; therefore, He is exertive by nature. Giving birth is glorious, certainly; but the propensity of sustenance is the exertion of nine months. '*Biṣṇu Koṭi Sama Pālana Kartā*', He is the entity in charge of sustenance. Lastly, destruction is a matter of couple of minutes! For Śaṃkara, it's a matter of flip of a finger. '*Taruna Aruna*' is symbolic of the nature of wisdom. Man endowed with wisdom always stays fresh. Pundit stales. Being fresh and invigorated is a trait of the nature of wisdom. How is Viṣṇu? Endowed with supreme wisdom. He possesses that wisdom which becomes synonym of '*ParamaPada*'. Vedas haven't become old even till date as Vedas are symbolic of wisdom. Rāma has not become old because, '*Gyānagamyā Jaya Raghurāi*'. Has love ever become old? It's '*Pratikṣāna Vardhanama*', it's '*Nitya Nūtana Avicchinaṃ*'.

So, *Taruna* means the nature of wisdom. Then comes *Aruna*, *Aruna* means red colour. Red is

the colour of the pathway of devotion i.e. love. This is the nature of love. The colour of devotion is believed to be red. And because of love we call our children 'Lālana'. 'Merā Lāla', is the word pertaining to love. He whose life is filled with love, his eyes contains red threads of fine blood veins adorning the retina. To hide red colour from getting prominently noticeable, Kohl has been introduced while describing our adornments. Love is profoundly esoteric. Although it cannot stay hidden. My men and women, love holds immense glory in the world and it's depicted to have red colour. Pinkish! And the colour of heart is also pinkish red. 'Aruna Nayana' is symbolic of Viṣṇu's nature of love. Tulasī has written here that may such Viṣṇu dwell in my heart, may He abide in my heart; this is Lord Viṣṇu's nature of meditation. And 'Sadā ChīraSāgara Sayana', yogic-sleep is nothing but the nature of samādhi. Viṣṇu's bed of serpents is believed to be symbolic of His yogic-sleep. Here, while our men of wisdom proclaim Viṣṇu as the union of five-fold natures, when I looked in 'Mānasa' I felt that these five-fold natures are reflecting precisely here. We are discussing such Viṣṇu.

Yesterday we celebrated Lord Rāma's birth in brief. Thereafter, naming ceremony of four brothers is held. They are invested with the sacred thread ritual. The four brothers go to Vaśiṣṭha's hermitage for studying and they attain all branches of knowledge in a very short time. They practically implement the attained knowledge in real life. They implement their knowledge in daily conduct. Shortly, Viśvāmitrajī arrives and solicits Daśaratha's sons for the protection of his yajña. On Vaśiṣṭhajī's persuasion, Daśaratha agrees to send Rāma and Lakṣmaṇa along with Viśvāmitra. He leaves for his Siddhāśrama with Rāma-Lakṣmaṇa. Tāḍakā was killed on the way. Subāhu was conferred nirvāṇā. Mārīca was thrown far away.

Lord stayed back in Viśvāmitra's hermitage

for few days. Soon thereafter, on hearing about the event of the bow-sacrifice ceremony, Rāma-Lakṣmaṇa left for the journey of Janakapura along with the sages. On the way came the hermitage of Sage Gautama, where Lord emancipated Ahalyā. Earlier Lord killed Tāḍakā and here is a woman Ahalyā who is emancipated. Why? Is Ahalyā free from all vices? Even as Tāḍakā was wrathfully disposed, Ahalyā was smitten by lust. Thus we fail to understand why was Tāḍakā killed and Ahalyā emancipated? Rāma and Lakṣmaṇa were staying in a beautiful palace in Janakapura. Lakṣmaṇajī raised a curiosity, Lord I fail to understand why was Tāḍakā killed and why was Ahalyā emancipated? Both are woman. Both have weaknesses. Lord gave a beautiful reply, Lakhana, you know Me very well. They have only being dealt differently, but the Supreme Godhead is impartial when it comes to outcome, although he could be uneven in conduct. What did the one who was killed get?

Ekahi Bāna Prāna Hari Līnhā I

Dīna Jāni Tehi Nija Pada Dīnhā II BAK-208.03 II

The one who was killed was bestowed with Lord's own state. And the one who was emancipated,

Parasata Pada Pāvana Soka Nasāvana-

Pragaṭa Bhaī TapaPumja Sahī I BAK-210, Ch.01 I

The Supreme Godhead is impartial in outcome. The enlightened man is impartial in outcome. He will be bound to be discriminative in the conduct with the surrendered dependent. Moreover, Tāḍakā's destiny had come to an end and therefore, Lord conferred her His own state; whereas Ahalyā's destiny was still remaining, therefore He conferred His own feet to Her. Nonetheless, the states are bestowed on an equal footing. Such benevolent Rāma reached Janakapura. They had lunch and rested in the afternoon. I would like you all as well to have lunch.

Mānasa-Viṣṇu Bhagavānā

|| VII ||

Twenty-first century demands us to become universal-men

There are many letters but their answers have already been discussed during the Kathā, I distinctly recollect. But when I must be discussing these points, they must have either gone out or be sleeping! It must be so. All possibilities exist! RāmaKathā is the divine wish-yielding tree. The Supreme Godhead bestows whatever you wish in the Kathā. Wish sleep, it confers sleep; wish awareness, it confers awareness; wish happiness, it confers happiness; it confers whatever you wish for. Other letters are about poetic couplets. I shall take one question specifically, "Bāpu, I read Krishnamurti quite often. Krishnamurti says that the Supreme Godhead (*Paramātmā*) exists in front of us." Since this gentleman reads Krishnamurti he would also be knowing that more often than not Krishnamurti uses the word 'Īśvarā' (*God*) than *Paramātmā* (*the Supreme Godhead*). He talks about life most of the times. But as you have read it, he must have indeed used this word. "Krishnamurti says that the Supreme Godhead (*Paramātmā*) exists in front of us. Bāpu, please say something." Now, if Krishnamurti has said that the Supreme Godhead (*Paramātmā*) exists in front of us then only Krishnamurti can clarify in what context he must have said this. I can only comment on it. Besides only he can clarify the actual context of this statement. But since you are asking my VyāsaPīṭha, I would definitely say that the Supreme Godhead can be visualised in front of us only when He exists within us. We can see our image in a mirror only when we stand before it. If we are not present before the mirror, our image cannot be seen in the mirror as well. So, he alone can visualise the Supreme Godhead before him who has witnessed the Supreme Godhead in his own self as well. There is a verse of Kabīra Sāheb,

Jala Mein Kumbha, Kumbha Mein Jala Hai,

Bāhara-Bhūtara Pānī I

Phūṭā Kumbha Jala-JalaHi Samānā

Yaha Tatta Kathyō Gyānī II

'Hari Byāpaka Sarbatra Samānā', Jagarguru Shankaracharya has composed the hymn of 'Bhaja Govindam' which states that Viṣṇu is present in you, in me, here, there and everywhere. Why are you displeased with me out of fury?

Tvayi Mayi Sarvatraiko Viṣṇuḥ

Vyartham Kupyasi Mayyasahiṣṇuḥ I BGV-XXV I

'Bhaja Govindam', worship Govinda. Viṣṇu exists all around. Forsake your displeasure. 'Bhaja Govindam, Bhaja Govindam, Bhaja Govindam MūḍhaMate'. And these discussions will continue to happen, we shall keep talking about it because it's only from this churning that we can attain the quintessence. But even while churning resolve in your heart my brothers & sisters that eventually it's only and only 'Bhaja Govindam', there is nothing except this.

So, Shankaracharya says, Viṣṇu exists here, there and everywhere. Forsake discrimination! Who is enemy? Who is friend? The eight book of ṚgVeda contains an extremely magnificent auspicious word, 'ViśvaMānuṣa' (*Universal-Man*). This earth now needs a man who is 'ViśvaMānuṣa' (*Universal-Man*). We should indeed be proud of being Indian, but let's not be confined in being Indians alone, let us become universal-men. Let's not stay confined to our regions, sects, castes or language; which Gurudev Tagore had sometime said that the world has been broken down into tiny fragments! Such a timeless proclamation has been made in the eight book of ṚgVeda! Ever since then the Indian souls are only echoing that the world needs a universal-man. Not only Gujarātī, not only Bengali, not only Orissian, not only Tamilian or not only confined to a specific region. It's fine to maintain our identity. But let's become universal-men. This is the demand of the twenty-first century. And the so-called political powers, wealthy personalities and let me say, even the so-called religious men are engaged in dividing the world! I have stepped out from Talgājardā with a tiny lamp before them that may someone understand this light. May someone understand this light and know my innermost desire,

Naye Daura Ke Ye Naye Khvāba Hai I

Naye Mausamo Ke Ye Naye Gulāba Hai I

Ye Mohabbata Kā Carāga Hai,

Napharato Kī Usako Havā Na De I

- Bashir Badr

I had said several years ago, if my say works then I would have it written on the building of the United Nations Organisations (UNO), 'Prema Devo Bhavaḥ'. I know, they would not listen to me! But the suggestions of Indians do work sometimes. Therefore, even UNO has proclaimed (21st June) as the 'International Day of Yoga' with majority. I welcome this move.

I had a heartfelt wish for which I also sought permission from the ruling authority to allow me to circumambulate the building of UNO while turning

my rosary and I was given the permission. I circumambulated the building, the place where universal-man can manifest. I had also sought similar permission of 'White House' in Washington which I had received as well. During that moment there was one individual with me Chandrakantbhai who was as it is actively involved in the World Bank.

I tell Goviṃda that Kṛṣṇa since You have said, perform your karma, so we shall. You said, don't expect any fruits in return, so we shall not. But we shall indeed relish its sap. We shall indeed derive the pleasure of relishing the sap of doing our karma. Many people tell me, You have been reciting Kathā across the globe, how many are going to get reformed? Oh, regardless of whether anyone gets reformed or not, I am reciting Kathā so that I don't get spoiled. I have not taken any onus of reforming everyone! May we not get spoiled! Later, we also circumambulated 'Kremlin'. Many people accompanied me at that time. When we visited Russia in Moscow, we circumambulated there as well. Now, one circumambulation is pending. But I don't want to circumambulate, I wish to enter inside, The Parliament, with 'Rāmāyaṇa'! I am just kidding. For me, this is the parliament of the people! This place where I am sitting is our Parliament, where there is no majority but unanimous agreement right from a little child till an aged man, 'Sabhī Sayāne Eka Mata'. We need not be arrogant in vanity but let's at least feel proud that our ancestors, our seers and sages had proclaimed speechless aphorisms for this beautiful earth! And often time and again India has given some or the other universal-man to the world. Who was Gandhi? Wasn't he a universal-man? We are only fighting for no reason. One line of Tulasī is a universal synonym of Rāma's reign,

Saba Nara Karahi Paraspara Prīti I UTK-20.01 I

The proof of Rāma's reign was a nation, a world wherein everyone mutually loves each other. Forget about this world, even in a small world of ours

consisting a home of five family members, let us spread love with each other!

When Saint Dnyaneshwara wrote Dnyaneshwari, he thought whom should I devote this? He then decided, let me devote this scripture to all souls of the world. We are not content in little, we want in vast and super-colossal amount. Ask Tukaramji, which is your native place? Though Tukaramji has responded in Marathi, but 'Svadeśe Bhuvana Trayam', he said in Marathi that the three abodes are my country. This is the proclamation of the universal-man.

Someone had asked me, why is Swāmī Rāmatīrtha so dear to you? He falls in my closer reach because he has descended in Tulasī's tradition, in the cult of Tulasī. And another reason I relate myself to him is because he has learned Vedanta in Kailāsa Ashrama, Rishikesh, where my Grandfather has been the chief-abbot. Why will I not like Swāmī? He is ours. Rāmatīrtha is incredible. Probably India could not understand Rāmatīrtha in his time as much as America did. Because America had no ancient tradition of its own. Its history only dates back to two hundred or three hundred odd years. Neither did it have any rigid culture. It was a stark blank plate and therefore, they could understand Rāmatīrtha's Vedant till an enormous extent. Therefore, once I had stated that if you want to listen to Kathā in an appropriate manner, come here by forgetting everything. I will come here after forgetting everything, you too come by forgetting everything. Only then we shall experience more joy. Only then we shall relish more sap. When America conferred such a great honour to Swāmī Rāmatīrtha, he felt that my own country will as well certainly confer me greater honour than America! And then he decided, I am returning to India. And first and foremost in India, I shall visit Kashi. And Kashi is one of the oldest cities of the world. I don't want to name other religious destinations of the world, but all places came much later, the root is Kashi. Rāmatīrtha's history says, he

thought let me go to Kashi first and my pundits, my literate, the admonishers of non-dualism will be pleased to know my thoughts.

