

॥२११॥

# II RAMKATHA II

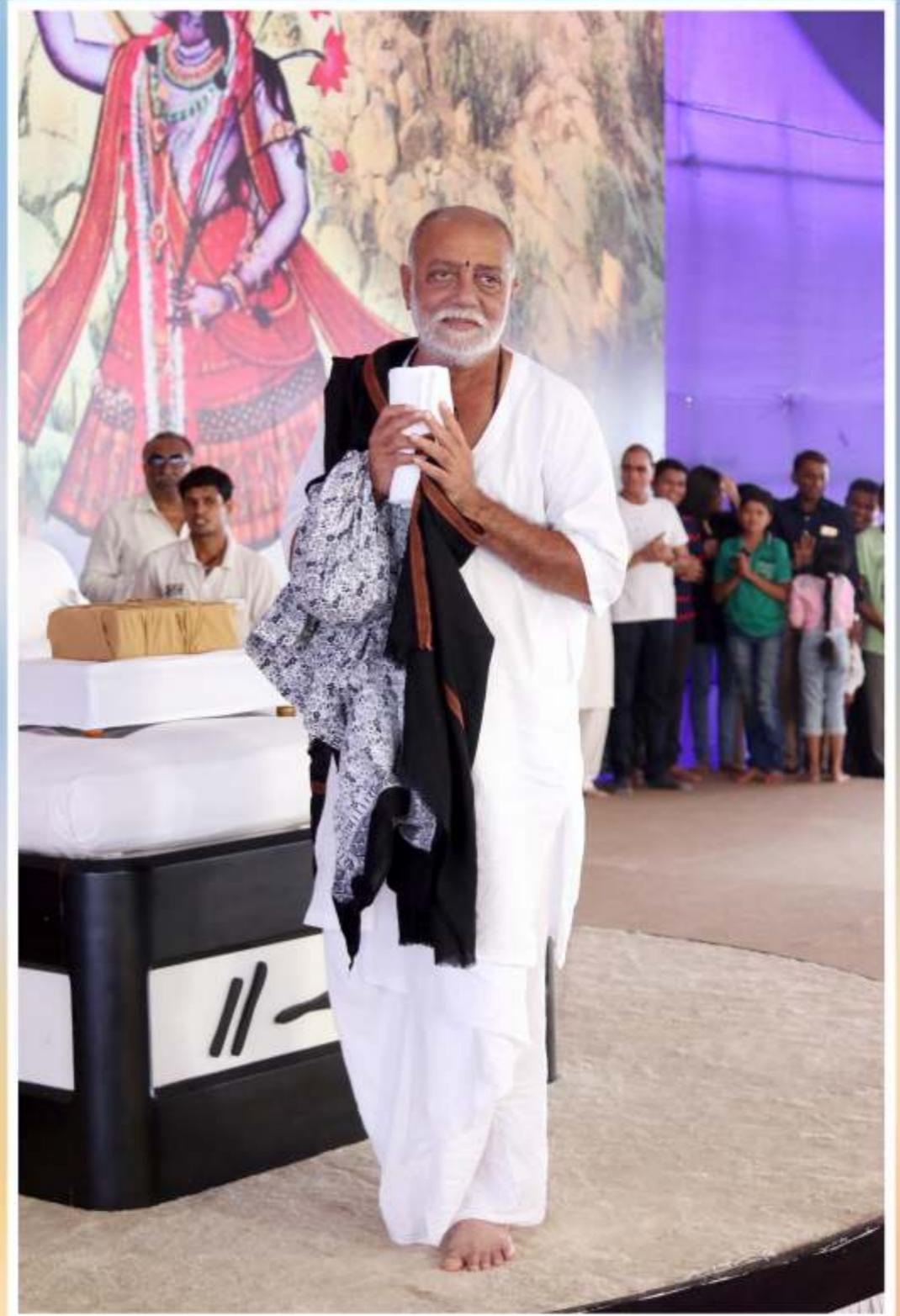
MORARIBAPU



Mānasa-Sāvadhāna

Mumbai (Maharashtra)

जनम एक दुइ कहउं बखानी। सावधान सुनु सुमति भवानी॥  
सावधान सुनु सुमुखि सुलोचनि। भरत कथा भव बंध बिमोचनि॥



## PREM PIYALA

### II RAM KATHA II

Manas-Savadhan

#### MORARIBAPU

Mumbai (Maharashtra)

Dt. 09-01-2016 to Dt. 17-01-2016

Katha : 787

#### Publication :

April, 2017

#### Publisher

Shree Chitrakutdham Trust,  
Talgajarada (Gujarat)

[www.chitrakutdhamtalgalajarda.org](http://www.chitrakutdhamtalgalajarda.org)

#### Copyright

© Shree Chitrakutdham Trust

#### Editor

Nitin Vadgama

[nitin.vadgama@yahoo.com](mailto:nitin.vadgama@yahoo.com)

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

[ramkathabook@gmail.com](mailto:ramkathabook@gmail.com)

+91 704 534 2969 (only sms)

#### English Translation

Harini Rana

[harini.rana@gmail.com](mailto:harini.rana@gmail.com)

#### Design

swar-anims

'Mānasa-Sāvadhāna' was the core subject of Morari Bāpu's RāmaKathā held in Mumbai from January 09, 2016 to January 17, 2016. The word 'sāvadhāna' (mindfulness) is trinity of message, admonition & command. Bapu said that understanding the meaning of the word 'sāvadhāna' can make our life as holy as a pilgrimage. Leading mindful life is as holy as taking a dip in the triple-braid confluence of Prayag.

While analysing the word 'sāvadhāna' in diverse contexts Bāpu said that, the repeated use of the word 'sāvadhāna' in this Kathā is not in form of bondage. The reason it's used again and again is so that we can live and enjoy our life to the fullest. This discussion of mindfulness is to adorn our life; mindfulness does not refer to fetters, but anklets.

Bāpu interpreted 'sāvadhāna' from mundane as well as transcendental perspective and also instructed everyone to stay mindful from both the viewpoints. In spiritual context, Bāpu associated the meaning of 'sāvadhāna' with J. Krishnamurti's term 'awareness' and also recommended us to stay mindful by mind, intellect, subconscious-mind and pride. He simultaneously stated that the devotees whose eyes fill up with tears are mindful from spiritual perspective.

"Mindfulness is renunciation and unmindfulness is worldliness", aphoristically stating so Bāpu said that, "If our life becomes mindful by attending spiritual discourse time and again, it's equivalent to leading a renounced life in the Twenty-First century. And if one is not mindful even after adopting renunciation, it's as good as leading a worldly life." While advising everyone to stay mindful in every field Bāpu said that, "One must be extremely mindful in sevā. Being mindful in sevā means offering service to the recipient after considering his/her liking. Sevā must be offered with discretion and competition-free mindset. Similarly, one must be mindful in affection as well as while felicitating others."

This RāmaKathā of Bāpu was attended in large numbers by Vaiava devotees of Mahāprabhujī who follow Puimārga. Hence, Bāpu discussed the topic of mindfulness by taking several references of Mahāprabhujī's scriptures like 'JalaBheda', 'Madhurā aka', 'Yamunā aka' and others. As a result, through the Kathā of 'Mānasa-Sāvadhāna' the listeners were benefitted by the philosophies of Tulasījī as well as Mahāprabhujī.

- Nitin Vadgama

## Leading mindful life is as holy as taking a dip in the triple-braid confluence of Prayag

Janama Eka Dui Kahau Bakhānī I Sāvadhāna Sunu Sumati Bhavānī II BAK-121-02 II

Sāvadhāna Sunu Sumukhi Solocani I Bharata Kathā Bhava Baṃdha Bimocani II AYG-287.02 II

Lord Śiva said, "I shall describe one or two motives of Śrī Rāma's birth at some length; please listen mindfully, O wise Bhavānī." In another episode King Janaka stated while addressing his wife, "Listen, mindfully, O fair-faced and bright-eyed lady; the story of Bharata loosens the bounds of worldly existence."

Bāpa! Once again by the divine grace we have gathered in Mumbai on behalf of RāmaKathā for a spiritual dialogue. I offer my obeisance to everyone from the VyāsaPīṭha. It was an auspicious wish of the late couple - Ramaben and Babubhai Kanakia as well as that of Rasesh, Himanshu and their entire family to host a Kathā. They have already hosted two Kathās in Champaran. I was wondering as to what should I talk about in this Kathā? I probably shared during Kutch Kathā that sometime I want to talk on the topic of 'sāvadhāna'. Hence, I thought of keeping the central thought of this Kathā as 'Mānasa-Sāvadhāna'. As a background, I would like to point out that as per one count the word 'sāvadhāna' occurs eleven times in 'Rāma Carita Mānasa' and it's repeated several times in Tulasī's other scriptures as well. However, as far as 'Mānasa' is concerned the word 'sāvadhāna' occurs eleven times. I am open for correction if there is an error in the count. 'Sāvadhāna' means to be mindful. Ashish, I have not come here to teach you religion. Son, I am here to alert you to be mindful. It's not my mission to teach religion. Who in this world is bereft of religion? Of course, it's not about namesake or non-genuine religion. This young boy, Ashish, told me yesterday that Bāpu, I don't believe in religion. Ashish is saying this today, whereas I have been stating this since several years now. When the litterateurs asked me that Bāpu, are you religious or atheist? I replied that I am neither religious, nor atheist. I am not an atheist because I recite the story of 'Mānasa', neither I am religious, I am rather practical. I am as practical as one can be, pretty much similar to the thoughts of this young boy. I need his kind of people. Am I not religious? Am I an atheist? The devotional faith of my VyāsaPīṭha lies in the quintessence of religion instead of hard-core religion. More than anything I believe in the quintessence or the aesthetic relish (*rasa*) of religion. I asked Ashish in the car if he believes in the values of truth and love? He agreed to believe these values. I thus said that, religion or righteousness is nothing but truth and love. We have rather assumed religions in terms of specific sects, paths or faiths. It instead refers to the gist or the quintessence of all faiths.

While we were on the way to Kathā, I told him that, son, you may listen to Kathā only as long as you wish, you are free to hear for an hour or half and leave at your will. There is no compulsion, whatsoever. You can stay if you enjoy, else feel free to leave. While in Kathā you can take a nap, sit at comfort by folding your legs or stretching in the front, provided space permits! You have all the freedom. However, my mission of this Kathā is to make everyone mindful. If we press the 'Pause' button in audio or video player, the streaming stops. Do we have a similar button in our lives? Life has no option but the play button, because it's constantly on the go. Hence, my mission of this fast-paced life is to make everyone mindful, *sāvadhāna*! The word 'sāvadhāna' is recited during many rituals of Viṣṇava tradition, especially in Shrinathadvara! My job is to make everyone mindful! This mobile hospital of Kathā is only for those who can unpretentiously confess their disbelief in religion. And sooner or later everyone will be bound to confess.

*Darpana Tumhe Jaba Darāne Lage,  
Javānī Bhī Dāmana Curāne Lage,  
Taba Tuma Mere Pāsa Ānā Priye,  
Merā Dara Khulā Hai, Khulā Hī Rahegā I*

Even as this boy claims that he doesn't believe in religion, he is equally enthusiastic, inquisitive and desperate to discuss and understand the quintessence of religion. I welcome his curiosity. I have been proclaiming since umpteen years that my religion is Truth, Love & Compassion. No religion of world can deny this idea. Be mindful! It's the main theme or the central thought of this Kathā. We shall look at who alerts whom and where in 'Mānasa'! My VyāsaPīṭha feels that the discussions about such topics are extremely practical and necessary for our lives in the Twenty-First Century. The episode that describes the motives of Lord Rāma's birth is quite elaborate. But Lord Śaṃkara told Pārvatī, '*Janama Eka Dui Kahau Bakhānī*', "I shall describe one or two motives of Śrī Rāma's birth at some length; please listen mindfully." The word *sāvadhāna* (*being mindful*) is specifically used in this dialogue. Yet again in 'AyodhyāKāṇḍa',

*Sāvadhāna Sunu Sumukhi Solocani I  
Bharata Kathā Bhava Bamdha  
Bimocani II AYK-287.02 II*

The story of Bharata loosens the bounds of worldly existence, please listen mindfully; said King Janaka to his wife.

*Navadhā Bhagati Kahau Tohi Pāhī I  
Sāvadhāna Sunu Dharu Mana Māhī II ARK-34.04 II*  
When Lord describes nine-fold devotion before Sabrī, He conjoins the word *sāvadhāna*. We shall discuss every occurrence of *sāvadhāna* in this discourse. Mind you, this is not an admonition. This is my candid talk with you. The word *sāvadhāna* contains everything that we wish to convey. When a child moves out of hometown for studies or work, parents usually advise him/her to be careful. It means parents are cautioning the child in form of a message. Upaniṣad, 'Śrīmad Bhāgvatī', 'Mānasa' or other holy scriptures have the authority to admonish us. As we practice mindfulness while contemplating over the word *sāvadhāna*, it's also

an admonition to our own self. An elderly person telling us to be mindful is an order. Hence, the word *sāvadhāna* is used as a message; it's also used as an admonition as an attempt to educate us with the essential knowledge known by the scriptures or the holy men; and lastly, it comes as an order as well. The word *sāvadhāna* is essentially three-fold. Its understanding can make our life as holy as a pilgrimage. Leading mindful life is as holy as taking a dip in the triple-braid confluence of Prayag, the king in pilgrimage places. Thus, I thought of being mindful myself and alerting you as well to be mindful. Firstly, I need to be mindful myself and thereafter, I shall talk with you about it. I would share with you the interpretations of the word *sāvadhāna* as it comes to my mind by my Guru's grace, of course on the basis of 'Mānasa'. I don't present my ideas forcibly, just to fit the theme of discussion. I shall speak only if it naturally occurs to me! I have made no preparations! Nonetheless, we shall discuss the topic as it flows naturally.

The main topic of discussion shall be 'Mānasa-Sāvadhāna'. I don't wish to admonish you. All we need to do is be mindful, so that we can tread the path of truth in the most apt manner. We cannot comply with truth in entirety, but let's practice as much as we can. Ashish, religion is dance. Your grandfather, Babubhai, danced in the Kathā. I recalled the same to Rasesh as well. Religion is nothing but dance. The job of an Enlightened-Being is to make everyone dance in Lord's glory. Whenever I request Radheshaym to take a *thumka*, he does so amid everyone. Similarly, whenever I sang the psalm of '*Vāke Aṃboḍe Śrīnāthajī*', Babubhai would forthwith rise to dance even amidst the crowd of fifty-thousand people! Religion is dance. Religion is a smile. Religion is a pleasurable state of mind. Religion is faithfulness towards each other. Religion is honesty. These ideas are present in all religions. Listen to this Kathā mindfully. We have confined religion to our beliefs and given it a piteous state! Religion is called as *dharma*. It's the purest word that refers to Truth, Love

& Compassion. As you all know, the gist of my journey of last fifty-seven years is Truth, Love & Compassion. A youth who holds faith in these values knows the quintessence of religion.

I invite young boys and girls to listen to Kathā only as much as it interests you. There is no binding, whatsoever. But do attend a discourse once in a while. Note that the seers and sages have beheld god not by eyes, but by ears. It's the scientists who see everything by eyes while discovering facts about planets, moons etc. The scientists behold truth by eyes; whereas, seers, sages, monks and saints attain god by listening to god's glory through their ears. Therefore it's written, '*Sāvadhāna Sunu Sumati Bhavānī*'. Even as you listen to a couple of words, make sure you ponder over it. If any point touches your heart, you can enjoy life and stay in a pleasurable state of mind more than ever.

So Bāpa, my VyāsaPīṭha welcomes everyone regardless of whether one is religious or atheist. My VyāsaPīṭha honours each and every person. This is my dialogue with you through the means of spiritual discourse. I shall also try to answer your queries according to my experience and thoughts. This is my talk or conversation with you. Religion is a pleasurable state of mind. Making others happy and bringing a smile on others' face is religion. Empathizing with others' suffering is religion. Religion is not only confined to books, it dwells in everyone's heart. Religious books are good, they show us the way. Nonetheless, religion is a wonderful tradition of values that touches our heart.

We shall thus hold a dialogue through 'Mānasa-Sāvadhāna'. Let's sing the two lines once again. First line is chosen from 'BālaKāṇḍa' and the second line is picked from 'AyodhyāKāṇḍa'. Please sing these lines from your heart after listening to the words carefully. Let's sing as it naturally occurs to us. I was reading an article about a renowned British poet. He is believed to compose countless poems. His compositions occupy multiple rooms! When he was on the verge of dying, his friends requested him to complete several half-written poems. But he responded that, I write whatever occurs to my mind naturally. My forced attempt to complete an incomplete poem will only spoil it. My dear listeners, please live in innate or natural state. Our scripture says, '*Uttamā Sahajāvastha*', hence listen naturally and live innately. The British poet further added, I write only when the poem naturally occurs to me and I stop writing the moment it stops descending within myself. At times, it has been only for two lines that his work was left incomplete! The poet passed away leaving countless poems incomplete! He goes on to say that, whenever I attempted to add a couple of lines from my side, I soon realised that it was not suiting the composition! Let it descend naturally, without making any attempts. We make no attempt to circulate blood in our body. Of course, medical instability is an exception. But the blood flows naturally through the arteries and the veins. When we fall asleep in the night, our breathing continues naturally. We don't realise natural blinking of our eyes. Life means natural and

*When a child moves out of hometown, parents usually advise him/her to be careful. It means parents are cautioning the child in form of a message. Upaniṣad, 'Śrīmad Bhāgvatī', 'Mānasa' or other holy scriptures have the authority to admonish us. As we practice mindfulness while contemplating over the word sāvadhāna, it's also an admonition to our own self. An elderly person telling us to be mindful is an order. Hence, the word sāvadhāna is used as a message; it's also used as an admonition as an attempt to educate us with the essential knowledge known by the scriptures or the holy men; and lastly, it comes as an order as well. Thus, the word sāvadhāna is essentially three-fold. Its understanding can make our life as holy as a pilgrimage. Leading mindful life is as holy as taking a dip in the triple-braid confluence of Prayag, the king in pilgrimage places.*

guileless state. When we attempt to do something by employing deceit, drama or pretense, while we may succeed in convincing others, we ourselves are very much aware of our deceit or pretense!

The word *sāvadhāna* can become a mantra of living life in the Twenty-First Century. Our traditional mantras like '*Rāma-Kṛṣṇa-Hari*' etc. are equally amazing and transcendental; nonetheless, *sāvadhāna* could as well become a mantra of living our life. And s/he who is mindful can attain resolution to the problems forthwith. An individual can find resolutions to the toughest problems in life if one is mindful. The whole Kathā will focus on this mantra. At this stage, I have no clue which points I shall discuss in the coming days! But as of now, I feel like touching the exploits of Bharata and his love for Rāma. While discussing nine-fold devotion with Sabrī, Lord advised her to listen mindfully or attentively; hence, I would discuss this episode as well. We shall go with the flow of the discourse as it occurs naturally. My objective of this nine-day discussion is to be able to live mindfully after the discourse.

What should be said about 'Rāma Carita Mānasa'? You are aware of this Holy Scripture. 'Rāma Carita Mānasa' is not only present in your homes, but in your hearts as well. You all know the composition of 'Rāma Carita Mānasa'. I usually follow the holy tradition of presenting the outline of the scripture on the first day. It contains seven cantos viz. 'BālaKāṇḍa', 'AyodhyāKāṇḍa', 'AraṇyaKāṇḍa', 'KiṣkindhāKāṇḍa', 'SuṃdaraKāṇḍa', 'LaṃkāKāṇḍa' and 'SuṃdaraKāṇḍa'. Hence, the scripture of 'Rāma Carita Mānasa' is composed in seven cantos. In the first canto of 'BālaKāṇḍa', Goswāmiji writes seven mantras in the opening invocations.

*VarṇāNāmArthaSamghānaṃ  
RasāNām ChandaSāmapī I  
Maṃgalānām Ca Karttārau Vande  
VāṇiViṇāyakau II BAK-Śl.01 II  
Vande Bodhamayaṃ Nityaṃ  
Guruṃ ŚaṃkaraRūpiṇam I*

*Yamāsrito Hi Vakra'pi Candraḥ Sarvatra  
Vandyate II BAK-Śl.03 II*

After honoring Saṃskṛta in the beginning, Tulasī switched to the rural dialect of commonly spoken language. His intent is to empower the most ordinary villager to understand the quintessence and aphorisms of religion. He composed the story in simple and native dialect to let the folk masses understand the story of Rāma and Sītā. Tulasī then wrote five *sorthas* recalling the five deities viz. Lord Gaṇeśa, Goddess Bhavānī, Lord Viṣṇu, Lord Śiva and the Sun-God. These deities assume a paramount position in our tradition. At this point, I would like to iterate my commonly conveyed idea behind this worship. The state of Maharashtra worships Lord Gaṇeśa predominantly and we must do so. But it's my clear opinion that Lord Gaṇeśa's worship is figurative of living with discretion. Gaṇeśa is the god of discretion. In my view, employing discretion while talking with parents, siblings, friends, wretched people etc. refers to the worship of Lord Gaṇeśa. Our problem is that while we do celebrate Lord Gaṇeśa's festival with pomp, we tend to overlook our trait of discretion. Ignoring discretion will only leave us amid nescience, ignorance, idiocy and free-will. In my vision, the quintessence of Lord Gaṇeśa's worship is to keep our discretion intact. And do remember my listeners, discretion is born from *satsaṃga*. *Satsaṃga* means the company of virtuous people, which endows us with discretion. The company of saints originates our discretion, so states 'Mānasa'.

So, let's protect our discretion. We must worship the sun-god. Sun-salutation has become a common yoga practice nowadays. It's good for our physical wellbeing as well. You can also offer water in oblation to the sun-god. However, in my understanding the quintessence of the sun's worship is the vow to live in light. It's appreciable if you can offer sun-salutation 108 times. However, if your age doesn't permit 108 salutations, it doesn't mean that you are breaching a religious practice. Living old age in light is the worship to sun-god. Not letting our old age pass in

ignorance is the worship of sun-god. We worship Goddess Bhavānī during Navrātri. Bhavānī personifies reverence. Her worship is symbolic of our unbroken reverence and trust. The devotees of PushtiMarga sing the following verse, especially in Vallabha tradition,

*Dṛdha Ina Charanana Kero Bharoso,  
Dṛdha Ina Charanana Kero,  
Śrī Vallabha Nakha Caṃdra Chatā Bina,  
Saba Jaga Māhi Aṃdhero II*

In my opinion, trust itself is worship. We ought to cultivate staunch belief or firm faith at some place. Bāpa, while you do celebrate Navrātri, please keep your reverence intact. Please note that it's not about blind faith, but the purest form faith or reverence. Śiva means welfare. Let's habituate our self to wish auspicious for others as much as we can. It's figurative of Śiva's anointment. Viṣṇu means pervasiveness, being as vast as the sky. It refrains from adopting narrow thoughts or confined vision. We must welcome others' thoughts as well. A vast vision, idea or thoughts refers to Lord Viṣṇu's worship. Thus, the five deities were remembered. The Kathā commences by offering obeisance to the Guru. Tulasī writes,

*Baṃdau Gurū Pada Kaṃja Kṛpā  
Siṃdhu NaraRūpa Hari I  
MahāMoha Tama Puṃja Jāsu  
Bacana Rabi Kara Nikara I BAK-So.05 I*

RāmaKathā commences by offering obeisance to the Guru. There are several types of Gurus, let's talk about few main types. The first Guru is the one who gives initiation in form of a mantra. The second type of Guru shows us the right direction based on our innate inclination. A Guru who initiates the devotees may also ask for *dakṣiṇā* proactively, which we are forced to offer! But a Guru who shows us the direction will never ask for *dakṣiṇā*. He will leave after guiding us on the right path. S/He will also grant us the freedom to return from the path if we don't find it suitable. Another type of Guru is the one who imparts erudition or knowledge on any subject. Yet one more type of Guru is the one who provides us shelter. Even as we may be miserable, wretched or immature, yet S/He fosters us beneath

His/Her compassionate shade without our knowledge. One more type of Guru is a spiritual Guru who engages in the discussions related to the worldly life and the Supreme Entity from Upaniṣad, Vedānta or any Holy Scripture containing auspicious ideas and truth.

India is a glorious country, Sāheb! Any individual from whom we attain truth can be considered as our Guru. If one attained truth from the wife, the wife was looked upon as the Guru. The same holds true for husband, mother, father or friend. We have allotted the status of Guru or guide to our source of truth, love or compassion. A woman too can become a Guru. Our country has witnessed several female Gurus like Gargi, Maitri, Mirā, LallaDevi, Sahajobai or Gaṃgāsati from Saurashtra. A wife can also become a Guru, provided she is the source of truth. In the first chapter, an obeisance is offered to the Guru, the Guru's divine feet and the dust of the Guru's holy feet. The dust of the Guru's holy feet represents grace. A Guru is utmost unfathomable. Therefore, our ancient psalms state,

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

Goswāmiji says, 'Rāma Carita Mānasa' is a Sadguru. We could possibly gauge the extent of greatness of an ordinary Guru. However, as 'Rāma Carita Mānasa' is allotted the stature of Sadguru, I can state with staunch faith that no one can ever fathom its glory. This scripture is unfathomable! Its countless mysteries are unveiled only by our Guru's grace. This scripture appears endless, awe-inspiring and transcendental! The obeisance is offered to those Gurus who acquaint us with our true nature. A devotee whose eyes get sanctified by the Guru's graces cannot criticise anyone, but only offer obeisance to everyone. When Tulasī's eyes were sanctified by the dust of His Guru's holy feet, the whole world and the whole cosmos appeared worthy of offering obeisance. Hence, comes Tulasī's renowned line,

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

Narsinh Mehta has as well sang,

*Sakala LokaMā SahuNe Vaṃde,  
Nimḍā Na Kare Kenī Re!*

The whole world appears permeated by the Supreme Entity. Imagine what a lovely state it must be! Imagine, how spiritually healthy would the seekers be who perceive no evils or faults in others! After offering obeisance to everyone, Tulasīdāsajī offered obeisance to the mothers, King Daśaratha, King Janaka, the four brothers and lastly, Hanumānājī,

*MahāBīra Binavau Hanumānā I*

*Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II*

Tulasī says, I offer obeisance to Hanumāna in whose heart dwells Lord Sītā and Rāma. Any man, woman or child whose heart is not wicked is Hanumāna. This vision alone shall prove Hanumānājī's ageless and immortal form. Ladies and gentlemen, seek Hanumānājī's shelter. Please don't get into practicing other methods of worshipping Hanumānājī. I am giving you an unsolicited advice that if you hold faith and sentiments for Hanumānājī then please recite *copāis* to Him, recite some *śloka* of 'Vālmikijī Rāmāyaṇa' or chant Lord's Name with the feeling that you are sitting beneath His blessed shade. Doing so will please the element of Hanumānta exceedingly. Please don't get involved in Hanumānājī's complicated worship. The element of Hanumānta is utmost pure and pious. More than being pious, it is beyond all virtues. Let's offer obeisance to Hanumānājī through the holy lines of 'VinayaPatrikā'. Please sing with me,

*Maṃgala-Mūratī Mārūta-Naṃdana I*

*Sakala-Amāṃgala-Mūla-*

*Nikaṃdana II VP-XXXVI.1 II*

*Pavana-Tanaya Saṃtana-Hitakārī I*

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

'HanumānaCālīsā' states, '*Bhūta Pisāca Nikaṭa Nahi Āvai*', the evil spirits (*bhūta*) keep away from the one who chants Hanumānājī's name. What does it mean? The evil spirits are metaphoric of past incidents. The recitation of 'HanumānaCālīsā' keeps us free from our past incidents, which otherwise trouble us in the present! Our past constantly grips us like a demonic trap! We are unable to let go of our past. *Preta* refers to the worries of future. By seeking

Hanumānājī's shelter, one can live in the present. Hanumānta is symbolic of air. Hence, He constantly refers to the present moment because air is constantly present everywhere equally alike. His constant presence in form of air is good enough. It doesn't matter even if He doesn't exist in form of an idol around us. I have stated umpteen times that if you cannot find a worthy Guru, consider Hanumānājī as a Guru. He will never seek *dakṣiṇā* or ask anything from you! This is the glory of the Supreme Entity, Śrī Hanumānājī. A youth who seeks Hanumānājī's shelter will experience a surge in his erudition or knowledge. Not only knowledge, but one will experience a surge in wisdom. Hence, do seek the shelter of Hanumānta. Venerable Swami Satchidanandji of Dantali has written a commentary on 'HanumānaCālīsā' wherein he states that, "Whether anyone believes or not, I have personally experienced the miracles of 'HanumānaCālīsā'. I firmly believe in 'HanumānaCālīsā'." I was happy to read about it. Even though this fact has come to light pretty late, he has written lovely experiences. He further says, "I have travelled across the globe in my life and 'HanumānaCālīsā' has given me enormous strength during the course of my life." 'HanumānaCālīsā' is extremely powerful, Sāheb! One needs trust. Trust can transform even an ordinary metal into gold and lack of trust can even leave real gold utmost useless! The question is about trust! KāgaBāpu writes,

*Bharose Rahevāya,*

*Emā Paṃḍanā Dahāpaṇa Bahu Na Dōlāya*

*Bhāi Ene Bharose Rahevāya Jī*

*VaidyaNā GharaNā Vāṭelā Osaḍa Nahī Olakhāya I*

One must just consume the medicines given by the doctors instead of deciphering its components, because we anyways won't be able to recognise its components! Few divine elements are worth the trust. Hanumānājī is an incarnation of Śaṃkara. Hence, the element of Hanumānta is an evident embodiment of trust. After offering obeisance to Hanumānājī, Tulasīdāsajī renders obeisance to Lord Sītā and Rāma followed by the obeisance to the Name of Lord.

## Be mindful from mundane as well as transcendental perspective

'Mānasa-Sāvadhāna' is the core theme of discussion of this Kathā. I have received several questions and curiosities on this topic. I shall try to answer them basis my understanding and relevance to the ongoing discussion. Let me begin from one such question, how do we fit mindfulness (*sāvadhāna*) and innateness (*sahajātā*)? It's a lovely question. Bāpa! The word *sāvadhāna* has been used in dual context viz. mundane and transcendental. In mundane context '*sāvadhāna*' refers to being careful or cautious e.g. warning signs like rise with caution, sit with caution, speak with caution, cross with caution, caution - stay away from inflammable objects etc. etc. These are mundane warnings. Do remember one point my listeners, yesterday VyāsaPīṭha stated that *sāvadhāna* is three-fold viz. it comes as a message, admonition and order. It gives a message. The letter which postman drops in our mailbox contains a message. The job of postman is to deliver the message, s/he doesn't admonish anyone. Admonition is the job of the religious preceptors. And order or command is given by spiritual leaders or a realised Enlightened-Being, in my terminology. The Enlightened-Being Lord Kṛṣṇa gave two orders to Arjuna, '*SarvaDharmān Parityajya*' – forsake all alternatives and '*Māmekam Śaraṇam Vraja*' – surrender only and only unto me and lastly, Lord promised him, "Worry not, I shall release you from every sin you have committed."

We shall discuss about '*sāvadhāna*' for next nine days in three-fold context, of course on the basis of 'Mānasa'. Its three facets are message, admonition and order. Hence, '*sāvadhāna*' comes in dual context: mundane and transcendental or spiritual. The question being asked is that how can we employ caution while being innate? Sufi or Zen philosophy has promoted the mantra of staying innate or natural. I too stated yesterday, '*Uttamā Sahajāvastha*'. How can we employ caution if we are innate? It's a lovely curiosity. Our problem is that we consciously try to be innate, while we are already innate since past countless births. We are innate since eternity. '*Cetana Amala Sahaja Sukha Rāsī*', an individual soul is innate by nature. As I speak, I make no attempt to breath. My breathing automatically continues in the background. As you listen, your breathing continues innately. Being innate is our right. Being innate is our true nature. Being innate is our primordial form. Caution, may we not lose our innateness! Ladies and gentlemen, as I talk about '*sāvadhāna*' in spiritual context, let me recollect J. Krishnamurti's term 'awareness'. Being cautious in spiritual context means the state of awareness. It's neither the state of dream nor that of sleep. Dreaming is our right, we must dream; whether they are fulfilled or not is Allah's will! Similarly, being worldly souls, we must sleep. However, we should also be aware of how much to sleep. It's necessary to be aware of the extent of our dream. My VyāsaPīṭha terms the same state of awareness as '*sāvadhāni*' i.e. mindfulness, in spiritual context. Caution, may our innateness not get refuted.

