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II RAMKATHA II

MORARIBAPU

Mānasa-Raghubansa

Kamijala (Gujarat)

जय रघुबंस बनज बन भानू। गहन दनुज कुल दहन कृसानू॥
तेहि अवसर भंजन महिभारा। हरि रघुबंस लीन्ह अवतारा॥



1. The place of BhanSaheb is the land of worship.
2. BhanSaheb's Vedanta is drenched in worship.
3. The race of Raghu is blessed to lead a simple yet glorified life.
4. We are the offspring of light.
5. A DharmaGuru is revered, a Sadguru is beloved.

6. An Enlightened-Being controls the unbridled Universe.
7. The amalgamation of patience, heroism and generosity describes 'Raghuvamśa'.
8. Radiance in one eye and compassion in another is the trait of the 'Raghuvamśis'.
9. Rāma is not a Raghuvamśī, but the jewel of Raghu's race.

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PREM PIYALA

MorariBapu recited RāmaKathā at BhanSaheb's samādhi place Kamijala, Gujarat during February 13, 2016 to February 21, 2016. Bapu described BhanSaheb's place as the land of worship. He said that, "I have recited Kathās in the land of sensuous pleasures like America, the land of yoga at Reverend RamdevBaba's Patā jalī Yogapitha and also on the land that mourns day and night with no respite. But, I am more attracted towards this place as it is the land of worship."

Keeping 'Mānasa-Raghuba sa' as the central subject, Bapu revealed the traits of Raghuvā śa as mentioned in 'Rāma Carita Mānasa'. However, Bapu clarified at the beginning that this Kathā is not associated with specific race or caste. This Kathā instead signifies the auspicious resolve of a monk taken thirty-years ago in the tradition of BhanSaheb and it is an example of how a young monk, Shri JankidasBapu, is fulfilling that wish right now. Apart from this Bapu also highlighted relevance and importance of the ideas of Raghuvā śa in the Twenty-First Century.

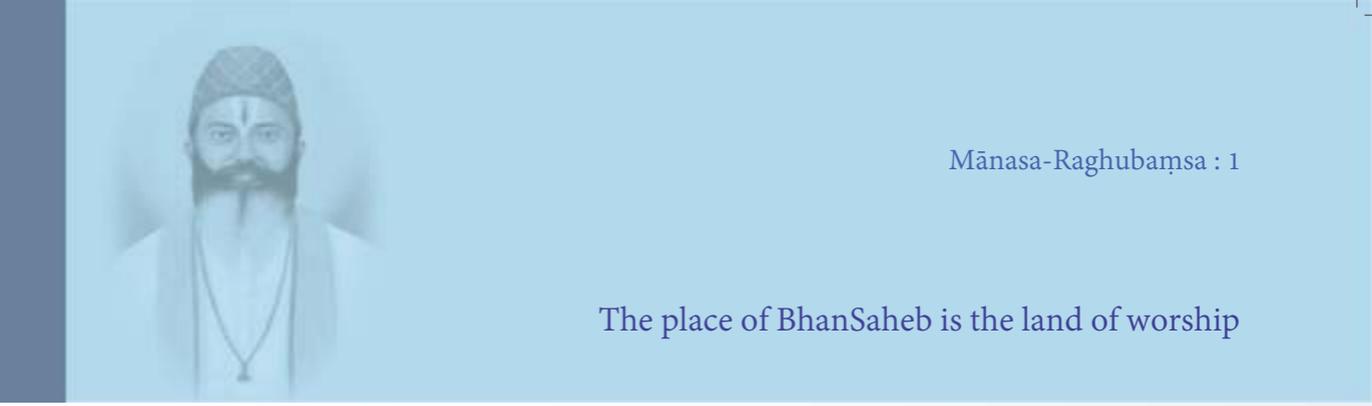
Bapu highlighted the traits of Raghuvā śa as mentioned by Tulasīdāsajī in 'Mānasa' through the episode of Janaka's Pu paVā ikā. The traits include a pure mind that never resorts to an evil course, one who does not dream about anyone else's wife or another woman, one who never runs away in a battlefield by showing his back and no beggar hears a rebuff from people of this lineage; such are the characteristics of Raghuvā śa which have been mentioned by Tulasīdāsajī. To summarise the traits of 'Raghuvā śī': After beholding Sītājī, Lord Rāma's mind did not go astray, He was still patient. Lord Rāma said that the descendants of 'Raghuvā śī' never run away in a battlefield by showing their back, which means they are endowed with heroism. A beggar knocking at the door of a Raghuvā śī never returns empty-handed which reflects their generosity. The amalgamation of patience, heroism and generosity describes 'Raghuvā śa'.

Bāpu described and discussed the characteristics of Raghuvā śa on the basis on Poet Kulguru Kālidāsa's 'Raghuvā śa', 'Vālmīki Rāmāya a' and most importantly 'Rāma Carita Mānasa'. Taking the reference of Kālidāsa's 'Raghuvā śa', Bāpu presented sixteen traits and ideals of Raghuvā śa and also explained the four eruditions viz. Ānvīk ikī, Trayī, Vārtā and Da aNīti in the perspective of 'Mānasa'.

"Rāma is not a 'Raghuvā śī', but 'Raghuvā śaMa i' (the jewel of Raghu's race). Secondly, Rāma is not only a 'Raghuvā śī', but He is 'Raghuvā śaVibhū a a' (the ornament of Raghu's race). Moreover, Rāma is not only a 'Raghuvā śī', but He is the Lord of Raghu's race." Aphoristically stating so while Bāpu highlighted the glory of Lord Rāma's supreme personality in the most comprehensive manner, He also proved through the couplets of 'Mānasa' why Lord Rāma is extolled as 'Raghuvā śaMa i', 'Raghuvā śaVibhū a a' and the Lord of Raghu's race. Simultaneously Bāpu also warned the 'Raghuvā śī' clan that while we may indeed take glory of being Raghuvā śīs, failing to inherit the traits of Raghuvā śa will only demean us. We ought to accept this truth.

Thus, on the behalf of 'Mānasa-Raghuba sa' RāmaKathā, while everyone was introduced to the untarnished tradition of Raghuvā śa, they were also benefitted by Tulasīdāsajī's philosophy in tandem with the thoughts of poet Kulguru Kālidāsa's 'Raghuvā śa'.

- Nitin Vadgama



Mānasa-Raghubansa : 1

The place of BhanSaheb is the land of worship

Jaya Raghubansa Banaja Bana Bhānū I Gahana Danuja Kula Dahana Kṛsānū II BAK-284.01 II

Baḍabhāgī Banu Avadha Abhāgī I Jo RaghubansaTilaka Tumha Tyāgī II AYK-55.03 II

Glory to Śrī Rāma, who delights Raghu's line even as the sun delights a cluster of lotuses! Glory to the fire that consumes the forest of the demon race!

How blessed is the forest and how luckless Ayodhyā, that will be deserted by You, o crown of Raghu's line!

Bāpa, RāmaKathā is commencing from today by the causeless grace of the Supreme Personality of Godhead. At this moment, I offer obeisance to this land of worship which is the liveliest place of Reverend BhanSaheb and his samādhi. I also offer obeisance to Jagatguru Lord Ramanandacharya who has graced this Kathā and blessed on us by his address. I also bow down to the saints, the holy men, Ananta Śrī Vibhushit Mahamandaleshwar BhartiBapu and the abbots of various religious places engaged in welfare of the common man. I also welcome the officials of the Gujarat State Government namely Rajnibhai, Nitinbhai and the rest. It was the wish of Reverend Jankidasji Bāpu's Guruji to host RāmaKathā, the Yajña-of-Love, which is being fulfilled today. At this moment, I would like to recall the host of this Kathā along with their family members who have contributed monetarily, physically as well as mentally towards organising this Kathā. Simultaneously, I also recall the most ordinary man associated with this activity and offer an obeisance to one and all from VyāsaPīṭha.

As such any RāmaKathā is indeed a matter of greatest pleasure for me. However, this RāmaKathā is associated with few especial causes of pleasure. I have recently recited one Kathā in our National capital New Delhi at Rajghat which is the place of an awakened-samādhi and here I am today, to recite a Kathā at the place of another live-samādhi. I have travelled from one samādhi to another which is indeed a matter of pleasure. Secondly, when a monk makes an auspicious resolve, it inadvertently comes true in due time. This Kathā is the fulfillment of his Guru's resolve and hence, I am especially pleased as a monk. Thirdly, whenever the Kathā is held in a rural place with an objective of others' benefaction, it's graced by several saints and abbots. Getting an opportunity to behold their pious sight is another cause of pleasure for me. And my last cause of pleasure is you, my listeners! All the listeners across the globe associated with my VyāsaPīṭha who listen to my Kathā one after another are the matter of my pleasure. Last but not the least, I would only mention that this place of BhanSaheb is the land of worship and hence, I feel naturally attracted towards it. The reason is that I have recited Kathās in the land of sensuous pleasures like America, Britain etc. I have also recited Kathā in the land of yoga at Reverend RamdevBaba's Patājalī Yogapitha. I have narrated Kathā on the land that mourns day and night with no respite. However, I am glad to recite a Kathā on the land of worship of Reverend BhanSaheb. It's not MorariBapu who fixes the Kathā, but some consciousness in the Universe decides the Kathā. I am grateful to the monk of this land as the Kathā is held here once again after thirty years. The Universe has approved this Kathā after a period of thirty years. Kathā is held only when 'Joga Lagana Graha Bāra Tithi Sakala Bhae Anukūla' becomes propitious. Neither am I going to get exhausted, nor you! Kathā is not an event of getting exhausted. It's instead the place of experiencing rest after being exhausted by countless births. We are blessed to be in the company of these countless saints. It doesn't matter whether they deliver an address or not, but we are lucky to witness their smile and receive their affection.

Mānasa-Raghubansa : 05

So Bāpa, I am expressing my profound pleasure. BhanSaheb's wish has come true. One would barely find a similar incident in the universal history, Sāheb. It certainly sounds crazy! It would sound insane to intellectually dominant people. But it's not so in reality. These events are pre-decided by the Universe. I was thinking as to which topic should I choose in this Kathā? I initially thought to narrate each episode of RāmaKathā in detail since it is a rural audience. Next I thought to recite 'Mānasa-Raghubaṃsa' before you. As I am using the word 'Raghubaṃsa', it's not related to specific race or sect. But it refers to the lineage in which my Rāghava has incarnated. What does Tulasī say? 'Jaya Raghubaṃsa Banaja Bana Bhānū', glory to Śrī Rāma, who delights Raghu's line even as the sun delights a cluster of lotuses. I have associated the word Bhānū so that it constantly reminds us of BhanBapa. Bhānū means the sun. The descendents of Raghubaṃsa or Raghu's race must certainly rejoice in the glory of being born in this lineage. 'Rāmāyaṇa' has enlisted each and every trait of the descendents of Raghubaṃsa which I shall explain you in detail going forward. Which conditions should one fulfill in order to be called as a Raghubaṃsī? I am happy to be born in the lineage of a Vaiṣṇava monk. Nonetheless, I very well understand that conforming to the traits of a monk is a tough job even for me. One needs to stay aware every moment. Kālidāsa has authored 'Raghubaṃsa'; hence, I want to talk about Kālidāsa's Raghu. I also wish to talk about my Tulasī's Raghubaṃsa, Vālmiki's Raghu as well as the glorious majestic saint born in this lineage. This is my attempt to sanctify my speech in front of the samādhi. Mind you, this Kathā is not associated with a specific race or caste. This Kathā instead signifies the auspicious resolve of a monk taken thirty-years ago in the tradition of BhanSaheb and this Kathā is an example of how a young monk, Shri JankidasBapu, is fulfilling that wish right now.

I want to efface the identities of all castes, creeds, races and lineages. RāmaKathā includes all castes. I have already recited a Kathā pertaining to all existing castes and creeds under the title of 'Mānasa-HariHara' in Rajkot. But this Kathā is about Lord Rāma a.k.a. Raghavendra. It's the Kathā of the Supreme

Entity. It's the Kathā of Rāma who is the Supreme Entity, the God and the Supreme Spirit born in the Raghu's race. It's the Kathā of that Rāma about whom the race of Raghu can certainly rejoice in glory. You all men and women of Raghubaṃsa have joined this event. I admire your reverence towards Reverend BhanSaheb. This lineage has given many saints. All sects have given some or other great men. JalaramBapa was a great saint from this caste! Bāpa, we all can rejoice in its glory. By reciting the story of Raghubaṃsa, I wish to hallow my speech more than ever. Let's sing the two lines which I have chosen,

Jaya Raghubaṃsa Banaja Bana Bhānū I
Gahana Danuja Kula Dahana Kṛsānū II BAK-284.01 II
Baḍabhāgī Banu Avadha Abhāgī I
Jo RaghubaṃsaTilaka Tumha Tyāgī II AYK-55.03 II
The first line has been chosen from 'BālaKāṇḍa'. After Lord Paraśurāma realised the reality of Lord Rāma, he sang Lord's hymn of praise. These are the words of Paraśurāmajī who says, glory to Śrī Rāma, who delights Raghu's line even as the sun delights a cluster of lotuses. The second line is from 'AyodhyāKāṇḍa' spoken by Mother Kausalyā.

This shall remain the central theme of the nine day Kathā. The thought of Raghubaṃsa is universal in nature; it's of great importance and utmost relevant in the Twenty-First Century, especially for the newer generation. Having said this, I don't intend to forcibly prove this to you, but only wish to present before you the facts from the bottom of my heart. I am not preaching. The preceptors or the saints whom god has given the right can alone preach us. We shall ever be indebted to them. This is neither my order. Vedas or Upaniṣad alone are rightful of giving an order. The great poetic epics can also relay the orders. Yes, I am moving from one place to another to recite Kathā with Tulasī's message. I feel especially pleased if this message reaches the right address.

This is a conversation. RāmaKathā is not a religious gathering. RāmaKathā is Talgājarḍā's laboratory. The goal is to result something fruitful from the experiments conducted in RāmaKathā. "Valentine's Day" is a western thought that is celebrated once in a year. However, India celebrates

the moments of love round the clock, every moment. The youngster of my country must love even the most trifling man. I am glad that JankidasBapu has given me every freedom! I anyways don't get bound to other people's wish. I prefer staying in the remotest part of the village and every evening I prefer to seek alms from the huts and I adore sitting with the rural men and women for a while. This has been my wish in every Kathā. Whenever I go to meet them, not many people accompany me, not even the police! Nowadays people fear the police as well! I am happy that I have been given lodging in a native hut right in the farm. My stay is lovely! It's utmost native house, almost like the one where I was born! I can literally visualise my birth home. I feel like I am going to enjoy the most here. Though I am not sure about you! Young boys and girls, while you may celebrate such days, please don't breach our bounds of propriety. I cannot force anyone, but I can at least request you.

Young men and women, you must work hard to the last bit! But remember that efforts are stairs, whereas luck is an elevator. These monks are born with extraordinary luck! They could reach directly by the glory of worship. Why the idea of seeking alms from door-to-door was established? It was established only to understand the pain of the last man. It was established only so that the last man of my country refrains from thinking that s/he cannot reach out to our holy men. If the last man cannot reach out to us, it's our duty to go and meet him/her. By the saints' blessings, I like seeking alms from the huts and hence, I undertake such activities. It's my vow to drink the holy water of Gaṅges and cow's milk. However, whenever I visit a hut to for a tea and if the householder tells me that s/he has buffalo's milk instead of cow's milk then I don't be adamant on my vow. If I refuse tea because of my vow then although my vow would remain unbroken, but his/her heart would break! Hence, I suggest adding few drops of the holy water of Gaṅgā in buffalo's milk. If Gaṅges is potent to liberate even the most sinful person then can't it transform buffalo's milk into cow's milk? The reason I am sharing this experience is because the saints and preceptors of our country have reached to the last man. Ramanuja, Nimbark, Madhavacharya, Shriman Mahaprabhu Vallabhacharya

etc. have done the job of reaching out to the last man. The day religion (dharma) reaches to the last man, it itself bestows blessings on us. Similarly, wealth (artha) is the second pursuit of human existence which should reach to the last man.