A citizen's felicitation ceremony was held. Swāmī arrived. And he spoke lovely, Sāheb! A pundit rose, "Swāmī! Speak in Saṃskṛta. Neither can Vedanta be understood nor can it be explained without Saṃskṛta." Swāmī was stunned, can a language be mandatory for Vedanta? Vedanta is the lamp of the heart. It can be lit by any matchstick. And as per one opinion it's believed, which I have confirmed as well, post this incident Swāmī was slightly disheartened. And he left for Himālaya. And during the last days, he had also prepared to forsake his vow of renunciation. Ironically, the mendicancy with which I have travelled the world, my own country itself has failed to understand me! Although post this incident he has learned Saṃskṛta with a thought that he who has criticised is his personal opinion, nonetheless it's my shortcoming as well, let me learn my language! But this man was hurt! And as you all know, he sacrifices his body in Gaṅgā. We have treated the enlightened men in this way! A great Persian and Urdu scholar, alumni faculty of Young Men's College, Swāmī Rāmatīrtha!

'Raso Vai Saḥ', no worries even if we get the fruit of our karma, keep doing our karma and keep relishing its sap. Now, what fruit do I expect in return of reciting the Kathā? What great fruit can one give anyways? Poor Indra is equally destitute! What great thing can he give? Relishing sap in Kathā itself is my joy. If you can relish the sap of Kathā, it's your joy. What else? Forget the wish of fruit! Do remember this aphorism, if there is Rāma with venom (*Viṣa*) then even in an extremely formidable situation if one doesn't forsake Rāma's Name then it will become *Viśrāma* (*Viṣa+Rāma*), restfulness. Alternately, amidst absolute *Viśrāma* (*Viṣa+Rāma*) i.e. restfulness if Rāma is eliminated then that *Viśrāma* can become venom (*Viṣa*).

*Have Tāro Mevāda Mirā Choḍaṣe,
Mirā VināNu Sukha Gherī Valaṣe Ne Rāja,
RuveruveThī Tane Toḍaṣe I*

My only answer to your question is that, Krishnamurti says that the Supreme Godhead is in front of us. Many bows to Krishnamurti. But all I want to say is, everything in front of us is the Supreme Godhead. That's it, nothing more. Supreme Godhead is in front of us, agreed. But we will also have to think that, everything that exists in front of us, all of it is the Supreme Godhead. These trees are the Supreme Godhead, these rivers are the Supreme Godhead, these chirping birds are the Supreme Godhead, these dense clouds are the Supreme Godhead. Therefore, Tulasī says,

Sīya RāmaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-07.01 II

Even I had brought a note with me in which I had written few couplets. Let me recite those to you.

Kāi Peḍa Dhūpa Ke Peḍa The I

Terī Rahemato Se Hare Rahe I

- Bashir Badr

Many lives are passed in mental heat, anguish and troubles. Yet we live our life. Bashir answers, 'Terī Rahemato Se Hare Rahe', whenever I find something good, I get impatient to share it with you! Whenever I hear something or read something sometime, I get impatient to distribute it to my listeners? So, I wrote this down this morning,

Mere Pāsa To Āga Ke Phūla The,

Phira Bhī Merī Zoḷio Me Bhare Rahe I

The situation was tough, but Guru had given us this knapsack. I am interpreting in my own way. I have protected these adversities and troubles in this knapsack, Bashir Sāheb says so.

'Mānasa-Viṣṇu Bhagavānā' is the central theme which we are discussing on the basis of 'Mānasa'. Why did Rāma behave ignorantly in quest of Sītā asking everyone, "Where is Sītā? Where is Sītā?" 'Sou Sarbagya Jathā Tripurārī', He is omniscient. Then

why did He weep and pine in Sītā's separation, what was it?

'YogaVasiṣṭha' cites four causes about why Viṣṇu incarnated as Rāma. One cause is Kumara Sanatakumara. Second is SatīVṛṇḍā. 'YogaVasiṣṭha' presents a slightly different version of the story in brief and in form of a seed. There was a Brāhamaṇa named Devsharma, who became the cause of Viṣṇu getting incarnated as Rāma. Thus Vṛṇḍā, Sanatakumara, Devsharma and Jalaṇdhara became one or other reason. Viṣṇu incarnated as Rāma and in form of Rāma, he endures some or the other sorrow. Our philosophy contains amazing stories and each of these stories is equally strange! Therefore, they should be heard from Guru's lips, only then its knots are deciphered. Else, it becomes difficult.

First let me recite the story of Kumara that because of Sanatakumaras, Viṣṇu incarnated as Rāma and he suffered in Sītā's separation. 'YogaVasiṣṭha' states its reason. Once upon a time, Sanatakumaras were sitting in the abode of Patriarch Brahmā. Lord Viṣṇu arrived there. Patriarch Brahmā rose in honour of the authority in charge of sustenance of the universe, "Warm welcome!" Many great personalities and realised men were sitting there. Everyone rose in His honour. What happened is, Sanatakumaras did not stand up. This is a completely different story. At that moment Lord Viṣṇu said, you have been intoxicated by the pride of desirelessness and indifference. He then announced, you shall be born as the plants of herbs in forest, Sanatakumaras! He pronounced this curse! And Sanatakumaras also appear different in this version. Sanatakumaras retorted, Viṣṇu You listen as well, You will have to incarnate as Rāma, we shall become trees of the forest and You will have to wander in such a forest from pillar to post and weep in Sītā's separation! One cause is Sanatakumaras.

Second cause is about this Brāhamaṇa. It's believed that he and his wife were sitting on a riverbank

when Lord Viṣṇu appeared in form of Lord Narsinh. And Narsinh has a terrible form! The wife of Brāhamaṇa got frightened looking at the terrible form and she passed away! The Brāhamaṇa lost his temper and told Viṣṇu in the fit of rage, Your form has killed my wife! I curse that You will have to incarnate as Rāma and You will be forced to weep inconsolably in Your wife's separation.

Third story is that of Bhargava, it's the story of a sage. His wife's name was Khyati. And Khyati was a great devotee of Lord. One fine day, when Viṣṇu arrived Khyati got immersed in Lord's beautiful form. She supplicates, Lord blend me in Yourself. Kathā says, Khyati got merged in Lord's form. And that realised soul felt bad. Even in this story, Lord was blamed of killing his wife! Go back to earth and incarnate as Rāma. And weep in Your wife's separation.

Fourth history is that of Vṛṇḍā and Jalaṇdhara. Let me narrate the tale in short. One fine day, Indra and His Guru Bṛhaspati both were on their way to Kailāsa to see Lord Śaṃkara. Now Śaṃkara being omniscient realised on Kailāsa that both the king of deities and the Guru of deities are coming here. They cherish reverence in me; let me touchstone their reverence in order to know if it's real or fake. Thus, Lord descended from Kailāsa and stood on the way assuming a terrible form before the king of deities, Indra and the Guru of deities, Bṛhaspati. He assumed a colossal body! And it's anyways written so for Him in 'Rudrāṣṭaka', 'Karāḷaṃ Mahākāla Kāḷaṃ Kṛpāḷaṃ'. Indra asked, who are you to stop my way? He questioned once, twice and thrice. Bṛhaspati tried to stop him, son, you are being impolite. You have no right to talk when Guru is with you. Bṛhaspati scolded. However, Indra was intoxicated of both his sovereign authority and of having such a great Guru! Dangers exist everywhere! Indra said, get aside or I shall kill you by my thunderbolt! And Śaṃkara grabbed Indra's hand holding the thunderbolt, now what? Guru pleaded, Māhādeva, please forgive, he is my disciple,

he is immature! The story then cites an illustration that when a serpent throws away the old slough, even the serpent itself cannot wear it back. Śaṃkara said, if I get angry once, I can never pacify my anger! Make some arrangement; Bṛhaspati, where should I throw this anger? At that moment Bṛhaspati said, throw it in the ocean. What happens next? Māhādeva threw His anger in the ocean and Lord appeared in His original form. Both Indra and Bṛhaspati sang the hymn of praise. Lord Śaṃkara was once again subdued by mercy. Śaṃkara returned. And Guru Bṛhaspati as well as Indra returned to heaven attaining especial boons.

Now, anger which was thrown away in ocean got transformed in form of a child and began to weep. At that moment, Brahmā arrived. Ocean said, this is a child and you are the creator, Sire! He is weeping bitterly, please pick him in your lap. Brahmā took the child in his lap and the child grabbed Brahmā's neck! The old patriarch said, leave my neck. It's said, at that moment Brahmā's eyes were filled with tears. The child calmed down. Ocean says, you have pacified the child lying in your lap, tear drops fell from your eyes and the child calmed down. Now be kind to name the child, at that moment Brahmā said, this child will be known as Jalaṇdhara. He grew up. Shukaracharya arrived. Jalaṇdhara was enthroned. And Kālanemī demon in 'Rāma Carita Mānasa' is mentioned here as well. The daughter of Kālanemī, Vṛṇḍā gets married to Jalaṇdhara. Vṛṇḍā is Kālanemī's daughter. Jalaṇdhara and Vṛṇḍā marry each other. And this girl was a highly chaste woman. Jalaṇdhara being an incarnation of anger, was naturally endowed with demonic disposition! And do remember, my interpretation of this story is that sometime or the other, your anger itself will devour your very own self. Our vices will sting us. Jalaṇdhara is the form of anger. One fine day, he fights hard and defeats everyone on his way and reaches Kailāsa. And Sāheb! Jalaṇdhara attacked Pārvatī. Pārvatī is extremely pretty. My Tulasī writes,

*ChabiKhāni Mātu Bhavāni Gavāni-
Madhya Maṃḍapa Siva Jahā I*

Just as he approached to attack Pārvatī, Pārvatī closed her eyes and recollected Viṣṇu, “O sustainer! O Lord! This man will cause a disaster! Please hurry and break his wife's vow of chastity! Before he attacks me, please break the vow of chastity of Jalaṃdhara's wife Vṛṃdā so that he dies.” Tulasī picks up the same reference,

*Chala Kari Tāreu Tāsu Brata-
Prabhu Sura Kāraja Kīnha I BAK-123 I*

He accomplished the purpose of the Gods. Essentially, He wanted to accomplish the purpose of Māhādeva. The moment Vṛṃdā realised that Viṣṇu has employed stratagem, She instantly pronounced a curse in the fit of rage, you are cheating me in absence of my husband. You will be bound to incarnate as Rāma and when You will be away from Your cottage, my husband will incarnate as Rāvaṇa and abduct Your Jānakī. In one śloka of 'Yoga Vasiṣṭha', these four stories are included in a seed-form.

So, who is Viṣṇu? In one context, He is Rāma's part manifestation; in another context, Rāma is Viṣṇu's incarnation. This is like water contained in pot or pot contained in water. Here, there, everywhere it's one and the same Supreme Entity. The very meaning of Viṣṇu is also pervasiveness. All pervaded, widely smeared. It's such pervasiveness that no one can be left untouched. This pervasiveness is called as Lord Viṣṇu.

So my brothers & sisters, we are having some serene cum essential discussion about Viṣṇu. Now in the remaining time, let me further some chronology of Kathā. Lord Rāma told Viśvāmitrajī, Gurudev, Lakṣmaṇa wishes to see the town, should I take him for a round? Lord has given a message to all of us, Lakṣmaṇa is the preceptor of worldly souls. Worldly soul may get lost if it steps out to behold the world in form of Janakapura by his own. But if he steps out with the Supreme Godhead or the remembrance of the Supreme Godhead then one will return on time. While we may travel and enjoy in the world, do so with Lord's

name. Travelling with Lord will not put us in troubles. And then Rāma and Lakṣmaṇa walk on the royal path of Janakapura. This town is utmost Vedantic that believes name and form as futile Sāheb! It's not the town of carnal people, it's the town of people who have reached a dispassionate state of not being identified by their physical body. Rāma and Lakṣmaṇa immersed the entire town of Mithilā in their name and form! It was soon going to dusk. Rāma brought back Lakṣmaṇa on time. Made obeisance to Gurudev. Offered twilight prayers of dusk.