It's a wonderful question. We shall talk about it for next nine days. Our true nature is innateness. We have become non-innate because of four causes. The first cause is our mind. The second cause is our intellect. The third cause is our subconscious-mind. The fourth cause is our pride. It's because of these four causes that we have become non-innate, which is against our true nature. We are proselytizing ourselves! We are living in proselytized nature. Therefore, Lord Kṛṣṇa tells us as an order, '*SvaDharme Nidhanam Shreyah*', it's better to die in your true nature than to get fouled by another nature. It refers to not renouncing our innateness. Kabīra Sāheb has pass his entire life talking about innateness. Let me and you stay mindful by mind. Let me and you stay mindful by intellect. Let me and you stay mindful by subconscious-mind. Let me and you stay mindful by pride.

I repeatedly mention that Kathā is not a religious gathering; it's a practical laboratory where we are trying experiments one after another. Lord adores contemplation. Many listeners in this Kathā are the followers of



*PuṣṭiMārga* founded by Mahāprabhuḥi. Mahāprabhuḥi has composed a hymn named 'Madhurāṣṭaka', which has a phrase '*Gunja Madhura*'. *Gumjā* means a garland of rosary-pea that Lord wears. Mahāprabhuḥi had devoutly offered the garland of *gumjā* to the Lord on the auspicious day of *ekādaśī* (the eleventh day of the lunar fortnight) of the holy month of Śrāvana. The devotees however saw this sight on the next day i.e. *bārāsa*. Hence, we celebrate *PavitraBārāsa* which falls on the next day of *ekādaśī*. But it was on the day of *ekādaśī* that the auspicious garland was offered. This incident is found in Mahāprabhuḥi's life. In Saṃskṛta scriptures, *gumjā* is interpreted as contemplation. Lord exceedingly adores the garland of rosary-pea. It is figurative of a devotee's contemplation. Lord adores the contemplation of any devotee. What we are doing right now is mass-contemplation. Mass-contemplation is Vinobāji's term. Vinobāji was the promoter of mass-contemplation, mass-penance, mass-farming, mass-living etc. Lord adores contemplation. Let me share few more thoughts on contemplation. Mahāprabhuḥi says that contemplation arouses affection. When we contemplate deeply about someone a sense of affection arouses for that individual. When we hear about someone, our mind starts contemplating and we feel eager to meet that person. And soon a sense of affection arouses for that individual. Affection is

compared to a greasy substance. Affection is translated as *sneha* in Saṃskṛta, which means a sticky substance. *Sneha* is a metaphor of sticking firmly to a place. *Sneha* eventually manifests *pranaya*. *Pranaya* is nothing but complete trust on the one for whom we feel *sneha*. Even as we use the word '*pranaya*' we barely understand its meaning! Mahāprabhuḥi goes a step further to state that *pranaya* then arouses pride. We become possessive of our beloved and feel offensive when our beloved talks with someone else!

*Mujhe Jitanī Jarurata Thī  
Vo Utanā Ho Gayā Merā I  
Phira Usake Bāda Vo Kisakā  
Vo Allāh Jāne Yā Vo Jāne II*

- Raj Kaushik

The poet says that the Enlightened-Being has become mine as much as I needed, beyond that S/He is free to be with others as per Her/His wish. I have attained God as much as I needed. Hence, after *pranaya* comes pride. Pride means ego as well as the feeling of greatness. One must feel great of sharing the feeling of *pranaya* with the Enlightened-Being. Being in love with a Supreme Entity is also a feeling of greatness. Being surrendered to an Enlightened-Being is also a matter of greatness. However, we are falling prey to the other aspect of pride. When the one whom we love talks or meets others, we take it as an offence. Please remember this couplet of Raj Kaushik. A Supreme

Entity is independent. Pride is followed by attachment. As per Vedas, we pray to lead us from darkness to light, from untruth to truth, from death to immortality. Similarly, our journey can lead from attachment to love. The journey of love without attachment is not fruitful. Mahāprabhuḥi presents the next stage as the manifestation of love. At this stage Mahāprabhuḥi and Chaitanya become one, just like a river that gushes to merge with an ocean. The next stage is the feeling of *unmāda* i.e. getting dissipated without realising. Hence, stay mindful of our mind because mind doesn't let us stay innate. Intellect turns unfaithful by surrendering elsewhere; it doesn't let us stay innate. Our subconscious-mind has been dumped with strange mental impressions of past countless births, which doesn't allow us to stay innate. Lastly, our pride doesn't permit us to stay innate. Therefore, my interpretation of being mindful is to be mindful of our mind.

*Sāvadhāna Mana Kari Puni Saṃkara I SDK-32.02 I*  
This is Tulasī's spiritual philosophy. Lord Śaṃkara instantly becomes mindful. Lord tells the same to Sabrī, '*Sāvadhāna Suni Dharu Mana Māhī*', listen to the aspect of nine-fold devotion mindfully. Being mindful in spirituality means to be mindful by mind, to be mindful by the thoughts of mind, to be mindful by the resolves and the alternatives of mind and to be mindful by the wavering nature of mind. The next step is to be mindful by intellect. This as well is written in '*Rāmāyaṇa*',

*Janama Eka Dui Kahau Bakhānī I*

*Sāvadhāna Sunu Sumati Bhavānī II BAK-121-02 II*  
O Pārvatī, be mindful of your mind. Be mindful of intellect. Be mindful of pride, '*Sāvadhāna Mānada MadaHīnā I*'. Be mindful of subconscious-mind. You must have heard and thought over the aphorism of '*Gītā*' that when an individual is reborn, s/he carries forward the same mind. Our speech is the result of our mind. Every individual's speech is the result of his/her mind. Our speech is related to mind and our ears are related to intellect. Our intellect is carried forward through countless births and it is associated with our ears. Our intellect is attuned to hear only that which is advantageous to us. The subconscious-mind is related to eyes, pay attention. The eyes of the spiritual-seeker

reveal his/her subconscious-mind. Eyes are the bridge that directly links the subconscious-mind. Thakur Ramkrishna's eyes instantly reveal the extent of purity of his subconscious-mind. Raman Maharshi's eyes also reveal the same. Mīrā's eyes reveal the depth of her relationship with Lord Kṛṣṇa. Eyes and subconscious-mind are closely related. Being mindful by subconscious-mind means to be mindful of our eyes.

*Sāvadhāna Sunu Sumukhi Solocani I*

*Bharata Kathā Bhava Baṃdha Bimocani II*

These are King Janaka's words in '*AyodhyāKāṇḍa*' addressed to his wife, Sunayanājī, O fair-faced and bright-eyed lady, be mindful of the subconscious-mind.

*Sabahi MānaPrada Āpu Amānī I UTK-37.02 I*

*Sāvadhāna Mānada MadaHīnā I ARK-44.05 I*

Being mindful of mind is to be mindful of pride. The mundane interpretation of '*sāvadhāna*' is to employ caution in various activities like crossing the road etc. However, '*sāvadhāna*' in spirituality means to be mindful with mind because our mind is plundering our innateness by arising countless resolves and alternatives. Therefore, the saints have worked enormously on their mind.

Dear listeners, please stay constantly mindful of mind in spirituality. Be mindful that your intellect doesn't transgress from your place of surrender. Be mindful of subconscious-mind. We often fall prey to the pride of trivial achievements. O seeker, be mindful of pride. This explains spiritual or transcendental aspect of '*sāvadhāna*'. The question was, "How can innateness and mindfulness go together?" Let me reiterate the response that our true nature is anyways innate. We must be mindful to prevent our true nature from becoming non-innate because of mind, intellect, subconscious-mind and pride. Let's try to understand the objective of this Kathā in this manner. I have a poetic couplet,

*Vo Cupa Rahatā Thā Magara Niḡāhe Bolatī Thī I  
Kucha Loga Khāmoṣā Rahakara Bhī Jīta Jāte Hai II*

Eyes and subconscious-mind are related, please don't forget this ever.

There is another lovely question, "Jaya Śrī Kṛṣṇa, Jaya Sīyā Rāma. I am a young boy & my family is

devoted to Vallabha cult. I am still studying. We have the *sevā* of Lord Kṛṣṇa at our home. My family is forcing me to get married. When I tried to enquire about the thoughts of Vallabha cult on marriage, my family members avoid responding. Instead they scold and push me further to get married!" Mind you, I would not scold you! Son, let me try to present you the thoughts of Vallabha cult on marriage. O Vaiṣṇava youth, listen, Mahāprabhuḥi has not prohibited the act of marriage, because he himself was married. Mahāprabhuḥi is a householder. He also bears children, you all are aware about it. His entire tradition is revered in form of Preceptors till date. Mahāprabhuḥi himself is a householder and hence, he cannot forbid anyone from getting married. But Mahāprabhuḥi definitely cautions us. Since you hail from a Vaiṣṇava family, your parents must be aware of Mahāprabhuḥi's thoughts on marriage. But it looks like your parents have not read Mahāprabhuḥi's scriptures consciously wherein he cautions in the following verse,

*Anukūle Phalatrādou Viṣṇukāryeṇi Kārayet I Udāsīne Svayaṃ Kuryāta, Pratikule Gṛha Tyajeta II* Mahāprabhuḥi doesn't prohibit marriage. He rather cautions us by stating that one must get married, but if your wife and family are propitious then offer *sevā* (in Vaiṣṇava cult *sevā* refers to the daily devotional service or worship offered to one's personal idol of Lord Kṛṣṇa at home). Mahāprabhuḥi cites three rewards of *sevā*. The act of *sevā* blesses one with transcendental-power. '*Sevāyām Phalatrāyam*', Mahāprabhuḥi has presented three rewards of service in PuṣṭiMārga. Your mundane-power is reflected by your real estate or monetary possessions, which are necessary as well. Mundane-power is always limited. The second reward is liberation wherein one is completely absorbed into the Supreme Entity a.k.a. *sāyujya-mukti*. This is for the one adherents of liberation. '*Sevopayoga Deho*', as a reward of *sevā* the Supreme Godhead will bless you with a physical body capable of offering *sevā*. He further goes on to describe the impediments of *sevā*. The first impediment is *udvega*, agitation or excitement. When our subconscious-mind is agitated or excited, we tend to hurry in concluding our *sevā*. We try to finish the hymn or divine reading of scripture at the earliest! God has blessed us enormously more than our worth, why do you worry?

*Usane Dekhate Hī Mujhe Duāo Se Bhara Diyā,  
Maine To Abhī Sajadā Bhī Nahī Kiyā Thā!  
- Raj Kaushik*

The poet says, I had not even touched His/Her divine feet or bowed prostrate or offered an obeisance as yet, and yet, He/She copiously filled me with blessings. Our desires instigate agitation or excitement. *Udvega* is an impediment of *sevā*. The second impediment is ban. The third impediment of *sevā* in PuṣṭiMārga is sensuous-pleasures. I am not of the opinion to avoid sensuous-pleasures, but its excess is definitely an impediment. The sensuous-pleasures that make us forget god can become a disease.

*Sevāyām Phalatrāyam Alaukika Sāmarthyam  
Sāyujyam Sevopayoga Deho I*

Mahāprabhuḥi cautions us that, after getting married if your wife and parents propitiously support you then practice the Lord's *sevā*. However, if your wife disagrees with your *sevā* of chanting or reciting devotional hymns for three hours at a stretch and if she feels displeased or if the husband is displeased with the wife's *sevā* then Mahāprabhuḥi advises that, don't get angry or scold such a person '*Udāsīne Svayaṃ Kuryāta*', but offer *sevā* on his/her behalf as well. This sounds too difficult, I cannot agree with it! May Mahāprabhuḥi pardon me! It's written that one must leave the house if the family members are against our *sevā*. I would rather say that one need not leave the home, but stay at home and lead an indifferent life. My Tulasī has taught, '*Udāsīna Nita Rahia Gosāi*'. However, Mahāprabhuḥi rightly advises and clearly orders us to leave the home in this situation. Forsake the one who is against Kṛṣṇa. My Tulasī endorses the same opinion,

*Jāke Priya Na Rāma-Baidehī,  
Tajiyo Tāhi Koṭi Bairī Sama,  
Jadhyapi Parama Sanehī I VP-174.01 II*  
Forsake those who don't adore Rāma and Sītā, however attached you may be with them.  
*Tajyo Pitā Prahalāda,  
Bibhīšana Baṃdhu, Bharata Mahātārī I  
Bali Guru Tajyo Kaṃta Braja-Banitanhi,  
Bhaye Muda-Maṃgalakārī II VP-174.02 II*  
Mahāprabhuḥi and Tulasī are of the same opinion in this matter. O Vaiṣṇava youth, Mahāprabhuḥi cautions

us that while you must get married, you must also offer *sevā* if situations are conducive. Pay attention Vaiṣṇava devotees that *sevā* not only refers to the service offered to one's personal idol of Lord Kṛṣṇa, but also to the service rendered to the Universe created by Lord Kṛṣṇa. You may offer a sumptuous feast a.k.a. *rājabhoga* to Lord Kṛṣṇa but if your maid's children are struggling for a single bite of food, Lord will never accept your feast. This is very clear. The ritual of offering sumptuous feast of fifty-six dishes to the Lord indeed holds significant glory. Even I have participated in such rituals and I adore it as well. But Thakorji's *sevā* refers to the service offered to the god as well as the world, please remember this. Our uncontrolled and unlimited hunger of desires separates god from the world! I am not against *rājabhoga*. Who wouldn't like *rājabhoga*? Pampering Thakorji is never enough, because He has pampered us a lot. But what about the wretched and destitute people? Why is today's younger generation daring to confess that they are not religious? The reason is that they have witnessed the discrimination. On one hand the rich who eat in abundance face no shortage of food and the poor who stay hungry, struggle for a single bite! This disparity eventually leads one to violence. The social imbalances and disparities are drifting us apart! Contempt, disregard, untouchability – till how long will this continue in the name of religion? The new generation is arriving. The religious leaders need to caution! Thakorji's *sevā* refers to offering service to every aspect of this creation created by the Lord. If the family is supportive enough, offer *sevā* with everyone and if not, do it alone. Yet if adverse situations arise at home, renounce the family. '*Tyat Tyāget Dūṣaṇam Nāsti*', renouncing home is deemed sinful! But Mahāprabhuḥi says, there is no sin in renouncing such people because they have turned against Kṛṣṇa, '*Yataḥ Kṛṣṇa Bahirmukhāḥ*'.

Mahāprabhuḥi cautions us but doesn't prohibit us from getting married. The newly married couple must go for honeymoon after the wedding. I cannot grant permission to attend Kathā immediately after the wedding! I am absolutely practical. Many newly married couples come to meet me and say that,

Bāpu, we are just married and we wish to listen to Kathā as the first thing after wedding. I rather advice them that Kathā will continue one after the other, you must first go for honeymoon, know each other well and enjoy this beautiful earth created by god. Enjoyment is the very manifestation of god. The namesake religions have prohibited our leisure trips and worldly enjoyments! They have even imposed restrictions on laughing and smiling! The religion that prohibits smile is irreligion in the grab of religion. O Vaiṣṇava youth, Mahāprabhuḥi has only cautioned us to stay mindful. Thus, the word '*sāvadhāna*' is immensely significant. While we are engaged in mass-contemplation, we must be mindful from mundane as well as transcendental perspective. Be mindful even in trivial matters. Dear listeners, stay mindful of mind, stay mindful of intellect, stay mindful of subconscious-mind and stay mindful of pride.

We are thus engaged in the dialogue of '*Mānasa-Sāvadhāna*' which is the central theme of this Kathā. Lord Śaṃkara has taken a seat on Mount Kailāsa. Pārvatī is eager to listen. Śiva said, your intellect is immensely beautiful. Bhavānī, listen mindfully, please don't listen to Kathā with argumentative and doubtful intellect. Śiva advised this because He knows that when Pārvatī was Satī, Dakṣa's daughter, in the past birth, she had not listened to Kathā mindfully. Her intellect was wandering and hence, her life was wasted. Therefore, Śaṃkara advises her to hear with mindful-intellect. Another reason for this advice is that there are several types of intellects. But Kathā must be listened to with mindful-intellect; it must be heard cautiously, carefully or attentively; we must listen to Kathā with an aware state of intellect or presence of mind. Don't get lost in dreams while listening to the Kathā. Don't sleep while listening to the Kathā. The state of sleep also indicates being immersed in negative emotions like anger, wrath or ignorance. I shall keep cautioning you time and again in this Kathā, because this is the very topic I have chosen. Otherwise, I have granted freedom to my listeners to fall asleep in the Kathā if they feel drowsy! The reason is that people cannot fall asleep in the night even after consuming sleeping pills and if I can make people sleep during the

day then it's my success. Śaṅkara told Bhavānī, please listen to Kathā mindfully because you are blessed with virtuous-intellect.

Let me describe a couple of causes of Lord Rāma's birth and proceed further. Five causes have been cited for Lord Rāma's birth. The first cause is about the two gatekeepers of Vaikunṭha named Jaya and Vijaya. What do the words 'Jaya' and 'Vijaya' mean? In my understanding, Jaya means external-applause of victory and Vijaya means internal-applause of victory. At times even as the external world applauds us, our own family members avoid our applause. Alternately, it also means that we don't derive an inner satisfaction of having done the right job. However, personally I don't prefer the word 'vijaya' or victory for my inner development. This is my personal opinion, because my inner-cognition tells me that when someone is victorious, the opponent has been defeated. Victory and defeat could sound good in ethics, but it must not become human temperament. It doesn't suit a noble society. Therefore, as everyone knows I don't speak 'Rāmacandra Bhagavāna Ki Jaya' because it's an acclamation of victory, I rather recite 'Rāmacandra Bhagavāna Priya Ho'. This is my personal decision. You all have accepted this slogan because of your honour towards VyāsaPiṭha and it only reflects your greatness. Why get into the dualism of victory and defeat in this short life! Our path of devotion has a phrase of 'Hāre Ko HariNāma', he who loses is the real winner and he who gets intoxicated with victory loses in true sense! The ancient aphorisms of India like 'Dharma Ki Vijaya Ho, Adharma Kā Nāśa Ho, Prāṇiyo Mein Sadbhāvanā Ho, Viśva Kā Kalyāṇa Ho' are good. But it would take at least a century to present these ideas in a different form. Nonetheless, celebrating victory at the cost of the opponent's defeat certainly doesn't sound good to me personally. You are aware of the story. Sanatakumara visited Vaikunṭha to behold Lord Viṣṇu's sight. Vaikunṭha is a place, but no one knows its location. You may search in Google though! Sitting near the one whose intellect is not wicked in any respect is as good as dwelling in Vaikunṭha. No desire, no fame, no allurements, no fear can refute his/her intellect. Out intellect turns wicked in trivial benefits. You have been listening to me since

several years now, yet I would like to repeat that even if you attain god, please don't solicit anything from Him. And if you still wish to solicit something, you may ask that, "Please make us meet a saint whom You love and who has passed successfully in all your tests." Do remember ladies and gentlemen, the real purpose of eyes is not viewing, but crying. Look at the memories of the Gopis in Vraja,

*NiśaDina Barasata Naina Hamāre I*

The intellectually driven people seldom knows the language of love,

*Ulazano Mein Khuda Ulaza*

*Kara Raha Gae Vo Badanasiba,*

*Jo Teri Ulazi Huī Zulpho Ko Sulazāne Gae I*

There are no tears in heaven. And tears are everything for the devotees. The devotees must never forget two aspects: lord's shelter and our tears. A devotee must seek shelter of either God or Sadguru. I firmly believe that while worshipping god, if your eyes brim over with tears in god's remembrance then realise that your worship is done. Don't try to complete the worship forcibly, when this situation occurs. I would like to conclude the Kathā at this moment today because occurrence of tears itself is the reward of Kathā. What more needs to be recited? Therefore, the devotees have chosen Vrindavan. Heaven is the abode of deities. Vaikunṭha is the abode of Viṣṇu.

The gatekeepers of Vaikunṭha were constantly on the guard. The four Sanatakumara visited Vaikunṭha to behold Lord's divine sight. It's believed that the moment Sanatakumara reached Vaikunṭha, Lord was sleeping and the gate was closed. Jaya and Vijaya most humbly informed Sanatakumaras that, the Lord cannot meet now as He was resting. The Sanatakumara said that the gates can remain closed for others, but we are realised souls and the gates cannot remain closed for us. We have a free access anytime and everywhere. The Sanatakumara were enraged and the gatekeepers were proud of performing their duty. Note that anger and pride don't spare anyone even in the upper world! As a result, the Sanatakumaras pronounced a stern curse to the gatekeepers stating that you shall fall prey to downfall in the world of mortals on earth. Consequently, Jaya and Vijaya were reborn as Hiraṇyāś and

Hiraṇyakaśipu on earth in Satayuga. They invited enmity with Lord Viṣṇu. Lord defeated Hiraṇyāś and gave him nirvānā by assuming the form of a boar. Lord liberated Hiraṇyakaśipu by assuming half-lion and half-human form. Both of them were reborn in Tretāyuga as Rāvaṇa and Kumbhakarna respectively. Lord assumed a human form in order to kill them. Thus, Jaya and Vijaya is one of the causes of Lord's incarnation. Thereafter, Śiva recited a short story to Bhavānī describing the second cause of Lord's incarnation. O good lady, once there was a demon named Jalaṁdhara. No one could kill him until his wife's chastity was broken. The war between Jalaṁdhara and the deities begin. Lord Viṣṇu assumes the form of Jalaṁdhara and approaches Jalaṁdhara's wife. Lord Śrī Hari has employed deceit for everyone's welfare. At times the Supreme Entity also employs deceit to cause everyone's welfare. Tulasi is just in every matter. Just because He is Viṣṇu, doesn't qualify him to be spared, His deceit is worth a punishment. I have been sharing that the word curse should be dropped in the Twenty-First Century! Allah willing, may it come true! Chitrabhanuji had most rightly said,

*MaitriBhāvanu Pavitra Jharaṇu,*

*Muja Haiyāmā Vhyā Karo I*

*Subha Thāo, Ā Sakala Viṣvanu,*

*Evī Bhāvanā Nitya Rahe I*

"O fair lady, please be mindful of three aspects as a learning derived from the two stories described till now. Firstly, stay mindful of anger which Sanatakumara could not control. Secondly, stay mindful of pride which the gatekeepers could not let go of their position. Thirdly, stay mindful of deceit. We

shall feel blessed if we and especially the youth of this country stay mindful of anger, pride and deceit. Even though these stories were recited as the causes of Lord's incarnation, Śiva has in fact cautioned Bhavānī on these points.

Yesterday in the first day's Kathā we offered obeisance to Śrī Hanumānaji. Thereafter, Tulasi offers obeisance to the glory of Lord Rāma's Name in nine *dohās*. Tulasi said why get into tough practices when chanting Lord's Name is the simplest and easiest spiritual discipline. Busy people like us cannot perform yajña etc. Hence, chanting Lord's Name is the easiest means. My listeners, I would not recommend you to turn the rosary or chant Lord's Name all the while. You must do your job, study and fulfill your duty. However, after completing all your daily chores, when nothing is pending for the day, when you are done with movies, daily soaps, facebook etc., just before falling asleep and if you are not feeling sleepy then I would request you to chant Lord's Name in those two to five minutes, this is what even the preceptors have advised. These chants of Lord's Name will dispels our fatigue of twenty-four hours and recharges us. You may chant Lord's Name in your bed or anywhere as per your comfort. You may chant any Name as per your liking - Allah, Buddha, Mahāvira, Mataji, Śiva, Kṛṣṇa, Rāma or a mantra that you may have traditionally taken from your Enlightened-Being, it doesn't matter. All I would say is that if you find five minutes in twenty-four hours then please call forth god in those five minutes. And I promise, if your eyes get moistened with tears while chanting then Lord has indeed listened to your call.

*Our problem is that we consciously try to be innate, while we are already innate since past countless births. We are innate since eternity. 'Cetana Amala Sahaja Sukha Rāsī', an individual soul is innate by nature. As I speak, I make no attempt to breath. My breathing automatically continues in the background. As you listen, your breathing continues innately. Being innate is our right. Being innate is our true nature. Being innate is our primordial form. Caution, may we not lose our innateness! Ladies and gentlemen, as I talk about 'sāvadhāna' in spiritual context, let me recollect J. Krishnamurti's term 'awareness'. Being cautious in spiritual context means the state of awareness.*

## Grab not religion, but the quintessence of religion in the Twenty-First century

'Mānasa-Sāvadhāna' is the core aphorism of this Kathā. I have received several curiosities around this topic. I shall try to respond as and how I find it relevant. One question is that, "Bāpu, you have been discussing about being 'sāvadhāna', but please clarify for which points we should be cautious or mindful. The reason is that even a thief is cautious while stealing; does it mean that we need to be cautious even in evil activities? Please clarify." One needs to be mindful or cautious to attain the goal. It depends on your goal. If a thief is not cautious, his goal of stealing will not succeed; however, this kind of caution is not worth following, else it may land you in jail. Therefore, wherever the word 'sāvadhāna' occurs in 'Mānasa', most often than not it's accompanied with the word 'sunu'. The author has insisted on listening. Listening will manifest discretion. And after listening the spiritual-seeker can decide where and how one needs to be cautious or mindful.

An Enlightened-Being speaks in three ways. When an Enlightened-Being speaks in public, His/Her speech is universal and it applies to everyone. Although, the listener can feel as if the Enlightened-Being is conversing with him/her at a personal level. It's a good listening skill to experience this state. While talking in public, the reciter's speech reaches out to all the listeners. The discretion of listening is necessary in this state. One needs to be extremely mindful while listening as well. Therefore, 'Sāvadhāna Sunu', 'Sāvadhāna Sunu', 'Sāvadhāna Sunu' has been repeated time and again. Most of the listeners in this Kathā are Vaiṣṇavas. In fact, we all are Vaiṣṇavas because we are Viṣṇu devotees. It's extremely essential to be mindful while listening in order to identify the message for us from whatever is being recited. Secondly, when an Enlightened-Being speaks amid a few people, everyone feels that it's a personal talk with them, wherein their curiosity is being answered. The flow of speech begins at a very personal level. Thirdly, when a realised being is alone in a room, on the bank of river or beneath a tree S/He speaks neither universally, nor at anyone's curiosity, but only and only for His/Her self-bliss. S/He may or may not speak. S/He may keep His/Her eyes closed or keep it open. S/He may also dance in the room or go to sleep if S/He wishes. We cannot decide for sure!

A Vaiṣṇava has asked a lengthy question; questions should not be lengthy. You have asked, "Our Gurus and Preceptors suggest being faithful to one god. They prohibit us from worshipping Śaṃkara. They stop us from reciting 'HanumānaCālīsā'. Our scriptures have clearly described about faithfulness. I request you to please comment something. We have been told that Kṛṣṇa is the trunk, what is the need to catch hold of the branches like Hanumāna? Should we recite 'HanumānaCālīsā' or not?" Bāpu, caution! What if your husband and son both speak truth at home and you only believe your husband and not the son? If Kṛṣṇa is the truth, Rāma is the truth as well and Śaṃkara too is the truth. Accepting one's own truth and rejecting others' truth is not the right way. When Mahāprabhuji recommends staying faithful to one god, he states so with deep understanding, but it was never listened mindfully! Pay attention, the realised beings whose words were taken in a narrow context by the devotees could not spread far and wide; they remained confined within their own sects! I myself believe that we must remain faithful to one single god.

Mahāprabhuji has given the list of offences from which Vaiṣṇavas must protect themselves. You definitely know more than me. These are Mahāprabhuji's words, but the presentation is mine. We have failed to understand the realised beings. Mahāprabhuji has advised to avoid three flaws. First flaw, being vocal is considered as a flaw. Going loud about our chanting, our service, our worship etc. is regarded as a flaw. Mahāprabhuji advices that Vaiṣṇava must only speak 'Kṛṣṇa', meaning that one must speak only as much as it's necessary. One must solely engage in Lord's Name, Lord's discussion or any auspicious or welfare-driven discussion; apart from this one must choose to stay silent. Krishnadas was Mahāprabhuji's personal attendant. As long as Krishnadas would be in Mahāprabhuji's service, he did not chant Kṛṣṇa's name, he would rather sit idle

near Mahāprabhuji. One fine day Mahāprabhuji enquired, "Krishnadas, why don't you chant 'Śrī Kṛṣṇa Śaraṇam Mama'? You must constantly chant the Lord's Name." I really liked the reply, it's propitious to my nature. He said, "Holy Sir, what is the need for me to chant Lord's Name after sitting near you?" Mahāprabhuji smiled. He thought that Krishnadas is maturing day by day. A completely surrendered devotee need not do anything after sitting near an Enlightened-Being. But be mindful that you don't fall prey to the flaw of being vocal. Mahāprabhuji tried hard to convince by saying that, please chant 'Kṛṣṇa, Kṛṣṇa' even while sitting near me. He was insistent, "No, what is the need? When I sit in your aura, I feel every spiritual realisation manifesting within me." We have only talked about difficult disciplines and while doing so we have disregarded simple disciplines! Therefore, the Sufis have recommended staying innate. They advise us to eat when hungry. Zenism says, eat when hungry, drink when thirsty and sleep when sleepy. Religions have laid countless fetters of bondages and ultimately, attained nothing!

*Yā To Kubūla Kara Mujhe  
Meri Kamajoriyo Ke Sātha,*

*Yā Choḍa De Mujhe Meri Tanhāiyo Ke Sātha I  
Lāzima Nahi Hai Hara Koī Ho Yahā Kāmāyāba Hi I  
Jinā Bhī Sikha Lijie Nākāmiyo Ke Sātha I*

*- Dixit Dankauri*

Mahāprabhuji said, there is no need until I am alive, but you will need Kṛṣṇa's Name when I would be no more. You will feel all alone. In my absence when fear will trouble you, Kṛṣṇa's Name will free you from the fear. One fine day, Krishnadas was roaming in a forest and a fierce lion was rushing towards him. Krishnadas climbed the tree. There was a small pond beneath the tree. The lion began to sip water from the pond. Krishnadas began to chant Kṛṣṇa's Name while sitting on the branch. The lion sipped water and looked towards the branch. Every time that the lion looked at him, Krishnadas trembled all the more in fear and chanted 'Śrī Kṛṣṇa Śaraṇam Mama' repeatedly. The lion returned after quenching his thirst. Thereafter, Krishnadas went to Mahāprabhuji, bowed prostrate and narrated the incident. At that moment Mahāprabhuji said, he was not a lion but a Vaiṣṇava in past birth. Our philosophy believes in past birth as well

as rebirth. Many faiths don't believe in this opinion, it's their will. However, I staunchly believe that this Universe has an arrangement of rebirth. My and your union is not an accidental coincidence. I am sure we must have met sometime in the past birth as well and possibly, we could meet in future births as well. Recite 'Mānasa'! Bāpu! 'Mānasa' is the scripture of love and liberation follows 'Mānasa'. 'Mānasa' is the scripture of unrestrained joy.

I have least idea of classical *rāgās*, but we enjoy what is being played! Classical *rāgās* and rhythms hold distinct glory, Bāpu! Any music is music, but classical music of seven notes is the root.