I went to Mumbai stock exchange for an inauguration in the main building. I had never seen it before. Unfortunately, the BSE Sensex had collapsed heavily on the same day! I am least aware of the gainers or losers in stock exchange! There was a gong that had to be hammered. Vajubhai Vala from Rajkot was also present. He hit the gong once, followed by me. We made a powerful sound! I told Vajubhai that it is dusk and I feel that I am here to perform twilight āratī by sounding the gong. The money (artha) that we earn is the second pursuit of human existence and it is worthy only when it reaches the last man under the blessings of religion. Our wealth (artha) must reach the last man. The religion (dharma) must reach the last man. The last man must have a job (kāma) in hand. Liberation (mokṣa) must be attainable by one and all without any discrimination, whatsoever. Everyone must have the right of liberation. I have no idea about liberation. However, when someone passes away and if you witness a smile on the deceased's face then realise there is no liberation like that one.

These aspects ought to be passed to the last man. My saints have been doing this which is a great source of inspiration for me. Truth and power, authority and surrender are obliged to reach to the last man. Look at BhanSaheb's composition 'SamajīNe Sūi Rahe To Karavu Nathī Kai' (if you sleep knowingly, you need not do anything), who could say as innate and lovely statement as this? It includes the entire tradition of Zen. It includes complete Sufism. It includes the whole philosophy of innateness. When a realised man says that one need not do anything when one sleeps knowingly, I recall Jagatguru Shankaracharya, 'NidrāSamādhi Sthiti'. Your sleeping is the state of samādhi. The state of sleep is the last man's samādhi.

All those who have been monetarily blessed by god must reach out to the last man. It's not about spending all of your wealth. I am not insane to make you do so! But ensure you share 10% of your earnings with the last man. The thought of reaching out to the

last man is the thought of Raghuvamśa. I shall also share with you the main ideologies of Raghuvamśa. The race of Raghu is a practical race! It's the race of the most comprehensive thoughts! Therefore, Lord Rāma has incarnated in this lineage.

So, 'Mānasa-Raghubamśa' is the central thought of this RāmaKathā. We shall contemplate on this thought for next nine days while describing the episodes of Lord's Kathā. While doing so, we may possibly attain something extraordinary. In my view, the scripture of 'Rāma Carita Mānasa' can suffice in the current age. If there is a need of something more in long future then the world has never been barren. Some or other scripture will manifest in some or other form in this world to awaken us. GandhiBapu was also of the opinion that 'Rāma Carita Mānasa' has highly obliged this world. We are here with such a great scripture. This place has glorified RāmaKathā to an equal extent.

Tulasī's 'Rāmāyaṇa' is divided into seven parts or seven cantos. What Tulasī calls as 'Prathama Sopana', Vālmīki calls as 'BālaKāṇḍa'. What Tulasī calls as 'Dvitīya Sopana', Vālmīki calls as 'AyodhyāKāṇḍa'. There are seven cantos namely Bāla, Ayodhyā, Araṇya, Kiṣkindhā, Suṃdara, Laṃkā and Uttara. The story of Truth, Love & Compassion is thus spread in these seven cantos. It contains the exploits of Rāma, the exploits of Sītā, the exploits of Bharata, the exploits of Śiva and the exploits of Hanumānta. This is the nectar of five exploits. Tulasīdāsajī commences 'BālaKāṇḍa' with seven mantras in opening invocations,

VaṛṇāNāmArthaSaṃghānaṃ
RasāNām ChandaSāmapī I
Maṃgalānām Ca Karttārau

Vande VāṇiViṇāyakau II BAK-Śl.01 II

In the first mantra, the goddess of speech, Sarasvatī and Lord Vinayaka are offered obeisance. In the second mantra, Lord Śiva and Pārvatī are offered obeisance. This was followed by the obeisance of the Guru, Lord Sītā-Rāma, Vālmīkijī and Hanumānājī. In the end Tulasī says, 'SvāntahSukhāya' I am describing the story of the race of Raghu for the bliss of my own self. Thereafter, offering obeisance to Saṃskṛta language and seeking its blessings, Tulasīdāsajī descends this

scripture in folk language. Our saints have presented the scriptures in our native language. Tulasī has done a great job in utmost native dialect. Lord Buddha and Kabira have done the same job! BhanSaheb as well has done the same job. The saints have composed scriptures in a language that can be as easily understood and assimilated like a mother's milk. Jagatguru Shankaracharya has advised the adherents of Vedas and followers of SanatanaDharma to worship the five deities. Tulasī has conveyed the same idea in the beginning of His holy scripture in five sorthas.

Jo Sumirata Sidhi Hoi Gana

Nāyaka Karibara Badana I

Karau Anugraha Soi-

Buddhi Rāsi Subha Guna Sadana II BAK-Sorthā-01 II Tulasī said the same what was told by Jagatguru Shankaracharya. All wise are ultimately of the same opinion. Tulasī offered obeisance to the five deities. We must worship Lord Ganpati. We must also worship Bhavānī, Durgā or Kali. We must perform Lord Śaṃkara's anointment. We must also worship Lord Viṣṇu and the Sun-God. But people like us stay in villages, Bāpa! We work on wages. We would be short of time to worship Ganpati or celebrate his festival. However, Gaṇeśa is the god of discretion. Maintaining discretion in our life is Gaṇeśa's worship. Discretion cannot manifest without spiritual discourse. Young men and women, please keep your discretion intact every moment. You may have observed that our politicians travel with their motorcade escorting them. It's the protocol. But the moment they realise that a monk's vehicle is travelling next to theirs, the entire motorcade stops. This reflects their discretion. It's their worship of Gaṇeśa. This is not witnessed elsewhere in the world. They stop the moment they realise that a saint of my country is travelling alongside. If someone who is superior, high-souled or holier comes across us then honouring them is Gaṇeśa's worship. I need not teach about sun's worship in the villages. We directly work under the sun, which is nothing by sun's worship. However, an auspicious resolve to stay in light is the sun's worship aphoristically. Goddess Bhavānī's worship refers to the celebration of Navrātri. Our country has worshipped the divine feminine power. God cannot exist without

goddess. However, we cannot celebrate Navrātri all throughout the year. But Tulasī similes Bhavānī with reverence.

BhavānīŚaṃkarau Vande ŚradhhāViśvāsaRūpiṇau
II BAK-Śl-02 II

Come what may, our reverence must stay intact. It's about unqualified reverence. We must endure such a reverence. BhanSaheb says that you need not do anything, provided you do this. Bearing reverence on his words is the daily celebration of Navrātri or Gaurī's worship for us. Saṃskṛta preceptors recite various mantras glorifying Lord Viṣṇu. However, if we are unable to worship Lord Viṣṇu in this way, cultivating vast thoughts in mind and heart refers to Viṣṇu's worship. Viṣṇu means pervasiveness. We may not be able to perform Śiva's anointment every day. But Śiva means welfare. Regardless of our own eventuality, ensuring others' auspicious is Śiva's anointment. Thus, cultivating our mind with discretion, reverence and vast thoughts and a resolve to live in light and ensuring others' welfare is constant worship of the aforementioned five deities and obeying Jagatguru Shankaracharya's order. Leading life in this manner is honouring Tulasī's words.

Tulasī thought that ordinary men may probably fail to abide by these aphorisms. He therefore thought of combining the worship of five deities into one single entity. Hence, Tulasī provided us a respite by finding an element who we call as a Guru. When we find an Enlightened-Being or an awakened Sadguru, realise that all five deities are present in the Guru. Gaṇeśa is contained in the Guru because He unfailingly possesses discretion. We witness reverence in the Guru. The Guru is an epitome of pervasiveness. The Guru is symbolic of light. The Guru is our metaphoric sun. His words resemble sunrays. The Guru is the very embodiment of Śiva. S/He is the Guru of the three spheres. If we find such a Sadguru, seek His/Her shelter. I would like to tell you one point staunchly that you may respect and bow down to many people, but stay faithful to one single place of surrender. Don't surrender to more than one person. Several alluring forces are working in us! But one must surrender only once and only at one place. You may seek support from

others, but cultivate trust only at one place of surrender, 'Bharoso Dṛdha Ina Caranana Kairo'.

Tulasī has offered obeisance to the Guru in the very first chapter of RāmaKathā. You can reach god without a Guru, it's possible and I don't mind. But MorariBapu needs, needs and needs the Guru at any cost. MorariBapu would die without the Guru! What good are we without our Guru? The element of the Guru has encompassed us like protective armour. The element of the Guru fulfills our resolves. The element of the Guru mounts us on the right path. The element of the Guru, though invisible, gradually pushes our back, at times it holds my and your hand from the front and it protects us from all the four directions. We need an element like Guru. It causes no harm in crediting our progress to our Guru's grace. A Guru is inevitable. A genuine Guru would never bind anyone.

Nizamuddin Auliya told his utmost supreme disciple Amir Khushrow that tomorrow I shall be no more. I am a body made up of five natural elements. I understand that I am everything for you; nonetheless, I am only a physical body. When I shall pass away tomorrow, you would be highly distressed. Hence, please habituate yourself to stay alone. Practice worship by staying alone. No one is as generous as a Guru, Bāpa, because S/He can tell a disciple to an extent that if I become an obstacle in your path to god then you must feel free to bypass me as I don't intend to

The place of BhanSaheb is the land of worship and hence, I feel naturally attracted towards it. I have recited Kathās even in the land of sensuous pleasures like America, Britain etc. I have also recited Kathā in the land of yoga at Reverend RamdevBaba's Pata jalī Yogapitha. I have narrated Kathā on the land that mourns day and night with no respite. However, I am glad to recite a Kathā on the land of worship of Reverend BhanSaheb. It's not MorariBapu who fixes the Kathā, but some consciousness in the Universe decides the Kathā.

impede you. I am here to succeed your spiritual journey. Only a genuine Guru can say this. I need not append the word 'genuine' with Guru, but I am bound to do so because of fake the Gurus!

There is an episode of 'Māhābhārata' which we were taught in schools. Kaurava and Paṇḍavas were giving an examination. They were asked, "Do you see the tree?" Everyone said, "Yes, I do see the tree." They were told to focus further and asked, "What do you see now?" They said, "We see the branch." This process was repeated until they said that they see a bird. The examiner had fixed a vulture on the tree. They further said, "We now see the two eyes of the bird." Dronacharya told Arjuna to hit the bird with an arrow. Do you think that a sage like Dronacharya of our country would resort to violence of killing a bird just to test his students? No. Therefore, it's written in original 'Māhābhārata' that when the bird was hit by an arrow, Dronacharya clarified with Arjuna that it was not a real bird, but a dummy replica. The Guru of my country can never teach killing. Yet you may argue that many soldiers were killed in the war of 'Māhābhārata'. This major operation would have been necessary. But the very thought of violence is a taboo. It was a dummy bird. This is Vyāsa's thought. We appear too narrow when we wrongly interpret these incidents. Let me recall Reverend PandurangDada who wrote a scripture 'VyāsaVicāra'. The main point that I want to convey comes now. Dronacharya asked Arjuna, "Have you stopped seeing everything else?" He answered, "Yes." Dronacharya further enquired, "Do you see me?" He said, "No, I don't see you as well." Dronacharya applauded Arjuna's response stating that, "You have won the battle my son. The Guru is so generous that he doesn't let the disciple stuck in him/her." This is the thought that Buddha and Jagatguru Shankaracharya have presented, 'Gururnaiva Śiṣya'. My VyāsaPīṭha has also been conveying this thought in very clear words, remove the photos as well. If a picture or a photograph hinders your solitude, feel free to remove it. My Vyāsa writes that the Guru said, "Son, even I should not come in your way." It doesn't mean that the Guru was abandoned, but He says that I am here to succeed your penance and not hinder it. Only India can say this.

Only Vyāsa can state this. Only the preceptor Drona can opine this. So Bāpa, this is the generosity of the Guru. Nizamuddin tells Amir, stay alone. Amir said, I do wish to stay alone, but you don't leave me alone any moment! Wherever I go, my Guru always encompasses me! Therefore Sāheb, people like us utmost need a Guru.

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

In such a Guru Gaurī's worship, Śiva's worship, Gaṇeśa's worship, Viṣṇu's worship and the worship of the sun god is included. Tulasī writes while offering obeisance to such a Guru,

Baṃdau Guru Pada Paduma Parāgā I
Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II
ŚrīGura Pada Nakha Mani Gana Jotī I
Sumirata Dibya Dṛṣṭi Hiya Hotī II BAK-00.03 II

So Bāpa, the first chapter of 'Mānasa' is the obeisance and glorification of the Guru. When Tulasī's eyes were hallowed by the Guru's grace he wrote that He sees the whole world permeated by Lord Sītā and Rāma. Thereafter, while offering obeisance to everyone in sequence Tulasīdāsajī offers obeisance to Hanumānajī.

MahāBīra Binavau Hanumānā I
Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II
Śrī Hanumānajī was offered obeisance. If we don't find a worthy Guru, consider Hanumānajī as the Guru. Both men and women can look upon Hanumānajī as the Guru. Men as well women can recite 'HanumānaCālīsā'. If there are some specific rules that are to be followed then it's a different matter. Baring such exceptions, every individual has the right to worship Hanumānajī.

Jaya Jaya Jaya Hanumāna Gosāi I
Kṛpā Karahu Gurū Deva Kī Nāi II HC-37 II
In the conclusion of today's Kathā, let us offer obeisance to Hanumānajī for a minute from 'VinayaPatrikā',

Maṃgala-Mūraṭi Mārūta-Naṃdana I
Sakala-Amaṃgala-Mūla-Nikaṃdana II VP-XXXVI.1 II
Pavana-Tanaya Saṃtana-Hitakārī I
Hṛdaya Birājata Avadha Bihārī II VP-XXXVI.3 II
Baṃdau Rāma-Lakhana-Baidehī I
Je TulasīKe Parama Sanehī II VP-XXXVI.5 II



BhanSaheb's Vedanta is drenched in worship

Bāpa, on the second day of the nine-day RāmaKathā held in the pilgrimage of BhanSaheb, I once again offer an obeisance from VyāsaPīṭha to the conscious samādhi of Reverend BhanSaheb, the holy saints present in the Kathā, Venerable JankidasBapu and you all listeners. In the beginning of the Kathā honourable historian NarottamBapa presented a compiled book on BhanSaheb's life. I express my heartfelt pleasure. Bāpa, I offer my obeisance to your thoughts. Before I commence the Kathā, I would only like to state that the fact BhanSaheb was born several years ago in the then age and place is the only greatest miracle for us. No other miracles are needed to support this fact. Today's young preceptors are staunchly establishing this fact and I offer my obeisance to them. Haven't JalaramBapa presented the greatest miracle by serving food to everyone in charity? Why do we need other supporting evidences to prove this fact? Saints experience miracles at each and every step. How many can we reckon? The words that I speak are uttered on my own responsibility, Sāheb! I call this place as the pilgrimage of BhanSaheb. The pilgrimages must be sanctified time and again. And the saints who have arrived here in large numbers have come only to make this pilgrimage holier than before. Talgājarḍā as well has contributed towards it.

BhanSaheb's story says that he was born with two teeth in mouth. I don't mind accepting this belief. It's believed that Tulasīdāsajī was born with all thirty-two teeth in his mouth! However, I don't feel interested in such matters. But people spread these notions for Tulasī. As I recite Tulasī's scripture, people naturally ask about it to VyāsaPīṭha. I have tried avoiding this discussion. Many people say that when few realised men were born, they were smiling! Oh, please let them cry! The doctors are also of the opinion that a newborn infant must cry when it's born. My Rāma has cried, a divine incarnation has cried, the Supreme Entity has cried!

Suni Bacana Sujānā Rodana Ṭhānā Hoi Bālaka SuraBhūpā I
Yaha Carita Je Gāvahi HariPada Pāvahi
Te Na Parahi BhavaKūpā II BAK-191.04 II

Few realised men born as divine incarnation are an exception in the society and they can take living samādhi. I am a monk, hence I can trust BhanSaheb. But not everyone is capable of taking living samādhi! Souls like him are an exception.

BhanSaheb's Vedanta is drenched in love and worship. I don't praise someone for no reason. But I do like BhanSaheb. If this was not true, the Universe would not have brought me here. BhanSaheb needs no other supporting evidence. We have several tales in our country related to the miracles done by the realised men. Once there was a realised man in our state, who ran huge charity kitchens. One fine day, there was shortage of ghee? People sought his advice in replenishing the shortage. He told them to fill the vessel with well-water and fry puri in the water. The chef followed his order and the job was done! People had food. The realised man further said, "Bring some ghee and pour it in the well." I wonder what could be the need to spoil the well water when they could already fry the food successfully! He could have distributed that ghee to the poor. Bāpa, the ways of realised men are beyond our understanding.