They perform daily morning chores and then, Rāma and Lakṣmaṇa both visit Janaka's flower orchard to collect flowers for Guru's worship. At the same time, Jānakī arrives for Gaurī's worship on her mother's advice accompanied with eight companions. Jānakī sings Girija's hymn of praise in Bhavāni's temple. One of the companions who was left behind adoring the orchard, happens to catch a glimpse of Rāma and Lakṣmaṇa. She clasped the wrist of Jānakī who was singing Mother Bhavāni's hymn of praise in the temple and said, come with me, we can worship Gaurī even later, don't miss the chance to behold Rāma. Here companion is playing the role of a Guru indicating that the Supreme Entity cannot be understood by mere verbal description. He is Guru who not only describes, but brings one face to face with God. Only condition being, we will have to walk behind Guru. Jānakī is the mother of the universe, but in order to behold Rāma follow this sequence of keeping the enlightened man foremost. This companion is the enlightened man. He who has seen can alone show. He who is awakened can alone wake us up. Jānakī leaves. Tulasīdāsajī has described erotic sentiments most beautifully. Here Tulasī comes out as a completely different poet.

*Kaṃkana Kiṃkini Nūpura Dhuni Suni I
Kahata Lakhana Sana Rāmau Hṛdaya Guni II*
Jānakī hurriedly rushed to behold Rāma. As some banana leaf comes in Her way, She moves it away by

Her hand and consequently Her bangles make clinking sound. Somewhere, as She oversteps and jumps over a flowing spring, the waist-band of her waist began to make tinkling sound. Further, as She walks with faster pace, the anklets of Her feet started making sound as well. Rāma listens to all three sounds. Is Rāma a sensuous being? Rāma is the epitome of the bounds of propriety. But aesthetic sentiments are being presented here. There is no sin in enjoying the sap provided our mind is uncorrupt. But if mind is unholy and foul then everything is a crime. And My VyāsaPīṭha has recited umpteen times that anklets are symbolic of conduct that represent one's way of living. Bangles of hands are symbolic of sacrifice. And waist-band is symbolic of self-restrain. Spiritual seeker's self-restrain, spiritual seeker's sacrifice and spiritual seeker's virtuous conduct attracts even us towards a spiritual seeker, wondering who has arrived.

So, God began to look out. Just then His sight fell on Jānakī. Tulasī sketches ordinary human feelings, lo and behold Lakhana, this is Janaka's daughter for whom such a great bow-breaking ceremony has been hosted and on beholding Her transcendental beauty my holy mind is getting attracted. Beautiful sentiments have been exchanged here. Now, Jānakī is with Her companions. She is the daughter of a town fraught with virtuous conduct. Oh, Tulasī's quill is presenting utmost subtle sentiments!

Locana Maga RāmaHi Ura Ānī I BAK-231.04 I
Meaning, Sītā began to behold the Lord inside Her. And then while fixedly beholding Rāma, Jānakī becomes subjugated. She gets inundated in deep sentiments. Wise companion felt, it's now not appropriate if Jānakī stays here any further. Therefore, she cautions Her on time. What did Jānakī do? By an excuse of streams, by an excuse of leaves, by an excuse of creepers and arbours, She turns back and sees the Lord. What does this mean? Don't behold God only in idols. Behold God even by an excuse of streams, behold

God even by an excuse of leaves, behold God even in the cooing of cuckoos, behold God even in the dance of peacocks. They are standing before us with the message of the Supreme Godhead Himself. Spiritual seeker must accept this invitation.

Jānakī once again arrived in Bhavāni's temple with Her companions. And She sang Pārvatī's hymn of praise. Jānakī sang the hymn of Jagadāmbā, Pārvatī from the bottom of her heart. Goswāmījī says, the idol began to sway subjugated by humility and love, the idol smiled and spoke as well. Idols can talk! Just because few things are impossible for us, don't make it a principle. Pārvatī conferred blessings, “The one who is set in Your heart shall be Yours.” Jānakī returned to Her mother with the companions and Rāma-Lakṣmaṇa returned to their Guru with the flowers. Night elapsed and the next morning was the occasion of bow-breaking ceremony, which My VyāsaPīṭha shall discuss tomorrow.

Shankaracharya says, Viṣṇu exists here, there and everywhere. Forsake discrimination! Who is enemy? Who is friend? The eight book of R̥gVeda contains an extremely magnificent auspicious word, 'ViśvaMānuṣa' (Universal-Man). This earth now needs a man who is 'ViśvaMānuṣa' (Universal-Man). We should indeed be proud of being Indian, but let's not be confined in being Indians alone, let us become universal-men. Let's not stay confined to our regions, sects, castes or language. Such a timeless proclamation has been made in the eight book of R̥gVeda! Ever since then the Indian souls are echoing that the world needs a universal-man.

Mānasa-Viṣṇu Bhagavānā

|| VIII ||

'Rāma Carita Mānasa' is not history, it's super-fraught spirituality

Several curiosities are coming in daily. Sitiesharanji has written, “Bāpu, I am following all that You had told me on phone, I feel that I am getting better now.” And one who stays under the surrenderance of Sitā will indeed be an unsullied intellect !

Tāke Juga Pada Kamala Manāvau I

Jāsu Kṛpā Niramala Mati Pāvau II BAK-17.04 II

Sitiesharanji has shared her experience. She writes, speaks and knows good Hindi ! And she has helped me a lot when I was travelling overseas for the first time to Europe and America, I was flying by Air India from Mumbai to Vancouver. At that time, I used to travel alone. And coincidentally, Sitiesharanji's seat was just next to me. I did not know her at that time, but what I really liked is that when the food was served, Sitiesharanji removed a holy basil leaf from her casket and offered it in the plate and,

Tumhahi Nibedīta Bhojana Karahī I

Prabhu Prasāda Paṭa Bhūṣana Dharaḥī II AYK-128.01 II

I felt this is propitious to my way of living ! I reached New York. There was no one to receive me ! Neither did I have many dollars, I barely had five to ten dollars ! The flight was late and I missed my connecting flight to Toronto ! Where do I go now ? You really helped me reach the appropriate counter. Afterwards, Mahendrabhai who stays at Ghatkopar met me there, “Is there any problem ?” I said, yes. I have missed my flight. I don't have money, where do I go now ? He booked my ticket on his credit card and I reached Toronto late in the night. So, ever since then Sitiesharanji has been listening to many Kathās. And she doesn't miss a single Kathā overseas ! This only shows her deep interest in Kathā by God's grace. There is one more curiosity,

Masjida Me Mullā Bāṃga Pukāre,

Kyā Merā Khudā Baharā Hai ?

Kīḍī Ke Paira Mein Nepura Bāje,

Vo Bhī Merā Allah Sunatā Hai I

Why do singers sing the above *dohā* on top of their voice in the highest, upper octave ? Don't they trust their worship while singing this psalm ? Kindly explain, if possible. – Girdhar Bhanushali. Note that the Supreme Godhead is beyond the organs of senses. He doesn't possess the organs of senses like me and you. So, if you ask me then neither the Supreme Godhead hears, nor He is deaf. These dualisms of the organs of senses don't apply to Him. He hears without ears, he walks without feet, he performs all tasks without hands, he sees without eyes, he

touches without body. Therefore, Tulasī uses the word, '*Alaukika Karanī*'. But Kabīra Sāheb has composed this *dohā* because our evocative call, prayer or worship becomes mechanical, Kabīra has raised a stick to warn us that God can listen even to the anklets of an ant ! If someone sings psalms at top of their voice in the highest, upper octave then it only demonstrates their singing erudition. It feels good to hear. I am in favour of enjoying virtuous performances. But Kabīra Sāheb must have sternly pointed to causeless yelling and hollow affectionless mechanical ritual of calling forth the Lord ! But if someone slips into the upper octave subdued by deep emotions in their art of singing then it's good in my view.

“Does trust has any steps or not ?” No. There are no steps in trust. Trust is trust. Trust doesn't manifest after doing something. Trust is the foundation. Many steps can emanate from it. All traits of devotion beget from trust.

Binu Bisvāsa Bhagati Nahi I UTK-90(A) I

Understanding anything is wisdom. We need not define wisdom at length my brothers & sisters, but what I only understand and which I would like to share with you is that understanding anything properly is Wisdom and accepting it after understanding is Trust. And let me mention one more point in between. We were discussing yesterday as well that, “Bāpu, You have said a couple of times earlier as well that I not only recite, but I listen as well.” Reciter will also have to listen to a few things. Only then will the incident befall. Sometimes people come to me that, Bāpu, we were about to say exactly what You were saying ! What does it mean ? It means that your soul was going to speak from within. While you did not use your lips, VyāsaPīṭha did so before you ! Listener is successful only when he recites from within. And reciter is successful only when he is listening from within.

Therefore, I state in the same context that even though I recite the Kathā, I listen to it as well; yes. The listener will have to feel that I am reciting within myself. The reciter will have to feel that I am listening as well.

Today there is a good question, let me take it first. “Bāpu, You have been talking a lot on (Lord's) Name in this Kathā. Is Lord's Name as much glorious as it's being spoken about or is it a mere exaggeration of the glory of Name ?” This is a good question. I shall not answer this, Tulasī shall. Whatever I am saying from here, is it a mere explication or one's realisation, who is to decide ? Explication is not of much use. There is nothing superior to realisation.

Umā Kahau Main Anubhava Aprā I

Sata Hari Bhajanu Jagata Saba Sapanā II

Preceptors have proclaimed their experience. Tulasīdāsajī writes a line in 'Mānasa'. This is a good question, therefore let me drive you towards it. It's also extremely difficult to interpret this line. It's interpretation should be derived from Guru's lips. It's equally difficult to understand even after translating it.

Praudhi Sujana Jani Jānahi Jana Kī I

Kahau Praṭīti Prīti Ruci Mana Kī II BAK-22.02 II

I distinctly remember, Dada had taken my class on this line for three days. My memory is being recollected by His grace. This line constantly continued for three days. Now, how should we interpret ? Tulasījī says, O mature men, O virtuous men, O the men of wisdom, after listening to this statement of a servant like me, please don't take this as a bold assertion. Tulasī is only explicating, He is not citing His experience. All implications are included '*Jani*', I was explained this. Thereafter, Tulasī makes a self-confession,

Kahau Praṭīti Prīti Ruci Mana Kī II BAK-22.02 II

There are three states of my mind, Tulasī says I am sharing those with you. Tulasī has talked about three

states of mind. 'Rāma Carita Mānasa' is not only history, it's super-fraught spirituality. Vālmiki's 'Rāmāyaṇa' is history, whereas Tulasī's 'Rāmāyaṇa' is total-spirituality despite being history. Vālmiki presents only the human side of Rāma, Tulasī presents both human as well as godly Rāma. Tulasī has fulfilled both the aspects simultaneously. Vālmiki's Rāma is pure human being, pure ! Therefore, the same Vālmiki calls Rāma as ignorant being in 'Yoga Vasiṣṭha', "Rāma, You are ignorant." Vālmiki's Rāma is pure human being; Tulasī's Rāma despite being a human being is pure Supreme Entity, pure Supreme Entity, pure Supreme Entity ! He is totally pure Supreme Entity.

So, Tulasī presents three states of His mind. 'Kahau Praṭīti', first, I am articulating my trust that this is Rāma's Name. Trust being the first stage, has no steps. Its journey is a mere formality. The Supreme Godhead exists there itself. God is the child of trust. Trust sings lullaby to God. Trust fosters the Supreme Godhead. Trust transforms the Supreme Godhead from zero to super-colossal entity. Trust is the seed. The tree of trust, the banyan tree of faith thrives from it.

Baṭu Bisvāsa Acala Nija Dharamā I BAK-01.06 I
Faith sits beneath this banyan tree. So, trust is the beginning, trust is the end and trust is the middle. Trust is the father of devotion. I would like to tell you straight from my heart. You need not chant, you need not perform penance, you need not practice yajña, you need not practice yoga, you need not practice *prāṇāyāma*, you need not practice *pratyāhāra* (*withdrawal of senses*), religious observances, self-restraint, meditation or even *samādhi*. Persist trust exclusively.