*Dhina Dhina Tinnā Dhātraka Dhātraka...*

*Dhina Dhina Tinnā Dhātraka Dhātraka...*

I am recollecting my past memory. I don't wish to reveal it now, but a sixty year old distinct memory associated with this *RudraTāla*. This rhythm is comprised of thirty-two notes, it's called as *RudraTāla*. I will anyways like *RudraTāla* because it's associated with 'Rudrāṣṭaka'. Let's sing one line of 'Rudrāṣṭaka'. O Vaiṣṇava, singing 'Rudrāṣṭaka' will not make you unfaithful. Yaar, have I ever prohibited anyone from singing 'Yamunāṣṭaka'? In fact, I want to speak on 'Yamunāṣṭaka', Sāheb, whenever Thakur Vallabhacharya would inspire me. 'Yamunāṣṭaka' is amazing. It holds immense significance for Kṛṣṇa devotees, no Vaiṣṇava child can resist 'Yamunāṣṭaka',

*Namāmi Yamunāmahaṃ*

*Sakal SiddhiHetuṃ Mudā I*

*MurāriPadaPaṃkajam*

*Sphuradamaṃdareṇa Tkaṭām II*

•

*Namāmiśāmiśāna NirvāṇaRūpaṃ I*

*Vibhuṃ Vyāpakam Brahma VedaSvarūpaṃ II*

•

*Ūgamaṇā OraḍaVālī, Bhaju Tune BheliyāVālī...*

*SonalaMā, Abha Kapālī, Bhaju Tune BheliyāVālī.*

Let me offer my homage to SonalMa, the presiding goddess of *cāraṇa* community. In fact, she is the goddess of the entire society, because the society cannot run without primordial feminine power.

So Bāpu! Being vocal is a flaw. Just because I am elaborating the response to your question doesn't mean that I am refuting your principle of faithfulness. I have no right to refute any principle, because I am not

the follower of any principle, my sole goal unconditional acceptance. Only the realised beings are capable to discuss about principles and doctrines. My point is that if all member of the family are truthful, would you only accept one person's truth and deny the rests? Will accepting the other person's truth make you unfaithful? We have interpreted the words of realised beings with narrow-mindedness! Listen mindfully. My point is that Vaiṣṇavas must not be unfaithful, but become free from discriminative intellect. I have not come here to teach you 'HanumānaCālisā' and make you renounce 'Yamunāṣṭaka'. I am not here to forcibly make you a devotee of Rāma.

You must hold on to Kṛṣṇa, Mahāprabhuji and Yamunaji. Nonetheless, renounce the discrimination of Rāma or Hanumāna being wrong from your mind. A young boy Ishwar has recently joined the Kathā. A few monks of this sect visited his home and saw the pictures of Hanumānaji and others in whom Ishwar believes. The monks told him, Ishwar, in which direction are you heading? Why don't you catch the root instead? Ishwar said, I have indeed grabbed the root after a pretty long time. I have not come here to proselytize you to leave Kṛṣṇa. Nonetheless, being vocal is a flaw. Secondly, being unfaithful to a single god is a flaw. And Tulasī has accepted this aphorism,

*Ekai Dharma Eka Brata Nemā I  
Kāya Bacana Mana Pati Pada Premā II ARK-04.05 II*  
The aphorism of Mahāprabhuji is being discussed in 'Mānasa'. Oh, look at the harmony! Tulasī Himself says that a devotee must follow one religion, one vow and one observance, that's it! 'Bharoso Dridha Ina Charanana Kero'. Please forsake the attitude of discrimination between trunk and branches! Pardon me but trunk doesn't bear fruits. Fruits are grown on the branches. Branches are enriched with fruits, flowers and aroma. What is the opinion of my 'Mānasa'?

*So Ananya Jāke Asi Mati Na  
Ṭarai Hanumaṁta I KKK-03 I*  
'Mānasa' also talks about exclusive devotion. The third flaw is using material objects without offering to god. A Vaiṣṇava will offer new clothes to the god before wearing them. Tulasī has accepted this,

*Tumhahi Nibedita Bhojana Karahī I  
Prabhu Prasāda Paṭa Bhūṣana Dharahī II*  
One must offer new clothes or new jewelry to god before using it. If you cannot do it physically, please do so mentally. Vallabha cult has a great glory of mental worship! There are three forms of service: mental service, physical service and monetary service. I am taking time for an elaborate explanation because you are advised to catch the root. One must calmly tell those monks that we have indeed grabbed the root. We have grabbed Mahāprabhuji's words, which is the root. We have not grabbed wrong interpretations of the scriptures. Mahāprabhuji's another principle is about *niḥsādhantā*. And Tulasī has spoken at length on *niḥsādhantā*! Oh, at least compare the ideologies. *Niḥsādhantā* is about trust as the only means of spiritual discipline. Please, don't transgress from your faith. At the same time, renounce the mindset of discriminating others of not being right. Doing so will only please your lord. Don't get into an argument with those who are promoting these thoughts. Leave them after offering a bow. Argument and controversy will result in nothing fruitful. However, I would definitely mention that we have confined the words of the Enlightened-Being, born as an incarnation, limited to our mindset. Therefore, we are unable to develop further.

One more question, "Can we sing 'GopīGīta' before the Lord?" Why this question? Since you have asked me, I would say, yes, we can sing 'GopīGīta' before the Lord. If by doing so you are breaking the tradition of some preceptor then please refrain yourself. You can decide for yourself. But I do sing 'GopīGīta' before Hanumāna. I have no room for discrimination. I am helpless.

*Zāhīda Śarāba Pīne De Masjidā Mein Baithakāra,  
Yā Aisi Jagaha Batā Jahān Khudā Nahī!*  
Who can discriminate in this state? I have given my answer, yet you can seek the permission of preceptors before taking a decision. Listen to one point my Vaiṣṇava listeners. *sādhana-bhakti* deals with directions. For instance, if we want to chant ritually or perform a yajña, we need to choose a specific direction in which we must sit down. However, *niḥsādhana-bhakti* is not concerned with direction, but the state of a devotee. Mahāprabhuji names the first state as

*abhilāṣā*. Whether or not our wish is fulfilled is left to god's will. 'Mānasa' also complies with the same ideology and uses similar words '*manoratha*' or '*abhilāṣā*' which means desire or wish,

*Ura Abhilāṣa Niramṭara Hoī I BAK-143.02 I*  
Manu and Śatrūpā constantly cherish the desire of beholding god with their eyes. Sire Viśvāmitrajī cherishes a similar wish. This represents a devotee's state. I recall having talked on this point. Just like the ten directions, Mahāprabhuji indicates the ten states of devotees. *Abhilāṣa* could be a wish of visiting a pilgrimage or conducting a religious ritual; whether or not it is fulfilled is left to god's will! The devotees of *sādhana-bhakti* are capable of doing something about their wish, but the devotees of *niḥsādhana-bhakti* can only wish. Viśvāmitrajī initially followed *sādhana-bhakti* wherein he practiced several spiritual disciplines, but he lived in constant fear. Mārīca and Subāhu constantly impeded his yajña. He ultimately renounced all spiritual disciplines and adopted the path of *niḥsādhana-bhakti* wherein he left for Ayodhyā. Indulging into various kinds of desires related to god on the way to Ayodhyā, he reached the destination in no time! Mahāprabhuji points the second state as worry. Although, he is not in favour of worry. The third state is Lord's remembrance. Since you all are listening, hear out one point as well: Chanting is a spiritual means; whereas remembrance of the divine is not a spiritual means, but a spiritual state. Another state is *guṇa-kathana*, wherein a devotee finds no rest anywhere without extolling Lord's glorifications. Yet another state mentioned by Mahāprabhuji is *udvega*. In devotion, *udvega* refers to uneasiness or restlessness in Lord's devotion. One cannot rest at ease anywhere. The state of uneasiness or restlessness in devotion is acceptable. But the state of worldly uneasiness or restlessness is not acceptable! Another state is fixed gaze on the lord. '*Citavata Pamṭha Raheu Dina Rāti*', look at how closely 'Mānasa' matches with Mahāprabhuji's thoughts. This is the experience of everyone on the path of love. The next state is described as *vyādhī*. It's the state of pining for someone in love. It's the ailment of love. In Mahāprabhuji's thoughts, a spiritual-seeker experiences this ailment.

*Ehi Kuroga Kara Auṣadhu Nahī I AYK-211.01 I*

Bharata says in 'Mānasa' that there is no remedy to the disease of love. There are many such states. The last state is which I adore the most is unbearable love, love that cannot be endured. It's difficult to explicate this state. It's the state when everything appears unbearable. Only the one who has gone through this state can know how it feels. The states will come one after another; start with *abhilāṣa* and the rest will follow. There is a poetic couplet,

*Kucha Tumhāre Lie Ākho Mein Chupā Rakhā Hai I  
Dekha Lo Agara Na Dekho Śikāyata Bhī Nahī Hai*  
Śrīmad Vallabha has treasured something for us in his eyes. But we won't be able to see it if we interpret his aphorisms with narrow vision!

I would say that Rādhā means unbearable love. Whether she really existed or not, leave it to Kṛṣṇa. Why did the Gopis never go to Mathurā? He who has stayed in darkness for fifteen years will eventually return to darkness even if you bring him/her in light. He who has got habituated to separation will not like union. Because union will soon be followed by separation and loneliness! Rādhā can exist in every home. Every home can become Barsana. Every eye can become Barsana. My listeners, those who want to worship and stay mindful don't argue and fight with others, they just keep crying. It's my VyāsaPīṭha's aphorism: Don't fight, keep crying. There is a ghazal by Kailas Pundit,

*Darda Ne Gāyā Vinā Royā Karo,  
PremaMā Je Thāya Te Joyā Karo.*

Rādhā is present in 'Rāma Carita Mānasa' as well and that's Śrī Bharatajī. It's not mandatory to bear a male or a female body to be Rādhā. '*Na Mai Jāti Bhedaḥ*', the state of Rādhā is beyond gender discrimination. My Bharatajī has gone through unbearable love. If I get an opportunity, I would like to describe these ten states in my Bharata. '*Deha Dinahu Dina Dūbari Hoī*', my Bharatajī has passed through each and every state. Tulasīdāsajī has compared Bharata with an ocean, '*Bharatu Payodhi Gabhīra*'. And the way fourteen jewels emanated by churning the ocean, when Bharata in 'Rāma Carita Mānasa' was churned by the churning stick of lord's separation, fourteen jewels emanated from him as well. The last jewel to emanate was love or ambrosia. Before that venom, *airāvata* elephant,

divine wish-fulfilling tree, *dhanvantari* (celestial physician), *varuni*, *lakshmi* etc. were emanated as well. But fourteen jewels are not present in the metaphoric ocean of Bharata. Even though Bharata has been simlised to ocean, he is not an ocean. Tulasī says, Bharata is infinite. Ocean has a boundary. But Bharata is the one who has no limit. He is a living example of unbearable love. He is the very embodiment of love. The highest Reality manifested as Rāma and the element of love manifested as Bharata. Bharatajī returned from maternal home after King Daśaratha's death and performed the obsequies. Rāma is in forest and his father has passed away. A meeting was called wherein Vaśiṣṭhājī delivered a beautiful discourse. Vaśiṣṭhājī is a religious preceptor. In my personal opinion, Vaśiṣṭhājī could understand Bharatajī pretty late. At times the religious preceptors are unable to understand the wayfarers of love, they fail to understand the state of unbearable love! Vaśiṣṭhājī is trying best to convince Bharata, O Bharata, listen, obeying the father's words is your duty. The father fulfilled the promise given to Kaikeyī. Rāma resorted to forest obeying the father's command. He followed His duty. Now it's your chance to fulfill the father's words.

Bharata who was drowned in the state of unbearable love, broke down. The assembly is filled with everyone. Bharata says, you are asking me to follow my duty, but there is no remedy to my pain. I would like to tell the younger generation to grab not religion, but the quintessence of religion in the Twenty-First century. Let me reiterate, catch hold of the quintessence of religion and not hardcore religion. Once again I would like to repeat: grab not the hardcore religion but the quintessence of religion. 'Mānasa' has said this,

*Samujhaba Kahaba Karaba Tumha Joi I  
Dharma Sāru Jaga Hoihi Soī II AYK-322.04 II*

The religious preceptors will have to tread a long way in order to understand the state of love. Only then can they understand a realised being like Bharata. This is the philosophy of 'Mānasa'. We have framed religion merely into words! While words are necessary, religion cannot be confined to words alone, caution! My VyāsaPīṭha is staunch on the idea that the young generation of the Twenty-First century must

follow the quintessence of religion instead of hardcore religion. I am touching the exploits of Bharatajī after a long time. It's an extremely difficult character. Love is beyond words, but it's my audacious attempt to do so! I forgot to mention that one of the states described by Mahāprabhujī is rigidity. The wayfarers of this path are rigid. They are inanimate despite being animate. Love is capable to convert the animate into the inanimate and vice-versa!

The exploits of Bharata is bathing our inner-realm. The exploits of Bharatajī melts our insensitive heart. The exploits of Bharata is an ardent call. The exploits of Bharata is the poem of love that frees us from the cycle of transmigration. Therefore, 'Sāvadhāna Sunu', we will have to listen mindfully. Janaka has said this to his wife. What does it mean? A realised being like Janaka who has attained the state of not being identified by his body despite staying in a human form has addressed his wife as 'fair-faced and bright-eyed lady', does this refer to her physical beauty? And that too in a place like Citrakūṭa? On one hands, Daśaratha has recently passed away. Everyone is still mourning his death. Rāma is pronounced an exile into the woods. His daughter is leading a life of a hermit in the woods. And in the night Janaka addresser his wife as, 'Sumukhi Solocani'! Please note that this is not just a physical address. Because the speaker has transcended beyond the physical self, he would never be able to talk about physical parts of body, nonetheless these two addresses are extremely important. Please listen mindfully. In spirituality, the look of one's face is not the only criteria of beauty. Although it does hold a place. Beauty must not be condemned, at the same time it must not be exploited as well. Beauty must be worshipped. People who abuse beauty are extremely sick and unhealthy from within! No, beauty is not a sin. You have granted beauty to anyone. There is a supreme authority in form of God who has bestowed the boon of beauty. However, the beauty that King Janaka describes not pertains to external look of the face alone. S/He is the one with beautiful countenance in spirituality who has never criticised anyone through his/her mouth. S/He is *sumukha* who has never spoken untruth. S/He is *sumukha* who has never eaten food unworthy of eating. S/He is *sumukha* whose mouth

constantly chants Lord's Name without realisation. 'Vāṇī Guṇānukathane Śravaṇau Kathāyām', S/He is *sumukha* on beholding whose countenance our sins efface. Sunayanā is such a lady, hence she is addressed as *sumukhi* in this verse. The next address for her is *solocani*. It doesn't refer only to the shape of eyes. Although she does possess pretty looking eyes, but here *solocani* means virtuous vision, noble viewpoint, good thinking, high-mindedness. Sunayanā is both *sumukhi* and *solocani*. Yet Janaka was forced to say that I would like to caution you before you start listening to the exploits of Bharata who is an epitome of unbearable love, because I am about to describe a character whose story loosens the bounds of worldly existence.

I have been asked few other questions as well. "Is it we who build our destiny or does it come pre-decided when we are born?" Destiny is destiny, but we are also given some freedom. The course decided by God is destiny.

*Rāma Kīnha Cāhahi Soi Hoī I*

*Karai Anyathā Asa Nahī Koī II BAK-127.01 II*

The course decided by destiny comes to pass invariably, but as individual souls we are not completely bound by destiny. We are given some freedom as well. The way a cow is tied in a forecourt, destiny has tied all of us. You can name it as our fate or our past karmas that has tied us. But destiny is unable to harm the one who has completely and staunchly surrendered. The course of our life is determined by our destiny through the gods. However, the course of a disciple's life is determined not by gods, but by his/her Guru. The gods never come in between a disciple and a Guru, it's impossible. Besides, destiny is predetermined of course with a certain extent of freedom. A cow may be tied to a nail, but the longer the rope the more freedom is the cow given to move around. Even though the cow is tied, the longer the

rope the more freedom it enjoys. We all are tied by the hands of destiny, but god has given us the freedom to build our own luck. Destiny is definite, but we are given freedom as well.

"Why is a daughter-in-law bound to change the religion after marriage and not the husband?" Nowadays it's exactly opposite. It's the poor husband who converts his religion! I am just kidding. Everyone must have the freedom to follow any religion one likes. Religion must not be adopted by blindly following others. If religion doesn't grant freedom then non-religious activities will kill everyone. Having said this, the couples must not struggle or fight on this aspect. It is a tradition that wife must follow husband's religion, but we can and we must alter this convention. And no one should object this matter. The fact that the wife accepts every aspect of her husband only reflects her virtue and sacrifice. This virtue cannot be altered. This propriety has its own glory, but no one should be forced. Freedom is another name of religion. Bondage is another name of trivial sects. My tradition is that of Kṛṣṇa's worship. I hail from Nimbark tradition, but I recite for Rāma and I cry for Śaṅkara. I must have my freedom. And I honour my Guru most of all. This is my freedom. I am not bound by tradition, nor should others be. The way domestic walls must be collapsed, so should religious walls as well. Trivial bondages and parochial walls have divided us!

"Why do women not have the right to perform BhasmaArī?" Who stops? Go to south, you would notice that all women and unmarried daughters apply ash on them. Women must have the right to perform *ārati*. If some temples observe strict rules then we must not insist. Besides, women can perform *ārati* as well as *yajña*; women can also recite Vedic verses. We ought to revise our traditions and scriptures in the Twenty-First Century and grant this freedom to women!

*Grab not religion, but the quintessence of religion in the Twenty-First century. The religious preceptors will have to tread a long way in order to understand the state of love. Only then can they understand a realised being like Bharata. This is the philosophy of 'Mānasa'. We have framed religion merely into words! While words are necessary, religion cannot be confined to words alone, caution! My VyāsaPīṭha is staunch on the idea that the young generation of the Twenty-First century must follow the quintessence of religion instead of hardcore religion.*

## Mindfulness is renunciation and unmindfulness is worldliness

We are having a conversation on 'Mānasa-Sāvadhāna'. I stated on the second day that every individual must stay mindful by mind, intellect, subconscious-mind and pride. I feel that a seeker who stays mindful by this fourfold inner-faculty is able to hear the subtle voice of the cognition of one's inner-faculty. And when one is able to hear the inner voice, it serves as the greatest evidence for taking decisions in our life. Our philosophy considers Vedas as the ultimate evidence. Another type of evidence is based on inference or *anumāna*. For instance, presence of smoke is indicative of fire. We also have evidence based on perception or *pratyakṣa*. However, the evidence based on perception has the possibility of going wrong. For instance, a mirage could be interpreted as water. A thirsty deer runs a long way on beholding the mirage in anticipation of water. At times it even dies in this pursuit! This is however a false evidence even though it's based on perception. Tulasī says, a shell on sea-shore containing seawater reflects sunrays in such a way that the water in the shell appears like a piece of silver. But it's false despite being the evidence based on perception. It's an illusion depicted by seawater, shell and sunrays. The evidence of Vedas is deemed right in most situations, but scriptures have its own place. Narsinh Mehta has said that the scriptures have caused misunderstanding. Nowadays the evidences of Vedas or scriptures are no longer accessible to people like us. Moreover, we seldom know or understand Vedas! The evidence is based on inference might not hold good in every situation. For instance, presence of smoke is not always an indicative of fire, because in winter season smoke emanates from our mouth as well, but there is no fire. In this state, the Enlightened-Beings have suggested that the cognition of your inner-realm must be deemed as the ultimate evidence.

Our inner-realm consists of four aspects viz. mind, intellect, subconscious-mind and pride. Imagine the state of an individual tied with a rope which is pulled in all four directions! S/He has no hope of survival. Worldly people like us are in the same state. These four aspects are dragging us in four different directions. How can we stay mindful in this state? Mind pulls us in one direction. Intellect impels us in another direction. Subconscious-mind is like a computer that stores the data of past countless births. Pride works beyond imagination! How can a man tied with these four strings come to a decision? Hence the saints and the realised beings have agreed that s/he who becomes mindful of these four faculties begins to receive true evidence, s/he begins to perceive the right ideology. The word '*sāvadhāna*' is spiritual as well as practical. Let me reiterate that please interpret '*sāvadhāna*' as awareness. Stay aware, stay mindful, stay attentive! Maintain mindfulness in whatever you do.

The question being asked is, "Bāpu, should we worship god by being mindful or not?" You will indeed have to employ common mindfulness or else instead of worshipping god's idol you would worship something else! It's about maintaining ordinary mindfulness. One needs to be mindful about where and how to offer flowers, how to worship, how much to worship etc. 'Mānasa' has given an aphorism about how to maintain mindfulness while worshipping the god,

*Suni Biraṃci Mana Haraṣa Tana Pulaki Nayana Baha Nira I  
Astuti Karata Jori Kara Sāvadhāna MatiDhīra II BAK-185 II*

When the deities sang Lord's hymn of praise, they first turned their mind mindful. Their mind was pleased. It means that the very first step is that our mind should be pleased. I would grant freedom to an extent that if you don't feel pleased to worship god in the morning, please defer your worship by a couple of hours. I understand that deferring worship might delay your day. But if you feel pleased in the car, worship there. You can perform mental worship. Your worship must not become mechanical, hence mindfulness is essential. It's good if you worship for five hours at a stretch, but what is the need? Your mind must stay pleased as per the current age and time. Allah

alone knows when and who would understand my idea! But as far as I am concerned, I do say that RāmaKathā is not a religious gathering, but a laboratory of practical experiments striving for a concrete outcome. There is a place in 'UttaraKāṇḍa' where yajña is being conducted on one side, contemplation of scriptures is practiced on the other side, scriptures are being read at the opposite end and spiritual discourse is recited at the other end which is listened to by realised listeners.

The entire canto of 'UttaraKāṇḍa' is the canto of worship. The spiritual discourse is being conducted. The third ghat of 'Mānasa' is that of karma. A person should not become inactive. Do your part of karma and let the grace manifest within you. Nowadays automatic sliding doors come with a sensor and they open only if a person walks within the range of the sensors. Similarly, a seeker must never be inactive, but perform his/her part of karma to open the door of grace. On the ghat of karma, the rivers of Gaṅgā, Yamunā and Sarasvatī are constantly flowing. The fourth ghat is that of surrender which Mahāprabhuji terms as *niḥsādhantā*. We are neither able to think, nor possess spiritual knowledge, nor worship. It's extremely easy to pronounce the word surrender. We like to utter it as well. But essentially the state of surrender is almost impossible. The moment we surrender, nothing remains to be done. Many people say that, we are his devotees or we are his followers. I have received a letter with the question that, "How many followers do you have?" The wise men would never get into inviting followers. There is a poetic couplet by Majbur Sāheb,

*Nā Koī Guru, Nā Koī Celā I  
Mele Mein Akelā, Akele Mein Melā I*

I have announced several years ago that I am no one's Guru and I have no disciples, I only have thousands of listeners. Many people though claim that they are Morari Bāpu's disciples, just to run their private practice! Stay mindful, I have no disciples Sāheb! Neither am I anyone's Guru. I am the only disciple of my Grandfather and I am trying to practice his teachings most honestly by your blessings. He had

told me to practice five things. One of it contains the word '*sāvadhāna*', hence let me share with you. He asked me to be careful of five aspects. I wrote it down during my childhood. It could be useful to you as well. He told me the first point as: speak truth as far as possible and speak kind truth. I am trying to practice this all honestly. Being worldly people, we may though be unable to adhere to truth by hundred percent. The second point He told me was to recite 'Mānasa' and 'Gītā' everyday, whether it's two copāis, five copāis or one chapter of 'Bhagavad Gītā'. I am following this till date. The third point He told me was, never feel jealous or criticise anyone. These five aphorisms include the quintessence of the whole world for me. If I am able to practice these five aphorisms, it would include practicing all scriptures. The difference between jealousy and criticism is that jealousy is felt from within and criticism happens by tongue. The fourth aphorism was that, as far as possible stay silent in life. Observe silence the moment you find an opportunity and chant your mantra. The word '*sāvadhāna*' was specifically used in the next aphorism. It was actually the third aphorism, but I am mentioning in the end. He said, stay cautious of pride. It's extremely difficult to get rid of pride and hence, it's at least better to be cautious of pride. In 'VinayaPatrikā', Tulasīji similises Kuṃbhakarṇa with pride. As we know, Kuṃbhakarṇa sleeps for six months, wakes up for a day, eats to his heart's content and goes back to sleep. Tulasī probably hints that since it's difficult to eliminate pride, it's better if it is at least kept asleep. At least it will not cause havoc. My Dadaji said, son, stay mindful of pride. It's understood if a capable person feels proud of himself or herself. A person having the knowledge of music or a composer being proud is not appreciated, but can be understood. But few people possess nothing, yet they exhibit pride every moment!

People say that we belong to 'Sitaram Parivar'. I have no such family. The whole world is my family. Please be cautious of people who seek undue advantage by forming groups in my name. Many people say that we belong to 'Sitaram Parivar', please arrange a better stay for us! We always get A.C. rooms in every Kathā! I would also like to clearly tell the

seekers of Kathā to directly reach out to me. There is no one in between. Come straight to me if you want Kathā. If you want me to grace a function or request a date for a program, please come to me directly. I would not give the dates if you let someone else ask on your behalf. I have been saying this very clearly, yet people come to me via others! There is no agent or provision of 'via' to reach the Supreme Godhead. You can go direct. If you leave directly then you will meet the one whom you truly need on the way. This is a spiritual arrangement. Someone will arrive and stand by you during the time of need. I would like to iterate thrice that I am no one's Guru, I am no one's Guru, I am no one's Guru! It also means that I have no disciple, I have no disciple, I have no disciple! In poetic terminology, I have no followers, everyone are my flowers. These are variegated flowers of the PuṣpaVāṭikā of my 'Rāma Carita Mānasa'. And I am the gardener of these blooming flowers. I take care of these flowers through the means of dohās, copāi and aphorisms. I attend children with a smile. I attend the young listeners by rolling my hand on their shoulder and asking about their wellbeing. I attend the elders by offering a bow and enquiring about their health. All are my flowers. There is a garden named Vrindavan. But there would be no garden as grand as mine in the world. Do remember this aphorism of mine given in Mumbai Kathā that I have no followers, but everyone are my flowers.

People spread wrong notions! When they need a Kathā, they don't approach me directly but they come via someone. It takes about two to four years for

me to give a Kathā, because of my busy schedule. The middlemen then spread the rumour that you would not get the Kathā until you are ready to give a good sum of money! I take no money from anyone at all. I go to recite the Kathā with my Holy Scripture and I return with my Holy Scripture. Let anyone dare say that Bāpu has taken money for Kathā! It's extremely difficult to understand this world. What is the need to understand it deeply, anyways?

If our life becomes mindful by attending spiritual discourse time and again, it's equivalent to leading a renounced life in the Twenty-First century. And if one is not mindful even after adopting renunciation, it's as good as leading a worldly life. Narsinh Mehta was mindful. Who would say that Narsinh Mehta was not a renunciant? Mīrā lead a worldly life, but she was mindful. She danced, yet she did not cross her limit. She stayed mindful. I feel that the tinkle bells of dancers are broken sometime or other, but Mīrā's tinkle bells were never broken. She never missed a beat. She never breached her boundary. This only reflects her mindfulness or awareness. The point I wish to convey is that mindfulness is renunciation and unmindfulness is worldliness. The seasons in this world keep on changing, but the PuṣpaVāṭikā of 'Rāma Carita Mānasa' is constantly blooming under the season of spring, '*Jaha Basaṃta Ritu Rahī Lobhāi*'. Janaka's PuṣpaVāṭikā was ever-blooming with spring season. Tulasī has proclaimed the spring season as reverence in spiritual context. Reverence must be all-season. The flowers of



PuṣpaVāṭikā of VyāsaPīṭha are ever-blooming with spring season. It represents unqualified reverence. Do remember that it's the rule of scriptures that any activity is impelled by some or other virtue. This is the psychology of Indian sages. Someone will get indulge in extreme activities under the influence of the virtue of *rajoguna*, regardless of whether s/he succeeds. Under the influence of the virtue of *tamoguna*, one's activity will be oriented towards pride, wrath, oppressing others, overtaking others and reaching to the extent of killing others! Under the influence of the virtue of *satvaguna*, an individual's activities are like a spiritual-seeker, such a person is constantly in search of something for one's own self. 'Sāvadhāna' means awareness. The state which Osho describes as vigil, Tulasī calls the same state as 'sāvadhāna'.

Osho says that a spiritual discipline must begin with exertion and ends with grace. Osho says, exert extensively in the beginning and leave everything to god's grace in the end. He who leaves everything in the very beginning is able to do nothing! I wish to take you towards Bharatajī. When the deities sing god's hymn of praise they say '*Mana Haraṣa...*', their mind was pleased while singing the hymn of praise. When our worship or spiritual discipline brings pleasure to our mind, realise that we are mindful or aware. My VyāsaPīṭha has repeated time and again that hardly anyone in the world has ever proclaimed what Shankaracharya has said, '*PrasannaChitte PramātmaDarśanam*', the pleasurable state of your subconscious-mind itself is the realisation of the Supreme Godhead. Their mind was pleased, their body was thrilled, they joined their hands mindfully and Tulasī says, '*Sāvadhāna MatiDhīra*', everyone began to sing the hymn of praise mindfully. Stay mindful to keep your mind pleased, to feel a wave of thrill through your body and to experience tears in your eyes. It's like an insane state. All those who have realised divinity have been tagged as insane. Not everyone has experienced this state. There is a poetic couplet of Jalan Matri that one cannot say for sure whether the insane people in the world are truly insane,

*Samajadārī Thī Alagā Thāi Javānā Sava Bahānā Che I  
Mane Śaṃkā Paḍe Che Ke Divānā Śū Divānā Che?*

Stay mindful in both the ways viz. mundane life as well as spiritual life. Janaka advises to listen to the exploits of Bharata mindfully because Bharata's character is intolerable love. RāmaKathā is not the scripture of Rāma, it's the scripture of love. Therefore I call my RāmaKathā as the Yajña-of-Love. Any holy scripture has a principle whereby the core theme of the scripture is established in the beginning, the middle and the end. The core theme of 'Rāma Carita Mānasa' is love hence love is established in the beginning, the middle and the end of this scripture. Therefore, this is the scripture of love. The exploits of Bharata is the flow of love, it's the exploits of tears. In Ayodhyā's meeting, it's decided that Bharata, along with the entire city, would go to meet Rāma. Both the brothers shall discuss and agree to whatever gets decided. At times *dharma* fails to decide, but love succeeds. Ayodhyā is the land of *dharma*, Citrakūṭa is the land of love. Love is able to answer even the greatest problems.

Bharata is an incarnation of love and it is utmost essential to be mindful in order to listen to the exploits of love. Bharata goes to Citrakūṭa with the entire town of Ayodhyā. If we listen mindfully then all the incidents that have occurred in the journey from Ayodhyā to Citrakūṭa can occur in our life as well. The entire city of Avadha leaves for Citrakūṭa, including mother Kaikeyī. They hold no grudges! Whether or not Mamtharā was taken to Citrakūṭa is not mentioned in this episode. However, on my responsibility I personally feel that Bharata would have certainly taken Mamtharā as well to Citrakūṭa for the sheer reason that love cannot discriminate. When our heart is full of love, no one appears evil. The journey of Citrakūṭa contains five milestones which act as the touchstone of a supreme lover. People say that we are highly devout, we have enormous faith on god, yet we face hindrances in our life. Hindrances are bound to occur. It's our test. When Bharata proceeded to Citrakūṭa in the state of intolerable love, he faced five hindrances. In our life too when we undertake the journey to attain lord or experience pleasure, we face five hindrances in some or other form.

I wish to present five episodes before you, because the story of Bharata loosens our bounds of

worldly existence and in order to manifest this it's extremely essential to listen mindfully. The journey to the destination of love faces five dangers. It's easy to talk about mundane love. Do remember ladies and gentlemen of Mumbai, while we are habituated to fall asleep after enjoying for the day, it's an Enlightened-Being's disposition to stay vigil in the night and work overtime for us. This is the rule, Sāheb! The state of being a Guru is not easy. Those who say that they don't need a Guru and they can reach directly, are free to tread their path. But people like us do need someone who constantly encompasses us and works overtime for us. I have total trust on my Guru's words.

