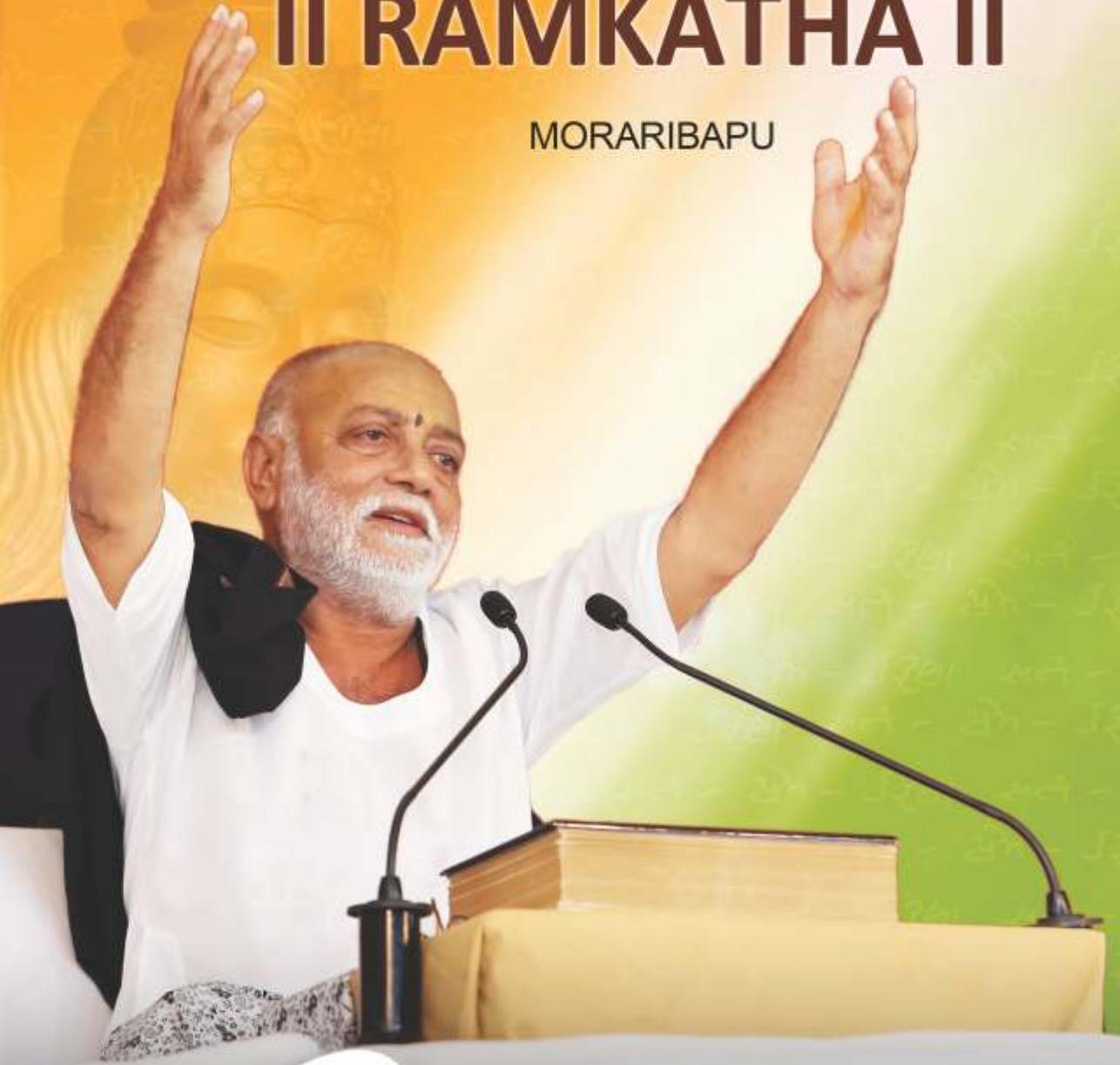


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II RAMKATHA II

MORARIBAPU

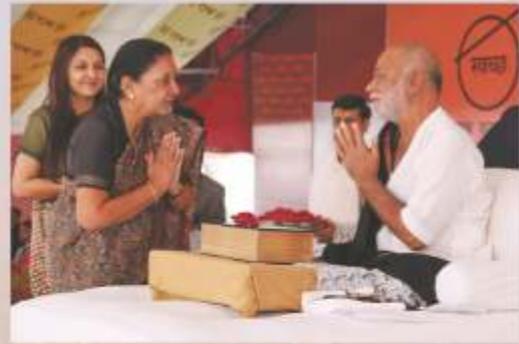
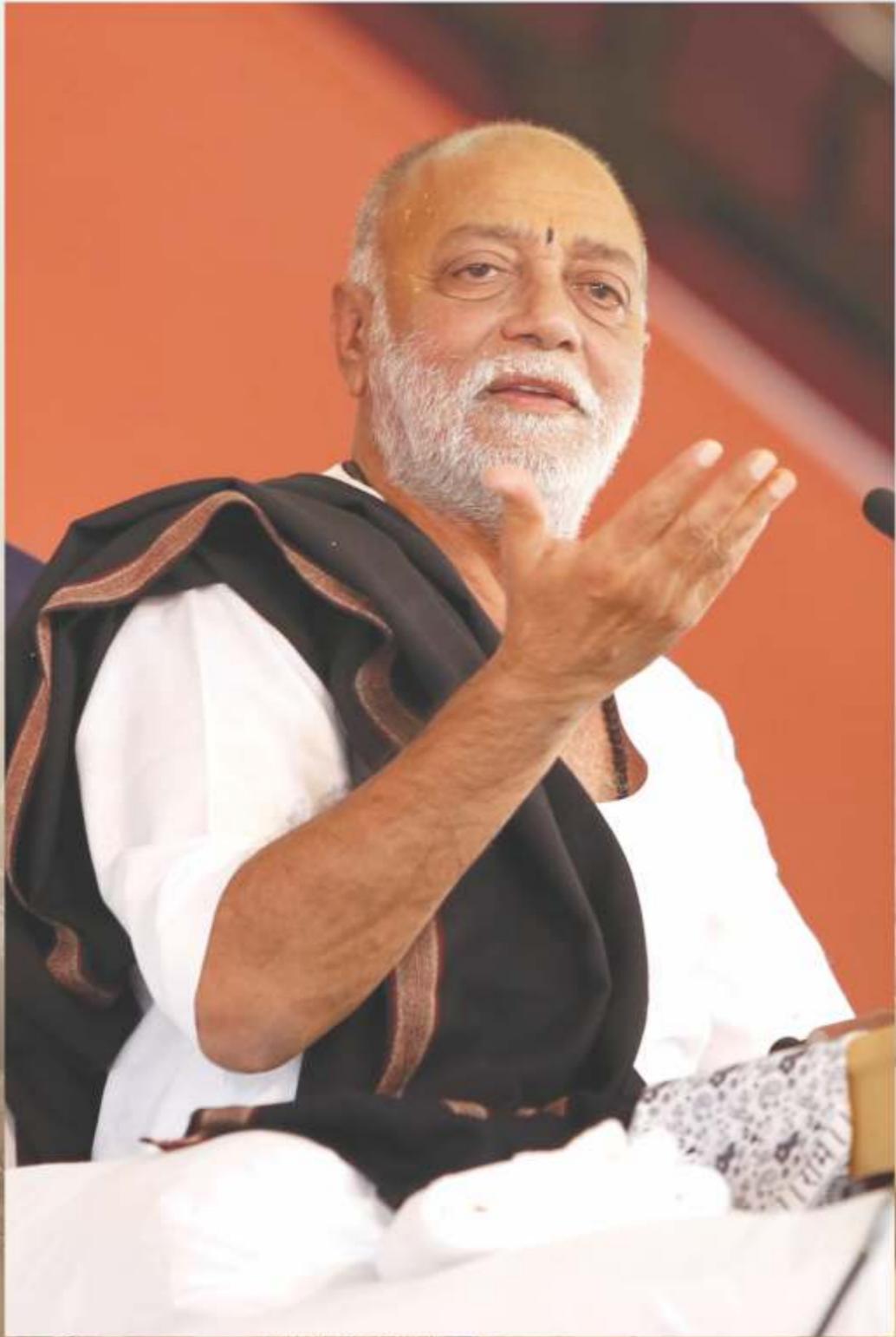


Mānasa

Svacchatā

Ahmedabad (Gujarat)

लीला सगुन तो कहहिं बखानी। सोइ स्वच्छता करइ मल हानी॥
एक कलप एहि बिधि अवतारा। चरित पवित्र किए संसारा॥



PREM PIYALA

II RAM KATHA II

Manas-Svacchata

MORARIBAPU

Ahmedabad (Gujarat)

Dt. 12-12-2015 to Dt. 20-12-2015

Katha : 785

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Morari Bapu's RāmaKathā was recited in Ahmedabad, Gujarat from December 12, 2015 to December 20, 2015. The Kathā focused on the topic of 'Mānasa-Svacchatā'. Bapu specifically emphasized the importance of cleanliness in this Kathā. Honouring the thought of cleanliness of globally Reverend Mahatma Gandhi, our Honourable Prime-Minister is running a cleanliness campaign at a national level. Through this Kathā, Bapu promoted the idea of cleanliness and encouraged everyone to practice the same.

On account of 'Mānasa-Svacchatā' RāmaKathā, Bapu presented a distinct glory of outer cleanliness and inner purity. Outer cleanliness and inner purity is the best cleanliness campaign, stating so Bapu further added that several characters and episodes in 'Rāmāya a' are extremely clean from outside, but not pure from within; numerous characters and episodes are extremely pure from within, but perhaps we cannot perceive their cleanliness from outside; at the same time, many episodes and characters are clean as well as pure from both outside and inside. He fluently described several such characters and episodes in support of this fact.

Bapu mentioned that the intent of RāmaKathā is to dispel outer filth and inner dirt, and that the seers and sages, the enlightened beings and the holy scriptures in our country have incessantly endeavoured to keep our society clean from outside and pure from within since the ancient age. While Bapu accepted and honoured the fact that the universal cleanliness campaign is running since the Vedic age, He also categorized the act of our holy scriptures like 'Rāmāya a' and 'Māhābhārata' to dispel our inauspicious and establish auspiciousness in our lives as an act of cleanliness campaign. He respectfully noted the incident of Narsinh Mehta that occurred six hundred years ago when he visited a home of a lowly community to sing devotional hymns and stated that it was nothing but an attempt to clean outer filth and inner dirt.

“National cleanliness campaign should not become mere pretense or hypocrisy”, mildly warning so Bapu expressed His pleasure that the nine-day RāmaKathā focused on the theme of cleanliness will definitely send a good message to the society. Thus, through the medium of 'Mānasa-Svacchatā' RāmaKathā He gave a thought provoking message about outer cleanliness and inner purity from the perspective of 'Mānasa'.

- Nitin Vadgama



Outer cleanliness and inner purity
is the best cleanliness campaign

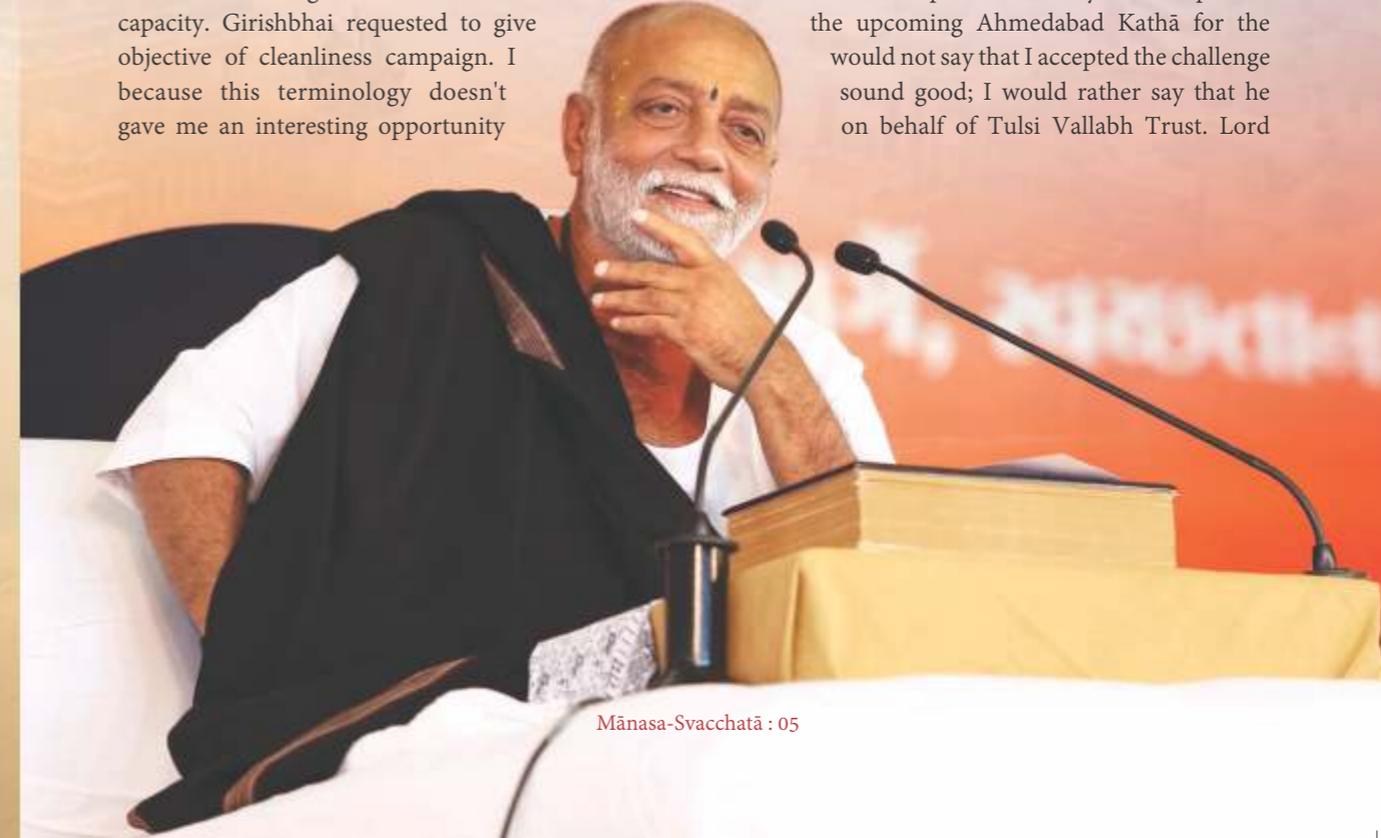
Lilā Saguna Jo Kahahi Bakhānī I Soi Svachchatā Karai Mala Hānī II BAK-35.03 II

Eka Kalapa Ehi Bidhi Avatārā I Carita Pavitra Kie Samsārā II BAK-122.02 II

Pastimes of a personal God that such holy men narrate in extenso are the transparency of this water, which cleanses all impurity. It was however in one Kalpa (round of creation) that the Lord descended from heaven and performed purifying deeds on the earth.

Bāpa, once again in the forecourt of Ahmedabad while the solemnization of RāmaKathā or the Yajña-of-Love is about to commence with an especial intent, I welcome honourable dignitaries who kindled the lamp of this Yajña-of-Love including Girishbhai who is leading Tulsi Vallabhnidhi along with other respected personalities and you all my listeners, brothers & sisters, my obeisance to all of you from VyāsaPīṭha in the beginning of Kathā.

I have been given a list reminding that this is the twentieth Kathā in Ahmedabad. This means that enormous job has been done in Ahmedabad in the past. We all know that the last Kathā was recited on Riverfront with an extremely holy intent for the sound health of kidney patients; Kathā was conducted to fulfill the promise given to Doctor Padmashree Honourable Trivedi Sāheb. As for this time, a holy idea of world reverend GandhiBapu is being well-received by the entire nation. A cleanliness campaign is currently going on wherein everyone is trying to promote and spread this idea more than ever. The message of cleanliness campaign was originally given by world Reverend GandhiBapu. Thereafter, this campaign was further promoted by Honourable Prime Minister through an official announcement from Delhi and thereon, various cleanliness activities are being conducted in our state and at other places in everyone's respective capacity. Girishbhai requested to give the upcoming Ahmedabad Kathā for the objective of cleanliness campaign. I would not say that I accepted the challenge because this terminology doesn't sound good; I would rather say that he gave me an interesting opportunity on behalf of Tulsi Vallabh Trust. Lord



Vallabhacharya's name is associated with this trust. It was a challenge undertaken by the trust which I accepted. I liked the idea; they wish to build three thousand washrooms, this is a Vaiṣṇavi wish. May god assist them! They wish to make this a reality and it will indeed manifest. I supplicate to Hanumānājī for the same. Everyone can contribute in whatever way they can. However, while I am talking with you about this, as per my disposition I would like to contribute Rupees One Lakh for this campaign from VyāsaPīṭha as Śrī Hanumānājī's grace on behalf of ChitrakutDham, Talgājarḍā. I will definitely send the cheque! Please don't think that we would settle it internally! I am not that kind of bāvo, yes! I will send the cheque of Rupees One Lakh to Tulsi Vallabh Nidhi as a small contribution from my side towards your purpose of cleanliness campaign.

This activity of my life (i.e. reciting spiritual discourse) is nothing but another cleanliness campaign. Other campaigns of cleanliness have begun much later. In fact, I have already conducted one such solemnization for building toilets few years ago in Bardoli honouring the resolve of Ramanbapa. Nonetheless, the intent was immensely lovely. May Hanumānājī help organizers achieve their target; with this auspicious wish I am contributing my bit in this campaign. Bāpa, when they shared this idea with me, Ankit requested me to write something on the invitation card. I wrote two sentences, "Outer cleanliness and inner purity is the best cleanliness campaign." As I read in newspapers when His Highness Honourable President PranavDa visited Gujarat few days ago, he delivered an address in the convocation function of Gujarat Vidyapitha which was printed in newspapers. He seconded my thought by stating that, cleanliness of our mind and thoughts is also extremely essential. I believe that while we stay clean externally, keep our surroundings clean as well.

So, what gets accumulated on outer surface is called dirt (mela). For instance, if we wear the same set of clothes for the entire day, they become dirty due to exposure to dust. The outer-contamination is called as Dirt (mela) and inner-contamination is called as

Impurity (mala). Dirt and impurity has the difference of internal and external existence. I and you through spiritual discourse, through my and your conversation of this RāmaKathā and through my and your dialogue have to attempt to dispel these contaminations. I shall engage in a dialogue with you. This is my way. I shall talk and you too must partake in this discussion. I shall continue to converse with you and let us aim for a concrete outcome from this conversation which is an activity of churning, for we have gathered here with profound goodwill and harmony. I have shared my thought about a story of Purāṇa in few programs. I am reiterating here as well, while the ocean was being churned, had the demons and deities relinquished hatred and rivalry while churning then not only fourteen but countless jewels would have emanated. But ocean was churned with rivalry and hatred! As we have gathered here to churn our thoughts through conversation and dialogue, it is not with hatred but by goodwill and harmony. Acknowledging your honour towards VyāsaPīṭha and my attachment towards you, as we initiate a dialogue, countless jewels can emanate. Metaphoric jewels of thoughts and contemplation can purify me and you from within. So Bāpa, the intent of this Kathā is to dispel external dirt and internal impurity. There are three words in Vendata Bāpa, 'Mala', 'Āvaraṇa' and 'Vikṣepa'. Consider a lake for instance. If sludge present at the bottom of the lake leaves the ground, the entire lake turns turbid. We cannot see its bottom.

I name this Kathā as 'Mānasa-Svacchatā'. As per one count, the word 'Svacchatā' occurs only once. And the line that I have chosen today is,

Lilā Saguna Jo Kahahi Bakhānī I

Soi Svachhatā Karai Mala Hānī II BAK-35.03 II
The words like pure, immaculate, holy and clean have different meanings. However, at top level all these words are almost cognate in nature. Therefore, I shall pick both the words 'Svacchatā' and 'Pavitrata' in this Kathā. By (my) Guru's grace, I just become a mere instrumental means of reciting Kathā and I am utmost mindful of this fact. Please continue to wish me luck so that my mindfulness endures incessantly. I am saying

this from the bottom of my heart, Sāheb! You may feel that Bāpu should bestow blessings. This is good and it only reflects your generosity. Nonetheless, your best wishes are equally essential as well. Best wishes of even the most trifling man are equally necessary. Our mindfulness should ensure, may we stay utmost conscious. In spirituality it's believed that an enlightened soul never faces a downfall. No enlightened soul has ever faced downfall in past, no enlightened soul ever faces downfall in present, no enlightened soul shall ever face downfall in future. It's further said that an enlightened soul is forever awakened. Regardless of whether S/He faces downfall or not, every enlightened soul must stay awakened. Let us stay mindful, let us stay cautious, Bāpa! So, since I have to speak from dais, I shall do so but it will only be a conversation with you. I shall ask your opinions and take your questions as well and RāmaKathā shall be the center of this discussion.

Discussion of every character of 'Rāmāyaṇa' can clean us from outside and purify us from within. Hence, these experimentative discussions are to help us stay mindful. Why do I recite Kathās back to back? Many people ask me that Bāpu, how many more Kathās will you still recite? Many Kathās have been recited! Wise men also advise me to reduce the frequency. I had reduced the frequency some time ago, but have surged it lately. Earlier I recited twenty-four Kathās (annually), later they were reduced to eighteen, and thereafter I made it fifteen. Lately I am again at twenty or twenty-four. I feel that what else should I do if not this? What if we lose our mindfulness! Therefore, I wish to speak with you to help us stay clean from outside... We do stay clean externally, we bath daily and wear clean clothes every day, but what about our mind?

Tulasidāsājī says in 'Vinaya', the impurity of countless births has fouled our inner-realm. ? We can probably eradicate outer dirt by external means, but inner impurity can be dispelled only by organising such discourses. Yesterday I was asked when I arrived here that Bāpu, is this Kathā still relevant today? I replied, I would indeed say that this is relevant to me because I

recite it. And if it was not relevant, why would you listen to it, this is also a question. Why do you hear it, gentleman? The story will be one and the same. Rāma will always take birth in Daśaratha's home, He will always go to Janakapura to get married and thereafter, He would only go to an exile into the woods. Later Sītājī will get abducted and Lord will confer nirvānā to Rāvaṇa. Afterwards, the reign of Rāma will get established. Nothing other than this will come! I often state in humor that Rāma will only go to an exile into the woods, He would never go to Washington! The story is the same. I am to recite the same. But sunray appears new every day. Each and every drop of Gaṅgā tastes new daily. Similarly, by your good wishes RāmaKathā appears new and novel to MorariBapu every day. Where should I escape? If it becomes old for me, I would not hesitate to stop it forever! It appears new daily. Where do I escape? I find some or other point which appears relevant to me. Therefore, Lord grants me an opportunity to establish a dialogue with you every now and then. Thus, I have again increased the Kathās lately. We are doing Kathās back to back, in rapid successions, because what else should we do if not this?

Bāpa, whatever gets collected in this RāmaKathā organised for cleanliness campaign, the trust will use it to build washrooms as per their plan; but it's equally essential for our inner impurity to dispel. And it can materialise in this way. I feel that something concrete can truly materialise by this, I have understood so and I have experienced so. Thus, we have started this RāmaKathā with two words viz. 'Svacchatā' and 'Pavitrata'.

So, by using the word 'Svacchatā' once in 'Rāma Carita Mānasa', Goswāmījī thereafter uses words like Pavitra, Śuddha etc. on various occasions and sheds light on this aspect through different characters. I shall talk with you about this as I comprehend by (my) Guru's grace. There are several characters and episodes in 'Rāmāyaṇa' Bāpa which are clean from outside, but not pure from within. There are numerous characters and episodes which are extremely pure from within, but perhaps we cannot

perceive their cleanliness from outside. At the same time, I can humbly vouch and touch upon many episodes and characters of 'Rāmāyaṇa' which are clean as well as pure from both outside and inside. “Māsānāṃ Mārgaśiṛṣo'ham” says 'Bhagavad Gītā', Kṛṣṇa has said that out of twelve months, the month of Magaśara (approximately November-December) is my divine manifestation. The month of Magaśara has already commenced as per our almanac. Let's have a look at various such manifestations in 'Mānasa' which often go unnoticed. Tulasī has given a lovely aphorism, 'Guputa Pragaṭa Jaha Jo Jehi Khānika', I am constantly surrounded by wonderment and amazement when a certain revelation suddenly falls upon me by your good wishes and by (my) Guru's grace, I feel that this (scripture) is amazing, it contains everything, Sāheb! May I ask you a question? Please say yes! Please respond like children! When you come here, please come with a childlike mindset! Even I shall behave with childlike innocence with you. Please leave your superior status outside, which is nothing but external impurity.

Agara Vo Ajanabī Hai

To Mere Jahana Mein Rahatā Kyon Hai?

Agara Vo Saṃgadila Hai To

Mere Śiśe Kā Masihā Kyon Hai?

I just fail to understand, this great universe is full of mysteries! Having said this, I wish to ask you a question. What if all our sorrows dispel in life, is it good or bad? Answer thoughtfully. Don't rush to answer in a garb of spirituality! Talk like a child. Don't go beyond class VII. My competency is limited to class VII, yaar! Thereafter, it's not my cup of tea! We fall short, yaar! Would we like if our sorrows end? Let's ignore other aspects and answer honestly. Would we not like if our sorrows end? People who have said that cessation of sorrows is not good only reflects their lofty spiritual state for either they must have realised that cessation of sorrow will make us forget god or as Kuṃtā solicits, may mountains of sorrows fall upon me so that I do not forget Kṛṣṇa, this could also be a premise. But as far as we are concerned, we would certainly like if sorrows cease, wouldn't we yaar? We have yet not reached that state. Would we like if we get a heart-stroke or would we

not? Please answer! This is a straight question. Alright, whatever you believe should be fine. This is a huge classroom and it's difficult to hear everyone's answer!

Now, let me ask another question, is it good if suspicions cease? Is cessation of suspicion or doubts of our mind good or bad? Good, isn't it? 'Rāma Carita Mānasa' is of the belief Bāpa that RāmaKathā will cease sorrows, but not doubts. Doubts will dispel by listening to a monk's spiritual discourse. It's clearly written in 'Rāmāyaṇa' that sorrows have run away by hearing RāmaKathā, but cessation of doubts and establishment of faith has manifested only after hearing spiritual discourse by a saint like Hanumānājī. Here I am using the word monk (Sādhu) that refers to numerous monks like Hanumāna. By Hanumāna I mean people disposed with saintliness, they could well be in trousers, it doesn't matter to me! They could be in shorts, what difference it makes? I have started stating an aphorism since some time now, you may remember it. Let me repeat for new listeners. Do remember one point Bāpa, trust not me but RāmaKathā. Before a problem arrives in our life, its solution has already arrived. Before Rāvaṇa came, Hanumāna had already arrived. But we wander randomly in such situations! When Rāvaṇa threatened to kill Sitā, Hanumānājī was already present there. Hanumāna is metaphoric of solution or reconciliation. Rāvaṇa means the problems of life, ten-headed, twenty-armed, colossal-bodied problems; the problems which don't die by a single shaft. Our ancestors have given us a good learning that it's when we are disheartened from every direction that we recite, He Hari! This teaching of looking up is only where Hanumāna is hidden. And therefore indeed Narsaiya sometimes sings,

Māri Hūṃḍī Svīkāro Mahārāja Re, Śāmalā Giradhārī.

His request has been accepted, whatever may be the timeframe, but we can firmly assimilate the second line,

Māre Eka Tamāro Ādhāra Re, Śāmalā Giradhārī.

Ḍṛdha Ina Charanana Kero Bharoso,

Ḍṛdha Ina Charanana Kero,

Śrī Vallabha Nakha Chandra Chhatā Bina,

Saba Jaga Māhi Aṃdhero II

Hanumānājī appeared finding the right moment. He first threw the signet-ring in Jānakī's hand. The word 'Rāma' was embossed on the ring. As Sitā was soliciting fire, She thought that Aśoka Tree has given an ember. She thought to have been assisted by the tree to get herself burned. Aśoka intends to make me griefless. These were her thoughts. 'Cakita Citava Mudari Pahicāni', this is the signet-ring given by Lord Rāma, but how come this ring is here? It's only by (my) Guru's grace that I obtain such opportunities and when I am mindful I keep saying that I have spoken on 'Mānasa-Mudrikā' for nine days about ring (mudrikā). Jānakī held the signet-ring in hand and my Tulasī says, She talks with it in Mithili language. She converses in Mithili language that, O sister, the queen of Ayodhyā abandoned Rāma and pronounced Him an exile into the woods. And I, Jānakī, requested Him to capture a golden deer and harmed my own self! I abandoned Him as well. Queen of Ayodhyā is a woman, I am too a woman and Mudrikā, you are of feminine gender as well. You too have abandoned Rāma and come here. The future generations will never trust women, Bāpa! How did you come? And this way the signet-ring talks with Her. If our inner-voice is genuine, one can hear words beyond twenty-six alphabets. Jānakī wondered, how come is this ring here? As Hanumānājī was impatient to speak, the first experiment He undertook was of reciting RāmaKathā. And RāmaKathā has only dispelled Sitā's sorrow but not doubt.

Rāmacandra Guna Baranai Lāgā I

Sunatahī Sitā Kara Dukha Bhāgā II SDK-12.03 II

The moment Hanumānājī began to recite RāmaKathā, Jānakī's sorrows started running. However Sitājī wondered, even as sorrows have ceased, who is the reciter? Thus, Jānakī aroused suspicion.

Nara Bānarahi Saṃga Kahu Kaise I

Kahī Kathā Bhai Saṃgati Jaise II SDK-12.06 II

Jānakījī doubted Hanumānājī. RāmaKathā has dispelled sorrow, but not doubt. She therefore enquired, how did monkeys and men come together? Rāma is a superhuman, what brought about this union? The word we have used for superhuman Rāma is 'Maryādā Puruṣottama' – ideal in propriety of

conduct. However, Rāma is not 'Maryādā Puruṣottama' alone, He is 'Viveka Puruṣottama' – ideal in discretion. In my view, Rāma being ideal in discretion is much more special than He being ideal in propriety of conduct. Propriety of conduct binds, discretion frees us. Discretion (viveka) is a cognate word of spiritual wisdom (jñāna) and spiritual wisdom is conferrer of salvation.

Gyāna Mocchaprada Beda Bakhānā II ARK-15.01 II Hanumānājī recited His story. Just because of the union of monkeys and men, He was forced to recite His own story; otherwise, no one would extol one's own story. He narrated Rāma's story and the moment sorrows dispelled Hanumānājī said, Rāma and Lakśmaṇa were in Your quest. Sugrīva informed me, I went to meet them and so on. Thereafter, Hanumānājī was forced to narrate His own story.

Bāpa, may I request everyone to refrain from clapping when I utter 'Bāpa'. Whenever I begin the Kathā with 'Bāpa', everyone claps with exalted feelings, but it's my innate address. The moment you clap on this utterance, it interrupts the joy I am experiencing of the word 'Bāpa'. I understand your exalted feelings as well. I have requested on couple of instances in the past, please don't clap when I utter 'Bāpa'. The real appreciation would be when pin drop silence disseminates while listening. This can only be experienced. This is the ultimate appreciation. Osman sings a sher in this context, 'Tumhāre Nāma Se Duniyā Mein Pahacāne Gaye Hai'. O Lord, the world knows us only by Your Name; O copāi, we are known to everyone only by extolling your glorification. May we not get intoxicated by pride, yaar! We are worldly souls, lately I am saying that I am as trivial as an insect. I have started saying this since some time now. I have grabbed the word of 'Gītā' and I feel that calling our self an insect in this grand, colossal cosmos is indeed a reflection of pride, Sāheb! Even though we are nothing, the feeling of 'I-ness' doesn't spare us! Therefore, since we are unable to become a mere instrument, it takes much longer for our wishes to get fulfilled. Else the incident can befall in no time. Doubts cease only after listening to countless Kathās,

Tabahi Hoi Saba Saṃsaya Bhaṃgā I
Jaba Bahu Kāla Karia Satasamgā II UTK-61 II

As Hanumānaji was talking high about their capacity, Jānakī enquired doubtfully that are the monkeys whom Lord Rāma has accompanied like you or bigger than you? At that moment, Hanumānaji manifested His divine form before the mother! After hearing to Hanumānaji's story and after beholding Him, Jānakī's doubt was destroyed and faith was established. The point I want to make is that, RāmaKathā ceases sorrows but the story of a saint like Hanumānaji dispels doubt. And Sāheb, s/he whose sorrows cease but doubts persist can never experience bliss. This is a Kathiyawadi saying, Bāpa! There is no remedy to doubt! You may be inundated in affluence and luxuries, but the bug of doubt troubles me and you! The Lord of Yogis, the author of 'Bhagavad Gītā' takes the course of doubt till death, 'SaṃśayĀtmā Vinaśyati' Bāpa!