Young men and women, doing yoga is really good. Many realised men have thrown light on yoga in their own way. Do it, but do not worry if you cannot. I don't do yoga. I don't know yoga. I silently sit near Agni

late nights daily. It's my joy. Yoga is amazing, yoga is scientific. Osho had proclaimed Lord Patamjali as the scientist of inner-world. Certainly, it's true. It's good if someone does yoga. Don't abandon it with the justification that Bāpu doesn't practice yoga! Bāpu doesn't even criticize anyone. If at all you want to learn from me, then learn this! Bāpu doesn't hate anyone. The day I shall criticize or hate someone, I shall forsake VyāsaPīṭha! This is my strength. I am moving on this strength. "As Bāpu doesn't do yoga, we shall not do as well!" No, you must do it. And if you want to follow everything of mine, then follow this as well. Don't get angry, don't insult others, don't speak with a sullen face, don't taunt, talk in light mood like me and enjoy. Follow this as well, if you want to.

Yoga is a good practice. Meditating is equally good, but no worries if you cannot. I don't even meditate. Neither do I practice methodical chanting. I only remember Lord. I perform no penance. I don't even fast, penance is a far cry! Young men and women, there is no other penance in this century. Definition of penance is great, certainly. I cannot turn blind eye towards the scriptures. Penance has a glorious place. But penance in today's age is enduring any situation that comes before you with a smile. Prevailing peace in life is chanting. Chanting in anguish and disturbed state will never be accepted. Learn to endure and swallow the venom of adverse situations with a smile with due understanding. And if we learn to endure then even we can become God at that time. Mundane soul gets converted into Śiva. People enjoying bliss should be ready to suffer sorrow. People receiving honour should be prepared for dishonour. They are relative, this world is dual. Don't go on one's words; rather know one's loving heart that's beating inside. I have few couplets of Bashir Sāheb. I have written those down.

Kitābe Risā Le Na Akhabāra Paḍhanā I

Magara Dila Ko Hara Rāta Eka Bāra Paḍhanā II

Books, journals, newspapers – forget external opinions! Sometime, once in the night listen to the voice of your heart to what it says. Scriptures, scriptures, scriptures! Osho Rajnish has given an aphorism, "Scriptures can give principles, it cannot give the sense of understanding." Understanding can be conferred only by our enlightened man, only by our Sadguru.

Kitābe Kitābe Kitābe Kitābe !

Kabhī To Vo Ānkhe Aura Rukhasāra Paḍhanā II

At least sometime, read the eyes and gestures of some enlightened man ! Books, books, books !

So Bāpa, prevailing peace is chanting. Enduring is penance. Not hoping anything from anyone is yoga. What is self-restrain (*yama*)? Speaking prudently is self-restrain. Listening to what is worth listening, sitting with virtuous individuals - this self-restrain created by one's own self is *yama*. I am not discussing *yama* as discussed by Patamjali. And what are religious observances (*niyama*)? The religious observances which start regarding others as insignificant are not worth it. Religious observance is innateness. And what is vow? The vow of silence. What is wisdom? Sense of understanding. What is faith? Acceptance. What is dispassion? When attachment for this world gets detached and gets diverted to an especial attachment in the Lord, it's called as dispassion. Kṛṣṇa says, forsake everyone's attachment and get attached to Me alone. This is dispassion. Catching hold of supremely auspicious entity is dispassion. What is meditation? Fulfilling our responsibilities is meditation. Not defaulting on our sense of duty itself is meditation. What is *dhāraṇā* (*state of concentration*)? What do we need to uphold to

fulfill this state? So, Wisdom is the sense of understanding, Faith is sheer acceptance.

So, the glory of Rāma's Name being extolled by Tulasī is no exaggeration. It's not a matter of conversational rut. This is in fact, 'Kahau Praṭīti Prīti Ruci Mana Kī'. The second state is love, *Prīti*. And I hold no interest in wisdom, 'Ruci Mana Kī', my love lies in tears. And pay attention, tears contain more power even than atom. Atoms can destroy the world, but a devotee's tear can manifest the Supreme Godhead.

Second question, "The way Hanumāna and Śiva exist even today, does Lord Viṣṇu exists as well?" Lord Viṣṇu exists as well. There is birth, so is death and there is life as well in between. Birth is Brahmā, death is Śaṅkara, life is Viṣṇu. Viṣṇu exists, exists and exists; in any form. There is one more question with me, "Bāpu, one of the names of Lord Viṣṇu is 'Śrīraṅga', what is the reason behind this? Please talk on this. Lord is Śrīraṅga (*Śrī+Raṅga*, *Śrī means Goddess Lakṣmī, the goddess of wealth and raṅga means colour*). First, the Supreme Godhead in whom Śrī (Goddess Lakṣmī) has coloured Herself in His hue. Lakṣmī is unsteady. Although unsteady, She is the one in whom even the Lord feels like blending Himself in the hue of Śrī and He is Lord Viṣṇu. Alternately, the one whose disposition hasn't changed even after attaining Śrī (*wealth*) is Śrīraṅga. Otherwise, there is a possibility of getting changed after attaining Śrī. But he whose way of life doesn't change even after attaining Śrī is the element in charge of sustenance of this universe (Viṣṇu). I would like to tell you that, there are two elements in Lord Viṣṇu's divine feet. First being Lakṣmī and second being Gaṅgā. Lord Viṣṇu, ŚrīRaṅga is the one in whose divine feet there is Lakṣmī as well as Gaṅgā. The provenance of Gaṅgā is probably believed as the feet of Lord. This means that

Lord Viṣṇu has Lakṣmī and that Lakṣmī also flows like Gaṃgā. These divine feet are also rich with the purity of Lakṣmī. Despite possessing both Lakṣmī and Gaṃgā, he who is not intoxicated in the pride of its majesty is Śrīraṃga. He whom no colour in world can turn colourless is Śrīraṃga.

So, Lord's divine feet possess Gaṃgā and Lakṣmī. Lord's heart is marked by Bhṛugu's feet and Lord's head is blessed with Śaṃkara's feet. Viṣṇu is Śaṃkara's worshipper. This is a very difficult matter! At times, Tulasī presents Viṣṇu as the worshipper of Śaṃkara and on other instances, He presents Śaṃkara as the worshipper of Viṣṇu. Essentially all are one. Just like an individual who is someone's father, someone's brother, someone's husband, someone's boss and also someone's friend. One and the same individual is found in many roles! I would like to tell you that live on your own experience exclusively, Sāheb! Don't live on others' debt. But if you cannot experience all your life, if you cannot build trust then you must trust the words of some enlightened man. Else life will pass away, yaar! Trust Him for whom your soul vouches that you will never be betrayed, trust some such Śiva, some such Viṣṇu, some such Brahmā. And when no logical argument or doubt persist, realise you are on the foundation of trust.

Hari Har Pada Rati Mati Na Kutarkī I

Tinha Kahu Madhura Kathā Raghubara Kī II

Only then shall Lord's Kathā taste sweet, be it the Kathā of Śiva or Viṣṇu. So, have trust on some enlightened man, love Him, like Him. If we possess trust there then try to make His experience as ours. Kindle our lamp with that flame.

Today I had brought a Vedic mantra. I wanted to start today's Kathā by Vedic mantra. But as it is, whatever is spoken is Lord's Kathā! Whatever is recited is Lord's Kathā. We just want to enjoy, what

else? Alright. I would not be able to explicate this Vedic mantra today, but let us recite it at least. This is also a mantra from ṚgVeda,

Madhu Vātā Ṛtāyate Madhu Kṣaranti Sindhvaḥ I

Mādhvīrṇaḥ Santvoṣadhīḥ II RV-1.090.06 II

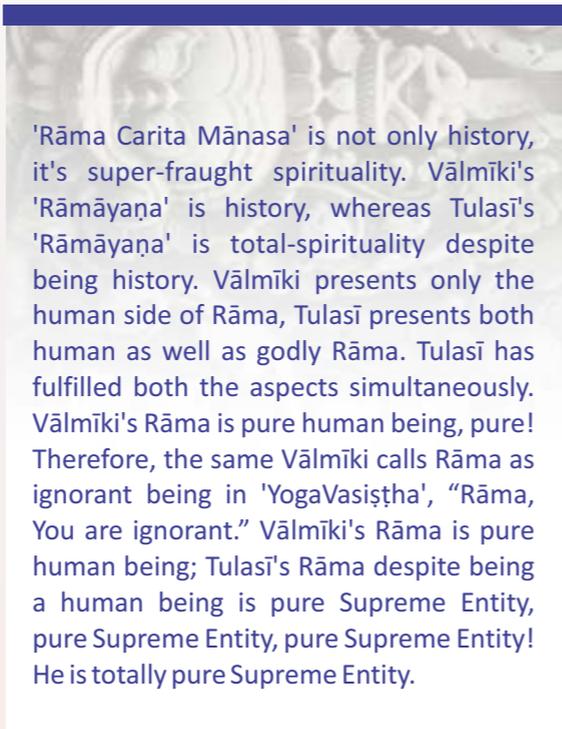
Madhu Naktamutoṣaso Madhumatpārthivaṃ Rajaḥ

Madhu Dhyourastu Naḥ Pitā II RV-1.090.07 II

Madhumānno Vanaspatirmadhumā Astu Sūryaḥ I

Mādhvīrgāvo Bhavantu Naḥ II RV-1.090.08 II

I read its meaning as follows: 'Ṛtāyate' means he who lives life as per truth. Our Upaniṣad mentions two words - 'Ṛta' and 'Satya'; 'Ṛtaṃ Vadiṣyāmi, Satyaṃ Vadiṣyāmi', etc. etc. Here the seer wants to convey that he whose thoughts contain truth, he whose words also contain truth – some such spiritually mature individual, some such enlightened man will smell any kind of breeze as sweet. Waves of ocean will turn sweet for Him. All medicines will turn sweet for Him. Earth,



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dust particles etc. everything will turn sweet for Him. Sky will turn sweet. Father will turn sweet, mother will turn sweet. Herbs will turn sweet, sun will turn sweet. Cows being fostered in His courtyard will also become sweet. All in all, those who have known truth, those who have started living conforming to truth, for them Lord ṚgVeda says, everything turns sweeter and sweeter. And which is that truth? Rāma's name is truth. Lord's name is truth. He who has known this, for Him the entire universe turns sweet, it doesn't stay bitter at all.

Garala Sudhā Ripu Karahi Mitāi I

Gopada Simdhu Anala Sitalāi II SDK-04.01 II

Pausing the Kathā of 'Mānasa-Viṣṇu Bhagavānā' at this point, let me fulfill some chronology of Kathā in the remaining time. Jānakī sang the hymn of praise in PuṣpaVāṭikā. Next day is the bow-breaking ceremony. Rāma-Lakṣmaṇa along with Viśvāmitra accompanied by the assemblage of sages arrived in the bow-breaking ceremony. The kings failed to break the bow one after the other! No king could break the bow! Kings could not break pride! Tulasī says, all were foolish. And foolishness will prevail only in him where egotism exists. Egoist man is foolish. And it's easy to convince everyone in the world, but difficult to convince a foolish, it's extremely difficult; and until egotism doesn't collapse, Jānakī is not attained, devotion is not found. Therefore, Gaṃgāsati says,

Bhakti Re Karvī Ene Rāṃk Thaine Re'vu, PānaBāi,

Melavu Aṃtarnu Abhimāna Re...

The very realisation that I am ignorant is the commencement of enlightenment. The realisation that I know nothing is the first step towards knowing, Sāheb! It's not about being destitute or timid, but keep your disposition humble. Finally, Lord Viśvāmitraṅgi commands Lord Rāma. And as you know, Lord Rāma breaks the bow. Rāma raises the bow of His cherished

deity, but He does so by remembering His Guru. He who has Guru's grace can break his ego and he who breaks his ego attains devotion. Lord broke the bow. Jānakī arrived. Offered the victory wreath. Just then Lord Paraśurāma arrives. A dialogue takes place between Paraśurāma and Rāma which is in fact the dialogue between one Rāma and the other Rāma. Finally, Paraśurāma takes leave by hailing Lord's glory nine times. Sāheb, breaking Śaṃkara's bow was a corporeal process, but Lord also broke the foolishness in Sire Paraśurāma's intellect which had occurred because of anger and the doors of his intellect were set open! The actual intent was to break forth the foolishness of a sage.