Sāheb, miracles might be possible. I would not like to believe that they are impossible. Nonetheless, one must present truths which seem acceptable to the youth of the Twenty-First Century. Tomorrow is the day to worship this samādhi. The psalms of Ravibhan, Dasijivana, KhimSaheb and BhimSaheb would be sung. Let's handover the reins of these places to the newer generation who can light up the world more than ever. It's believed that BhanSaheb was born with two teeth. I feel that his teeth were symbolic of Vedanta. He was born with an

inherent knowledge of Vedanta. We can experience Vedanta in his verses and psalms. He was born in the lineage of Raghu, hence he is a Raghuvamṣī. He hails from Lohānā sect. His second name is Thakkar. But he originally belongs to the solar dynasty. King Raghu, a celebrated personality, was born in the solar dynasty. Therefore, the solar dynasty or Suryavamṣa was later renowned as the dynasty of Raghu or Raghuvamṣa. It was because of the greatness of King Raghu that Suryavamṣa became more renowned as Raghuvamṣa. Rāma was later born in the same lineage and He ruled the dominion with such a grace that people forgot King Dasratha as much as they remembered Rāma. The earth was blessed to witness a youth like Rāma ruling the state. Nonetheless, BhanSaheb's name signifies the sun god. The sun doesn't need miracle. There are twelve types of sun. Therefore, I wish to enumerate twelve traits of sun on my responsibility. The numbers of suns are not limited. My Tulasī says, 'Aginata Rabi', there are countless suns. But for next nine days we are beneath the shelter of this sun i.e. BhanSaheb.

I am reciting Tulasī's RāmaKathā. Even though my livelihood runs by Tulasī's grace, I do refine his ideas. Tulasī wouldn't feel displeased if I disagree with His thoughts. If He is displeased, He isn't Tulasī! Bhan can be considered as a sect. A sect needs description just like Brahmasutra, Upaniṣad and Gītā. The preceptors have expounded over these scriptures. However, an appropriate word was used here and that was 'Bhan-Tradition'. It refers to the dynamic or flowing tradition which I usually believe in. It is the tradition of light or solar dynasty. I adore the word 'tradition' more than 'sect'. Although the word 'sect' is good, it's narrow and so is 'creed'. But 'tradition' refers to the broadest ideology. This is the dynamic tradition emanated from the solar dynasty. Its provenance is the sun. As per a legendary story, when this world was inexistent, Lord Brahmā created the sun. He created a huge ball of fire in form of sun and for a moment the sun got intoxicated by the pride of being a ball of fire! The sun thought to run at faster speed. Patriarch Brahmā ordered the sun to stop in the name of Lord Rāma. There it was Brahmā who stopped the sun and here it was a shepherd who stopped BhanSaheb. The sun rides on horses; BhanBapa rides on a female horse.

~~In the heaven, Patriarch Brahmā ordered the sun to~~

stop. A similar incident has occurred here where BhanSaheb was stopped by a shepherd in the name of Lord Rāma. It appears to have descendant right from the solar dynasty. My Tulasī uses the word 'Rāma Dohai' (in the name of Lord Rāma). People get intoxicated with pride when they attain high position! At that moment, someone is needed to stop them. A similar incident has happened in 'Māhābhārata'. Mount Vindhya began to grow and started destroying the villages by its weight. A sage named Kumbhaja warned Vindhya to stop at once in the name of Lord Rāma. The sun riding on horses was once stopped by Brahmā in the name of Lord Rāma. And here, the realised soul Bhan born in this pilgrimage was stopped by his younger brother who was a shepherd. Sāheb, don't regard the trifling men as insignificant. How can the one who stops the Sadguru be deemed insignificant?

The shepherd named Mepo was out of town. BhanSaheb was mounted on his mare. The horses of realised men are symbolic of human organs of senses. Only a personality like Bhan can control the self-willed organs of body that bear enormous horsepower. Can you imagine the incident when the shepherd Mepo must have warned BhanSaheb from leaving in the name of Lord Rāma! Today I feel that he must have pulled the mouthpiece of horse's bridle in such a way that the horse itself would have stopped at once on hearing Lord Rāma's name. This is the original tradition of Bhan. The race of Raghu comes in later. This is the first similarity between the sun of sky and the Bhan of earth. Note that the word 'Bhan' means the sun in Gujarātī. BhanSaheb is the sun of Kamijala. He closely relates to the sun. When his samādhi was being prepared, a dog first jumped into the dig. Even in Senjal, the dog adopted the samādhi before Bāpā could proceed. The species of dogs have truly adored the Gurus. The dogs have stayed with Lord Gurudutta, hence they inherit profound cognizance of the Gurus. Not only can they sniff the thieves, but they can recognize the preceptors as well. The dogs of Gurudutta can identify the monks as well. It's great to note that dogs too can identify the monks.

When I was reciting a Kathā in Surendranagar, a miracle about me was printed in a book. I was forced to announce publicly that no one

should buy that book. I am constantly striving from my VyāsaPīṭha to break the notions of miracles, whether it's about me or others. Let a human stay an ordinary human. It was written in the book that when Morari Bāpu was reciting Kathā earlier while working as a teacher, Hanumānājī had once marked Bāpu's attendance in the school and taught in the class as Bāpu's proxy. Why do people raise such false miracles? It was not Hanumāna, but I myself had attended the class travelling through an ambassador taxi after the Kathā! Hanumānājī has not done Primary Teacher's Course to teach in a school. He is here to make us unlearn what we have learned. His job is to destroy our ego. During olden days people organised tape recorded Kathās. Nowadays, plentiful of Kathā reciters are available who can recite the Kathā in person. In those days, it was DongreBapa for 'Bhāgvat' and me for 'Rāmāyaṇa'. These days, 'Bhāgvat' Kathā reciters are found copiously! In olden days, they placed tape-recorders and Lord's picture on the VyāsaPīṭha and the listeners literally gathered to listen to the Kathā three hours twice a day. They also performed āratī in the end and offered money in the plate. I have witnessed a similar real incident. Once, when I left from Aliabada and took the Kalaval road, I was surprised to hear a Kathā in my own voice in a ground. They said, Bāpu, it's your cassette Kathā. About two hundred to three hundred listeners were literally listening to my Kathā with utmost reverence. I thus felt like visiting the pandal in person. Everyone was happy to see me! I sang Rāmādhūna with them for five minutes and left the place. However, next day onwards this incident was rumoured as a miracle. They said that when cassette Kathā was being recited here, Morari Bāpu appeared miraculously when in fact he was present in Aliabada. I had to immediately refute this rumour the next day and provide clarification. I request the realised men and saints of different places to avoid spreading miracles or rumours. Doing so will flourish the society. Truth will always remain truth. It will never decline, Sāheb! Therefore, the dogs as well know with whom they should stay! They realise it instantly. It's we who fail to realise! We are too unlucky! They dug another samādhi which was taken up by BhanSaheb. He stepped into it in such a way that we feel as if he is still

alive, else whatever rises is bound to set.

So, the sun has twelve traits Bāpa! Though the main topic of Kathā is Raghuvamṣa, but its root is the sun. This tradition belongs to solar dynasty. Therefore, I perceive BhanSaheb as associated with the sun. The second point is that Hanumānājī devoured the sun during childhood.

Bāla Samaya Rabi Bhakṣi Liyo Taba I

Tinahu Loka Bhayo Aṃdhiyāro II

We are aware of this story. Śrī Hanumānājī devoured the sun, who is His Guru. It is indicative of absorbing the Guru within us. Blessed is the disciple who can absorb His Guru! BhanSaheb as well has been absorbed by many of his disciples! All descendents in his tradition have absorbed him. As for us, we cannot take in many things! We tend to throw out. We are habituated to vent out. Worthy of applause is the disciple who absorbs his/her Guru! Young men and women, please absorb the Guru completely. Devour the Guru in childhood and sit in front of Him/Her when young. Hanumānājī had devoured the sun in childhood. When young Hanumānājī approached the sun for initiation, the sun told Hanumāna, "I can seldom stop. Hence, stand facing towards me and run backwards, but make sure you don't turn your face away." He who absorbs the Guru in a young age and doesn't turn away from the Guru, can become a second Bhan.

The third trait of the sun is that Rāhu devours the sun. While the aforementioned reference is related to the disciple devouring the sun, our astrology mentions about Rāhu devouring the sun and the moon. If this is true, has BhanSaheb also been devoured by a metaphoric Rāhu? Yes, he has been. In 'Rāma Carita Mānasa', Lord Rāma is called as Rāhu. Rāvaṇa is similised to the moon, but Rāma is similised to Rāhu. The way the sun is devoured by Rāhu in our astrology, allow me to say that our BhanSaheb was devoured by the metaphoric Rāhu of Lord Rāma. Lord Rāma has chosen him. Rāma thought of relishing BhanSaheb's taste and sweetness for few moments. Rāma felt like assimilating BhanSaheb's aura in Himself. Rāma symbolises Rāhu. 'Mānasa' is a wonderful scripture! This scripture is not worth taking lightly. RāmaKathā is abundance of mysteries. My

VyāsaPīṭha perceives this third similarity on my responsibility by the blessings of the saints and of course, by my Guru's grace in the root. BhanSaheb was devoured not by immoral people, but by Rāma. As for us, we get devoured by other elements symbolising Rāhu! They could be in form of money, reputation, propaganda or allurements. If even the greatest realised men have been devoured by these factors, we are only ordinary householders.

The fourth trait is that the sun is a mass of radiance. We haven't seen BhanSaheb in person. But the current vibrations in this Bhan pilgrimage certainly prove that the countenance of this man must be extremely radiant, Bāpu! People approaching him closely must be finding difficult to look at him due to his radiance! Even if we don't consider physical or facial radiance, what about,

Jāsu Bacana Rabi Kara Nikara I BAK-So.05 I
My Tulasī says that, Guru is the one whose words are like the sunbeams. His words are nothing but the sunbeams, 'SamajīNe Sūi Rahe'. To me this is the state of deep-sleep (suṣupti, wherein the underlying consciousness is undistracted) combined with supreme-transcendence (turīyā). It's the state of deep-sleep touched by supreme-transcendence. It's not the state of vigil (jāgrata) and certainly not the state of dream (svapna). The state of deep-sleep in itself is regarded as the greatest state. However, the state of deep-sleep combined with supreme-transcendence is



probably what BhanSaheb describes as 'SamajīNe Sūi Jā'. 'Rāma Carita Mānasa' contains a chapter of a penanceful soul that proves that spiritual worship, lord's remembrance and radiance of inner purity is somehow associated with the sun. Such an individual's words, compositions and utterances are capable to destroy our darkness of gross ignorance.

The fifth trait of the sun, as we all know, is that it never sets. It's just because of earth's rotation that it appears to rise and set. In fact, the earth rotates around the sun. Yet why does the sun appear to set? The sun knows that if it doesn't set, the world would not rest. Why does a monk adopt samādhi? A monk adopts samādhi to provide rest to his disciples and to pass a message that, "Even though I am leaving this world, I shall come back in some or other form." In one context, BhanSaheb was also considered as Kabīra's part manifestation. All such saints and Sadgurus give rest to the world. Even though it appears that the realised men in samādhi have left the world, but in reality they become the very cause of our rest. Therefore, I am trying to simulate the sun of the sky with BhanSaheb, who is the sun of our earth or the sun of Kamijala.

The sixth trait of the sun is that it is the prime cause of rain. This is the scientific truth. The intense heat of sun creates vapours from the sea, which gets converted into the clouds. The clouds rain down into the rivers, turning the earth lushly verdurous. This is



an important role of the sun. The sea water is not edible. The process of cloud formation and rainfall is what makes the sea water edible. BhanSaheb has practiced rigorous penance to make things easy of access to the world. Therefore, I stated earlier that his Vedanta is drenched in worship. This realised man has showered him and his love on the world. He has done the job of the sun. VyāsaPīṭha thus perceives this similarity as well wherein BhanSaheb has himself performed severe penance before pouring out his love.

The seventh trait of the sun is that it never formally invites anyone to its abode. The sun is such a Guru who never calls anyone to its door. Of course, visiting Guru's abode holds its own glory. Please don't wait for a formal invitation when there is a function at Guru's home. This is a lovely occasion of BhanSaheb's samādhi. Hence, regardless of whether Bāpu has sent an invite or not, everyone one is openly invited. It's written in 'Rāmāyaṇa' that there is no need to wait for the Guru's invitation. 'Rāmāyaṇa' states that children can visit parents' home uninvited, a friend can visit another friend's home uninvited, a disciple can visit the Guru's home without an invitation and any individual can attend a religious function such as this one, held openly, with due respect without a formal invitation. The main point is that the Guru's place needs no invitation. However, the sun is such a Guru who doesn't let us visit its abode because we are not capable to go there. We cannot endure its radiance. Therefore, the sunbeams reach our homes. The Guru said, Mepo, I have promised that I shall come to your home. Hence, Bhan visited his home. Imagine his psalms, his verses and the way he must be riding his more when he was alive? This sun of our earth has reached the homes of the ordinary people. This is the seventh trait matching with the sun as perceived by my eyes.

The eighth trait of the sun is that it has its own light. Upaniṣad certainly states that the sun shines by the light of the Supreme Entity. However, we are unable to see the source of its light. Hence, we need not wonder about the sun's Guru. However, it has its own energy. Just as Dronacharya said that your goal will be achieved the moment you stop looking at me. Similarly, the Guru sidelines Himself/Herself as well. Thus, just like the self-lit aura of the sun, the realised men also have

their own aura. They don't live on the light of others. The radiance on their countenance is not because of external cream or makeup. There was a three-day program in Saurashtra University. A student asked me, Bāpu, which makeup do you apply when you go out? I said that I am not a man of makeup, but I am a man of wake up. My job is to wake everyone up. BhanSaheb would have his own personal aura. The Sadgurus or the Enlightened-Beings have their own aura. They have a personal peculiar light. They don't need the light on debt. Thus, BhanSaheb has always had his own aura. The ninth trait is benevolence.

Paropakārāya Phalanti Vṛkṣāḥ
Paropakārāya Vahanti Nadhya I
Paropakārāya Duhanti Gāvaḥ
Paropakārāthamidaṃ Śarīram II

All realised men are benevolent. The Bhan of our earth has stepped out for benevolence, just like the sun. Therefore, it's sung in our verses,

Samta Parama Hitakāri, Jagata Māhī I
Prabhu Pada Prakaṭa Karāvata Prīti,
Bharama Miṭāvata Bhārī II
Triguṇātīta Phīrata Tanu Tyāgi, Rīta Jagata Se Nyārī I
Brahmānaṃda Samtana Kī Sobata,
Milata Hai Prakaṭa Murārī II

The vows of BhanSaheb are only for others' benevolence. RamBhagat also sang on similar lines, 'Dyo BhūkhyāNe Bhākhari, PrabhuNe Dejo Mana'. And so did Punit Maharaj. Kabīra Sāheb has been promoting the following aphorism since the earliest,

Kabīra Kahe Kamāla Ko Do Bātā Sikha Le I

Kara Sāhaba Kī Baṃdagī Bhūkhe Ko Kucha De I
Sky will fall short to jot down the work of our saints! BhanSaheb perceived Rāma in food and he also perceived food in Rāma. BhanSaheb is reckoned as an embodiment of benevolence. He vowed to offer food to the hungry while worshipping Rāma. Food is only symbolic in nature. In fact, he has served the mankind in every possible way. This is the ninth trait.

Tulasīdāsajī calls the sun as swan. Swan is another name for the sun. Swan is blessed with the discretion of separating milk from water. The sun of our solar system separates the sea's salinity from the clouds to generate edible water. Similarly, BhanSaheb helps resolve differences in our family and unites

everyone. If this is not a miracle, what else could be? What does it mean to resurrect the dead men? 'Rāmāyaṇa' deems fourteen types of people as dead. Resurrecting such people once again in the society means resurrecting the dead.