Śrī Bharata is at such a high state of intolerable love that the dangers and hindrances have started. The five hindrances occurred in the journey of Citrakūṭa are the incidents of everyone's life. Bharata left with the entire town of Ayodhyā. The first hindrance in the state of love has occurred when Bharata's assembly reached Śṛṅgaverapura. Niṣāda or Guha misunderstood Bharata since he was Kaikeyī's son. The people of Śṛṅgaverapura thought that Bharata was responsible for Rāma's exile and he wants to run an undisputed reign throughout his life. The moment they realised Bharata's disposition their hostility pacified and they welcomes him heartily. The first hindrance encountered by a devotee who treads the journey of supreme love is the misunderstanding caused by the people who meet him/her on the way. Mīrā has treaded the path of love. Wherever she went, people misunderstood. All those who undertake the journey of Truth, Love & Compassion are bound to meet this fate! People will misunderstand. The society has no other work! I often sing that line of movie,

*Kucha To Loga Kahenge,  
Logo Kā Kāma Hai Kahanā,  
Choḍo Bekāra Kī Bāte,  
Kahī Bitā Na Jāe Rainā.*

People are ought to opine. It's their very job. This is the first touchstone of a spiritual-seeker treading the path of love. This is the first hindrance or the first touchstone. In my understanding, those who have chosen the path of god don't face any hindrances, they

instead pass through touchstones. Bharata also faced a second hindrance. Rāma-Lakṣmaṇa-Jānakī had left barefooted. Hence, Bharata thought that it would be unfair for him to take a chariot and therefore, he resolved and vowed to walk all the way to Citrakūṭa barefooted. The news spread among everyone. Kausalyā and other mothers were in palanquins. The mothers came to know that since Bharata has renounced the chariot and is walking barefooted, all inhabitants of Ayodhyā are following his footsteps because of respect. The mother rolled her hand over Bharata's head and said, I understand your dilemma that you cannot accept to take a chariot if Rāma has gone by feet. I understand your state of love. But if you alight the chariot, so will the entire town. The people of Avadha are our responsibility. What if they fall sick? Considering the mother's request, Bharata mounted the chariot. This is also a hindrance in my view. When an individual takes a vow to attain the Supreme Entity, s/he faces such hindrances. Though, the hindrances are encountered only when people come to know our vows. My listeners, practice your vow such that others don't come to know, else you are bound to encounter hindrances.

Bharata proceeded further after crossing the Gaṅges. He reached Sage Bharadvāja's hermitage in Prayāg. It's written in 'Mānasa' that the goddesses presided by the riches of various kinds and supernatural powers arranged all kind of amenities on the bank of Gaṅgā which cannot be dreamt of even in heaven! People got imbued in various indulgences as per their respective inclination. The male and female birds of *cakava* stay separate in the night. Goswāmīji associates a beautiful metaphor of male and female *cakava* for Bharata. He says that, Bharadvāja attempted to unite the male *cakava* in form of Bharata with a female *cakavi* in form of the riches in a cage but the riches failed to subdue Bharata. Bharataji stayed untouched, whereas the others got indulged! My VyāsaPīṭha feels that the third touchstone encountered by a spiritual-seeker in the path of love is when a realised monk tests us. When an individual progresses in spirituality, s/he will come across several

riches. Many seekers who would have worshipped with pure heart must have experienced countless riches and supernatural powers coming their way, but a spiritual-seeker who is remains untouched by them is able to reach Citrakūṭa. In my understanding riches and luxuries form the third touchstone. The journey furthers thereon. The deities were worried with the thought that Bharata would successfully convince Rāma to return and if Rāma returns to Ayodhyā, their plan shall fail! Hence, they thought to test or hinder the journey to avoid the meeting between Bharata and Rāma. Even though they could not succeed, my VyāsaPīṭha recounts this incident as a hindrance laid by the divine elements. Thus, our spiritual discipline also encounters hindrances laid by the divine elements. Not only the demons, but the divine elements as well become the hindrance in our journey of love! It was only after Bhṛhaspati's persuasion that Indra stopped his attempts and Bharata passed through this touchstone as well. Now Citrakūṭa was extremely closer. Bharata reached very close to Citrakūṭa. Thousands of people are with him. It's dawn. Lord Rāma performed His daily chores of morning and as an everyday practice, He honoured the realised beings and took a seat. As Lord was looking in the northern quarter, He realised some upheaval in that direction! After looking at the cloud of dust rising in the sky and on hearing the chaos, He wondered what could be the matter. Just then the kaulas, kiratas and bhilas rushed towards the lord and said that, the princes of Ayodhyā namely Bharata and Śatrughna have arrived to Citrakūṭa along with the entire town. The moment this news fell in Rāma's ears, Tulasī sketches Lord's reaction,

*Sunata Sumaṅgala Baina Mana  
Prāmaoda Tana Pulaka Bhara I  
Sarada Saroruha Naina Tulasī  
Bhare Saneha Jala II AYK-226 II*

When Rāma heard utmost auspicious news, His mind was overjoyed and a thrill ran through His body. His eyes were filled with the tears of affection. But the very next moment, Lord Rāma felt worried with the anxious thought of what could be the reason of Bharata's arrival? Lord is unable to determine. The very next moment, Lord received one more news. Another man informed the Lord that Bharata is accompanied by a full-fledged army! Lord thought that since my brother is coming with a full-fledged army, they must have surely decided in Ayodhyā to perform the coronation in Citrakūṭa! Lord's mind is anxiously filled with various kinds of thoughts. Lord is disturbed as well as in dilemma. Lakṣmaṇaji realised that Lord was troubled at heart. He thus began to cite the ethics, "Lord, pardon my imprudence for I am about to say something unasked, which I have never done in the past. Sire, the news of Bharata's arrival has certainly left You worried. A poisonous creeper never bears ambrosial flowers. Being born from Kaikeyī's womb, he could never be noble. Lord, please pardon my blunt comments but Bharata has wrought many atrocities on us! We have left Avadha. But he doesn't want us to live in peace here as well!" This rigidity has aroused because of extreme devotion to Rāma. Extreme love invariably manifests rigidity. Lakṣmaṇa spoke harshly at length. He said, I shall announce a capital punishment for the two brothers. It was an impulse!

Rāma's state has turned more adverse! On one hand Bharata, a supreme lover, is about to arrive.

*If our life becomes mindful by attending spiritual discourse time and again, it's equivalent to leading a renounced life in the Twenty-First century. And if one is not mindful even after adopting renunciation, it's as good as leading a worldly life. Narsinh Mehta was mindful. Who would say that Narsinh Mehta was not a renunciant? Mīrā lead a worldly life, but she was mindful. She danced, yet she did not cross her limit. She stayed mindful. She never missed a beat. She never breached her boundary. This only reflects her mindfulness or awareness. The point I wish to convey is that mindfulness is renunciation and unmindfulness is worldliness.*

On the other hand is Lakṣmaṇa who is talking about killing Bharata, whom Lord cannot even scold because he is too devoted. Lakṣmaṇajī spoke bold words! He had already declared a capital punishment! Lord clasped Lakṣmaṇa's hand. Lakhana! My listeners, please listen mindfully as to how we can convince a virtuous person close to us when he/she commits a mistake. What did Rāma say? “Lakṣmaṇa, you have spoken on many occasions, but honestly whatever you spoke today is wonderful! You also said that the intoxication of kingly power makes even the greatest people forsake ethics. You are absolutely correct. Kingly power intoxicates everyone.” But Rāma rolled His hand over Lakṣmaṇa's back and barely controlling His tears Lord said, “One can never escape from the intoxication of kingly power, but hear out my point as well. Bharata is such a lover who can never get intoxicated by the kingly power. O Lakṣmaṇa, I swear by you as well as by our late father that there is no brother as good and pure as Bharata in the entire Universe.” Lord has endorsed Bharata's intention! Lakṣmaṇa realised the truth and clasped Lord's feet confessing his mistake. Thus, when a person endowed with intolerable love undertakes the journey towards the ultimate destination, s/he faces five hindrances. The four hindrances are refutation of his/her vow, misunderstanding of people on the way, test by the realised souls and test by the deities. Realise Citrakūṭa to be utmost closer only when your own family member decides to kill us. Most often than not people who are close are the ones who attempt to kill the lovers. Who crucified Jesus? Who poisoned Socrates? Who poisoned Mīrā? Their own people have killed them. Who killed the devout people in Karbala? Were they from India? And were the people in the war of Kurukshetra killed by those from Karbala?

*Āga To Apāne Hī Lagāte Hai I*

*Gaira To Sirpha Havā Dete Hai II*

Who shot Gandhi? Did the shooter arrive from a different country? When our own people attack, the attainment of divine element is much closer. My spiritual-seekers, this is the scripture of love. This is the scripture of tears. Who lopped Sharmad's head? Who hung Mansur? BhagatBapu has written in Gujarātī,

*Kamala Dhrūje Kathā Lakhātā*

*Amāri Pāpa Pothīnī I*

*Mahātmā Saṃta MohanaNe*

*Ame Pote Haṇāvvyā Che I*

*SītāNe Ghora JaṃgalaMā*

*Ame Putro Jaṇāvvyā Che I*

*KṛṣṇaNe BhīlāNā Bāṇe*

*Ame Pote Haṇāvvyā Che I*

Seeker ladies and gentlemen, the fifth hindrance encountered by the wayfarer of extreme love is that a person close to us attempts to kill us! But if our extreme state of love has reached a specific level and not tagged to a label then realise that Rāma Himself will stand by us and endorse our innocence. Therefore, please listen mindfully because by listening mindfully the hindrances and touchstones of the journey of our life can vanish. These milestones can occur in everyone's life with some variations. Bharata's story is the journey of intolerable love. The aforementioned hindrances are bound to occur in this journey. Therefore, one must listen to the spiritual discourse mindfully.

In this Kathā, along with mundane mindfulness we are also discussing transcendental mindfulness of spirituality. The exploits of Bharata are amazing. It's the panacea for stone-hearted people. It's the provenance of love. Bharata is an incarnation of love. You are anyways acquainted with the story. Who in India is unaware about the episodes of our scriptures? Gandhiji is of the opinion that s/he who doesn't know about 'Rāmāyaṇa' and 'Māhābhārata' in our country has no right to be called an Indian. It's a matter of great pleasure for me that people are listening to Kathā in large numbers since several years and especially, the youngsters. This is an auspicious omen of the Twenty-First Century. I witness this in every Kathā and express my pleasure. My point is that the fact that the youngsters are listening to Kathā is an extremely auspicious omen in my view. 'Rāma Carita Mānasa' provides a great reconciliation to our problems through the medium of the episodes of Kathā, its aphorisms and its words. There is no problem in the world whose key cannot be found. But the problem is that we have either misplaced the keys or lost it. But any scripture provides answers to every issue.

## A devotee whose eyes stay moist with tears is mindful in spirituality

We are engaged in a life-beneficial conversation about mindfulness on the basis of 'Rāma Carita Mānasa'. It was stated on first or second day that 'sāvadhāna' has two meanings mundane as well as transcendental. Both are essential. However, the lines we have chosen contain three words '*Sāvadhāna Sumati Bhavānī*'. *Sumati* is an adjective chosen for *Bhavānī*. *Sumati* means bearer of virtuous intellect. Similarly, when Janaka advised Sunayanāji to listen mindfully he added two words *sumukha* and *solocana*. My VyāsaPīṭha is of the opinion that even though every individual must stay mindful, people bearing the adjectives of *sumati*, *sumukha* and *solocana* must stay extra-mindful. People with evil intellect will categorize even the wicked beings as virtuous. *Sumukha* refers to people who don't criticize, abuse or speak lies. People who chant Lord's Name or speak auspicious are labeled as *sumukha*. As against *sumukha*, *kumukha* refers to people who are not mindful and even if they try to be mindful, they will be adamant on their point. *Solocana* refers to people blessed with virtuous vision. They need to be extra-mindful. It doesn't matter whether or not people with evil vision stay mindful. However, if we all are blessed with *sumati*, *sumukha* or *solocana*, we ought to be extra-mindful. *Sumukha* also means beautiful face. Hence, one who is blessed with a beautiful face or one who possesses a pretty face by virtue of the facial organs like eyes, ears, nose, lips or tongue (words) ought to be extra-mindful. As for an ugly person, being unmindful will indeed reflect as his/her shortcoming, but it doesn't really matter as his/her very vision is evil! But a person blessed with virtuous intellect needs to be especially mindful.

I would like to share few contradictory aphorisms of 'Mānasa' with you. When we see someone crying, we ask him/her to be mindful and patient. This is the mundane usage of the word *sāvadhāna*. 'Rāma Carita Mānasa' on the other hand states that crying is the evidence of mindfulness or awareness. When a newborn infant does not cry it becomes a matter of concern for the doctors as well as the family! They forcibly make the baby cry. The crying of baby is the evidence of its liveliness and the proof that the baby is not stillborn; whereas, when someone cries in the social world, we console that person and request him/her to control. Some people beat their hands or chest while crying. Everyone has their own style of walking. Our hands and feet move in synchronization. Constantly moving hands are figurative of incessant karma. However, it's the mindfulness not of spirituality but the mundane world. Our hands that constantly stay in motion, our hands that push others behind to find us a place in the front and our hands that tease others will be regarded as being mindful only when they fold before someone.

These are contradictory aphorisms Bāpa! A lock is opened when key is turned in the opposite direction, baring exceptions. The aphorisms of mindfulness are contradictory. Sitting quietly and listening to the discourse is a good habit. However, 'Mānasa' refers to spiritual mindfulness as the state where a devotee is not only sitting, but dancing from within. It's the state of feeling thrilled in each and every pore of our body on hearing someone's voice. It's the progressive state of experiencing thrill starting from imagination, hearing someone's voice to his/her physical touch. This is the mindfulness of spirituality. The feeling of sensitiveness in each and every organ of body is mindfulness of spirituality. S/He who is insensitive is not mindful even if s/he appears to be sitting quietly, undisturbed at one place. A thrill running through the body, overflowing eyes and hands that move not to

attack anyone but to clasp someone's feet is an indicative of spiritual mindfulness. Mundane mindfulness is necessary, but eventually it's worthless! Spiritual mindfulness is eternal. Your intellect may impel you towards various activities like meditation, music, painting, travelling etc. However, none of these are the acts of mindfulness; they are only being undertaken for your personal interest and happiness. The state of mindfulness is manifested only when your intellect gets fixed in one specific activity.

So Bāpa, the mundane world refers the state of being serious as mindfulness. But the eyes of such people could lack tears. This is about the mundane world. S/He whose eyes fill up with tears is termed as mindfulness in spirituality.

*Suni Biramci Mana Haraṣa Tana  
Pulaki Nayana Baha Nīra I  
Astuti Karata Jori Kara  
Sāvadhāna Matidhīra II BAK-185 II*

My listeners, who wouldn't wish that you stay smiling and happy? But smile and happiness thrives only on the tears in Kṛṣṇa's love. Therefore, a devotee whose eyes stay moist in tears is mindful in spirituality. S/He who can cry is mindful in real sense. A person crying in sickness can cure himself by homemade medicines, it refers to mundane mindfulness. But the medicine of love is not found in medical stores. Probably the medicine of love has not yet been discovered. In my personal experience, I feel that the medicine of love is the tears of eyes. Indra showered rain on Vraja, Kṛṣṇa lifted Mount Girirāja and saved the town. Who can drown Vraja? However, the possibility of drowning Vraja existed in the tears of the Gopis and Gopals. In my understanding, s/he is mindful whose eyes are filled with tears. In my understanding, s/he is mindful whose intellect is fixed. You always sway amid countless decisions, but for how long? I am not here to teach you to be inactive. But you ought to pause somewhere. Suradāsa says, 'Aba Mai Bahuta Nācyo Gopāla'. What is the intent of this spiritual discourse of four hours? You are busy people. Had you spent these

four hours elsewhere, you could have earned good amount of money. But why do you come here by leaving everything behind? The intent of spiritual discourse exists to steady our mind, as much as possible.

So Bāpa, what could be better than getting tears in our eyes in Kṛṣṇa's memory especially when engaged in spiritual discourse, auspicious activities or divine service? Have you ever thought about the amount of grace being bestowed on individual souls like us? We are able to stay alive only when the grace is bestowed. Please give a moment to think about it. Unfortunately, we are always short of time, we always turn deaf ears to such facts! It's much appreciated that you are listening to the spiritual discourse with a curious mind in such a busy city! I welcome you! I hold attachment towards my listeners. It's believed that attachment binds a soul in worldly bondage, but I don't mind. I stated earlier that every individual must have the freedom to choose his/her religion. One is free to choose any faith e.g. Rāma, Kṛṣṇa, Vedas etc. One is free to choose any god or goddess. One is free to choose any Holy Scripture. One is free to choose any mantra. Bāpa, choose whatever you like. If you spare few moments and think about yourself, you shall realise that whatever you have obtained is exactly how you should have obtained at that moment; your soul will vouch for yourself. Don't choose Guru based on others' suggestions. Guru is not like the furniture of a shopping center whom you may choose after looking at other options and get it replaced if you don't like! Guru is not an object. When I think about myself, I feel that I have obtained the Guru at the right moment in my home. Anyone else wouldn't have suited me. Every spiritual-seeker has this experience. Vivekanandaji must have also realised that there can be no one else except Thakur for me. The Enlightened-Being guides us based on our respective spiritual state. I feel that when the time is right, we meet a Guru in our life at that moment.

*Yū Hī Koī Mila Gayā Hai Sare Rāha Calate Calate...*



We find an Enlightened-Being. Life is a mystery. Stay mindful. You will find a guru. Gani Dahiwalā has written in Gujarātī,

*Tame Rāmkanā Cho Ratana  
Samā Na Malo He Aśruo DhūlaMā I  
Jo Arāja Kabūla Ho Āṭalī To  
HṛdayaThī Jāo Nayana Sudhī II  
Māro Hātha JhālīNe Lai Jaśe  
Have Śatruoj Svajana Sudhī I  
Divaso JudāīNā Jāya Che,  
Ae Jaśe Jarura Milana Sudhī II*

So Bāpa, everyone eventually finds someone at the right moment. How can we identify if or not the person we have found as a Guru is genuine? If S/He snatches our bondages and traditional beliefs, realise

S/He is the right person. If S/He puts us into bondage or puts a rosary around our neck then realise S/He is not the right person! And after meeting Him/Her if you cannot resort elsewhere, if you cannot bow down to others, if you cannot listen to others' discourse, if S/He puts such fetters in your feet then realise you have found the right person! This song of movie 'Pakeeza' is the song of Sadguru. At least, I feel so.

*Inhī Logo Ne Le Liyā Dupatṭā Merā...*

'Inhī Logo' refers to selected Enlightened-Beings. The music and message that the movie 'Pakeeza' conveys is wonderful. 'Dupatṭā' refers to the dualistic philosophy of Vedānta. It refers to dual vision or dual mindset. What is the job of an Enlightened-Being? S/He snatches our dualistic notion. He ascends

you to a state where it's neither Him nor you. He manifests our non-dualism. The song of 'Pakeeza' conveys the best point in the following line,

*Hamari Na Māno Sipahiyā Pūcho I*

*Sipahiyā* means protector or guard. '*Rāma Duāre Tuma Rakhavāre*', He is the protector. Ask Hanumāna if you don't believe me.

*Jaya Jaya Jaya Hanumāna Gosāi I*

*Kṛpā Karahu Gurū Deva Kī Nāi II HC-37 II*

Is Guru depicted in a specific uniform? No. S/He is kept free from the bondage of uniform. What about religious marks on forehead? S/He may apply religious marks on the forehead, but it's not mandatory. You too can apply such marks if you like. You can keep the rosary if you like. You can listen to the spiritual discourse if you like. Please don't force anyone. Kathā is recited and heard in the campus of compassion and not in the campus of violence wherein you force everyone to listen to it! Please don't force anyone. I never force anyone and had I forcefully given rosary to everyone, I would have clearly overtaken all religious leaders!

So, '*Yū Hī Koī Mila Gayā Thā*', we eventually find someone. And then we realise that S/He is the only one for me.

*Mere To Giridhara Gopāla, Dūsaro Na Koī I*

When we meet an Enlightened-Being, the spiritual-seeker realises that S/He is the one. It's believed that we meet an Enlightened-Being when the almanac consisting of the position of the sun & the moon, the zodiacal signs into which the sun had entered, the position of the seven other planets, the day of the week & the day of the lunar month (*joga, lagana, graha, vāra and tithi respectively*) turns propitious. At times by the virtue of grace, we happen to meet an Enlightened-Being even in utmost unpropitious situation. The question is of being mindful. So, crying is mindfulness. Just to remind you, mindfulness means awareness. I was talking about different types of grace bestowed on us. By realising these graces the mindfulness of our life stays highly intact.

Please recount the domains of grace as follows. We are living in enormous grace! The very first grace on us is the grace of our mother. Upaniṣad has rightly chosen the chronology and it first offers obeisance to the mother, '*MātrDevo Bhava*'. Do remember my flowers, the very first grace on us is our mother's grace. There could be exceptions. But in my journey of last fifty-five years, I have never heard anyone speaking ill about their mother. Everyone likes their own mother. And I have also noted that no other mother appears as good as one's own mother. If I look at me, I definitely feel that who else can be as good as my Mother SavitriMa? You would feel the same for your own mother. The scriptures have called this as mother's grace, which is the first grace.

The second grace of the spiritual-seeker is the grace of the father. We live under our father's grace as well. The father is always concerned about the children's education, upbringing and stable business. Young boys and girls, learn as much as you want, VyāsaPīṭha shall always be happy to see you reaching new heights, but please respect your parents at home. The scriptures say that those who offer obeisance to the elders in the morning before stepping out of home and in the evening after returning to home, their four aspects multiply, '*Āyurvidhyāyāśobalam*'. The ethic givers have said that such a person's age increases. I am not sure if this is true in literal sense but in my interpretation one's pleasure grows in life. Father's grace and mother's grace multiplies our erudition, fame and physical strength; so say the scriptures.

The third is the grace of the preceptors. The preceptor refers to our teachers. It could be the grace of our music teacher, college teacher etc. The fourth grace is the grace of god. It refers to the god at home whom we worship. Let me clarify one point that when I am talking about *Puṣṭi*, I am not forcing you to recite '*HanumānaCālīsā*', please stick to '*Yamunāṣṭaka*'. For me '*Yamunāṣṭaka*' itself is Hanumāna and '*HanumānaCālīsā*'. I have not come here to convert you. Just forsake the discrimination of inferior and

superior. I follow a simple equation in life that no one is as inferior as the one who considers the other person as inferior. If you are superior, no one should appear inferior to you. When superiority gets endowed in an individual's life inferior thoughts escape automatically. Just establish the auspicious, the inauspicious will dispel automatically. Everyone must bath, however he who has bathed has no right to claim that he is superior and others who have not bathed are inferior. Don't deem others who don't apply the religious marks on forehead as sinner. At times religious marks become a cover to hide our sins! Don't treat anyone as inferior. India is taking this hit since centuries! The aspect of untouchability must not be eradicated. This disparity and inequality must be removed.

The fourth is the grace of god, present in our home. The fifth is the grace of a child, mendicant, monk or renunciant who arrives uninvited at our home. Earlier the uninvited guests would spread a distinct joy at home. The grace of guests, Bāpa! When a cow naturally comes to your door not for eating grass but without any intent, regard it as the grace of cow! Another type of grace is the grace of mantra conferred by your Guru which you never change. This is extremely powerful. The next is the grace of our cherished deity. But the superior most grace of all is the grace of Sadguru, it's different from the grace of the preceptors. The simplest meaning of Sadguru is S/He who eats for your pleasure. S/He who accepts our service only for our happiness is a Sadguru. S/He has no need as such; but His/Her actions are aimed only for the pleasure of the devotees. Whose service would S/He need who is constantly attended by none other than God?

Please note four points to identify an Enlightened-Being. Once you identify an Enlightened-Being believe in Him, live under His guidance and if you get a chance, live in His company. Firstly, one who speaks loving truth is an Enlightened-Being. On

hearing His words, your soul vouches that He can never speak lies. Your heart vouches that His words can be nothing but truth. But the truth that He utters will be pleasing to ears. Speaking loving truth is the trait of an Enlightened-Being. Secondly, He who lives life by the propriety of scriptures is an Enlightened-Being. Note that it's not about bondage, but propriety. Bondage is different than propriety. For instance, a dais without the provision to alight is bondage, but as I carefully alight the dais from the exit point it is propriety. The propriety of scriptures refers to living life compliant with the teachings of Mahāprabhuji, Gosaiji or the sixteen books written by Shri Vallabha Acharyaji. The Enlightened-Being is the one who speaks pleasing truth, conducts according to the discretion and propriety of the scriptures and carries ambrosia in eyes. His eyes must not be exploiting, but nourishing. There is a line of a movie song,

*Terī Ānkho Ke Sivā Duniyā Mein Rakhā Kyā Hai?*

*Ye Uṭhe Subaha Cale, Yeh Jhūke Sāma Dhale,*

*Merā Jinā, Merā Maranā, Inhī Palako Ke Tale...*

His eyes should be full of pureness, innocence and ambrosia. When those eyes look at us, our eyes fill up with tears! You must have felt that even when the Enlightened-Beings blessed with supreme eyes behold and smile at someone momentarily, the beholder's eyes will overflow with tears. It's about those utmost pure eyes.

*Mayakade Lākha Baṁda Kar De Jamānewāle,*

*Nagar Mein Aur Bhī Hai Kuch Nazaro Se Pilānewāle!*

An Enlightened-Being is the one who is contemplative, bears pure and ambrosial eyes and lofty vision of life. An Enlightened-Being is the one who speaks relatively less as compared to the outer world, who stays silent most of the time, who speaks in moderate degree and who incessantly chants Lord's Name from within. Thus, we are blessed with different types of grace because of which we can stay mindful and aware. The mindfulness is necessary in worldly as well as spiritual life. However, the aphorisms of spirituality are contradictory in nature.

S/He whose eyes are never moist is not aware, s/he is living in the state of swoon. S/He whose eyes brim over with tears with Kṛṣṇa's Name is aware and healthy. We spread our hands in solicitation to fulfill our desires everywhere at random without any constraint, when those hands come together before someone, it's mindfulness, it's awareness. Life must be sensitive. What is the point if we don't feel thrilled on hearing something good? It reflects our sick mindset! Being sensitive is an identification of mindfulness. When our intellect begins to stabilise, instead of being unfaithful, it's mindfulness. Thus, these are the traits of mindfulness as written in 'Mānasa'.

Let's briefly recite the story of Lord Rāma's birth in the remaining time. Lord Yajñavalkya is reciting the Kathā to Bharadvāja. KāgaBhuṣuṇḍi is reciting the Kathā to Garuḍa. Tulasījī is reciting the Kathā to His own mind. But Śaṅkara has recited the Kathā to Pārvatī foremost. Satī who burned herself in Dakṣa's yajña was reborn as Pārvatī. Śiva got married with Himālaya's daughter Pārvatī. After some time, Pārvatī gave birth to Kārtikeya. Tulasīdāsajī spiritually interpreted the birth of six-faced Kārtikeya by simulating him with exertive efforts. Since Kārtikeya has six faces, our exertive efforts also has six facets. This aphorism is extremely essential for the one who wants to work hard, earn money and progress in his/her field.

One fine day, Lord Śaṅkara took a seat beneath Kailāsa's evergreen Banyan tree, extolled in Vedas, in an innate posture. Pārvatī approached the Lord and said, even after being reborn I am uncertain if Lord Rāma is the Supreme Entity or an ordinary mortal? Please explain me openly about the entity of Rāma. Lord Śiva was pleased. He thanked Pārvatī twice, O the daughter of Himālaya, you are worthy of applause and there is no such benefactor as you. It's written in 'Rāma Carita Mānasa' that there is no benefactor as the one who becomes a means of hosting Kathā. Śiva said, the Supreme Entity walks without feet, hears without ears, sees without eyes and touches

without hands. Its nature is transcendental. At times, the otherwise formless entity assumes a human form or an all pervasive entity manifests into a human being. No one can state the cause of Lord's birth with precision, yet let me describe a couple of causes, said Śiva. I have already narrated the two causes to you. The next cause is about Nāradaḥ, followed by the story of self-born Manu and Śatarupā, further followed by Pratāpabhānu. As the story goes, Pratāpabhānu was cursed and reborn as Rāvaṇa. His brother was reborn as Kum̄bhakarṇa and his minister as Vibhīṣaṇa. Rāvaṇa, Kum̄bhakarṇa and Vibhīṣaṇa performed rigorous penance. They attained inaccessible and insurmountable boons and began to spread terror in the society. The earth was perturbed. It assumed the form of a cow, approached the seers and sages and pleaded them to rescue her. Everyone collectively approached the deities. They in turn approached Brahma, the creator. All of them called forth god under Brahma's leadership. The divine annunciation sounded from the sky, "Bear patience, I shall bear an incarnation on the earth." My VyāsaPīṭha interprets this incident aphoristically as follows. An individual must first work hard to attain what s/he seeks. Once the limit of efforts is reached, s/he must pray. After reaching the limit of prayer, s/he must wait for the result. These three aphorisms ought to be practiced. While we work hard and pray, we fail to wait! However, the result shall indeed manifest if we are ready to wait. Lord will manifest at the home of such an individual in some or other form.

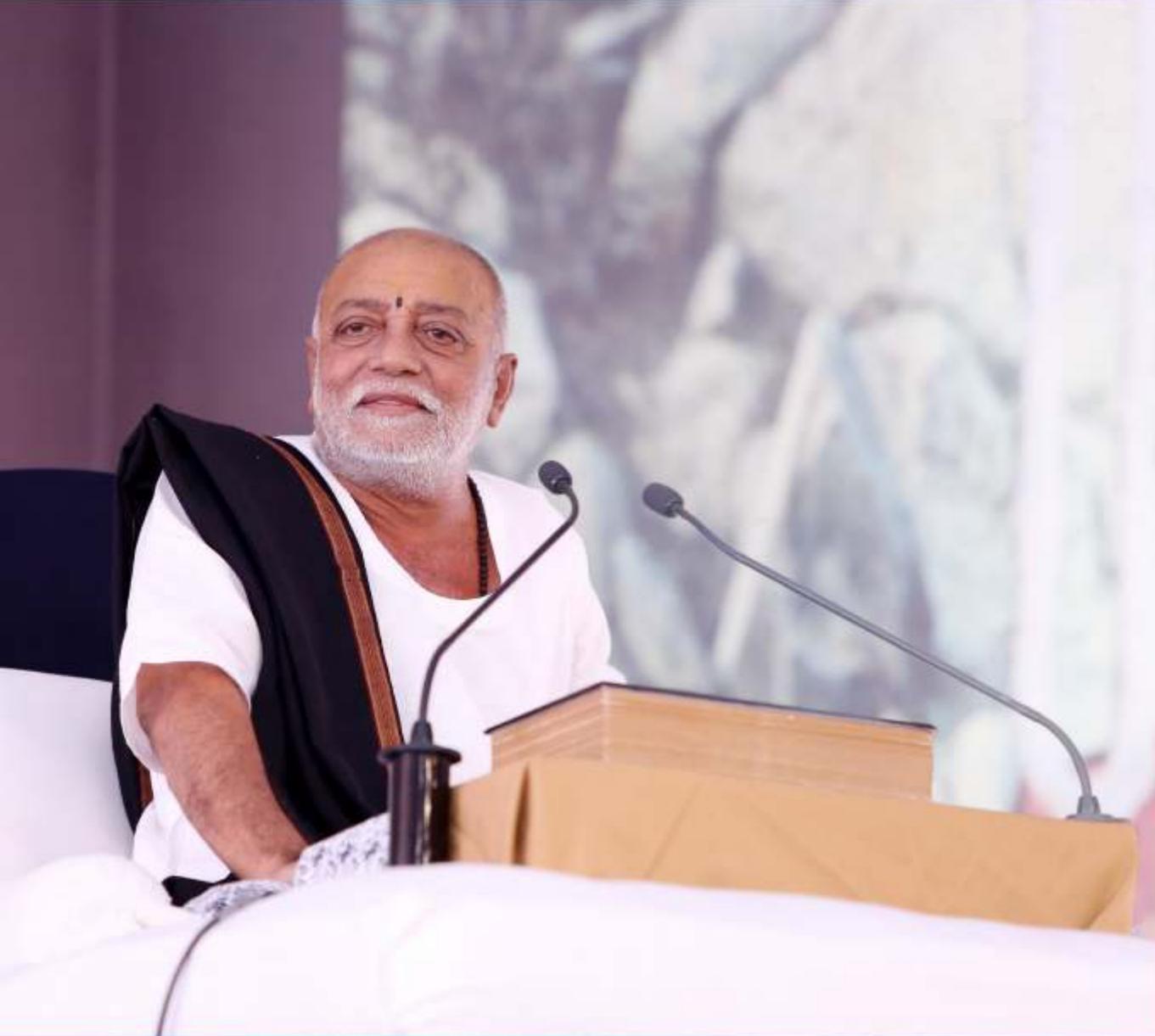
Tulasījī takes us to Śrī Ayodhyā, where Lord Rāma is to take birth. The race of Raghus is presently lead by Daśarathajī. He leads a blissful life with the queens like Kausalyā. The queens are virtuous of conduct. They honour their husband and the husband loves his wives. They are living a blissful married life. However, Daśarathajī is sad at heart for not being blessed by a son! The world seeks reconciliation from the king, but where should the king seek a solution to his own problems? Goswāmijī said that the king went

to his Guru Vaśiṣṭha and articulated his bliss and sorrows. Vaśiṣṭhajī said, now that you have come to me, you shall father not one but four sons. We will have to conduct a yajña that confers the boon of sons. Seer Śṛṅgī was called. The yajña began. The oblations were offered devotionally. In the last oblation, the fire-god himself appeared from the altar with the gracious offering. The fire-god handed the offering to Vaśiṣṭhajī advising him to have the king distribute it among the queens as deemed apt. Daśaratha distributed the offering among the queens. The author of 'Mānasa' states that the moment the queens consumed the offering, they began to experience the state of being conceived. Goswāmijī says, Lord Himself arrived in Kausalyā's womb. God is all-capable, He can do anything and everything.