So Lord's Kathā eludes our sorrows and worries, we wish so! We have not reached the state of Kumtā. We are not temperamentally prepared to accept each and everything unconditionally, Sāheb! Else s/he who accepts with everything happily, doesn't experience sorrow. This is easily said but extremely difficult to explain. It is only us who have to give its test. Acceptance will instantly dispel sorrow, Sāheb! The moment you accept something, the matter ends. Acceptance is the greatest mantra in my vision. And while worshipping god day by day, a seeker should get ready to accept praise coming his/her way and accept criticism as well with equal pleasure. Nonetheless, I am aware that this is easily said, but we must give it a try. We must stay mindful. And because I speak before you, there is no reason to believe that I am beyond these flaws. I am not aware of others, but this churning is indeed going on with me, Sāheb! And if spiritual discourse is recited and heard with hatred-free mindset then not only fourteen but fourteen thousand jewels shall emanate!

We are sailing in the same boat, please remember this! Only difference being, I am speaking and you are listening. The moment you start speaking,

I shall listen. Something concrete must result from this conversation, something constructive must manifest from this dialogue – this is the reason of RāmaKathā. If external cleanliness and internal purity results from this dialogue, we would feel blessed. My talks are not from the viewpoint of an admonition. I am speaking from all my heart. This is not my humility, let me clarify. Whatever I experience myself, is what I talk with you. Ultimately, we are worldly souls Sāheb!

RāmaKathā will cease sorrows, some saint's story will dispel doubts. And there no pain equal to doubt, Sāheb! We may be blessed with countless bliss but the moment doubt gets infused once, it's terrible! So, in my view Lord's Kathā appears new to me every day by your goodwill. Else one would feel fatigued. And even you don't get tired. Many people told me earlier that if live telecast starts, who will come to Kathā pandals in person? Rather he must be tired by now! Why wouldn't people listen to live Kathā at their home while having tea and sitting comfortably on sofa with legs stretched? But I have a new experience everyday that despite live telecast, people come to pandals. I fail to understand the reason Sāheb! This is not anyone's magic. This is only listeners' honour towards VyāsaPīṭha. And because of VyāsaPīṭha's attachment towards you, we are talking together. I don't want to burden you with exhortations. Exhortations is not my capacity either, Sāheb! Even if we understand a small point, it is good enough Sāheb! Even if one odd aphorism is grabbed, that should be it!

So, several characters in 'Rāmāyaṇa' are clean from outside, but impure from within. Many are extremely pure from within, but unclean from outside. Many incidents and episodes are clean from outside, but appear filthy from inside. Many are clean from within but impure from outside. Many characters are absolutely pure from inside as well as outside. I and you shall talk about RāmaKathā for next nine days by focusing on these characters of 'Mānasa'. Delhi's sovereign authority is working in its own way for an auspicious intent of cleanliness campaign. All states are working in their respective ways, my VyāsaGādi will work for it in my own way. We shall move ahead

this way. Lately, I have been thinking extensively on 'Pīṭha'. Earlier we had the word 'Pīṭha', later came words like 'VidyāPīṭha' etc. Shankaracharya's 'Pīṭha' and thereafter came the word 'Maṭha'. Thus, the word 'Pīṭha' is extremely pure! There is an award titled 'JñānaPīṭha Award' conferred (annually). It's a big achievement. I feel scared now and then; hence, I solicit everyone's wishes to stay mindful, what if VyāsaPīṭha turns into maṭha or maḍha, may it not become trading-seat (thaḍo) of a shop! There can be no give and take about anything as far as VyāsaPīṭha is concerned! Therefore, VyāsaPīṭha holds immense responsibility. I wish to stay utmost mindful by your goodwill and if we stay together with this level of mindfulness then our outer cleanliness campaign and our inner purity campaign would definitely give us especial pleasure! This trust cannot go futile, with this belief the stage is set for Kathā.

You are acquainted with seven cantos of 'Rāma Carita Mānasa' viz. 'BālaKāṇḍa', 'Ayodhyā', 'Araṇya', 'Kiṣkindhā', 'Suṃdara', 'Laṃkā' and 'Uttara'. First of the seven cantos is 'BālaKāṇḍa'. Tulasī has written seven mantras of its opening invocations,

VarṇāNāmArthaSaṃghānaṃ
RasāNām ChandaSāmapī I
Maṃgalānām Ca Karttārau

Vande VāṇiViṇāyakaḥ II BAK-Śl.01 II

Goddess of speech and Lord Vinayaka were extolled followed by opening invocations. I am composing this (scripture) for self-bliss, He thus wrote His resolve. And thereafter, in order to carry ślokas to common people and to transport this Gaṃgā of Kathā from the crest of śloka to the smallest man, Tulasī used folk language. He offered obeisance to five deities in five sortas; Śiva, Durgā, Sun-God, Viṣṇu and Gaṇeśa were

offered obeisance and thereafter by the Guru's obeisance this scripture is commenced.

This is my personal belief, everyone need not accept it blindly but lately I am feeling that there are twenty-four incarnations and 'Rāma Carita Mānasa' is the twenty-fifth incarnation. This is the twenty-fifth incarnation for me. I believe that 'Rāma Carita Mānasa' is the twenty-fifth incarnation for MorariBapu. I shall commence the Kathā of this twenty-fifth incarnation before you from tomorrow; let us first sing two lines of obeisance to the Guru,

Baṃdau Guru Pada Paduma Parāgā I

Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II

First chapter of 'Mānasa' is about offering obeisance to the Guru. As eyes turned pure by the Guru's grace, the whole world appeared worthy of obeisance to Tulasī and hence He said 'Sīya RāmaMaya Saba Jaga Jānī', the entire cosmos now appears to me permeated by Lord SītāRāma. Thereafter, while offering obeisance to the characters of 'Rāmāyaṇa' and while presenting their introduction, Tulasīdāsajī offered obeisance to Hanumānaji which is reckoned as utmost essential in my viewpoint. And by singing two lines of Hanumaṃta's obeisance from 'VinayaPatrikā', I pause today's Kathā.

Maṃgala-Mūrati Mārūta-Naṃdana I

Sakala-Amāṃgala-Mūla-Nikaṃdana I II VP-36.1 II

Pavana-Tanaya Saṃtana-Hitakārī I

Hṛdaya Birājata Avadha Bihārī II VP-36.3 III

Śrī Hanumānaji was offered obeisance followed by obeisance to other characters. Thereafter in sequence Lord SītāRāmaji were offered obeisance, after which Tulasī elaborately offered obeisance to Lord Rāma's Name.

Discussion of every character of 'Rāmāyaṇa' can clean us from outside and purify us from within. Why do I recite Kathās back to back? Many people ask me that Bāpu, how many more Kathās will you still recite? Wise men also advise me to reduce the frequency. What else should I do if not this? What if we lose our mindfulness! Therefore, I wish to speak with you to help us stay clean from outside. We do stay clean externally, we bath daily and wear clean clothes every day, but what about our mind? We can probably eradicate outer dirt by external means, but inner impurity can be dispelled only by organising such discourses.



'Rāma Carita Mānasa' is the twenty-fifth incarnation in my reverence

'Mānasa-Svacchātā' is the central thought of this Kathā and this Yajña-of-Love has been organized to practice this thought and make holy attempts for the same. The two lines whose shelter we have sought are from 'BālaKāṇḍa'. As such Lord's pastime (*līlā*) and Lord's exploits (*caritra*) can be used in the same context. And if wise men delve further into these words, they can provide diverse meanings. Wise men that have truly worshipped the glory of words, practiced its spiritual discipline and served the society through words can give us umpteen interpretations. We can choose any thought propitious to our disposition and keep our forecourt clean and our inner-realm pure. All in all, our forecourt should remain clean. Forecourt means outer area, our courtyard, our lane, our locality, our village, our county, our district, our state, our entire nation as well as the whole world – we can keep these areas clean and also keep our inner-realm pure. We have commenced this Kathā with this idea. As you all know, let me iterate repeatedly that this thought is not new. It has been given by world Reverend GandhiBapu who ran a full-fledged campaign. Prior to his era this thought was practiced by the seers and sages in our country.

Yesterday I was discussing that Vedanta contains three words – 'Mala', 'Āvaraṇa' and 'Vikṣepa'. You can order the sequence as you wish. Nonetheless, it has a definite sequence. If we stir up sludge in the bottom of a lake, the water turns opaque. Though there is water, its muddy nature doesn't let us see its bottom. In Vedantic terminology our philosophers especially Lord Adi Jagatguru Shankaracharya has called it *Mala* (*grossness*). Many a times, the lake doesn't contain *Mala* i.e. sludge cannot be weeded out. Water is pure as well, it's undoubtedly clean but some individual threw garbage or pebble and created ripples. He created some movement in concentric circles. And because of these ripples we are unable to see the bottom of the lake clearly. Suppose sludge is not weeded out, ripples are not created, none has thrown a pebble but '*Puraini Saghana Oṭa Jala...*' if you travel through areas that were flooded in

rainy season, you can observe lotuses grown in many ponds which are created by flood water. Water is completely covered with lotus leaves. Neither is sludge weeded out, nor has anyone created ripples, yet the entire water body is covered by leaves and hence, we are unable to visualize water and its bottom.

These three aspects are described in our Vedanta. It means that our inner-realm contains sludge. I and you, we all are part of this. Yesterday I have spoken utmost candidly with you and whatever I am saying from here, please take it in that context. I cannot clarify this after every statement, hence please don't stay in a myth that the speaker holds extremely lofty spiritual state. It's not so. We all are collectively engaged in a campaign of '*Samgacchadhvam*' as per the Vedic verse. And as a result of aberration or disturbance in calmness of our inner-realm we are unable to fathom the depth of some Supreme Entity present within us, it could be due to any impurity or sludge. The sludge could be anything - jealousy, hatred, organised pretense or hypocrisy.

Today I am asked, "Bāpu, yesterday you used a word '*Thaḍo*', what does '*Thaḍo*' mean?" '*Thaḍo*' is a Kathiawadi word. Possibly the word '*Thaḍo*' might not be used in Gujarat in common parlance. I spoke about *Piṭha*, *Maṭha* etc. but VyāsaPiṭha should not become a '*Thaḍo*'. Alternately, any seat or position should not become '*Thaḍo*'. '*Thaḍo*' means imagine a small shop in a village, the seat on which the seller sits to trade is called as '*Thaḍo*'. The counter or seller's sit is called as '*Thaḍo*'. It's use for trading. Few fields of society should not trade. Else such seats (*Piṭha*) would also become '*Thaḍo*'. This is what I meant. It means one should not engage in trading malpractices. Firstly they trade and on top of it they malpractice i.e. '*Dhaḍo*'. If you have seen villages, you would know that the malpractice of '*Dhaḍo*' happens with weighing scale. So Bāpu in Jain terminology, let no vice make our inner-realm opaque. So, *mala* turns our inner-realm turbid. When we are sitting with clam mindset, someone comes randomly and drops a pebble! This attitude of society to drop pebble or disturb an individual's inner-realm doesn't allow us to experience our innermost self. Thirdly,

either pretense or hypocrisy or our networks set to meet our selfish interests have turned our inner-realm extremely turbid. My Tulasī says,

*Puraini Saghana Oṭa Jala Begi Na Pāia Marma I
Māyāchanna Na Dekhiai Jaise Nirguna Brahma
IIARK-39(A) II*

I live in present moment; hence, I am able to live in joy. '*ĀjaNī Ghaḍī Te Raliyāmaṇī...*', these days I will remember Narsinh Mehta more than ever because the coming 18th is Narsinh Mehta's day of *Hāramālā*. I really liked the fact that it has been around six hundred years since Narsinh Mehta's era and he has run a cleanliness campaign. He was invited to sing devotional hymns in an oppressed society and all he said in reply was that I shall manage the matter of inner impurity but you make sure to keep the forecourt clean, plant the sapling of Tulasī plant, coat the ground with cow-dung and clean the surroundings as well. Narsinh Mehta, a monk, had also conducted cleanliness campaign six hundred years ago. He wrought dual jobs of cleaning outer filth as well as inner impurity. He made an amazing attempt to efface both the impurities. I causelessly get into thoughts when I am alone. Although, I don't think much. Don't think too much, let thoughts come to you from the Universe; receive thoughts, don't create them. Our manual act of thinking creates huge intricate webs and spoils our inner cleanliness and purity. Therefore, the seer of my country says, '*Āno Bhadrā Kratavaḥ*', may I receive auspicious thoughts from every direction. Let thoughts come. Thus, when someone sings this line if feel that if today's moment is charming, what about yesterday's moment? I feel that yesterday's moment is worth remembering, regardless of whether it was good or bad. Do remember, it's worth remembering. Alas... this is what happened! Or, Oh... such a wonderful thing happened! I want to add new and novel outlook in everything! We are neither poet, nor we want to be so! Allah, save me!

Bāpu, monks or high-souled men live in *PaṃcaDhūṇī* (*five-fold heat*) penance. Add to it the scorching sun of summer. I have witnessed myself.

Especially the realised men of Ayodhyā, they sit in a forecourt and burn cow-dung around them in a full circle. It's called as *PaṃcaDhūṇī* penance, They set *PaṃcaAgni* on fire. As I think more, any composer has to live in *PaṃcaDhūṇī* penance, because it's ultimately words Sāheb! Words can burn someone, if used carelessly! One fire of composer is the fire of discretion (*Viveka-Agni*). He needs to observe utmost discretion. Words cannot be reverted. Discretion is fire. What is RāmaKathā? Tulasī says, it's churning of sun; Tulasī says RāmaKathā is such a churning which emanates the fire of discretion. If a worshipper of word misses discretion, he cannot practice *PaṃcaDhūṇī*. He has only pretended to do so! Yesterday I stated that please remember, more than being ideal in bounds of propriety, Rāma is ideal in discretion. My Rāghava is ideal in discretion. Bounds of propriety impose bondage Sāheb! It's a good word. One must indeed observe appropriate bounds of propriety, nonetheless it is bondage. Discretion frees us from the bondage of others' boundaries and creates our own. So, composer lives in *PaṃcaDhūṇī* penance. This is what I have understood. I am not a composer, but I am indeed associated with words! I am talking with you with the help of words. Therefore, I do have relationship with words limited to this. Further, I hear composers with immense honour. I do take points from them which I like. I accept everything in my alms-bowl. I enjoy such sessions by a great extent; therefore, I am definitely associated with words.

Second fire of the worshipper of word is the fire of separation (*VirahaAgni*). When someone writes a composition on Kṛṣṇa and Gopī, a real composer in whom everything descends naturally feels the fire of separation even more than what Gopīs must have experienced. I feel that the second fire which composer has to face as penance is the fire of separation. First is the fire of discretion, second is the fire of separation and thirdly, any composer or worshipper of word would have experienced that they have come across countless venomous situations. They may get along with someone, the very next moment they may not! They have to pass through numerous such situations. Jalan Sāheb said,

*Have Mitro Badhā Bhegā Malī Vahecīne Pi Nākho,
JagataNā Jhera Pivāne Have Śaṃkara Nahī Āve.*

So, venomous situations are fire for composers; this will continue as long as labels are tagged to us. Until we reach a specific spiritual level, we ought to face these! Because we are people with labels, not the ones with spiritual level! We are humans. Venomous situations, distasteful mindset, finding mistakes in everything etc.! Oh, at least look around, the society is very beautiful! I am using the word beautiful in humour. Just like we tell someone in humour that you look very pretty! Śūrpaṅakhā was clean from outside, but impure from within. Rāvaṇa assumed garb of a recluse externally, from within he wanted to abduct Jānakī. Pundit Ramkinkarji Maharaj has said Sāheb that both brother and sister are strange, Śūrpaṅakhā wants Rāma and Rāvaṇa wants Sitā. This is Ramkinkarji's statement. I can receive abundant applaud if I tag this thought in my name! Śūrpaṅakhā wants Rāma and her brother wants Sitā. The sister assumed a beautiful form to attain Rāma and her brother assumed form of a monk to attain Jānakī. Both failed, because though they possessed outer cleanliness, their inner realm was fouled with impurity. Outer dirt can be washed by soap, Bāpa! But inner impurity can be cleansed only by some monk. When I use the word 'monk', please don't interpret it to be MorariBapu. Yes, having born in the lineage of monk is a matter of immense pleasure for me. I am making fraught attempts to be like one.

So, monkhood will renounce my and your impurity. Outer dirt will be renounced by soap. Monk should be chemical-free. Soap can clean outer dirt or it can clean our clothes but if there is any soap that can clean our impurity then it is in form of monk. If soap gets rubbed till its last bit to eradicate others' dirt then imagine how far would the monk need to toil himself to dispel everyone's impurity? Moreover, as our impurities dispel through a monk, it's chemical-free. Our inner-realm doesn't suffer its reaction. No deformations are observed. I am saying after my enormous experience, by your best wishes and by my Guru's grace; (my) Guru's grace is definitely present in the root, but Sāheb I have been reciting with 'Mānasa'

since last fifty-five odd years and it's now that I get these thoughts that mindful people should not use monks as a means to attain their personal motives or goals. Instead, monks are the ultimate goal of the society. Monkhood is our goal. Therefore, Rāma has been extolled as a monk, Śaṃkara is glorified as a monk in 'Mānasa', Mother Kausalyā is addressed as a monk. The word 'sādhu' (*monk*) is utmost holiest. It's not a caste specific word. Monk is definitely not a caste, monk is certainly not a race. It's rather a journey.

Clean up blind faith. It's also worth sweeping out. Wash out these aspects. Recently a lady came to me. A handful of people were sitting. "Sister, do you have any work, Bāpa?" She said, "Bāpu, I have one work, I want to show my destiny if I am possessed by an evil spirit!" She came to me for this. I thought to myself, I am possessed by Him (Hanumānaji), someone please help me to free myself! How can I know your destiny? No one can forecast anyone's destiny. May we attain inner cleanliness. So monk is a flow. What do ancient psalms state? '*Dejo Amane Sādhu ŚaraṇaMā Vāsa*', keep us in the shelter of some monk. Monk doesn't refer to an individual, monk refers to a flowing philosophy, monk means a contemplative flow; this is a monk. So, venomous situation is a fire. Many say that, people who lead unrighteous life have no problems and while we try to live a righteous life, we face many problems! Swami Vivekanand's response to such questions was that gold alone goes through an ordeal, not iron!

Young men and women, study whatever you like, progress abundantly, wear any attire which looks good while maintaining the bounds of propriety and discretion, eat and drink what is worth consuming, enjoy to the fullest; but please maintain discretion in religion. Why believe in such miracles or blind faith of evil possessions! Society should stay free from rituals. Kabīra has broken all rituals. How is Kabīra? He is ritual-free.

*Jāie Guru Ke Dvār,
Sādho, Jāie Guru Ke Dvār...*

How should be a monk? Whose quest is he talking about? Towards whom is Kabīra hinting? Which is his

door? Which is his hermitage? Which is his monastery? What is Kabīra explaining us, Sāheb!

*Nijatā Niva Hai, Prema Piṭhikā,
Akhaṇḍa Abheda Divāra I*

He is talking of the state where innateness is the base or foundation; it refers to our innateness, originality or disposition. Plinth is that of love. The walls refer to impenetrable non-discrimination. The door is liberation or salvation. And karma is the shutter. Window or ventilator refers to thoughts. Ritual free conduct should be carried out in such a home. I only want to tell young men and women that observe discretion in religion. Young ladies and gentlemen, practice religion with discretion. And do your karma with compassion, being mindful of what if this karma of mine humiliates someone? What if this step of mine augments someone's wickedness? What if this step of mine surges others' hatred towards me? Perform karma with compassion, this is the second aphorism.

Once I had presented a thought in Kathā that if space permits then in addition to drawing room, master bedroom, other bedrooms, guestroom, children's room, kitchen etc., you should have one room as zero-room. It should contain nothing, you should sit there alone whenever convenient. It should have nothing. A doctor in Washington grabbed my thought! He showed me the room, "Bāpu, this room only contains a picture of Yours and few books. Utmost solitude!" I told about him publicly that I offer a deep bow to your reverence but if possible, remove my picture as well. I will hinder you, because I am an individual. My picture should not become an obstacle in your spiritual journey. I am clearly stating this, Sāheb! Otherwise, even I know to visit people's home with my photos! Few people carry their photos with them and replace the pictures in your home with their! I stay amid such people, do you think I would not know their business! I stay amid such businessmen! I sit on the daises of businessmen helplessly! Wouldn't I know this! I have passed fifty-five years! Imagine, can't I learn this if I have to! No, monkhood would turn foul, Sāheb! Monk symbolises an infinite journey, h/she is figurative of an infinite

flow. I told him clearly, I am speaking in public, that too in Ahmedabad!

So Bāpa, yesterday I was saying that whatever Lord Rāma did in 'Rāma Carita Mānasa' has happened without any endeavour, there is no attempt whatsoever, all tasks have been accomplished by grace. In spirituality nothing happens by our attempts, it only happens by His grace. One being god's grace and other being the Guru's grace. These are Tulasī's words. Rajendra Shukla says,

Ā Ahī Pahochyā Pachī Basa Eṭalu Samajāya Che.

Koi Kai Karatu Nathī Ā Badhu To Thāya Che.

So, discretion is fire for a composer and for all of us. The more understanding you have, the more you have to burn. Discretion is fire. Separation is fire. And ladies and gentlemen, third fire is venomous situations arising in life during your ascension; distastefulness, rivalry, criticism, causeless hatred etc. Venomous situation is the fire of *PaṃcaDhūñī*. Fourthly, delayed experienced by a composer in reaching somewhere feels like a fire to him. When a poet is all broken from within, when he is completely churned from inside and if his couplet or ghazal, his poetry, his statement or his address doesn't reach the recipient audience, when there is tremendous delay, he feels the pain. Vyāsa was pained, he lifted his both hands and said, at least hear me out, I have been proclaiming all throughout my life that begetting others' welfare itself is religious merit and hurting others is the only sin. A composer lifts his two hands with this proclamation. This is a type of fire. And which is the fifth fire? We are humans, worldly souls. At times when worshipper of words, listeners or anyone realises that one's thoughts are digressing because of our selfish interests, at that moment when one has to change his or her thoughts because of selfish interests then it becomes the fifth element of fire. This is thus the process of living amid five-fold fire. This endeavour is to make sure VyāsaPīṭha doesn't become a '*Thaḍo*' (*trading-seat*). It should remain *Pīṭha*. So Bāpa, no worries even if we are unable to become a monk, but let's stay humans. And by the time our life ends, let us achieve outer cleanliness and inner purity, this manifestation will indeed beget a satiation burp in life!

Bāpa, original point of discussion is 'Mala', 'Vikṣepa' and 'Āvaraṇa'. The impurities described in Vedanta don't let us see the bottom. It turns our immaculate water turbid. Spiritual discourse and such discussions can free us from the inner impurity. We were singing Narsinh Mehta, '*ĀjaNī Ghaḍī Te Raliyāmañī...*'. So, how was yesterday's moment? How will tomorrow's moment be? Yesterday's moment is worth recollecting, '*Dhanya Hai KālaNī Ghaḍī Te Sambhārañī...*'. We want to live in today's moment, but past moments indeed exist which are worth remembering, regardless of whether they are good or bad memories. But what if we don't take care of tomorrow's moment, '*ĀvatīkālaNī Ghaḍī Te Alakhāmañī...*'.

So, the central thought of this Kathā is about inner and outer purity and cleanliness encouraging keeping the forecourts clean and inner-realms pure. Outer dirt will dispel by soap, inner impurity will cease by a monk's spiritual discourse. Outer environmental dust spoils the clothes, internal virtue of passion doesn't spoil our clothes but fouls our hearts. And when hearts are fouled by impurity, these two lines of Tulasījī from 'BālaKāṇḍa' come to rescue to wash the impurity,

Lilā Saguna Jo Kahahi Bakhānī I

Soi Svacchatā Karai Mala Hānī II BAK-35.03 II

Eka Kalapa Ehi Bidhi Avatārā I

Carita Pavitra Kie Saṃsārā II BAK-122.02 II

First line states that god's qualified pastime creates cleanliness. As we extol and hear the description of god's qualified pastime, our surrounding environment that influences and pollutes me and you can remain clean. The description of god's qualified pastime grants us such a cleanliness that doesn't let us foul. This foulness comes from three aspects as stated in our philosophy. What we call as *tr̥ṣṇā* is nothing but three-fold hankering, which Tulasī has translated or composed; which is this three-fold hankering?

Suta Bitā Loka Ṫṣanā Tinī I

Kehi Kai Mati Inha Kr̥ta Na Malīnī II UTK-70.03 II

This is not in form of criticism because we all are included in this. It doesn't apply to some realised man,

but these three hankerings hold true for people like us. However, exorbitance of these three hankerings fouls our intellect, which is equally true. First hankering is the desire of offspring. Every individual wishes to have a son or a family to expand the lineage. King Daśaratha also has the desire of offspring. This hankering is not bad, but when the desire of offspring drags one towards sensuous pleasures, when it impels me and you towards exorbitant lust, it becomes the cause of sorrow. It fouls our intellect. *Bitā* means money. We all have the hankering for money because we have to run our world. Hence, hankering for money is not bad. We are worldly people. World doesn't run without money. Hankering for money is necessary for people like us. However, it exorbitance may probably foul our intellect. So, offspring, money and fame; many people being absolutely renounced and unmarried may naturally not desire for progeny since they remain single self-willingly, hence they have no hankering to extent their lineage. Many people are renounced till such an extent that touching money is considered taboo. It's possible. However, even after passing these two stages there is a third force that fouls our intellect and augments our inner filth and that is the hankering for fame. The desire of fame or the desire to let people know that we don't accept money or we are renounced or we don't lead a householder's life, the desire for this appreciation is also a hankering. We are worldly people, Sāheb! We cannot free our self from the hankering of fame. But he who stays free from these three hankerings, his intellect will stay free from impurity.

Yesterday, we discussed about some chronology of Kathā, wherein Tulasī attains the vision of discretion by the Guru's grace and perceives entire world as manifestation of god and thus offers it a deep bow. In the same sequence, the brothers are offered obeisance. Lord Sitārāmājī are offered obeisance. And thereafter, obeisance is made to the Name god. I still talk on this chapter since several years now explaining each and every point elaborately, yet I haven't spoken on it independently till date, I wish to though. This is a lengthy chapter. Tulasīdāsājī has extolled a great glory of Name. Tulasī writes that one attained the Supreme

Entity in Satayuga by meditation, in Tretāyuga by yajña and in Dvāparayuga by methodical adoration, in Kaliyuga the same attainment happens only by Name. Spiritual discipline of Name is utmost simple means. Tulasī is not parochial, He sings the glory of Name in general. Tulasī's Rāma is not narrow. We confine Him because of our parochialism. The element of Rāma essentially refers to the name of any god. I have spoken about this with you all from my heart, gentlemen, you can chant any Name you like e.g. Rāma, Rahima, Buddha, Śiva, Durgā, Kṛṣṇa, Māhādeva. Nonetheless, the glory of Lord's Name is awe-inspiring. Name emancipates. Name is wonderful element and therefore, Tulasīdāsājī has given an extremely lengthy description about the glory of Name. It's successful. Name is a powerful spiritual means of Kaliyuga. And therefore, seek the shelter of Name.

Tulasīdāsājī had said, my life has only two resorts. One is Lord's Name and second is the holy water of Gaṃgā. Name is His ultimate spiritual discipline. GandhiBapu too practiced the spiritual discipline of Name and uttered Rāma thrice in his life. Firstly, he was given the Name Rāma when he was feeling extremely fearful; secondly, when he was attacked in Africa and lastly, when he was shot he uttered 'He Rāma' during his final moments. So, the element of Rāma is all pervasive. People who allege Rāma as communal have not understood Him! Rāma is not a communal element. Otherwise, people who practice the spiritual discipline of Rāma's Name have reached a lofty state! Thereafter, a beautiful metaphor of Kathā was formed. I stated yesterday as well and as such I have said this for the first time but in my personal reverence 'Rāma Carita Mānasa' is the twenty-fifth incarnation and any incarnation has four aspects associated with it viz. *Name (Nāma)*, *Form (Rupa)*, *Sport (Lilā)* and *Abode (Dhāma)*. What is its name?

RāmaCaritaMānasa Ehi Nāmā I

Sunata Śravana Pāia Biśrāmā II BAK-34.04 II

Its name is Rāma. This scripture has a form, an outer form. It has form of a virtuous or holy scripture, which is its original form. And let me say, this twenty-fifth

incarnation has a distinct sport. I ought to extol the sport enacted by Rāma, but the sport enacted by this incarnation is indeed my own experience. It has an abode, the abode of Kailāsa.

Parama Ramya Giribaru Kailāsū I

Sadā Jahā Siva Umā Nivāsū II BAK-104.04 II

Rāma's abode is not Kailāsa, Rāma bore an incarnation, Śaṅkara did not take an incarnation, but the abode of Rāma's incarnation is Ayodhyā. His name is Rāma, his form is the bearer of bow named Sāraṅga, but the abode of this 'Rāma Carita Mānasa' is,

Raci Mahesa Nija Mānasa Rākhā I

Pāi Susamau Sivā Sana Bhākhā II BAK-34.06 II

So, 'Rāma Carita Mānasa' is the twenty-fifth incarnation in my personal reverence. I don't want to impose this belief on you, neither am I exaggerating. We have a couplet by Manohar Trivedi,

Nathī KāśīNī Ke Nathī KābāNī,

Amārī Śraddhā To Che Gāma TābāNī.

For me this ('Mānasa') is my god. This is my twenty-fifth incarnation. Tulasīdāsajī has distributed this scripture in four parts or four dialogues. One dialogue is dominant of spiritual wisdom, another dialogue is dominant of worship, yet another is the dialogue of karma and last is the dialogue of surrenderance. Thereafter, Tulasīdāsajī commences the Kathā from the dialogue of surrenderance and betakes me and you on the bank of karma in the King of Pilgrimage Places, Prayāg, where Sire Yajñavalkyaji was asked a question by Bharadvajaji about RāmaKathā, what is the element of Rāma? In response, utmost discreet Sire Yajñavalkya joyfully commences RāmaKathā beginning with Śiva's exploits. This means, the utmost discreet sage bridged brought about the union of Rāma and Śaiva to avoid discrimination.

In that Tretāyuga, Lord Śiva along with Satī went to Kuṁbhaja's hermitage to listen to Kathā. Satī listened to Kathā with pride and while returning, Satī

was gripped by doubt on witnessing Lord Rāma's pastime. She went to examine Rāma and got trapped. Eventually, Śiva abandoned Satī. She stayed alone for eighty seven thousand years. Thereafter, Lord Śiva woke up from samādhi and began to recite delightful stories to Satī. Entire episode of Dakṣa was included in 'Mānasa'. Satī went to her father's abode and could not tolerate Śiva's insult. Satī burned her body in the fire of yoga in Dakṣa's yajña. While burning her body Satī solicited from god to be born as a woman in the next birth and receive Śiva as her husband in every lifetime. Satī was thus reborn in the abode the King of Himālaya as his daughter. The occasion of daughter's birth was celebrated. Satī was born from Himālaya's steadiness in form of Pārvatī. Thus in my view, reverence was born. And wherever reverence is born, monks and saints arrive there uninvited. In the same course, Nāradaĳī arrived once. He named the newborn as Pārvatī. Later, Satī performed penance for several years. Divine annunciation sounded from sky, "O Himālaya's daughter, your wishes will fulfill, Śiva shall be yours." On the other hand, Lord Śaṅkara is immersed in samādhi. The Supreme Godhead appeared. He woke up Śiva and solicited from him. Satī is already burned in yajña. Now she is born in form of Pārvatī. She has practiced penance to unite with you, Śiva please be kind to accept her. It was Lord's command to Śiva. "I accept Your order as my paramount duty. Whatever You say would be the greatest vow for me. I don't worry of breaking my own vow." He whom you believe with complete trust, accepting His words itself is the greatest thought. Śiva is sitting at peace, Brahmā (The Creator) arrives and persuades Him to get married. Śiva agreed in affirmation because of promise given to god. Afterwards, preparations are made for wedding. We shall narrate the story of wedding and marriage-procession tomorrow.