Kaula Kāmabasa Kṛpina Bimūḍhā I
Ati Daridra Ajasī Ati Būḍhā II LNK-30.01 II
Sadā Rogabasa Saṃtata Krodhī I
Biṣṇu Bimukha Śruti Saṃta Birodhī II
Tanu Poṣaka Niṃdaka Agha Khānī I

Jivata Sava Sama Caudaha Prānī II LNK-30.02 II
Tulasīdāsajī says, fourteen people are deemed dead in this world. First being Kaula i.e. a follower of the Vāmamārga (a sect of Śakti-worshippers indulging in certain prohibited practices as a part of their worship). It also refers to the one who takes an opposite path to the one that is chosen by the society in common practice. Such a person is dead despite being alive! Directing him/her on the right path is an act of resurrecting the dead. Kāmabasa, extremely pleasure driven person is deemed dead. Our scriptures have prohibited attacking a person who is exceedingly indulged in pleasures, because a dead cannot be killed. When a person like BhanSaheb directs such an individual towards spirituality by his virtuous words, it's as good as resurrecting the dead. Kṛpina or miser is the one who is utmost greedy. The greedy will give a missed call to the fire brigade even when his/her own house is set on fire! BhanSaheb must have bestowed generosity to many such greedy people living a dead life. He must have taught them giving away to others. Wouldn't this task be deemed as resurrecting the dead? It's not just about money, but people are miser of words and greedy of attitude. The hearts of many people might have turned generous after BhanSaheb must have sung his psalm before them. Isn't this the very task of resurrecting the dead? Mounting the stumbling people on spiritual course is like resurrecting the dead.

The fourth is Bimūḍhā i.e. grossly stupid or utmost crass fellow, who lacks every sense of understanding. We cannot fight with him/her, else people we deem us the same. Transforming such a stupid person into a pundit is the job of resurrecting the dead. The fifth dead person is the one who is utmost-wretched and destitute and who-lacks food,

clothing and shelter. It's unethical to kill an utterly destitute person, for s/he has already been killed by destiny. We must instead provide him/her with the necessity of food, clothing and shelter. In this way, we can resurrect the dead. The sixth aphorism is Ajasī. One who is on the receiving end of infamy or disrepute must not be killed, because s/he is already dead.

Gujāre Je Śire Tāre JagataNo Nātha Te Sheje.
Gaṇyu He Pyāru PyārāAe Ati Pyāru Gaṇi Leje.

So Bāpa, Ati Būḍhā, an extremely old man or woman must not be killed, but looked after. Sadā Rogabasa, an ever sick person must not be killed, but nursed and counseled to good health. Saṃtata Krodhī, one who is angry 24x7 is already dead. An angry must be bestowed with compassion, instead of being killed. Biṣṇu Bimukha, Biṣṇu means Lord Nārāyaṇa. Hence, people who are hostile to pervasive thoughts are already dead. Śruti Saṃta Birodhī, an enemy of the Vedas and saints are no better than corpses, even while they live. My KāgaBāpu wrote, 'Nora Laine...', nora means toll. The ferryman who drowns the ferry mid-sea after accepting the entire toll in the beginning is no good a man. Avoid them. The important line is 'Ane Saṃtonā Chidra Kholyā', Śruti means Vedas, Vedas mean knowledge, Vedas mean a sense of understanding, Vedas mean wisdom, Vedas mean genuine vision. The saints live for the world as well as leave for the world. When we try to find their faults, we are no better than corpses. Bestowing such people with divine vision is as good as resurrecting the dead. Tanu Poṣaka, the composer of 'Mānasa' says that those who are only indulged in nourishing the body, those who are body-centric and those who are living a carnal life are dead despite being alive. Niṃdaka, those who constantly criticise, envy and hate others are living dead. Agha Khānī, the storehouse of sins are living dead. These fourteen types of people are dead despite being alive. They must not be killed, but it's the job of the saints to enlighten the lives of these creatures. BhanSaheb has done the very same job. He must have reestablished many such people in the society in subtle ways! He must have enlivened them by the glory of his worship. The last and twelfth trait of the sun is to dissipate darkness. Just as the sun dissipates the darkness of the world, such Sadgurus dissipate our

numerous types of darkness related to ignorance and infatuation. The Sadgurus like BhanSaheb are carrying out the very job of the sun with us, as stated above. So, the root of Raghu's race is the solar dynasty or the sun. We call the sun as Bhan in Gujarātī folk dialect. One such sun in form of Bhan has transformed this land into a pilgrimage.

After offering obeisance to Hanumānaji, Tulasīdāsajī presents the history of 'Rāmāyaṇa'. Thereafter, He offers obeisance to Lord Rāma's Name. Tulasī says, chant Lord Rāma's Name under all conditions, even if it's with good or evil intentions. You could chant Kṛṣṇa's Name, Goddess' Name, Śiva's Name, Buddha's Name or any Name that you believe in. But do so with reverence free from fear and allurements. We are living in Kaliyuga and Tulasīdāsajī advises us that, no worries if we cannot practice meditation or yajña, but resort to Lord's Name in Kaliyuga. It could be Rāma's Name, Kṛṣṇa's Name or any Name of your reverence. The western world says, "What's in a name?" But Rāma's Name contains everything. All faiths merge in the ocean of Lord Rāma. If you don't like a god's name, chant your own name. It will work. The seers of our country say, "So'ham, So'ham", "I am Brahma, I am Brahma", "Ahaṃ Brahmaṣmi". Chanting any name with fear-free and allurements-free mindset is as good as reciting Lord's Name. Choose any name, but seek shelter of Lord's Name. Try to perceive divinity wherever you are in the world, remember your lord. Doing so will certainly ensure you a respected place in the Lord's abode. The respect received in this world is insignificant, but the honour bestowed by the All Mighty is the best of all. Tulasī has thus extolled a great glory of Lord Rāma's Name. He then presented the metaphor of a lake and described the four banks. The first is the bank of wisdom where Śiva is reciting Kathā to Pārvatī. The second bank is that of karma where Sage Yajñavalkya is reciting Kathā to Bharadvājajī. The third bank is that of worship where KāgaBhuṣuṇḍijī is reciting Kathā to Garuḍa. Tulasī has created a separate bank for people like us, which is the bank of surrender or humility; it's the bank for the wretched or the modest. It refers to the soft-heartedness or being down to earth. Our Gaṃgāsati also says,

Bhakti Re Karvī Ene Rāṃk Thaine Re'vu, PānaBāi,
Melavu Aṃtarnu Abhimāna Re...

So Bāpa, the bank of humility exists for people like us, where Tulasī cautions his wicked mind and takes all of us on the bank of karma. Surrender or meekness doesn't refer to being indolent. It in fact means one's endeavour from the bank of surrender to the bank of karma. Prayāg is the King of Pilgrimage Places where the confluence of the holy streams of Gaṃgā, Yamunā and Sarasvatī has taken place. The holy congregation of Kuṃbha is held every year in Prayāg. At the end of one such Kuṃbha, when Yajñavalkya asked his leave, Bharadvājajī clasped his feet and raised a curiosity. He enquired, "Lord Rāma's Name has a great glory. The saints have extolled Lord Rāma's Name. Lord Śaṃkara is a storehouse of wisdom and virtues. Despite being immortal Himself, He constantly chants Lord Rāma's Name. Please be kind to explain me what is the element of Rāma?" Sage Yajñavalkya smiled after hearing the query and commenced the Kathā. The element of Rāma is all-pervasive. It can arrive in womb, constantly dwell in heart and also manifest itself in human form because Rāma is peerless. Thus, Sage Yajñavalkya starts by reciting Lord Śaṃkara's Kathā.

In 'Rāma Carita Mānasa', Rāva is simlised to the moon, but Rāma is simlised to Rāhu. The way the sun is devoured by Rāhu in our astrology, allow me to say that our BhanSaheb was devoured by the metaphoric Rāhu of Lord Rāma. Lord Rāma has chosen him. Rāma thought of relishing BhanSaheb's taste and sweetness for few moments. Rāma felt like assimilating BhanSaheb's aura in Himself. BhanSaheb was devoured not by immoral people, but by Rāma. As for us, we get devoured by other elements symbolising Rāhu! They could be in form of money, reputation, propaganda or allurements. If even the greatest realised men have been devoured by these factors, we are only ordinary householders.

The race of Raghu is blessed to lead a simple yet glorified life

In this RāmaKathā, we are having a pious conversation about 'Mānasa-Raghubaṃsa' from the viewpoint of the highest reality. As you all know that 'Mānasa' contains many orchards or forests. One of them is Aśoka Vana. The second forest is called Kāmadavana where Lord Rāma stayed for a considerably long time during the exile of fourteen years. The third forest is named Daṃḍakavana where Lord initiated His lovely human sport while staying there. Another forest is Naimiśāranya which is a spiritually charged up place for the seekers, monks, saints and for the world of Kathā. Kiṣkindhā has a royal forest named Madhuvana. Tulasīdāsajī makes Paraśurāmajī say that Raghubaṃsa is a Kamalavana, an orchard of lotuses.

Yesterday International Raghubaṃsī Convention was held here organised by Shree Lohana Mahaparishad. It's a matter of glory for the entire Lohana community of Raghubaṃsīs. At the same time, it's the responsibility of the community members to keep its dignity intact. While you can rejoice in the glory of being born in this community, your moral responsibility increases myriad times. Paraśurāmajī derives immense glory in identifying himself as a child-celibate. And it's indeed a matter of glory. Vinobājī as well said that the society must appreciate virtuous traits in everyone. He says to an extent that while we may not articulate our traits publicly to others, we must at least feel pleased in solitude for being endowed with a monk-like disposition. My Tulasī writes a similar verse,

*Kabahūṃka Hauṃ Yahi Rahani Rahaūṃgo I
ŚrīRaghuṃātha-Kṛpālu-Kṛpā Te
Saṃta-Subhāva Gahouṃgo II VP-172.01 II*

May my Lord bestow grace on me and bless me with monk-like disposition. May I adopt the temperament of a monk. May I live a saintly life.

*Parihari Deha-Janita Chintā,
Dukha-Sukha SamaBuddhi Sahaūṃgo I VP-172.04 I*

Tulasī believes that worries or concerns are not born from mind. This is an extremely revolutionary statement. Tulasī also says that I am ready to abandon physical worries. Are our worries mind-borne or body-borne? We have always believed that worries are the matter of mind. Worry is the subject of mind, but the reason Tulasī talks about physical worries is because our mind can be changed by keeping it with an Enlightened-Being, but we cannot change our body. We can change our appearance, certainly. Mind can be changed by sitting near the samādhi of the Sadgurus. Mind has the potential to change. Mind can be changed. When does it change? It changes when we are with our Sadguru. What is the need to change our mind? A Sadguru accepts our mind as is, without insisting us to become guileless or non-wicked. S/He even accepts our wicked mind and sanctifies virtuous traits, if present. S/He accepts the mind of a lion as well as the mind of a monkey. Every individual has its own place, Sāheb! Monkey must never attempt to become a lion. It's conversion. It's impossible. If you hold a competition of jumping from one branch of a tree to another, monkeys alone can beat everyone as against lions. It

doesn't matter even if lion is the king of the jungle. At the same time, lions alone can roar the best as against monkeys. Let a doctor remain a doctor. Don't initiate them to lead a renounced life. They are free to practice even while leading a renounced life, the way Bapuji and AdhvaryuSaheb did. Even after adopting a renounced life in 'Divyajivan Sangh', he performed eye operations in Virnagar for a long time.

A young boy has asked me a question, "Bapu, I have heard nine Kathās till date. Should I now study or adopt the path of worship?" Study while you worship. Worship is not a distinct spiritual discipline. Worship must become a human disposition. We don't breath consciously to live, it just happens naturally. My very first advice is that you must study! Do a job. God has decided our respective roles. Let's develop it further by the Guru's grace. When a Guru or an Enlightened-Being bestows affection on us endlessly then realise that the Guru is the very form of our mother, 'MātṛDevo Bhavaḥ'. A Guru is completely filled with nourishing elements; He neither gets exploited by others, nor exploits others. Such a Guru is like a father figure, 'PitṛDevo Bhavaḥ'. A Guru who teaches us rightful conduct is 'ĀcāryaDevo Bhavaḥ'. When a Guru meets us unknowingly, He is 'AtithiDevo Bhavaḥ'. No one knew when they would meet Bhan, KhimSaheb, BhimSaheb or Dasijivan. We need not go out and search the Gurus! They ought to meet. Kabīra Sāheb said that god is already sitting next to our pillow in form of the Guru but we are completely unaware, because we are not turning to the other side! 'Bhāṇa Kahe Bhaṭakīśa Mā, Mathījo Ne ManaMāhī'. Kabīra says that your beloved is sitting next to your pillow in form of Guru or God. We don't keep our Guru near our feet; instead we sit in the Guru's feet. Having said this, Guru ought to sit at some place and therefore, the Guru sits near our pillow. The surrendered disciples of the Guru have had such experiences. Once, Amir Khushrow was feeling extremely exhausted. Amir was the chief disciple of Nizamuddin. Out of extreme fatigue, he goes to sleep without informing the Guru. The Guru

would be pleased to know that Nizam is resting. When a child goes to sleep after returning from school, the mother feels relieved. However, she feels worried if the child goes to bed empty stomach. Similarly, when a surrendered disciple goes to sleep being exhausted by the world and the world's dualisms, stratagems, wiles, honours and insults then the Guru indeed feels pleased. However, the Enlightened-Being is only worried wondering whether or not the disciple would have performed the designated worship before going to bed? A monk's food is worship. In our Nimbark tradition, when we are asked, what is your meal? The answer is supposed to be Lord's Name. Our Gaṃgāsati has clearly stated, 'Jene Sadāye BhajanaNo Āhāra'.

*Śilavaṃta Sādhu Ne VāreVāre Namīe PānaBāi!
Jenā Badale Nahi VrataMāna Re;
Cittanī Varatī Jenī Sadāya Nirmaḥi,
Jene Mā'rāja Thayā Me'rabāna Re...
Nāma Ne Rupa Jene Mithyā Karī Jānyu Ne
Sadāye BhajanaNo Āhāra Re...*

Being worldly people we plan for future. But those who aim for future goal in spirituality are insulting the present. What goal we need to attain in spirituality? The fact that we study, attain a professional degree, go abroad for further studies and job are worldly matters. But what goal does one need to aim in spirituality? The very attainment of Guru ends our quest. Those who seek god even after attaining a Guru are humbly requested to withdraw from spirituality! Please don't enter the spiritual domain. What could be more insulting to Guru than seeking god even after meeting a genuine Guru? The spiritual adherents live on the meals of worship. An improper meal can sometimes lead to indigestion, whereas a right meal can give us a satisfactory burp. However, worship is such a meal that neither causes indigestion, nor burp. Those who experience a sense of satisfaction in worship have never worshipped in true sense! I have no idea how you feel. You better know of yourself. But as for me, I never feel satisfied of worship. I feel neither dissatisfied, nor satisfied. When I think about myself, I stay in the present moment. Spiritual domain must not have a

future goal. Even god must not be our goal after attaining a Guru. Who is God? The trait of divinity is already present in the Gurus, but it's manifested more than ever by the disciples who consider their Guru higher than the God. 'Narahari Pragaṭa Kie Prahlādā', even though this is about incarnation, it's only a disciple like Prahlada who can incarnate Lord Narahari. So Bāpa! If we rest on a pillow flanked by the Guru after feeling fatigued by the work assigned by the Guru, the Guru is pleased. The Guru is only worried whether or not the disciple must have worshipped before sleeping? Amir Khushrow goes to sleep without asking the Guru. He must have fallen asleep because of fatigue. After a sound sleep of four to five hours, he woke up only to realise that he went to sleep without even informing his Guru! As soon as he realised this, he finds Nizamuddin sitting next to his pillow! He says, "You were not sleeping there. You were sleeping in my lap. You have no idea, but I am your pillow."

Jaya Raghubaṃsa Banaja Bana Bhānū

I BAK-284.01 I

If we worship Rāma, we must refrain from wrongdoings. While you can indeed rejoice in the glory of being a Raghuvamśī, I will certainly warn you of wrongdoings because I have extolled the glorifications of Raghu's race on top of my voice! Hence, I shall indeed continue to warn you. As per my count and understanding the word 'Raghubaṃsa' is repeated twenty-seven times in 'Rāma Carita Mānasa'. 'Raghuvamśa' is written once. Hence, in all it appears twenty-eight times.