On the other hand, on Viśvāmitra's advice messengers were sent to Ayodhyā with a letter. King Daśaratha arrives at Mithilā with the wedding procession, and 'Maṃgala Mūla Lagana Dinu Āvā I'. *Māgśara Śukla Paṃcamī (5th day of bright lunar phase in the month of Māgśara, around November or December)* the most auspicious moment before sunset marked by the clouds of dust raised by cow's hoofs when they are returning home from pasture was when the marriage procession of the bridegroom began. The wedding of all four brothers took place with fanfare in Mithilā. The marriage procession reaches Ayodhyā while encamping on the way. The guests started leaving gradually. Finally came the moment of bidding farewell to Sire Viśvāmitra. The royal family stood in reverence and said,

Nātha Sakala Saṃpadā Tumhārī I

Main Sevaku Sameta Suta Nārī II

Karaba Sadā Larikanha Para Chohū I

Darsanu Deta Rahaba Muni Mohū II BAK-359.03 II
I deeply love the way of this sage that he stayed back until Dasratha's occasion, but the moment the occasion was completed, the sage returned back to his

field of worship. He had arrived on foot, he returned on foot as well! This is his mendicancy, this is also his own way. 'BālaKāṇḍa' was concluded. Then comes the story of 'AyodhyāKāṇḍa' wherein Lord Rāma was pronounced an exile into the woods. Rāma-Lakṣmaṇa-Jānakī became the inhabitants of Citrakūṭa. King Daśaratha abandoned his life. Bharata arrived, returned with pādūkā. Deploying pādūkā on the royal throne, Bharata made an auspicious commencement of the reign of love. Reciting the story of Bharata's exploits and love, Tulasī concluded 'AyodhyāKāṇḍa'.

In the beginning of 'AraṇyaKāṇḍa', Lord migrates. He arrived in Atri's hermitage. Lord's journey proceeds further in this way. Rāma-Lakṣmaṇa-Jānakī arrived in the hermitage of Kuṃbhaja. Kuṃbhaja advised to stay at Paṃcavaṭī. Lord befriended the king of vultures Jaṭāyu on the way and stayed on the bank of Godāvārī. There Śūrpaṅakhā arrived. Before this incident, Lord had decided to enact a human-sport. Rāvaṇa arrived with Mārīca. Jānakī was abducted. Lord set out in Jānakī's quest weeping in Her separation, He emancipated Jaṭāyu, conferred beatitude to Kabaṃdha and arrived in Sabrī's hermitage. Thereafter, Lord arrived at PaṃpāSarovara and here concludes 'AraṇyaKāṇḍa'.

In 'KiṣkindhāKāṇḍa', Lord and Hanumānaji met, befriended Sugrīva, 'Bāli Prāna Kara Bhaṃga'. Lord stayed on Mount Prabarshana to observe holy austerities in the month of Catura, post which the campaign for Sītā's quest was kick started. While looking out for Sītā, everyone met SvayaṃPrabhā. They further met Saṃpāti on the shore of ocean. Saṃpāti offered his guidance and said, Jānakī is sitting beneath Aśoka tree in Laṃkā. Everyone proclaimed their strength. Hanumānaji is silent, Jāmavaṃtaji invoked Him that you have incarnated for the very service of Rāma. And Sire Hanumānaji is ready to leave

for Laṃkā with the guidance of aged Jāmavaṃta. And Hanumānaji leaves in the beginning of 'SuṃdaraKāṇḍa'. Hanumānaji reaches Laṃkā overcoming the obstacles one after another. He befriends Vibhīṣaṇa and reaches till Jānakī. He was hungry. He ate fruits and uprooted the trees. Akśayakumara came. Akśaya was killed. Meghanada tied Hanumāna with a rope and presented Him in the court. It was decided to burn Hanumāna's tail. Hanumāna burned the entire town of Laṃkā from one end to the other! The sire took a dip in the ocean and stood before the mother in a diminutive form. Mother gave her lotus shaped hair ornament. And Hanumānaji returned with mother's message. He narrated all the happenings to Sugrīva. And everyone came to the Lord. Jāmavaṃta extolled the exploits of Hanumāta. Hanumāna and Rāma met. The messages were exchanged. Lord's troops camp on the shore of ocean. On the other hand in Laṃkā, Rāvaṇa expelled Vibhīṣaṇa. Vibhīṣaṇa arrived under Rāma's surrenderance. The surrenderer was accepted and given shelter. Three days elapsed. Ocean then proposed to build a horizontal bridge conjoining the two shores. Lord liked the idea of bridging. The decision was taken. 'SuṃdaraKāṇḍa' was concluded utmost succinctly.

'LaṃkāKāṇḍa' commenced. Lord called the companions and requested them to make preparations to bridge the ocean. Beautiful bridge was established. That role is the best from where the auspicious resolve of uniting everyone manifests. Be it a role or a place. Be it an individual or the world. The role to unite everyone. With recitations of Vedic hymns, Lord Rameshvara was deployed. They left thereafter. Arrived in Laṃkā. Lord camped on Mount Subela. Afterwards, Aṃgada went as the ambassador of state. The treaty failed, war became inevitable. We shall wrap up the matter of war tomorrow!

Mānasa-Viṣṇu Bhagavānā

|| IX ||

'Mānasa' is a mobile hospital, it's a moving clinic

Yesterday in the chronology of Kathā, Lord reached Laṃkā. Aṃgada went with the proposal of treaty. The treaty failed. War became inevitable. Bāpa, three types of wars have been fought in various ages. The twenty-first century in which we are currently living has the fourth war. The war of Satayuga was fought between two societies – deities and demons. The war of Tretāyuga was fought between the demigods and the demons i.e. between the community of Rāvaṇa and the community of Rāma. In Dvāpara, the war was fought between two families – Kauravā and Paṃḍavas. My VyāsaPīṭha feels that the war in current century is not between deities and demons, it's not between men and demons, it is not between two families but a war is being fought inside us. A war is being fought in our mind. Tulasīdāsaji intends to present reconciliation of this war and therefore He has described the canto of war extremely elaborately. Even though the canto of war in 'Mānasa' is indeed a history, but when a saint describes war at such a length, it doesn't befit my mind. Yet, when Tulasī describes war in such a great detail, it feels like digging into its mysteries by Guru's grace. Today I would not be able to get into it. If the Supreme Godhead makes me speak on the canto of war as the core theme, I shall indeed talk on it. However, let me proceed with only one aphorism that the war of Tulasī's 'Rāma Carita Mānasa' is eventually the process of converting a worldly soul into an enlightened one. This war has been fought for attaining enlightenment.

Nisicara Kīsa Larāi Baranisi Bibidhi Prakāra I

Kuṃbhakarana Ghananāda Kara-

Bala Pauruṣa Saṃghāra II UTK-67(B) II

Finally, Rāvaṇa attains nirvānā with thirty-one arrows. His radiance got blended in Lord's radiance. Jānakīji was united with the Lord. Lord boards Puṣpaka aircraft and undertakes the journey to Ayodhyā without any delay.

Hanumānaji reaches Ayodhyā to give the message. Terrible separation of fourteen years came to an end. Forsaking weapons, Lord Rāma bowed prostrate in Vaśiṣṭhaji's divine feet. Lord met Mother Kaikeyī foremost, followed by Sumitrā and Mother Kausalyā. Joy smeared entire Avadha. Vaśiṣṭhaji took buy-in from the Brāhamaṇas and announced the decision that let us perform the coronation today itself. Rāma and Jānakī offered a bow to the earth, the directions, the mothers, the subjects, the gods, the seers and sages and took a seat on the royal throne. The very first coronation mark of Rāma's reign i.e. the reign of love was applied by Lord Vaśiṣṭha. Divine reign of Rāma was established.

The confluence of Lord's human sport as well as His divine sport is 'Mānasa'. Showing Lord's worldly life Tulasīji said, Sītā gave birth to two sons - Lava-Kuśa as the stipulated time period ended. Similarly, all three

brothers were blessed with two sons each. Citing the names of the heirs of Raghu's race, RāmaKathā was paused. The later part contains the conversation between Garuḍa and KāgaBhuṣuṇḍi. And in the end, Garuḍa asks seven questions. The last question was, what is mental ailment? We are extremely serious about physical ailments, we should be but we are seldom serious about human mental ailments! What is 'Mānasa'? It's a mobile hospital, it's a moving clinic. May we get some powder, some root, some leaf which we may consume with affection and be blessed.

My brothers & sisters, you all are listening to Kathā with deep honour. But as and how you listen to Kathā, dwell deep into it, go in-depth. There is a couplet, listen to it. What is 'Rāma Carita Mānasa', it's an ocean. '*Raghubīra Carita Apāra*', this is an ocean. In order to assimilate this 'Rāma Carita Mānasa',

*Samaṁdara Ko Samajhanā Hai To
Usakī Tarha Para Ṭahalākara I
Ye To Sāhila Hai Vahā To
Machaliyā Kapaḍe Badalatī Hai II*

- Bashir Badr

Look at the poetry! Do you just want to stroll on the shore? Do you want to look at the women changing their clothes or do you want to behold the ocean of Rāma's beauteous form?

*Ame To Samaṁdara Ulecyo Che, Pyārā!
Tame Phakta Chabachabiyā Kīdhā Kināre,
Amonē Malī Che Jagā MoṭioMā,
Tamone Phakta Budabudā Olakhe Che.*

- Shunya Palanpuri

So Bāpa, the last of seven questions asked in 'Mānasa' is about mental ailment. Tulasī says,

Hahi Saba Ke Lakhi Biralenha Pāe I UTK-121.01 I
These mental ailments are present in everyone. Jealousy, hatred, lust, anger, greed etc. etc. are

contained in everyone. But only some rare individual is able to recognise it and treat them seriously by resorting to some Sadguru or some enlightened man. Bhuṣuṇḍi answered all seven questions and while Kathā is moving towards conclusion,

Biṣnu Jo Sura Hita NaraTanu Dhārī I

Sou Sarbagya Jathā Tripurārī II BAK-50.01 II

'Mānasa' contains devotees of Viṣṇu. 'Mānasa' also contains enemies of Viṣṇu. 'Mānasa' contains those who are hostile to Viṣṇu and also Viṣṇu's delusive power. So Bāpa, let's focus our attention on four points in the end. First, there is a staunch devotee of Viṣṇu in 'LaṁkāKāṇḍa' of 'Rāma Carita Mānasa'. But before this I would like to say that the cherished deity of Ayodhyā is Viṣṇu. And Laṁkā's cherished deity of Nṛsinh. Nṛsinh is also an incarnation of Viṣṇu. So, both towns worship the same deity. But if worshippers of same deity raise parochialism in the different forms of the same god then what can manifest except war? What if one says, I only believe Kṛṣṇa with flute and the other says, I only believe the Lord with divine discus! What except quarrel will remain? There is no possibility of enlightenment except war! So, there is a devotee of Viṣṇu in Laṁkā. Tulasīdāsajī writes,

Nāma Bibhīṣana Jehi Jaga Jānā I

BiṣnuBhagata Bigyāna Nidhānā II BAK-175.03 II
Vibhīṣana in Laṁkā is described as Viṣṇu's devotee.

Bhavana Eka Puni Dikha Suhāvā I

Hari Maṁdir Taha Bhinna Banāvā II SDK-04.04 II

Pay attention, Vibhīṣana who stays in Laṁkā worships Nṛsinh as his cherished deity, he worships Viṣṇu and chants the name of Rāma!