Saint is not a religious-place
but a pilgrimage-place

Since utmost ancient age our enlightened men, incarnations, seers and sages have endeavoured through virtuous scriptures, characters and mythical stories to keep the society clean from outside and pure from inside. In the same course world Reverend GandhiBapu presented this idea. Accepting the same thought, we too are having a dialogue on the same topic in this year's Ahmedabad Kathā titled 'Mānasa-Svacchatā'. Goswāmīĳī says, Lord's qualified pastimes glorified either at length or in brief depending on time available at hand does the job of cleanliness, stating so Tulasī uses the word 'Svacchatā' and associates us with the dynamic tradition of ancient age. Lord bears incarnation in every kalpa (round of creation); in one such kalpa says Goswāmīĳī, this story conferred purity to the whole world. Thus, we are attending this Kathā with an auspicious thought of inner and outer cleanliness and purity. A big experiment of cleaning our body, our home, our forecourt, our lanes, our society, our village and our town is being going on in our country. But simultaneously let us also endeavour to maintain the purity of our mind, purity of our intellect and purity of our subconscious-mind and as for ego, Allah willing may it not exist at all! For the purpose of such purity of our inner-realm, I and you are contemplating through this Kathā. Let us move ahead, I am also getting curiosities from the listeners related to cleanliness and purity, I shall mention those points wherever it appears relevant.

I shared with you that we get episodes in 'Mānasa' which appear extremely clean from outside, but don't look pure from within. We can also observe episodes by the Guru's grace and by discreet vision where we might not like the episodes on the surface, but at the same time they are extremely pure from within. I would like to present a small such incident from 'Mānasa' and elaborate this thought further. You all know that five causes of Lord's incarnation have been presented in 'Rāma Carita Mānasa'. There is one such episode that hides one of the causes of Lord's incarnation. This episode doesn't appear cleaner from outside, but its inner purity transcends the boundaries of sky. As such all causal episodes are of the type that we may not like much. Let's look at the first causal episode,



Narsinh Mehta has run a cleanliness campaign. He was invited to sing devotional hymns in an oppressed society and all he said in reply was that I shall manage the matter of inner impurity but you make sure to keep the forecourt clean, plant the sapling of Tulasī plant, coat the ground with cow-dung and clean the surroundings as well. Narsinh Mehta, a monk, had also conducted cleanliness campaign six hundred years ago. He wrought dual jobs of cleaning outer filth as well as inner impurity. He made an amazing attempt to efface both the impurities.

Dvārapāla Hari Ke Priya Doū I

Jaya Aru Bijaya Jāna Saba Koū II BAK-121.02 II

Lord Śaṅkara commenced the Kathā before Pārvatī and in response to the question raised by Pārvatī which goes, why did unqualified Supreme Entity or formless God manifest in a qualified form? Why does He perform all the deeds by assuming human-form or various other forms? Śiva responds, the motive behind Lord Rāma's birth are many, each more strange than the other. Let me narrate few such motives to you. The first cause that Lord Śiva narrates is an extremely renowned episode, let's enter its contemplative realm. Vaikunṭha is reckoned as Lord's abode. He whose intellect doesn't become wicked in any way, my VyāsaPīṭha calls that non-wicked intellect as Vaikunṭha. I have no clue where is Vaikunṭha located as a place!

ŚraddhāNo Ho Viṣaya To PurāvāNī Śī Jarura ?

KurranaMā To Kyāya PayaṃbaraNī Sahī Nathī.

The way today's technology is making progress, the way satellites are being launched as per their missions, the way new planets are being discovered... (we never know what's next); however, I have no information if a place named Vaikunṭha has yet been discovered; moreover, the planets discovered till date doesn't even have water, hence the possibility of human life or any kind of life is yet nonexistent. Technology can do the impossible, but where is the abode named Vaikunṭha located? Therefore, our devotees sang that Vaikunṭha doesn't suit us, we need Vrindavan, we want Vraj,

Jayati Te'dhikaṃ Janmanā Vrajah

Śrayata Indirā Śāśrvadatra Hi I

Dayita Drśyataṃ Dikṣu Tāvakā

Stvayi Dhṛtāsavastvāṃ Vicinvate II GG-01 II

Please don't misunderstand that Bāpu has abandoned Vaikunṭha. If it exists and it's discovered, well and good; as for me, I don't wish to go there even if it's discovered! We never know if that environment would suit us! The atmosphere of earth has suited us. Our Vaiṣṇava devotees have sung,

Māru Vanarāvana Che Vhālu,

Hu Vaikunṭha Nahī Re Āvu...

This is not dishonouring or disregarding Vaikunṭha, but this place is dearer to me than that. And our soul thrives more in what is dearer to us. This does not abandon Vaikunṭha. Nonetheless, Vraj devotees have sung this, '*Vaikunṭha Nahī Re Āvu*'. '*VrajaNā Loko To*

Bahu Ruḍhā', it means that Vaiṣṇava devotee should be dearer than Viṣṇu. And Narsinh Mehta has never extolled Viṣṇu. He rather sang,

Vaiṣṇava Jana To Tene Kahīe Je Piḍa Parāi Jāne Re...

But please don't misunderstand. These are the matters of scriptures or religions. And one needs to be extremely mindful as far as religion is concerned. There is a vast difference between 'Religious-Place' (*DharmaSthāna*) and 'Pilgrimage-Place' (*TirthaSthāna*), only from the viewpoint of MoraiBapu, I shall not impose this on you. Imposing our thoughts on someone or exploiting thoughts that are reverent to majority of the society is violence. Pilgrimage is that which is progressive, it advances, it's in motion, it's not bound, it's not confined or narrow, it's not parochial, it's flowing or dynamic. Religious-Place is indeed glorious. My VyāsaPīṭha follows a practice since many years to recite the first Kathā after Diwali in any Religious-Place or Pilgrimage-Place. Hence, I am separating Vaikunṭha and Vrindavan, so please do not worry. I don't wish to hurt you! But now that you have called me to speak for nine days, I shall not spare you! I will keep telling you whatever I want to say. Saryu is Pilgrimage-Place, Ayodhyā is Religious-Place. Yamunaji is Pilgrimage-Place, Mathurā is Religious-Place. I am keeping Vrindavan aside. Vrindavan is Vrindavan. Vraj is not a piece of land, it's the spiritual foundation attained by Vaiṣṇavas by the Guru's grace, by Śrīmad Vallabh's grace; hence, Vrindavan is a different matter. Śrī Gaṅgāji is Pilgrimage-Place, Kashi is Religious-Place. Alakhnanda is Pilgrimage-Place, Badrinath is Religious-Place. Please don't think that it is not a Pilgrimage-Place.

Anyways, stay in thoughts. Don't take thoughtless decisions. Especially for the youngsters, don't have exorbitant thoughts, anything in excess is forbidden. Lord Rāma asked Śrī Vālmikijī in 'Rāma Carita Mānasa', where should I stay? I wish to stay at one location for twelve to thirteen years in the woods, please show me a place; in the fourteenth year I shall figure out next plan. But where should I stay for now? You are aware of this episode in 'Rāma Carita Mānasa'. Where should the youngsters of my country stay? Where should we stay? We are certainly young, today someone wrote wrongly in a letter to me. It's not wrong, but it is. "Jai Siyaram Bāpu, How are you?" Okay. The question is, "Someone asked me the other

day, why do you listen to Bāpu? He is so old in age now. There are so many new Sādhu, but Bāpu your thoughts are every day new that's why I love to listen (to) you," Thank-you!

For a moment consider monk as a student. Student should be young forever, says the seer of my country. And teacher should also be young forever, by thoughts and by vision. Body will certainly play its role, yaar! As a person ages, body will invariably play its role. Bāpu, receive fresh thoughts regardless of the source. Youngsters, accept novel thoughts from poetries, articles, noveletter, scriptures, soirees, dayro – take new and novel thoughts from everywhere. I am a listener and whoever I listen to, I definitely get something new, I never return empty-handed.

Celebrate AsmitaParva, celebrate SanstritSatra, celebrate SadbhavanaParva, celebrate KelavaniParva, celebrate KavyaParva or celebrate SatsangParva, but when you are sitting at home with family members, please celebrate PrasannataParva (Fiesta of Pleasure). Celebrating other fiestas comes with expense. This fiesta will not cost you money Bāpu! When I get such new thoughts, I feel very pleased. This is the fiesta worth celebrating. If the entire family celebrates this Fiesta of Pleasure late evening after dinner and discusses the experiences of the day before going to bed Sāheb, the angles will come to witness your sleep. I am using the word angles after due understanding. I once again recollect Pir Nizamuddin sleeping in Dargah. It's said for him that as Nizamuddin fell asleep after Amir left after offering the service of massaging his feet, many divine elements, realised souls would come to behold Nizam. Many people's sleep is worth beholding! Many people's sitting posture is worth beholding. Many people's act of rising is worth beholding. When a reputed man of society faces a problem and he worries, what will happen next? One such man of 'Rāma Carita Mānasa' is Janaka, utmost dispassionate man. When no one could break Śaṅkara's bow, a great personality like Janaka got worried that my daughter will be left unmarried! Anyways, such rules were present in that age, but I couldn't agree with those rules. Daughter should be given the right to choose her groom, unconditionally. What if Rāvaṇa had broken the bow? Although, destiny was something else. The Twenty-First Century would not accept this. It could well be the episode of 'Rāmāyaṇa', nonetheless I have my own

thoughts. Every individual should have the freedom of his thoughts.

Children, you can study in English, definitely, but please do speak your mother-tongue at home. When you meet Gujarātī people, please talk with them in Gujarātī. We should have our own innateness. Our discussion is that seeker should be young. He should be young at mind with the thought that there is still a lot more to study. Body will certainly affect but man should not age by thoughts and keep one's thoughts mature and strong. There are five places where one should stay: 1) Stay in thoughts. 2) Stay in humour. Don't become too serious while thinking excessively. Live in light-hearted mood. Don't stay grave or burdened with the thought that we are deep thinkers or profound contemplators. Be so light that you can fly. We should have our own course of life. Therefore, I present the Kathā in an easy manner, which is also propitious to my disposition. 3) Stay in discretion bestowed by a Guru. Live in discretion taught to us by someone. What does Kathā teach?

Binu Satasamga Bibeka Na Hōi I

Rāma Kṛpā Binu Sulabha Na Soī II BAK-02.04 II

Our Gaṅgāsati says, he who stays in discretion of speech will be offered a bow by Brahmā and deities. Stay in discretion. 4) There is no need to renounce everything and run away, but in need of a moment stay in dispassion with the thought that someone needs more than me, hence let me give him something from what I have. Dispassion for us doesn't mean to run away in renouncement. It holds true only for realised men. And those who have run away, are now regretting because they can neither go ahead, nor return back! Dispassion doesn't mean renouncement, it means accepting the auspicious. Youngsters should stay in dispassion, if a fellow student comes from poor family, give him couple of notebooks, spend some time with him, offer him a lift. Youngsters should stay in dispassion. 5) After a certain age, stay in discreet-luxury. Remember this word, discreet-luxury. Enjoy your life. I don't say that since you have listened to Kathā, stay at home with sullen face or keep singing copāi all the time. Make its F.D. in your heart and at the time of need, use it lawfully with the interest. Lord Rāma is ecstatic. Rāma is Rūkhaḍa, but like sandalwood. He will emanate fragrance on rubbing.

Eka Bāra Cuni Kusuma Suhāe I

Nija Kara Bhūṣana Rāma Banāe II

Sitahi Pahirāe Prabhu Sādara I

Baiṭhe Phatīka Silā Para Sumdara II ARK-00.02 II

How many episodes of Rāma shall I present before you? My Rāma is ecstatic. Rāma is in the woods, He is in Citrakūṭa and hence He forms garlands of flowers and discreetly adorns Jānakī's hair and arms. This world is absolutely worth living with pleasure and discretion. I was asked yesterday, Bāpu, in which of the four yugas viz. Satyuga, Tretā, Dvāpara and Kaliyuga would you like to be born? I replied, Kaliyuga. My Tulasī has taught me, there is no age like Kaliyuga. This is still a bud (kali), it is yet to bloom into a flower. It's an extremely lovely age. If someone tells me to be reborn, I shall choose Kaliyuga. I have only one demand from the youngsters, after completing all chores for the day when you are about to go to bed, please recollect your god for five minutes. If you believe in some Goddess, tell her that, O Mother Jagadambā, I am not sleeping on bed, I am sleeping in your lap. Recollect Sūradāsa, recollect Tulasī, recollect Mirā, recollect Narsinh. If you follow Islam, recollect Rahim. You may be the best and the great in your field, but while worshipping God become smaller even than a blade of grass. If you become as smaller as a blade of grass, even a storm will fail to uproot you. Worship whoever you like. If trust prevails, your worship will reach him just within a minute. And you will have to place trust somewhere at least. You cannot apply your brain in everything. This bāvā has had countless experiences of trust; hence, I have been inspired to say since several years that trust is worship. Make the words of an enlightened man as medicine and consume them by trusting him.

Bhojal Ke' Bharoso Jene,

Trikamji Tārse Ene.

While I understand the fundamental difference between religious-place and pilgrimage-place, I am not imposing on you because imposing thoughts is also violence. A pilgrimage-place is that which is progressive, motive and dynamic. Therefore, river is a pilgrimage-place. Building temples is good, but later people raise its height by few inches. Elevating an object of reverence only reflects our network and cunningness! Saint is new every day, s/he evolves a bit daily and hence saint is not a religious-place but a pilgrimage-place. Trees grow every day, whereas temples don't. Temples instead grow in numbers but not in height. I have no clue if they ever grow in miracles! Arising new miracles should be reckoned as

an offence. My VyāsaPīṭha considers trees as pilgrimage-places. River flows every day; the flow in Gangotri is more than in Goumukh (provenance), it expands further in Haridvar as compared to Gangotri, it's grows further in Prayāg and while merging in Gangasagara it appears as if two oceans are uniting! Flow grows every day, therefore river is a pilgrimage-place. Mountain or hills could not be growing as such; but it's not completely true, Giriraj has grown. It's said about Lord's sport of Govardhan that the mountain expanded as large as the number of devotees who sought shelter beneath it. Mountain is momentaneous. Many plants grow on a mountain without being planted! Grass grows on its tops. Mountains are alive, hence it's a pilgrimage-place. This earth keeps on moving, it's not static or rigid; it continuously circumambulates someone, it keeps rotating, it assumes several forms. Earth gives us something new every day. Earth is full of new jewels. Thereby I call this as a pilgrimage-place. Religious-place also holds a distinct glory. Even I recite Kathā in religious-places, nonetheless this is the essential difference as understood by VyāsaPīṭha. Kamadvana in Citrakūṭa is a pilgrimage-place. Śrī Vrindavan is a pilgrimage-place. Mathurā is definitely a religious-place. As I separate Vaikunṭha and Vrindavan, it doesn't mean that I am hurting the reverence of the seekers of Vaikunṭha. But I have no clue of Vaikunṭha's location! Therefore we sing, '*Māru Vanarāvana Che Vhālu, Hu Vaikunṭha Nahī Re Āvu!*'. We were at the gate of Vaikunṭha since last two hours discussing the episode that appears unclean from outside, but pure from within which I wanted to present before you. We don't wish to go to Vaikunṭha, Vrindavan is better. And even if we are unable to reach Vrindavan, I had sung this several years ago,

Māru Talgājarḍu Vhālu, Vṛṁḍāvana Nahī Re Āvu.

This is hybrid age; a tiny eggplant in the night grows out overnight! Guvantbhai Shah writes 'Vadodaru', he never writes 'Vadodara'; we call it 'Talgajardu' – you sow sesame seed (*tal*) and you get carrot (*gajar*), which aids in hemoglobin, how can one grow old then!

Bāpu, the incident that took place at the gate of Vaikunṭha is slightly unclean, but its intent is pure. In this age unclean means inappropriate. You are acquainted with the story Bāpu, the guards named Jaya-Vijaya are guarding the gate of Vaikunṭha. Sanatakumaras, our four sages, are believed to live in boyhood eternally hence they are called Kumaras.

They constantly stay in boyhood and are always found together. I have seen many couples who are always together. Many friends are always seen together. Sanatakumaras are glorious Kumaras of our scripture. The four sages constantly stay together. They have no other addiction except divine discussions. Directions are their attire. Hope to behold God is their uniform. Extolling Lord's glorifications is their addiction. Once upon a time, they visit Vaikunṭha's door. I want to tell you the causes which made this episode unclean.

The time when Sanatakumara reached Vaikunṭha, Lord Nārāyaṇa was sleeping. The gatekeepers named Jaya and Vijaya refused them an entry, you cannot behold Lord at this moment. Sanatakumaras insisted that the doors cannot be closed for them. Let us in. The gatekeepers said, we are servants, we cannot let you in. A lengthy discussion happened, as gatekeepers breached the boundary of discretion, Sanatakumaras got enraged. If discretion gets breached at the door of Vaikunṭha and if Sanatakumaras who are reckoned as immortal get fouled with the woe of anger at the gate of Vaikunṭha, then in my view this episode is unclean from outside but the inner intent and the hidden fate of this intent is pure; the intent being that with this incident the high-souled men will pronounce a curse thereby by which Jaya-Vijaya would be reborn on earth as Rāvaṇa and Kuṁbhakarṇa, god will have to incarnate for their liberation and the exploits of the Supreme Godhead would sanctify the whole world. It's for this cause that this episode is presented here.

Similarly there is another episode of 'Rāmāyaṇa' where Viṣṇu has deceived SatīVṛṁḍā. The episode appears foul, it's not clean. SatīVṛṁḍā was supremely chaste woman, her husband Jalāṁdhara was not dying. If someone meets Satī assuming Jalāṁdhara's form, her character will get blemished which can then kill Jalāṁdhara. Tulasīdāsajī was bound to write, Lord Viṣṇu employed stratagem and deceit to break Satī's chastity and it broke Satī's vow. Having realised she has been deceived, Vṛṁḍā pronounced a curse that soon will a time come when my husband will be born as Rāvaṇa, You shall incarnate as Rāma and when Your Jānakī is alone, my husband Jalāṁdhara, who would then be born as Rāvaṇa, will by stratagem and deceit assume a form of hermit and abduct Your wife, it will be then that the account will be settled. The inner intent is pure as it

aims to confer nirvāṇā to the demons, but otherwise the pastime or episode which we see superficially doesn't look noble. To kill any individual armour needs to be broken first, only then can the weapon pierce his body, only then can a strike of sword cut him. Many times when unrighteousness wears the armour of righteousness in the society, god is forced to cut the armour of righteousness by stratagem or deceit. We may not like Viṣṇu's act of deceit from outside. Viṣṇu is Rāma, Rāma is Viṣṇu's incarnation who has said, '*Mohi Kapaṭa Chala Chidra Na Bhāvā*', I dislike deceit, the same individual employs deceit! So, few characters of 'Rāma Carita Mānasa' are extremely clean from outside and impure from within; few are unclean from outside and pure from within. In this RāmaKathā organised for the cleanliness campaign, let us obtain this message through episodes and characters of RāmaKathā and if we are able to transport the thought of external cleanliness and internal purity till our home then probably this dialogue would be successful.

Now, let's take the chronology of Kathā. I want to get Śaṁkara married. The last takeaway in the topic being discussed today is that soap cleans our clothes, monk cleans and purifies our hearts. Soap can clean clothes if we have water. Likewise, monk can purify our heart when he has Guru-Gifted speech. The former needs water, later needs speech. Lord Śiva agreed to Rāma in affirmation that I shall marry. Lord Śaṁkara's wedding preparations began shortly thereafter. The deities were too selfish to turn up to adorn the groom or make arrangements for the wedding! I have witnessed many selfish in the world, who would stay with us until their selfish interests prevail and after their motive is met, they disappear miraculously! The deities did the same. Everyone made their own arrangements, but no one cared for Śaṁkara who is absolutely sky-clad! Tulasī thus arranged it later.

Goswāmījī described Śiva's adornment. On one hand, Śaṁkara appears unclean from outside, but He is pure from within. Lord Śaṁkara leaves for marriage by sitting on the bull in opposite direction. The assemblage of ghosts and evil spirits arrive and everyone reaches Himachal Pradesh. Himachal's wife Mainā arrives to welcome her son-in-law with beautiful plate of lamps along with her companions and she collapses with the plate on beholding Śiva! Nārada managed the situation and said, Mainājī,

please break the notion that Umā is your daughter and you are her mother. The fact that she is born as your daughter is your fortune, otherwise she is a mother even to you. She is the universal power omnipresent across the infinite universe. O good lady, your son-in-law whose dreadful form has scared you and who has been insulted is none other than God Himself. VyāsaPīṭha has always interpreted this incident as, God is knocking our door and the universal Goddess dwells in our home or in our heart, but we realise only when a realised Guru like Nārada acquaints us with them. Now their entire outlook transformed, earlier Lord Śaṅkara was in dreadful form but as the marriage procession began once again, He took a lovely form! Showers of flowers rained, glory was hailed! The marriage procession has just begun, Sāheb! I want to recite a nine-day Kathā on this episode, when Lord Śaṅkara's marriage procession began for the second time, it's my heartfelt wish. Whenever my Māhādeva makes me speak, I want to present by my speech whatever I behold by my Talgājardīan eyes. Yes, Rāma has definitely mounted a horse in His marriage procession where Lord Śaṅkara was part of it; this story exists as well. But pardon me, the beauty of Māhādeva at this moment is peerless! Worshippers of Rāma, please don't be displeased. Rāma will be happy that my cherished god Māhādeva is appearing more beautiful than me today! The marriage procession reached the wedding canopy, Sāheb! Everyone was welcomed. Mantras were chanted, Lord Māhādeva accepted Pārvatī's hand by Vedic rituals and worldly tradition. Their glory was trumpeted.

Himālaya's daughter Pārvatī a.k.a. Śailajā was dedicated to Māhādeva. The moment of daughter's farewell arrived. It's natural that daughter's farewell breaks down even the strongest men. Emotional atmosphere smeared all around and all that the mother said was, daughter Umā, 'Karehu Sadā Saṅkara Pada Pujā', Bāpa worship Saṅkara's feet because, 'Nāridharamu Pati Deu Na Dūjā', woman's duty is to consider her husband as god, do remember this aphorism my child. And Himālaya is symbolic of steadiness. His eyes filled up with tears! The entire

Himachal Pradesh bids farewell to the daughter with tearful eyes. And only a father who bids farewell to the daughter alone knows how difficult it's to let go a daughter! I request all the grooms in the world that the parents who have toiled their last bit in bringing up and educating their daughter, when they hand over their daughter to a worthy groom then it's groom's responsibility to fulfill every duty with a thought that if I take care of the feminine energy that has entered my home then I shall not face any trouble. And daughters should also take care of the one whom they are married to for he could be a worldly soul from others' viewpoint, but as for her, he is her Śiva, on that day Magalashakti will succeed. Umā enters a palanquin to depart to the husband's abode.

India is a planet of this cosmos, but it's not empty, it's fraught with the grace of seers and sages. It's only by someone's grace that emotional relationships are kept alive in this country. We are living on grace, not on a planet. One such supreme grace is this earth. Pārvatī reached husband's abode. Amorous sport of Śiva and Pārvatī began, which was new and novel every day. Tulasidāsa writes this, Kaildasa doesn't! Kaildasa rather describes their amorous sport and pastime very openly! Tulasī is a worshipper of the god who is ideal in discretion and therefore, he described every amorous sport in just two lines, 'Hara Girijā Bihāra Nita Nayaū I'. Hara and Girija enjoyed a new delight every day, in this single line amorous sport of the whole world gets included. Stipulated time passed and Pārvatī gave birth to a son, Kārtikeya was born. Tulasī spiritually interpreted this that Kārtikeya born from Pārvatī's womb at Śaṅkara's home is the reward of endeavours; he is six faces. Kārtikeya confers nirvānā to a demon named Tāḍakāsura. Yajñavalkyaji recited this story to Bharadvājaji. One fine day, beneath Kailāsa's banyan tree that is glorified even in Vedas, Śiva spread a deer-skin by His own hands and sat in an innate posture. Finding it a good opportunity, Pārvatī arrived and offered a bow. Māhādeva gives her seat to his left. Thereafter, Pārvatī asks nine questions to Lord Śaṅkara and in response to those nine questions Śaṅkara recites nine-day RāmaKathā to Pārvatī.

A pilgrimage-place is that which is progressive, motive and dynamic. Therefore, river is a pilgrimage-place. Building temples is good, but later people raise its height by few inches. Elevating an object of reverence only reflects our network and cunningness! Saint is new every day, s/he evolves a bit daily and hence saint is not a religious-place but a pilgrimage-place. Trees grow every day, whereas temples don't. Temples instead grow in numbers but not in height. I have no clue if they ever grow in miracles! Arising new miracles should be reckoned as an offence.



National campaign should not become mere pretense and hypocrisy

Today 15th December is the death anniversary of Iron Man Sardar Vallabhbhai Patel. He was India's warrior. Respected Naginbapa stated that he was not only a warrior, but also a nation-builder. I offer my respect and obeisance from VyāsaPīṭha to such a great human. Let us recollect Patel Sāheb. Let us obtain the admonition of cleanliness and purity from him as well. Sardar Patel Sāheb is indeed clean from outside; let me not use the words that he is pure or holy from within, but he is extremely clear and healthy from within. Besides in politics one has to go through several situations; nonetheless, I offer obeisance to a great human from VyāsaPīṭha. We are taking this Kathā forward with a national thought of cleanliness campaign. Ankit has given me a poem. It's a song by Prabhulal Dvivedi. 'Kacaro Vāle Che Saṅsārī',

Kacaro Vāle Che Saṅsārī Roja Savāranā,

Chatā Kyākathī Āvine Ūbharāya.

GharaNo Kacaro Sou Koi Vāle, Di'Ūge Sou Ghara Ajavāle.

Paṇa Manano Kacaro Vāle Ae Di', Di' Ūgyo Kahevāya.

Kacaro Vāle Che Saṅsārī Roja Savāranā.

The day our inner filth is swept out, a new day and a new light will arise. Let's proceed Bāpa!

Lilā Saguna Jo Kahahi Bakhānī I

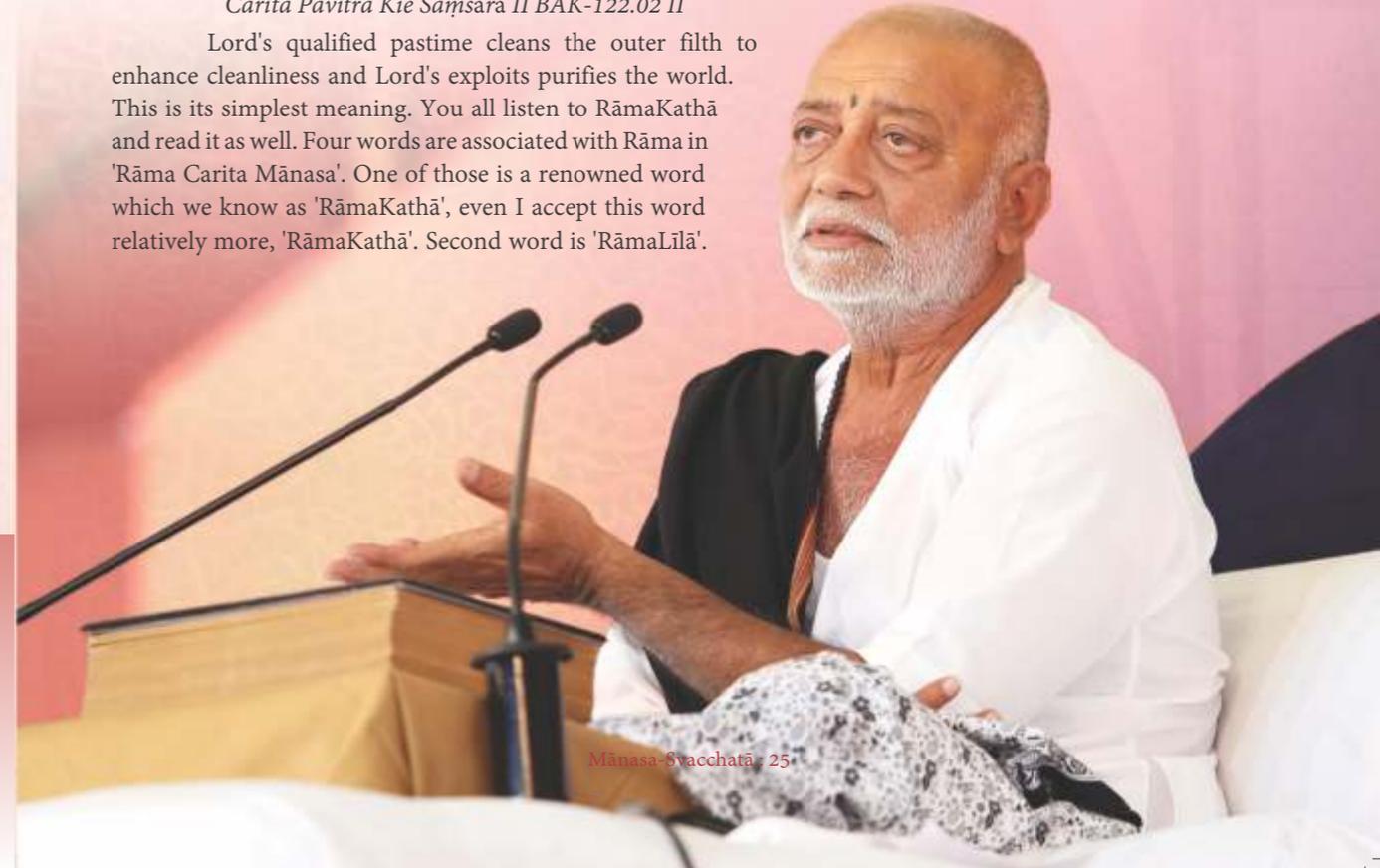
Soi Svacchatā Karai Mala Hānī II BAK-35.03 II

This line contains the word 'Lilā'. The second line being sung for the central theme of Kathā is,

Eka Kalapa Ehi Bidhi Avatārā I

Carita Pavitra Kie Saṅsārā II BAK-122.02 II

Lord's qualified pastime cleans the outer filth to enhance cleanliness and Lord's exploits purifies the world. This is its simplest meaning. You all listen to RāmaKathā and read it as well. Four words are associated with Rāma in 'Rāma Carita Mānasa'. One of those is a renowned word which we know as 'RāmaKathā', even I accept this word relatively more, 'RāmaKathā'. Second word is 'RāmaLilā'.



Third word associated with this scripture where Rāma is present in the center i.e. Truth, Love & Compassion are present in the center of this scripture, in my personal understanding. The scripturers follow a rule where they have to establish root objective or root intent of the scripture in its beginning, middle and end. This is the rule of any scripture. Rāma is truth, Rāma is love and Rāma is compassion as well. Truth is Rāma, love is Rāma and compassion is Rāma. Therefore, Tulasīdāsajī has been establishing these three aspects in the beginning, middle and end, wherever possible.

So, firstly this is 'RāmaKathā'. The second Brahmanical word used for this is 'RāmaLilā'. Third word associated with this Kathā is 'RāmaCaritra', 'Rāma Carita Mānasa', 'RāmaCarita'. And fourth word associated with this Kathā is 'RāmaGāthā' or 'RaghunāthaGāthā'. This idea is presented in four ways. A seer doesn't even use a diacritic mark, short or long vowel or nasal diacritic sounds without any reason. This is not seer's miserliness but it only reflects his high glory towards Brahmanical words that words should not be wasted without any cause. So the words *Kathā (story)*, *Lilā (sport or pastime)*, *Caritra (exploits)* and *Gāthā (story composed in a scripture)* have been used for one and the same aspect. I and you must understand what it means, while Tulasī uses the word 'RāmaKathā', what is its intent? When Tulasī uses the word 'RāmaGāthā', what is its intent? When Caritra is used, what is its intent? When Lilā is used, what is its intent?