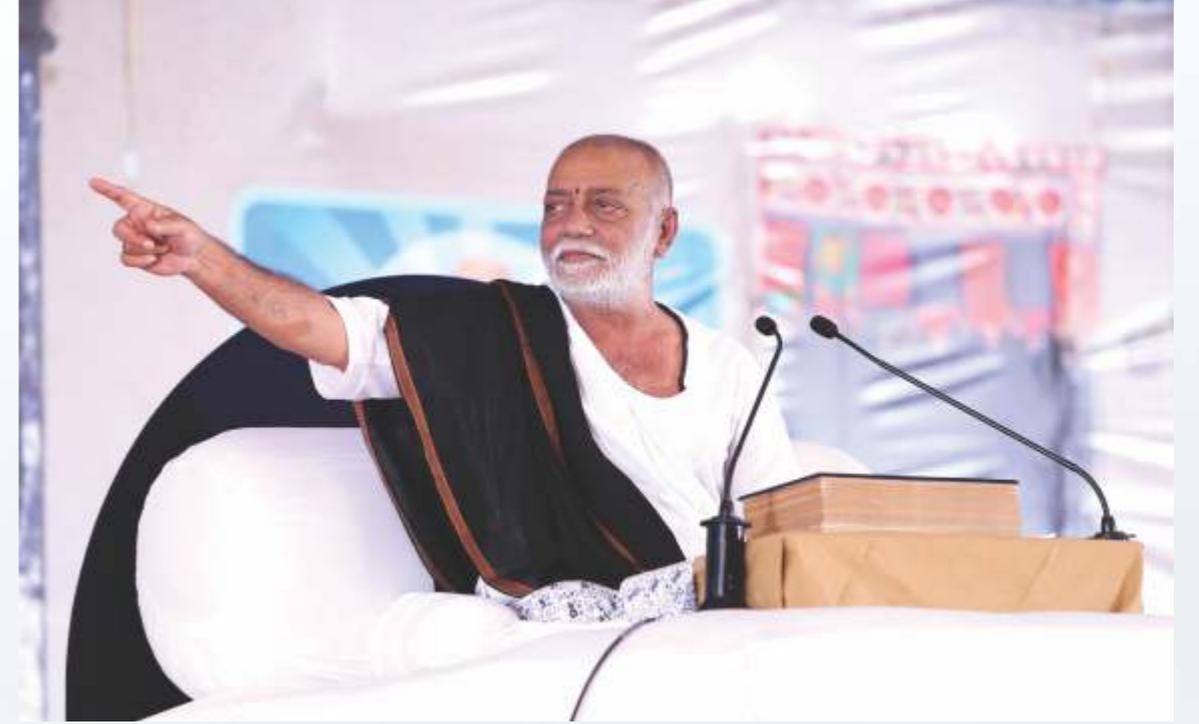
Raghuvamśa is compared to the orchard of lotuses. Ishvakula has described the tale of Raghuvamśa in our literature. It's also described in the lineage of Lord Rāma's incarnation. There are seven types of life. Not all seven can be found in one single individual. However, the descendants of Raghuvamśa were blessed with the seven types of lives. They are invariably found in the Enlightened-Beings. And so does Raghuvamśa. Even though the generations come and go, saintliness is eternal. Which are the seven lives

for which Raghuvamśa can rejoice in glory? A realised man has endorsed Raghuvamśa with the term 'Banaja Bana'. Let's have a look at the seven types of lives, Bāpa! The first type of life is ordinary-life. I interpret an ordinary-life as a simple or guileless life. The lives of Raghuvamśis were utmost guileless. He was an emperor, unlike an ordinary man. It's clearly stated in 'Mānasa', Sāheb! King Daśaratha's splendour and affluence is peerless. Look at the company he chooses when he feels fatigued by Ayodhyā's state affairs. Many a times we face crisis in choosing a company. This is a big question we all face sometime or other. After sitting with great people in the past, we miss them after they have passed away! But god is kind to bestow grace. He sends other consciousnesses around us, with whom we can sit and enjoy. Nonetheless, there is a big question of company in the current age. With whom should we sit? With whom should we talk? To whom should we hear? Where should we go? Let me repeat that Urdu couplet once again,

Kabhī To Vasla Kabhī Hijra Māra Detā Hai I

Nahī Hai Kucha To Terā Jikra Māra Detā Hai I

At times your separation kills, on other instances your union kills, on other days your memories kill us. King Daśaratha was looking out for a company after the fatigue of managing the state affairs. Goswāmiji believes that Daśaratha resorted to the abode of deities to meet Indra, the king of deities. Indra's court would be full of great people. The moment Emperor Daśaratha entered Indra's court, he would rise at once. As per protocol, Indra can neither empty his own seat, nor offer an ordinary seat to Daśaratha. Therefore, Indra shared one-half of his throne with Daśaratha. This was Daśaratha's majesty! Leading a guileless life was like a mantra for Raghuvamśa. It's described in Rāma's reign that Jānakiji Herself did Her household chores. She had no shortage of maids, but She Herself did Her household chores. Not only those born in Raghu's race are Raghuvamśa, but the whole world is Raghuvamśī because we all are living beneath the sun. Hence, we have the right to be called as the descendants of the solar dynasty, provided we lead a



guileless life. This does not mean that I am restricting you from enjoying your life or wearing good clothes. But your mind must be guileless. The Raghuvamśis are living like ordinary people. The great a man, the simpler life one must lead.

The second life is glorified life. The events of such a person's life are celebrated in all glory. Many people lead such a glorious life. The race of Raghu is blessed to lead a simple yet glorified life. The third type of life may surprise everyone, but it's the life of blemish. The blemish is to prevent the influence of an evil eye. Daśaratha said that, Kaikeyī, eventually everything will fall in place in Ayodhyā, but not even the holiest water of Gaṅgā can wash your blemish. Bharadvājī has said that Bharatajī, this is a blemish for you. It could possibly be so. Even the moon has a blemish. Although, when we compare Bharata with the moon, it's blemish-free. But Bharata constantly feels that he is a blemish in their lineage. He feels that he is hostile to

his own Lord and an ugly blemish on their race. Mother Jānakī was free from blemish. But Lord Rāma uttered few reproachful words to Her. Hence, in order to prove Her chastity, She passed Herself through the pyre of fire! Hence, blemish is considered as a trait of Raghu's race. Now, compare this trait with various Enlightened-Beings. People barely understand the realised men; hence, they take no time in getting defamed! 'Kabīrā Bigaḍa Gāyā', can Kabīra ever go wrong? What was Jesus Christ's offence? He was wrongly alleged. Socrates too was incorrectly blamed! Narsinh Mehta was defamed by his own community. And Sāheb, people tried to prove him wrong at each and every step and eventually, imprisoned him! The fact that Narsinh Mehta was outcaste by the Nāgara community was not the community's decision. Nāgara community worships Hatakeswar Māhādeva, who inspired the community to outcaste him, for Narsinh could no longer belong to one single community. He

had outgrown the boundaries of communities and become a universal soul. How can you consider JalaramBapa only as belonging to Lohāṇā community? You can certainly feel delighted of him being born in your caste, but if you confine him only to one community, you are doing injustice to him. While you can indeed feel delighted of RaviSaheb, Dasijivan, KhimSaheb, BhimSaheb etc., you cannot confine them to one single community. Ram belongs to all. JalaramBapa belongs to all. You cannot imprison them. Jesus was blemished. Narsinh Mehta was tormented. Mīrā was tortured. When the same personalities pass away, people write their glories in good light. But they alone would know the atrocities they have gone through. Even as we fall prostrate to their samādhis today, we have spared no single opportunity to afflict them!

The fourth type of life is god-devoted life. The entire clan of Raghuvamśa is devout. They follow the path of penance. The fifth type of life as witnessed in Raghuvamśa is detached life. They represent an orchard of lotuses and hence, the descendants of Raghuvamśa have grasped detachedness even today. Lotus is symbolic of detached state of mind. They may appear to be with us, but after deep thinking one would realise that they are something different. The sixth type of life is disease-free or healthy life. I am stating this in a different context. Even the greatest men fall sick. Raman Maharshi suffered cancer and so did Thakur Ramkrishna. Lord Buddha also fell prey to food poisoning and passed away. A similar incident is heard for Lord Mahāvīra as well. These great men have passed away due to health reasons. I don't want to name any sects of religions in particular, but people do frame up statements that our religious head has never fallen ill, s/he doesn't even perspire. If that's the case then we need to decide whether the person in concern is alive or dead! The reason is that only the dead man doesn't perspire. The living people invariably perspire. I would not like to name, because we don't want to get into it. People who have reached the highest spiritual

state do experience such states which I don't deny. When the yogis reach the height of spirituality, their complexion and the colour of skin transforms.

By healthy life I mean having healthy intellect, healthy mind, healthy subconscious-mind and healthy glory. The descendants of Raghuvamśa are naturally blessed with a mind that never resorts to wrong path. This is the healthiness of mind. The descendants of Raghuvamśa will never try to form strategic networks intellectually to deceive others. This represents their healthy intellect. The subconscious-mind of Raghuvamśis stays undisturbed more than others. When Rāma was informed of coronation, His subconscious-mind was not pleased. At the same time, when He was informed of an exile into the woods, His subconscious-mind did not gloom. It has stayed undisturbed most often. Thus, healthy life is the sixth type. What is the aim of spiritual discourse? It experiments to cultivate a healthy mind. The last and seventh type is the life of sacrifice. They live only for others. The sun lives for others. The solar dynasty lives for others. The trees don't eat their own fruits. Raghuvamśis lead a sacrificial life. Even as we may not sacrifice to this extent, we can definitely cherish their memories and enjoy being in this lineage.

Any Enlightened-Being lives these seven types of lives. I would like to tell you that BhanSaheb's life contains the seven types of lives as described above. We can witness simple, guileless life in BhanSaheb. BhanSaheb's life is all glorified as per the second trait. When a realised man is born for the benefaction of a common man, people try to defame him. We have witnessed the same in Narsinh Mehta's life and for others. Gandhi too was criticised, condemned and defamed to a great extent and that too by the people close to him!

Āga To Apāne Hi Lagāte Hai I

Gaira To Sirpha Havā Dete Hai II

People who harm us are our own; others only fuel up the matter. This is the rule. BhanSaheb is a realised man healthy of mind, intellect, subconscious-

mind and glory. His life is completely healthy from within. He decided to go for samādhi when he was on peak of his spiritual energy leading an utmost glorified life. BhanSaheb lead a healthy as well as detached life. He was detached despite staying amid everyone, which is a trait of Raghuvamśa. BhanSaheb lead a life of sacrifice. Hence, everyone can rejoice in the glory of being a Raghuvamśi, but the more we feel glorified the more we should be ready to lift its responsibility because they were celebrated personalities. Therefore, my Paraśurāma tells Lord Rāma that O Rāghava, You are the sun of the Raghu's race that represents a cluster of lotuses.

So Bāpa! I presented some pious discussion before you in form of a conversation for the development and restfulness of our souls. Let me recite some chronology of Kathā in the remaining time. Sage Yajñavalkya commences the exploits of Lord Śiva in 'Mānasa'. The curiosity was about Rāma, but in response Yajñavalkya first extolled the exploits of Lord Śiva and thus proved the unity between Viṣṇu and Śiva. They are essentially one and the same. It's we who discriminate between them because of our narrow-mindedness. Bharadvājī raised a curiosity about Rāma. In response, Yajñavalkya expressed his pleasure and started with the exploits of Śiva. In one of the Tretāyugas, Lord Śaṅkara along with the mother of the Universe, Bhavānī, went to Seer Kuṁbhaja's hermitage to listen to the Kathā. Śiva and Pārvatī, the father and mother of the Universe, represent faith and reverence respectively. Seer Kuṁbhaja worshipped them. Saketvasi Pundit Ramkinkarji has interpreted this incident differently as follows. Śiva thought that I am here as a listener and Kuṁbhaja is a reciter. Ideally, I should be worshipping him, but worthy of applaud is this realised man who began to worship the listeners. However, Dakṣa's daughter Satī interpreted this wrongly and thought that how can a man who is worshipping us recite a great Kathā? Lord Śaṅkara engrossed Himself in Kathā with utmost bliss. But Satī failed to pay attention. She missed the Kathā! The

Kathā ends. Lord Śiva felt like offering something to the holy sage, hence He enquired with the sage about what can He offer? The sage replied, Sire, You are a mine of devotion. Please bless me with devotion. Śiva raised a curiosity into the Supreme Entity Rāma and Seer Kuṁbhaja raised a curiosity into devotion.

Śiva and Satī took his leave. In the then Tretāyuga, Lord Rāma was enacting a human sport. Rāvaṇa abducts Jānakī in guise of a hermit. Rāma and Lakṣmaṇa search for Sitā like ordinary mortals. Lord Śiva happens to see Rāma and recognises Him as His own cherished deity. Śiva was elated in mind. Even though Satī is with Śiva, her intellectually dominant mindset doesn't let her see Lord Rāma. Lord Śiva was overwhelmed with emotions to such an extent that He began to repeat the phrase 'Satchidanand'. Looking at Śiva's state, Satī thought who is the one to whom my husband bowed down with an exclamation of 'Satchidanand'. Śiva realised Satī's dilemma and advised her, "O good lady, the woman is foremost in you, please do not harbour such a doubt in your mind. He is no other than Rāma, the Hero of Raghu's race, My beloved Deity, whose story was sung by the jar-borne sage Kuṁbhaja. Although He appears as a human, He is all-pervading. He is the Supreme Entity, the

People barely understand the realised men; hence, they take no time in getting defamed! 'Kabīrā Biga a Gāyā', can Kabīrā ever go wrong? What was Jesus Christ's offence? He was wrongly alleged. Socrates too was incorrectly blamed! Narsinh Mehta was defamed by his own community. Jesus was blemished. Narsinh Mehta was tormented. Mīrā was tortured. When the same personalities pass away, people write their glories in good light. But they alone would know the atrocities they have gone through. Even as we fall prostrate to their samādhis today, we have spared no single opportunity to afflict them!

Supreme Personality of Godhead and the Lord of the Universe, the Lord of Māyā, the self-willed, the ever-free and His freedom is eternal. He is the jewel of the Raghu's race." Although Lord Śiva tried to convince Satī repeatedly His exhorts failed to make any impression on Satī's heart. Then Lord Śiva smiled realising the potency of Lord's Māyā! We are inundated in the mundane world neck-deep. Hence, we must derive an inspiration that even if the opposite person is not convinced despite our honest attempts, there is no reason to get angry. Take the matter lightly. Lord Śiva suggested that, Goddess, if you cannot rid your doubt despite my explanation, you may proceed to examine Rāma for yourself. An ignorant person must not be condemned, but directed towards the wisdom of divinity. Satī accepted this idea. Intellectually dominant people adore examining others. However, god is not the subject of examination, god is rather worth waiting for. Satī proceeds to examine Rāma and assumes the form of Sītā. She approached Rāma and Lakṣmaṇa from the front in form of Sītā. It's good to approach god, but our means must be pure. The means employed by Satī was far from being pure. Even Śūrpaṅkhā had approached god, but her nose and ears were cut because her means and intent was impure. Gandhiji has always expected purity of means from everyone. Our means must be pure, else we would not succeed. Stealing someone else's blanket can protect you from cold, but it won't make you fearless. Buying a blanket from your own money will protect you from cold as well as fear. A robbed blanket will not shiver you from cold, but it will definitely tremble you from the fear of police! And therefore BhagatBapu has written a line,

*Zaḍapelu Amī Amara Kare Paṇ,
Abhaya Nahi Āpi Śakaśe.*

Someone's seized ambrosia can make you immortal, but not fearless. Satī's means was not pure. She approached Lord Rāma in form of Sītā. Lord offered obeisance to Satī and recognised her even though she was disguised as Sītā! He asked, why are you roaming

alone in the woods? Where is Lord Śaṃkara? Satī was caught. She could not answer. She ran away. Lord exhibited His divine opulence. Satī returned to Śiva. Lord Śiva enquired with a smile, how did you take the test? Satī said that I took no test. Śiva realised the truth. My Śiva is utmost generous! He thought to Himself, how do I continue my devotion now? This is not a religious dilemma. This is also not a life crisis situation. My VyāsaPīṭha terms this as the crisis of love. Śaṃkara is currently in the dilemma of love. Note that religious dilemma is relatively easy to deal with. The crisis of life is the easiest. My VyāsaPīṭha calls this as the dilemma of love. This is not religious dilemma. The nature of love is completely different from all traits of religions. The saints have attributed love as the fifth pursuit of human life. Śiva is worthy of applause for He Himself doesn't take a decision based on His intellect. He was inspired from within to abandon Satī. He thus ended a householder's relationship with Satī as she assumed the form of Sītā, because Sītā was a mother to Śiva. Leading a married life with Satī would have breached the path of devotion and would have been unethical.