Rāma Rāma Tehi Sumirana Kīnhā I

Hṛdaya Haraṣa Kapi Sajjana Cīnhā II SDK-05.02 II
Tulasījī is uniting diverse aspects! In 'Mānasa', the past

incarnation of KāgaBhuṣuṇḍi is antagonist of Viṣṇu. Bhuṣuṇḍi is Śiva's worshipper, '*Karau Biṣnu Kara Droha*'. This man has constantly hated Viṣṇu. So, you will find devotees as well as enemies. In a scripture that is complete in all respects, everything will be present. A house that is complete in all respects will contain everything e.g. washroom, kitchen, guestroom as well as dining hall. Entirety, which is called as complete! So this contains the devotees of Viṣṇu '*BiṣnuBhagata*', it also contains antagonists of Viṣṇu i.e. '*BiṣnuDrohi*' and also those who are hostile to Viṣṇu,

Sadā Rogabasa Saṁtata Krodhī I

Biṣnu Bimukha Śruti Saṁta Birodhī II LNK-30.02 II

In 'Mānasa', as you know fourteen types of people are deemed dead despite being alive. One of them is he who is hostile to Viṣṇu, he is dead despite being alive. Don't be hostile to Viṣṇu. No worries if we cannot be devotees but be cautious of not being antagonist or hostile. And it comes in 'Mānasa',

Nāri Biṣnu Māyā Pragaṭa II UTK-So.115 II

Wherever *māyā* (Lord's delusive power) has been described, most often than not it only points to Viṣṇu's *māyā*.

So, this scripture is completely filled with Lord Viṣṇu. There are numerous references! Nonetheless, it was joyful to talk with you all. Because of Lord Viṣṇu, we could engage in a universal contemplation. You listened broad mindedly and I presented everything with the same broad mindedness. So, my brothers & sisters, Viṣṇu's name is Rāma. Rāma is Viṣṇu. Śaṁkara worships Viṣṇu. Viṣṇu is adherent of Śiva. Śaṁkara is Viṣṇu's devotee. 'Śrīmad Bhāgvatī' has proclaimed Śaṁkara as a supreme devotee of Viṣṇu.

Today there is a question, "Bāpu, since You keep talking about thoughts and intellect, can't the

Supreme Godhead manifest by thoughts? Can't thoughts give birth to God?" Yes, thoughts and intellect can give birth to God. However, the God who takes birth can perform His sport only in the state of emotions. Intellect cannot foster God. Brahmā is the creator. Thoughts can give birth to Brahma (the Supreme Entity). Brahma means thought, Brahma means Rāma but only Viṣṇu can do the sustenance. You must have probably noticed this. Vyāsajī has said, Devakī is intellect, '*Sumati Devakī*'. I should offer a bow to this statement for he has proclaimed Devakī as virtuous intellect. So what even if intellect is imprisoned, it can yet manifest God. Devakī was imprisoned! She could manifest Kṛṣṇa, certainly. But Kṛṣṇa did not stay there. He did not stay even for a single night. Kṛṣṇa said, take me to Gokula. God can manifest even amid subjugation. But *rāsa* can take place only amid independence. This surges a very philosophical principle in my mind, is subjugation good in life or independence? What should we accept? And 'Mānasa' makes one more aphoristic proclamation,

Kata Bidhi Sṛjī Nāri Jaga Māhī I

Parādhīna Sapanehu Sukhu Nāhī II BAK-101.03 II
Subjugation is pain. Ask Hanumānajī in 'SumdaraKāṇḍa', do you like independence or subjugation? Hanumāna said, both. How? I was independent, mother permitted me to have delicious fruits. I had fruits. Mother had only advised me to eat fruits, but since I was independent I uprooted the trees, broke the branches and hit the demons...! Independence! My self-will! But Hanumānajī said, those who lead an independent life should also learn to enjoy under subjugation when some Meghanada ties you! He was tied with a rope and presented before Rāvaṇa. One fine day Rāghava asked, Hanumāna, do

you like subjugation or independence? I like both but Sire, more than independence I like subjugation in Laṅkā. Because I felt that if I am independent, He will not come to help me. But if I am subjugated then either You or Your grace will arrive and Your grace did arrive! Lord asked, grace arrived? He replied, yes! Rāvaṇa announced a capital punishment ordering to kill me! Your grace arrived in form of Vibhīṣaṇa, 'Nīti Birodha Na Māria Dūtā' and my punishment was waived.

Seeker ladies and gentlemen, choosing independence or subjugation in life looks very tough. But as far as my awareness prevails by Guru's grace, there is no problem in life whose answer is not being provided by 'Rāma Carita Mānasa'. Therefore, 'Rāma Carita Mānasa' is the complete scripture of the twenty-first century in my personal understanding, wherein every aspect has been answered. Regardless of whether we are able to quest or not! It does contain. The principle of gravity always existed. But it was Newton who discovered it. It's that simple.

So, my brothers & sisters, Kṛṣṇa takes birth under subjugation. Kṛṣṇa also has three women in life. Devakī, Rohini and Yaśodā. On the other hand, Rāma also has three mothers: Kaikeyī, Sumitrā and Kausalyā. When Tulasīdāsajī began to write the glory of Rāma He said,

Jana Mana Mamju Kamja Madhukara Se I

Jiha Jasomati Hari Haladhara Se II BAK-19.04 II

Tulasī says, let my mind become lotus and let Your name become a bumblebee and hum in my mind. This man says completely opposite! Whereas at each and every place in 'Mānasa' you will find that, may my mind stay engage in Lord's divine lotus feet.

Pranavau Prathama Bharata Ke Caranā I

Jāsu Nema Brata Jāi Na Baranā II BAK-16.02 II

Rāma Carana Paṃkaja Mana Jāsū I

Lubudha Madhupa Iva Tajai Na Pāsū II BAK-16.02 II

May my mind dwell in Lord's divine lotus feet. But here Tulasī says, my mind is lotus and let Your name become bumblebee. If my mind is not lotus then better make it one! And then comes immensely mysterious and profoundly philosophical hemistich, 'Jiha Jasomati Hari Haladhara Se', may my tongue become Yaśodā because may I also gain the same benefit which Yaśodā gained. Devakī doesn't hail from Ayodhyā, she hails from Mathura. And Mathura starts with 'Ma' and ends with 'Ra'. Lord, we are in prison! We are in darkness. This is Kaṃsa's doings. Tulasī

says, Kaṃsa had become Devakī's charioteer. Vasudeva and Devakī were highly impressed by the goodness of Devakī's brothers! But never trust the charioteership of the one who is intoxicated by pride. Shortly, divine annunciation sounded that the couple whom you are transporting, their eighth child will be your death. And the charioteer changed. Make such a charioteer who doesn't change with time! Make such a Guru who would not change even if the world changes. He was driving the chariot in the first moment, what



happened in the second moment? Tulasīdāsajī hints us, who should we make a charioteer?

Īsa Bhajanu Sārathī Sujānā I

Birati Carma Saṃtoṣa Kṛpānā II LNK-79.04 II

Make Lord's name as our charioteer. May Lord's worship become our charioteer. And when Lord's worship, Lord's name was made a charioteer, Tulasīdāsajī directly jumps to 'Birati Carma'; shield is symbolic of protection. On finding the charioteership of Rāma's name, you will become safe.

One fine day when Hanumāna and Rāma were sitting, Lord Rāma asked, Hanumāna, I failed to understand why did you enter Surasā's mouth? Surasā's mouth contains venom. She is a female serpent. But I entered there intentionally. Why? He responded, You already know that I am originally Śaṃkara! You Yourself has deployed me. Every deployment has materialised by You. It's your efforts to make a monkey look so beautiful. One fine day, when I had consumed venom by reciting 'Rāma Rāma',

I was saved by Rāma's grace. I thus thought, let me enter the mouth of venom while reciting 'Rāma Rāma' and check the consequences for myself? It contained venom and only venom. Lord asked, how come your mouth contained 'Rāma Rāma'? He replied, it did, You Yourself had given me the signet-ring.

Prabhu Mudrikā Meli Mukha Māhī I HC-XIX I
O Sāheb! Even if you enter Surasā's mouth while chanting Rāma's Name by your lips, you are safe! So Bāpa, be it the name of the Supreme Godhead, the name of Viṣṇu, the name of Allah or any name for that matter. Kaliyuga is the season of name. Seek His shelter in whose divine feet Lakṣmī dwells. Our Kathā, our aphorism, our Lord's name, our enlightened man is our sultanate. We were amid this sultanate for nine days. Now that we all are leaving, safeguard this wealth. The way money multiplies by accumulating in bank, the more you distribute Lord's name in the bank of Lord the more will it multiply. I keep observing that our goodness and our evilness start dispelling in Kathā. RāmaKathā doesn't work on anyone's glory, it works on one's temperament. RāmaKathā will not work on your glory. Because you are already filled up to the brim, whatever more RāmaKathā pours in, you will only overflow. RāmaKathā is a way to work on one's temperament my brothers & sisters.

So, with 'Mānasa-Viṣṇu Bhagavānā' as the central theme we composed a dialogue and enjoyed. Sire Bhuṣuṇḍi concluded the Kathā. Garuḍa flew to Vaikunṭha fluffing up his wings. On the other hand, Lord Māhādeva and Sire Yajñavalkya is about to conclude RāmaKathā before Bharadvājajī, whether that Kathā concluded or not yet unknown and hidden. I only interpret this as, since this Kathā was recited where Gaṃgā, Yamunājī and Sarasvatī flows, therefore

probably this Kathā will keep flowing on and on until Gaṃgā continues to flow. May we hear! So, the enlightened man Bhuṣuṇḍi concluded the Kathā, in order to start the next one, '*Punarāgamanāya Ca*'. Māhādeva asks Pārvatī while concluding the Kathā, O Good Lady! Do you wish to hear anything more now? She said, Sire, as such I have attained the object of my life. Having listened to your speech which is as cool as the moonbeams, the autumnal heat of midday in form of my anguish has been pacified but my thirst has only grown more, more and more urging me to listen more, more and all the more.

It's written in 'Mānasa', he who gets content while listening to Lord's Kathā, realise that he has not yet known the sap. Discontentedness itself should be believed as contentedness on this path. Thirst itself is contentedness on this path. Māhādeva concluded the Kathā. Now, Sire Goswāmijī who was reciting Kathā amidst the saints by sitting on the bank of surrenderance and by making His mind as the primary listener, said while concluding the Kathā,

Ehi KaliKāla Na Sādhana Dūjā I

Joga Jagya Japa Tapa Brata Pūjā II UTK-129.03 II

RāmaHi Sumiria Gāia RāmaHi I

Samtata Sunia Rāma Guna Grāmahi II UTK-129.03 II
Tulasī says, this is the horrific age of Kali wherein people like us will not be able to practice any spiritual discipline. Do three things: listen to Rāma's glory, extol Rāma's glory and remember Rāma alone. He whose name is sanctifier of the sinners. Is there any vile man in this world who has not attained restfulness even after calling upon His name?

Jākī Kṛpā Lavalesa Te MatiMaṃda TulasīDāsaHū I

Pāyo Parama Biśrāmu Rāma Samāna

Prabhu Nāhī Kahū II UTK-130 II

Tulasī says, my Lord is not a miser. He could have bestowed total grace, but He knew that poor Tulasī would not be able to digest in entirety. Therefore, even by the grace equal to an iota of dust particle, today a dull-witted individual like me - Tulasī has attained supreme restfulness '*Pāyo Parama Biśrāmu*'.

Merī Saltanata Mera Phana Rahe I

Mujhe Tājo-Takhta Khudā Na De II

I have attained the sultanate of supreme restfulness. Who else can be equal to Rāma for me? Now, let me and you collectively devote the accumulated meritorious fruit of Lord Rāma's Kathā held in this country Cambodia, the abode of Viṣṇu. And today as I am proceeding to conclude the Kathā from VyāsaPīṭha, the entire organisation is moving towards conclusion with pleasure. I shall conclude this nine day Kathā with a parable.

There was an old and worn-out temple. Everyone thought that this temple will collapse sometime and the devotees will get trapped. The trustees met and passed three proposals. First proposal, this temple must be rebuilt as early as possible. The resolution was passed unanimously. Second proposal stated that exactly same temple must be reconstructed. Third proposal was that, this temple is extremely old hence let the new temple be built at the same spot, but without demolishing the old temple. The fools passed these proposals! Bāpa, I shall take your leave by only stating that old needs to be collapsed in order to establish something new. We can rebuild at another place without demolishing the old structure. But if you want to build a new temple at the same spot and if you pass the proposal to build a new structure without demolishing the old one then it's nothing

except foolishness! If we want to create something new in our heart, if we want to convert our mind to a virtuous mind, if we want to purify our intellect, if we want to augment the concentration of our subconscious-mind and if we want do distance our self from egotism step-by-step then we cannot rebuilt on the same spot while persisting the same vices. We will have to recreate something new in our very same heart. And this will materialise by Rāma's name. '*Bhaja Govindam, Bhaja Govindam, Bhaja Govindam*', when you chant name don't worry about Lord's beauteous form, Lord's form will automatically follow the name. Tulasī has said, form is subjugated to name.