The moment of Lord's appearance arrived closer. The almanac consisting of the position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the of the lunar month (*yoga, lagana, graha, vāra, tithi*) turned favourable. It was Tretāyuga, the holy month of Caitra and the sun was at the meridian. Gentle and fragrant breeze was blowing. The woods were full of blossoms. The rivers flowed a stream of nectar. The entire Universe was overwhelmed with emotions because the Supreme Entity was to manifest shortly. The serpents of nether region, the Brāhamaṇas of earth and the sun-god of heaven began to sing the hymn of Lord's advent. Mother Kausalyā began to experience auspicious

omens in her chamber. Lord Nārāyaṇa has manifested in original form. Mother Kausalyā beheld Lord's amazing form. When the revelation fell over the mother, Lord smiled and thereafter, as heard from the saints, the mother turned her face away! Lord enquired the reason. Mother said, "You are welcome, but You have missed Your promise. You had promised in the last birth that You would be born as my son, but You have appeared in form of Lord Nārāyaṇa. I want You in form of a human-being as my son. Humans have two hands instead of four. Please assume two hands." Lord did so. He further asked Kausalyā, "Do I look like a human now?" She said, "You do, but a newborn infant doesn't possess a grownup body. Please assume the form of an infant." Lord assumed the form of a newborn baby. The mother further said, "Even though You look like an infant, You speak like elders! Lord, a newborn baby would cry." On hearing the mother's supplication, the Supreme Personality of Godhead began to cry like a newborn infant in mother Kausalyā's lap. On hearing the child's cry, the queens rushed in flurry. They were surprised to behold a peerless child in Kausalyā's lap. The attendants rushed to give the good news to the king, "King, congratulations. You have been blessed by a son." Sage Vaśiṣṭhajī arrived. He announced that the Supreme Entity has been born as a child. The king was taken over by supreme joy. The entire Universe began to celebrate the occasion of Lord Rāma's birth. I send many greetings to all of you from this VyāsaPīṭha of Mumbai.

*Mundane mindfulness is necessary, but eventually it's worthless! Spiritual mindfulness is eternal. The mundane world refers the state of being serious as mindfulness. But the eyes of such people could lack tears. This is about the mundane world. S/He whose eyes fill up with tears is termed as mindfulness in spirituality. S/He who can cry is mindful in real sense. A person crying in sickness can cure himself by homemade medicines, it refers to mundane mindfulness. But the medicine of love is not found in medical stores. Probably the medicine of love has not yet been discovered. In my personal experience, I feel that the medicine of love is the tears of eyes.*



## *Kathā-Darśana*

- ◆ Religion is not only confined to books, it dwells in everyone's heart.
- ◆ Religion is dance. Religion is a smile. Religion is a pleasurable state of mind.
- ◆ The religion that prohibits smile is irreligion in the grab of religion.
- ◆ Chanting Lord's Name dispels our fatigue of twenty-four hours and recharges us.
- ◆ The element of Hanuma ta is an evident embodiment of trust.
- ◆ The highest Reality manifested as Rāma and the element of love manifested as Bharata.
- ◆ Those who want to worship and stay mindful don't argue and fight with others, they just keep crying.
- ◆ A devotee whose eyes stay moist with tears is mindful in spirituality.
- ◆ A monk is the one who stays mindful every moment in life.
- ◆ S/he who is mindful can attain resolution to the problems forthwith.
- ◆ We lose patience in no time; but the realised beings are incessantly patient.
- ◆ The Guru can exist as an individual, the Guru could also be an idea of individuality or the Guru could also be the entire Universe.
- ◆ Trust can transform even an ordinary metal into gold and lack of trust can even leave real gold utmost useless!
- ◆ The devotees must never forget two aspects: lord's shelter and our tears.
- ◆ Remembrance of the divine is not a spiritual means, but a spiritual state.
- ◆ Love is beyond words.
- ◆ When our heart is full of love, no one appears evil.
- ◆ The sensuous-pleasures that make us forget god can become a disease.
- ◆ The good and evil virtues, in form of deities and devils respectively, are constantly churning our inner realm.
- ◆ A silent person can never become an ideal of a vocal individual.
- ◆ Instead of reforming others, try to accept everyone.

## Stay mindful in offering service, affection and felicitation

At the onset of today's Kathā, I offer my obeisance and best wishes of MakarSankranti from VyāsaPīṭha to everyone. We are engaged in a conversation about 'Mānasa-Sāvadhāna'. Let's proceed further. I have received few curiosities relevant to the topic. A gentleman has written his question in Gujarātī, but let me translate it in Hindi as I read it aloud, "I deeply respect VyāsaPīṭha." Thank you! "I really like hearing the discussions of Kathā." Thank you again! "I have experienced tremendous change in me by listening to Kathā time and again." Stay happy! "However, I regret one thing in my life very badly, which I am writing in this letter. I had attended a Kathā two years ago during a wedding at my relative's home. I had then resolved to give up alcohol while I was listening to Kathā in the pandal, however I regret that I am unable to keep up my promise. I am sorry. Please forgive me if possible. However, one thing is for sure that I have certainly experienced tremendous positive transformations in me by listening to the discourses of VyāsaPīṭha. I am grateful." – A youth from Mumbai. You have been unable to maintain your resolve to renounce alcohol. Please continue with it. You must have expected a different answer! Continue to drink and continue listening to Kathā as well. It's fine if you could not renounce alcohol. However, I feel good to know that you have not given up Kathā! It's believed that alcohol is bitter in taste. I have only heard about it, because I have not experienced it ever in my current or past birth. But Kathā is sweet in all respects, while listening to this sweet discourse I am sure that you shall forsake alcohol sometime in future. When I say continue to drink, I am not commanding you to drink. My point is that if you have forsaken alcohol because of Kathā once in the past, I am sure that Kathā will once again make you forsake alcohol sometime in future. Not me, but Kathā will make you forsake alcohol. Not an individual, but the discourse will make you forsake alcohol. Please continue listening to Kathā, that's it.

Shriman Vallabhadhish has commanded everyone to do two activities: first is *sevā* and second is listening to Kathā. You are engaged in the second activity of listening to Kathā, I welcome you. You have experienced positive transformations in yourself; hence, even as you drink please try to forsake it gradually. But continue listening to Kathā, it will make you forsake addiction. When something great reaches our hand, trivial things get forsaken automatically. Listen to Kathā, my dear! Please don't misinterpret, I am not permitting anyone to drink. If it was forsaken by Kathā in the past, Kathā itself shall make you forsake it in future as well. Reduce it gradually. Enjoy the aesthetic relish or *rasa* of Kathā. If you are habituated listening to Kathā and if you cannot resist listening to Kathā then you are enjoying the *rasa* of Kathā. The *rasa* of Kathā is glorious. Mahāprabhuji has also described the characteristics of the reciters and the listeners of Kathā. He is composed a scripture named 'JalaBheda' wherein he describes nineteen types of reciters. It's originally picked up from Taitariya Upaniṣad which describes twenty types of water. Mahāprabhuji presents these ideas in the most simplistic way and thus advises us to listen to Kathā from such reciters. He has imposed several conditions. Nonetheless, he is revolutionary. Even as Mahāprabhuji is associated with VaiṣṇavaSampradāya, please don't consider his teachings as parochial. If you find anyone confining the teachings to VaiṣṇavaSampradāya, please offer them a handsome charity at the earliest and request them to make it non-parochial. These teachings are extremely broad. It's believed that since women are not invested by the scared-thread, they cannot recite Kathā. But Mahāprabhuji says that s/he who has *sevā* at home and who is interested in Kathā, regardless of whether or not s/he has been invested by the scared-thread, regardless of his/her gender can certainly extol the glorifications of the divine element, provided s/he has learned it from the Guru's lips.

Four things must be impelled from the Guru's lips. Even if these four aspects are not learned from the Guru, while it will indeed give the outcome, but it shall give a delayed outcome and possibly, our life may end by

then! First, our cherished scripture must be understood by the Guru's grace. Today someone has asked me, Bāpu, you stated that we must have a Holy Scripture in life and you also shared that Gururji had advised you to recite 'Rāmāyaṇa' and 'Gītā'. These are two scriptures instead of one! No, they are not two. Saketwasi Pandit Ramkinkarji Maharaj had once said that 'Bhagavad Gītā' is the yogic scripture, but the yogas of 'Gītā' have been practiced in 'Rāma Carita Mānasa'. I love this idea. You must have further heard from my VyāsaPīṭha as well that the yoga of 'Bhagavad Gītā' has been tried and experimented in 'Rāma Carita Mānasa'. They are one and not two. Mahāprabhuji says, seek shelter of your cherished scripture. He has written Prasthantrayi on three scriptures viz. 'Brahmasūtra', 'Upaniṣad' and 'Bhagavad Gītā'. His expositions are openly available to the world.

So Bāpa, four things must be impelled from the Guru's lips. Firstly, scripture or erudition must be learned from the Guru's lips. Secondly, mantra must be obtained from the Guru's lips. It could be any mantra like panchakshara mantra, Gayatri mantra, Jain mantra of 'Om Namō Arihaṃtānam', 'Buddham Śaraṇam Gacchāmi' etc. Seek the mantra from the one who has manifested purity inside out by chanting the same mantra. A Guru who has become pure from top to bottom by virtue of chanting the mantra can be worthy of conferring a mantra. Thirdly, the words that we practice in our life must be the Guru's words. Follow one word or one aphorism in life, but it must be emanated from the Guru's lips. And lastly, faith must be impelled from the Guru's lips. The moment the Guru tells you to have faith on something, the matter ends! These four aspects must be impelled by the Guru's lips. The Guru can exist as an individual, the Guru could also be an idea of individuality or the Guru could also be the Universe. The idea of Guru has no bounds. Even a tree can be the Guru. A spectacle could be the Guru as well.

I would like to tell the youth who has asked the question that please continue listening to the Kathā. Let it get renounced gradually. It would only be beneficial to your family, your health and in every respect. People usually exhort others to leave addictions, but I don't follow that practice. I rather tell them to grab Kathā and Kathā itself will make you

renounce the unnecessary aspects gradually. Sāheb, when I am all alone, I am habituated to drink tea every hour! But when I am on VyāsaPīṭha, I just forget about tea! Kathā makes you renounce everything. You all are silent when in Kathā, otherwise you would have criticised others or felt envy about others. The more time you spend in Kathā, the more will your evils of criticism and envy reduce. Youngsters are listening to the Kathā. The literate are listening to the Kathā. People from every walk of life are listening to the Kathā. The reason is that Kathā helps us relinquish several aspects. And the role of Kathā is not limited to relinquishing. It rather makes us grab few things such that the trivial aspects get relinquished automatically. Listen to Kathā, that's it, only if it interests you and only if you enjoy. You were habituated to drink alcohol, but since Kathā has benefitted you please enjoy the relish of Kathā as well. The Gopis have sung in 'Bhāgvat',

*Tava KathāMṛtaṃ TaptaJīvanam  
Kavibhirīḍitaṃ Kalmaṣāpaham I  
ŚravaṇaMaṅgalaṃ ŚrīMadātataṃ*

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

I sit in Talgājarḍā. I meet everyone. One man visits me every week. The moment I see him, I give him Rs. 100. I ask him, you want to purchase cigarettes, isn't it? I thus give him Rs. 100 to buy cigarettes! This is my new way yaar! My ways are opposite. This is a real incident. Later he started coming once in two weeks! I continued to give him Rs. 100. This is continuing since last three years. Lately, he is visiting me once in three months. I enquired, are you unwell? You are not to be seen frequently? What is the matter? At least, come to take the money for the cigarettes! He told me, Bāpu, I am able to do without cigarettes for three months now! Yaar, the world can be changed by love. Order and rebuke will not reform anyone! There was no need for me to recite Kathā if everyone was reformed! There is an aphorism of mine: Instead of reform others, try to accept everyone. You all are mine and therefore, I sang on the first day,

*Darpana Tumhe Jaba Ḍarāne Lage,  
Javāni Bhī Dāmana Curāne Lage,  
Taba Tuma Mere Pāsa Ānā Priye,  
Merā Dara Khulā Hai,  
Khulā Hī Rahegā, Tumhāre Lie I*

The spiritual discourse is an open door. I fail to understand why are religious leaders scolding people as sinners? The day before yesterday I shared that Tulasīdāsajī has churned the metaphoric ocean of Bharata, but it was not Tulasīdāsajī's motive. The motive of Rāma's incarnation was not to kill Rāvaṇa. Though, it was an important task to be accomplished. Lord's agenda indeed contained a task of killing Rāvaṇa. But it was not Lord's primary task. It was not in Lord's agenda to lead a hermit's life in the woods. Even as He did so, it was not in the agenda. Lord resorted to the woods to churn the metaphoric ocean of Bharata. The motive was to give the world the ambrosia of love emanated from the inner realm of a saint like Bharata. This was the only agenda. It's not me but Tulasī who says this,

*Pema Amia Mamdaru Birahu  
Bharatu Payodhi Gabhira I  
Mathi Pragaṭeu Sura Sādhu*

*Hita KṛpāSiṃdhu Raghubira II AYK-238 II*

Bharata's separation with Lord Rāma is the churning stick analogous to Mount Mandarachal. Bharata is a metaphor of ocean. Bharata was churned by the churning stick of Lord Rāma's separation to provide the world with the ambrosia of love, which was believed to emanate from Bharata. But what emanated from him were fourteen jewels. Allow me to say that the moment Bharata's churning began the very first jewel to emanate was righteousness (*dharma*). The original churning of ocean had first emanated venom. While it has also emanated ambrosia, but it was much later. The good and evil virtues, in form of deities and devils respectively, are constantly churning our inner realm and most often than not, our good virtues take a hit. Please read and listen to our legendary tales. I would especially request the youngsters. The demons and deities have fought all their life and the deities are the ones who have always lost! Our inner realm also contains both good and evil virtues and the good virtues are always defeated. Our evil virtues dominate our good virtues. For a moment, you would feel that Kathā is defeated because you resorted to drinking! You might feel that good virtues have been subdued by the demonic elements, but please continue the churning because ambrosia will emanate much later. I

promise, continue listening to Kathā and continue to recite Kathā, yet if you don't attain ambrosia, it would be God's dishonesty! No society will be able to make you renounce addiction. Kathā has the power to do so. I don't claim that no NGO or institute is capable of helping people renounce addictions. Many of them are working actively, but they are engaged in reforming people, none of them are engaged in accepting them. RāmaKathā accepts everyone. Just come here, however you may be. A mother doesn't tell the child to clean the clothes and then come in her lap, because the mother knows that she has to clean up the mess. Just come... let me offer homage in Mumbai to the *sarangi* player late Sultankhan Sāheb. Whenever he met me, he always sang this bhairavi,

*Āo, Hari Āo...*

Once he came to Citrakūṭa. A handful of people were sitting. Citrakūṭa was not crowded when Khan Sāheb arrived. I requested him to play something. He said, Bāpu, I certainly will but near Hanumānājī. Music is beyond the discrimination of Hindu and Muslim, Sāheb! On that day Rajesh Reddy's couplet was quoted,

*Mai Insāna Hū, Mai Insāna Hū, Mai Insāna Hū I  
Hindu Aura Muslima Mujha Para Cāhe Jo Kara Le I*

It was a very courageous couplet. This is *dharma*. Sultankhan Sāheb was playing bhairavi on sarangi before Hanumānājī. Tears were continuously dropping from his eyes on the chords of sarangi. A handful of us were sitting. Everyone's eyes were moist. Acceptance is the only mantra. Stop the acts of reforming. This is the mantra of my VyāsaPīṭha, the matter of reforming others has no room here. Accept anyone who arrives, unconditionally. *Dharma* or religion is the name of acceptance. The sects will impose prohibitions on touching others, inviting others, reaching out to others, performing āratī by everyone or entering the sanctum sanctorum of the temples! This is not the message of Vallabha sect. The Vallabha sect is revolutionary. *Dharma* means acceptance. Bharatajī and Vaśiṣṭhajī were on the way to Citrakūṭa. King Guha was a poor man belonging to the lowly caste of Niṣāda, he was destitute and downfallen and the most oppressed man of the oppressed society. Imagine that ancient conservative age. Bharatajī was sitting in the chariot and so was

Vaśiṣṭhajī. Bharatajī was informed that the man facing the chariot whose eyes are overflowing with tears and who is poor is the chieftain of this village and a friend of Rāma, '*Rāmasakhā*'. On hearing the word '*Rāmasakhā*', Bharata promptly alighted the chariot and rushed towards him! Guha was moving away from the chariot, "Holy sir, I am an untouchable, I am a sinner, please stay away from me." Bharata instantly embraced him in his arms! Vaśiṣṭhajī could not alight the chariot! He thought, I am a preceptor, how can I touch him? And chariot indicates the *dharma-ratha*. Bharata could renounce *dharma* for a poor man, but Vaśiṣṭhajī could not! At times, a disciple is capable to consecrating the Guru! Observe the exploits of Bharata in chronology, you will note drastic transformation in Vaśiṣṭhajī.

I am recollecting Mahāprabhuṅ again and again. Someone asked Mahāprabhuṅ, what are the sources of our flaws? Mahāprabhuṅ specified three sources. Firstly, our flaws arise by the influence of time. This is Kaliyuga and its influence is majorly responsible for manifesting our flaws in large numbers. For instance, severe heat causes sweating or excess rain originates countless insects. Secondly, our inborn temperament or nature manifests flaws in us. Pay attention, Mahāprabhuṅ has shared the aphorisms which no western psychologist has ever shared. Why do you keep these aphorisms confined? Why have you imprison Mahāprabhuṅ in confined cages? Present him in an open ground. His contemplation is universal. Why is Mahāprabhuṅ being confined in a narrow frame? He is a majestic incarnation, Sāheb! He is no ordinary man like us. He incarnated on this earth to ensure our welfare. Bāpa, Mahāprabhuṅ says that the flaws manifest because of time. The flaws manifest

because of our temperament. Few people have a natural temperament of criticising others. Few flaws are temperamental. Few people have a natural temperament of being proud or ignorant. This is Mahāprabhuṅ's philosophy; VyāsaPīṭha is only presenting in its own way. Few people have a natural temperament of hatred! Mahāprabhuṅ says that the third source of flaw is Lord's will. At times, Lord Himself wills to manifest flaws in someone.

The good and evil virtues, in form of deities and demons, are constantly engaged in a fight within us. The good virtues often take a hit. Venom, varuni and many other things emanate in the beginning. Ambrosia emanates much later. Kathā is essential for manifesting love. Kathā will emanate the ambrosia of love. Vaśiṣṭhajī could not leave *dharma*! He continued to be in the chariot, *dharma-ratha* because he thought, "I am a preceptor! I am a Guru! How can I touch an untouchable person?" On the other hands, Bharatajī rushed leaving behind the *dharma-ratha*. The point I was sharing with you is that a rightful disciple consecrates the Guru. Vaśiṣṭhajī is different in Ayodhyā, he is different when he reaches Bharadvāja's hermitage, but by the time he reaches Citrakūṭa, Vaśiṣṭhajī is truly superior and high-minded. Killing Rāvaṇa was not the only agenda of Lord Rāma's incarnation. His agenda was to manifest love in this world. Therefore, while reciting the story of Bharata a realised being like Janaka who has reached a state of not identifying himself in a physical body was bound to caution Sunayanā by saying that, O good lady, please be mindful while hearing the story of Bharata because this is the story of a supreme lover.

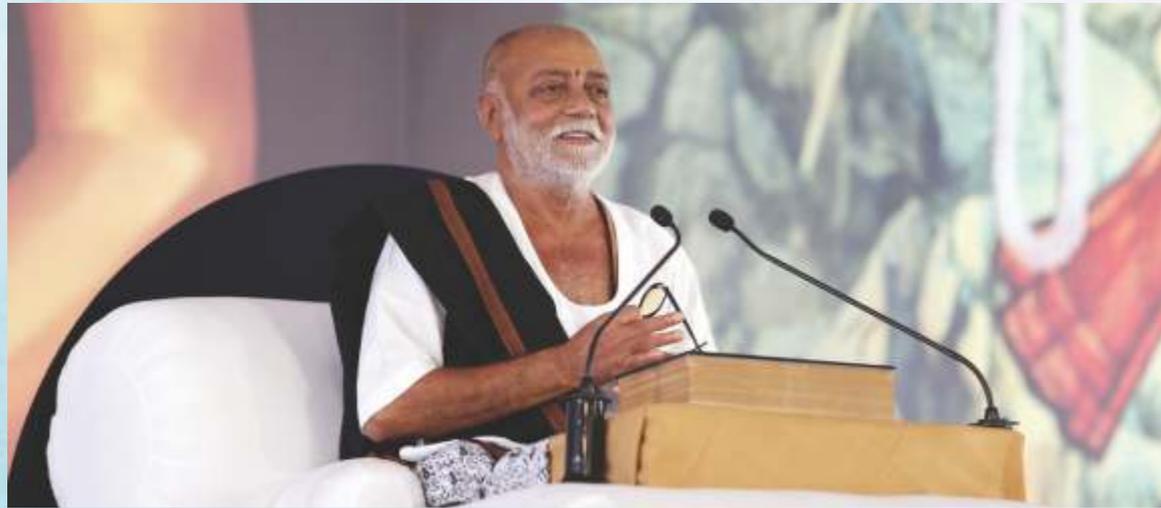
The agenda of churning the metaphoric ocean of Bharata was manifestation of love. But the first element to emanate was *dharma*. The ambrosia of

*One must be extremely mindful in sevā. Being mindful in sevā means offering service to the recipient after considering his/her liking. Please don't offer sevā against the liking or temperament of the recipient. Offering service with discretion is the second trait of being mindful. The third trait of mindfulness in service is competition-free spirit. We breach this trait when we reoffer the same service which has already been rendered and completed by someone else! A service cannot be offered with the spirit of competition. Stay mindful in affection and stay mindful in offering service as well. 'Mānasa' also advices us to be mindful while felicitating others.*

love was emanated much later. It's not literal *dharma* or religion, but the quintessence of *dharma*. Please open 'Mānasa' and go through it once. Everyone talks about *dharma* including Lord Rāma, Hanumānjī, Bharadvājajī, Vālmīkijī, Daśaratha, Vaśiṣṭhajī as well as Rāvaṇa. Whose idea of *dharma* can become your ideal? Rāvaṇa said before Aṅgada, I can announce a capital punishment for you right away, but I am aware of the ethics of *dharma*. He says that, I know *dharma*. Even Vālī tries to justify his stand in the veil of *dharma*. He tells the Lord, why did you hit me? The man who followed *adharmā* for the whole life is now shielding himself behind *dharma*. Maṁtharā talks about *dharma* that I can no longer bear lies, I have come here to request you, please agree to what I say. Kaikeyī whose intellect has turned evil because of bad company as well talks about *dharma* in 'Mānasa'. Whose definition of *dharma* should we accept? We as well advice people about *dharma*. We are bound to seek the shelter of *dharma* in order to establish anything in this world. For instance, a person who lies says that I am not lying, but speaking truth. He seeks shelter of truth. One is bound to resort to *dharma*. Where will you escape? How can people like us decide what is *dharma*? In this situation Bharata comes to light. I feel no hesitation in saying that he alone can present the true definition of *dharma* who has experienced the state of unbearable love in life. Rādhā can teach us *dharma*, Bharata can teach us *dharma*,

because they possess the quintessence or gist of *dharma*. Kaikeyī tells Daśaratha, it's your *dharma* (*duty*) to fulfill the promise given to me. *Dharma* has four pillars viz. truth, penance, mercy and charity. We have adopted a convenient definition of *dharma* wherein we push the adoption of truth and penance on others and be at the receiving end of mercy and charity! Kaikeyī says, let Daśaratha practice truth, let Rāma practice penance in the woods, please bestow mercy on me and confer the charity of kingdom to my son. This is such a strange definition of *dharma*! 'Rāmāyaṇa' is certainly a process of churning. 'Rāmāyaṇa' is 'Rāmāyaṇa'. 'Māhābhārata' is 'Māhābhārata'. 'Bhagavad Gītā' is 'Bhagavad Gītā'. Vedas is Vedas. The story of Śrī Bharatajī frees us from the worldly bondage.

There is a question, "Bāpu, leaving aside the scriptural explanation of *dharma*, *artha*, *kāma* and *mokṣa* (*righteousness, wealth, lust and liberation respective*), we would like to hear your ideas about these pursuits. What do you think about them?" I welcome your honour and your unqualified reverence. Without elaborating, let me share what is my innate nature. *Dharma* for me is truth. *Artha* for me is love. *Kāma* for me is compassion. *Mokṣa* for me is the amalgamation of these three values. *Dharma* is nothing but truth. It is up to us how far can be practice. *Artha* also means meaning. Love itself is the meaning of life; hence, I deem love as *artha*. *Artha* doesn't mean



money. The scriptures have highlighted fifteen flaws of *artha*. What is the meaning of life? The meaning of life is to love. What is the *kāma* of life? It's not about *kāma* in terms of lust, but *kāma* over here refers to bestowing compassion on everyone. The amalgamated form of these three values is termed as *mokṣa* by my VyāsaPīṭha. Bharatajī renounced all four aspects. My interpretation is based on Bharatajī's ideology about this. Jagatguru as well says, 'Na Mokṣasyākaṁshā', stating so he drives us towards love. The reason Sunayanā was asked to listen mindfully is because 'Bharatu Payodhi Gabhīra', Bharatajī is the greatest ocean from whom Goswāmījī has about to emanate the ambrosia of love for Lord Rāma.

One must be extremely mindful in *sevā*. Being mindful in *sevā* means offering service to the recipient after considering his/her liking. Please don't offer *sevā* against the liking or temperament of the recipient. You may wish to touch the opposite person's divine feet, however if the recipient doesn't like anyone touching his/her feet, please refrain from doing so. Being mindful in *sevā* means offering service according to his/her liking. Offering service with discretion is the second trait of being mindful. The third trait of mindfulness in service is competition-free spirit. We breach this trait when we reoffer the same service which has already been rendered and completed by someone else! A service cannot be offered with the spirit of competition. Śrīmad Shankaracharya says that the virtue of activity or restlessness is prohibited in *sevā*. Although, running around to perform various service or being restless to offer service is the part of it. But the core nature of service must be free from activity or restlessness. What does *sevā* mean? 'SevāDharamu Kaṭhina Jagu Jānā', *sevā* must be offered with discretion; it must be free from activity or restlessness; it must be free from competitive mindset and it must be offered by keeping in mind the liking of the recipient. A service must be offered with discretion, free from the spirit of competition, free from activity or restlessness and after considering the recipient's liking. This is being mindful in the act of offering service. Don't ever offer service with the spirit of competition, but with reverence. Offer service free from activity or restlessness. Offer service with discretion and the

fourth aphorism is offer service after knowing the liking and disposition of the recipient. Thus, I wish to share the reference of 'sāvadhāna' in Tulasī's 'VinayaPatrikā',

Āpa Māne Svāmī Kai Sakhā Subhāi Bhāi, Pati,  
Te Saneha Sāvadhāna Rahata Ḍarata I VP-251.02 I  
Brothers, family members and attendants cherish affection with the Lord, but they stay slightly fearful of the Lord. Stay mindful in affection and stay mindful in offering service as well. Affection is the state of mind. Love is the ultimate state, but affection is an encampment towards the journey of love. 'Mānasa' also advices us to be mindful while felicitating others. When the inhabitants of Ayodhyā stayed in Citrakūṭa, they pray to the Almighty everyday that let Lord Rāma be enthroned, Jānakī become the queen and Ayodhyā become the capital. During this event, Lord felicitates everyone mindfully. Honour others mindfully and not crazily.

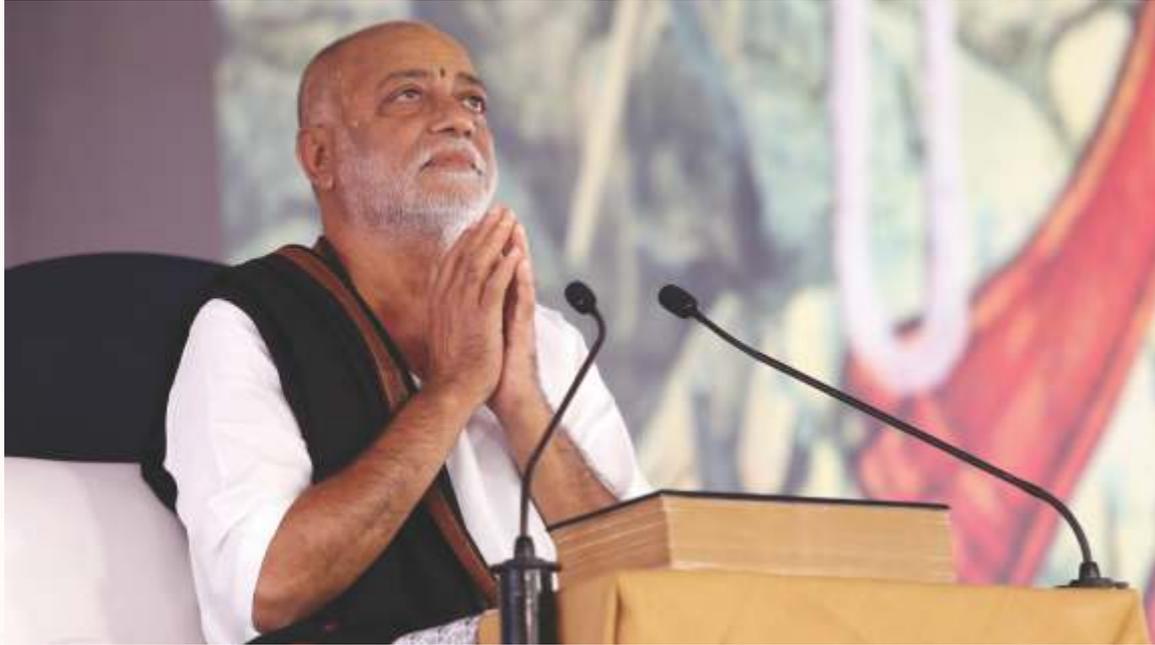
Let me recite the chronology of Kathā in the remaining time. Yesterday we briefly recited the story of Lord Rāma's birth. After Rāma's birth, Mother Kaikeyī gave birth to one son and Sumitrā begot two sons. Having blessed with four sons, Ayodhyā's ecstasy multiplied manifold times. The time began to elapse. The composer of 'Mānasa' says that the day assumed the length of a month! The night never befell! This is against the rule of nature, but the townsmen would have been so overjoyed that they may have not realised how the month passed! It's possible. It's our experience that we don't realise how nine days elapse in Kathā! Hence, it's no surprise if none realised how the days elapsed when the main hero of the Kathā was born. Everyone must be imbued in emotional state. One saint was of the opinion that when Lord Rāma is born in the Ayodhyā of someone's life or someone's home, s/he doesn't face darkness of ignorance in life, but one stays in light.