Śiva reached Kailāsa. Thinking about His vow, Lord Śiva sat outside His abode in an innate posture. The moment He communed with His own self, He passed into a deep samādhi, 'Lāgi Samādhi Akhaṃḍa Apārā'. Satī realised that she was abandoned. Eighty-seven thousand years elapsed. Lord Śaṃkara woke up suddenly. He steps out of samādhi uttering Lord Rāma's Name. Satī took a seat in front of Him. Bowed in Śiva's divine feet. Looking at Satī's suffering, Śiva thought of reciting delightful tales to please her mind. My Māhādeva constantly chooses the medium of Kathā. These are not my custom means. The means of Kathā has been in practice since the ancient age. It's panacea for all diseases. Śiva commenced the Kathā. But many a times the influence of time and Māyā are so powerful that some or other obstacle keeps on coming. King Dakṣa was planning a yajña. The deities were flying to his yajña in their aircrafts. Satī saw their flights, which caused another issue. I shall discuss this story with you tomorrow.



We are the offspring of light

Bāpa! 'Mānasa-Raghubaṃsa' is the central thought of this Kathā. We have spoken about it during last three days. Today I have changed one copāi. On the first day, I could not remember this line hence I chose 'Jaya Raghubaṃsa Banaḥ Bana Bhānū' which mentions the word 'Raghubaṃsa'. I choose the second line as 'Baḍabhāgi Banu Avadha Abhāgi', as it came to my memory. But yesterday I came across another line while reciting the exploits of Śiva. The copāis naturally flow one after another when the Kathā starts. Hence, the following copāi naturally came up,

*Tehi Avasara Bhaṃjana Mahibhārā I
Hari Raghubaṃsa Līnha Avatārā II BAK-47.04 II*

I feel that the above line is more relevant for 'Mānasa-Raghubaṃsa'. Hence, I am changing the main lines. Thus, the main copāi of 'Mānasa-Raghubaṃsa' shall be 'Tehi Avasara Bhaṃjana Mahibhārā'. The Supreme Personality of Godhead had incarnated on earth to offload its burden. Later, Paraśurāmaḥ said while singing Lord Rāma's hymn of praise,

*Jaya Raghubaṃsa Banaḥ Bana Bhānū I
Gahana Danuja Kula Dahana Kṛsānū II BAK-284.01 II*

People have asked many questions relevant to the topic, especially the rural crowd. One of the questions is that "Bāpu, during the International Raghuvanshi Convention it was mentioned that we belong to Raghuvāṃsa community. Our Honourable Chief-Minister also stated that the Patels are indirectly related to Raghuvāṃsa. Now many people are asking where do they belong?" Let me tell you one thing Bāpa! We must certainly rejoice in the glory of the lineage we are born in, but do remember that the whole world comes under only two lineages. We have only two lineages viz. solar dynasty and lunar dynasty. All of us belong to either of these lineages. Not only in India, but everyone across the world are the heirs of one of the two lineages. We all are living beneath the sun and the moon across the globe. We are born under them and we have to live beneath them. Further, as a result of our karmas we may take birth in the lineage of demons. This is what Tulasī believes. Baring this, there are only two fundamental lineages. We can even consider one single lineage, as we are the offspring of light, because our scriptures have proclaimed, 'Vayam Amṛtasya Putrāḥ'. We are the sons of ambrosia. Similarly, we are the offspring of light, we are the beings of light. Our destiny, the spirit of time, our karma, our selfish motives, our conservative intentions and our strategic networks push us into being the offspring of darkness! Otherwise, we are originally the children of light. When Kālidāsa starts 'Raghubaṃsa', he offers obeisance to Lord Śiva and Pārvatī,

*Vāgarthāviva Saṃprktau Vāgarthapratipattaye |
Jagataḥ Pitarau Vande Pārvatīparameśvarau || RVS-1.1 ||*

I really liked this sequence. Kālidāsa did not make obeisance to Lord Gaṇeśa foremost. Neither did he make obeisance to Rāma or Kṛṣṇa. But he said that I bow down to Māhādeva and Pārvatī who are the parents of the Universe. He further says, on one hand is the lofty solar dynasty and on the other hand is my trifling intellect drowned in sheer ignorance. On one hand is the unnavigable ocean in form of the solar dynasty and on the other hand is my tiny barque by means of which I intend to cross this ocean. I am like a dwarf man overstretching his arms to obtain a fruit situated at a great height. The wise men have pierced pearls with pointed threads of iron. It's tough to pierce pearls. But Kālidāsa consoles himself that the earlier poets like Vālmiki, Vyāsa etc. have already

pierced the pearls with the sharp edge of iron i.e. the earlier poets have already crafted the epics, hence composing his own epic becomes as easy as passing a thread through the pearls already pierced by the earlier poets. All these aphorisms have their root in Vālmīki, Kālidāsa, Bhavbhuti etc. The very foremost poet in the root of 'Rāmāyaṇa' is the ancient poet Vālmīki. The root of all the 'Rāmāyaṇa' in the entire world is Vālmīki. Note that he is the root and not the trunk. Of course, the primordial poet of 'Mānasa' is reckoned as Śiva. This scripture in front of me is not called as 'Rāmāyaṇa'. We call it 'Rāmāyaṇa' in common parlance because this scripture is full of RāmaKathā. But this scripture is called as 'Rāma Carita Mānasa'. Śiva is the very first poet to compose RāmaKathā in form of 'Mānasa'.

So, the most ancient poet is Vālmīki and he has composed three 'Rāmāyaṇas'. Let me present a brief introduction, as I have understood by my Guru's grace. At this stage, I feel that it's much better if I forget everything. This 'Mānasa' alone is good enough for me. I am fine even if I forget everything related to 'Mānasa'. 'Rāma' alone is good enough. God willing may I remember only two aspects: My Guru and Rāma. If we only remember our Enlightened-Being or our Sadguru and the mantra given by Him/Her then there is no need to remember anything else. But before reaching the terrace, we have to climb many stairs. In olden days elevators were not available. Nowadays everyone has easy access to the metaphoric elevators of cassettes and CDs which could be heard anytime to tag the aphorisms in their own name! In earlier days, the realised men had to strive to realise the spiritual aphorisms. They had to serve their Guru. The destiny serves as an elevator, but we ought to climb the stairs by putting our efforts.

So Bāpa, 'Vālmīkijī Rāmāyaṇa' is composed by Vālmīki. There are three 'Rāmāyaṇa' authored by Vālmīki viz. 'Vālmīkijī Rāmāyaṇa', 'Ānaṃḍa Rāmāyaṇa' and 'Adbhuta Rāmāyaṇa'. I had gone through these scriptures forty years ago and I have narrated their episodes during the days when my cassettes were not being recorded. Hence, the three 'Rāmāyaṇas' are 'Vālmīkijī Rāmāyaṇa', 'Ānaṃḍa Rāmāyaṇa' and 'Adbhuta Rāmāyaṇa'. The fourth

'Rāmāyaṇa' is 'Adhyātma Rāmāyaṇa' which is composed by Vyāsa. Vyāsa has written 'Māhābhārata' as well as 'Rāmāyaṇa'. 'Adhyātma Rāmāyaṇa' is Vyāsa's conferment which is the fourth 'Rāmāyaṇa'. During those days as per my Guru's command, I practiced the self-study of scriptures by His grace. There is a similar 'Rāmāyaṇa' which I accept by a great extent and it is composed on the basis of Vālmīki, it's known as 'Kaṃba Rāmāyaṇa' which has its root in south. 'UttarRāmaCarita' by Bhavbhuti has also been my subject of interest. And the current discussion is about 'Raghuvamśa' composed by Kālidāsa. Three 'Rāmāyaṇa' are composed by Vālmīki. One is written by Vyāsa. The fifth 'Rāmāyaṇa' is 'Kaṃba Rāmāyaṇa'. The sixth is 'UttarRāmaCarita' and the seventh is 'Raghuvamśa'. The eighth is written by the poet Rajshekhar titled as 'Bāla Rāmāyaṇa'. However, I am most happy about the 'Rāmāyaṇa' that is written by my Hanumānājī, named as 'Hanumānta Nāṭaka'. It's believed that Hanumānājī had written this 'Rāmāyaṇa' on the stones. 'Hanumānta Nāṭaka' is a beautifully composed epic. But it was offered in the sea. Later people removed the stones from the sea and tried to decipher it. Thereafter, there were many other 'Rāmāyaṇa' like 'Śata Koṭi Rāmāyaṇa' etc. But the scripture that came to me was 'Rāma Carita Mānasa' and everything is present in this.

In short, we have hundred crore 'Rāmāyaṇa'. Tulasīdāsajī is the last author to compose the last version of 'Rāmāyaṇa' as 'Rāma Carita Mānasa' and there is no one after him. No one is needed as well. When there is a need, someone will arrive. We have been promised of 'Sambhavāmi Yuge Yuge'. But the last and ultimate scripture is 'Rāma Carita Mānasa', Sāheb! It's the juice or the essence. It's the gist of Truth, Love & Compassion. Its beginning is truth, middle is love and end is compassion. Great is this scripture! Holding on to the root, we must bloom flowers of new aphorisms as per the current time and place. A monk never stays at one place because from spiritual viewpoint staying at one place arouses attachment. Hence, a monk is and must always be wandering. They move from one place to another, not for propaganda but to awaken people. They travelled to remind people who had forgotten divinity. They did not wander to collect fund from

others. The penance of the main abbots of monks and Sadgurus is so powerful that people pour money on them without any hesitance! They need not wander from one place to another to collect money. They wander to remind people of Rāma whom everyone had forgotten. Monks must be wandering. Kings must move from one place to another. The monks and the political authority must travel as close to people as possible.

The main capital of Raghuvamśa is Ayodhyā, but Raghu's chariot travelled to the ocean for its expanse. As per one of their sixteen traits, the clan of Raghuvamśa had devised a road to heaven to reach out to Indra. Let me call it as a ladder to heaven. As we know the lineage of Raghu has extended till Lord Rāma. Tulasī also mentions their heirs as Lava and Kusha. Lord Rāma's son Kusha travels to heaven by his chariot in order to save Indra and accepts martyrdom there. He sacrificed himself to help Indra. This is Raghuvamśa! King Daśaratha has also been to heaven to help Indra during the battle of deities and demons. The tales in our history are indeed amazing! I request the authority in power to refine the chapters of history to remove the manipulated episodes. Staying at one place can cause attachment, hence monks should keep wandering. Therefore, our Upaniṣads have said 'Caraveti'. The merchants should move from one place to another. So should the beggars. At the onset of monsoon, the beggars have to halt at one place. As soon as the monsoon ends, the beggars once again move out to places where they can earn more. Thus, it's written that the monks, the kings, the merchants and the beggars should keep moving from one place to another.

We must make changes time and again, the way we reduced the holy Caturamasa from four months to two months. Such amendments are possible. By moving from one place to another the realised men tend to give their power and energy to the society. Later they sit down at one place to regain the given power and energy, usually for two months in a year. Many people tell me that, what are you up to? The previous Kathā has ended on Sunday and the next one starts coming Saturday! Monks must keep moving because that's the very cause of their birth, Sāheb! It's different matter when our body doesn't support, but until then one

must use the energy to the fullest. We have eaten the society's meal; hence, it must be given back in some form Bāpa! These people don't provide healthy meal to their own children Sāheb! But when monks like us visit their homes, they try to serve us sumptuous meal. Hence, it becomes our responsibility. When age begins to show up, one must settle down at one place. Be practical in life. So Bāpa! Tulasīdāsajī presents several emotions of Kālidāsa in His own way. Tulasīdāsajī has presented Kālidāsa's phrase of 'Vāgarthāviva Samprktau' in another way. Saints always add their own peculiarity even if they draw inspiration from others. People should not allege that Tulasī has simply copied others. Tulasī has not copied from others because he is an incarnation.

So Bāpa, the main story is about Raghu. Poet Kālidāsa has presented sixteen ideals of Raghuvamśa. Their first trait was that all kings taking birth in the lineage of Raghuvamśa were pure from birth. Which child is pure from birth? A child whose parents have practiced penance and offered service in their household before giving birth is pure from birth. Dilip's penance and his service to cows is the evidence. Dilip is aged. He visited Vaśiṣṭha's hermitage with the queen Śūdākṣiṇā. As he was on the way, the children, the poor and the destitute were delighted to see the king! The king shared affectionate relationship with his subjects. One must not visit the subjects only once in five years! People must visit the huts and villages every day. Both you and I must learn from this. People are too generous! People are pleased on us! Monks must not only visit people during good harvest, but also console them during draughts. They must help people in trying situations.

Dilip arrived. The seer stepped out of yajña-chamber to welcome the king. The king alighted the chariot, unmounted his crown, fell prostrate in the dust of the hermitage and used the following words, "O Ruler, we are your servants. O Seer, it's you who frame the rules and it's we who live our life abiding by those rules." Blessings were bestowed. The seer then asked Dilip, "What is the objective of your visit?" Dilip responds, "O Lord, I don't have a child. By your grace and blessings we are on a beautiful path. Please forgive our ignorance but Gurudev, we are householders and

we don't bear a child.” The Guru said, “You should be blessed by a son long time ago, but you have committed one mistake. While you were returning from heaven with your wife after meeting Indra, the Kāmadurgā cow which is currently in the nether region was present in your way. But since the musical instruments were being played in your honour, you missed to circumambulate the Kāmadurgā cow. You are a king with the sobriquet of 'GauBrāhmaṇa Pratipāla'. It was the divine wish fulfilling cow, Kāmadurgā, whom you missed to circumambulate. Hence, she has cursed you.” A cow can never pronounce a curse, but the Universe has done so. If you commit an offence of Rāma, He will never scold you. But it's a big harm if you commit an offence of a saint. Don't commit an offence of Viṣṇu, but even if you do so there is no issue. But don't commit an offence of Viṣṇu's devotee. Don't hurt a monk. I am referring to a monk without an adjective. This is not to scare you, but it's written in 'Rāmāyaṇa',

Sādhu Avagyā Turata Bhavānī I

Kara Kalyāna Akhila Kai Hānī II SDK-41.01 II

Disrespecting a monk immediately robs one of all blessings! The Guru said, you are deprived of a child because of the curse. Now both of you must engage yourselves in the service of Nandini, the daughter of Kāmadurgā cow. Doing so will bless you with a son. You must rise only when the cow rises. You must sit only when the cow sits. You must drink water only after the cow drinks. Don't rest until the cow goes to sleep. These tough vows were prescribed by the Guru. While following these vows, Dilip devoutly serves the cow in every way. He also goes through a severe ordeal. A lion attacks the cow. Dilip anyways hails from warrior lineage. He lifted his bow and arrow. The lion said, King, step aside, you still have a long life to go. The lion tried to allure the king to step back in many ways. But the king was adamant, come what may, the cow of my country must be protected at any cost. The cows must be protected in our country. The whole world drinks cow-milk. Imagine the state of cows in a country where the cows were grazed and served by Lord Kṛṣṇa and Dilip! Everyone must collectively come forward and seriously think about it. Worshipping the cows is good, but don't escape after

your worship is done! Love the cows instead. The day we start loving the cows, we ourselves will rush to protect them from being slaughtered.

The lion is having a conversation with Dilip. Eventually the lion is pleased with the king's conduct. It was not lion in reality, but a bull disguised as a lion to touchstone the king. He says that I am the bull on whose back Lord Śaṅkara mounts to climb Kailāsa. Imagine the power of a bull that helps farmers in agriculture and by mounting whose back one can reach Kailāsa or the peak! The king is given blessings. The Guru was apprised and he said, collect the cow's milk today and let it be consumed by you and the queen. They had the milk. The Guru bestowed some grace and Sudakshina was conceived. The point I want to convey is that only those children are pure from birth whose parents have practiced penance and served the society. Raghu is born. In the beginning, Kālidāsa describes the ideals of Raghu in sixteen traits. If we wish ourselves to be called as Raghavaṁśī, we must try to practice as many ideals as possible from the sixteen traits. The great poet Kālidāsa has written down all sixteen traits of Raghavaṁśa.