Yesterday I was telling you when should one stand up, when should one wake up etc. Firstly, one should wake up at dawn (*Prātaḥkāla*). Dawn means well before daybreak (around 3:30 AM or 4:00 AM). I don't wake up so early. Yes, let me clarify this. While I tell you such things, don't tend to believe that Bāpu must be waking up at 3:30 AM or 4:00 AM. I don't intend to go till this extent! While dawn definitely means daybreak here, it can also mean that one should not remain seated when society is about to face a new dawn. As such, I was a person who woke up at 3:30 AM every day. During the initial phase of my life I had a rule to wake up at 3:30 AM at any cost, Sāheb! I woke up at 3:30 AM for several years, but I could not see anything! Nothing was perceived, yaar! Later I

realised, why struggle unnecessarily! By dawn I mean Bāpa that when one experiences some divinity, someone's clue or someone's memory. If you recollect his memory in the noon, consider that moment as dawn. If it happens at 1 PM, consider that moment as dawn. When someone offers you a bribe of One Lakh while you are clearing a file in office and yet if you respond to him that government is paying me salary, I cannot accept unethical money, it's my duty to clear your file and that moment as you clear the file in office, it's the moment of dawn for you. What will you term as dawn? Is it a particular moment of day? It's indeed a specific moment of day, one must wake up early, but we can also amend things as per the contemporary time and age.

I don't wake up very early. Yes, during Kathās I do wake up early because I have to complete my daily chores. Bāpa, when there is no Kathā I wake up late. I definitely wake up late by 7:30 AM or 8:00 AM, at leisure. Yet again if there are any other commitments, I wake up early. Otherwise I don't wake up too early. This doesn't mean that you shouldn't wake up early. I don't deny waking up early. Don't wake up your children too early. Just because schools have started early morning, the way kids are being woken up...! Child slaughter starts right in the morning! O yaar, please start schools a bit late! It doesn't matter to parents since they go to sleep after dropping their children! I understand the rules of school, but (schools should start when) child is little fresh and smiling. Do children ever go to school with a smile? They go by force! Many kids further go to sleep while in auto on the way to school! Anyways, schools may have their own rules. It's not my job! Let us leave this to educationalists. Educationalists can give their suggestions and instructions, but be practical.

One must wake up at dawn. Waking early comes very natural to monks, saints, ascetics, high-souled men engaged in rigorous spiritual penance, but we are worldly men. Why imitate others for no reason! We are the people who sleep in the afternoon! Dawn (*prātaḥkāla*) means the moment some novel, some poem, some ghazal, some aphorism, some article, some folk-song, some meter, some road-play, some painting, some sculpting or any erudition of the world

awakens us in spark of a lightning, anything useful for the development of our life is our moment of dawn. Rise when you get a sense of understanding. Therefore, Tulasī decides the places to rise in 'Mānasa'. Let me give you one of its evidence,

*Prātakāla Uṭhi Kai Raghunāthā I
Mātu Pitā Guru Nāvahi Māthā II BAK-204.04 II*

In this copāi Tulasī doesn't stop at waking up in the dawn. He is not only emphasizing a rule. He rather says, what is the evidence that you have woken up? The moment you begin to offer obeisance and honour to your parents, your preceptors, your teachers, your elders etc. realised the day has dawned for you and that you have woken up at dawn.

*Uṭhe Lakhanu Nisi Bigata Suni
ArunaSikhā Dhuni Kāna I
Gura Te Pahilehi JagataPati
Jāge Rāmu Sujāna II BAK-226 II*

Lakṣmaṇajī woke up; he woke up prior to Rāma. This was our tradition. Disciple wakes up before Guru. Alternately, if an awakened Guru or a guide is with us then we cannot remain seated. We should wake up before him because we have found such an individual, because we have obtained company and proximity of such an individual, why then should we remain indolent? Before he says something, let me rise. This is the second place of rising. Why should I delay, why should I be heedless? This is how I interpret. Thirdly, when problems surround some reputed man, one should rise. King Janaka thought, my daughter will be left unmarried. What should I do now? When no one could break the bow, even a man like Janaka endowed with highest spiritual wisdom felt worried. When problems arise from everywhere in our life, even the greatest men of wisdom take no time in getting perturbed. Hence, Jankaji was perturbed. He tells all kings, return to your respective homes. Providence has not written my daughter's marriage! A problem surrounded him, at that moment Viśvāmītra tells Rāma, please rise. When should an individual rise? The moment we feel that someone is surrounded by some problem, is the moment we should rise.

*Uṭhahu Rāma Bhaṁjahu BhavaCāpā I
Meṭahu Tāta Janaka Paritāpā II BAK-253.03 II*

O Rāghava, rise, please don't remain seated like a mere spectator now. Please keep your supremacy aside. Manifest your humanness. As a Supreme Being, you are a mere witness or an indifferent spectator, accepted; but problems have surrounded the society from everywhere. A great human like Janaka, who has reached utmost dispassionate state of no longer identifying himself by his physical body, is currently ridden by problems and is worried, at this moment please rise; this is when an individual should rise. Further, some lover whose love is free from the virtue of wrath, whose love is beyond the quality of passion, whose love is even afar from purity, the love which according to 'NāradaBhaktiSūtra' has become free from all virtues, when such an individual comes to meet you then one should rise.

*Uṭhe Rāmu Suni Pema Adhīrā I
Kahu Paṭa Kahu Niṣaṁga Dhanu Tirā
II AYK-239.04 II*

This scene appears in Citrakūṭa, Bharatajī came to meet Rāma. The moment the news of Bharata's arrival fell on Rāma's ears, Rāma became so impatient out of love that He instantly rose! At that moment, Tulasīdāsajī dropped four things from Lord's body. 'Kahu Paṭa', firstly Lord's cloth dropped. 'Kahu Niṣaṁga', the quiver tied around the waist dropped. 'Dhanu', the bow held on His shoulder dropped. And while sitting in Citrakūṭa, Rāma was guarding the place by holding an arrow in His hand, which fell as well. Four things dropped. A man awakened in true love will be reckoned as awakened only when four things drop from his body. Tulasī gives such valuable aphorisms!

This Kathā of Ahmedabad is between Sītā and 'Gītā'. Tomorrow is Sītā's wedding anniversary. Soon after 'VivahPanchami' will come 'Gītā-Jayaṁtī'. Between two events of Sītā and 'Gītā', this recital of external cleanliness and internal purity is flowing, Sāheb! This Kathā is going on between two supreme elements! Sītā is readily attainable to everyone, but plough the land, plough the land, plough the land! And Sāheb, please remind me where I was! I am experiencing an incarnation in myself! The story goes as follows. Janaka's kingdom faced severe famine. How can state of such a king face famine? It shouldn't have

ideally. My heart disagrees. A king like Janaka who served the celestial sages, how can famine strike in a kingdom of such a noble king? If spiritual wisdom exists in eyes without tears then isn't the lack of tears equivalent to famine? He has no wetness! Wetness cannot come without devotion. Therefore, Janaka had to plough the land. Someone advised him that it will rain only if you plough the land yourself. He ploughed. Sītā was discovered i.e. devotion manifested. It rained when devotion manifested. Parched wisdom is famine. We are left completely parched! Let me once again recollect Bhagvatikumar Bāpā,

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

Devotion manifested in Janaka's state, Jānakījī appeared. A distinct heartfelt sentiment aroused. The point I want to make is that when problem struck a personality like Janaka, Lord rose. When Lord witnessed Bharata's supreme love, Lord rose and four objects dropped. Naturally Lord rushed impatiently! When we rush to meet our beloved, we don't wear our footwear! Our turban falls! Our scarf drops! Saints have thus observed this and showed us that when we rush to meet some lover, scarf (*paṭa*) should drop. Saints have interpreted *paṭa* as cloth. Cloth means a covering which can be used for hiding our body. Another meaning of *paṭa* is *kaṭa* (*deceit*). When a lover rises before a true lover, he should be deceit-free. *Niṣaṃga* means detachment. A supreme lover saint has arrived; Lord says, I shall leave all the attachments and rush towards him. *Niṣaṃga* means detachment. *Dhanu*; 'Rāma Carita Mānasa' has interpreted *Dhanu* (*bow*) as science. That wisdom has fallen off from Lord's shoulder. When you want to meet some saint or some lover, you cannot go there with a sack of wisdom on your shoulder. *Tīrā* (*bow*); one meaning of *tīrā* is bow. In our language *tīrā* means riverbank. When you behold a true lover, don't just splash water on the bank, plunge right in the mid sea.

*Ame To Samaṃdara Uleçyo Che, Pyārā!
Nathī Mātra Chabachabiyā Kīdhā Kināre,
Malī Che Amone Jagā MoṭioMā,
Tamone Phakta Budbudā Olakhe Che.*

People sitting on the bank just witness the drama!

*Isa Rāja Ko Kyā Jāne Sāhila Kī Tamāsāi I
Hamane Dūba Ke Jāne Hai Sāgara Terī Gaharāi II*
We have witnessed your depth by plunging in you.
What will the men on the bank know?

This national campaign should not become mere pretense and hypocrisy. This nine-day Kathā has been organised keeping cleanliness in mind. I am glad that this activity came in my destiny. It will send a message. We are not here to get the pictures clicked! Someone told me in Gandhi Ashram that Bāpu, please don't hold a broom in your hand, else people will comment that you have joined AAP! I am not associated with anyone. I am only associated with my twenty-fifth incarnation, Bāpa! God doesn't exist where partisanship exists. Whenever I get an opportunity to offer my bit in any virtuous national activity, I do so. This is my job. In order to give a message of concrete activity, this thought is being presented which is coherent with Kathā.

Today someone has also asked me a question, how did you bring Kṛṣṇa in Śaṃkara's wedding yesterday? Śaṃkara conferred a boon to Satī that when Kṛṣṇa will be born in Dvāpara, His son shall be your husband. How did you then bring Him in the wedding? As an incarnation Kṛṣṇa was born in Dvāpara, otherwise Goviṃda constantly dwells in Goloka with his supreme feminine power begetting felicity. He doesn't go anywhere! Even today people of Vrindavan believe that Kṛṣṇa has not gone a single step away leaving Vraj, Sāheb! No other evidence works before the cognition of one's inner realm. Kṛṣṇa is eternal. The name of supreme eternal element is Lord Kṛṣṇa. Thus He came, He certainly came in the wedding. It's not that He can come only in Dvāpara. He arrives in every age to enact lovely human sport. Otherwise, do we exist without Him in the present? Did we exist in the past? We shall never exist without Him. Which GopiGita shall we sing? We have several GopiGita.

*Akele Hai, Cale Āo, Jahā Ho,
Kahā Āwāza De TumKo, Kahā Ho, Akele Hai...*
If you sing this with the sentiments of Gopi, you shall be reciting 'Bhāgvata'. I am not here to teach movie songs! But I get such a feeling when I sing, what can I do? I am ailing man. Some ailment has struck me,

which has no medicine! There is only one medicine and it doesn't suit me. If it suits Mirā, let her take! It doesn't suit MorariBapu. Mirā said, my pain will efface only when the swarthy Lord is my physician. I don't want a physician, I want the pain. I don't want to get cured! I am saying all from my heart, O Goviṃda, we don't want to get cured from Your pain, kill us! What if we forget You after getting cured! We cannot deal in loss. Mirā might need that medicine. Tulasī has said as well, I don't chant the greatest mantra 'Rāma' as a medicine; it causes us more pain, it doesn't give us famine, it keeps us wet, it keeps us verdurous. What is this if not GopiGita? This is GopiGita. New GopiGita will have to be written. New GopiGitas will have to be sung in new ways. In order to quest for Kṛṣṇa, it's not very necessary to be confined within the bounds of one specific language or one specific song. Mirā sang in her own way. Narsiya sang in his own way. Everyone sang in their respective ways. VyāsaPiṭha sings in its own way, Sāheb! Therefore, understand its purport. Can you imagine? It was the bank of Gaṃgā in Shukatāl. His death is certain after seven days, such a man Parīkṣita is surrendered in the divine feet of an ascetic, Rūkhaḍa! In my view, Śukadeva is Rūkhaḍa monk. I am fine even if an individual is not Rūkhaḍa. Rūkhaḍa is an idea. Rūkhaḍa is a state of mind that helps us reach the Supreme Entity. He is indeed an individual. But what if it's unacceptable to someone. Rūkhaḍa is a state, it's a quest, it's someone who has attained it all. It's an identity of an awakened man. He has not fallen down, he rather sways. He is not Rūkhaḍa who has faced a downfall, he is Rūkhaḍa who is maintaining the balance and he is balancing in such a way that no one can push him down, he covers us.

*Rukhaḍa Bāvā Tu Halavo Halavo Hāla Jo,
Ā Garavāno Māthe Re Rukhaḍiyo Jhaluṃbiyo...*
I said this because I felt so by (my) Guru's grace, the meaning of 'Garavāno Māthe Rukhaḍiyo Jhaluṃbiyo' is, they who are dignified from outside and pure from inside, on them that consciousness would hold its sway. We should be pure (*naravā*) from within and clean (*garavā*) from within. Over them that Supreme Entity would be holding its sway. This is the element of Rūkhaḍa. Such an element, showering element,

verdurous element and 'Jema Jhaluṃbe Kuvā Māthe Kosa', that consciousness comes till my and your heart and enriches us, strengthens us, such is the element of Rūkhaḍa.

I invite everyone. I invite my young men and women, please remember three points. Firstly, remember destiny (*niyati*). When things don't go as we have thought, remember that destiny is thinking something better which is in my and your supreme welfare. A youth who recollects this will never feel depressed. Success and failure are not big things. No efforts go in vain. Late poet of Delhi whose penname was 'Dil' has composed a ghazal,

*Jo Pahale Diyā So Aba Milatā Hai,
Phariyāda Na Kara, Phariyāda Na Kara I
Kara Neka Amala Aura Hara Ko Simara
Utpāta Na Kara, Utpāta Na Kara I*

Remember the second word 'Nimitta' (*mere means*). I am just presenting my thought. If it looks propitious to you, do think about it. Whatever were are doing, whatever we will do, whatever God will make us do, I am only a mere means, one must constantly keep this in mind. It doesn't look good talking about myself, but I am saying since you all are mine, would RāmaKathā have stopped if MorariBapu was not there? It would have been recited in a much better way; but it's your luck that I was made a means and I was told that sing in this way and I am singing. I fear to say what Dada had told me, hence I am elaborating so much. How do I say it? Yesterday I told it for the first time. I feel that after this incident, probably about three days later, Dada had relinquished His consciousness. And he was a bit ill. I was massaging His feet. I would be nine or ten years old then, I had shared this once, He had once hinted me by His hand that "Sing Kathā, recite it", He said so. I never studied ('Rāmāyaṇa') for reciting Kathā but it happened on that day Sāheb that while I was massaging His feet, it was very clear. Three to four days later everything had ended and He said that if you feel like singing copāi then do sing, recite and narrate. All these were indeed blessings for me. And at that moment I said that Dada, if I sing then you can understand whom I would want to hear it first? If I ever wish to recite, you know whom would I want to recite it first? He understood. He spoke one sentence, "I have

heard you.” How should I interpret this? It thus struck to me! As I keep saying that we must have recited sometime in the past, I am reciting in the present, I want to recite in my next birth as well. This statement must be connected somewhere as Dadaji said that I have heard you. We don't realise! Therefore, remember the word 'Nimitta'. Someone makes us a mere means.

Remember destiny in young age. Secondly, God makes me a mere means in some or other field, do remember this. And third word to remember is 'Neti', 'Neti', 'Neti', we are falling extremely short. We are incapable of concluding. Everything in the Universe is 'Neti'. No one realises which element comes from where.

So, when a composer is not ready to use long or short vowels, diacritic marks or even nasal sounds without any reason, why does such a supreme composer use one of the four words like RāmaKathā, RāmaLilā, RāmaCarita and RāmaGāthā on various instances? What is the reason behind this? As per my Talgārdian intellect, Kathā (narrative) is that which can be narrated. The dance form Kathaka exists for Kathā. Earlier Kathās were recited with Kathaka dance. As I understand, Kathā is that which can be narrated; and Gāthā is that which is bound in a scripture. Lilā is like when someone writes a play which is later performed onstage. Lilā simply means a play, which is written before it is played. And Carita is that which is lived. It needs to be lived. Therefore, Tulasī presents four aspects in 'Mānasa'. It's sometimes RāmaKathā, which is narrated. This is RāmaGāthā, whose scripture is present in our hand. This is RāmaCarita which teaches me and you to stay clean from outside and pure from inside, it teaches us purity of life. And RāmaLilā is that which Vālmīkijī wrote much before that someone like Him will be born, which was later staged. These are four types of words. So Lilā i.e. 'RāmaLilā' begets cleanliness. RāmaCaritra begets purity. RāmaKathā causes auspicious. And RaghunāthaGāthā alleviates our dejection. It begets us bliss and destroys depression. These four genres are present in 'Mānasa'.

Lord Śiva is sitting beneath banyan tree glorified in Vedas in an innate posture. Find it a good opportunity, Pārvatī arrived. The Goddess was offered

a seat to the left and Pārvatī raised a question to Śiva, please ward off my suspicion through RāmaKathā and be kind to explain what the element of Rāma is? “O Pārvatī, many thanks to you. You have asked RāmaKathā which will sanctify all spheres like Gaṅges.” Why did the Supreme Entity incarnate in human form? That element is beyond the theory of Cause and Effect. Yet let me tell you stories of its two to five causes. Five causes were cited. Of those, I have already narrated two causes that of Jaya-Vijaya and Vṛṇḍā, the episodes related to outer cleanliness and inner purity. Third episode was that of Nārada. Nārada got entrapped in Viśvamohinī by Lord's delusive power and decides to marry. In his supreme welfare, Lord frees him from it. Nārada abused the Lord until he could not understand! This episode is also unclean from outside and pure from inside. Because of Nārada's curse, Lord was forced to assume a human form. Fourth cause was of Manu and Śatrūpā. Both of them are clean from outside as well as pure from within. Fifth cause is that of King Pratāpabhānu. He is maligned from outside as well as inside. Greed is the evidence of unclean mindset. Thereafter, the king gets entrapped in an evil company. He eventually faces downfall and gets reborn as Rāvaṇa, meaning a new uncleanliness gets manifested! Rāvaṇa performed rigorous penance. By the capacity of boon, Rāvaṇa began to torment the whole world. Earth was perturbed. Earth assumed the form of a cow and approached the seers and sages. They said, there is nothing we can do. The deities as well said, the matter is beyond our control. Ultimately, everyone approach Brahmā (The Creator). And under Brahmā's leadership, they sang Lord's hymn of praise. Divine annunciation sounded from the sky, “Fear not, I shall bear incarnation along with My part manifestations.”

Tulasī takes us to the religious-place of Ayodhyā. It is Tretāyuga. The state is being run by Raghu's race. Its present king is Emperor Daśaratha. Daśaratha is a unified form of wisdom, karma and worship. The composer of 'Mānasa' says, Daśaratha is champion of righteousness, treasure of virtues and bears devotional life in heart. He leads a happily married life, but suffers one pain. Despite having

several queens, he lacks a son! To whom should he articulate this worry? World shares its pain with the king, whom should the king resort to? King decided to share this pain to his Guru. Guru means a guide, an advisor, a teacher who wishes our welfare in thoughts, words and deeds. 'Guru' is the word of spirituality. 'Sadguru' in my view is the supreme state of spirituality. 'Buddha Puruṣa' is also a supreme word. I am a man who trusts everyone. I don't let my trust on others stumble. Not even from men. However, one thing is for sure in my opinion, either leave your Guru or leave everything on Guru. Today Daśaratha left everything on Guru. A yajña begetting boon of a son was conducted. Sage Śṛngī commenced the yajña. The deity of yajña, the fire-god appeared with the offering of grace. The offering was given in the hands of Vaśiṣṭhājī. One-half was given to Kausalyā, one-fourth was given to Kaikeyī and the remaining was given to Sumitrā by the hands of Kausalyā and Kaikeyī. By the glory of this offering, queens began to experience the state of being conceived. Days began to elapse. The day of Lord's advent began to arrive closer. It was the age of Tretā, the holy month of Caitra, new-year had just begun and first Caitra-Navrātri had just ended. The days of goddess' worship had just finished. On the ninth day, the Almighty is to appear. Auspicious divine sounds started to echo. Everyone is extolling Lord's hymn of praise. The one in whom the whole world dwells such Supreme Entity, such God, such Supreme Personality of Godhead, name Him as you like, that Supreme Element began to manifest in Mother Kausalyā's chamber in form of light.

Lord manifested. Revelation came upon the mother. Mother turns her face away, “You are welcome, but today You are not in human form, you are not in form of a son, you are not a man, you are God. You have arrived not in form of a son, but in form of a father figure, hence Your promise has been broken. We want god in human form. Become a human being.”

Blessed is this earth, blessed is India and blessed is Avadha for mother Kausalyā teaches God how to become a human. By the might of her love, Kausalyā is inviting God as per her capacity. Stop miracles, acquire Lord's acquaintance. It's said that monks take samādhi when alive, but at our level one can never experience samādhi while being alive, one can only face problems while alive! Hence, my VyāsaPīṭha interprets living-samādhi as follows: problems surround an individual when s/he is alive, yet s/he who is smiling is called to be in the state of living-samādhi. Instead of terming it as living-samādhi, it's better called conscious-samādhi. I and you are surrounded by problems. This is our state! Let me iterate once again, if a dog can smell whether an individual is a criminal or innocent, wouldn't a monk be able to sense? He realises from a distance! There is a couplet by Khumar Barabankvi,

*Na Hārā Hai Īśqa, Na Duniyā Thakī Hai,
Diyā Jala Rahā Hai, Havā Cala Rahī Hai I
Mere Rāhabara Mujhako Gumarāha Kara De,
Sunā Hai Ki Maṃzila Karība Ā Rahī Hai I*

So Bāpa, Lord cried when He became an infant. Man should cry. Losing tears is the greatest loss. I have an aphorism: Come what may don't complain, just keep crying. I am recalling Kailas Pundit,

*Darda Ne Gāyā Vinā Royā Karo I
Prema Mā Je Thaya Te Joyā Karo II*

The Supreme Entity cries as a human being in Mother Kausalyā's lap by assuming a form of an infant. On hearing this, queens rushed in flurry! Attendants rushed in haste! Glad tidings of a son's birth started, the king was congratulated again and again. Daśaratha was drowned as it were in the ecstasy of absorption into Brahma. He said, call for Guru because Guru alone can determine whether the newborn is the Supreme Entity or not. Guru arrived. He beheld the peerless child. Daśaratha's joys knew no bounds. Many, many, many greetings of Rāma's birth to all of you from this ghat of VyāsaPīṭha.

National campaign should not become mere pretense and hypocrisy. This nine-day Kathā has been organised keeping cleanliness in mind. I am glad that this activity came in my destiny. It will send a message. We are not here to get the pictures clicked! Someone told me in GandhiAshram that Bāpu, please don't hold a broom in your hand, else people will comment that you have joined AAP! I am not associated with anyone. I am only associated with my twenty-fifth incarnation, Bāpa! God doesn't exist where partisanship exists. Whenever I get an opportunity to offer my bit in any virtuous national activity, I do so. This is my job.



Lord's exploits frees us from filth

'Mānasa-Svacchata', I am discussing this thought with you by (my) Guru's grace, after listening to saints and various erudite men and based on whatever I have read, understood and experienced. What sticks on our body is filth. Dirt and dust that enters our ears is also filth if not cleaned in timely manner. Similarly, filth also gets accumulated in eyes, nose and other parts of body in various ways due to lack of cleanliness. This is the filth of external organs of body. Another term for the organs of body is *Karaṇa*. Unnecessary, disease causing and indecent looking filth accumulating in outer organs of body is the filth of *Bahira-Karaṇa*. And we all know that inner organs of body are called as *Aṃtaḥ-Karaṇa* (inner-realm), they are four in number in Vedanta and other scriptures of spiritual wisdom. Vedantic terminology terms it as *AṃtaḥKaraṇa-Catuṣṭaya*. Our Rohdiyo writes,

Paroḍha Thayu Ne Pāṃgaryu Mana...

Recently in a program of folk music, an address was delivered by Bharat (Bharat Patel) on folk songs sung at daybreak in *rāmagrī* tune (most adored by Narsinh Mehta). He is the man of ordinary music, but he presented an in depth analysis. We should have all knowledge, but let's enjoy more than knowing. I usually enjoy more. Probably I may not understand all the tunes. Knowing will fatigue us! I don't understand everything even in ghazals. But it's enough even if we enjoy everything! We were talking about *rāmagrī*. Our problem is that we have *sāmagrī* (objects and materials), but we lack *rāmagrī*! O Bāpa, it shall work if we have lesser *sāmagrī*, but even if we have one odd *rāmagrī*, we can successfully cross our life like Narsinh Mehta.

Akhaṃḍa Rojī Mārā HairNā HāthaMā,

Vālo Māro Jue Che Vicāri

Devā Re Vālo Nathī Dūbalo...

One point is certain that the benefactor is not weak, it's the recipient who is weak! He who wants to give, he who is habituated to give (can alone offer service); therefore I keep saying that one cannot offer service casually, but he who is habituated to offer service cannot resist without doing so! 'Paroḍha Thayu, Maru Pāṃgaryu Mana', the poet writes lovely lines for cleanliness!

*Paroḍha Thayu Ne Pāṃgaryu Mana,
Vana Vāsaliyu Vāgī Re;
OciṃtāNī Ālāsa Maraḍī,
Ane JhabakīNe Rādāhā Jāgī Re...*

One of its lines is...

Jāgī Sāvāraṇī, SāvāraṇāNe Ūṃghamāthī Jagādyo Re...

In our country, smaller-brooms (figurative of women) are the first to wake up early in the morning, bigger-brooms (figurative of men) are woken up forcefully, they are woken up by repeatedly reminding them that they have go to office! Women (figurative of smaller-brooms) of my country instantly clean the ground as soon as they spot dirt! This is the thought of Ramkrishna Paramhans! But the presentation is mine. But as far as I can recall, I never commit an offence of stealing others' wisdom. I quote the name of respective person. Otherwise there are many generous hearted people in Kaliyuga who tag the entire ideology in their name! Thakur being in constant state of supreme asceticism always sat in an innate posture. While responding to someone's question he said that, smaller-brooms are as such dirty but it cleans the ground wherever it sweeps! What did the ascetics do? They cared least for their body, but cleaned the streets. Observe that Rohadiya has presented a married life between smaller-broom and bigger-broom here; how did he get them married? 'Jāgī Sāvāraṇī ...', what is the first task she did after waking up?

*SāvāraṇāNe Ūṃghamāthī Jagādyo Re,
Chokī, Śerī Ane Phoriyu Phaliyu,
Gīta Maṃḍī Gai Gāvā Re...
Ke Āvī Ruḍī Sarovariyānī Pāle
Baḡalā Ruḍā Be Beṭhā Re Lola...*

He talks about two herons, analogous to God and worldly soul as in Upaniṣad; and

*Baḡalā To Eka Di' Ūḍī Jāse Ākāśe!
Paṇa Paḡalā Enā Padyā Re Lola...*

This was dawn-prayer of my rural women and daughters. Pundits can deny Vedic twilight prayers to women, but who can prohibit this prayer of a folk song? Moreover, it was in complete musical harmony!

Ancient values should be reestablished once again by new incarnations. I don't say that everything is good to accept. For instance, swaying under the (so-called) influence of divine spirit should be abandoned now, which is also an ancient practice. Miracles,

having a priest identify possession of evil spirit by rotating grains around our body, black-magic etc. should stop as well. Don't use grains for such practices, instead give grains to the needy. In Chotila Kathā I presented Goddess Durgā in a different form. I dared to amend this verse,

Yā Devī SarvaBhūteṣu AhimṣāRupeṇa Sasamsthītā I

Now the Goddess of non-violence should be established. Goddess committing violence was a different age, where she had to kill Mahiṣāsura demon by assuming a form of Cāmuṃḍā; but now don't you feel that such amendments should be made? Few erudite men had also raised a question that nowhere is this verse present in Saṃskṛta! Ancient ideas should also be cleaned. Even if such matters are present in scriptures, they should be redacted. Wise men should rethink these matters. They should dare to change as well.

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

He who is endowed with erudition should be courageous. Any composer should be brilliant, he should be penanceful. He is anyways famous because God has blessed him with the power of creation. And he should be self-willed as well, he should live in his own innateness, he should not be egoistic! He should not be suppressed by money, power, influence, religious covers! He should stay in his own innateness.

Government is running cleanliness campaign by spending millions of rupees. We must keep our homes, forecourts, lanes and villages clean. As such cleanliness campaign also happens in money. When will the country teaching the lesson of honesty to the whole world itself learn honesty that it cannot accept unlawful money. When I visit people staying in huts in rural villages, we do offer Five Rupees to their children as a token of gratitude, but they deny stating that Bāpu, we cannot accept money. These are the values! And Naginbapa rightly says that Bāpu, so long as this civility exists in our country, we won't have any problem.

*Na Baṃḍagī Paṣaṃḍa Hai,
Na Gaṃḍagī Paṣaṃḍa Hai I
Dūdha-Sī Dhūli-Dhūli, Phūla-Sī Khīli-Khīli
Eka Jimḍagī Paṣaṃḍa Hai I*

Composers have talked about such a life. So, Maṃtharā's tongue was fouled with filth. Her tongue did not undertake cleanliness campaign! Her

obstinacy deferred the holy reign of Rāma by fourteen years! Tongue could be filthy, but ears should be free from filth! Allow me to say, Kaikeyī's ears were filled with filth. Initially she scolded Maṁtharā in rage, you are dividing my home! But later as her ears adored filth, the incident befell! Many people are only interested in spreading gossip from one person to another. Even if they devote five minutes of that time in chanting Lord's Name, they will get emancipated. Please don't destroy anyone's home. This is the time to worship God. There is no other age like this one. At least think about the fact that people are devoting too much time for spiritual discourse even if the story is one and the same and that too in large numbers, it's such a beautiful era! I really like to use the time of current age virtuously.

We are humans, we have our limitations, yet as much as we are conscious let's use this time virtuously. At times when we are sitting and someone asks a query about 'Rāmāyaṇa', we get into that discussion. At times we have pious discussions about something that I have never spoken about. Yes, sometimes humour also has some room. And it must be so. So, this is an extremely wonderful opportunity, but our ears are filled with filth! We regard foul odour as fragrance and fragrance as foul odour! What is the filth of nose? Cold! He who suffers from cold cannot breathe easily. Śūrpaṅkhā's nose was filthy hence my Lakśmaṇa ran a cleanliness campaign. Otherwise how can an awakened man like Lakśmaṇa hailing from Raghu's race cut a woman's nose and ears? Does being awakened mean he would be without sleep 24x7? Think practically. We don't want to give rise to miracles. Being awakened means staying mindful. Besides body has its own rule. We are not yogis. We must go to sleep if we feel sleepy.

Many contain filth in their eyes. Śūrpaṅkhā had filth in nose, ears as well as eyes, hence she tried to obtain Rāma by assuming a beautiful form. She failed. The main point of discussion is about *AṁtaḥKaraṇa-Catuṣṭaya*, the four inner organs of senses viz. mind (*mana*), intellect (*buddhi*), subconscious-mind (*citta*) and egotism (*ahaṁkāra*). The dirt on these four organs is filth. How can we purify these? Tulasī shows one remedy,

*Eka Kalapa Ehi Bidhi Avatārā I
Carita Pavitra Kie Saṁsārā II BAK-122.02 II*

Lord's exploits frees our inner worldliness from filth and makes it pure. I am saying this from my heart. I am not exhorting. Such filth would be present in MorariBapu as well. We all have this. If we are conscious and mindful then we can stay free from such filth by the Guru's grace. So, which are the filths of our inner-realm? This is nothing new. It can be explained in innumerable ways. I shall enumerate each and every filth.