Ayodhyā was blessed with the birth of four sons. Soon it was time to perform the naming ceremony ritual of the four brothers. Vaśiṣṭhajī named Kausalyā's son very first in order. He said, King, I name this child as Rāma whose very utterance of Name would confer restfulness to the world and who is the very manifestation of restfulness. What does this mean figuratively? It means that s/he whose name confers

you restfulness and peace is Rāma for you. One need not await Tretāyuga to experience this. It's not necessary that Rāma would be born in Raghu's race alone. If we experience rest by meeting someone then isn't that person Rāma for us? If the waves of our upheaval or anxiety pacifies by visiting someone then isn't that person Rāma for us? If we experience peace by meeting someone then isn't that person Rāma for us? Rāma pervades in countless forms. Naming Kaikeyī's son who resembled Rāma in terms of complexion, look, conduct and disposition, Vaśiṣṭhājī said King, chanting this child's Name will nourish and satiate the whole world, hence I name this child as Bharata. Bharata is the one who nourishes everyone instead of exploiting them. S/He who nourishes and satiates us, such a person in the society is Bharata. A person whose only goal is to nourish everyone as against exploiting and who incessantly leads life with this temperament must be looked upon as Bharata.

Sumitrā was blessed with two sons. Her younger child was named first. Vaśiṣṭhājī said, the name of this child will destroy our mindset of enmity or hostility with others, instead of destroying the enemy. Therefore, I name this child as Śatrughna. Consider him/her as Śatrughna whose very presence

dispels our mindset of enmity. Regard him/her as Śatrughna whose mere dialogue or word ends the court cases and makes us free from such struggles and enmity. Vaśiṣṭhājī further said that, I name the last child as Lakśmaṇa who is a storehouse of all virtues, dearest to Rāma, sustains the entire world in form of a multi-hooded king of serpent race and who is supremely generous. So Bāpa, s/he who is supremely generous, who sustains us, who is the storehouse of all virtues and who is utmost dear to Rāma, any such individual we come across in life is Lakśmaṇa. Don't quest for such a person in Tretāyuga, but look out for them in Kaliyuga. He whose very name confers restfulness is Rāma. He who satiates and nourishes us is Bharata. He who uproots our very foundation of enmity is Śatrughna. He who supports us and who is utmost generous is Lakśmaṇa. Vaśiṣṭhājī named the four sons and said, these are not your sons, but the quintessence of Vedas. The occasion was celebrated. Afterwards, the ritual of the children's first hair cut was conducted, followed by their sacred thread ceremony. Thereafter, Rāma, Lakśmaṇa, Bharata and Śatrughna go to Vaśiṣṭhājī's hermitage for studying. While sticking to the core theme of Kathā, we shall discuss the next episodes of Kathā in the coming days.



## A monk is mindful in every respect

We are engaged in dancing-talk or singing-talk about mindfulness on the basis of 'Mānasa'. This is not my speech. It's either my dancing-talk or more so my singing-talk. Let's dance and sing a bit more. By dancing I mean the aphorism of '*Ātmā Nartakaḥ*', it means O Monk, your soul is dancing. So, listen mindfully. Yesterday we discussed about the verse from 'VinayaPatrikā' that advises on mindfulness of service. The love of elders for the younger ones is affection. One needs to stay mindful in affection. 'Mānasa' also advises us to be mindful while felicitating or honouring others. 'Mānasa' suggests us to be mindful in wars. 'Mānasa' tells us to be mindful in monkhood. Though it's not written in 'Mānasa', I would like to add from my end that stay mindful in weddings as well because the priest says in the pandal that '*Vara-Kanyā Sāvadhāna*', '*Kanyā-Vara Sāvadhāna*', '*Kanyā-Pītā Sāvadhāna*', '*Vara-Mātā Sāvadhāna*', the four circumambulations of wedding refers to this, Bāpa!

A silent person can never become an ideal of a vocal individual, although I don't believe in ideals. There are few stages or steps in life. As a spiritual-seeker progresses in life, s/he needs to set a goal at every step. But sometimes we are not mindful in choosing the goal. When we are unmindful in choosing the goal, we attain neither Kṛṣṇa nor Kṛṣṇā. Caution! Please note that I am repeatedly using the word mindfulness. It's not in form of bondage. The reason it's used again and again is so that we can live and enjoy our life to the fullest. As I label my discourse as singing-talk and dancing-talk, mindfulness adorns the act of singing and mindfulness is not the fetters, but the anklets for dancing. Please don't misinterpret this analogy. VyāsaPīṭha intends to keep everyone free, which we already are. We are made captives through means of doctrines, ideals and namesake principles. Even as we decide to stay in bondage, choose the bondage of either the Enlightened-Being or the Supreme Entity. All other bondages are fetters. Please don't interpret mindfulness parochially. However, there are few steps of ascension which contains few milestones where one needs to halt, take rest and proceed further. Hence, please be mindful while I use the word 'ideal'!

A silent person can never become the ideal of an extremely vocal individual, because the vocal person will criticise the silent person for being silent! He would interpret him as ignorant, dumb, unlettered and deformed! They would not get along. Similarly, a vocal person can never become an ideal of a silent person. A forest-dweller or hermit cannot become the ideal of a student eager to seek knowledge, never. And an eager student cannot become the ideal of a forest-dweller or hermit. A renunciant can never become the ideal of a householder. A householder can never become the ideal of a renunciant.

Why was Sunayanā advised to listen to Bharata's Kathā mindfully? Sunayanā is *sumukhi*. She is *solocani* i.e. she bears a virtuous vision and has almost reached the state of enlightenment. Even if she has not attained enlightenment, she has at least attained an enlightened man. Her husband has attained to enlightenment. Sunayanā is the shadow of enlightenment. Therefore, King Janaka tells her, Sunayanā, please listen to Bharata's story mindfully. Can a single person in the world become everyone's ideal? Can we find an 'all-in-one' individual? Can we behold everything in a one single person? At times we feel that in one enlightened individual we happen to behold Thakur Ramkrishna, Mīrā, Mehta Narsinh, Gyanadeva, Shuka, Tulasī etc. Such a person is almost impossible to find and difficult to attain. Having said this, there are few individuals in whom we can behold

everyone. Who is such a person? 'Tujha Mein Raba Dikhatā Hai, Yārā Mai Kyā Karu?' The evidence is found in 'Rāma Carita Mānasa'. Pay attention my listeners that Bharata's Kathā will set you free from worldly bondages, even if you fail to listen mindfully. Bharata's story certainly frees us from worldly bondage. Listening to Bharata's story will efface the dualism of bondage and liberation.

Bharata left from Ayodhyā to behold Rāma in the state of unbearable love and he was crying in this state. At times, he laid his head on someone's shoulder and on other instance, he embraced someone in pain. Bharata is not mindful while talking, 'Bihabala Bacana Pema Basa Bolahi', he spoke in an incoherent way due to emotions. Bharata is an ascetic of the finest order, but he is walking in a restless state. Which incident occurs when Bharata reaches Sage Bharadvājaji's hermitage with the entire town of Ayodhyā? Look at the copāis of 'Mānasa',

*Pramudita Tīratharāja Nivāsī I*

*Baikhānasa Baṭu Gṛhī Udāsī II AYK-205.01 II*

In that Tretāyuga, the very next town to Ayodhyā was Allahabad. Allahabad was bigger town than Ayodhyā, because Ayodhyā contains only one river, whereas Allahabad contains three rivers. It's a bigger city and a bigger pilgrimage. Goswāmījī is video recording the event precisely following Bharata everywhere! This man from Rajapur is video recording Bharata's emotional state of unbearable love to show it to the future generation of India, the upcoming story of 'Māhābhārata' and the future world. What did he see? He saw that everyone in the King of Pilgrimage Places Prayāg are overwhelmed with love and pleased of mind. Which kind of people are present there? Goswāmījī categorizes the crowd. Oh, look at the poetry! Look at Tulasī's meterical composition! The four categories were showed: *baikhānasa* (anchorites), *baṭu* (celibates), *grihī* (householders) and *udāsī* (recluses). Everyone witnessed their own self in Bharata. Bharata became a mirror to the world. Look in

the metaphoric mirror of Bharata to know how we are. Bharata appeared as the crest-jewel of anchorites to the anchorites. He appeared as a finest celibate to the celibates and same was the case with householders as well as recluses. Everyone was stunned. What happened next?

*Kahahi Parasapara Mili Dāsa Pācā I*

*Bharata Sanehu Silu Suci Sācā II AYK-205.01 II*

My Goswāmījī says that Bharata's virtuous conduct and affection are genuine. Who is the one who said this? These are not the words of random people but the words of the anchorites, the celibates, the penanceful hermits, the householders and the recluses. They vouched that Bharata's virtuous conduct and affection are genuine.

I was asked, "What is the colour of truth, love and compassion?" Truth is white in colour. Gaṃgā is truth. Yamunā is compassion. It is the triple braid confluence in my view. Sarasvatī is invisible. Gaṃgā is white because it represents truth. Bharata is an embodiment of love. The colour of love is pink or red. I have no objection. And do remember my listeners, the colour of compassion is black. Compassion bespreads everywhere like a sky and sky is black in colour. Genuine love is not an issue. But when it's something else in the veil of love, it becomes biased. Our truth is not consistent and incessant. It gets tainted with the blemish of lies that no longer keeps it pure white. The canvas of truth is white, the canvas of love is red and the canvas of compassion is black. What is Yamunājī? She is black in colour and an embodiment of compassion. Gaṃgā is white in colour. Bharata has turned red by crying every moment. This is the trait and the colour of love. So, Bharata's affection and virtuous conduct are genuine. Why does King Janaka insist Sunayanā in Citrakūṭa to listen to Bharata's story mindfully? The reason is that all four categories of people are witnessed in Bharata. Bharatajī is a celibate, of course. After Rāma's wedding, Bharata has not stayed in Avadha at length, he is left to his maternal

home. Bharata was called from his maternal home after Rāma was pronounced an exile into the woods and after his father passed away. He is undoubtedly a celibate, despite being married. Since Bharata was married, he is a householder. He is already proceeding towards the woods, hence he is retired. And who is as renounced as Bharatajī? Hence, Bharata is also a recluse. Indian philosophy talks about four stages of life. The fourth state of recluse might not be possible in the Kaliyuga. I am giving you an unsought advice. Everyone need not become a recluse. Manifest a recluse like life by staying at home, the way Bharata did. Osho said that we need not solicit, but we need to awaken. There is a lovely poetic couplet of Wasim Barelvi,

*Vo Jahā Bhī Rahegā Rośanī Phailāyegā I*

*Carāgo Ko Apanā Makāna Nahī Hotā II*

Lamps are not confined to a particular place. They spread the light wherever they are present. Bharata lead a life of recluse despite staying at home. He stayed at his maternal home after his wedding and post Rāma's exile into the woods, he went to Citrakūṭa. The inhabitants of Avadha had taken a vow after Rāma resorted to the woods. As a result of that vow, Avadha witnessed neither birth, nor death until Rāma returned. Everyone is leading a self-restrained life. Just like male and female Cakravaka birds stay separate in the night, every individual lead a celibate life in Śrī Avadha.

Bharata is a celibate. Bharata is a householder. How do householders live? Let me once again recollect Mahāprabhuji, 'Udāsīne Svayaṃ Kuryāta, Pratikule Gṛha Tyajeta'. If the family members are not able to worship for some reason, the headman of the house is constantly engaged in praying for the wellbeing of the family members and people around him/her. Bharata went to stay at his maternal home. He performs Lord Śiva's anointment daily and solicits everyone's well-being in Avadha. This is the duty of a householder, Bāpa! We ought to practice this.

Bharata cried and asked his Guru, you are sending me back to Avadha, please tell me what would I do there? I am not a man of position or sovereignty, I shall go mad. How would I be able to manage the state affairs? Lord Rāma said, Bharata, you need not worry. The blessings of our Guru are constantly with us. This is the height of trust. We are worldly souls and hence, it's natural for us to become unsteady at some point in time. Our problem is that we see the deeds or actions, but fail to listen to the words mindfully, think about it. Either leave everything on Guru or leave the Guru Himself. Lord Rāma had explained the same to Śrī Bharatajī. Guru has all three colours white, black and red or pink. An Enlightened-Being brims over with the hues of Truth, Love & Compassion. I wish that may we find an Enlightened-Being in whom we can witness a life of a householder, celibate, retirement and recluse.

Hence, Śrī Bharatajī is a celibate despite being married. Bharatajī is a householder. When Bharatajī proposed visiting Citrakūṭa to convince Rāma to return to Avadha, everyone agreed forthwith. Whether or not Rāma would agree was secondary, but they were at least looking forward to behold Rāma. When they decided to leave for Citrakūṭa, few ministers raised a concern to Bharatajī about Ayodhyā's management in their absence. This reflects Bharata's life as a householder. Bharatajī has left no division in Ayodhyā where he has not appointed guards or managers before leaving for Citrakūṭa. This shows his duty as a householder. Enter the realm of 'Mānasa' with any problem of life, you are ought to find the key. In my little understanding, I have reached a state where there is no problem in the world whose solution has not been presented by 'Mānasa'. 'Mānasa' suffices for me. The wealth of Avadha belongs to Rāma. Bharata thought that if he leaves for Citrakūṭa leaving the town unprotected then the result will not be good for him. Hence comes this line,

*Tau Parināma Na Mori Bhalāi I*

*Pāpa Sorimani Sāi Dohāi II AYK-185.02 II*



The result will not be good for me, because the property of Avadha does not belong to me, it has only be handed over to me in the interim. I will have to protect it with extra-mindfulness. Bharata thought that regardless of early-life and mid-life, he needs to act in such a way that the result is good. Worry not if the early-life is not good. Mid-life represents young age, worry not if it's not unblemished. The religious preceptors must not rebuke or abuse the youth in the Twenty-First Century. Being at the peak of youth, they are bound to go wrong. Love them if you are saintly enough. Love the people who have gone wrong in their life. The good ones are anyways adored and accepted by the world. What about the ones who have gone wrong? S/He who brims over with love and compassion will love even the most evil and wicked beings. Compassion and love does not choose. You can choose and select a partner for marriage, but love does not choose, compassion does not choose. When an Enlightened-Being copiously overflows with

everything, S/He becomes helpless and searches for a worthy recipient. During the initial stage, they look at the worthiness. What does a Guru do? S/He makes the unworthy worthy of everything. What does compassion do? It transforms Angulimala to Buddha. It makes everyone saintly. 'Mānasa' writes, 'Karau Sadya Tehi Sādhu Samānā'. 'Bhagavad Gītā' writes, 'Kṣīpraṃ Bhavati Dharmātmā'. One can go wrong when young in the midlife. Who has not gone wrong in youth?

Yesterday a gentleman was telling me that, "I had left alcohol few days ago but now I have started drinking again and yesterday you told us to keep drinking. Your statement has been recorded." Yes, this is what I said and I am not going to change my statement. But listen to what I said in entirety. Don't leave the Kathā. I will not be able to help you leave your addiction, but Kathā will certainly do so. Who would like to have a bitter drink after tasting the ambrosia of Kathā?

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

- Dixit Dankauri

If one goes wrong when young, s/he must not be criticised. Youth is such an age. Even if the VyāsaPīṭhas try to stop everyone, it would not help. The realm of truth can be entered only through untruth. We interpret Upaniṣads as per our understanding, but it's clearly written 'Asato Mā Sad Gamaya'. The wanderment of dark is the invitation to light. One is bound to go wrong in the young age.

*Lāzima Nahi Hai Hara Koī Ho Yahā Kāmayāba Hī I  
Jinā Bhī Sikha Lījie Nākāmiyo Ke Sātha I*

Midlife is prone to mistakes. Resort to Barsana, Rādhā will make you worthy. Surrender to the one who converts our unworthiness into worthiness. Our early life is filthy. Our midlife is also a period that taints us, but the question is of the final result. Śrī Bharatajī says, if I fail to comply with my duty as a householder and if I leave the property of the town belonging to Lord Rāma unprotected then it will not result in my good. The result will not be good for me and I would be reckoned as the greatest sinner of all. So, Bharata is a celibate. Bharata is a virtuous householder. Bharata is a retired. He leads a retired life despite staying in home.

King Janaka tells Sunayanā, O good lady, listen to the story of Bharata mindfully. The story of Bharata ought to be heard mindfully, else there is a great possibility of going wrong. No offence in the world is as big as offending a saint. The warning to hear mindfully is not bondage. It was a precautionary step to ensure that our non-mindfulness doesn't become the cause of our bondage. Therefore, the word 'sāvadhāna' is being used time and again.

Let's proceed further. Yesterday I indicated the following line of Tulasījī,

*Ūca Nīca Madhyama Nara Nārī I  
Lahahi Darasu Nija Nija Anuhārī II AYK-273.02 II*

Citrakūṭa had men and women of every rank – high, low and middle. They were beholding Rāma according to their own conception. At that moment, Lord Rāma honoured everyone mindfully and they praised Lord, the storehouse of compassion, for being mindful even while honouring everyone. Stay mindful in the matters giving as well as receiving honour, whether it's male or female. In simplest term, the high rank people of the society are honoured by falling prostrate to their feet, this is scriptural way of honouring them. The folk that visited Rāma in the morning contained the seers as well as the sages. Lord honours them by falling prostrate on the ground. People ask me, whether woman can bow prostrate on the ground? In my personal opinion, woman must not bow prostrate on the ground. The energy of women is specifically concentrated in few parts of their body, by bowing prostrate on the ground that energy gets transmitted in the earth. I have no objection if others have permitted this practice. But bowing prostrate is not appropriate for women, because they must abide by a sense of propriety. The high rank people must be honoured by bowing prostrate. The middle ranks are honoured by offering a hug. The younger ones are honoured by rolling our hand on their head or on their back. Rāma has been mindful in honouring everyone. He bowed prostrate to the sages. He met the middle ranks with utmost heartfelt sentiments. For the younger ones, Lord rolled His hand over their head and back with caress and love. But Tulasī stated that both men and women are present there. Which mindfulness must the men employ while accepting an honour and which mindfulness must the women employ while accepting an honour? Listen to it. I have learned 'Rāmāyaṇa' in this detail. When a great personality honours us, the recipient male must accept the honour as modestly as the greatness portrayed by the honourer. In my personal opinion, when the person of opposite gender tries to honour us by putting a garland in our neck then it's inappropriate, because as per Indian tradition a

garland is wore by us only once in a lifetime during our wedding, it suffices for countless births.

I was observing in an award distribution function that the more today's generation is succeeding in art, the more modest they are becoming. It is an auspicious omen for my country and my lovely planet. When the middle rank personality honours us, we must accept the honour with an as equal honour as it is being offered. The younger ones will rather insist the honourer to bless them. Men and women of every rank – high, low and middling were beholding the Lord according to their own conception. Lord Rāma honours everyone mindfully. On witnessing the mindful conduct of Lord Rāma, everyone began to praise the storehouse of compassion. One must be mindful in war as well. In 'AraṇyaKāṇḍa' when Lord was fighting with Khara-Dūṣaṇa and Trisira, they began to attack the Lord with showers of weapons. At that moment, Goswāmījī uses the word 'sāvadhāna' to convey that one needs to be mindful in war as well. Mindfulness is of prime importance on national borders. He who is not mindful in war can be defeated. Mindfulness is essential in war as well as in enlightenment; this is what Goswāmījī tries to convey here. Let's proceed briefly,

*Sāvadhāna Mānada MadaHīnā I*

*Dhīra Dharma Gati Parama Prabīnā II ARK-44.05 II*  
In 'AraṇyaKāṇḍa', Rāma and Lakṣmaṇa reached PampāSarovara Lake in search of Jānakī. Nāradaḥ arrives there. His queries are reconciled. In the end, he sings Lord's hymn of praise and asks a question to the Lord. Lord is sitting at ease on the bank of PampāSarovara Lake. Nārada raises a curiosity, holy sir, what are the traits of saints in Your view? I wish to ask You, not the scriptures. Who do you proclaim as a saint? As you know, the entire chapter is dedicated to the traits of saints. This chapter has a line about a monk. A monk is the one who stays mindful every moment in life.

*Nathī MaphataMā Malatā,  
Enā Mūla Cūkavavā Paḍatā.*

*SādhuNe SaṃtaPaṇā Manavā,  
Nathī MaphataMā Malatā...*

It's extremely difficult Bāpa! The mindfulness of a worldly soul cannot remain incessant.

Associating the aspect of mindfulness with the traits of monk we can say that, one is not a monk by attire, but by attitude. This is not my statement, but a statement made by a Jain monk Chitrabhanuji. Chitrabhanuji has been a Jain follower. But when he renounced a sagely life and decided to marry, many people strongly condemned his decision. At that moment he responded that, after deep contemplation I strongly feel from within that it's better to be a monk by attitude than a monk by attire. I liked his statement. He clearly confessed whatever happened with him. I am a monk by attitude. And anyone can be so, regardless of gender or attire. Even a person dressed in shorts, payjama, suit etc. can be a monk. Monks have no uniform. I would like to add that s/he is a monk who is mindful in speaking. It's worth learning for us. There is a couplet by Nazir Dekhaiya,

*Aevā Na Veṇa Kāḍho Ke KoīNā DilNe Ṭhesa Vāge,  
Vānī Upara Badho Che Ādhāra Mānavīno.  
Jo Jo Gumāvaśo Nā Aetabāra Mānavīno,  
Aele Na Jāya Jojo Avatāra Mānavīno.*

A monk speaks as well as listens mindfully. While listening, every word enters our ears. But when a monk listens, he grabs only the words worth listening to and the rest he would filter out. The trait of a monk is to be mindful in speaking, listening and seeing. A monk would behold others with a vision of discretion. Our eyes talk at length. Human eyes are the universal encyclopedia. It speaks volumes! A monk is mindful in vision. The Zen philosophy believes in doing everything innately. Being innate is their mindfulness. Their every act of rising, sitting, speaking etc. is done innately. When a monk stays amid people, s/he is mindful in every respect.

Nārada, consider him/her as a monk who bestows honour on others, *mānada*. There is no

honour in this world as great as love. Monk spreads love everywhere. Despite conferring the great benefaction of love, a monk is free from pride. A monk is ever free from pride. A reciter must be mindful in speaking, seeing and eating because s/he has to stay amid crowd. The matter of solitude is different. A monk ought to be mindful while staying in the society amid crowd, else people will try to imitate him/her. A monk is mindful in every respect and in every deed of rising, sitting or walking. If a monk walks in his own gait, s/he is not mindful!

*Śu Pūcho Cho MujaNe Ke Hu Śu Karu Chu?  
Mane Jyā Game Tyā Haru Chu Pharu Chu I*

But the poet said, '*Vicārī Vicārī Ne Pagalā Bharu Chu*'. A monk needs to be mindful in his/her way of walking. Our gait reflects our character. The next line is '*Dhīra Dharma Gati*', a monk is patient and he not only defines *dharma* (righteousness) but practices it. People like us know the definitions of *dharma*. *Dharma* resides in our mind, but we are unable to practice!

*Ulazano Mein Khuda Ulaza  
Kara Raha Gae Vo Badanasiba,  
Jo Terī Ulazī Huī Zulpho Ko Sulazāne Gae I  
Isase Baḍakara Kyā Milatī Hame Dād-E-Vaphā,  
Hama Tere Hī Nāma Se Duniyā Mein Pahacāne Gae I  
- Parsa Jaipuri*

Having *dharma* in mind is good. Our mind must not have *adharma*. Our thoughts must be compliant to *dharma*, but thoughts alone are not enough, they must be practiced. A monk is mindful in every respect. *Mānada*, a monk bestows honour on others. And there is no honour as great as love. *Madahīnā*, despite being

great, a monk is free from pride because the state of monkhood is not a designation. Was it a designation, a monk would have definitely got inebriated by its pride. Monk is the name of a disposition.

*Sāvadhāna Mānada MadaHīnā I*

*Dhīra Dharma Gati Parama Prabīnā II ARK-44.05 II*  
The next word is *dhīra*, caution! A monk is extremely patient. Patience is utmost crucial. Today's generation loses patience on every point! Extraordinary success makes them intoxicated. Slight failure pushes them into depression. Hence, patience is highly imperative. It's written in ShivaSutra that patience is the key.

In 'Rāma Carita Mānasa', Goswāmījī presents a metaphor in 'LamkāKāṇḍa' called as the chariot of righteousness, wherein He discusses every part of the chariot. He talks about the two wheels of the chariot,

*Sauraja Dhīraja Tehi Ratha Cākā I*

*Satya Sila Drḍha Dhvajā Patākā II LNK-79.03 II*  
Patience is symbolic of mindfulness. Losing patience in panic like situation is understood. But being patient when nothing is in our control is a wise decision. A person will indeed find the way, provided one stays on the track. The stations will come one after another. The train should be in motion and on the track. Nonetheless, patience is essential. '*Parama Prabīnā*', the presence of word *parama* glorifies the word *prabīnā* all the more. Otherwise *prabīnā* alone would have meant cunning, but here it means sagacious or mature. A cunning person is not as useful for the society. He will only look after himself! We are thus engaged in a pious and essential discussion on 'Mānasa-Sāvadhāna'. We shall discuss the next aphorisms tomorrow.

*The trait of a monk is to be mindful in speaking, listening and seeing. A monk would behold others with a vision of discretion. Our eyes speak volumes. Human eyes are universal encyclopedia. A monk is mindful in vision. Their every act of rising, sitting, speaking etc. is done mindfully. When a monk stays amid people, s/he is mindful in every respect.*

## Don't control your mind, mend it instead

I would like to express my pleasure on two points before we begin. The summary of one of the past Kathās recited in Gujarātī has been compiled in a booklet and published in Gujarātī, Hindi and English and offered to everyone by the hands of Reverend Baba Ramdev. I express my pleasure. I congratulate Nitinbhai, who is endowed with discretion, and his entire team that contributes in this Yajña-of-Love only out of love. The second matter of pleasure is the news that I received when I was done with my daily chores this morning. I was informed that Reverend Ramdev Baba has sent a message in the night that he shall come down at 9 AM, accompany me to Kathā and listen to it for a while. It's only your grace that you could pay a visit. You have established yoga in an open ground which was earlier confined to scriptures and caves. This realised being, a mendicant, has established yoga in a global campus which was earlier believed to be insurmountable and inaccessible. I don't practice yoga regularly, but I do sing *copāis* with ascending and descending notes which probably includes my yoga by your grace.

'Mānasa-Sāvadhāna' is the central theme of this Kathā. Let's further our discussion. In which aspects must we stay mindful? Śrīmana Mahāprabhujī, Vallabhācārya has composed a scripture titled 'Viveka Dhairyāśraya'. The title contains three words '*viveka*', '*dhairyā*' and '*āśraya*' (*discretion, patience and shelter respectively*). The entire world is Vaiṣṇava. Vaiṣṇava means Lord Viṣṇu's devotee. He who realises others' pain is Vaiṣṇava. Mahāprabhujī says that a spiritual-seeker or a Vaiṣṇava must stay mindful in three aspects. Firstly, be mindful when we lose our discretion. Secondly, don't lose discretion in patience. It's easier said, but difficult to practice. We instantly lose our patience when we pass through a trying situation. We lose our discretion because of our impatience. People will criticise anyways. I do keep singing a line, '*Kucha To Loga Kahemge, Logo Kā Kāma Hai Kahanā*'. Bāpa, Kiran Chauhan has composed a poetic couplet referring to others' criticism,

*Āpaṇe Moṭā Thavā Kai Paṇa Nahī Karavu Paḍe I  
Āpaṇī Irṣyā Karīne Loka Nānā Thaī Jaśe I*

To shorten a line, just draw a longer line alongside the shorter one. Kiran rightly states that people who envy us will automatically belittle themselves. We lose patience in no time; but the realised beings are incessantly patient. Their discretion does not get refuted. Mahāprabhujī bestows a lovely teaching on us that if we are mindful of four aspects, our patience will stay intact. One who wishes to maintain his/her patience amid adverse situations must not be insistent of his/her own opinion. One must not be obstinate by insisting on something specific. We are losing our patience because we insist on a particular thing. Śrīmana Mahāprabhujī has given a very lovely aphorism of *anagraha* or not being insistent. We must definitely resolve to fulfill our wish, but don't lose discretion because of success or failure. Don't have insistency of expectations from others. Instead, be relentlessly effortful in what you can do for others. Forget about what the country can do for you, think about what you can do for the country!

The second point Mahāprabhujī advised is tolerance. What is the penance of Kaliyuga? Quietly tolerating injustice despite being right is penance of Kaliyuga. Tolerance keeps one's patience intact. He gave the third aphorism as renouncement. Upaniṣad says, our manpower, karma or money is not important. Renouncement keeps an individual's patience intact. The fourth aspect is the feeling of helplessness. The feeling of, that's it, I have reached my limit! We all experience unsteadiness in our patience and discretion. But s/he who is mindful will collect oneself in no time. In few moments, a person can become mindful and manage oneself. Few

things are only possible by grace. They cannot manifest by us, but by the munificence of some kingly monk. If we have attained some success by divine grace then the realisation of helplessness is a must. It's a feeling wherein we entreaty to the Supreme Godhead that, I have reached my limit, I cannot do any further! Śrīmad Mahāprabhujī says, either resort to absolute-desires or resort to absolute-desirelessness. Lastly, he says seek someone's shelter.

Let's further our discussion. The word 'sāvadhāna' has been used eleven times in 'Mānasa'. First let me recite some chronology of Kathā. Lord Rāma was born. The naming ceremony of the four brothers was conducted. Viśvāmitrajī took the boys to his hermitage. His yajña was completed successfully. After emancipating Ahalyā on the way, Lord reached Janakapura. The bow was broken and the wedding took place. Lord returned to Ayodhyā. In 'AyodhyāKāṇḍa', Lord was pronounced an exile into the woods. On hearing the news that Rāma was not ready to return, Daśaratha gave up his life. Bharata goes to Citrakūṭa with the entire town of Ayodhyā. He returned with the pādūkā. The next canto is 'AranyaKāṇḍa'. Let's enter Sabrī's hermitage in 'AranyaKāṇḍa' where the word '*sāvadhāna*' has been used. I would like you to note the exploits of four women in 'AranyaKāṇḍa' as Tulasī describes in 'Mānasa'. Two women are extremely great and two are highly lowly. In 'AranyaKāṇḍa', Lord leaves from Citrakūṭa and enters Atri's hermitage where Jānakī and Anasūyā meet each other. The exploits of Anasūyā is described in 'AranyaKāṇḍa'. This woman is highly realised. In Vālmikijī's opinion, the exploits of Sītā alone is the loftiest. In Vālmikijī's literature, Jānakī is the center of everything. Hence, the two great ladies whose exploits are described in 'AranyaKāṇḍa' are Jānakī and Anasūyā. The two other women who are relatively lowly are Śūrpaṅkhā and Sabrī. Though Śūrpaṅkhā is indeed lowly, but Sabrī is not. Sabrī herself says, I am lowest of the low. This is her self-confession. The act of self-confession is a state in devotion. She says I am an outcaste. Thus, 'AranyaKāṇḍa' has focused on the exploits of four women viz. Anasūyā, Sītā, Śūrpaṅkhā and Sabrī. Let's

proceed towards Sabrī's hermitage. Lord moves ahead after accepting Atri's hospitality. He met high-souled sages Kuṁbhaja and Sutikṣāṇa. Lord proceeded further. He befriended Jaṭāyu and began to inhabit on the bank of Godāvarī by building a hut of leaves. Lakṣmaṇajī asks five questions to the lord and Lord Rāma gives their spiritual answers. Śūrpaṅkhā arrives after this incident. She was punished. Khara-Dūṣaṇa were given nirvānā. Śūrpaṅkhā provokes Rāvaṇa. Rāvaṇa arrived and abducted Jānakī. Jaṭāyu is martyred. Rāvaṇa abducts Jānakī and keeps her in AśokaVāṭikā. Lord returns to the cottage after giving nirvānā to Mārīca. He acts like an ordinary human on beholding the hut without Sītā. He wept like an ordinary mortal and proceeded in search of Sītā. Jaṭāyu met on the way and was conferred *SārupyaMukti* (*liberation where one attains same form as the Lord*).