So'hamājanmaśuddhānām-Āphalodayakarmanām |
Āsamudrakṣitīśānāmānākārathavartmanām ||
Yathāvidhihutāgnīnām Yathākāmārcitārthinām |
Yathāparāthadaṇḍānām Yathākālaprabodhinām ||
Tyāgāya Sambhṛtārthānām Satyāya Mitabhāṣinām |
Yāsase Vijigīṣūnām Prajāyai Gṛhamedhinām ||
Saisave'bhyastavidyānām Yauvane Viṣayaiṣinām |
Vārdhake Munivṛttīnām Yogenānte Tanutyajām ||

These sixteen traits are necessary not only for Raghavaṁśī, but all of us. I would like to add humbly that we can practice many of these traits easily. If someone tells that practicing penance upside down is the best way, neither would I do so, nor would I recommend you to practice. I would also not advise you to fast. You may possibly fast, but I cannot and neither will I recommend it to you. Rather than getting irritated on the whole family while fasting, it's better to eat thrice a day! People practice such penance only to seek attention and I have never witnessed smile on the faces of such people! In my view, smile itself is liberation. We are not aware of any other liberation. Leaving our body with a smile is liberation. What else

could be liberation? Joy is my and your innate nature.

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

So, smile is liberation. Poet Gurudev Rabindranath Tagore is of the opinion that blooming of all petals of a flower is nirvānā. Similarly, smile is liberation. Humans should be smiling. The Kaliyuga is not the age of penance. Chant Lord's Name Sāheb! Yes, worship the Lord. I would bow down to people who practice severe penance. On one hand you observe fasts and on the other hand, you give us a wry grin without a smile. Have we committed a crime to see your wry grin?

The first trait of Raghavaṁśa is 'So'hamājanmaśuddhānām', a child whose parents are penanceful and disposed to service is pure from birth, because parents have lead a holy life. 'Āphalodayakarmanām', performing karma until its fruition is their second trait. Young men and women, you may fail a million times, but be constantly effortful until you get the result. This is the second trait of Raghavaṁśī, perform karma until you get the reward in hand. 'Āsamudrakṣitīśānāmānākārathavartmanām' I have already described this trait earlier that even though Ayodhyā is their state capital, their boundaries have extended even to the shores of oceans. The fourth trait of Raghavaṁśa is that they paved the way to heaven. They facilitated means for ordinary people to ascend to great heights. This must be its essential interpretation. We have no idea how they must have ascended to heaven! But I feel that they must have allotted a great stature to ordinary mortals like us, so that everyone can progress and experience peace and rest. This is the fourth trait of Raghavaṁśa.

The fifth trait is 'Yathāvidhihutāgnīnām', the Raghavaṁśī performed yajña of fire in their forecourt every day. Our villages follow this practice till date, Sāheb! I have seen in villages that even though the person must not have bathed, he would not know any mantra, but just before sitting for lunch or dinner he would wash his hands and feet and offer ghee in the fire. This was the trait of Raghavaṁśī. The kings of Raghavaṁśa practiced yajña. They offered oblations in fire every day. The next trait of Raghavaṁśī is, 'Yathākālaprabodhinām'. Offering help to the

beseechers knocking their door as much as their need is the trait of Raghavaṁśī. Giving the beseechers as per our capacity and never saying no to them is the trait of Raghavaṁśī. They follow this practice till date. Young men and women, I request everyone as per KāgaBāpu's line,

Tāre Āmgaṇīye Koī Āśā KarīNe Āve Re,
Āvakāro Mīṭho Āpaje Re Jī...

Tāre Kāne Koī Saṁkaṭa Saṁbhalāve Re,
Bane to Thoḍu Kāpaje Re Jī...

The rich can give money. We at least have sweet words. We can at least verbally console them by placing our hand on their shoulders. A couple of words can do a lot, Sāheb! Raghavaṁśī is the one who gives something to the people coming to their door. If nothing can be given, at least saying a couple of honeyed words can do the job!

The next trait of kings is equally useful for politics, 'Yathāparāthadaṇḍānām', not punishing the innocent. I am a monk. I don't believe in punishments. The state-affairs must have the provision of punishment. In our country, we take a long time in punishing the offender! The verdicts must be given

We have only two lineages viz. solar dynasty and lunar dynasty. All of us belong to either of these lineages. Not only in India, but everyone across the world are the heirs of one of the two lineages. We all are living beneath the sun and the moon across the globe. We are born under them and we have to live beneath them. Further, as a result of our karmas we may take birth in the lineage of demons. This is what Tulasī believes. Baring this, there are only two fundamental lineages. We can even consider one single lineage, as we are the offspring of light. Our selfish motives, our conservative intentions and our strategic networks push us into being the offspring of darkness! Otherwise, we are the children of light.

early. The cases continue for years together! It was the rule of Raghu's race that the innocent were never punished. And the guilty were punished with hatred-free mindset to avoid the society repeating the same offence time and again! The guilty were not punished out of hatred or with an intention to torment, but they were punished with an impartial mindset. The descendants of Raghuvamśa followed this practice. But when Rāma's reign was established, the ordinance of punishment was completely effaced, Sāheb! '*Yathākālaprabodhinām*', the next trait of Raghuvamśis is to wake up at the right time. King is the one who is vigil at right time and wakes up at right time. I can interpret this as '*Tyāgāya Sambhṛtārthānām*'. The king must be awakened. This is the trait of Raghuvamśa. '*Tyāgāya Sambhṛtārthānām*', Kālidāsa writes that the next trait of Raghuvamśa is to accumulate everything. They accumulated money and other wealth, but only so that they can help others. People must definitely earn money, but only to sacrifice for others. Accumulate wealth, but to give it to others. We are householders. We have to plan for future. We must make Fixed Deposits for our children. We are not renunciants, but '*VaṇaJotu Nava Saṃgharavu*', do not hoard. Give. Vedas have not prohibited us from earning. They have told us to earn as much as we can with two hands. But when we have an opportunity to use money for others, do so with four hands. Earn like humans, use like gods. Use your money when god grants you an opportunity, Bāpa! Use it for the wretched, the destitute, the patients who cannot afford medical aid, the hungry, distribute clothes to the poor on the day of RāmaNavami with the sentiments of offering clothes to god. The day you set aside tenth percentage of your income, the job of government and social institutes will also reduce. Even if all villagers contribute tenth percentage of their income in every village, the entire village will head towards development. Vinobājī had tried this.

'*Satyāya Mitabhāṣinām*', the kings spoke less to ensure they don't breach the vow of truth and whatever was spoken, they made sure they were honeyed words. *Mita* means limited or brief. Because we speak much, we tend to err. When we speak a lot, we tend to speak untruth. '*Yāsase Vijigīṣūṇām Prajāyai*

Gṛhamedhinām', the kings fought wars and attacked other dominions. The intention of war was not to kill others, but to expand the glory of Raghu's race. '*Prajāyai Gṛhamedhinām*', they enjoyed the mundane world to expand their lineage and to expand the glory of their clan through their heirs. '*Sāisave bhyastavidyānām*', during childhood the descendants of Raghuvamśa remained busy in studies. They learned various eruditions like Sāṃkhya, Nyāya, Yoga, Bhramasūtra, Indian literature, art etc. The kings remained engrossed in different eruditions.

Please educate your children, Bāpa! Whenever I visit the huts, I specifically ask the families if they are educating their children. I mostly hear a 'yes' from them. Wherever I hear a 'no', I request them to educate the children Bāpa! I also tell them to let us know if there is any financial crunch, but I do insist them to educate their children. No child should remain deprived of knowledge. Educate your children. I wish that our educational courses should keep our Indianness intact. Educational courses must preserve our core values. I request the rural people to educate the children. If you have any issues, feel free to approach the religious places near you. All these monks of mine will not refrain from helping. Yes, you will not have to visit till Talgājarḍā. Even if you come there, I will do everything I can. My Hanumāna will assist. But make sure you educate your children, Bāpa! India's childhood must not remain without education. They must attain knowledge. '*Yauvane Viśayaīṣinām*' is a wonderful aphorism, when the heirs of Raghuvamśa entered their youth they enjoyed all pleasures of life related to words, touch, beauty and aesthetic relish within the bounds of propriety. These are absolutely practical aphorisms! You cannot initiate someone in young age! You must rather ask the youth to enjoy while worshipping the Lord. The Raghuvamśis enjoyed all pleasures in youth, of course within the bounds of propriety and without blemishing Indian civilization. Even as they danced, they maintained the bounds of propriety on the dais. The idea of Lakśmaṇa-Rekhā is present in Raghuvamśa and in the same lineage incarnates the great mother of the Universe, Jānakī. She would never

cross the boundary of Lakśmaṇa-Rekhā, but she did so only to caution us that I despite being the woman of Raghu's race was abducted, imagine your state if you did so? Therefore, stay within the limits. They enjoyed every pleasure when young, but did not breach the bounds of propriety. It's when we cross our limits that devastation occurs. Otherwise, no seer prohibits anyone from enjoying the world. They have granted us the freedom. But I and you have crossed all limits! Therefore, these devastations have occurred. Worthy of applaud is the clan of Raghu, I offer a bow to them Bāpa! In old age, the kings of Raghu's race followed the vows of sages. They wore the bark of trees as their clothing. They worshipped god by living in a seer's hermitage around them. '*Vārdhake Munivṛttinām*', they practiced sagely vows. The last trait of Raghuvamśa is '*Yogenānte Tanutyajām*', during the moment of leaving their body they never died of disease, but they embraced death with the penance of yoga. The Raghuvamśis always passed away like yogis.

These are the traits of Raghuvamśa. Even though we may not practice all traits, we can definitely set aside tenth percentage of our accumulated wealth. We must not cross the boundaries while enjoying the pleasures of life. We can educate our children. As we age, we cannot live in forests like the sages, but we can definitely lead a hermit's life at our homes. We may be unable to perform yajña, but we can at least offer food to the hungry and pacify their fire of hunger. I feel that if we resolve, we can certainly practice these ideals. We can continue to perform karma until we get the result in hand. Let's refrain from being indolent, coward or heedless. We can give as much as we can to our guests.

So Bāpa, we discussed few traits of Raghuvamśa. In yesterday's chronology of Kathā we discussed that Lord Śiva began to recite delightful tales to Satī. Dakṣa, Satī's father, had organised a yajña at that moment. He invited all deities baring Śiva due to past grudge. Satī insisted Śiva that she visit her father's yajña. Śiva said, "We don't have an invitation. Though you can go there as a daughter, but they will insult you." Satī did not agree. She was stubborn on her wish. As she entered the father's home, no one welcomed her due to Dakṣa's fear, except for her mother who met her with

love. Satī went to the yajña canopy. She was shocked to not see Śaṃkara's part in yajña! She was foremost enraged on the seers and sages who were conducting the ritual. Today a Brāhmaṇa who conducts rituals have written to me that, "Bāpu, earlier I would give a long list to the host for conducting the ritual. The list was as good as a hungry chef's ingredients! But after Kathā entered my life, I have replaced the long list of ingredients with reverence. We ask the hosts to do the ritual reverently. I am not sure if the presiding deity is pleased by this practice, but my inner realm certainly feels pleased. I don't put the host in unnecessary expenses. Bāpu, after Chotila Kathā I have stopped cutting the pumpkin in yajña and other rituals." Animal sacrifice is a definite no, but you must also stop the practice of cutting the pumpkin in place of animal sacrifice because the attitude of cutting is still present! It doesn't matter whether you cut someone's head or you cut a fruit to offer in the yajña. I would like to bow down to this Brāhmaṇa who has informed us that they are stopping these rituals.

Satī said, all those who have criticised Lord Śiva or heard His criticism shall be given appropriate requital. A plaintive cry rose in the yajña! The fire of yajña was illuminated and Satī dissipated her body in the fire of Dakṣa's yajña. Dakṣa faced a downfall. Satī solicited from god that may I be reborn as a woman in the next birth and may I receive Lord Māhādeva in all subsequent births. Satī was thus reborn as a daughter to the king of mountains, Himālaya. Dakṣa's daughter was burned. She represented intellectual dominance. Satī in her second birth personifies reverence. A daughter was born. The occasion was celebrated with pomp! Bāpa, please celebrate a girl child's birth, because it's the matter of pleasure. The seers and sages arrived uninvited. When reverence manifests in old age, the monks come to our home uninvited. The realised souls arrived there uninvited. Himālaya grew richer day by day. His daughter began to grow up. One fine day, Nāradaājī arrived. Nāradaājī is believed to have free access all throughout the Universe and knows about the past, present and future. Himālaya makes her daughter bow down to Nārada's feet requesting him to forecast his daughter's future. And thus Nārada narrates her future.

A DharmaGuru is revered, a Sadguru is beloved

Before we begin today's Kathā on 'Mānasa-Raghubaṃsa', let me express my pleasure about yesterday's evening program. A spiritual discourse was held under the banner of Pavani Ravi Bhan tradition. My utmost affectionate Shri Nitinbhai conducted the entire program. He also shared his experience with discretion and presented his in-depth study on the subject. It was a beautiful compilation, Bāpa! I am expressing my pleasure. When PalanBapo came, he presented a fearless discussion on the namesake religions, literally! Bāpā, 'Vārdhakyē Muni Vṛttinām', this is the nature of the descendants of Raghuvamśa. O Raghuvamśi, I offer you an obeisance! My Venerable DalpatSaheb also presented beautiful thoughts. We all enjoyed the program, Bāpa! You spoke less. Your discretion was stopping you from speaking more. Although we were ready to hear more from you, but as you said, speaking is not as important as singing. Whenever our speech is drenched in experience, whether it is verse or prose, it's always sung. It doesn't matter whether it's in words or tune. We all were extremely pleased, Bāpa! You all have bestowed tremendous benefaction on all of us. Once again I express the pleasure of my heart.

There are a couple of questions, which I shall take later. But yesterday when I left from here, a young man had kept a letter in my car which I was reading in the night sitting beside my yajña. This young boy's family and their past two generations have been the devotees of JankidasjiBapu and BhanSaheb. The boy has gone to America. He has written that, I study in the United States of America but our last two generations are the devotees of Ravi-Bhan tradition. I don't know much history about this tradition. I have been to the samādhi once with my father, post which I left for further studies. But whenever I face any issue, I recall BhanSaheb from America and take his mānatā. He has sent me this letter through someone. He has asked me, "Bāpu, do you regard BhanSaheb as DharmaGuru or Sadguru?" I am sitting here. The words that I am uttering are my way of offering obeisance to BhanSaheb. This is not a speech or address. But in my view and understanding I can upfront state that BhanSaheb is not DharmaGuru, but a Sadguru; BhanSaheb is not DharmaGuru, but a Sadguru; BhanSaheb is not DharmaGuru, but a Sadguru. Thus, proven thrice! It applies not only to BhanSaheb, but the entire tradition of Ravi-Bhan. Did BhanSaheb ever explain the principles of religion? Religion would in fact ask everyone to stay awake. But BhanSaheb said, go to sleep! This is no concept of religion, yaar! Religion works on its principles and it must. But these realised souls speak otherwise. They are different.

A dharmaguru will insist on reading 'Rāmāyaṇa'. A dharmaguru will insist to read the books of religious rituals. A dharmaguru will insist to read Holy Scriptures. A dharmaguru will insist reciting Vedas. This is necessary, please don't interpret otherwise. A dharmaguru will insist to read Manusmriti. A dharmaguru will insist to read Quran. A dharmaguru will insist to read Bible. A dharmaguru will insist to read Dhammapada. A dharmaguru will insist to read Agam. A dharmaguru will insist self-study and contemplation of scriptures. A Sadguru will say, 'Mathi Jo Ne Mana Māya', keep aside the burden of scriptures and plunge inside! The scriptures have also created big confusions. Therefore, our literature says, 'Gramtha Garabaḍa Karī, Vāta Na Karī Kharī'. There is a vast difference between DharmaGuru and Sadguru, Bāpa! Osho once said that Tulasīdāsa is a DharmaGuru, but KabīraSāheb is a Sadguru. This is Osho's opinion. Everyone visualises sky from their own

windows. As the size of the window, so big is the sky. The larger the window, the more visible is the sky. Osho is worth an obeisance in his own place. KabīraSāheb is a Sadguru, there cannot be two opinions about it. No one can deny this. But Osho's statement that Tulasī is a DharmaGuru is his personal opinion. We need not get into a controversy with him. We barely have time for controversy. He must have analysed in his own way, which is fine. If Osho was alive, I would have asked him. I am saying this from my viewpoint. I would have asked if Tulasī is a DharmaGuru, what is 'Rāma Carita Mānasa'?