Filth of mind; while thinking about something we get different alternatives even before we can narrow down to a specific decision, this tendency of arousing alternatives is the filth of mind. Even if the decision turns out to be wrong, resolve firmly for once. Or else, if you hold total faith in some enlightened man then ask him and later don't raise alternatives against his answer. Imagine the purity of mind of our young hermit who said, '*Ahaṁ Nirvikalpo*'; this man accomplished everything at a young age of thirty-two years! Many religious people spent their entire life and then this preceptor was born who brought everything under one roof at a mere age of thirty-two years! Various monasteries etc., everything was scattered! Walls of divisions and discriminations were built. Shankarachary Jagatguru established four monasteries and brought everything under one roof, Sāheb! They are stotras yet those interested in Saṁskṛta very well know the level of his Saṁskṛta poetries! Don't you feel that no one except a godly incarnation can accomplish so much at a mere age of thirty-two! Undoubtedly he was an incarnation. As for us, we call tiny puddles as oceans! But he was a real ocean. Analyse each and every verse composed by him, Sāheb! They were utmost metrical, tuneful and rhythmic! If you sing those verses in solitude then Goddess will not come in your body, but she will manifest right in front of you! And now there is no need to invite Goddess in our body, let's bring her in front of us.

*Ahaṁ Nirvikalpo Nirākāra Rupo,
Vibhuvryāpya Sarvatra Sarvendriyāṇām I
Look at how the composition flows!*

*Sadā Me Samatvaṁ Na Muktirna Bandhaḥ I
CidānandaRūpaḥ Śivo'ham Śivo'ham II*
If you want to learn discreet rationalism then take initiation from Śaṁkara. The realised man who says, '*Gururnaiva Śiṣyaḥ*', I have neither Guru, nor disciple. If you understand everything then scripture is

meaningless and if you don't understand anything, then too scripture is meaningless. What is this if not rationalism?

Look at the thoughts of this thirty-two year man, Śaṁkara! If someone asks me, was he really thirty-two year of age? I would reply, I don't know about that but my Śaṁkara had thirty-two traits, '*Na Ca Liṅgaṁ Na Ca Vayaṁ*'. When I have to deliver an address in some Muslim function I usually state that if someone asks MorariBapu about the seventy-two people who passed away in Karbala, I would say that they were not seventy-two in number but they were symbolic of best souls. Therefore, you are still mourning their deaths! Śaṁkara has created amazing composition! Note the verses of '*DeviAparadhakSamapana Stotra*' Sāheb! And I am pleased that new solemnizations organised these days present such Saṁskṛta points in much beautiful and novel manner. People should not dishonour ślokas and ślokas should not disregard people.

So, the alternatives that we create before our resolves because of our unsteady mind is the filth of mind from the viewpoint of my VyāsaPīṭha; and I feel it has only one remedy, agreeing to the enlightened man's answer. This is freedom from filth. But my and your state is such that we instantly give rise to alternatives that what if we would have done that? I do experience this. I understand we are ordinary people, yet when someone comes to ask me something, I give my suggestion, but they would instantly contradict it with alternatives! I ultimately tell them, yes that's correct, do as you said!

*Śu Kīdhu Ane Śu Kāma Kīdhu,
Emā Bahu Na Paḍāya,
Ene Bharose Rahevāya.*

When you organize a Kathā, they make you take a resolve. I am of the opinion that first and foremost reciter as well as listeners should take a resolve that we are humans. It's not that the reciter is spiritually accomplished and listeners are lacking. Even if we relinquish this discrimination, it's definitely good enough. Let me iterate once again, deities and demons churned the ocean with mindset of hatred and rivalry, hence only fourteen jewels emanated! Had they churned without hatred and rivalry, fourteen thousand jewels would have emanated.

If I and you be hatred-free and hear and recite Kathā with the feeling of '*Oṁ Saha Nāvavatu I Saha Nau Bhunaktu I*' then we can obtain countless useful jewels in form of aphorisms, definitely. So, filth of mind is alternatives arising in our mind every now and then. This is the very problem of today's youngsters! They constantly get different alternatives! Let's make honest attempt to save ourselves from this dilemma.

Now, filth of intellect. Our intellect is constantly disloyal. This is the filth. Kṛṣṇa says, intellect should become loyal, it should not wander. Intellect creates countless types of delusions. It creates intricate webs. Therefore, immensely intellectual people in our country are mentally disturbed during their last stage of life. I have witnessed many such people. Their intellect is worth offering a bow, but eventually they go insane. Taking yesterday's reference, intellect alone is analogous to famine in Janaka's kingdom. Hence, it needs to be ploughed to manifest Sītā in form of devotion. Wetness will have to be infused. Wandering intellect is the filth of mind. Remedy? Its remedy is written in 'Mānasa',

*JanakaSutā Jaga Janani Jānakī I
Atisaya Priya Karunā Nidhāna Kī II
Tāke Juga Pada Kamala Manāvau I
Jāsu Kṛpā Niramala Mati Pāvau II BAK-17.04 II*
The word used is '*Nirmala*'. It's about turning our intellect free from filth. Tulasī says, supplicate to the mother of the universe Jānakī to eradicate filth of intellect, "O mother, please free my intellect from filth." Entreaty made before some divine element, some source of power, some universal element can purify our intellect. This is the remedy. It's good if it benefits.

This is subconscious-mind. In my view, subconscious-mind is filled with two filths, fury and anxiety. Therefore, Patanjali advices to neutralize the waves of our subconscious-mind, '*Yogaḥ CittaVṛttiḥ Nirodha I*'. As I think about the state of my inner-realm I feel that our subconscious-mind becomes furious and anxious on each and every point. This is the filth of subconscious-mind. The remedy is however easy. It was easy for Gopis. Whether it's easy for us or not is a different matter! The filth of Gopi's fury and anxiety was dispelled by only one remedy,

*Vikretu-Kāmā Kila Gopa-Kanyā,
Murāri-Pādārpita-Citta-Vṛttiḥ II GDS-03 II*

Osho says that Patanjali is the preceptor or Einstein of inner-science. But being a yogi, he uses the word 'nirodha'. Gopis are clueless about yoga. Saints like Nārada tried to teach them yoga convincing them that Kṛṣṇa has not gone anywhere, practice yoga, steady your mind, stabilise your subconscious-mind. Poet wrote on behalf of Gopis,

*Udho, Mana Nāhī Dāsa-Bīsa,
Ekahu Ho So Gayo Śyāma Saṅga
Ko Ārodhe Śā...
Ko Ārodhe Śā...*

If you throw a coin in ocean, it gets lost and cannot be found. He who dares to throw a coin in ocean, will lose it forever. Gopis threw their subconscious-mind in the ocean of Kṛṣṇa's divine feet, now the ball is in Your court, You maintain Your honour! Please don't ransack my subconscious-mind to return it to me. Admix it in water. Blend my coin in your jewels. One should be ready to throw. The Gopis had thrown away their subconscious-mind. Stabilising subconscious-mind gradually etc. etc.! This is not the solution, it only needs to be thrown away! This is the path of courage. Gopis neither faced fury, nor anxiety. And because their mind was purified, an intellectual man like Uddhava sang their song of praise. Uddhava says, I am touching the dust of their divine feet on my head. As these Gopis sing Kṛṣṇa's song, they purify all three spheres. When would all tree spheres have been purified? When our subconscious-mind becomes free from filth, when a pure spiritual state must have manifested.

Fourth, egotism. This is also our inner organ of senses, Sāheb! It's a counterpart of the most painful gout. When we recited Kathā for Cancer Hospital and when we talked on 'Mānasa-Roga', we took the copāi 'Ahaṁkāra Ati Dukhada Ḍamaruā'. It's extremely difficult to eradicate this filth. I recollect Mehto Narsinh,

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

Allah willing, may our egotism become the syllable of Om. May the sound of egotism get converted from 'Marā', 'Marā' to 'Rāma', 'Rāma'. May it convert from 'Lailā', 'Lailā' to 'Lā Ilā', 'Lā Ilā'. And here the only and only ultimate remedy for this is seeking shelter of a Guru's grace.

Yaha Guna Sādhana Te Nahi Hoī I KKK-20.03 I

All Brahmanical words of 'Rāmāyaṇa' are equally amazing; what can I say? However, there is one

word 'GuruPrasāda'. I shall talk on this. Our hands don't have much strength, certainly not, not at all. Everything is by virtue of the Guru's grace. How can ego eliminate? We are worldly souls. Tulasi states from psychological viewpoint that ego is nature of a worldly soul. Our body cannot relinquish few of its natures. However great we may be, the laws of body invariably apply. Six waves of mind are associated with our body. These waves cannot resist without grasping us.

Two waves are stuck with each of body, mind and vital force of life. Two waves associated with our vital force of life are hunger and thirst. These are scriptural words. He who contains vital force of life will definitely experience hunger and thirst. Two waves of mind are grief and infatuation. Mind will unfailingly fall prey to grief and infatuation. Two waves of body are bliss and sorrow. Heat will definitely cause sweating. Winter will indeed cause cold. Because they are waves. The seers have described perfect science! The science narrated by seers will be relevant not only in the Twenty-First Century, but for several centuries to come. We should train professors who can explain this science, which has no expiry date, to everyone.

Vital force of life will cause hunger and thirst. As such my appetite is less! Doctor tells me that Bāpu, you still look the same! I reply, you look different to me! If poor are exploited then doctors definitely look different. Why don't you contribute something from your end while treating the poor! I have given a Kathā in Savarkundla for the hospital managed by BorisagarBapa foundation. He told me that Bāpu, I want to build a hospital that completely honours your thought of treating everyone free of cost. All treatments from most minor to utmost severe ailments would be treated free of charge. Just like Uday, the auto-driver of Ahmedabad, who drops people wherever they wish to go without charging anything. They can drop anything in the charity box as they wish. And I drop them without any anticipation! Uday had come in yesterday's āratī as well. I am recalling him for the third time today. And if you dare to take such a step for once then people would not go without giving! So, I have given a Kathā proactively. What else can I give? At least think about it! Ordinary man is unable to get himself treated! I know this since I am staying in a village. There is no solution. Who must be curing their children? My Hanumāna might be curing them.

*Lāya Sajivana Lakhana Jiyāye I
ŚrīRaghubīra Haraṣi Ura Lāye II HC- XI II*

Lord has anyways embraced Hanumāna on many occasions; but whenever He has done anything like this Lord has embraced Him more tightly, such an embrace is observed in this copāi, because He has brought someone back to life! There is a need to enliven many such Lakṣmaṇas. When one doesn't use his capacity in a right way despite being well off, misses the opportunity and eventually falls prey to an incurable ailment! Let us wake up before this happens to us.

So Bāpa, filth can be eradicated by someone's surrenderance. With all honesty, have a look at someone who is superior to us, this will dissolve our ego. Practically, I feel that even if we have something worth having ego about then it is fine because we are worldly people, but many people have nothing at all and yet they are egoistic! Ego will eliminate by resorting under the shelter of some Śiva. Let us blend this ego in some great ego; because Śiva is ego of the Universe, which is the inner-realm of the world. Tulasi thus says,

Ahaṁkāra Siva Buddhi Aja I LNK-15(A) I

Ego of universe's inner-realm is Śiva. Intellect is Brahmā. Mind is Moon. Subconscious-mind is Viṣṇu. If we make gradual attempts, we can free ourselves from these filths. Ramkrishna would say that if you fall asleep while writing postcard in the night, you don't start from beginning in the morning; you need to start from where you left. Analogously, if your life ends while studying then you need not start from beginning in the next life, you need to start from where you left it incomplete.

Lord promises in 'Gitā' that God directly incarnates such a soul in that lineage wherefrom his spiritual penance furthers from where it was left incomplete. Therefore, we should continue to endeavour. It takes years to earn a degree of B. A., similarly it takes some time to attain a certain spiritual state in life. Thus, we are contemplating about the

remedies to free ourselves from the filth of inner and outer organs of senses.

Let's narrate the chronology of Kathā. Yesterday we celebrated Rāma's birth. Kaikeyī and Sumitrā too gave birth to sons. Śiva went to Ayodhyā to behold Lord Rāma through means of astrology. Our erudition succeeds only when it becomes a medium of obtaining Lord's sight. Naming ceremony ritual was conducted soon after. Lord Rāma went for studies. 'Mānasa' has run an education campaign. He attained all branches of knowledge. Vaśiṣṭha is Lord Rāma's guru of scriptural erudition; Viśvāmitra is His guru of weaponry erudition; Śātānanda is His guide for marriage; Vālmiki is his guru of showing an appropriate place of staying; Bharadvājī is His guru of showing the right path. Rāma thus demonstrated to accept auspicious regardless of the source.

Lord Rāma practiced all erudition that He learnt. Viśvāmitra arrived. He solicited Rāma and Lakṣmaṇa for his solemnization. Seer of our country doesn't solicit wealth. He solicits offspring. Tāḍakā was given nirvānā. Tāḍakā is symbolic of wrath. Yajña concluded successfully. It's said in 'Gītāji' that however successful you become in life, never forsake yajña, charity and penance. They continue to purify intellect of intellectual people gradually. Subāhu is given nirvānā. Mārīca is thrown away across the ocean. Next, begins the journey to Mithilā. Gautama's consort Ahalyā is emancipated. Tāḍakā is the wrath of mind and Ahalyā is the rigidity of intellect. Rāma enkindled consciousness in her. Virtue of passion can be eliminated by dust of Lord's feet. Lord Rāma bathed in Gaṅgā and reached Mithilā shortly. They were given lodging in 'Sundara-Sadana'. Lord Rāma went for town-sightseeing. The next day, Rāma and Sītā saw each other in PuṣpaVāṭikā. It's beautiful and independent spiritual episode. Jānakī sang Pārvatī's hymn of praise. She attained her blessings. Bow breaking ceremony was conducted. It was the thought of choosing the mighty, not the one with virtuous conduct. Eventually the bow was broken by the Guru's grace.

Ma tharā's tongue was fouled with filth. Her tongue did not undertake cleanliness campaign! Her obstinacy deferred the holy reign of Rāma by fourteen years! Tongue could be filthy, but ears should be free from filth! Allow me to say, Kaikeyī's ears were filled with filth. Initially she scolded Ma tharā in rage, you are dividing my home! But later as her ears adored filth, the incident befell! Many people are only interested in spreading gossip from one person to another. Even if they devote five minutes of that time in chanting Lord's Name, they will get emancipated.



Kathā-Darśana

- ❑ Rāma epitomizes discretion more than propriety.
- ❑ RāmaKathā ceases our sorrows, but the story of a saint like Hanumānājī dispels our doubts.
- ❑ Outer dirt can be cleansed by soap, but inner impurity can be dispelled by a monk's discourse.
- ❑ The soap cleans our clothes, but a monk cleans and purifies our hearts.
- ❑ Mindful people should not use monks as a means to attain their personal motives or goals. Monks are the ultimate glory of the society.
- ❑ Monk symbolizes an infinite journey or flow of spirituality.
- ❑ 'Guru' refers to a term in spirituality, whereas in my view 'Sadguru' epitomizes the supreme state in spirituality.
- ❑ Either leave your Guru or leave everything on Him.
- ❑ Our spiritual progress is not the result of our attempts, but His grace.
- ❑ When reverence gets manifested in life, saints arrive uninvited.
- ❑ Before a problem occurs in life, its solution has already arrived.
- ❑ If our inner-voice is genuine, one can hear the unspoken words.
- ❑ Our outer-form is vulnerable to impurity, but our inner-form can never be impure.
- ❑ We should be pure from within and clean from outside.
- ❑ Dispassion is not renouncement, but acceptance of auspicious.
- ❑ Preserve religion with discretion and practice karma with compassion.
- ❑ The discipline of chanting Lord's Name is the powerful spiritual means of Kaliyuga.
- ❑ Every individual must have the freedom of his/her own thoughts.
- ❑ Promoting new miracles should be reckoned as an offence.
- ❑ The world is worth living with pleasure and discretion.
- ❑ Celebrate the fiesta of pleasure at home for a few minutes every day.



Cleanliness campaign is a universal campaign running since the Vedic age

Bāpa, today in the beginning of the sixth day of nine-day RāmaKathā, my VyāsaPīṭha welcomes His Excellency Governor of Gujarat Mr. Kohli, as far as I have observed him, read about him through newspapers I can say that he is an erudite, humble and discreet personality. I offer you a bow! I also welcome Respected Mayor of Ahmedabad Municipal Corporation - Gautambhai. Respected personalities from various walks of life, my listeners, ladies and gentlemen – I offer my obeisance to one and all from the VyāsaPīṭha. 'Mānasa-Svachchata' is the central theme of nine-day RāmaKathā. On the basis of 'Mānasa', universal cleanliness campaign is running since the Vedic age. This cleanliness campaign is not a new idea. It's running since the Vedic age. I am stating this with deep understanding. What did the seers of Vedas do? The Vedic verses arrived in their inner-realm. First of all, those Vedic verses chose immaculate inner-realm to alight themselves. We all have our respective inner-realms. On one hand is the inner-realm of an individual and on the other hand is the inner-realm of the universe which is the manifestation of a colossal supreme entity for whom 'Rāma Carita Mānasa' says that moon is the mind (*mana*) of the inner-realm of the universe, Brahṁā is the intellect (*buddhi*) of the inner-realm of the universe, Śiva is the ego (*ahaṁkāra*) of the inner-realm of the universe and Viṣṇu is the subconscious-mind (*citta*) of the inner-realm of the universe.

In the immaculate and clean inner-realm of those seers and sages, the Vedic verses chose to descend and those verses have undertaken universal cleanliness campaign since the Vedic age. What did the Vedas do? They dispelled our remorse. The cleanliness campaign of Vedas is to dispel our remorse. Remorse of humans. The Vedic cleanliness campaign is to efface the discriminations between humans. This is its cleanliness campaign. The Vedic cleanliness campaign is to cover the flaws of our conduct. It makes me and you free from faults. And the Vedic cleanliness campaign admonishes us to exert till we sweat. Man should be exertive. Man should be discrimination-free. Man's faults should dispel. Man's remorse of mind should efface. This is the Vedic cleanliness campaign in



the viewpoint of my VyāsaPīṭha. The current cleanliness campaign has been initiated in the same holy tradition of countless ages just like the Gaṁges. This is not a new idea. Bāpu had given this thought and our country picked up this campaign in his name. My VyāsaPīṭha as well wishes to offer an oblation in this activity. And therefore, by choosing 'Svachchata' from 'Rāma Carita Mānasa' I wish to talk about outer cleanliness and inner purity. Few moments ago our Honourable Governor emphasized as well that cleanliness is indeed necessary, but our mental cleanliness is more than necessary. The filth of mental cleanliness is our selfish-interests. Our selfish-interest is filth. It contains enmity. It contains poison.

You are acquainted with episodes and characters of RāmaKathā Bāpa! However, given the fact that the universal cleanliness campaign has initiated since the Vedic age and being a country of Vedas, we need to think how clean we can keep our temples! Temples and shrines are dirty from exterior! Religious-Places are also extremely unclean! Although things are improving lately. You just used a word 'Saṁvedanā', religion means *Saṁvedanā* (*feelings, sensitivity*). The matter of feeling others' pain, as Narsinh Mehta told us, an aphorism which Bāpu grabbed, Mahātmā Gandhi. What if the country that has Vedas lacks sensitivity? Your Excellency, you would definitely know this incident. Our first President of Independent India, Dr. Rajendra Prasad, organized a spiritual discourse in the President House. Why refrain from religion till this extent? Any institute that cannot accept adjective-free religion then it's parochial.

Religion in my view is Truth, Love & Compassion. People who cannot accept this are suffering from the knots of pre-conceived notions! Knots of handkerchief can be untied, knots of jute-string can be untied, knots of rope can also be untied and other difficult knots can be untied as well; knots which the pundits have failed to untie can be untied by my rural men and even so by the farmers; however, that which is not a knot in reality but just an illusion, how can it be untied? Few people who simply don't understand, they like nothing expect knots! Probably

even the political authority might fail to untie such illusive knots, except VyāsaPīṭha! Let my country, my earth and this lovely universe of mine be clean from outside and let its purity remain intact from within. Let the illusive knots break. I invite my nation to observe Kathā at least once to know if anyone shouts? You shout at the top of your voice! For a moment forget that MorariBapu is a monk, but this is my pain as a citizen of India, Sāheb! I wish to pass this message through our Governor. Whoever it is in the ruling side; everywhere you cause some uproar or fiasco, are we here to witness only this! And new knots are being created! My country that proclaims in universal cleanliness campaign that '*Saṁgacchadhvaṁ Saṁvadadhvaṁ*', the composer of 'Rāma Carita Mānasa' touches every field. Sometime do come to Kathā to witness the atmosphere, if I stop speaking for couple of minutes it would feel as if no one is sitting here! Which peace is this? It's of mutual love; it's of sensitive mindset towards each other. This crowd is not hired on rent. And yet how come a crowd of fifty-thousand people is able to talk peacefully with each other? There could be difference in thoughts, but why can't five hundred odd people sit quietly? I am only expressing my pain, because I am aware of the pain of my country. This is '*Piḍa Parāi Jāne Re*', this is religion.

His Excellency President Rajendra Prasad Babu organised a spiritual discourse. He invited extremely awakened man Swami Sharnanandji. Now, since President had hosted the discourse, it was graced by several dignitaries from various fields. Among them was this realised man, Rūkhaḍa! This *bāvā* comes. The President honours him and the President himself raises a curiosity in the President House that Swamiji, we all have a curiosity, we want to walk, we want to reach our destination, we want to take our nation to a great height, the path is in front of us, we have feet as well, yet why are we unable to do this task? Sharnanandji had replied in only one word and it was, "lack of sensitivity". This was the answer of a monk.

So, this cleanliness campaign is running since the Vedic age. In Satayuga, the cleanliness campaign was run through meditation. Practice meditation, it

will purify subconscious-mind and gradually inner purity of subconscious-mind will inspire you to clean the outer environment. Sit on a clean mat for meditation. You have to clean the place. The ground of meditation should be free from pebbles. Sit on a clean woolen cloth. Be physically healthy as you start meditation. This was indeed a cleanliness campaign as well. It had a means. Then came Tretāyuga. Cleanliness campaign progressed further. A great job was accomplished in this age Sāheb! However, if I have to present only one individual before you from 'Rāmāyaṇa' then that is Mother Sabrī who conducted a cleanliness campaign. Whether any guests come or not, but my door, my lane should be swept. I have no Vedas. I have no scriptures. I have no karmic discipline. I have no rites or rituals. I am a *bhīla* woman, I can at least keep the road clean, what if Rāma arrives someday! And our Krishna Dave says that if you have prepared then,

Ae Āvaśe, Ae Āvaśe, Ae Āvaśe.

Tu PraṭikṣāMā Agara ŚabarīPaṇu Jo Lavśe.

This is the great cleanliness campaign of Sabrī! When servants clean our floor at home, we point out their flaws! One day try to clean the floor yourself for five minutes and then let the servant point out your flaw if it's incorrectly done! If your sensitivity is awake at that point in time, realise religion is present in your home. Think about it; will you keep religion only confined to scriptures? Let religion pass through generations. I and you have confined religion in a narrow frame of mind. The moment we utter the word 'religion' people make a wry face. At that moment Lakśmaṇa is needed to cleanup. Lakśmaṇa means some awakened man. An awakened enlightened man is needed who can draw new and novel boundaries for the society in accordance with contemporary place and age. What does an awakened man like Lakśmaṇa mean? He who takes decisions as per the current place and age. He never wanted to bind Jānakī. Lakśmaṇa is a servant. Jānakī is the mother of the universe. She is '*Udbhavasthitisamhārahārīṇīm Kleśahārīṇīm*', the universal mother; can she get bound just because someone draws a line? She is utmost independent

goddess of the universe. Lord Rāma walks on a determined path conforming to Raghu's race. However, Lakśmaṇa is a descendent of Raghu's race who has drawn new and novel boundaries in form of LakśmaṇaRekhā time and again to prevent the Sitās from getting abducted by ten-headed devilish tendencies, to avoid demonic abducting activities from stealing our peace. Do remember Vedas, Bāpa! Let us talk together. Let us initiate a dialogue. Sabrī did this job and it's being extolled till date in Gujarat. What have we done? We have furthered the same cleanliness campaign. The same campaign is mentioned in our songs as well,

Śerī Valāvī Saja Karu Ne Tame Āvo Re...

The first point is about cleaning our street. My lane. Can't we keep the street of our home clean? Can't we throw rubbish at one designated place? Doing this will ease up many things. As I travel in this city, I do mention that the roads of Ahmedabad appear clean. I was informed that the clean up activity happens every night. I do welcome this arrangement made by government bodies, municipal corporations etc. But is it not possible for us to reduce rubbish? What if we don't throw rubbish randomly here and there? This country has sung such songs. Clean the streets; the outer streets as well as the streets within us; lets us invite our Lord to come after cleanup...

A cognate word of flower as we all know is *sumana*. I am saying this because it's written in 'Rāmāyaṇa'. It's 'Rāmāyaṇa' in the root of everything. All said and done, I eventually return to this, which is the other support? This is the only place where I can ask. In what way does Tulasī conduct cleanliness campaign? Let me repeat once again, Tulasī has not picked up broom; He has picked up a copāi for cleanliness campaign.

Hiya Haraṣahi Baraṣahi Sumana

Sumukhi Sulocani Br̥ṇḍa I

Jāhi Jahā Jaha Baṇḍhu Dou

Taha Taha Paramānaṇḍa II BAK-223 II

Rāma and Lakśmaṇa arrived in Janakapura along with Viśvāmitra. In the evening with Viśvāmitrajī's permission, they stepped out for town sightseeing in

Mithilā, at that moment what did the women of Mithilā peeping from the attics do? They drop flowers in their lanes. Which flowers were they? Rāma has stepped out suddenly. The program was not planned in advance. They were peeping from the attics to see the two princes. They felt that may the princes talk with us. Great men should talk with ordinary people. They should hold a conversation with them. When utmost ordinary man requests the presence of such personalities in some program, they avoid by saying that I shall come if my schedule permits. This response is also a big thing. But they would not meet in the first place, forget about the response! I have no concern with anything. I am sitting by maintaining fair and square distance from everyone. And anyone who wants to make their life divine, whether in family or society, should maintain fair and square distance from everyone. So, Tulasī undertakes the cleanliness campaign through copāis wherein He says that those women drop flowers in Rāma's path. How can they suddenly bring flowers? Rāma had stepped out all of sudden. Few boys were standing near Rāma's lodging place. Few people cannot go inside. He who is inside, should come out. Vinobājī said, it's national pride to allot the stature of Himālayas to few personalities, but ordinary people's neck got strained by looking up to them! Ordinary people still wonder how to meet them? And therefore, Gaṅgā descended from the top, else who would like to leave BrahmaLoka? Therefore my Kaag says,

Kāga BrahmaLoka Choḍyo Patitone Kāje;

Hemālethī Deyu Paḍatī Melī Re...

Jhīlanāra Koi... No Malyā Re...

No one was found to grab the Gaṅgā of thoughts. This Gaṅgā of inspiration should travel down. Even the smallest stream of Gaṅgā should reach (the last man). We are falling short to grab that Gaṅgā. For this reason, we will have to manifest our inner element of Śiva through spiritual discourse so that Śiva can grab it. Till what extent did Gandhi go? I really liked that His Highness Governor was recollecting Narsinh Mehta. Tomorrow is the day of *HāraMālā*. One should indeed remember Narsinh. He reached till the last man. Rāma is God. He told Viśvāmitra that Lakśmaṇa wishes to see

the town. If you permit, I will show him the town. In reality, Rāma wanted to meet the boys who could come inside to meet Him. Hence, He stepped out. When Rāma was walking in the lanes of Mithilā, cleanliness campaign was going on. Which flowers were dropped? Definitely they must be flowers, but the word used was '*sumana*'. *Sumana* means they began to offer their subconscious-mind, free mind, deceit-free mind, remorse-free mind. In Tretāyuga, Sabrī conducted a cleanliness campaign. She swept her lane daily and while sweeping the external lane, all her inner veins and arteries were also swept clean! Every blood vessel was cleansed! Each and every nerve was filled with purity. Each and every pore went through purification. Therefore in Tretāyuga Sabrī appears as a preceptor of cleanliness campaign to me. Yesterday, I was saying that Maṃtharā is a great servant and very intellectual but her tongue was not clean! And Kaikeyī's ears were not clean. Therefore, she somehow manage to brainwash Kaikeyī in such a way that within twenty-four hours Rāma's coronation was transformed into Rāma's exile into the woods! This was the state. So, while the cleanliness campaign in Tretāyuga was run by Sabrī, it was executed by the complete incarnation Kṛṣṇa in Dvāparayuga.

Young ladies and gentlemen, glance through '*Māhābhārata*' when you find time. Kṛṣṇa is the head of cleanliness campaign. He whose leftover food is desired by Brahmā, he whose food remnants are desired by Viṣṇu, that Kṛṣṇa becomes the hero of cleanliness campaign in the yajña of '*Māhābhārata*' and does the job of collecting soiled plates. Whereas we don't even keep our own soiled plate from one place to another! But that was the cleanliness campaign of Dvāparayuga. And even otherwise Kṛṣṇa undertook the cleanliness campaign in many other ways! The greatest cleanliness campaign! He weeded off the unwanted growth. So Bāpa, in that age preceptor is my Goviṇḍa.

Thereafter, Kaliyuga arrived. In the southern quarter, Chokhamela initiated the cleanliness campaign. In Kashi, Kabīra started the cleanliness campaign. He cleansed the minds of pundits! Tulasī undertook a vast cleanliness campaign, so did Narsinh

Mehta and Gandhiji. We are going on the same path, hence this Kathā. I have mentioned only about our tradition, however this has happened in every religion. Filth does stick. And occurrence of such activities time and again is part of divine conjunction. When I get an opportunity to recite a Kathā, a divine conjunction occurs to associate some thought with it. Even if I haven't thought about it earlier, a divine conjunction gets manifested. This entire Kathā is for the goal of cleanliness campaign. Someone asked me, will this news reach till Delhi? I don't want to let anyone know. The fact that you know is enough! Everyone knows. We are only doing our job. Bāpa, we ought to do whatever we can in our capacity, from wherever we are. Tulasī did so with copāi, folk poets did so with folk discourses, poets did so through their ghazals and compositions. If you sing well, you are indeed conducting a cleanliness campaign. You transformed untuneful people tuneful.

So Bāpa, 'Mānasa-Svacchatā' is the campaign running since the Vedic age, it's the campaign of purification of our body. Our folk songs perform the same job. So does our dohās,

*Māyā Ane Mamatā Taṇṇa Jene Rudiye Na Lāgyā Rogā,
Ae Saṃta Samaravā Joga Di' Ūgyāmā Kāgaḍā.*

It's about cleaning only two aspects. Māyā means difference, Māyā means deceit, it means to arise illusions, Māyā means false influences. He who has removed delusion from heart and he who doesn't suffer this ailment is worth remembering at daybreak. If you suddenly hear good music, devotional hymn, folk song or some ghazal early in the morning, realise you have bathed in Gaṃgā. I am stating this very reverently. When a cuckoo coos her heart out, it pours honey in our ears, hearing cuckoo's cooing is equivalent to bathing in Gaṃgā and if you get to hear azaan (Islamic call to prayer) being called out with pure heart or some mantra then it's as good as bathing in Gaṃgā. Hearing cow's bellow early morning Sāheb, is bathing in Gaṃgā. That Gaṃgā is extremely far. Touching a little child, totally innocent kid early in the morning is bathing in Gaṃgā. Bāpa, this is incessant cleanliness campaign; every section of the society has

contributed in this activity. Everyone is engaged in this cleanliness campaign in their own way. I am happy about it.

Līlā Saguna Jo Kahahi Bakhānī I

Soi Svacchatā Karai Mala Hānī II BAK-35.03 II

Scriptures say and science confirms that this world consists of five vital elements and thereby, our body is integrated form of the five vital elements. Five elements are earth, water, fire, air and ether. Our body is also made up of five vital elements. We all know the discussion of these five vital elements. Our body contains the element of earth, the element of water, the element of air, the element of fire and the element of ether. There could be difference in degree. But presence of five elements is utmost essential. There is a couplet by Krishan Bihari Noor Sāheb.

*Āga Hai, Pānī Hai, Miṭṭī Hai, Havā Hai MujhaMein I
Taba To Mānanā Paḍegā Ki Khudā Hai MujhaMein II*

All five elements perform the job of cleaning.