Lord proceeded and arrived in Sabrī's hermitage. Rāma got a homely feeling in her hermitage. Sabrī feels blessed on beholding the Lord's sight. She beholds Lord's beauty and expresses her helplessness, how should I sing your hymn of praise? I am a lowly woman. I am dullest of wit. I am lowest of the low! Lord said, I recognise no other kinship except that of devotion. Let me tell you the nine forms of devotion. Sabrī is the very embodiment of devotion. Yet, on behalf of Sabrī, Lord Rāma describes the nine forms of devotion to us. Sabrī, now I tell you the nine forms of devotion. Please listen mindfully and cherish them in your mind. Firstly, Lord insisted her to listen mindfully and secondly, He asked her to cherish the devotions in her mind. This is an instruction to cherish the words of an Enlightened-Being or the Supreme Godhead in our mind. Mind means *mana* and *mana* has two meanings in my understanding. *Mana* means our entire inner-realm consisting of the four-fold inner faculty viz. mind, intellect, subconscious-mind and ego. Lord said, listen mindfully and cherish them in your mind. Does it mean that one should not cherish devotion in the intellect? Intellect is the faculty of decision making. Does it mean that it should not be cherished in the subconscious-mind? Subconscious-mind collects the mental impressions of countless births. One part of inner-realm is ego and ego is

counterpart of Śiva. Śiva is the benefactor of devotion as well as a mendicant. He has granted devotion to Kumbhaja. Please note that I am no different than you, baring the difference that I have been assigned the duty of speaking till tomorrow in this Kathā.

*Cāhā To Na Thā Ki Jaga Mein Maśahūra Ho Jāū I  
Icchā To Itanī Hai Ki Khuda Ko Mamjūra Ho Jāū I  
- Rajesh Reddy*

The fact that the word 'mana' has been used specifically could indicate a hidden mystery. A receptacle containing water should have an even or steady base. A receptacle with uneven base has no meaning. If you place water in an unsteady or shaky receptacle, it will either drop water, leak or cause waves. It's worth keeping things in steady, clean and empty receptacle. Here Goswāmījī uses the word 'sāvadhāna' to indicate to us to hold devotion in our unsteady or restless mind. It sounds too difficult. Lord Śaṅkara cautions His mind and starts reciting Kathā again. We are worldly souls unlike Śiva. Anyone can hold things in a steady receptacle. But our mind is not steady and hence it becomes especially significant to hold it in our unsteady mind.

There are five types of unsteadiness or courses of mind. With 'Mānasa' as the center, one course of mind is like that of a fish. Our mind is as unsteady as a fish. Another form of mind's unsteadiness is like that of a monkey, '*Kapi Camcala Sabahī Bidhi Hīnā*'. A third unsteadiness of mind is like a bumblebee. The mind's fourth unsteadiness is the course of a deer. Deer could also refer to any animal, but here it specifically means deer. It's analogous to the episode of Sitā's abduction where Mārīca assumes the form of a deer. Another form of unsteadiness is like an intoxicated elephant. An elephant is a heavy weight animal and not unsteady in normal circumstances, but when an elephant gets intoxicated his unsteady behaviour causes destruction. Our mind possesses five types of unsteadiness. With this state of mind, how can we hold ambrosia in it? Therefore, the word 'sāvadhāna' has been used here. We are taught to kill our mind! Can we ever kill or ignore our mind? Let the mind stay in its own nature! Why quarrel with mind; concede with it. This is what I have understood by my

Guru's grace. I am at least in this favour. People waste crucial years in fighting and controlling their mind! And life is utmost valuable. Don't control your mind, mend it instead. We have been taught to control our mind and focus it on the red dot, on Omkar or on the flame. Fish is too lovely. Even as our mind is as unsteady as a fish, love it. The medieval saints have experimented on the same lines. They have peacefully conversed with their mind, compromised with it and came to an amicable settlement. They have persuaded and coaxed their mind, instead of being insistent or obstinate. Yes, the medieval saints have criticised the mind sometime, but most often than not they have affectionately conversed with mind.

So Bāpa, I am having a dialogue with you. Please compromise with you mind. People complain to me, "My child is too unsteady and restless." That's how a child is supposed to be. Though extreme unsteadiness or restlessness is not good, but a child should be like that. Mind is lord's divine manifestation. Don't be hostile with it; befriend it. Why fight with it? Fishes appear beautiful and elegant when they swim. If you capture or tie a fish, it will die! Let it swim. Where should our mind swim? Let it swim in the water of devotion. Don't be a fisherman. Consecrate the unsteadiness of mind. Will a monkey look good if it sits steady at one place? A monkey should be hoping from one branch to another. This behaviour suits the monkey; this is its disposition. Mind also has its own temperament. Persuade the mind in this way: O mind, you are free to hop around, but please don't pay mischief, you should constantly be in search of something. You may hop throughout the forest from one branch to another and one tree to another, this should be your quest. Quest the tree beneath which Lord has taken a seat. O mind, by doing so God will make you like Him. Mind is compared to deer. Deer is constantly on the run when the hunter follows it. You may have observed that as the deer runs, it turns behind and looks at the hunter now and then. It will run further and look behind again. Mārīca is symbolic of mind. He assumed the form of a golden deer. Lord Rāma played the role of a hunter, rushed behind him to confer nirvānā or the supreme position to the supreme

lover. As Mārīca is running ahead, he turns back and beholds the Lord time and again. He takes an opportunity to behold Lord's divine sight time and again. This kind of mind is worth offering an obeisance. How can it be condemnable? Mind is an intoxicated elephant. Everyone is acquainted with the story in 'Śrīmad Bhāgvatī' about the elephant named Gaja. There was a time when he was too proud of his vast family and glory. But when he was trapped, he pleaded like a helpless creature for rescue! We must teach our intoxicated mind to call forth god in a detached state. Let's direct the energy of our intoxicated mind like Gaja. Let our entrapped mind call forth god for its liberation. Krishna Dave says,

*Āvaśe, Ae Āvaśe, Ae Āvaśe, Ae Āvaśe.*

*Tu PratikṣāMā Agar ŚabariPaṇu Jo Lavśe.*

'*Mana Madhukara*', our mind is like a bumblebee that randomly jumps on various flowers. However, the moment a bumblebee finds a worthy flower, it settles down at one place. In the evening, as the petals of the flower closes, it lets itself get imprisoned in the flower out of sheer love. Several litterateurs and composers have composed poems addressing a bumblebee to fly off before the petals close. If our mind, which is compared to a bumblebee finds Kṛṣṇa's divine feet, it shall settle down in no time. It will constantly crave to get imprisoned in Lord's lotus feet. Let's us sanctify our unsteady mind. Therefore Lord Rāma has said,

*Navadhā Bhagatī Kahau Tohi Pāhī I*

*Sāvadhāna Sunu Dharu Mana Māhī II ARK-34.04 II*

The nine-fold devotion described in 'Bhāgvat' has been presented in 'Rāma Carita Mānasa' indicatively. 'Mānasa' presents the nine-fold devotion in its own way in the episode of Rāma and Sabrī's discussion. When Lord has spoken before Lakśmaṇa, He has described the nine-fold devotion of 'Bhāgvat', '*Śravanādika Nava Bhakti Dṛḍhāhī*'. There are several methods of devotion and therefore, we get confused in the dilemma. Practice the devotion which is dear to you. You may sing lord's devotional hymns, if you like that. You may chant Lord's Name, if that's dear to you. You may listen to Lord's glorification, if you adore that. Every individual is distinctly inclined. Therefore,

Indian philosophy of devotion has prescribed various methods. Śaṅḍilya has prescribed his methods on devotion. Aṅgīrā has recommended in another way. So have Sanakadi and Nārada. Everyone's respective methodology is found in the scriptures. The devotion described in 'Rāma Carita Mānasa' contains nine types. The spiritual wisdom is a tough matter. But devotion is an easy and convenient recourse. Young men and women, these devotions are easily doable by us.

The first devotion is accompanying a saint. If saint sounds too great a word, accompany the monks. If monk as well sounds greater, accompany the virtuous people. This devotion refers to staying in the company of the one who has slightly more goodness than others. Applying the auspicious mark on forehead or keeping a rosary is not about being religious, it's our personal choice. I never force anyone to mark their foreheads or carry a rosary. I haven't told anyone till date to apply a black *bimḍī*, yet those who do so for their own joy is their personal choice. Applying auspicious mark on forehead or keeping a rosary is not essential. It's your personal choice. I follow this practice as I like doing it. Devotion means staying in the company of a good person. Who doesn't wish to be in a good company? This is the first devotion.

The second devotion is giving an ear to lord's glorification or spiritual discourse. It also refers to being interested in virtuous discussions. Listening to such matters as long as we can is nothing but devotion. Being fond of Lord's Kathā is the second devotion. The third devotion is serving a realised being by forsaking pride and ego under whose guidance we have progressed and experienced peace. It's about serving the Guru or the Preceptor because of whom we have progressed in life. Live under the guidance of a mentor who also let us experience peace while nurturing our development. The fourth devotion is extolling Lord's glorifications by relinquishing deceit. Extolling the auspicious aspects is the fourth devotion. If Lord's glorification doesn't sound convenient to you, extol anything that's auspicious, it's indeed the fourth devotion. A song from movie would do as well. There

is no restraint at all. Nothing is taboo, provided it's auspicious.

Chanting a mantra given by your Guru or chosen from a scripture, with firm faith is the fifth devotion. It does not write anything about the number of times it must be chanted. I am saying this on the basis of 'Mānasa'. It's not stated to chant 108 times. Neither does it mention to chant hundred times or sixteen hundred times. You are free to chant your mantra once, twice or as much as you enjoy. Mantra also means a thought. This devotion also refers to contemplating over the thought of Lord or Supreme Entity. The sixth devotion is being moderate, neither excess, nor deficient. 'Bhagavad Gītā' states that one who stays vigil for long doesn't attain yoga, neither does the one who sleeps for too long. Neither the one who eats in excess, nor the one who starves can become a yogi. It's about being moderate, only as much as necessary. 'Birati Bahu Karamā' means gradually retiring our self from inordinate web of karmic rituals

or deeds. One must engage in rituals or deeds till a certain age. This is also called as *pratyāhāra* or withdrawal, which is the sixth devotion. '*Chaṭha Dama*' means suppressing the six vices. It's about controlling the six vices like anger, lust etc. which are renowned as our six enemies.

The seventh devotion is perceiving lord in everyone. I understand it's difficult, but let's try as much as we can. Lord goes on to say, Sabrī, the second part of the seventh devotion is to reckon a saint as greater than Me. The seventh devotion is about considering a devotee even greater than the lord. One must value a human being. God is of course great, but one must also honour a human being who is God's very own creation. The eighth devotion is feeling content in whatever we receive after putting in our best. While we must exert and aim for the best, we must also feel content in whatever we receive after putting in honest attempts. Its second part refers to not perceiving others' flaws.

*Navama Sarala Saba Sana ChalaHīnā I  
Mama Bharosa Hiya Haraṣa Na Dīnā II ARK-35.3 II*  
The ninth devotion is living a guileless life and conducting oneself guilelessly. Guilelessness must become the mantra of our life. Living a guileless and innate life must become the mantra of our life. Don't deceive anyone. Live on My trust exclusively. Trust will keep you beyond the feelings of happiness and grief. VyāsaPīṭha has given an aphorism that trust itself is worship. Incessant faith is the ninth devotion. It refers to living a guileless life, not deceiving anyone and having trust on god.

Lord says, whoever possesses any one of these nine forms of devotion is most dear to me. Lord further tells Sabrī, we are in quest of Sītā. Please let us know where can we find Her? "O, the lord of Raghus, please reach PāṃpāSarovara Lake near which You shall befriend Sugrīva, who would guide you further." Sabrī attained the supreme state. Lord reached PāṃpāSarovara Lake. Nāradaĳ asks with the Lord that

when I was infatuated by Viśvamohinī and wished to marry her, why did You stop my wedding? And today You Yourself are grieving Your wife's separation. In response to this, Lord discussed about different types of infatuations and desires. Nāradaĳ further enquired about the traits of saints, which Lord explained. However, simplifying it further, my definition of saint is the one who doesn't quarrel or argue with anyone. S/He would reverently and unconditionally accept the opposite person's principle. Who would like to get into argument and dispute? That's the job of the pundits, not the monks. Don't argue or quarrel. Forsake quarrel if you want to worship. Do remember this line of Narsinh Mehta,

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

S/He who doesn't quarrel is a saint. S/He who doesn't cease to exist is a saint. 'Bhagavad Gītā' says that the



manifestation of lord's divine glorifications have no end.

*Pācīkānā Hoya, Hoya Nahī Kadī SaṁtaNā Dhagalā, Sādhu Sahune Mukti Vahece, Nahī Vāghā, Nahī Dagalā. Durlabha Ae Daraveśa Ke Jenā Kāla Sācave Pagalā.*

Ramesh Parekh is of the opinion that such a dervish is difficult to find. Even though S/He meets everyone, S/He stays absolutely unblemished. S/He would stay detached from the whole world in such a way that their personality stays utmost untarnished. These personalities neither cease to exist, nor quarrel with others. A realised being whose vision is as divine as ambrosia, whose conduct is complaint with the constraints of the scriptures, whose speech utters pleasant truth and who never exploits us is a monk. Lord thus recounted several traits of a saint, wherein the word 'svadhāna' has been used,

*Sāvadhāna Mānada MadaHīnā I*

*Dhīra Dharma Gati Parama Prabīnā II ARK-44.05 II* Lord Rāma cited a trait of monk as the one who is mindful. S/He who honours others is a monk. S/He who honours everyone, fills others with humility and yet doesn't feel proud about it is a monk. S/He who not only defines *dharma*, but practices the course of *dharma* is a monk. S/He is a monk who is not only conversant but utmost conversant with *dharma*. Lord thus recounted the traits of a saint before Nārada and while stating so he said Nārada, neither Śāradā nor Śeṣa could describe the countless traits of saints!

In 'KiṣkindhāKāṇḍa', Rāma and Lakṣmaṇa further their quest for Jānakī. Sugrīva inhabits on Mount Rīṣyamukha with his ministers. Sugrīva instructs Hanumānaji to find out about the approaching men. Obeying Sugrīva's command, Śrī Hanumānaji goes to meet the Lord. Hanumānaji meets the Lord for the very first time on the foothills of Mount Rīṣyamukha in the form of a Brāhmaṇa. In that age, few people were blessed with the power to change their outer form and the form of a Brāhmaṇa was assumed the most because people bore complete faith on the Brāhmaṇas. Hanumānaji assumed the same form and uttered beautiful words when He met Vibhīṣaṇa in Laṁkā. He asked humbly, who are both

of you, one of dark hue and the other fair? You appear to hail from the lineage of warriors by looking at your forehead and you appear sages from the attire. Hanumānaji impromptu uttered the following words, "O my masters, why are you wandering in the forest? Who are you?" Lord first presents their worldly introduction. With this conversation, Hanumānaji realised that He is my Lord. When He realised, He instantly clasped Lord's feet! Young men and women, please clasp others' feet not by looking at their glory, but after gaining complete acquaintance about them. And once you clasp someone's feet, please don't leave them. Hanumānaji has not clasped Rāma's feet with blind faith. He initially enquired, who are you? Wherefrom have you come? While enquiring as He realised that this is no other than the Supreme Entity, He forthwith clasped His feet. Thereafter, Sugrīva and Rāma befriend each other. Vāli is killed and given nirvānā. Sugrīva was enthroned as the king of Kiṣkindhā. Aṁgada was appointed as the crown prince.

Lord observes holy austerities in the monsoon on Mount Prabarshana in month of *cātura*. Four months down, Sugrīva forgot the task assigned by the Lord! He had promised Lord to assist in Jānakī's quest. We forget our duty when indulged in prosperity. Lord exhibited some fear. Sugrīva was cautioned. The plan for Jānakī's quest was laid. The monkeys and bears were dispatched in all ten directions. An especial team was dispatched in the southern quarter, since it's the birth place of devotion. This team was guided by senior-most member Jāmavaṁta and led by Vāli's son Aṁgada. Hanumānaji was part of the same team. Everyone bowed down to the Lord and left in the directions assigned to them. Hanumānaji was last in the queue. It's Hanumāna alone who was to accomplish the task. S/He who actually works, always stays in the end. S/He who doesn't, gambols in the front! Lord saw when Hanumānaji offered a bow in the end. Lord thought that He alone would be able to accomplish my task. As soon as Hanumānaji offered a bow, Lord called Him closer and removed the signet-ring embossed with Rāma's Name and handed over to Hanumānaji. Hanumānaji thus seeks Lord's guidance

and leaves for Mother Jānakī's quest. Here commences 'SuṁdaraKāṇḍa',

*Jāmavaṁta Ke Bacana Suhāe I*

*Suni Hanumaṁta Hṛdaya Ati Bhāe II*

*Taba Lagi Mohi Parikhehu Tumha Bhāe I*

*Sahi Dukha Kaṁda Mūla Phala Khāe II SDK-00.01 II* Hanumānaji entered Laṁkā. He met Vibhīṣaṇa, who revealed the tactic to meet Jānakī. He thus met the mother and extolled Lord's glory before Her. Jānakī bestowed blessings. Hanumānaji was feeling extremely hungry. He had delicious fruits from the trees and uprooted them. The demons attacked Hanumānaji, captured Him and presented in Rāvaṇa's court. Rāvaṇa announced capital punishment for Hanumānaji in all fury. The same moment, Vibhīṣaṇa entered and advised not to kill an envoy as per statecraft. An emergency meeting was called with the ministers and they decided to burn the monkey's tail since a monkey is emotionally attached to his tail. Hanumānaji's tail was set to fire. But if an individual is as enlightened as Hanumānaji then he would not get burned, but the false beliefs of the society would get destroyed. The entire town of Laṁkā was set on fire. Hanumānaji took a dip into the ocean and came to meet Mother Jānakī. The mother gave Her lotus-shaped hair ornament in return. Śrī Hanumānaji crossed the ocean and reached the opposite shore. Jāmavaṁta explained everything to Sugrīva. During that incident, Jāmavaṁtaji recited the exploits of Hanumaṁta to Rāma. Rāma told Hanumāna, the lineage of Raghus will forever be indebted to You. On hearing this, Hanumānaji forthwith clasped Lord's feet. At that moment, Lord rolled His hand over

Hanumānaji's head. Lord's placed His hand, which is symbolic of fearlessness, on Hanumānaji's head. Śiva was reciting the Kathā to Pārvatī and as He recalled this incident, He was absorbed in the feeling of love and thus, the Kathā paused momentarily! Once again Tulasī repeats the word 'svadhāna',

*Sāvadhāna Mana Kari Puni Saṁkara I*

*Lāge Kahana Kathā Ati Suṁdara II SDK-32.02 II*

Śiva once again cautioned His mind to recite the Kathā and proceeded further. Lord Rāma arrived on the shore of ocean with his troops. Vibhīṣaṇa was expelled from Laṁkā. He surrendered to Rāma. Lord Rāma sought Vibhīṣaṇa's advice to reach Laṁkā. He said, holy sir, ocean is revered in Your family. Why not worship the ocean for three days and refrain from using power if it gives us the way to reach the opposite shore. Lord fasted for three days. The ocean failed to respond. Lord exhibited fear as a human sport. The ocean surrendered before the lord in form of a Brāhmaṇa and proposed to form a bridge. Lord Rāma thought, this idea conforms to My intent of incarnation; I am here to unite and not separate. The ocean was bridged in the beginning of 'LaṁkāKāṇḍa'. Lord Rāma said, this is an excellent spot, I wish to install an emblem of Śiva at this point. The seers and sages were called. Lord installed the emblem of Śiva. This was the uniting bridge between the Viṣṇu devotees and Śiva devotees. This was the very process of bridging. Rāma is Viṣṇu's incarnation in one context and He has established an emblem of Śiva. Tulasī wanted to establish this unity. After installing Śiva's emblem as Lord Rameshwar, the entire troops cross the ocean.

*We are taught to kill our mind! Can we ever kill or ignore our mind? Let the mind stay in its own nature! Why quarrel with mind, concede with it. I am at least in this favour. People waste crucial years in fighting and controlling their mind! And life is utmost valuable. Don't control your mind, mend it instead. We have been taught to control our mind and focus it on the red dot, on Omkar or on the flame. The medieval saints have experimented on the same lines. They have peacefully conversed with their mind, compromised with it and came to an amicable settlement. They have persuaded their mind, instead of being obstinate.*

## Bharata's character in 'Mānasa' is unstained

We are having a pious discussion based on highest reality in form of a dialogue on the topic of 'Mānasa-Sāvadhāna'. 'Rāma Carita Mānasa' contains three women associated with the word 'sāvadhāna' viz. Bhavānī, Sunayanā and Sabrī. Śiva advised Bhavānī to listen mindfully. The king of Mithilā Janaka cautioned Sunayanā to listen mindfully. Lord Rāma advised Sabrī to hear mindfully. Bhuṣuṇḍi advised Garuḍa to be mindful. Goswāmījī uses the word 'sāvadhāna' for Lord Śaṃkara to convey something. Thus, the word 'sāvadhāna' has been used on behalf of various characters. We have touched three points. During the first two days, we had an aphoristic discussion on the two causes of Lord Rāma's birth which Śiva explained to Pārvatī, *'Janama Eka Dui Kahau Bakhānī'*. Afterwards we discussed about Bharata. O Sunayanā, Bharata's story loosens the bounds of worldly existence; Bharata's story has the power to manifest love. Therefore, Sunayanājī has been asked to listen to Bharata's story mindfully. Bharadvājajī tells about Bharatajī in Prayāg that, Bharata, you possess two things. Firstly, as you say that my mother Kaikeyī sought an exile for Lord Rāma and the throne for me because of her attachment towards me. As per you, this is a stain on you. Secondly, we realise that your metaphoric moon of glory is indisputable. My listeners, moon ought to have stains. Moon cannot exist without blemish. However, my Bharata of 'Mānasa' is the only exception for he is the metaphoric moon with no single stain. Although, Bharatajī is of the opinion that my mother has caused a stain on me! It's a stain on the Raghu's race. Bharadvājajī says,

*Tumha Kaha Bharata Kalamka Yaha Hama Saba Kaha Upadesu I*

*Rāma Bhagati Rasa Siddhi Hita Bhā Yaha Samau Ganesu II AYK-208 II*

O Bharatajī, what you call as stain has become an elixir of devotion for us. Pay attention, a saint's infamy when heard mindfully becomes an elixir of devotion for us. This is a wonderful aphorism. We need to be mindful because we hear a monk's infamy with envy. Therefore, it fails to become an elixir of devotion. It instead arouses hatred, hostility and loath.

My Vaiṣṇava devotees, what does Kathā teach me and you? How does it make us mindful? Lord Rāma was also subjected to stain. People raised finger on Lord Rāma having killed Vāli by hiding behind a tree. Mother Jānakī was stained by a washer-man! Kaikeyī's character was anyways stained. Brahma, the creator, was also stained for running behind his own creation, as a result of which Śaṃkara cut off his one head. Despite being creator or grandsire, his character is stained. Moon invariably comes with stains. However, I am very happy that Bharata is such a moon in 'Mānasa' who is without a stain. A monk's infamy can also become an elixir of devotion if a listener listens to it mindfully. The act of listening is a science. While one can hear, one cannot listen effectively. Therefore, it's utmost necessary to listen to Kathā mindfully.

Let me proceed after discussing few points about Bharata. Bharata, your glory is free from stains. Which stain is he talking about? *'Gura Avamāna Doṣa Nahi Dūsā'*, why does the moon have stains? There are several reasons. However, the one and only cause of moon's stain is that it looked upon his Guru's wife with a lustful eye. The moon's Guru is Lord Bṛhaspati. Not only did it look at that woman with lustful vision, but it ran behind her. When one attains glory, s/he digresses from the right path, caution! Moon's light is not its own, it's someone else's. Our fame or our reputation is not our glory, but our Sadguru's glory. We are living indebted! We are living in

someone's fixed deposit. Someone has fixed deposited His penance, His worship and His sacrifice in our name. Doing so He has told us to enjoy in its interest! What could we surrender in return? But who doesn't get intoxicated by pride after attaining this glory. However, Bharata's moon of glory is utmost unstained despite attaining greatness. The greatest stain of moon was incorrect feelings for the Guru's wife. Goswāmījī states this in beautiful lines. Listen to the words of Bharadvājajī my listeners,

*Nava Bidhu Bimala Tāta Jasu Torā I*

*Raghubara Kimkara Kumuda Cakorā II AYK-208.01 II*  
The great sage Bharadvājajī gives a lovely certificate or letter of evidence. He says, O Bharata, O Bāpa...! People are asking me, "Bāpu why do You say Bāpa? Why do You stop us from clapping when You say 'Bāpa'?" I understand that you are unable to resist yourself from clapping. However, Bāpa or Tāta has two meanings. Bāpa is used to address our father as well as our son. My address of Bāpa for you is in both contexts. You are not only two, but everything for me! I have also called you flowers in this Kathā. My listeners have caught this aphorism spot-on. Earlier when people wrote to me on VyāsaPīṭha, they said Bāpu we are your surrendered or dependent etc. etc. as per their feelings. Now they end the letters with, "Your flower." This is good! Our relationship must be of flower and gardener. There must not be lordship between us. I shall not exploit the flowers of this beautiful garden of mine. I shall instead offer your fragrance in Lord's divine feet. Let these flowers be devoted to Śiva. Let these flowers be devoted to Kṛṣṇa. Let these flowers be devoted to Rāma. Bāpa refers to father as well as son. Listeners are greater than reciter. And father is greater than son. Whenever 'Mānasa' has described listeners and reciters, Tulasīdāsajī has always honoured the listeners in the first place, *'Śrotā Bakatā Gyānanidhi'*, He said both listeners and reciters are a treasure or storehouse of spiritual wisdom. Secondly, son is also addressed as

Bāpa. Bharadvāja has addressed Bharata as Bāpa. Bharata's glory is a new type of spotless moon, while Lord Rāma's devotees are like so many water-lilies (that open only in moonlight) and cakora birds (that are equally fond of the moon).

All I wanted to mention about Bharata is that he is free from the stain of committing the Guru's offence. Initially even the inhabitants of Ayodhyā have pointed fingers on him. But no stain was able to blemish him. The greatest stain in one's life is committing the offence of Guru, caution!

There are few questions, "Bāpu, Jaya SīyāRāma, Jaya Bhūtanātha. Yesterday I went to my friend's party where alcohol was being served. However, the discussions of 'Mānasa-Sāvadhāna' won over the alcohol! I have been drinking since several years now and I was unable to give up despite my family's pressure. Yesterday I returned home without drinking. My family was happy to receive me at home! And Bāpu, I would feel more than happy if you call me near VyāsaPīṭha and give your blessings!" Motivate others and share your experience with them. First make ten other friends of yours give up alcohol and then come to my VyāsaPīṭha. I shall wait for you. I appreciate whoever has written this. He has written his name as well. You have done a great job my son, stay happy; caution!

There is one more question, "Bāpu, will you like if we write letters to you?" Yes, I don't mind. But whether or not I shall answer your question is my wish. It's my freedom. You are free to write. I receive countless letters, how many should I answer? But I definitely read them. You can write to me if you wish. But I may not necessarily respond to your letter. Earlier I responded to every letter in writing. Many people have treasured my letters since forty years! But writing back is not my mindset any longer. Even if I write, you won't be able to decipher my handwriting, because they are completely spoiled!

The listeners are reminding me since five days to clarify the six faces of Kārtikeya who represents exertion. Let me share it with you. Kārtikeya was born in the course of Kathā in 'BālaKāṇḍa'. Tulasīdāsajī has essentially similesd Kārtikeya to exertive efforts. A great exertion is six-fold. We all work hard or exert in office and business to earn money for livelihood. Exertion is six-fold. Listen attentively and mindfully. The first aspect of Kārtikeya who represents exertion is doing everything by being a mere instrument or with the feeling that god has only made me an instrument for accomplishing the task. Even though it is you who has done everything, but don't forget that someone has made you do so. The first aspect of exertion is performing karma with the mindset of being a mere instrument. I would like to adjoin one more thought with this, my dear listeners. While one aspect of exertion is working with the mindset of being a mere instrument, the other aspect refers to not working like a coward. One must not have a cowardly feeling of falling short in any task. Arjuna has also acted a coward in the beginning of the war of 'Māhābhārata'. He said that my limbs have begun to droop! The bows and arrows from my hands are dropping! I am feeling feverish! He started being a coward. Lord thus connects him with true exertion and also explains him the first aspect of exertion is being an instrumental means.

The second aspect of exertion is doing karma with reverence and not competition. This point of mine has been a topic of hot discussion. People opine that forsaking competition will not promote progress. You may compete, I am not against competition. But don't compete your exertion with others, compete with your own self. Benchmark your earnings of last year and aim to earn more in the subsequent years. Why not compete with our own self? Competing with others will only befoul your efforts. What others do is their karma. You must compete with your own self.

Don't compare your worship with someone else's who is worshipping more than you. Compare your own worship and aim for more in the next year. Compete with yourself instead of others, else you will soon feel exhausted. Reverence is the second aspect of exertion.

The third aspect of exertion is performing karma with proficiency. Become proficient in your business. *Dharma* teaches this, please remember. 'Gītā' has said, '*Yogaḥ Karmasu Kauśalam*'. Any karma that you do proficiently will be deemed as your yoga. Run your factory proficiently. Do your job proficiently. Whatever work you do, do so proficiently. This is the third aspect. Don't work with stingy or coward mindset. A person must be skilled or proficient in his/her domain of work. The fourth aspect of exertion is *parmārtha* or the highest Reality. One must exert for the sake of the highest Reality and not for our selfish interests. The whole world only exerts to meet their selfish interests. I interpret the aspect of highest Reality as unselfishly distributing the tenth percentage of your earnings to the needy. It's about exerting for the sake of highest Reality. Our exertion has turned foul because it's being done for to accomplish our selfish interests! Material desire is not evil. Earn as much as you wish. How will you host Kathā if you don't earn? He (Rasesh) has already demanded a fourth Kathā! I give it to you by 90%. I keep 10% in my hands. Nowadays I don't promise 100% to anyone. I shall give you 'Mānasa-Viśrāma' in Mathurā on ViśrāmaGhāṭa. The rest is left to god! But if we can host a Kathā in Mathurā, I would do so if Lord wishes. Right now I am unsure whether or not it will happen or when it would be done. But I do give the Kathā since you have requested. The ViśrāmaGhāṭa of Mathurā holds a great glory of taking a dip in the holy river of Yamunā on the day of *bhaiduja*. We shall recite a Kathā there if Allah wishes! Nonetheless, you can host the Kathā only if you earn. Your exertion must be aimed towards honestly contributing tenth percentage of your earnings for the needy.

My youngsters, I request you to set aside tenth percentage of your pocket money for the poor. Pay for fees, books or uniforms of poor students who cannot afford schooling. Give medicines to the needy patients. If my whole country contributes this way then many things can easily be done. Thus, the fourth aspect is earning for the goal of highest Reality. The fifth aspect is contentment. God has blessed us with talent, we have earned enormously with due honesty, but being content with whatever we receive is the fifth aspect. It's about feeling satiated with whatever we receive as a result of the entire year's exertion. Mahāprabhujī says that if your devotion is targeted to fulfill your desires and even if your desire gets fulfilled then it will only result in the worldly bonds and not devotion. Therefore Mahāprabhujī says that if you want to practice devotion then either resort to absolute fulfillment of desires or resort to absolute desirelessness. Whom must you surrender? The one who is accomplished absolute fulfillment of His/Her desires. The others will only exploit you! The king of mountains Himālaya has resorted to such an individual. The other option is to surrender to absolute desirelessness.