Rupa Gyāna Nahi Nāma Bihīnā II BAK-20.02 II

And wherever form arrives, Lord's sport will arrive unfailingly with a curiosity that, what sport is Lord enacting? Then one will feel curious to know, where was He born? Where does He stay? Thus, one will also visit His abode. Therefore, the journey in Kaliyuga will begin from name.

Cahu Juga Cahu Śruti Nāma Prabhāū I BAK-21.04 I
And I fail to understand, why do people venture into difficult and intricate spiritual disciplines forsaking such easy means? At times, we get better quality goods at much cheaper rate on roadside than in huge shopping malls! Chant Lord's name, dear! The quintessence of all scriptures is Lord's name.

So Bāpa, come, let all of us collectively along with the host family devote this nine day RāmaKathā in Lord Viṣṇu's divine feet. But Viṣṇu, we have heard that you possess everything. Then why should I give you this Kathā? But O God, O Lord, O Supreme Viṣṇu, this nine day Kathā along with my host, along with my listeners here and those who are listening in 170

countries and wherever auspicious sentiments are being cherished for this Kathā, recollecting all of them - O the Supreme Godhead, O Lord Viṣṇu, I offer this Kathā in Your divine feet, because a large scale genocide had taken place on this land few years ago! And it's said, more than a million people passed away! They were killed! You are the sustainer, not the destroyer. Even as You may have defaulted in protecting this nation, we are offering this fruit of Kathā to You. Be kind to grant them a blessed state after death! Confer auspicious state to the little children and to all those who have lost their lives. And let's devote the second half meritorious fruit of this Kathā to the king of this country, his royal family, Honourable Prime-Minister and Respected Deputy Prime-Minister of this nation, the entire government, our Honourable Indian Ambassador and each and every citizen of this country for their pleasure, progress and restfulness, O Lord Viṣṇu, of the meritorious fruit which we have offered you, please distribute one-half for the auspicious state of the passed away souls and distribute the remaining half for the pleasure and wealth of the citizens. I am handing over the job to You. Because we chant Your name without any intent. So Bāpa, I am devoting this fruit in Lord Viṣṇu's divine feet for this reason.

In the end, Caitra Navrātri is commencing from twenty-first of this month. These are especial days for the solemnisation of Rāma and 'Rāma Carita Mānasa'. It's not an appeal and it's definitely not an order. I am only reminding you. If possible, recite 'Mānasa'. For the sake of auspicious of the world, for the environment and for inner and outer pollution. Many greetings of Caitra Navrātri to all of you in

advance. Sending across advance greetings of the days of solemnisation of supreme power and divine goddess in form of 'Rāma Carita Mānasa', I am taking your leave.

Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-Sum̄daraKāṇḍa, LNK-Lam̄kāKāṇḍa, UTK-UttaraKāṇḍa, BGV-Bhaja Govindam, Ch-Cham̄da, CN-CāṇakyaNīti, HC-HanumānaCālīsā, KUP-KathaUpaniṣad, KVT-Kavitāvalī, RV-R̄gVeda, Śl - Śloka, So-Sorthā, VP-VinayaPatrikā, VR-VālmikiRāmāyaṇa.

Chant the name of the Supreme Godhead, the name of Viṣṇu, the name of Allah or any name for that matter. Kaliyuga is the season of name. Our Kathā, our aphorism, our Lord's name, our enlightened man is our sultanate. We were amid this sultanate for nine days. Now that we all are leaving, safeguard this wealth. The way money multiplies by accumulating in bank, the more you distribute Lord's name in the bank of Lord the more will it multiply. I keep observing that our goodness and our evilness start dispelling in Kathā. RāmaKathā doesn't work on anyone's glory, it works on one's temperament. RāmaKathā will not work on your glory. Because you are already filled up to the brim, whatever more RāmaKathā pours in, you will only overflow. RāmaKathā is a way to work on one's temperament my brothers & sisters.

कवचिदन्यतोऽपि

Don't forget our mother, motherland, mother-tongue and alma mater



Morari Babu's inspirational address at 'Santokba Award' felicitation function

Bāpa! Today in the holy name of Reverend Mother, we have taken one more step forward in the initiative taken by Govindbhai and the entire Dholakia family. At this moment, while we all have collectively gathered here to offer obeisance to the three glorified personalities of their field, let me begin in the same sequence. First of all is supremely honourable and my utmost affectionate Dr. Lord Bhikhubhai Parekh; we all also made obeisance to honourable Ms. Sudha Murthy, you were kind enough to accept our obeisance

keeping the tradition of Guru in your memory along with the entire southern culture. And it was said a couple of times from here, 'Savāyā Gujarātī', such supremely honourable, utmost devotee, Father Valles. My deep affectionate Danibhai, Govindbhai and you all my brothers & sisters. There is a śloka in ChanakyaNīti which I feel propitious to this occasion. It goes like this,

Pr̄thivyam̄ Triṇi Ratnāni Jalam̄Annaṃ Subhāṣitam I Mūḍhaiḥ Pāṣāṇakhaṇḍeṣu RatnaSam̄jñā Pradiyate II

Chanakya says, there are only three jewels on this earth viz. '*JalamAnnām Subhāṣitam*' (water, food and adages). Chanakya opines, calling one piece of stone as jewels don't sound appropriate. Nonetheless, I am about to call it appropriate today. Because Govindbhai, his family and the SRK (*Shri Ram Krishna Group*) have found three more human jewels from the society while trading in the business of stones of this earth. I have known the three personalities somehow or the other; and I have been closely associated with Bhikhubhai because of Lord Papat in London and more so because of honourable Gunvantbhai Shah. I know Sudhaben as well, we often have literary discussions about her. I have been hearing about you often. I have read about you as well. Who doesn't know Father Valles?

So, first and foremost I would like to extend my hearty applaud as a monk to Govindbhai that while searching the jewels in rocks, you searched three more jewels and presented before us in three forms. And here Chanakya says, he who believes the stones of earth as the only jewels are fools, '*Mūḍhaiḥ*'. They are fools who consider the pieces of stones as diamonds or jewels! He has called them fools. But I am not calling them fools, I am calling Govindkaka as *pundit* for he has searched one more jewel on the same path and presented before us. And I am very happy that Bhikhubhai is a professor, he has also been a teacher. Father Valles has been teacher of various subjects like mathematics, Gujarātī etc. So has been Sudhaji. You were talking in English. I could understand a little bit. Your father and grandfather have also been teachers. And I am happy to receive an opportunity to felicitate these teachers. Father Valles cited many incidents. You

have had great experiences and it was necessary. You talked about many beautiful incidences which are certainly inspirational to us. These personalities are such great teachers and professors.

I have been a teacher in primary school for few years. One fine day, the Principal, the staff and the directors of a college in Mahuvā came to meet me and requested to address the students of their college. I said, do you want to humiliate me? First of all, they are college students, whereas I have failed matriculation thrice! Why do you want me to address them who don't listen even to their professors! They said, no Bāpu, they will respect you. Please do come. I thus went there. The professors and the Principal were sitting on the same dais with me. I started speaking. I said, friends, look, when I used to come to Mahuvā for studying, I walked straight from my home to school and back. And if mother had asked me to pick up something from the market, I would buy it and directly return home. I never went via, via! This is what I told them. I started advising the students, you guys don't come to collect directly, you come here via and you don't even return home directly, you go back via! On hearing this, one student rose and said Bāpu, pardon my indiscipline but I want to say something. I wondered, why did I say this? Why did I provoke him? They were listening quietly, why did I instigate them? He said, Bāpu we will maintain discipline but since you are advising us that during your school days you travelled straight from your home to school and back, whereas we are going via-via! Sometimes, you visit betel-leaf shop! Sometimes, you have tobacco on the way! You guys don't reach straight. But those who are sitting with you also come via-via! The reason I want to

tell this is because those who are sitting with us today are not the ones who have come via-via, they are those who have reached their respective fields directly. I am not saying this for mere appreciation. Dr. Sāheb, Lord Sāheb presented a beautiful study of economics dating back from the nineteenth century, the twentieth century to till date! People who arrive via-via cannot do so, only those who have reached direct and have a spot-on aim can alone do this.

*Uttiṣṭha Jāgrata Prāpya Varānnibodhata I
Kṣurāsanna Dhārā Nīṣitā Duratyadurgama-
Pathaḥ Tat Kavayo Vadanti II KUP-1.3.14 II*

You spoke beautifully! Ma'am, I could not understand you completely, my bad luck! You were talking in English, yet your flow was so natural, but I am happy for whatever I could understand. And as Sumitbhai said, no word of Father Valles was in English! It was only for Govindkaka's insistency that he spoke in English. Otherwise, no one can beat him in Gujarātī! Never forget four things my brothers & sisters!

Jananī Janma Bhūmiścha Svargādapi Gariyasī I
First, our mother who has given birth to us. Sumitbhai quoted a couplet of Munawwar Rana. Danibhai presented a *dohā* of Poet KāgaBāpu on mother. First is mother from whose womb we are born. Second is motherland. I witnessed Govindbhai and his entire Dholakia family that they have still not forgotten even their motherland. One can earn billions, great! Allah willing, may they earn more. But they have not forgotten their motherland. So, first is mother, second is motherland and third being, mother-tongue. A great erudite man from Spain spoke utmost devotionally on mother-tongue! We will have to deeply remember our mother-tongue as well. Fourth, our alma mater – the

school where we have studied. I had recently been to Dudhala via Lathi. There was a function in Lathi (hometown of Govindbhai). There is a banyan tree in Lathi dedicated to Govindbhai's grandfather (Lalajibhai). I feel that this Dholakia family has not forgotten their mother. They haven't forgotten their motherland. They have not forgotten their mother-tongue and they have also not forgotten their alma mater. Therefore, I wish to extend my hearty applaud as a monk.

Our scriptures, Bāpa, talk about the system of setting aside 10% of whatever we do. Even while performing a solemnisation, we have to sacrifice its 10%. While performing yajña, set aside 10% for others. This scriptural rule of ours that applies in every field states that an individual should set aside 10% of his income for the society. Thought great thoughts were presented here regarding transferring the entire property in the name of workers or accepting minimum profit by the stakeholders. As much as I could understand, beautiful thoughts were presented! However, our ancient tradition was about setting aside 10% of our earnings; he who earns Rs. 100 should aside Rs. 10 for others. If every individual practices this by making an auspicious resolve then I feel that no one will stay unlettered in our villages. No widow will ever worry for future. No patient will ever suffer in lack of medicines. Only ten percent! Now, it's no big deal to set aside Rs. 10 from Rs. 100. Setting aside Rs. 100 when one earns Rs. 1000 is also not a very big deal. He who earns Rs. 1,00,000 should set aside Rs. 10,000. You may argue, Bāpu this is on the higher side! I will try to relax the norms as much as I can. If you feel that setting as Rs. 10,000 is more if you are earning Rs. 1,00,000 then earn

Rs. 50,000! I will give you as much relief as I possibly can! If Rs. 50,000 is also on the higher side then earn Rs. 25,000! The decision is yours. The reason I am talking about the system of 10% over here is because, today we do have people with us who can overtake the principles of scriptures as well. I have no reason to praise them just because they are rich. Allah willing, may I never find such a reason! However, people who have not forgotten their mother, motherland, mother-tongue and alma mater and who can search such jewels are not only conducting such auspicious activities by 10% but by much greater percentage. And I was saying in today's Kathā this morning as well that Jesus has made one statement, "He who gives will be given more, he who hoards will be snatched even of his existing possessions." There is a *dohā* in Gujarātī,

*Dharama Kare Enu Dhana Vadhe,
Dhana Vadhe, Mana Vadha Jaya;
Mana Vadhe To Māna Vadhe,
Vadhata Vadhata Vadha Jaya.*

I don't want to get into categorizing religion as Hindu, Islam, Christian or Buddhist. I have been on my journey of RāmaKathā since last fifty-five years by my Guru's grace and by your good wishes, based on my journey of RāmaKathā right from childhood to fifty-five years today, I have chosen a very terse definition of religion for my inner development and restfulness and that is, Truth, Love & Compassion. Which religion? Whom all can we deny if we are free from pre-biased notions? And if we are suffering from pre-biased notions, we may accept none! Religion (righteousness) means Truth, Love & Compassion. Govindbhai has already used the word '*KarunaMurti*' for Ma'am Sudha Murthy. The word 'Compassion' is

used even for mothers. And when any individual talks on his mother, everyone feels as if it's being talked about their own mother, because almost everyone cherishes similar feelings for their respective mothers. One point in time, Govindbhai was also choked with emotions while talking about his mother. So, my point is we should practice as much Truth, Love & Compassion in our life as we can. I am not admonishing you. Neither do I admonish in Kathā as well. Admonition is not my right. I don't even order anyone. And earlier I used to say that I am only giving a message. I am doing the job of a postman. I pass the message from here to there. And that too by being as much detached as I can. A poet of our Saurashtra, Poet Dadbhai, Poet Dadal wrote,

*Jiva Tu Thāje ṬapālaNo Thelo;
Bhale Hoya Melo Ke Ghelo;
Paṇa Jiva Tū Thāje ṬapālaNo Thelo...*

What is mendicancy? Bag of a postman! It could contain someone's wedding card and also the postcard of someone's death. The way postman's bag contains no regret or pleasure.