The job of all five vital elements is cleanliness campaign. What does air do? It cleans, it dries wet clothes. If you scatter away dusty clothes to remove the dust, it's the associated of air. The element of air is the driving force of this cleanliness campaign. What does fire do? It burns filth. What is this if not cleanliness campaign? What does the element of water do? It washes away all kind of dirt. Water is engaged in cleanliness campaign. Clean stream of water reflects the cleanliness campaign of earth. Thus the element of earth is also engaged in the same activity. The element of sky is absolutely unsullied. It's detached. It's naturally full of cleanliness. In my view, all five elements are engaged in cleanliness campaign. What did we do? We polluted these five elements. This is the current problem. This is the situation globally. We have polluted the elements that can bring about cleanliness! We have adulterated water. People are experimenting different ways to reduce air pollution. It's we who have contaminated the air. Try to go few kilometers in rural areas away from city. Your nose will truly bless you for providing it clean air to breathe. Do this at least once a week. Go back to villages, just for leisure. Take *thepalas* with you! Take *gathiya* made

from soda! The atmosphere in villages is extremely clean. Sleep on terrace during summer season, your lungs will get enough oxygen as you inhale fresh air! In one way, this also makes one generous. In our country, farmers in villages are generous even if they don't possess anything, because they sleep under the sky. It manifests the virtue of generosity.

We are polluting the five vital elements. We have adulterated water. Meetings are being held worldwide to help us get a clean atmosphere. Conferences are being held. Recently several experts had gathered in France for environmental issues! Large numbers of people are researching on this issue. They will certainly clean our environment. But the question is that we are polluting those elements which are cleaning us! We are creating holes in ozone layer because of pollution. We have polluted the earth by releasing chemical wastes! There is no fresh and pure agriculture now. We have also contaminated the earth by excessive excavation. However, even as the outer filth can be eradicated the core intent behind this Kathā is to dispel our inner filth. Yesterday we broke the bow in haste; it was easily done because we only had to narrate the incident! It's beyond our capacity to break our ego (figurative of bow)! Tulasīdāsajī said that Śaṃkara's bow was figurative of ego. The devotion in form of Jānakī adorns the victory wreath to the one whose ego is broken. This was a spiritual incident. The bow-breaking ceremony in 'Rāma Carita Mānasa' is described in this context. Jānakī adorned victory wreath. Tulasīdāsajī wondered, with whom should I compare this couple? Now comes His poem,

Sohati Sīya Rāma Kai Jorī I BAK-264.04 I

Beauty and sentiment of love had united at one place! Rāma is the mine of beauty. Jānakī is His sentiment of love. Rāma is spiritual wisdom. Devotion (Sītā) is spiritual wisdom's sentiment of love. The pair won't suit even if one of them is absent. While the town of Mithilā was inundated in joy, an obstacle struck. A commotion broke out among the kings and emperors. No sooner did Janakajī rose than Paraśurāmajī arrived. On hearing the sound of breaking Śaṃkara's bow, Paraśurāmajī headed straight towards the direction of

the sound. Paraśurāmajī is an incarnation. We have various types of incarnations e.g. ĀveśaAvatāra, KalāAvatāra, PūrṇaAvatāra etc. Lord Rāma is considered an incarnation with twelve characteristics. Who can examine His virtues?

Ae Ji Emā Pahoce Nahī Vicāra,

Evī Enī Kalā Aparāmpāra.

People say that Rāma is an incarnation with twelve characteristics and Kṛṣṇa is an incarnation with sixteen characteristics. We often try to reinforce such myths due to rigidity of our religions, groups and sects. But think over it! Rāma has incarnated in solar dynasty. There are twelve suns in total and therefore, twelve characteristics are deemed perfect in solar dynasty. Whereas Kṛṣṇa has incarnated in lunar dynasty and moon has sixteen phases in all. Therefore, Kṛṣṇa is deemed complete with sixteen characteristics. Hence, both incarnations are complete in their own respects. For instance, when two people are eating, one may feel satisfied with five *rotis* and other may feel satisfied after three *rotis*. But both are completely content. We should not get into the argument of twelve or sixteen characteristics. Idle people engage in such exercises! Today two incarnations have united. Finally Paraśurāmajī heard Lord Rāma's gentle, esoteric words. Paraśurāmajī's intellect was enlightened and a process started to blend ĀveśaAvatāra into PūrṇaAvatāra.

Paraśurāmajī leaves. All obstacles are now eliminated. King Janaka's messengers reached Ayodhyā with the wedding invitation. The entire town of Ayodhyā arrived for wedding. Viśvāmitra came with the princes. Everyone met each other. Tulasīdāsajī writes the day and date of wedding, *Māgśara Śukla Paṃcamī (5th day of bright lunar phase in the month of Māgśara, around November or December)*, which was yesterday a.k.a. *VivāhaPaṃcamī*. It was as if providence had identified the auspicious day. *Māgśara Śukla Paṃcamī* was decided as the day of wedding. It was the moment of *GorajaBela (the most auspicious moment before sunset marked by the clouds of dust raised by cow's hoofs when they are returning home from pasture)*; in our country

most of the weddings took place in *goraja* moment. This was an extremely auspicious moment. But now people are practical in the current age. The weddings take place in the noon or any other time, as convenient. People have become practical, Sāheb!

Cupid himself had taken the form of horse in Rāma's marriage procession, says Tulasī. God gave a good inspiration to the world! He demonstrated that I am getting married despite being God. You must marry as well. When you marry cupid will be on top of your head and when I marry the bridle of cupid will be in my hand. This is the difference between god and an individual soul. Lord Rāma entered the wedding canopy. Eight companions adorned Jānakī and brought Her to the wedding canopy. The rituals began one after the other. Soon came the ritual of *kanyādāna*. Vaśiṣṭhaji said, "King Janaka, I have heard you have three unmarried daughters. One of them is your daughter and other two daughters belong to your younger brother Kushadhvaja namely Māṇḍavī and Śrutakīrti. Our three princes are unmarried as well. If you agree, we can get them married." The king agreed. Māṇḍavī was adorned and brought to the wedding canopy. She was married to Bharata. Śrutakīrti was wedded to Sire Śatrughna. And Ūrmilājī was dedicated to Lakṣmaṇājī. The wedding procession stayed back for extended time after the marriage. Everyone left shortly and reached Ayodhyā encamping on the way. Days began to elapse. The guests took leave. In the end, one individual is about to leave and he is the great sage Viśvāmītra. He portrays the highest trait of monkhood! When a monk partakes in the occasions of householders, their zeal grows, their pleasure multiplies and they feel their occasion has concluded in the best possible way. Hence, a monk must grace their occasions, but he should not stay at length after the

occasion concludes. Today Viśvāmītrajī seeks leave from the royal family. The family members are disheartened. Tulasī puts these lines on Daśaratha's lips,
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
 Daśaratha is the king of Raghu's race. Today he tells the sage, O Lord, this entire wealth is yours. O Guru, mundane as well as spiritual wealth are your blessings. I am your mere servant. You own our wealth. We don't wish to hinder your penance, worship or spiritual practice. If you recollect us and if you feel like seeing us then please come down to Ayodhyā and be kind to bless us with your sight, because the sight of saints dispels our sins. I believe this utmost firmly and I wish to tell this utmost seriously to the whole world, provided monk must be a genuine monk, this is the condition. Sight of monk unfailingly destroys our sins. I really like this fact. This monk arrived by feet and returned in the same way. Blessed is our country's monkhood. Being a kingdom, they could have sent a chariot or an elephant palanquin. But Daśaratha could not offer! You cannot offer few mendicants! Sāheb, their faith of vows is too powerful to offer or give them anything! When a monk returns after gracing a householder's function, he doesn't think about lodging or hospitality. What does he think? He recollects lord's form. Viśvāmītra constantly reminisced Rāma's devotion. He thought about his experiences of absorption into divinity, supreme ecstasy and divine bliss, he recollects and applauds the joy he experienced. 'BālaKāṇḍa' thus concludes in brief. Today SitaRam have been married. Cleanliness campaign is underway. Please have food while maintaining the arrangements, don't waste food and don't spoil cleanliness.

The cleanliness campaign is not a new idea. It's running since the Vedic age. I am stating this with deep understanding. What did the seers of Vedas do? The Vedic verses that arrived in their immaculate and clean inner-realm have run a universal cleanliness campaign since the Vedic age. What did the Vedas do? They dispelled our remorse. The cleanliness campaign of Vedas is to dispel our remorse. The Vedic cleanliness campaign is to cover the flaws of our conduct. It makes me and you free from faults. The Vedic cleanliness campaign admonishes us to exert till we sweat. Man should be discrimination-free. Man's faults should dispel. Man's remorse of mind should efface. This is the Vedic cleanliness campaign in the viewpoint of my VyāsaPī ha.



Our dawn is Narsinh, our noon is Akho,
 our evening is Mīrā and our night is Premanand

Today we will naturally recollect Narsinh Mehta more than ever for it is the day of *HāraMālā* (the day when Lord Kṛṣṇa Himself garland Narsinh in response to a challenge given by King Ra Mandlik to prove his innocence in the charges of immoral behaviour failing which he would be given a death sentence). I can state on my responsibility and personal faith that Narsinh Mehta exists in four ages, four castes, fourfold inner faculty (*viz. mana, buddhi, cita and ahṃkāra*) and fourfold pursuits of human existence (*viz. dharma, artha, kāma and mokṣa*). There are couple of different opinions, let's park them aside. But I can say the following on my responsibility. Narsinh Mehta was Prahlāda in Satayuga. Prahlāda was not reborn as Narsinh Mehta. Let me say, Narsinh Mehta was Prahlāda in Satayuga. When Prahlāda embraces red-hot iron pillar, God Narsinh appears. Whereas here when Narsinh Mehta witnesses *rāsa-līlā* in the light of a flambeau, his hand was burned and at that moment the real Narsinh appears before us. Both incidents have fire in common. God Narsinh reappears in His real form here. Moreover, we cannot attain god until our own hand gets burned. We cannot see anything in others' flambeau without having our own light within us. It's our own light within us that makes us an incarnation as per the Vedic verse '*Ayaṃ Me Hasto Bhagawān I Ayaṃ Me Bhagavattaraḥ I*'. Only our country can proclaim that our hands are god. My hands are *Bhagavattaraḥ* i.e. greater than god. "*Viśvabheṣajo'yaṃ*", my hands are panacea of all ailments in the world. This is the proclamation of Vedas. So, Narsinh is Prahlāda in Satayuga. He is supreme felicity or pleasure in Kaliyuga. He permeates far and wide, thus manifesting as felicity.

*Evā Re Ame Evā Re Evā,
 Tame Kaho Cho Vaḥ Tevā Re,
 Bhakti Kartā Jo Bhraṣṭa Thaiṣu,
 To Karṣu Dāmodara Nī Sevā Re!*

Experiencing supreme felicity round the clock is the trait of Prahlāda. This could be perceived as an exaggeration. We usually exaggerate due to our faith or love for someone. But in my personal view, this is not an



exaggeration. Therefore, I stated with deep understanding that Mehto is not an incarnation of Prahlāda, but Prahlāda is an incarnation of Mehto.

Alright, now pay attention. In Tretāyuga, Mehta is Sutikṣaṇa. Sutikṣaṇa dances. He sings. He is not clear in which direction he wants to go. Tulasidāsajī presents his character in 'Mānasa'. He was perplexed at the news of Lord's arrival. Sutikṣaṇa is an incarnation of Narsinh Mehta. He is a son of Nāgara community. Sutikṣaṇa is intellect personified. He is a son of Nāgara community. Nāgaras have a very sharp intellect. Having a sharp intellect is fine, but his intellect is virtuously sharp, *Su(virtuous)+tikṣaṇa(sharp)*. Note the prefix 'Su'. In Tretā, he is Sutikṣaṇa. Can Gods from heaven alone arrive on earth as incarnation? Would none from earth have ascended in heaven? In Tretā, as per my opinion and my intellect conferred by my Guru, Narsinh is Sutikṣaṇa. In Dvāpara he is sleeping Muchukunda. Recollect the story when Lord Kṛṣṇa leaves via Girnar, King Muchukund is Narsinh in that episode. Lastly, in Kaliyuga the appearance of Narsinh Mehta is his external form.

*Hajo Hātha Karatāla Ne Citta Cānaka,
Taleḥi Samīpe Hajo Kyānka Thānaka.
- Rejendra Shukla*

*Taleḥi Jatā Evu Lāgyā Kare Che,
Hajī Kyānka Karatāla Vāgyā Kare Che.
- Manoj Khanderiya*

We have the picture of Narsinh Mehta that we have sketched as a poet about six hundred years ago.

Cāro Juga Paratāpa Tumhāra I

Hai Parasiddha Jagata Ujīyārā II HC-XXIX II

The copāi that applies to Hanumānājī applies to Narsinh Mehta as well, both personalities hold sway over the four ages. He is the fourfold inner faculty. Mehta spoke about mind, Mehta spoke about intellect, Mehta sported in subconscious-mind and Mehta discussed about egotism.

*Sukha Duḥkha Manmā Na Āṇie
Ghaṭa Sāthe Re Ghaḍīyā...*

Ṭālyā Te KoīNā Nava Ṭale, RaghuNātha Na Jaḍīyā I

He composed and sang poetries related to mind. Our Gujarat Chief-Minister, Anandiben, has come up with a new initiative under the title '*Gatishila Gujarat*' (*Gujarat in Momentum*). This is a good resolve for the progress of Gujarat. However, during Narsinh Mehta's era Gujarat was not '*Gatishila Gujarat*' but it was '*Gitashila Gujarat*' (*Singing Gujarat*). The entire state of Gujarat was singing. Progress is welcome, but progress complemented by song is peerless. Be it folk song, ordinary music, classical music, dohā, śloka or it could even be wedding-songs. It will work even if it's 'GītaGovīṇḍa', 'Gītāvalī' or Tagore's 'Gītāṃjalī'. That was singing Gujarat. Today we are aiming for 'Gatishila Gujarat'. May Allah grant success! Mehta followed the path of devotion, but his knowledge of Vedānta is unimaginable. His intellect was matured to wisdom and hence, he said till an extent that,

Brahma Laṭakā Kare Brahma Pāse I

What we visualise in sleep is called dream. What we visualise in meditation is called divine-glimpse (*darśana*). What we visualise in samādhi is called direct-realisation (*sākṣātkāra*) and when we are awake we witness a true form of world and life. Being worldly people, we are habituated to dreams. But meditation manifests a divine-glimpse,

Taba Saṃkara Dekheu Dhari Dhyānā I

Satī Jo Kīnha Carita Sabu Jānā II BAK-55.02 II

Māhādeva meditated and visualised the doings of Satī. Hence, meditation manifests divine-glimpse, sleep manifests dreams and samādhi manifests direct-realisation. '*JāgīNe Jou...*', seeing in awakened state is also another way to visualise. The wisdom of this man unfolds highest form of spirituality! When Narsinh Mehta talks about *chidvilāsa* (*pastime in one's consciousness*) he discusses our subconscious-mind! And the faculty of ego of our fourfold inner faculty is clearly stated in,

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

I can witness Narsinh Mehta in all four ages.

Mehta's cymbals are heard in our fourfold inner

faculty. Moreover, Gujarat's dawn is Narsinh Mehta. Gujarat's noon is Akho, for he has faced fire. Gujarat's dusk is MīrāBāī from Rajasthan. Gujarat's night is Premanand. We have failed to perceive our dawn and dusk in this way! We instead wish each other good-morning! Oh, the Universe has stamped the dawns in Narsinh Mehta's name. Lord has written the dawns in Narsinh Mehta's name in His will. '*Ae JāgaNe Jādavā...*', today I want to talk about Narsinh Mehta in the entire Kathā. I shall recite Rāma's story in the later part. More than Viṣṇu, I want to speak about a Viṣṇu devotee today. No one has undertaken as great a cleanliness campaign as Narsinh Mehta. Every morning his thoughts clean our mind analogous to a spiritual broom sweeping our inner filth, Narsinh Mehta has been doing this job incessantly. We don't have Narsinh Mehta's original picture of six hundred years ago. What we have today is this picture. But when I think about him today, I can perceive his look in my imagination! I get a glimpse of his appearance, Sāheb! Imagine his appearance when he would go to Damakund to bath in the morning!

*Ae... JāgaNe Jādavā Kṛṣṇa Govāliyā,
Tuja Vinā DhenuMā Koṇa Jāse?*

As soon as I wake up in the morning, I will need to engage my organs of body in activity. Our organs of body engaged in activity are figurative of cattle grazing in a farm. My hands will try to do something. My feet will walk somewhere. My eyes will feel like seeing something. I will have to talk something. I will have to smell something. I will have to touch someone. The Lord of our organs of body is called Ṛṣikeśa. O Ṛṣikeśa, who without you will herd my metaphoric organs of body in the right direction? What if they indulge in a prohibited activity? Our dawn is Narsinh Mehta. Our noon is Akho, because he is fierce. He gives us warmth or heat.

*Tilaka Karatā Trepana Thayā.
JapaMālāNā Nākā Gayā.*

Thus stating so, he portrays fierceness. Our dusk is Mīrā.

Paga Ghūṃgharu Bāṃdha Mīrā Nācī Re...

Our evenings are Mīrā. Our nights are Premanand or people who are *Manbhatt*. They have given us better nights by reciting narratives. So, Mehta dwells in our fourfold inner faculty, Mehtā dwells in the four ages. As I perceive Narsinh Mehta in this way, he belongs to everyone. He doesn't belong to the Nāgara community alone.

Thus, this Kathā is organised to pass the message of outer cleanliness and inner purity. In the verse '*Ūmca-Nica Kula Avatare, Ākhare SaṃtaNo Saṃta*', he doesn't talk of caste. Even as Kṛṣṇa mentions '*Caturvarṇamayā*', He only refers to a social stratification. Social arrangements must exist. I sit on the dais while speaking; when I am an audience to some program, I sit with all of you. To sit on dais is only a mere arrangement. It no way means that Morari Bapu is great and listeners are insignificant. I am sitting on a *cokī* (*seat of guard*), hence I am a *cokīdāra* (*guard*). You are sitting on *zamīna* (*land*), hence you are *zamīnadāra* (*land-owners*). VyāsaPīṭha is a *cokī*. It's called as *cokī* in Hindi. This is the job of guard. In reality, I am doing the job of guarding without salary, without increment, without Diwali Bonus and without retirement! I don't want to retire; even if I wish to retire, there is no pension post retirement! Even if you understand my recitation in a true sense, it's more than enough; apart from this I have no other concern, Sāheb! I speak my heart out with you. I feel that you are able to truly understand me, because I have been able to understand you and I have also been deceived at the same time in this process! Yet I believe that I am able to understand you. The fact that you deceive me is your part! I only want to be an ordinary man like you and please let me be so. Please do me this favour. '*Ghadavaiyā Māre Thākorajī Nathī Āvu*', Dalal has said this and I have heard from his own lips. People are free to interpret as they like! However, I believe that people who talk about us are only commenting on us. It may or may not be correct! There is a young poet named Kiran Chauhan from Surat. Nitinbhai shared his lovely couplet with me,

*Āpaṇe Moṭā Thavā Kai Paṇa Nahī Karavu Paḍe
Āpaṇī Irṣyā Karīne Loka Nānā Thai Jaṣe.*

Don't try to belittle anyone. Those who envy others will automatically get trivialized! I liked this couplet very much! We need not belittle others. This is not our mission. S/He will get belittled by envying others!

This is not about caste discrimination, please note! Narsinh Mehta goes to the family of the most ignoble class (*kśudra*); this event is analogous to a lotus blooming in sludge. This man incarnates in form of Prahlāda. As we equate him with Muchukunda, he belongs to warrior-lineage (*kśatriya*). We also compared him with Sutikṣaṇa. Sutikṣaṇa did farming in his past life. People engaged in fostering of cows, farming or trading are called as merchants or traders (*vaiśya*). If Narsinh Mehta is somehow associated with Sutikṣaṇa then he belongs to merchant or trading community. He is of course a Brāhmaṇa. He is born in Nāgara community. Narsinh Mehta was outcaste because he went to sing devotional hymns at home of people belonging to lower social strata, often deemed

untouchables. The Nāgara community is considered superior even among the Brāhmaṇas. This man took a revolutionary step six hundred years ago despite being Nāgara. He thus undertook a great cleanliness campaign. Hence, it was natural to outcaste him in that conservative age. However, I have understood this episode differently. The Nāgara community cannot outcast Narsinh Mehta. I associated Lord Hatakeswar (Lord Śiva) with this incident. 'Rāma Carita Mānasa' writes that Śiva is the prompter of our intellect. Therefore, as I understand Lord Hatakeswar must have inspired the intellect of Nāgara community to outcaste Narsinh Mehta because he could no longer remain confined within one particular caste! He is universal. Lord Hatakeswar must have thought that my Narsinh should not stay confined to Nāgara community alone. Nāgara community should be proud of him, certainly. Why not? Who wouldn't be proud if Narsinh was born in our caste, Bāpa! But he cannot be confined to one single caste! He is an individual who permeates the whole world! Yet the



world would be too small for him. The idea of caste or community is too small for him. My Narsinh is a different sort of man. He is too unique to belong to a single community of Nāgara. He composed the verses for religion.

*Āpaṇe Āpaṇā Dharma Saṃbhālavā
DharmNo Marma Levo Vicārī.*

He spoke about religion in this entire verse.

*Rāta Rahe Jyāhare Pāchaḷī Khaṭaḡhaḍī,
Sādhu Puruṣe Sūi Na Rahevū.*

Narsinh Mehta is extremely practical. He prescribed the duties of yogis and sensuous beings. He stated the duties of various disciplines of life. He knows the concept of religion or righteousness. Who can beat him in the wisdom of wealth or money?

*Mārī Hūṃḍī Svīkāro Mahārāja Re,
Śāmalā Giradhārī...*

This reflects his wisdom about wealth. He didn't even have one-hundredth part of a rupee at home and yet he wrote a credit-note! Imagine how prosperous a lineage it must be to write a credit-note to the pilgrims to Dwaraka. Imagine his faith! Imagine the height of his trust! Narsinh's trust was so high that even God enjoyed beneath the shade of his trust! Lord had the parasol of Narsinh Mehta's trust over His crown! God was lower, trust was higher. Imagine his lineage! Imagine the trust when he must have said that merchants of our lineage will assist you in Dwaraka!

*Mārī Hūṃḍī Svīkāro Mahārāja Re,
Śāmalā Giradhārī...*

Māre Eka Tamāro Ādhāra Re, Śāmalā Giradhārī...
Yesterday Chinukaka met me. He said, Bāpu I want to give you a song. He wrote on the verse of 'Nāgara Narsinh Mehto',

*ŚraddhāNā Śrīphala Ane VāṇīNo Vepāra.
Japa-TapaNā Be Trājavā,
Cāle Dhamdho Dhamadhokāra.
Ke Śāmalā Giradhārī...*

If I share my personal experience, I can certainly vouch that credit-notes are definitely accepted. When Kathā is commenced without anything at hand, the next morning everything starts

moving automatically! Please note that I don't believe in miracles! I can believe you, but not your miracles! I don't mind believing in you. All said and done, I seek a normal human being. I believe in mankind. As for me, every sunrise in the morning is no less than a miracle! The moment you look at a little kid trying to wake up in the morning, s/he gives you a beautiful smile; what else in the world could be more miraculous? How can one believe in miracles of manifesting coconuts or vermilion powder through magic! The society must step out of this blind faith. Please run the cleanliness campaign to come out of these false beliefs.

I have never allured you of any benefit by listening to Kathā. I would never say this even mistakenly. As you listen to Kathā, you enjoy, which in turn augments your pleasure. This impels you to practice few aphorisms shared in Kathā. The benefit you gain while practicing those aphorisms is your personal matter. Have I ever told anyone to wear a rosary or apply a mark on forehead or dress in specific attire? Your joy and your innateness should stay intact. You are you, that's it! Man must be accepted. The only mission of RāmaKathā is to make man a human-being. Kausalyā made Rāma a human. Lord had appeared in form of Nārāyaṇa. She thus requested Lord to be a normal human-being. Kausalyā did this. Following the mother's footsteps, her children transformed the monkeys, demons, *kolas* and *kirata* into humans. The mission succeeded. Man must be applauded. What are miracles? Of course, spiritual mysteries are a different matter; but they are everyone's personal experiences. It cannot be generalised universally. It's very much possible because world is full of mysteries. They are not miracles. For instance, when our hindered tasks get done easily, it cannot be categorized as a miracle. It's only because of one man helping another.

Narsinh wrote verses on religion. He wrote verses that illustrated his trust of wealth. Narsaiya also wrote ecstatic (*rasika*) verses. Therefore he has not neglected the element of lust. Ecstatic person cannot disregard lust. God is 'Raso Vai Saḡa'. People who lack the sentiments of ecstasy (*rasa*) right from birth are the

ones who criticise it in the name of renouncement! It's not their fault. They are challenged since birth! It's their inner disability. Can't a renounced individual be ecstatic? My Narsinh says,

*Ae Rasa Ne Jāṇe Che Śukadeva Jogī.
Kainka Jāṇe Che Narsaiyo Bhogī.*

This man feels proud to call him a sensuous being! I am a sensuous being. I have enjoyed Kṛṣṇa till an extent that no one in your lineage must have enjoyed. I have enjoyed the name of Govinda. I have enjoyed His beauty. I have enjoyed His divine pastime. I have enjoyed His abode. Narsinh's verses associated with lust ought to be noted. I am presenting a paper! Unwritten, unprepared, impromptu – hear me out! Narsinh is ecstatic. Human being should be ecstatic. Ecstasies are of various types. Mehtā in fact says,

*Rāma Sabhā Mā Ame Ramavāne Gyā'tā,
Pasālī BharīNe Rasa Pīḍho Re...*

My Tulasī said in the beginning of 'Rāmāyaṇa',
*VarṇāNāmArthaSamghānam
RasāNām ChandaSāmapī I
Maṅgalānām Ca Karttārau*

Vande VāṇiViṇāyakau II BAK-Śl.01 II

Today I feel like indulging in this topic endlessly! I can only live this way, Bāpa! Otherwise, 'Aba Mein Bahuta Nācyo Gopāla!' Yes, while this (Kathā) is my happiness, these are also my experiments to stay alive. Yes, Yes, Yes! We still want to enjoy more. We still want to experience ecstasy. We still want to relish the savour of *rasa*. Religion or the so-called religion has persecuted us by admonishing, "You cannot live in ecstasy. You should stay disinterested. Live with a sullen face!" You cannot laugh! You cannot smile. You cannot talk with anyone. You cannot call anyone! Religion! Religion! Religion! Can religion have such rules? You must smile. You must stay happy. Let me remind you once again, celebrate the fiesta of pleasure every day for five to ten minutes. Switch off televisions and other things during that time. Share your happy and beautiful moments of the day with your family.

Ambrosia is not *rasa*. The discussion of ambrosia sounds good only in imagination! Despite

churning the ocean tirelessly, barely one pot of ambrosia was extracted. Moreover, there was no limit to dispute! The drops of ambrosia dropped in Nasik, Ujjain, Haridvar and Prayāg. During every Kum̄bha, some kind of quarrel takes place at these places. They fight to bathe first. The ascetics fight till they bleed. I have witnessed it myself! What good has ambrosia caused? The poison in Śaṃkara's throat is much better. It at least conferred restfulness when consumed while chanting the name of Rāma, *Viṣa(poison)+Rāma(Rāma)=Viṣarāma(restfulness)*. Tulasī appears rationalist on many instances! Tulasī is not as you think! You misunderstand because you haven't opened 'Rāmāyaṇa' till date! Few people aren't aware of the colour of 'Rāmāyaṇa' and yet they comment on it! First of all, read it thoroughly for once. Tulasī is not a stereotyped person Sāheb! He has given highly scientific aphorisms. He has presented psychological aphorisms. He has granted aphorisms propitious to the contemporary time and place. He says ambrosia is not *rasa*. What is it then? One needs to ask the Gopis of 'Bhāgvat' about this.

*Tava KathāMṛtaṃ TaptaJivanam
Kavibhirīḍitaṃ Kalmaṣāpaham I SB-X-31.09 I*

Rasa holds a glory. However, there is one *rasa* after tasting which we need not abandon other *rasas* but they would not be needed at all. People habituated to that *rasa* may indulge in it. It's not about disregard, contempt or neglect of that *rasa*. Rajendra Shukla emphasizes acceptance,

*Niṣedha KoiNo Nahī, Vidāya KoiNe Nahī,
Hu Śuddha Āvakār Chu, Hu SarvaNo Samās Chu.*

In my view, acceptance is life, non-acceptance is death. If someone abuses, accept it; you would live through. If someone praises, accept it as well. If someone pushes us, accept it. It is easier spoken because we haven't reached that stage. Only those who practice can know how difficult it is! Kṛṣṇa is ecstatic, '*Raso Vai Saḥa*', so why can't His devotee Narsaiyo be ecstatic? '*Brahma Laṭakā Kare, Brahma Pāse I*', the word '*laṭakā*' is related to *rasa*. '*Laṭakā*' means a step of dance. Please note that

'*Laṭakā*' doesn't refer to mischievous flirting gestures. This is '*BrahmaLaṭakā*', hence it is utmost rhythmic, harmonious, tuneful and full of *rasa*. Let me iterate my statement to remind the city of Ahmedabad that Kṛṣṇa's cows did not have the habit of butting, it was Kṛṣṇa who was habituated to kill everyone by His love! He kills us Sāheb! His gestures, His glances and His actions kill us in such a way that even death cannot kill us after meeting Kṛṣṇa! Therefore, reciting KṛṣṇaKathā is a courageous call Sāheb! I fear for what if I don't come out of it! On several instances while reciting KṛṣṇaKathā, I have concluded for the day.

Lo Ā Gaī Unakī Yāda Vo Nahī Āye...

Someone's remembrance is the best state. Someone asked Mīrā, Kṛṣṇa has gone away five thousand years ago. Why are you still crazy behind Him? Why do you still run behind Him? Mīrā replied, I am not rushing to attain Kṛṣṇa, I am running for the joy I experience in rushing behind Him. It doesn't matter whether we attain Him or not. And even if we attain Him, are we capable to manage Him?

*Alaga Hī Mazā Hai Phakīrī Kā Apanā
Na Pāne Kī Cimṭā, Na Khone Kā Ḍara Hai I*

The composer is present here in person, Dikshit Sāheb. He writes good poems. Yesterday Osman sang one of his compositions,

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

So, Narsinh is ecstatic. He enjoys *rasa*. He has enjoyed this *rasa* till his heart's content, hence he has sang these verses as well. So, we discussed about religion or righteousness (*dharma*), wealth (*artha*), lust (*kāma*) and last point is about liberation (*mokṣa*). Narsinh doesn't look like an adherent of liberation which I shared with you earlier as well,

*HariNā Jana To Mukti Na Māge I
Māge Janama Janama Avatāra Re...
Nita Sevā, Nita Kirtana Occhava,
Nirakhavā NamdaKumāra Re...*

This is his wish as a Viṣṇu devotee. Thus, I see the presence of Mehto everywhere. He exists in four ages. He exists in four castes. He exists beyond caste as well. He also exists in the four pursuits of human existence. He is present in our fourfold inner faculty as well. Today is his day. Hence, we tried to discuss his philosophy. In my view, the verse '*VaiṣṇavaJana To Tene Kahīe*' contains eighteen traits. Therefore, I call it as '*Vaiṣṇavī-Gītā*' (because '*Gītā*' contains eighteen chapters). Narsinh Mehta has given us eighteen chapters in Gujarātī through this verse,

*VaiṣṇavaJana To Tene Kahīe Re Pīḍa Parāī Jāṇe Re,
ParaDuḥkhe Upakāra Kare Toye Mana Abhimāna
Na Āṇe Re.*

Narsinh Mehta was born prior to Tulasī. He was born around six hundred years ago. Therefore, I see many ideas of Narsinh Mehta in Tulasī's copāis, I feel absolutely no hesitation in stating this. Just because I recite Tulasī, I would not state that it's His philosophy. For instance, consider '*Pīḍa Parāī Jāṇe Re*'. Tulasī presented this thought as,

Para Pīrā Sama Nahi Adhamāī II UTK-40.01 II

What is the source of this line! As if Tulasī has directly presented Narsinh Mehta! As a reciter of 'Rāmāyaṇa' and by your wishes, I can present several such lines before you which follow Narsinh Mehta. It doesn't matter if Narsinh Mehta was born prior to Tulasī! But we usually insist that no one should match our revered personality! Not even God! Narsinh Mehta has also discussed about liberation. Therefore, in my view Mehto is extremely universal. A lot can be spoken about him. He is our dawn.