*Namāmi Bhakta Vatsalam I*  
*Kṛpālu Śīla Komalam II*  
*Bhajāmi Te PadĀṃbujam I*  
*Akāmināṃ Svadhāmadam II ARK-03-Ch.01 II*  
*Nikāma Śyāma Sumdaram I*  
*BhavāmbuNātha Mamdaram II*  
*Praphulla Kaṃja Lochanam I*  
*Madādai Doṣa Mochanam II ARK-03-Ch.02 II*

The fifth aspect is feeling content. Stay content in whatever you could earn in one year. Strive for more in the next year and feel content with whatever you earn in the second year as well. This is the fifth aspect. The sixth and last aspect of exertion is self-bliss. The scriptures call it as bliss. What we possess is not bliss, but convenience. HD LED TV is not bliss, but convenience. Refrigerator is not bliss, but convenience.

The bliss exists in Kathā for nine days. You may not realise, but I am incessantly reveling in bliss! I am enjoying every moment! As the result of exertion, if we can obtain convenience instead of bliss then it would befoul our efforts. But bliss exists here. The matter of joy for me is that despite not having money in my pocket, I can fulfill whatever I wish! People tell me that Bāpu, everything is yours. No VyāsaPīṭha in the world would be as rich as mine! Mine is copiously opulent VyāsaPīṭha! It's not that only Narsinh Mehta's note of credit was accepted, Morari Bāpu's credit notes have also been accepted.

We were discussing about the six aspects of exertion. The sixth and last aspect is bliss. We possess material means or conveniences, but not bliss. Bliss exists in extolling lord's glorifications. If we don't experience bliss in the outcome of every effort, it will only foul it. What is the end result? What do we achieve in the end? Our efforts are worthless if we are at the receiving end of fatigue, tension and depression in the end! It has no meaning if we don't experience bliss in the end. It's the spiritual-seeker who must quest for the sources of bliss. And s/he must not only quest, but experience it firsthand. Instead of blindly believing in someone's words, experience it yourself. The reason being, Vedanta says that we are essentially the very form of bliss. God alone is not the only form of bliss. We all being God's part manifestation are the very form of bliss. And no one has stolen our bliss, but we ourselves have veiled it because of our cunningness! Unveil your bliss. Everyone is in the possession of bliss. We are the very form of bliss. The spiritual discourse manifests our suppressed bliss. Bliss is not given to us by an external source, but only unveiled from within us. This is the only process. An Enlightened-Being doesn't give us anything for S/He knows that what lies in Him/Her is also in us and what lies in us is also present in Him/Her. We are unable to realise it because of our own veil. It's said that Guru's initiate the

disciples. What is initiation? Initiation is to unveil or uncover the curtain, so that we can feel our bliss. Thus, bliss is the sixth aspect of exertion.

Let me briefly take you through the list of word 'sāvadhāna' that Harishbhai has sent me and then proceed towards conclusion. This is the story of 'UttaraKāṇḍa'. Lord Rāma is a child. KāgaBhuṣuṇḍijī flies from one place to another in lord's forecourt as a crow. Lord Rāma is alternately crying and laughing as a child. As Lord tries to catch the crow, KāgaBhuṣuṇḍijī flies away and hence Lord cries. This way Lord Rāma and KāgaBhuṣuṇḍijī sport with each other, looking at which Lord smiles. KāgaBhuṣuṇḍijī says, Lord's delusive power (*māyā*) took possession of me as directed by the Lord of the Raghus, but that *māyā* did not prove to be a source of trouble to me as it does in the case of other creatures. Why was it so?



*Nātha Ihā Kachu Kārana Ānā I*

*Sunahu So Sāvadhāna HariJānā II UTK-77.02 II*

I wouldn't be able to elaborate in detail, but the word 'sāvadhāna' has been used here. Goswāmijī further says,

*Suci Susīla Sevaka Sumati*

*Priya Kahu Kāhi Na Lāga I*

*Śruti Purāna Kaha Nīti Asi*

*Sāvadhāna Sunu Kāga II UTK-86 II*

Lord told this to Bhuṣuṇḍijī. It cites three traits of servants or devotee. Listen mindfully. Who can be called a servant or a devotee? People say that we are devoted to Vallabha, we are devoted to VyāsaPīṭha or we are lord's servant. The word 'sevaka' is extremely lovely. What is its definition? How does 'Mānasa' define it? Tulasīdāsajī says, s/he who is endowed with three traits is a *sevaka*. Firstly, a *sevaka* tries to stay pure as much as his/her mindfulness prevails. It's a different

matter if one's falls prey to ignorance or *māyā* wherein the person may stumble. But s/he who stays consciously pure from inside and outside as much as one can is the first trait of servant or devotee. The second trait is being endowed with virtuous conduct. This is the second definition of *sevaka* in 'Mānasa'. The third trait of a *sevaka* is being sagacious. Lord says, Bhuṣuṇḍijī, who wouldn't love a devotee endowed with these three traits? Who wouldn't love a devotee who is sagacious, pure and endowed with virtuous conduct? It's not that an Enlightened-Being dislikes a devotee lacking sagacity, pureness or virtuous conduct, but S/He would not express love for that devotee to that extent. The reason being that even if the Enlightened-Being expresses love to an unworthy devotee, the recipient will take it for granted. Lord says, O Bhuṣuṇḍi, this is what the Vedas and Purāṇas proclaim; please listen to the definition of *sevaka* mindfully. And the last mention of the word 'sāvadhāna' in 'Rāma Carita Mānasa' occurs here,

*Nātha Munīsa Kahahi Kachuaṃtara I*

*Sāvadhāna Sou Sunu Bihaṃgabara II UTK-114.07 II*

In the end, Garuḍa has asked seven questions to KāgaBhuṣuṇḍi. In the same conversation, he has also enquired about the difference between spiritual wisdom and devotion. In response it, KāgaBhuṣuṇḍijī has said, O the king of birds, O the best in birds, essentially there is no difference between spiritual wisdom and devotion. The ocean and the waves are not distinct, they are essentially one and the same. But the water that leaps up and down is a wave and the water that doesn't is an ocean. Essentially they are the same. The spiritual wisdom is an ocean, but devotion is a wave. Oscillating, dancing, singing, feeling a surge in emotions etc. are waves. Essentially there is no difference between spiritual wisdom and devotion.

So Bāpa, by my Guru's grace my VyāsaPīṭha was vocal before you on the word 'sāvadhāna'. While we are proceeding towards conclusion, let me narrate the

remaining Kathā to you. Lord Rāma is resting on the peak of Mount Subela with His troops. Rāvaṇa entered his amphitheatre for a great revelry. The next day Aṃgada was sent with the proposal of treaty on behalf of Rāma. The treaty failed. The war became inevitable. The war was announced. A fierce battle is fought. At one point, Lakśmaṇa fell unconscious. Meghanatha was liberated. Kuṃbhakarṇa attained a heroic death. While giving nirvānā to the demons, Rāvaṇa eventually entered the battlefield and challenged the Lord by addressing Him as penanceful. As if he invited Rāma to fight with him, for Rāvaṇa is mind-driven and only a penanceful person can control a mind-driven person. Lord mounted thirty-one arrows to attack Rāvaṇa. Ten were hit in the heads, twenty in the arms and thirty-first in the navel. Rāvaṇa collapsed. Goswāmijī says, as Rāvaṇa fell on the ground, his splendour got merged in Lord's radiant countenance.

Rāvaṇa's obsequies were performed. Vibhīṣaṇa was enthroned. Hanumānajī informs Jānakī about Lord's victory over Rāvaṇa. Jānakī's real form manifested which was earlier contained in the fire. Sītā's mundane or illusory form ceased and She appeared in Her original form. The aircraft was prepared. Lord takes a flight with the companions. Lord instructed Hanumānajī to reach Ayodhyā and inform the news of Lord's arrival to Bharata. Lord's aircraft flew over all pilgrimages and alighted on the bank of Gaṃgā where Kevaṭa had laved Lord's feet. Lord called everyone. The disregarded and deprived section of the society rushed in a large crowd! Lord embraced everyone and told Kevaṭa, I owe you the toll of using your ferry to cross the Gaṃges, I have alighted here to give your toll. Kevaṭa said, Lord, it was only my strategy to behold you for the second time! If you wish to pay my toll then please take me to Ayodhyā in Your aircraft. The flight departs with Kevaṭa. Thus, extolling Lord Rāma's victory in the war, Tulasīdāsajī concludes 'LaṃkāKāṇḍa'.

In the beginning of 'UttaraKāṇḍa' the entire town of Ayodhyā is weeping inconsolably. One day was left for Rāma's exile to end. They were anxious for what if Lord Rāma did not return? In this state, Hanumānājī arrived as an angel. He said, Bharatajī, I am the son of the wind-god and people call me Hanumāna. This is the first instance where Hanumānājī has introduced His name. Bharatajī, Lord Rāma is returning with Jānakī and Lakshana after giving nirvāṇā to Rāvaṇa. The flight landed on the bank of Sarajā River. As Lord alighted the aircraft, He placed the dust of his motherland Ayodhyā on the crest of His head. He then bowed down to Sarajā River. The monkeys and bears who had accompanied the lord assumed lovely human form as they alighted the aircraft. They left with Rāma in form of monkeys and they returned in beautiful human form. What is RāmaKathā? It's a process to beautify the monkeys. RāmaKathā is the formula of transforming monkey like tendency into beautiful virtuous conduct. Lord rushed on beholding His Guru! He threw the weapons and fell prostrate in the Guru's feet. It's was like a message to the world that O Guru, I have held weapons until they were needed, but now I have realised that the reign of Rāma shall not be established by weapons, but only by clasping the feet of a Guru. Lord has abandoned the weapons. He assumed countless forms and met everyone in accordance to their emotions. Vaśiṣṭha arrived and asked the Brāhamaṇas, shall we perform the coronation today itself? The Brāhamaṇas agreed in affirmation without trusting tomorrow. The royal attire and jewelry which were to be worn fourteen years ago were decked fourteen years later! We are habituated to cry for our sorrows. But why don't we recall Narsinh Mehta,

*Sukha Duḥkha ManaMā Na Āñīe,  
Ghaṭa Sāthe Re Ghaḍiyā;  
Ṭālyā Te Koīnā Nava Ṭale,  
RaghunāthaNā Jaḍiyā I*

Royal throne was called. The seers ordered Lord Rāma to take on the royal throne with Sitā. Thus bowing down to the earth, the Guru, the sages, the Brāhamaṇas, the mothers, the sun-god, the presiding deities of the directions and the subjects Lord modestly sat on the royal throne flanked by Sitā. Vaśiṣṭhajī applied the sacred coronation mark on Rāma's forehead while giving the reign of Rāma to the world and Tulasī sang,

*Prathama Tilaka Basiṣṭha Muni Kīnhā I*

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

Lord's glory was hailed in the Universe. The reign of Rāma was established. Six months elapsed. Lord bid farewell to all friends except Hanumānājī. Hanumānājī is the storehouse of religious merits. His merits never cease and hence He did not return. The divine reign of Rāma was established. An elaborate description of Rāma's reign has been described which was always wished by world revered Gandhi Bāpu.

Lord Rāma and Jānakī revel in human sport. At the end of the stipulated time period, Siyaju gave birth to two sons named Lava and Kusha. Citing the names of the heirs of Ayodhyā, Tulasī has paused RāmaKathā. Tulasī has not liked Sitā's second abandonment when She was carrying Ayodhyā's heirs in Her womb. Tulasī says that the later story contains dispute and innuendo, whereas I am a man of dialogue. Hence, I don't wish to get into this controversy. The later part of 'Rāmāyaṇa' contains the exploits of KāgaBhuṣuṇḍijī. Garuḍa listens to Kathā before KāgaBhuṣuṇḍijī and asks seven questions in the end. These seven questions of 'Mānasa' are the quintessence or gist of the seven cantos of 'Mānasa'. KāgaBhuṣuṇḍijī has answered the seven questions. Garuḍa spreads his wing out of pleasure, offered obeisance in Sadguru's divine feet and left for Vaikunṭha. Bhuṣuṇḍi has paused the Kathā. Māhādeva was reciting the Kathā to Pārvatī from the seat of wisdom on the peak of Kailāsa. He asked Pārvatī, do you wish to hear anything more?

She said that, I feel blessed and content to hear the story of Rāma. Śiva paused the Kathā as well. Sire Yajñavalkya was reciting the Kathā on the bank of the King of Pilgrimage Places, Prayāg at the confluence of Gaṅgā, Yamunā and Sarasvatī. Whether or not he has paused the Kathā before Bharadvājajī is unclear. Tulasī says in the end while concluding RāmaKathā,

*RāmaHi Sumiria Gāia RāmaHi I*

*Samtata Sunia Rāma Guna Grāmahi II UTK-129.03 II*

The last message is to do three things. Remember Rāma, sing Rāma's glory and listen to Rāma's glorifications. These three disciplines are Truth, Love & Compassion for me. Truth involves remembering Lord's Name. Love includes singing. We can listen to Lord's glorifications only when someone's compassion manifests, else it's impossible for us. The blessing of compassion is spiritual discourse. 'RāmaHi Sumiria' is truth. 'Gāia RāmaHi' is love. 'Samtata Sunia Rāma Guna Grāmahi' is compassion. Hence, on this basis I have interpreted Truth, Love & Compassion. As Tulasī cautions His own mind in the conclusion of Kathā, He shares His own experience with us and says, who could be like Rāma, by an iota of whose grace even the dull-witted Tulasīdāsa has found supreme restfulness?

The four supreme preceptors have concluded the Kathā before their respective listeners. The VyāsaPīṭha of Talgājarḍā was reciting Kathā beneath the blessed shade of these four preceptors since last nine

days before you. At this stage, while my ghat is proceeding towards concluding RāmaKathā, I wonder what more should I say? You all have heard the Kathā reverently and peacefully. The entire organization of Kathā is concluding successfully. I always share my experience of every Kathā that even if everything has been said in last nine days, yet an equal amount is left unsaid! This is the glory of scriptures. My youngsters, your presence in the spiritual discourse is indeed an auspicious omen of the Twenty-First century. The listeners of all age group, right from the kids till the aged, you all are my flowers! You all have listened to Kathā joyfully. I don't want to admonish anyone. All I would like to state while taking your leave is that if any point has touched your heart and if your heart has received it amiably then it was always yours, it's your wealth, please nurture it. While I am closing this scripture, please open the scripture of your life. Babubhai Kanakia and his family has been a mere means to host this Kathā, I express my pleasure for their entire organization. Before I conclude the Kathā, let's devote the meritorious reward of this Kathā to the divine feet of Lord Śrīmana Mahāprabhujī Vallabhacharya.

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

*Moon invariably comes with stains. However, I am very happy that Bharata is such a moon in 'Mānasa' who is without a stain. Why does the moon have stains? There are several reasons. However, the one and only cause of moon's stain is that it looked upon his Guru's wife with a lustful eye. When one attains glory, s/he digresses from the right path, caution! Our fame or our reputation is not our glory, but our Sadguru's glory. We are living indebted! We are living in someone's fixed deposit. But who doesn't get intoxicated by pride after attaining this glory. However, Bharata's moon of glory is utmost unstained despite attaining greatness.*

## क्वचिदन्यतोऽपि

Sometimes poems descend from peak to plateau  
and at times, it ascends from plateau to peak



Morari Bāpu's address presented in the felicitation function of 'Narsinh Mehta Award-2016'

Honourable NarottamBapa was telling me around 5 PM that a foreigner has stated for this piece of land that between 6 PM to 8 PM, about twenty-thousand āratīs are performed here! In the brightness of today's full-moon, I offer my obeisance to all the consciousness dwelling in this beautiful region. Today is a lovely occasion of unity where Narsinh Mehta is felicitating a Muslim man. Someone in Asmita-Parva had cited this analogy. Hemantbhai stated the same as well. I congratulate and offer my salute to Honourable Jalan Sāheb for being felicitated today. Even though the chief of this trust Shri Raghuvirbhai is not present on the dais in person, but I am sure his mind will definitely be in Rupayatan. I recall Raghuvirbhai, Honourable Labhudada, Miskin Sāheb, Manoharabhai Trivedi, Harishbhai, Hemantbhai, Pranav, Harshadbhai, Purnimaben and you all ladies and gentlemen. This is the twentieth award. We all have witnessed the journey till date. I could be wrong, but

my eyes have still not weakened. And I mostly speak the truth. The audience is the largest in this year's award. The crowd is growing year after year, just as the moon increases in size towards the full-moon day. Today several people are here to felicitate Jalan Sāheb.

Poet Rabindranath Tagore said that whoever performs a good job in any task must be compensated with fame or glory. But a poet who has given joy to the whole world must be given love. Narsinh Mehta Award is deemed as a prestigious award of Gujarati literature, which is worth. I would say that this is the Award of Love of Gujarati literature. Rabindranath Tagore says that a poet needs the Award of Love. We all are offering obeisance to Jalan Sāheb through love. We are lovingly offering him an obeisance. Hemantbhai rightly mentioned that baring few exceptions this award has always been organised in 'Rupayatan', Junagadh. Don't you feel that this award ceremony is worth organising only at this place? I am

not biased. Sāheb, this ambience cannot be found elsewhere in the world. This place is surrounded by Girnar on all four sides and offering the award of Narsinh Mehta is only worth of this place. This is not an instruction, but just my thought. Award functions are held at different places and they are conducted nicely. But 'Rupayatan Institute' is progressing with a new project. Sāheb, all I would tell Hemantbhai and his entire team that if you walk on the path of Narsinh Mehta then you would definitely find someone who can fulfill your wish, provided it's the path of Narsinh. Many such wishes of Morari Bāpu have been fulfilled and I express my pleasure as a monk. This is possible provided we follow the path of Narsinh. Narsinh's path is the path of courage and not timidity. Kābīra says,

Ī Re Māraga Māre Jovā Kabīra Kahe...

Ī Re Māraga Māre Jovā Re...

I am happy for this initiative of Hemantbhai. I pray to god that such events must be held on this land. Narsinh Mehta award is conferred every year. The selection committee chooses the recipient from a neutral standpoint. I partake in this event as a silent witness. It was several people's wish to confer this award to Jalan Sāheb. And the selection committee rightly chose his name. The Narsinh Mehta award for this year goes to Jalan Sāheb. It's believed that God doesn't have a form for He is all pervasive. There is a copāi in 'Rāmāyaṇa',

Binu Pada Calai Sunai Binu Kānā I BAK-117.03 I Matri Sāheb is similar, 'Sunai Binu Kānā'. He has challenge in hearing, but he has worn a hearing aid worth Rs. Sixty-Nine Thousand! Sāheb, now he can listen. He is unfailingly present in all functions like AsmitaParva, SanskritSatra etc., even though he cannot hear. He told me that "I want to come to Abu Dhabi." I said, "Sure. Why not?" He doesn't trouble anyone, whereas people like us cause several troubles to others. It's strange. I recite 'Rāmāyaṇa' from the bottom of my heart. I like referring the context of discussion from other scriptures as well and share with my listeners as

and how I recall in my memory. But in the field of ghazal, I have remembered Jalan Matri's couplet more than anyone else's. It's only lord's grace that the couplets which I wish to recite, I meet their composers unsolicited and recite their compositions proactively! But personally I have remembered Jalan Sāheb's couplets more than others. I keep reciting them in Kathā.

Sāheb, sometimes poems descend from peak to plateau. This place is symbolic of this process. Further sometimes, it ascends from plateau to peak. At times, poems circumambulate Girnar. Countless verses of Vedas and Quran's descend at this place. What descends from the peak is called as verses of Vedas or Quran and it reaches to the last man. A man who carries us in a palanquin takes us atop Girnar. He becomes the means. Poem also becomes a medium to ascend us to the peak. These poems circumambulate the verdurous Girnar. Miskin Sāheb has presented a wonderful meaning of Jalaluddin. I was happy to hear this interpretation which I have never heard elsewhere. I wish to recite a Kathā at the place of Jalaluddin. May Allah fulfill my wish! We are searching for a suitable venue in Turkey. Lord may fulfill my wish probably within a year. I wish to offer homage in form of a nine-day Kathā to Rumi. I also wish to offer homage to Khalil Gibran in Lebanon. I make such wishes. God knows whether or not they will be fulfilled! Miskin Sāheb presented a beautiful and memorable speech! I feel that there should not be a time-limit for the speakers in these programs. It's like talking with each other at home! The address of all speakers stretch from five minutes to fifteen minutes and seven minutes to twenty-seven minutes! I always happen to speak in the end. We speak to express our pleasure. I have neither friend, nor foe. Since I have no friends, I have no enemies as well. I am unsure whether this is good or bad. But I have no friend. And,

Āga To Apāne Hī Lagāte Hai I  
Gaira To Sirpha Havā Dete Hai II

I have no enemies as well. When my Kathā was held in Rishikesh, a mendicant would come to meet me at 2 AM almost daily. I would stay awake near my fire altar. I know no spiritual penance. I consider life itself as penance. Separating life and penance does no good. Life itself is penance. Life is an incessant worship. If we are able to live our life properly, there is no need to practice penance. It doesn't mean staying indulged in sensuous pleasure. We must choose the middle path. I constantly sit near my yajña. Everyone knows this. The mendicant would arrive daily at 2 AM and leave in some time. While leaving he would seek my permission to add lubāna in my yajña. I would tell him, "Open your bag, I shall add it myself." Sāheb, fire has no discrimination of Hindus or Muslims. He would add lubāna and I would add gūgala. I enjoyed the discussions with him. One fine day he said that Jalaluddin has described the types of poets. I am not sure if it is present in his books, but I would like to share with you by trusting that mendicant.

ŚraddhāNo Ho Viṣaya To PurāvāNī Śī Jarura?  
Today the whole world needs evidence! Evidence, evidence, evidence! What kind of evidence do you want? Someone said in Dussehra that, Hanumānāī informed Lord Rāma that we need to carry Rāvaṇa's half-burnt body to Delhi, because people in Delhi are demanding evidence! Please don't make fun of our country, our soldiers and our border. Matri Sāheb has said this several years ago,

ŚraddhāNo Ho Viṣaya To PurāvāNī Śī Jarura?  
QurranaMā To Kyāya PayambaraNī Sahī Nathī.  
Has Vyāsa endorsed his scripture? It's we who say that the scripture has been composed by Lord Vyāsa. This is the matter of exclusive reverence. We ought to walk on this path with reverence. People who are living in reverence are considered insane! Jalan Matri says,  
Samajadārīthī Alagā Thāī Javānā Sou Bahānā Che I  
Mane Śamkā Paḍe Che Ke Dīvānā Śū Dīvānā Che?  
Was Jalamram Bāpā insane? He wanted to tread an

uncommon path which was different from the conventional beliefs, hence people called him insane. I believe in unqualified, adjective-free reverence.

The mendicant told me that few poems are virgin. It includes ghazals and other variations. I don't have much knowledge of academics. He further added, "Few types of poetries in Sufism which are published by Rumi fall in the category of virgin poetries. He read out a short note before me as an example of a virgin poetry. The western world acclaims it as virgin poetries." Even today few compositions in folk literature, Saṃskṛta literature or different variations in ghazals are virgin for me. He described one more type as the ones that reflect the poet's intoxicated self-respect! Look at Jalan Sāheb's high self-respect, Sāheb! He had been to Pakistan for a mushaira. It's his personal matter. Shall I share this? I wanted to know whether Jalan Sāheb's mushaira happened or not? He said, "They did not let it happen!" No country in the world is as tolerant as India. Only a mendicant can dare to challenge god. No one except devotee can have this degree of fearlessness. S/He who is foul can never be fearless. What has s/he to worry who is brimming over with worship?

Pajave Che Śāne Kārana Allāha Sīdho Re'Ne?  
Śū Joīe Che Tāre Hājara Thāī Ne Ke'Ne?  
Rajeshbhai shared the definition of qualified and non-qualified form of lord.

Tame Paṇa Duśmano Cālo Ā Mārā Snehīo Sāthe I  
Ae KabrastānaThī Āgala Mane Kyā Lai Javāna Che?  
Where will they take me beyond graveyard?

Game Nā Sou Kavana To Māpha  
Karajo Eka Bābata Para,  
Khudā Jevā Khudānā Kyā  
Badhā Sarjana Majānā Che?

Nida Fazli Sāheb had been to that mushaira. He told me that, "Bāpu, when I recited the following couplet, they had almost held me from returning to India."

Baccā Bolā Dekhkar Masjid Ālīshān,  
Allāha Tere Ek Ko Itnā Baḍā Makāna?  
They ordered me to stop the mushaira! The program did not continue further. It's difficult to tolerate this fearlessness. It's equally difficult to tolerate unhypercritical or honest mindset. The society is unable to bear such delicate aphorisms! A poet writes poetries that even reprimands God or Allah! This reflects a sense of fearlessness. A poet is beyond all restraints. No one can force or suppress him/her. Few poems have the poet's intoxicated self-respect. Few poems are virgin. Few poems in my words are brief yet expressive, like a nutshell! They convey a great thought in two lines.

Bolakara Phira Labjo Kā Mātama Kare I  
Isase Behatara Hai Ki Bāte Kāma Kare I  
People speak as they like and then apologize by justifying that they had not spoken in this context and blame the media for representing it in a wrong way! This is a composition by Khalil Sāheb that instead of regretting later, better speak mindfully. Two lines of poem can include a great universal message. Rumi calls such poems as nutshell-poems. Few types of poems are like an ocean! It contains the vastness and profundity of an ocean in two lines. It contains the fourteen jewels of an ocean in just two lines. The two lines are not to be churned but contemplated in our minds to realise the fourteen jewels contained in them. The jewels were emanated when the ocean was churned, but here they are emanated when the poem is contemplated over. The mendicant had shared many such types, but I don't recollect all of them at this stage.

While we are felicitating Jalan Sāheb with this award, his poems certainly reflect high sense of self-respect. His poems also present everything in a nutshell. At times, even two lines of his poems convey a vast message. This poet has gathered infinite applauds! I have been witness to mushairas where Jalan Sāheb has been a mere audience. Despite his presence no one has ever dared to request him to recite his couple of poems!

Everyone fears inviting him onstage! I have been its witness. He has lost the sense of hearing. He doesn't realise what is being spoken. He lives in self-collected state.

I am extremely happy. Many fans were awaiting Jalan Sāheb's visit to Rupayatan. The selection committee chose Jalan Sāheb's name this year. I express my pleasure personally and on behalf of each one of you.

Prīta Prārthanā Beu Sahodara I  
This is the Award of Love, Sāheb! It's not the award of fame. We are expressing our love for you by means of this award, Jalan Sāheb! This award is not for your fame or reputation; but in order to express our love, today we are offering you the Award of Love through the consciousness of Narsinh Mehta.

Prīta Prārthanā Beu Sahodara I  
Ūge Āthame Aṃdara Aṃdara I  
Don't we see love and prayers in Narsinh Mehta? This man is blessed with modest evocative calls, love and entreaty for the Supreme Entity.

Tāṃdula Nāma Gazala Ne Daīe,  
Bhāvabharyu Bheṭo Jo Bhūdara I  
We wish You would have embraced us like You embraced Narsinh Mehta!

Ghazala Amāre Hāra Hemano,  
Narsinha Māphaka De Dāmodara I  
This is Sanju Vala's composition. He had recited the entire ghazal, but I remembered only a couple of lines. I would conclude by reciting a couplet. Many people effortlessly make every one affluent,

Vo SabaKo Mālāmāla Karatā Hai I  
Girinari is such, on one peak sits Datta and on the other sits Datarā. They are not roaming, but stationed at one place Sāheb!

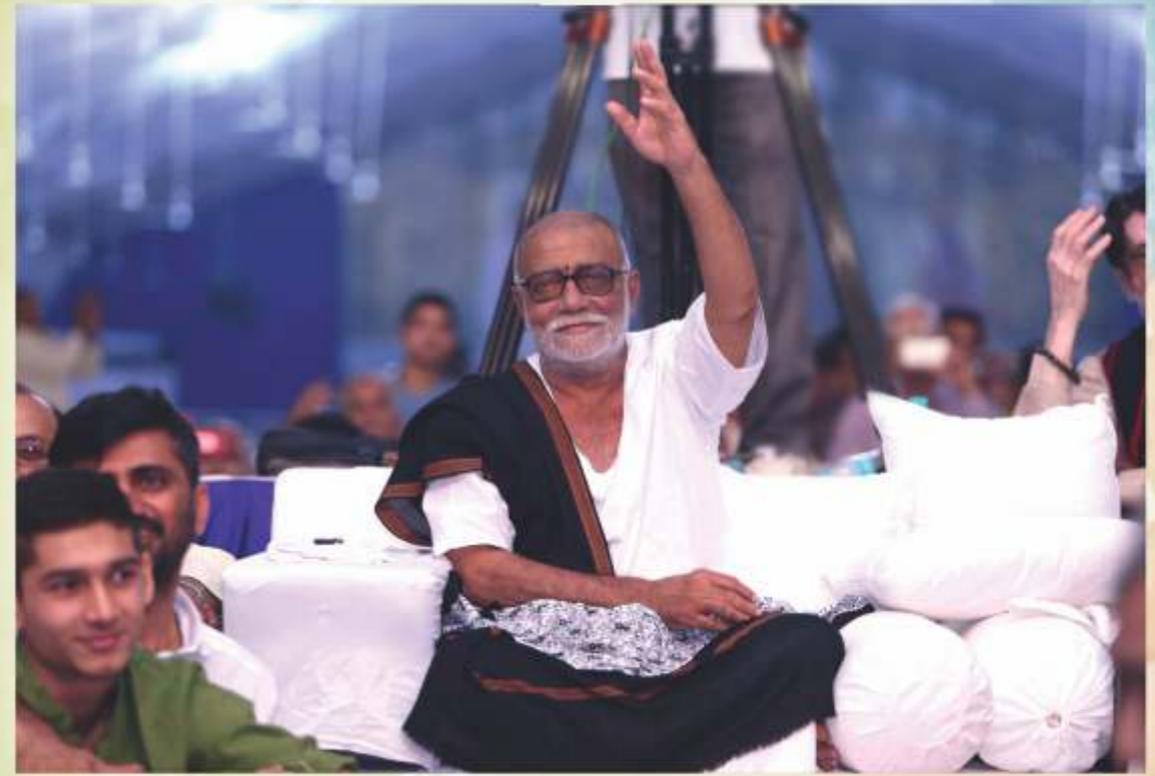
Vo SabaKo Mālāmāla Karatā Hai I  
Baiṭhe-Baiṭhe Kamāla Karatā Hai I

(Excerpt of address presented in 'Narsinh Mehta Award-2016' delivered in Rupayatan, Junagadh (Gujarat). Date: October 15, 2016)

## Evening Performance



## Evening Performance



The word 'sāvadhāna' is used as a message, an admonition and also as an order. When a child moves out of hometown for studies or work, parents usually advise him/her to be careful. It means the parents are cautioning the child in form of a message. Upaniṣad, 'Śrīmad Bhāgvat', 'Mānasa' or other holy scriptures have the authority to admonish us. As we practice mindfulness in our mind, it's an admonition to us. An elderly person telling us to be mindful is an order. Hence, the word sāvadhāna is used as a message; it's also used as an admonition; and lastly, it comes as an order as well. The word sāvadhāna is essentially three-fold. Its understanding can make our life as holy as a pilgrimage. Leading mindful life is as holy as taking a dip in the triple-braid confluence of Prayag.



One must be extremely mindful in sevā. Being mindful in sevā means offering service to the recipient after considering his/her liking. Please don't offer service against the liking or temperament of the recipient. Offering service with discretion is the second trait of being mindful. The third trait of mindfulness in service is competition-free spirit. A service cannot be offered with competitive mindset. The service must be offered with discretion; it must be free from rajoḡna; it must be free from the spirit of competition and it must be offered by keeping in mind the liking of the recipient. 'Mānasa' also advises us to be mindful while felicitating others.

- Moraribapu