*Prasannatāṃ Yā Na Gatābhiṣekatastathā-
Na Mamle Vanāvāsaduḥkhataḥ I
Muhkāmbujaśrī Raghunandanasya Me-
Sadāstu Sā Mañjulamaṅgalapradā II AYK-Śl.02 II*

So, what I am trying to say is that I am not giving an admonition. Admonition is not my right. I am not giving an order. And message! And I have observed in all three fields that the officials of these fields almost wear the same colour uniform. Postman who delivers messages wears khakee, lighter brown uniform. And to order is the job of police! Police relays orders! They also wear the same colour clothes! And

monks and saints who give admonitions are also dressed in same colour attire. And I have observed that none of these jobs are worth doing, because dogs bark at all of them! So, this is not my admonition.

I was saying in today's Kathā as well that look at truth in singular noun. Truth should be for our own self. Forsake the concern of whether others abide by it or not. Truth should exist in singular form. Love should exist in dual form, it has to be mutual; and compassion should be in plural form. Compassion for one and all itself is religion. He whose such a religion (righteousness) fosters, their wealth multiplies. He whose righteousness grows, their wealth augments. Since your money is growing, since your business is expanding, I feel that somewhere or the other Truth, Love & Compassion indeed exists. Lord Sāheb said that you earn money. You give to your workers. But during recession, you cut the heads! I have been a witness that when recession had hit India for three years time and these young men – Govindbhai's sons, grandsons and blood relations suggested that diamond market is going through all time low, we need to lay off our workers. Govindkaka said, no, if we consider everyone as family then do we expel our family members from home when the family goes through tough times? If they are my employees, I would not like to lay off anyone. Other stakeholders were adamant, Kaka this will not work. It's deep recession. We are facing tremendous loss. And you said, give me three months after which I shall do as you say. I was very happy.

Remember seven things. One of them is righteousness. He whose righteousness grows, their wealth augments! I don't want to talk more!

*Dharama Kare Enu Dhana Vadhe,
Dhana Vadhe, Mana Vadha Jaya;*

He who gets money, gets so by the rule of righteousness, their mind also starts to grow equally vast. Mind beings to broaden. As mind broadens, one's honour augments in the world. Reputation and honour multiplies in the world. Eventually everything augments one after the other. However, it also has a corresponding pessimist *dohā*,

*Dharma Ghaṭe Enu Dhana Ghaṭe I
Dhana Ghaṭe Pachī Mana Ghaṭa Jāyā II*

As money diminishes, we feel perplexed! Then even our mind begins to turn parochial. As mind turns narrow, our honour depletes. And eventually everything goes on depleting one after the other!

I feel, the activity which is going on here is such that neither the alma mater is being forgotten, nor the mother-tongue, neither the motherland is being forgotten, nor Mother Santokba. This virtuous activity is happening by her blessings. I have been here once earlier as well, where I have witnessed a similar activity. Vasudev Mehta was a great Gujarātī journalist in our state, who wrote political column in 'Chitralekha'. Once there was a function in Rajkot. It was written in the card that this award will be conferred by the auspicious hands of Vasudev Mehta. When his turn came to deliver the address, he said instead of mentioning that the award will be conferred by the auspicious hands of Vasudev Mehta, it would have been much better if you would have searched an individual by whose pure hands this award would have been conferred. More than auspiciousness, we need pureness. After hearing this, please don't err into

thinking that my hands are pure as this felicitation is conferred by my hands. Please don't think otherwise. Rather by doing such tasks, our hands turn especially pure. It indeed bestows especial purity. So, I have come here for my purity. I am feeling extremely pleased. The three personalities accepted the invitation to come here. And Govindhbhai also mentioned the people who have endeavoured to search and choose these personalities and here they are today. We have collectively offered obeisance to them. I also present my own obeisance simultaneously.

I once again supplicate in Hanumānaji's divine feet. There is a *śloka* of blessings. Although I know it completely, I don't want to recite the whole verse. May wealth augment, may bliss and prosperity multiply, may family expand – I know this verse. I am not going to recite this. Because what if I say and it doesn't augment? It is being recorded! And what if you come back, Bāpu, nothing of what You said happened! We rather faced loss! So, I don't want to dare doing this. So, I don't want to recite the entire *śloka* but I will indeed say this for Govindkaka and express my goodwill by reciting the last line of this verse,

Vaṃśe Sadaiva Bhavatāṃ HariBhaktirastu I

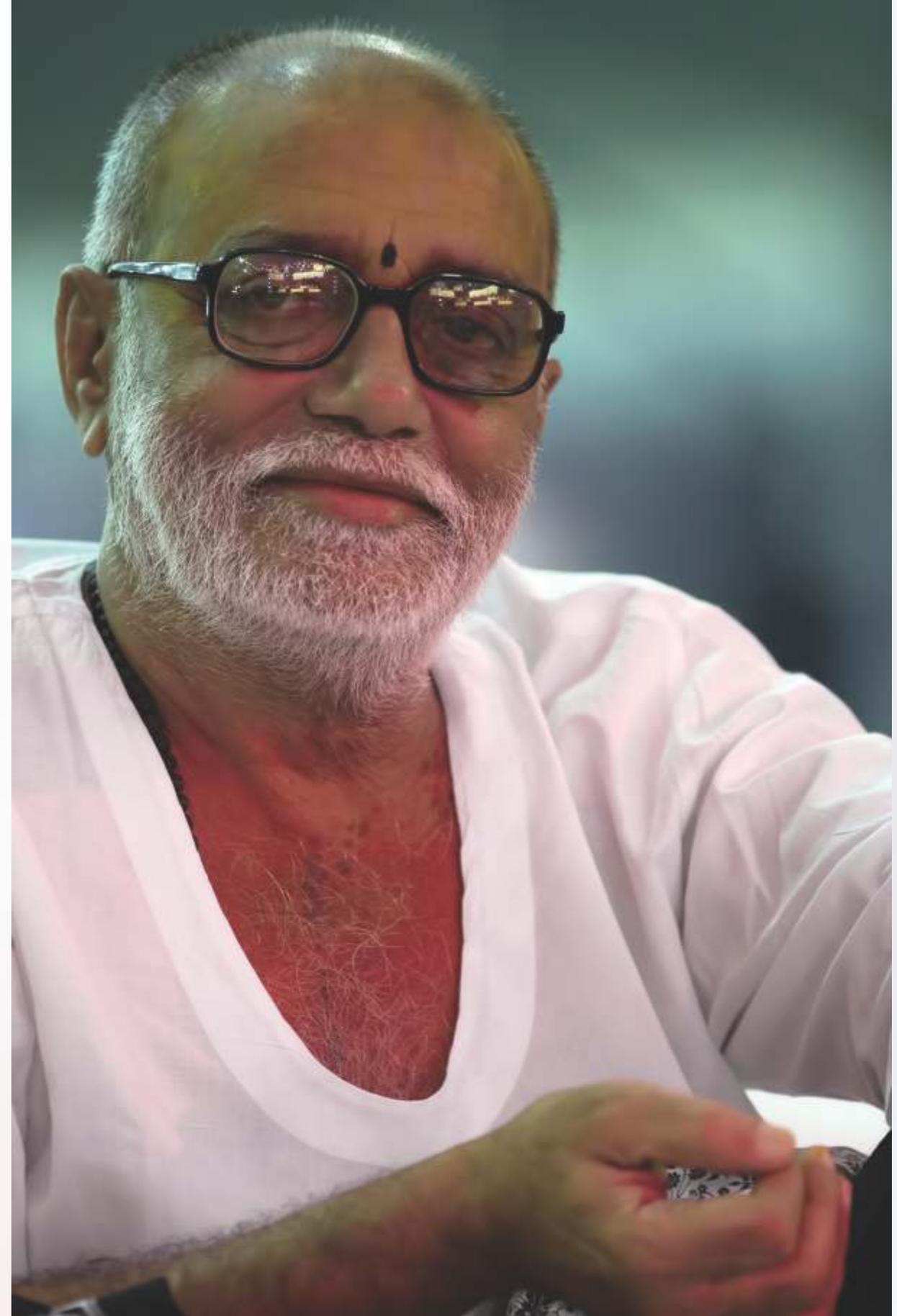
In your whole family and in your lineage, may the same virtuous sentiments, the same degree of truth augment, may the same degree of love augment and may compassion flow for everyone, I supplicate so in Hanumānaji's divine feet. And this event is happening by the glory of SantokMa, I also offer obeisance to the consciousness of this mother and would like to tell her, be kind to bestow more blessings thereby which this family conducts more and more of such altruistic activities. Not only 10%, but they are setting aside a

much larger portion. May the Supreme Godhead inspire you to undertake more such initiatives and it is utmost necessary for everyone including the political power, the VyāsaPīṭha, the wealthy fraternity or the grass trading market in villages, that while doing so we make honest attempts to reach till the last man. This was Gandhiji's idea of reaching unto the last man, originally borrowed from Ruskin. It's our duty to reach unto the last man through our power, our religion, our wealth and our fame. This should be our pathway. Else the time when things will turn upside down is not too far! I usually say in Kathā, those who sit in the end as against in the front are the first ones to exit when the Kathā ends. And if those sitting in the front are to exit from the same door then they take time. We never know in this world, when the last man becomes first and when the first man becomes last! Let me conclude by Gaṃgāsati's words,

VijaliNe Camakāre Mofī Parovavu Pānabāi...

When Jalaram Bāpā had offered his wife in charity, it's said that the gongs and conch-shell had started playing in Satadhar! At that moment, the chief-abbot of Satadhar had announced facing in that direction that it seems Jalaram has strung a pearl in flash of lightning! Govindbhai, I feel that by Mother's blessings, by the grace of your Reverend saints and realised men, by the goodwill of your affectionate and best-wishers, by the prayers of your workers, '*VijaliNe Camakāre Mofī Parovavyu*' (you have strung a pearl in flash of lightning).

(Addressed presented at 'Santokba Award' felicitation function at Surat, Gujarat. Dated: February 08, 2015)





Lord Viṣṇu has four arms. Our faith has made Viṣṇu hold four entities in His four hands viz. conch-shell (śaṅkha), discus (cakra), mace (gadā) and lotus (padma). Conch-shell in Lord Viṣṇu's hand is symbolic of speech. Our speech should be as bright and spotless as conch-shell. Second, discus (cakra). Discus is symbolic of motion; it is symbolic of constantly changing life. And progress should be in our hands, it should not be borrowed. Third is mace (gadā) and fourth being lotus (padma). Mace is symbol of hardness and lotus is symbol of tenderness. Mace is figurative of holding something, lotus is figurative of detachment. So, the four entities which our wisdom has held in the hands of Lord Viṣṇu are quite figurative and indicative in nature.

- Morari Bapu