If I share my personal experience, I can certainly vouch that credit-notes are definitely accepted. When Kathā is commenced without anything at hand, the next morning everything starts moving automatically! Please note that I don't believe in miracles! As for me, every sunrise in the morning is no less than a miracle! The moment you look at a little kid trying to wake up in the morning, s/he gives you a beautiful smile; what else in the world could be more miraculous? How can one believe in miracles of manifesting coconuts or vermilion powder through magic! The society must step out of this blind faith. Please run the cleanliness campaign to come out of these false beliefs.



'Rāma Carita Mānasa' suggests the means for inner purity

'Mānasa-Svacchata' is the central theme of the Kathā, which we are discussing. I naturally feel like recollecting Brahmālin Pujyapad DongrejiBapa for inner purity. All of us in Gujarat and throughout the nation have heard him on many occasions. He stated that body gets purified by bathing and mind gets purified by meditation. It is extremely simple and practical statement. Meditation holds immense glory in our philosophy. Osho has laid great emphasis on meditation. Meditation purifies our mind, thus said Bāpā. And charity purifies wealth. I had heard this statement from Reverend DongrejiMaharaj. We purify our body daily by bathing. Mind is purified by meditation and wealth by charity; Bāpā's VyāsaPīṭha thus gave these practical suggestions. 'Rāma Carita Mānasa' as well suggests the means for inner purity.

Tulasīdāsajī has clearly stated the means of keeping our mind clean, Bāpā. We recite this verse every day in the beginning of the Kathā while rendering obeisance to the Guru. You also repeat this *dohā* everyday while reciting 'HanumānaCālīsā'. It mentions in a very lucid and easy language. Respected Anadiben Patel also stated that the government wants to accomplish many goals in the year 2017 at national level. On many instance, I have experienced that our society's mindset is still not aligned completely with the national goals. Hence, even though we are building washrooms for them, they are not using those in villages. My village is 100% compliant in this task. Talgājarḍā is 100% compliant. Talgājarḍā's neighbouring village Ratol is also 100% compliant as for cleanliness campaign. And Senjal, which is my place of faith, is 100% compliant as well. I need not mention this specifically, but the message should reach you. The Kathā of Bardoli was dedicated to building toilets. Last year when I recited Kathā in Vadodara, Raju had promised to build toilets. I had performed the ground-breaking ceremony of couple lands where washrooms were to be built. I like the ground-breaking ceremony for constructing toilets. The ground-breaking ceremony of temples is indeed great, but I have also performed the ground-breaking ceremonies for washrooms.

Nareshbhai from America had announced to build few toilets in his village and in few of the neighbouring villages. But he regretted as he did not receive cooperation from the localites! The local governing administration also did not extend necessary support! Hence, I request the localites of every state as well as the respective governing authorities to cooperate. After building toilets, it's equally necessary to keep them clean. Many places also face shortage of water. Even if there is enough water supply, people lack the mindset of keeping the washrooms clean! As a result, toilets become unusable! Therefore, I request the government to assist. The donors are contributing generously, the social institutes are working genuinely towards it and hence, it also becomes the duty of citizens to use and keep the toilets clean equally well.

Multitudes of people are listening to RāmaKathā. Can each one of you please be a representative and modestly pass the message to people to maintain cleanliness by quoting my name? If each of you becomes a messenger, this task will become easy for everyone. We need to mentally prepare ourselves. Therefore, DongrejiBapa suggested meditating for purity of mind. We cannot practice meditation as prescribed by Patanjali! Our Lalbapu said that being mindful is much better than meditating. I liked this perspective. Third point of DongrejiMaharaj was that charity purifies wealth. I would like to say this with utmost humility. Please don't interpret otherwise. Anadiben Patel also remembered and quoted my words that Bāpū advices everyone to contribute ten percentage of one's earnings towards wellbeing of the society. I request utmost humbly as a monk from VyāsaPīṭha, please don't take it otherwise. The contribution of the tenth percentage of one's earnings should start from His Highness President of our country and flow down to

everyone including Prime-Minister, Chief-Ministers of state, Members of Legislative Assembly, Members of Rajya Sabha, government officials etc. You are giving away people's money in return to the society. I am saying this as a monk and with hatred-free heart. Let's set aside tenth percentage of our income, for I am sure that we all earn something for our livelihood. Government awards hefty grants to the members of Legislative Assembly, Rajya Sabha and Lok Sabha. You must indeed use it for public welfare because that's my country's money; but wouldn't you like to contribute something from your personal income? Doesn't giving tenth percentage apply to you? I hope you can understand me. I have maintained a definite distance from everyone. These boys who play music with me are not here to make money. They need spiritual discourse. Yet, whatever payment they receive for rendering their service, most of them give away tenth percentage of their earning. I am the witness.

You must endeavour to earn money. Having said this, you must set aside tenth percentage from your personal income. Can't the government officials at state and national level follow this? I am not saying that they must not be contributing. They would be doing so, most certainly. I bow down to those who practice this idea. My listeners do implement it. I request all dignitaries of my country to please hear me out and grab this idea! I would like to start from PravanDa. I hold highest regard for our present President. Businessmen must set aside their tenth percentage. Business tycoons undertake large-scale projects, but how many poor have you allowed in your project? If you open an establishment, you must allot at least ten percentage of your overall income to help those people free of cost whose income is below a certain amount. Can't you resolve to do this? Do you want to earn profit from everything? When the time shall come to leave this world leaving behind your

affluent wealth, you will be wrapped in rags! I advise the same to monks, religious institutes and hermitages as well. All monks and saints are revered for me. They hold deep affection towards me. I tell them as well that you anyways use the offerings of devotees for others but in order to inspire the world you must give tenth percentage of your hermitage's income to the deprived. This contribution will appear lovely!

Tenth percentage is too less, Sāheb! If you are earning Rs. 100, can't you set aside Rs. 10? All artists, litterateurs, erudite, professors, vice-chancellors need to practice this. You may ask, what about you? I have already given the cheque of Rs. One Lakh. I don't accept money from anyone. I don't have any personal income, Sāheb! But I do whatever we can in my limited capacity through our trust. In last fifty-five years, I have devoted all days of my life to Kathā, baring two to five days which I may have kept free. The fact that I have devoted so much of my time is my five-hundredth percentage of myself. We all need to think about this, Sāheb! The matter of joy for me is that after hearing me children set aside tenth portion of their pocket money aside. When I go abroad, children come to me that this is the tenth portion of my money, I shall use it wherever you suggest. Can't I and you think this way? I am making an appeal from the bottom of my heart. I am also a very practical man. The middle-class families who earn Rs. 5,000, Rs. 7,000 or Rs. 10,000 need not remove their tenth percentage. They anyways struggle to meet the ends; I don't recommend them to contribute. But it's specifically for the higher section of the society who have earned and are earning significantly well in various fields. Vedas have said, earn enormously. Vedas don't prohibit us from earning. Lord Vedas affectionately and lovingly tells us that earn enormously with two hands, but distribute with four. Earning with two hands is figurative of human-being and using it with four hands is figurative not of human-being, but God.

Everyone can practice this. This will reduce many problems faced by the government as well as social institutes! A lot can be achieved if we all resolve to implement this. I would really like if something like this is put into practice. Can't doctor treat everyone for free once every ten days? Can't a lawyer offer legal advice without fees? Can't a teacher teach poor children for free once in ten days? I would like to give this message to the state and central government as well. If every village resolves to set aside tenth portion of their respective earnings then almost all the problems can be resolved from this contribution in-house. In my view, a great job can be accomplished. I have been saying this since several years now. People do follow till a certain extent, but I do wish for everyone to practice this. Religious institutes should also give away tenth portion. I am aware of how much the religious places earn! Body will purify by bathing, mind will purify by meditation and money by charity.

My 'Rāma Carita Mānasa' also gives a clear guidance about inner purity. The first *dohā* of 'AyodhyāKāṇḍa' hints towards reforming our mind. It's the first *dohā* of 'HanumānaCālīsā' as well. It shows the remedy to purify our mind,

ŚriGuru Carana Saroja Raja

Nija Manu Mukurū Sudhāri I

Baranaū Raghubara Bimala Jasu

Jo Dāyaku Phala Cāri II HC-Do-01 II

Tulasī shows one remedy in 'Mānasa' to purify of our mind: the dust of Guru's divine feet. When He mentions dust, it's not in context of personal adoration that deludes people towards blind faith. In my opinion it refers to Guru's exhortative-life filled with saintliness, choosing even a smallest aphorism from his life that's propitious to our disposition is figurative of dust over here; this is a means to purify our mind. Mind you, Guru must be a genuine Guru. Upaniṣad contains the word 'Guru', it doesn't have the

word 'Sadguru'. The word 'Sadguru' is given by medieval saints like Nānaka, Tulasī etc. As such the word 'Guru' doesn't need any adjective. There was no need to write 'Pure Ghee' on the tins earlier. But the advent of impure ghee forced everyone to prefix the word 'Pure'! Similarly, there is no need to prefix 'Sat' before Guru, but because of pretentious Guru the need was felt. Moreover, the word 'Sadguru' is one of my adored words.

Tulasī has used the word 'Sadguru' four times in 'Mānasa'. We call Kabīra as SadguruSāheb. In my view, the meaning of word 'Sadguru' is very terse: 'Sat' means truth and truth itself is Guru. There is no guru in the world like truth. Receive truth regardless of the source, the source thus becomes your Guru. Gandhiji received it from Ruskin and Shrimad Rajchandra. He accepted truth from wherever he received. Gandhiji said truth is God. When you find such a Guru or an Enlightened Being Sāheb, the dust of His divine feet also works for you. The dust of utmost purest Enlightened Being cleanses us. Tulasīdāsajī stated till an extent that the dust of the Guru's divine feet is needed to purify our mind (*mana*) as well as eyes. The dust of the Guru's divine feet purifies our vision. I have already mentioned one more personality who can clean our intellect (*buddhi*). Tulasī has sought the shelter of mother Jānakī's divine feet to purify our intellect. The shelter of the divine feet of supreme feminine energy will purify our intellect, thus says Tulasī. Awakened state will cleanse our ego (*ahaṃkāra*). When we wake up, the flaw of ego gets purified.

Tulasīdāsajī has compared ego with Kuṃbhakarṇa in 'Rāma Carita Mānasa' and 'VinayaPatrikā'. He is asleep most of the time. But if we analyse his statements in 'Rāma Carita Mānasa' after he wakes up, we don't find any trace of ego in his mindset or words. Rāvaṇa tactically fed him liquor and flesh to

put him to sleep once again! Ego gets cleansed by awakened state. It's part of our inner faculty. It can be cleansed by someone's compassion as well. Our ego keeps purifying through Kathā, Enlightened Beings, jolts or setbacks and awakened state. But as we start drinking and eating unworthy items afterwards, our ego grows powerful again! Therefore I would like to request, please don't drink or eat unworthy items since you have listened to Kathā. And I am sure no one in Ahmedabad would be doing so! Only the rich eat and drink till such an extent that we cannot step in their functions! I have tirelessly appealed this to the rich! One gentleman told me, cow's milk is not available readily hence we ought to drink something! Why don't you save the cows! Protect the cows! Foster the cows! Has our country become too selfish to foster cow only if they are giving milk! Mother feeds milk to a child for few days, yet we don't take care of them till the end! Cow is given the status of mother in our country, hence it must be fostered. If we live in small houses, we can adopt few cows in a cowshed and contribute for their fostering. Even if we consume cow's milk, it can benefit in several ways!

If I and you stay mindful then ample filth of life can be cleansed. Similarly, when we nourish our ego by various means, filth starts accumulating again! Tulasīdāsajī has given various means in 'Rāma Carita Mānasa' in different ways for us to step out of it. Vāli was clean from outside. The only greatest filth in his mind that he could not clean up was his ego. But when Kuṃbhakarṇa woke up, his ego got purified; Vāli woke up too to eradicate the filth of his ego. Thus, inner purity manifested.

In the same way cleanliness campaign must also have been executed in Rāvaṇa's Laṃkā. As per Laṃkā's description, there is no mention of dirt whatsoever. The external premises are extremely clean. Tulasīdāsajī writes while describing Rāvaṇa's

outer cleanliness that his groves, orchards, gardens and parks looked charming. Though the outer area is clean, Rāvaṇa's mind is fouled with illusion. Tulasī says, Rāvaṇa is an embodiment of illusion, which is Rāvaṇa's inner filth. When was this filth effaced? The day an arrow hit his navel. A human being's illusion is destroyed only when either Rāma's arrow hits our navel or Kṛṣṇa's words hits Arjuna's navel. He thus says, '*Naṣṭo Mohaḥ*', my illusion has destroyed. The speech of a Sadguru can destroy illusion, thus states 'Rāmāyaṇa',

Baṃdau Gurū Pada Kaṃja

Kṛpā Siṃdhu NaraRūpa Hari I BAK-So.05 I

Śūrpaṇakhā is impure both intrinsically and extrinsically. Her physical form is impure as well.

Neither is her intrinsic realm pure. Though she assumes a beautiful form to attain Rāma, her mindset is fouled. She assumed a beautiful external form. She took a spurious form in Paṃcavaṭī to attain Lord Rāma. We can change our outer form and assume any form we like. People undergo plastic surgeries. They reform their nose, ears etc. What Śūrpaṇakhā did was also something similar. Even though outer form can be changed, inner form cannot. Let me mention one point: our outer form can become filthy, but he who has comprehended the inner form, that inner form can never become impure. What did Śūrpaṇakhā do? Even though she assumed a beautiful outer form, her internal mindset is ugly. If intent is not pure then superficial appearances cannot assist for a long time.



Thus, we are discussing the episodes and illustrations from 'Rāma Carita Mānasa' demonstrating outer cleanliness and inner purity. We are engaged in this dialogue on the basis of 'Rāmāyaṇa'. 'Rāma Carita Mānasa' contains the word '*Pavitra*' which is also symbolic of purity. The word '*Pavitra*' occurs three or four times. '*Svacchatā*' occurs only once in the entire 'Mānasa'. It probably tries to convey that once you are cleansed by 'Rāmāyaṇa', no one can foul you in your life. Therefore, the word '*Svacchatā*' occurs only once. Gentlemen, if you get cleansed then one moment or one Kathā can do the job. However, our attempts are like an elephant's bath. Saṃskṛta scriptures have cited elephant's bath metaphorically. Even if an elephant bathes in Gaṃges, the moment it steps out, it sprinkles sand on his body by the trunk! He has at least enjoyed the time spent in water. Similarly, Kathā will continue one after another. Come to take a dip whenever you have time! Kathā doesn't include only bathing. It has food as well. I know that you don't come to eat. The so-called intellectually dominant people try to comment on my Kathā...!

During Gaṃgāsati Kathā in Samadhiyala, an elderly adherent of a different faith sent a formally typed letter to me stating that I am observing everything in Kathā since last three days. Bāpu, out of multitudes of people who attend Kathā I feel only ten percent of them come to truly listen to the Kathā, whereas the rest ninety percent only come for eating! Few come to enjoy the fair. He presented his analysis! He might be educated, but lacked wisdom! He conducted this survey after eating at the kitchen! First he ate to his heart's content and later conducted the survey. I am pleased. Few people only come to install their stalls for business. The rest come to eat! I cannot accept this. People don't come to eat Sāheb! People come to Kathā for bathing. Try opening a charity

kitchen in this ground without a Kathā and see how many people come to eat! At least experiment it once. No one has time to eat. Since Kathā is telecasted live in seventy countries, many listeners watch Kathā on T.V., do you ask food to them from your side? The numbers are wrong. People listen to the spiritual discourse because they are seriously concerned about their inner and outer cleanliness. Otherwise, Kathā is one and the same. The fact of the matter is that people direly want to listen. People don't gather only for Kathā. An equally large crowd gathers for programs like loka-dayro, santvani etc. Any program of music, poetry recitation or ghazal in Ahmedabad witnesses equally number of people. People have the hunger to hear. They don't come only for eating. I am not only saying this for my Kathā, but wherever Kathās are being recited something concrete is happening.

So, 'Mānasa' has recommended several means for inner purity. One of the means is chanting the Name. When an individual chants lord's Name, his/her tongue and life purifies from within. Tulasī says, Vālmīkijī chanted Name in reverse order and got purified from within. Thus, '*Pavitra*' is repeated four or five times. '*Svacchatā*' occurs only once. The words '*Śuddha-Viśuddha*' have been written many times in 'Mānasa'.

Putri Pavitra Kie Kula Doū I

Sujasa Dhavala Jagu Kaha Sabu Koū II AYK-286.01 II
The word '*Pavitra*' is used here. These are synonyms. While using the word '*Pavitra*' in another context Tulasī wrote that a daughter in a family sanctifies both the lineages. We are engaged in this dialogue to ensure inner purity and outer cleanliness.

Let's narrate some chronology of Kathā. Opening invocations were performed in 'AyodhyāKāṇḍa'. I have heard from the saints that 'AyodhyāKāṇḍa' is symbolic of young age or youthfulness. I would specifically like to advice young

ladies and gentlemen of my country. Please follow these steps in your young age. Firstly, Tulasī offered obeisance to the Guru. In young age, the youth should live under the guidance of some pious individual. You may choose to not call him a Guru. I am fine. The word 'Guru' is extremely high. But seek good thoughts and guidance from somewhere in young age. I request as a monk, you can keep your doors closed but please keep the windows open and accept the good that you receive from everywhere. I recollect that couplet,

Raśida Kise Sunāu Galī Mein Terī Ghazal I

Unake Makāna Kā Koī Darīcā Khulā Na Thā II

I feel like singing in each and every lane like a mystic minstrel with an *ekatārā* in hand. But no window of their home is open! Let's be open-minded in young age to accept the good regardless of the source.

I have said this many times from VyāsaPīṭha. May this message reach you. Of course all messages reach you, but it's up to you to accept or not. I don't force, but following things are necessary in life. Decide a path, whether the path of karma, devotion or spiritual wisdom is appropriate for you? You have to decide the path you want to take. And if you cannot decide then please ask someone who has already covered more than three-fourth of that path and experienced beautiful results. But decide one particular path. And if this is decided in young age, it can give extremely lovely results. As I say path, I don't refer to confined groups or sects. Pay attention, this is not about strategically invented religious paths! It's about SanatanDharma whose philosophy is as vast as sky.

Youngsters should decide a particular path and please, let me say, decide a particular scripture in your life. You are free to choose any scripture you like. Be it 'Rāmāyaṇa', 'Māhābhārata', 'Quran' or 'Bible'. I have no refrain, provided it's a virtuous scripture. I don't mind even if a novel mounts you on the right path and keeps your youth well lit. It can also be a book

of poetry or ghazal. It could be GurugranthSahib or Jñāneshvari. Keep one scripture in your life. And have one Lord in your life. We should have a cherished Lord in our life for us. For how long shall we wander? You can keep many deities at home, but choose one for you! When you worship too many gods, you live in dilemma. Catch hold of one god! Many people are living only with *pādukā*. You must have one god in life.

We should have one saint in life. We must have one scripture in life. Scripture also refers to divine words that are not contained in a scripture, descended from up and uttered by the lips of an Enlightened Being, which even the scripture is forced to follow. It's similar to Islam verses (*ayata*) or Vedic verses (*rucha*) which have descended from sky. Few scriptures descend within an Enlightened Being. One should catch hold of such aphoristic scripture that ascends us from within. One should search a good companion in life who upholds the dignity of our family, keeps the propriety of our lineage intact, protects our ideology of life and reveres our place of faith. Therefore, when Tulasī starts 'AyodhyāKāṇḍa' he becomes a guide and writes a beautiful śloka for a married life and advises the same to us.

First mantra of invocation hymn recollects Śiva by describing Him as the one on whose left lap sits Pārvatī. What was the need to write this śloka that depicts the sentiment of erotism? It was to admonish the youngsters that once you get married, keep your wife happy by keeping her with you. As I hold celestial stream of Gaṅgā on my head, bear the Gaṅgā of discretion in your mind to ensure that the propriety of society is not breached. Sit together with discretion. This message was given. In young age, your forehead must shine forth with splendour and splendour cannot manifest without self-restrain. Normally it doesn't manifest without penance, but penance is an extremely tough word. Practicing moderate self-restrain can

manifest splendour. In our society, why do daughters radiate more splendour? Why do grooms look dull? Daughters relatively radiate more splendour because they have worshipped Goddess Gaurī. They have sung Gaurī's hymn of praise. They have fasted. Your forehead should shine forth with the splendour of self-restrain. But carry the poison in your throat when young. You may come across a time in young age when you have to consume the poisons of problems. My RāmaKathā interprets poison as venomous situations arising in life time and again. There is no other poison. Hold it in your throat. Swallowing will burn you from within and throwing out will pain your family! Hence, hold such poisons in your throat and become Nilkantha. Lord is adorned with the ornaments of serpent. It means that one can wear jewelry in young age but Kalapi said, '*Je Poṣatu Te Māratu Evo Dise Krama Kudaratī*', be mindful that those ornaments don't sting you like a serpent. Bhūti means ash and it also means God or His divine manifestation. Being young doesn't mean your youth will stay forever, bear in mind that it will turn into ash one day. The second mantra describes the neutral state of Rāma. He was neither pleased at the news of His coronation, nor did He regret on hearing His exile into the woods after twenty-four hours. Youngsters, at times the gap between success and failure is merely twenty-four hours. Before twenty-four hours success was in the

hands and after twenty-four hours when you face failure, keep your countenance pleased like the Lord of Raghus.

Thus, 'AyodhyāKāṇḍa' is the canto of young age. VyāsaPīṭha understands these interpretations of opening invocations by my Guru's grace. It then describes Ayodhyā's bliss. When Rāma returned after the wedding, a deluge of bliss inundated Ayodhyā. But exorbitant shower is also an adversity. We have a recent example of Chennai. A heavy downpour is also a suffering. After the showers of bliss in our life, there should be a respite to dry wet clothes! Some sorrow is also necessary in life. Bliss and sorrow are relative. Tulasīdāsajī described Ayodhyā's bliss till such an extent that it was followed by the suffering of exile into the woods. This will repeat cyclically.

The journey of 'AyodhyāKāṇḍa' proceeds further. We still have tomorrow with us. Further, we have 2-1/2 to 3 hours tomorrow. Moreover, only six more cantos are to be recited! So, please do not worry. The way Lord has helped Narsinh Mehta, He shall assist me as well tomorrow! Tulasīdāsajī has granted a right to the reciters at their discretion. One can expand as well as cut short the topics. But it's possible only by the Guru's grace. Tomorrow while briefly discussing the remaining episodes, we shall discuss the concluding aphorisms of 'Mānasa-Svacchatā'.

I request utmost humbly as a monk from VyāsaPī ha, please don't take it otherwise. The contribution of the tenth percentage of one's earnings should start from His Highness President of our country and flow down to everyone including Prime-Minister, Chief-Ministers of state, Members of Legislative Assembly, Members of Rajya Sabha, government officials etc. Government awards hefty grants to you. You must indeed use it for public welfare because that's my country's money; but wouldn't you like to contribute something from your personal income? Doesn't giving tenth percentage apply to you? I advise the same to monks, religious institutes and hermitages as well that you anyways use the offerings of devotees for others but in order to inspire the world you must give tenth percentage of your hermitage's income to the deprived.



Spiritual discourse frees us from the filth of fear and makes us fearless

We are having a dialogue since last nine days on the topic of 'Mānasa-Svacchātā'. As mentioned a couple of times, the word 'Svacchātā' occurs only once in the entire 'Mānasa'. The word 'Pavitra' is repeated four times in 'Mānasa'. The word 'Suddha' comes eight times. For now let us consider these as synonymous words or cognate words. Otherwise, scholars have given distinct meanings of 'Suddha', 'Pavitra' and 'Svaccha'. The various dictionaries including 'Bhagvat Gomandal' cite distinct meanings for each of these words. The word 'Viśuddha' is written five times. Wherever Tulasī touches Samskrta in 'Mānasa', He uses the word 'Viśuddha'.

The ongoing cleanliness campaign is originally the thought of world Reverend GandhiBapu. I presented my understanding about it as well. I shared that the cleanliness campaign has continued since the Vedic age. The Vedic ślokas have strived to cleanse the mindsets of people since ages. What is the story of 'Rāmāyaṇa' after all? It's the cleanliness campaign. What for is the entire campaign of 'Māhābhārata'? It's indeed the cleanliness campaign to cleanse the evil from the society. What does literature do? It undertakes a cleanliness campaign in my view. It dispels our inauspicious and establishes and uncovers the auspicious elements within us which were earlier suppressed by inauspiciousness. These are nothing but the acts of cleanliness campaign. What does a physician do? He undertakes a cleanliness campaign by eradicating diseases and establishes sound health. Hence, ultimately all such acts are nothing but cleanliness campaign.

We have discussed various aspects on the idea of 'Mānasa-Svacchātā'. Whatever I speak, 'Mānasa' is always the center. Today I wish to share with you one filth in our life. It's called as fear. Fear is the filth. Fear keeps us unhealthy, whereas fearlessness is the evidence of sound health. Therefore, the singers of devotional hymns

have talked greatly about the state of fearlessness in the psalms. 'Rāmāyaṇa' as well accepts this idea. Fear is the filth. It must be cleaned up. Many people constantly live in tremendous fear. They live with the doubts of 'what if' and 'what if not'? Fear is the filth that scares us. Fear is deeply ingrained in our veins. We have countless veins in our body. What for is spiritual discourse? It frees us from the filth of fear and makes us fearless. Many people fear cold. Many people fear heat. Many fear disease. Many live with the fear of whether they would succeed in their work or not. Fear is the filth.

Young men and women, I am specifically addressing you. Having said this, how can we dispel this filth of fear to become fearless? What are its means or remedies? In my understanding, there is only one remedy. Since you are listening to VyāsaPīṭha utmost calmly, I wish to share this with you. The greatest means to cleanse the filth of fear from our inner realm is truth. Truth frees us from fear. Why is Gandhi fearless? How could this man stand fearlessly even before a cannon? Truth eradicates fear. If I discuss the characters of 'Rāma Carita Mānasa' with you then I can say that Rāvaṇa too lives in fear. His inner-realm is terrified by fear, because he lacked truth. He was not a genuine hermit, husband or monk. He approached Jānakī's cottage in a pretentious garb. Therefore, Tulasīdāsajī was forced to write that the great Rāvaṇa, in fear of whom gods and demons equally trembled immeasurably, is extremely fearful by a rather helpless woman in the cottage! The reason is that he lacks truth. Truth of broom can cleanse our filth of fear.

So, fear is the filth. Many times reciters of spiritual discourse or literature also fear if they would be a good orator! Fear smears each and every field! A daughter-in-law is fearful as well. The mothers-in-law are however spared. I am just kidding. The element of fear troubles everyone. By practicing truth as much as we can with utmost gravity, the filth of fear can be cleansed. Bāpa, I wish to state that truth has single face. Truth is not ten-headed. I could understand by my Guru's grace that truth is singular. Once spoken, it's

gone. Someone asked me yesterday that when Gaṅgāsātī says 'Vacana Vivekī Pānabāī', which *vacana* (words) is it? It's a single word. It's neither dual, nor plural. It's singular from grammatical perspective. Truth has a single face. Truth is always one-faced. The more the truth ingrains in us, the more our inner-realm gets cleansed.

A second filth present in us in my understanding is exorbitant hoarding or unnecessary accumulation; it is a great filth. Even if they are thoughts, it's the filth. More than necessary thoughts are the filth. More than necessary followers though cannot be deemed as filth for people will feel bad; nonetheless, filth is being accumulated! GandhiBapu said, 'Vaṇajotu Na Saṅgharavu', isn't it? When inordinate thoughts accumulate in our mind, it's nothing but filth. Therefore, Buddha talks of moderate thoughts. The pride of having more followers is also the filth. People say, when I shared a post, countless people liked it! The day your soul likes it, realise that you are truly worthy. A horde of excessive followers becomes filth in long run! You all are too generous to come in massive numbers to listen to Kathā. Otherwise, can such a large crowd sit as silently as you are sitting? Exorbitant followers, exorbitant thoughts, exorbitant sensuous pleasures are also filth. We are unclean from within.

What is its remedy? Its remedy is renouncement. Renouncement doesn't mean throwing away everything. Renouncement doesn't mean running away from everything. It means moderate accumulation. These women are spinning yarn and weaving khadi since last nine days. They also gave me the first yarn. I shall stitch my *kurta* from it and wear during winter Kathā, because it's slightly thick. I have been wearing *khadi* since several years now. The moment I touch it, I can know its quality and price. However, I don't want to start a business. When someone offers me a shawl, I can guess its price. I request people to not offer many shawls to monks and

saints. Instead give them *mashāla* (*flambeau, figurative of waking up and spreading the light*). Do the act of Kabīra. Although Kabīra weaved shawls, he also gave burning flambeau to people. Saints are essentially endeavouring for the same. Shawl is symbolic of honour. Do the job of uniting the society. The way we weave both wrap and woofs, unite everyone together. It's the coverlet of Rāma. It's the coverlet of Kabīra. Keep the society united. Bāpa, exorbitant hoarding is an ailment. Its remedy is moderate renouncement with due understanding.

Love endows renouncement and frees us from the ailment of hoarding. It frees us from this filth. Truth has one face, whereas love has three faces. With single face, truth has one tongue. But love is triple-faced. One face of love in our understanding is purity or *Pavitrata*, which Tulasīdāsajī uses four times. In my understanding, love is triple-faced. Its first face is purity. Element of filth is illusion. Love is pure and free from filth. Purity is one of the faces of love. Love is anytime pure. The first face of love is purity. The second face of love is having complete reverence or complete trust in the one whom we love. The second and important face of love is trust or reverence. 'Mānasa' writes '*Mohi Raghubīra Bharosa*', says love embodied Bharatajī, I trust the Lord of Raghur. Sūrādāsa says, '*Bharosa Dṛdha Ina Caranana Kairo*', similarly, '*Yā Devī SarvaBhūteṣu ŚraddhāRupeṇa Sasamsthītā*'. Love cannot exist without reverence. Thereafter, '*Binu Bisvāsa Bhagati Nahi*', devotion cannot exist without faith. Hence, the second face is reverence or trust, as you may call it. Trust over one another; mutual love for each other. It's mutual like an analogy of walls and roof. Walls can hold the roof and strong roof can keep the walls intact, else heavy showers can collapse the walls. Weak walls cannot hold the roof, the house can collapse.

Third face of love is renouncement. Giving, at all cost! Renouncement or sacrifice forms the third face. Bharata is an embodiment of love. He has renounced the ailment of hoarding because of love.

Bharata in 'Mānasa' is metaphor of purest love. The second face is complete trust that whatever my Lord must be doing will always be right. I trust Him completely. This is the second face of love. And third face is renouncement or sacrifice. Yesterday I spoke of donating tenth percentage of one's earning. A young boy asked me, Bāpu, I have got a hike of 10%, should I give it away? I advised him not to hurry. The very thought of giving is important! The wish to renounce is crucial! This is *Vacana Vivekī*. What else could it be? It's about grabbing such a thought from Kathā. This is about inner cleanliness campaign. The outer cleanliness campaign will indeed give good results. It will not go waste. But it's incomplete until mental cleanliness is achieved. Many people need physical cleanliness campaign, because they don't keep their body clean! And so is their mindset! He who doesn't bother about physical cleanliness, can never desire mental cleanliness! An unclean body invites countless diseases; we ought to think about it.

Third filth is violence, aggression or harshness. This is the third filth of our inner realm in my VyāsaPīṭha's vision. The feeling of violence, the instinct of destroying others, the attitude of aggression or harshness is an ailment or filth. We observe many people around us who are aggressive by nature! Let me once again recall Chotila Kathā where I took the Goddess' permission on my responsibility and requested her to accept my verse of '*Yā Devī SarvaBhūteṣu AhimsāRupeṇa Sasamsthītā*'. During those days I requested everyone, for how long will you offer animal sacrifice to the Goddess? It's a violent practice. It's unclean. '*AhimsāRupeṇa Sasamsthītā*', it's necessary to establish the goddess of non-violence in this world. So what if the goddess' hymn of praise doesn't contain the verse '*AhimsāRupeṇa Sasamsthītā*'? I am very much aware. The hymn talks about various forms of Goddess like peace, reverence etc. I and you ought to do this now. The ritual of animal sacrifice should stop immediately. Instead offer the sacrifice of our ego and attachment to the Goddess.

Tulasīdāsajī suggested so in 'VinayaPatrikā'. He said, if you wish to perform a yajña to celebrate Navrātri then do so. But offer the faggots of doubts, suspicions and blind faith in the yajña. Burn your blind faith and your doubts. Tulasī says, these incorrect doubts and blind faith are the faggots, please sacrifice them. Offer its sacrifice. Harshness, aggression and violence are the filth. We ought to clean these filths from within us, and its remedy in my vision is compassion. How can we dispel harshness? It can be dispelled by compassion. How can we dispel aggression? It can be dispelled by compassion. How can we dispel the instinct of violence? It can be dispelled by compassion. The divine Goddess of the Universe is the very embodiment of compassion, '*KaruṇāRupeṇa Sasamsthītā*'. We can cleanse the aforementioned filth through compassion.

In my view, compassion is five-faced. Truth is single-faced, love is triple-faced and compassion is five-faced. Compassion ought to be five-faced because it personifies Śaṅkara. '*KarpūraGauram Karuṇāvātāram*', Śaṅkara has five faces and hence, I can interpret five faces of compassion by my Guru's grace. The tears dropping from our eyes form the first face of compassion. Please observe people endowed with compassion, their eyes will be worth beholding. Probably, even God may not possess such eyes! Our eyes hold immense glory in spirituality. The path of spiritual wisdom might hold glory of wings, to evaluate how far has a seeker reached. But in the path of compassion, one's eyes alone are crucial. Truth should dwell in tongue, love in heart and compassion in eyes. This is the rule. A child is connected with mother's compassion, a child is connected with the truth in lullaby and a child is connected with mother's milk which is figurative of the love of her heart. In my understanding, one face of compassion is tears. An individual filled with compassion will cry! He will not become aggressive or violent. He will drop tears instead. Probably man of compassion might be forced to say that now no one listens to me! The way Gandhi

was forced to say that I am crying out in the wilderness! These were Gandhiji's words.

The first face of compassion is tears. Its second face is someone's shelter. The third face on my responsibility, in my view and in Talgājarḍian vision is not seeing anyone's fault. Compassion will not witness anyone's fault. The third face of compassion is to perceive good in everyone. A disabled child doesn't appear disabled to the mother. The mother will always behold a loving baby in such a child. This is its third and most important aspect. Compassion is never fault finding, it always seeks virtues. Its fourth face is endurance. He who is endowed with copious compassion has to endure enormously. This forms its fourth face. They need to tolerate by a great extent. Many people ask me, to what extent should we endure? Endurance has no limit. One cannot quantify the limit of endurance. The evidence of endurance is compassion. Compassion endures a lot. Endurance is the nature of compassion.

So, these are the remedies to cleanse various filths. In order to dispel the filth of fear, exorbitant hoarding and the instincts of aggression, harshness and fierceness, I and you will have to experiment with Truth, Love & Compassion. Gandhi experimented with cleanliness. Christ experimented with love. Buddha experimented with compassion. These divine souls have cleaned extensively and their cleanliness has prevailed till date. However, the current age needs a new and novel cleanliness campaign.

We were discussing about inner and outer cleanliness in this Kathā. I request you to register this topic in your memory. Now, only six cantos of Kathā are remaining! This has been my state from the very beginning! I am helpless! You are aware of the episode of '*AyodhyāKāṇḍa*'. One fine day, Daśaratha was sitting in the kingdom. He looked at his face in the mirror and adjusted his crown. While the entire assembly was hailing his glory, he thought of beholding himself in the mirror to get a perspective of his worthiness! This is self-introspection. His crown was

slanted; he interpreted this incident as a hint to hand over his kingdom to a worthy heir. This thought has aroused from self-introspection. The good point about Ayodhyā is that it has mirror which is figurative of self-introspection. The sad point of Laṃkā is that it lacks mirror. The town of Laṃkā has abundant gold, but lacks a mirror! People in Laṃkā look at each other, but they fail to look at themselves with self-introspection, whereas people Ayodhyā introspect themselves. He sought Guru's permission to handover the crown to Rāma. Guru advised to perform the coronation right away. However, Daśaratha introduced a gap of one day. One night of Kaikeyī's attachment came in between. Maṃtharā manipulated Kaikeyī and consequently, Kaikeyī sought two promises.

Rāma was pronounced an exile into the woods instead of being enthroned. Rāma, Lakṣmaṇa

and Jānakī undertook a journey to the woods and reached Citrakūṭa. Sumaṃta returned with an empty chariot. Daśaratha abandoned his life in son's separation by uttering the word 'Rāma' six times. Bharata was informed. Father's obsequies were performed. Everyone reached Citrakūṭa. Several discussions began. King Janaka arrived from Janakapuri. Many meetings took place. Eventually it was decided to do as it pleases the Lord. This is the sacrifice of love. It was thus decided that Bharata would stay in Ayodhyā for fourteen years and Rāma would stay in the woods. On beholding tears in Bharata's eyes, Rāma realised that he needs a support to pass fourteen years of his life. He doesn't need a *pada* (position), but *pādukā*. He doesn't need sovereignty, but truth. He doesn't need Lordship, but love. Therefore, Lord gave him *pādukā* unasked. The towns of Janakapura and Avadhapura took leave.

One fine day, Bharatajī approached Vaśiṣṭhajī and said, "May I stay in Naṃḍigrām and clad myself in hermit's robe with your permission. If my God stays in the woods, how can I stay in a kingdom?" Vaśiṣṭhajī is a superior personality. He is endowed with distinct wisdom. He said, Bharata, I feel that whatever we preach is righteousness, but whatever you say is the quintessence of righteousness. Therefore, I accept your request. But don't forget that Rāma's mother is now living only for you. If she is hurt, your devotion to Rāma will never succeed. Therefore, seek Mother Kausalyā's permission first. Bharata approached Kausalyā, "Mother, I am only born to hurt you! Had I not taken birth, Rāma and Jānakī would not be forced to go to the forest. Neither would you be a widow. I am the sole cause of everything. I am only the cause of your suffering. Mother, would you endure one more suffering for me? Shall I go and stay in Naṃḍigrām?"

May I erect a hut in Naṃḍigrām and clad myself in a hermit's robe? I would not be able to stay alive here if my God lives in forest." Mother decided in a moment that in order to keep Bharata alive, let him do as he pleases. Mother Kausalyā placed her hand on Bharata's head and said, Bāpa if you feel pleased staying in Naṃḍigrām then please proceed, Bāpa! One has to accept many difficult situations in life!

Thus concludes 'AyodhyāKāṇḍa' and commences 'AraṇyaKāṇḍa', in which Lord Rāma migrates to another place after staying in Citrakūṭa for thirteen years. He went to the hermitage of Atri. Atri sang Lord's hymn of praise. Let's sing a couple of lines,

Namāmi Bhakta Vatsalaṃ I

Kṛpālu Śīla Komalaṃ II

Bhajāmi Te PadĀmbujaṃ I

Akāmināṃ Svadhāmadāṃ II ARK-03-Ch.01 II



They moved further. Lord met the realised souls like Sarabhaṅga, Sutikṣaṇa etc. on the way and reached Kumbhaja's hermitage. Kumbhaja discussed about cleaning the demonic elements and suggested Lord to stay in Paṁcavaṭī. Jaṭāyu met. Lord befriended with him. Lord inhabited in Paṁcavaṭī on the bank of Godāvārī. Lakṣmaṇajī asked five spiritual questions and Lord answered them. Śūrpaṅakhā arrived in Paṁcavaṭī. She was punished. She instigated KharaDūṣaṇa. Lord Rāma confers nirvānā to KharaDūṣaṇa. Rāvaṇa abducts Jānakī with Mārīca's help. The king of vulture Jaṭāyu sacrifices himself. Sītā was abducted. Rāvaṇa keeps Her safe guarded in AśokaVāṭikā. On the other hand, Lord returns after giving nirvānā to Mārīca. On beholding Paṁcavaṭī devoid of Jānakī, Lord Rāma cries as an ordinary mortal while enacting His acts of incarnation. Rāma must cry. It was Lord's divine pastime as a human being. He meets Jaṭāyu while searching for Sītā. Lord performed Jaṭāyu's last rites at an equal footing with His father. While questing for Jānakī, Lord reached Sabrī's hermitage. He discussed nine types of devotions. Sabrī offers her body in the fire of yoga and attains nirvānā. Lord thereafter reached PaṁpāSarovara Lake. There He met Sage Nārada.

Thus concludes 'AraṇyaKāṇḍa' and in 'KiṣkindhāKāṇḍa' as Rāma and Lakṣmaṇa proceed in search of Sītā, Sugrīva noticed them and sent Hanumānajī for an enquiry. This is the point of Hanumānajī's entry in 'Mānasa'. Hanumānajī arrives in form of a Brāhamaṇa. He got acquainted with Rāma. Sugrīva and Rāma befriended each other through the medium of Hanumānajī. This whole incident can be interpreted as follows: Through the medium of Hanumānajī a sensuous being like Sugrīva was united with Rāma, who is a form of dense faith. It means that if we find an awakened enlightened being like Hanumāna, sensuous people like us can befriend the Supreme Entity like Rāma. Our friendship with Supreme Entity can destroy the metaphoric presence of Vāli within us. Vāli personifies ego, which can then

be destroyed. Lord observes religious austerities in the holy month of Catura. Sugrīva is enthroned. Aṅgada is appointed as the crown-prince. Four months elapsed. Being indulged in sensuous pleasures, Sugrīva forgot the promise given to Rāma. Lord warned him by sending Lakṣmaṇa to caution him.

A campaign for Jānakī's quest commenced. The moneys were dispatched in every direction. The team of southern quarter was lead by Aṅgada and Hanumānajī was one of the team-members. Jāmavaṁta is their chief-advisor. Hanumānajī bowed down in Lord's feet in the end. Lord gave Him the signet-ring. Hanumānajī grew to the size of a mountain. Youngsters should certainly participate in spiritual and national campaigns, but under the guidance of an experienced elderly person like Jāmavaṁta. They should partake after bowing down to him and after taking his wishes. Hanumānajī has given this admonition to me and you. Śrī Hanumānajī enters Laṁkā. He ransacks each and every temple to find Sītā, but without luck. He requested Vibhīṣaṇa to reveal the tactic to see Sītā. Vibhīṣaṇa is a Viṣṇu devotee and a Viṣṇu devotee alone can reveal the tactic to witness devotion personified as Sītā. Hanumānajī reaches where Sītā is present. Rāvaṇa arrives in between. Mother was extremely tormented. Hanumānajī threw the signet-ring. He appeared before the Mother and introduced Himself. Sītā caressed Hanumānajī like a son and bestowed blessings. Śrī Hanumānajī enjoyed delicious fruits. He fought with the demons. Akṣayakumāra attacked Him and was killed.

They captured Hanumānajī and presented Him in Laṁkā's court. They decided to pronounce a capital punishment. Vibhīṣaṇa arrived in the court. He cited statecraft stating that an envoy must not be killed. They thus decided to burn His tail. Only when one's metaphoric tail of being in demand gets burned, one attains complete devotion. We all have minor and major metaphoric tails of being in demand; but it's not visible, what is visible is our reputation! The pride of being in demand is the metaphoric tail! The pride of

being in everyone's ask or being in demand should get burned. People setup networks and plan to harm the reputation of such individuals! But if they are the worshippers, like Hanumānajī is of Rāma, and if they have attained devotion personified Sītā then those who try to burn the devotees their beliefs will get burned only to realise the truth. Hanumānajī takes a dip in the ocean. Mother gave Her *cuḍāmaṇi*. The team returned to the Lord. At that moment, Jāmavaṁta recited Hanumaṁta's Kathā to Lord Rāma. On the other hand, a meeting was called in Rāvaṇa's court. Rāvaṇa abandoned Vibhīṣaṇa. He surrenders to Rāma. Vibhīṣaṇa advices Rāma, please observe a fast of three days in front of the ocean. If ocean gives us the way, we want to refrain from using power. Three days elapsed. The ocean failed to respond. At that moment, no sooner did the Lord mount an arrow before the ocean than it assumed the form of a Brāhamaṇa and surrendered before the Lord. It proposed to build a bridge joining the two shores. The act of bridging is Rāma's disposition. The decision was taken. Thus concludes 'SuṁdaraKāṇḍa'.

In the beginning of 'LaṁkāKāṇḍa', the ocean was bridged. Lord said, this is an utmost charming spot. I wish to establish Lord Śaṁkara's emblem on this spot. Lord Śiva's emblem was thus installed. Lord entered Laṁkā. On the other side, Rāvaṇa enters his amphitheater. A great revelry was being enjoyed. The next day, an attempt was made to compromise with Rāvaṇa to avoid a war. Aṅgada went as an envoy. The peace treaty failed. A war became inevitable. A great battle is fought. Lord confers nirvānā to everyone one after another. Lastly, Rāvaṇa attained nirvānā as well. Vibhīṣaṇa was enthroned. Hanumānajī informed Sītājī. Mother Jānakī stepped out of fire in Her original form. Sītā and Rāma were reunited. Puṣpaka aircraft was prepared. Lord and His companions took the flight to Ayodhyā. They visited the hermitages of sages Kumbhaja etc. On the other hand, Hanumānajī reached Ayodhyā. The entire community of Niṣādas rushed to meet the Lord. Lord told Kevaṭa, I need to pay your toll

as you had ferried us across the river Gaṅgā. What should I give you as your toll? He said, Lord, it was only my excuse to behold You for the second time! Kevaṭa said with moist eyes, I had taken You in my ferry, please take me to Ayodhyā in Your flight. Lord thus honoured the ignoble community. Thus concludes 'LaṁkāKāṇḍa'.

In the beginning of 'UttaraKāṇḍa', the sentiment of pathos disseminated. Everyone was worried about when the Lord will return and what if He doesn't? Hanumānajī informed the news of Lord's arrival to Bharata. He came like a bark to Bharata's rescue. Hanumānajī apprised Lord Rāma about it and Puṣpaka aircraft landed in Ayodhyā. The monkeys and bears who had mounted the aircraft with the Lord assumed a human body as they alighted from the flight! This means that RāmaKathā is the campaign to transform monkeys and bears into humans. Lord rushed. He bowed down to the motherland and offered obeisance to His Guru. When Rāma and Bharata embraced each other, on one could differentiate between them? Lord exhibited His divine opulence and manifested in myriad forms. Everyone beheld Rāma respective to their sentiments. Lord thought that Mother Kaikeyī is embarrassed. Hence, He went to meet her very first in order. Thereafter, Lord met Kausalyā and Sumitrā. Vaśiṣṭhajī called for the divine throne. It should be noted that Rāma has not gone to the throne, instead the throne has arrived to Rāma. The sovereignty has come to the truth. Offering obeisance to the earth, the mothers, the directions, the sun-god, the subjects Lord modestly took the royal throne along with Jānakī. Conferring the Reign of Rāma to the world, the first auspicious coronation mark was applied on my Lord's forehead. Tulasī says,

Prathama Tilaka Basiṣṭha Muni Kīnhā I

Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II
Ram's reign was established. Vedas sang Lord's hymn of praise. Lord gave lodging to His companions. Six months elapsed. Lord bided farewell to everyone



except Hanumāna, because everyone was missing their homes after six months! Lord thus gave a highly psychological aphorism to everyone that instead of missing your home and staying here, go back to your homes and remember me. Lord is highly practical!

Lord's human pastime was presented. Jānakī gave birth to two sons. Similarly, the three brothers were blessed with two sons each. Thus after talking about the heirs of Ayodhyā, Tulasī stops the story of Raghu's race. Tulasī avoids the story Sītā's second abandonment because of controversy and innuendo for He is the man of dialogue. Perhaps Tulasī wishes that may Sītā and Rāma always stay together. He doesn't wish to separate them anymore. The latter story is about KāgaBhuṣuṇḍijī's life. Whether or not Yajñavalkya completed the Kathā in Bharadvājajī's hermitage is not stated. Māhādeva was reciting the Kathā on Kailāsa's ghat of wisdom before Pārvatī. Śiva concluded the Kathā as well. Goswāmī Tulasī was reciting the Kathā to His mind on the ghat of surrenderance. He gave the last message admonishing His mind, O wicked mind, worship Rāma. O mind, by an iota of whose grace even the dull-witted Tulasīdāsa has attained supreme restfulness.

Bāpa, the four supreme preceptors have concluded RāmaKathā from their respective seats. Beneath the blessed shelter of these four preceptors, this RāmaKathā organised by Tulsi Vallabhniidhi Trust was being recited since last nine days once again in the forecourt of Ahmedabad with the holy intent of cleanliness campaign. This was my ghat of Talgājarḍā. I am proceeding to conclude it, Bāpa. When I alight from VyāsaPīṭha on the last day, I always feel as if everything

relevant to the topic has been said and equally everything has been left unsaid. I get this feeling in every Kathā. I have talked with you for nine days with 'Mānasa-Svacchatā' as the central theme in form of a harmonious dialogue. Young ladies and gentlemen, more often than not you are my target audience. Therefore, if you have liked any aphorism, any point or any copāi in your disposition for outer cleanliness and inner purity from this nine day Kathā of 'Mānasa-Svacchatā', consider it as all yours. Regard it as your own lamp of life. If you have liked any point, do reflect over it. Besides, even having enjoyed for nine days is no way a deal of loss. I want to take your leave by only stating that stay cautious, stay mindful. Let us stay in discretion. Let's keep our nation clean and our inner-realm pure. I have no authority to bestow blessings. Neither it's my capacity. But because I am seating on this seat (VyāsaPīṭha), I can certainly supplicate to the Lord. Let everyone's life be happy. Let all of us celebrated the fiesta of pleasure in our homes. May our pleasure stay intact. I supplicate so in Lord's divine feet.

*Khuṣa Raho Hara Khuṣi Hai Tumhāre Liae I
Choḍa Do Āṃsūo Ko Hamāre Liae I*

Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṃdaraKāṇḍa, LNK-LaṃkāKāṇḍa, UTK-UttaraKāṇḍa, Ch-Chaṃḍa, Do-Dohā, GDS-GoviṃḍaDāmodaraStotra, GG-GopīGīta, HC-HanumānaCālīsā, SB-Śrīmad Bhāgvatjī, Śl:Śloka, So-Sorthā, VP-VinayaPatrikā.

What is the story of 'Rāmāya a' after all? It's the cleanliness campaign. What for is the entire campaign of 'Māhābhārata'? It's indeed the cleanliness campaign to cleanse the evil from the society. What does literature do? It undertakes a cleanliness campaign in my view. It dispels our inauspicious and establishes and uncovers the auspicious elements within us which were earlier suppressed by inauspiciousness. These are nothing but the acts of cleanliness campaign. What does a physician do? He undertakes a cleanliness campaign by eradicating diseases and establishes sound health. Hence, ultimately all such acts are nothing but cleanliness campaign.

कवचिदन्यतोऽपि

The words can sketch a picture as well as create a character



Morari Bāpu's address during the award ceremony and the launch of book 'KalaGranth'

First of all, on the occasion of Ten glorious years of Gujarat Kala Pratishthan I offer my obeisance to the Guru of Art, NayakSaheb. There is a line by Poet Kaag in Gujarātī,

*Mārī TijorīMā Bharyā Che Adhalaka Nāṇā,
Paṇa Enī Kūṃcīo Kone Sopavī?*

NayakBapa is blessed with copious wealth of art and erudition. While questing for a worthy heir, he met Ramnikbhai whom he handed the reins of this institution. Ramnikbhai has been managing Gujarat Kala Pratishthan since last ten years. We all have heard about his decade long journey time and again. However, today as we actually witnessed this

institute's activities, we realise that indeed a great job has been done.

I am the worshipper of words. I do not misuse my words by falsely praising anyone. I am also aware of the fact that Goddess Sarasvatī curses the worshipper of words who misuses his words. I thus wish to stay safe from this curse. Therefore, I shall share whatever is true in all respects. He has done an amazing job to promote the field of art for his self-bliss. He has further strived to make his own bliss everyone else's bliss. Therefore, first of all I express my hearty applaud as a monk. I also thank his wife who is figurative of Bhāmatī, an ideal wife. On today's

occasion I welcome Honourable KamadSahib, the dignitaries from various walks of life, GovindKaka, Reverend Swāmijī whom we have bowed down by felicitating him along with other artists, who are the worshippers of art and erudition. I am expressing my pleasure.

Our philosophy talks about three words viz. 'Sādhanā', 'Ārādhana' and 'Upāsana'. Being a reciter of 'Rāmāyaṇa', I can say that Ahalyā practiced 'Sādhanā', Sabrī practiced 'Ārādhana' and a demoness of Laṃkā named Trijaṭā who is endowed with saintliness practiced 'Upāsana'. 'Upāsana' means sitting close to an utmost divine personality. Trijaṭā sat near Sītā. 'Ārādhana' means an incessant cry or crave to seek the Supreme Entity by placing trust on the Guru's words. In Krishna Dave's words, 'Ae Āvaṣe, Ae Āvaṣe, Ae Āvaṣe, Ae Āvaṣe' is 'Ārādhana'. Sabrī practiced 'Ārādhana' while seeking Rāma. Ahalyā practiced 'Sādhanā' by lying as still as a stone. I feel that any art in the domain of literature, painting or any other field can succeed only when 'Sādhanā', 'Ārādhana' and 'Upāsana' come together. Otherwise, it cannot succeed. They incessantly crave or cry from within to create something. Our scriptures state that despite countless evidences, the ultimate proof is the inner cognition of a creator.

Satāṃhi Saṃdehupadehupadesuha

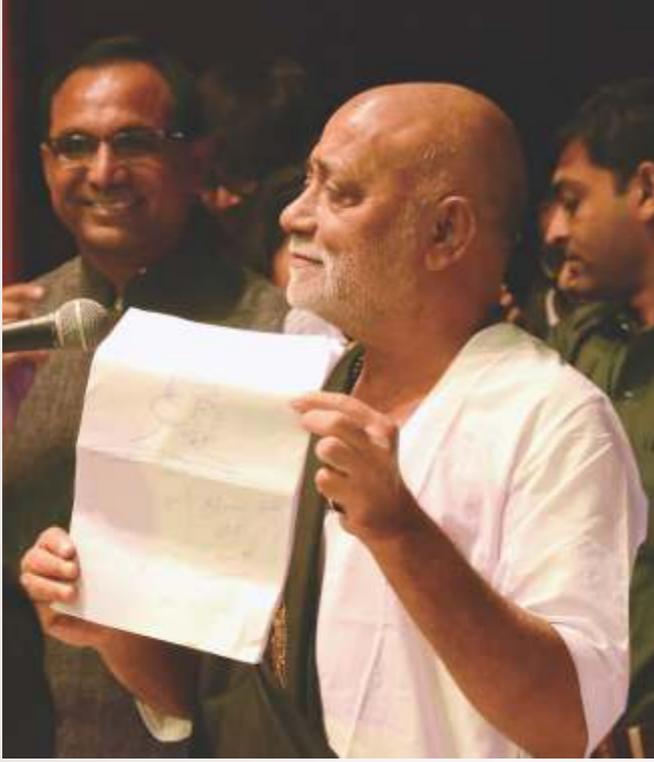
Vastu Su Pramāṇaṃ Aṃtaḥkaraṇa Pravṛttayaḥ I

An ardent cry, raised from their inner realm to create something originates from the element of 'Ārādhana'. Ramnikbhai mentioned that he would sit at one place for hours together to complete his work and he compared his wife to Bhamati. When the great seer Vachaspati was writing a Vedanta commentary tirelessly, his wife Bhamati would come and lit the doused lamp selflessly. When he finished writing, the seer asked Bhamati with surprise, "Who are you?" He had forgotten that he was married! The woman replied, "I am your attendant, I am your wife." Vachaspati was

touched on hearing these words and he decided to name his scripture 'Bhamati Tika'. Ramnikbhai's wife has served him with similar devotion. This man sat for his work for hours together; it is worship in my view. The element of 'Upāsana' is reflected when his wife would have sat beside him during this course. Alternately, it also refers to sitting near some realised personality in the current age. Moreover, 'Rāma Carita Mānasa' states that Lord Śaṃkara is an abode of all forms of art, 'Sakala Kalā Guṇadhāma'. The supreme element of Śiva descends in everyone in some form or other, in varying degree. Thus, 'Upāsana' also refers to sitting in close proximity of Śiva who dwells within him. In this way, a wonderful work is being done. They also said that ladies need not thread a needle in the current age. Technology has made us modern, which is good. Nonetheless, it's utmost essential to preserve such traditions. The society, the government and the interested people must definitely endeavour to preserve and promote these arts. However, it's worth noting that this individual is constantly engaged in fostering various fields of art since a decade. This is an act of yajña for him. I am extremely pleased that I could spare an hour and offer my obeisance in form of oblation in this yajña.

I am not a painter. But I do know to sketch Hanumanji's face. If someone gives me a paper and pen, I can draw it very well. Since I have come during such an occasion I wish to portray my bit of creativity! Thank you!

So Bāpa! I know to draw Hanumanji's face since childhood, hence I sketched the same today. However, this is not my field. I can only express my pleasure and bow down before the painters. During my Primary Teachers Certificate (PTC) course in college, being a reciter of 'Rāmāyaṇa' since childhood, I was always asked to sketch a picture of Rāma in Drawing classes. I did try to draw a sketch of Rāma. However, my Principal commented that although you



have attempted to draw Rāma, it looks like Rāvaṇa! Thereafter, I stopped this activity since it's not our field. However, as atonement I later recited ten Kathās on Rāvaṇa, it was my sketch of words. The words can sketch pictures as well. The words have power to create pictures as well as characters. This is the capacity of words. Today, such a wonderful art is being served and honoured. I have no clue to what extent these activities are being noted in the overall society. However, I am happy to note this as a monk. Art has tremendous power! I have repeated an illustration demonstrating the power of art umpteen times and I feel like iterating it once again. Lord Kṛṣṇa was endowed with art. He used the medium of art to fight the evils. Art is powerful enough to hold sway over the spirit of time a.k.a. death. Lord made the hood of the serpent Kaliya as the dais and danced over him, 'MadhurādhiPater-Akhilam Madhuram'. Thus, such a great medium called art is being worshiped by this institute since last

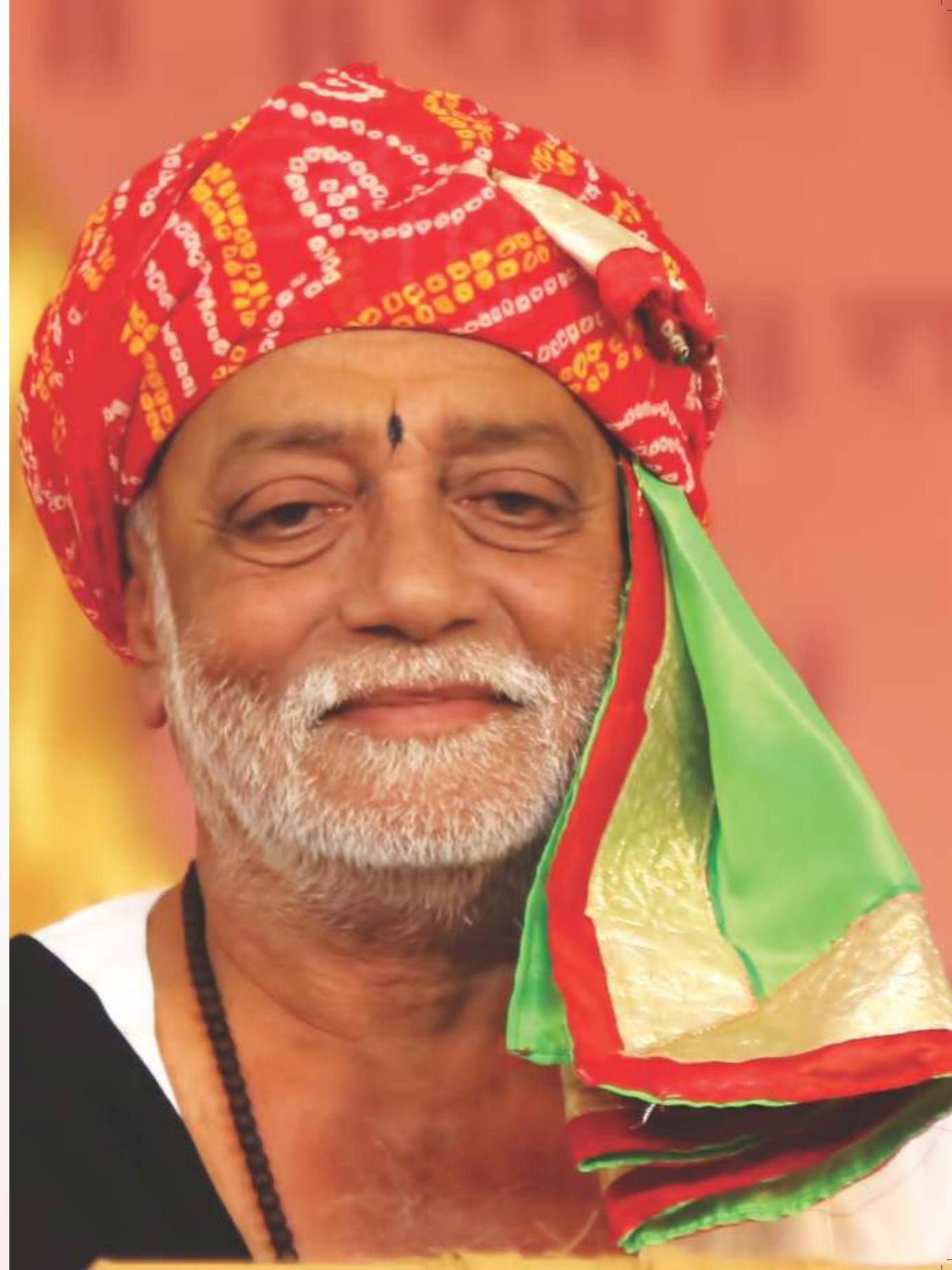
one decade and I am happy to mark my presence on this occasion. I must say that this must endure.

I feel like speaking more, because this is my very activity. It's not because I have not received an opportunity to speak lately. Similar programs are lined up back to back in my schedule. However, I would take your leave by telling few words in the end to the society! Once upon a time, a man lost his horse. It was a precious horse; it belonged to the Panchala tribe. When a horse of Panchala tribe passes away, the people of Panchala community mourn its death for fifteen long days. Such a glorious horse was stolen. The fellowmen went to the horse owner to console his pain. However, the horse owner was happily smiling! The fellowmen said, we thought you must be lamenting the horse's loss, but you look very happy. Why is it so? The horse owner replied, today I am extremely happy because

had I myself mounted the horse when it was stolen, I would have got lost as well! Losing the horse is trivial, rider of our country must not be lost, artist of our country must not be lost, enlightened being of our country must not be lost. For the very reason of not losing such riders of art, Gujarat Kala Pratishthan is constantly engaged in this activity. Although Ramnikbhai only claims to have initiated this activity, but if everything continues this way then I can already see it progress at a large scale! Lastly, I shall take your leave by reciting the couplet of a competent Gujarāti poet Ramesh Parekh,

*Sāi Tane Jo RaṃgaṆi Samajaṇa Laḡira Hota,
Tuye Vaṇe Che Vastra To Tuye Kabīra Hota.*

(Address presented during the launch of the book of art 'KalaNu Anushthan' and award ceremony in Surat, Gujarat on March 10th 2016)





A sense of national or social sanitation is neither cultivated nor regarded as a virtue among us. We may take bath daily as a custom, but we do not mind polluting the rivers, the ponds or the wells besides which we perform ablutions. I regard this flaw of ours as a great evil which is responsible for the disgraceful state of our villages and holy rivers. Consequently, we are at the receiving end of epidemics arising from such insanitation.

Wherever sanitation of body, home and surroundings is maintained, and balanced diet and exercise are regularly followed, such places are not prone to many diseases. Moreover, diseases are impossible to occur when heart is also maintained pure along with the aforementioned aspects. And our heart cannot be purified without Rāma's Name. If rural crowd understands this idea, a physician or a doctor will never be needed.

- Mahatma Gandhi