Sadgura Gyāna Birāga Joga Ke I

Bibudha Baida Bhava Bhīma Roga Ke II BAK-31.01 II
'Rāma Carita Mānasa' is a Sadguru. In my view, Tulasī is a Sadguru ten million percent! It is my faith. It doesn't matter whether others agree or not. I don't want to put words in others' mouth! People speak their experience! I have seen Tulasī not from narrow perspective, but from the broadest ever vision. And having contemplated Him since my childhood, I have seen Him from every angle. The reciters of Tulasī and those who harbour faith in Him have seen him from every perspective. Were Tulasī a DharmaGuru, would He ever make revolutionary statements as He has done in 'Mānasa'? This is not the dais of such discussions, but if such a scriptural discussion takes place then I would definitely partake in the dialogue not to win, but to lose modestly. Yes, to lose with humility. In my view, Tulasī is a Sadguru.

There are many types of Gurus Bāpa! One is KulaGuru i.e. the Guru of a family. Few are RājaGuru i.e. the Gurus to the kings. Few are DharmaGuru i.e. the religious preceptors. Then there are the ones who overtake everyone and reach a lofty spiritual state, the society calls them as Sadgurus. In my view BhanSaheb, the entire tradition of RaviBhan is that of Sadguru. He presented many aspects inversely. RaviSaheb doesn't say that you shall go to hell, he only says 'Carakho Nahī Rahe Sarakho!'. 'Ā Koṇe Banāvyo Amara Carakho?', he has picked up wonderful metaphors. Bāpa! BhanSaheb is Sadguru in my view. The medieval saints

were forced to use the prefix 'Sat' because of non-genuine Gurus in that age! Whereas Upaniṣads have used the word 'Guru' without any prefix or suffix. They don't append any adjective. Honourable Pope is a DharmaGuru. Jesus Christ is a Sadguru. I have recited the entire Kathā in Jerusalem on Christ. Pope is a DharmaGuru, definitely. I offer my bow to him. But Jesus is a Sadguru. Similarly, our country has witnessed numerous religions and the religious heads of those religions could be DharmaGuru. However, I cannot be completely sure about them. O youth, a DharmaGuru is revered, but a Sadguru is beloved. DharmaGuru ought to be worshipped and bowed prostrate to. They may not like if we don't do so!

Bāpa! Religions can give principles and they must. But a Sadguru will give the truth. S/He will not entangle me and you in confusing webs of principles and the kinds. He gives only and only 'Sat' i.e. truth. A Sadguru gives us the truth which is very part of His/Her own self. O young man, I have received your question Bāpa! BhanSaheb is not religious preceptor, he is indeed a Sadguru. And a Sadguru is everything. He explains us the idea of religion, breaks forth our myths and bestows on us the mysteries of wisdom. A Sadguru is capable of everything. Citing an analogy of cricket, a Sadguru is an all-rounder. He can excel in balling, batting, fielding, wicket keeping, umpiring, leading the team as a captain and S/He can also become the eleventh and twelfth man in a team. S/He is all-in-one. Bhandev, BhanBapa or BhanSaheb is much more than religious preceptor. He is a Sadguru. Religious preceptors come and go in large numbers, without anyone taking a note. But these samādhis are still worshipped, celebrated and offered obeisance.

Today I want to discuss the traits of 'Raghubaṃsa' as described in 'Mānasa'. 'Mānasa' is our one and only resort. Even though I may cite the references of other sources, our root is only and only 'Mānasa'. Relish the discourse to your heart's content. Our Upaniṣad says, 'Annaṃ Brahmaṇi Vyajānāt', food is Brahma and so is food for thought. No contemplator in the world has ever expressed this thought! Please

feel free to go and have lunch whenever you feel like, even while the Kathā is on. The more people have food, the more pleased these monks would be. The charity kitchens hold greater glory than the pilgrimages! Tulasī has written few traits of 'Raghubaṁśa' in 'Rāma Carita Mānasa'.

*Riṣaya Saṁga Raghubaṁśa
Mani Kari Bhojanu Biśrāmu I
Baiṭhe Prabhu Bhrātā Sahita*

Divasu Rahā Bhari Jāmu II BAK-217 II

We are the offspring of light. The monks strive to offer food to everyone regardless of castes or sects. They share food with all, rather than eating alone. They also wish that everyone must experience divine rest just like them. They endeavour to let everyone experience peace, 'Sarve Bhavantu Sukhinaḥ, Sarve Santu Nirāmayaḥ I'. An all-pervasive being Rāma has incarnated in form of an individual, hence His thoughts are equally pervasive. The above copāi cannot only be interpreted as Lord Rāma dined with the sages and rested for a while. It instead refers to everyone experiencing divine rest. May everyone on this beautiful earth experience divine rest. May everyone be healthy. May everyone be blissful. This is and must be an allusive thought of 'Raghubaṁśa' hidden in the above line. Let us try to adhere to similar thoughts. This is the first trait. In my view and my Guru's view, this thought is the trait of the race of Raghu. The second trait is as follows,

*Raghubaṁsinha Kara Sahaja Subhāu I
Manu Kupaṁtha Pagu Dharai Na Kāu II*

Lord Rāma who is the jewel of Raghu's race has uttered these words. Jānakījī arrives in PuṣpaVāṭikā to perform Gaurī's worship. Sitājī placed her companion in the leading position to behold the princes. She followed her. Jānakījī's anklets, wristband and bangles are making a tinkling sound. On hearing these sounds, Lord Rāma felt as if cupid, the god of love, has struck to enamour His mind. Then Lord says, Lakśmaṇa, please don't misinterpret my thoughts about Sitā's beauty, for we belong to Raghu's race and Raghubaṁśis are innately disposed to never set their mind on evil

courses. This is the second trait. S/He whose mind has never resorted to evil course is a Raghubaṁśī. Any individual with this nature is a Raghubaṁśī or the one hailing from the solar dynasty regardless of his/her caste or creed. We further need to search 'Rāmāyaṇa' to know the list of evil courses.

My rural ladies and gentlemen, there are five evil courses for people like us. They are very simple. Drinking alcohol everyday in the evening after earning daily wages is an evil course for us. If we want to rejoice in the glory of being Raghubaṁśis then refrain from addictions. Addictions only contaminate our mind. It will cause fights at home and adversely affect your children. It is an evil course. If we feel elated to hail from Raghu's race, let's refrain from these paths. Please abolish alcohol. I would not make you take a promise about it. But I am just presenting a thought before you to reduce addictions gradually and come out of ill habits.

The next evil course is stealing. The act of hoarding (*parigraha*) is also an evil course. The water present in spoon is free from waves as compared to the water contained in vessel. Although, wind might cause some waves. The water contained in pond is subjected to more waves than the vessel. The water in ocean is further unsteady with bigger waves. The larger the container, the more unsteady is the water. The more we hoard, the more vulnerable we are to turmoil. The degree of disturbance increases. Therefore, we say 'VaṇaJotu Nava Saṁgharavu'. Possess only what is necessary. We must definitely plan for our children's future. Moderate possession is a virtuous course. But hoarding is an evil course. Mind you that hoarding is not only confined to money. Once I was to speak in a Jain function; they requested me to talk on renunciation. I told them that I have no clue on renunciation, but they insisted. I thus said that hoarding not only refers to the possession of money, but also excessive possession of thoughts. Excessive thoughts are not needed at all. We must have only two thoughts. Serve food to others and worship the lord. Excessive thoughts indicates hoarding, just like

hoarding material objects. The pride of possessing inordinate manpower or followers is also hoarding. Though I have a Guru, I am not anyone's Guru. Recently after Mumbai Kathā, I have started calling my listeners as flowers of various types. I am not the owner of this orchard, but by my Guru's grace, I am its gardener. Someone had asked me about the count of my followers? I replied that, I have no followers, these are my flowers. Nowadays people take pride in the number of followers. It will certainly help them succeed and impress the mundane world, but the very purpose for which god has given us birth on this earth will be lost. Even if we are robbed of our mundane possessions, our individuality and thoughts should stay protected! Bāpa! Inordinate followers, inordinate thoughts, inordinate material possessions and inordinate money refer to hoarding! The world does not run without money. Kathā cannot be done without money. It is necessary, but do not accumulate in excess. The tendency of hoarding possessions causelessly is an evil course. The act of stealing is an evil course. The addictions like alcohol are an evil course. The act of gambling is also an evil course. I constantly bring to attention the last evil course. It refers to the actions we take to fulfill our hatred for others. The offspring of light or the heirs of solar dynasty or Raghu's race must be constantly alert of not letting their mind resort to an evil course. All we must do is be mindful about it. In order to maintain this mindfulness, we need the shelter of a Guru's divine feet who can caution us from time to time. Let me reiterate my point once again that Tulasī could be a religious preceptor for others, but He is a Sadguru for me. Did Tulasī ever say that He is a religious preceptor? Never. Why do you even call him a religious preceptor? He has never claimed to be a religious preceptor. He rather said,

*Tinha Maha Prathama Rekha Jaga Morī I
Dhīṁga DharamaDhvaḥa Dhaṁdhaka Dhorī II*

He said, I am neither a champion in religion, nor a religious preceptor. The one who is truly so can never claim to be so. Sadguru is not a designation, but a

mindset. Sadguru means a virtuous attitude. Tulasī is a Sadguru, Sāheb! Only a great individual can compose such a scripture, which even the Vedas extol. It is not my opinion, neither have I added it. I am not saying this just because Goswāmījī is of this opinion. But it's the very tradition from the beginning,

*Gāvata Beda Purāna AṣṭaDasa I
Chao Sāstra Saba Gramthana Ko Rasa II
Muni Jana Dhana Saṁtana Ko Sarabasa I
Sāra Aṁsa Saṁmata Sabahī Kī II SRA-02 II
Ārati ŚrīRāmāyaṇajī Kī II SRA-09 II*

Tulasīdāsajī recites the story of Śiva and the wedding of Śiva and Pārvatī in the beginning of RāmāKathā. Satī abandoned her life in Dakṣa's yajña. She was reborn as Himālaya's daughter. Nārada performed her naming ceremony. He forecasted her future about the kind of husband she would attain. Her parents were displeased with the forecast. However, Pārvatī was wise to realise that the forecasted traits

There is a vast difference between DharmaGuru and Sadguru, Bāpa! Osho once said that Tulasīdāsa is a DharmaGuru, but KabīraSāheb is a Sadguru. This is Osho's opinion. Everyone visualises sky from their own windows. As the size of the window, so big is the sky. KabīraSāheb is a Sadguru, there cannot be two opinions about it. But Osho's statement that Tulasī is a DharmaGuru is his personal opinion. He must have analysed in his own way. In my view, Tulasī is a Sadguru ten million percent! It is my faith. It doesn't matter whether others agree or not. I don't want to put words in others' mouth! People speak their experience! I have seen Tulasī not from narrow perspective, but from the broadest ever vision. Were Tulasī a DharmaGuru, would He ever make revolutionary statements as He has done in 'Mānasa'? In my view, Tulasī is a Sadguru.

were present in Lord Śaṅkara. She also realised that her solicitation of attaining Lord Śiva in all her births while abandoning her past life was coming true. Hence, Satī was elated at heart. Nāradaḥ told Himālaya to let his daughter practice penance, by virtue of which she would attain Lord Śiva. And if Śiva marries your daughter then the evil forecast will transform into a sheer blessing. Nāradaḥ left after bestowing blessings. The next morning Pārvatī narrates last night's dream to her mother stating that a fair complexioned Brāhmaṇa recommended her to perform penance. She sought her mother's permission to leave home for a penance. Thereafter, my Goswāmījī writes few lines extolling the glory of penance and its power. Let's sing a few lines,

TapaBala Racai Prapaṃcu Bidhātā I

TapaBala Biṣṇu Sakala Jaga Trātā II BAK-72.02 II

TapaBala Saṃbhu Karahi Saṃghārā I

TapaBala Seṣu Dharai Mahibhārā II BAK-72.02 II

Tapa Adhāra Saba Sṛṣṭi Bhavānī I

Karahi Jāi Tapu Asa Jiya Jānī II BAK-72.03 II

It's by penance that the creator creates the universe. Even the scriptures prove that the creator, Brahmā, performed rigorous penance before creating the universe. The universe is created by the virtue of penance. No creation is possible without penance. A poet is able to compose a poem only after penance. Sometimes even he is unaware of this fact! The creator creates the universe by the power of penance. The universe created by penance is further sustained and protected by Lord Viṣṇu again by the power of penance. It's again by the prowess of penance that the same universe is dissolved by Lord Śaṅkara only for its recreation. The act of dissolution is but recreation. Dissolution does not mean destruction, but an anew creation. Lord Śeṣa (the serpent-god) bears the load of the entire earth on his head, which is impossible without penance. Being constantly steady while bearing load is symbolic of penance. It's not easy to bear the burden of earth on one's head. It's equally tough to bear the spiritual state conferred by Guru without the penance of worship. He alone who reaches

the peak is worthy of the reward. Kabīra Sāheb has achieved this state. BhanSaheb has touched the highest pinnacle. It refers to excessive spiritual ascension or the ultimate ascension. Bāpa! Being constantly mindful is the penance of the Twenty-First Century. When someone criticizes us even if we are right in every respect, digressing from that topic with a smile is the penance of the Twenty-First Century.

Goswāmījī stated while extolling the glory of Pārvatī's penance that Bhavānī, the entire universe endures on penance. The authors of Upaniṣad have as well prescribed to perform penance. The fact that you are listening to Kathā at a stretch for three to four hours amid crowd is nothing but penance, Sāheb! I am not applauding you. You are not self-willed at the moment. Had you been so, you would have walked off. Neither are you all celebrated at the moment, because you are not here for felicitation. You take a seat wherever you find place. My VyāsaPīṭha can certainly say that you are penanceful for four hours. Kathā demands penance. Sitting on VyāsaPīṭha is also a penance, Sāheb! The glory of penance was sung. Pārvatījī practiced rigorous penance. A divine annunciation sounded from the sky: O, the daughter of Himālaya, please return home when your father calls. Śiva shall be yours. Pārvatī attained the reward of penance. On the other hand, ever since Satī had burned her body in Dakṣa's yajña, Śiva's mind had turned peculiarly dispassionate. On observing Śiva's vow, love and incessant devotion, the Supreme Personality of Godhead appeared before Him. Śiva came out of meditation. Both of them met each other. Lord told Śiva, Māhādeva, I am here to seek something from you, please accept Pārvatī as your wife when Himālaya sends you the wedding invitation. Please marry Pārvatī. She is no longer Satī, but Pārvatī. “Bāpa, Your order is my paramount duty. It's my supreme duty. I shall marry her.”

Lord Śiva, accompanied by His cult of ghosts and evil spirits, reached the abode of the king of mountains, Himālaya. Queen Mainā arrived to welcome the groom with her companions. Lord

Śaṅkara was standing at the entrance, mounted on the bull and surrounded by his cult of ghosts and evil spirits. Mainā was about to welcome the marriage procession, but the moment she saw Śiva's dreaded form she along with others swooned at once. Empress Mainā instantly collapsed! The celestial sage Nārada and the king of mountains Himālaya assembled in their private chamber. Nārada said, “The one whom you look upon as your daughter is in fact the mother of the entire Universe. It's only your blessed fortune that she is born as your daughter. She is the universal mother. And Śiva is the Supreme Entity. Even though the divine feminine power was present at your home, you failed to identify her. Even though Lord Śiva was present at your doorstep, you failed welcome Him!” They could know the reality of both the divine elements only after Sage Nārada revealed the mystery. The saints have interpreted this incident spiritually. They said that the divine element of feminine power is lying within us and Śiva is present at our doorsteps, but until a Sadguru like Nārada doesn't explain us openly we fail to realise. A new outlook manifested in everyone's heart for Śiva after hearing Nārada's words. They began to offer obeisance to Pārvatī. As per mythological scriptures, Śiva assumed utmost beautiful form while entering the wedding canopy. Māhādeva Śiva took a seat on the divine wedding seat. Himālaya and Mainā as well took a seat to marry their daughter. The eight companions accompanied Pārvatī to the wedding canopy. The wedding took place by Vedic rituals and common customs. The demigods showered flowers. Śiva and Pārvatī were united into one. The wedding procession stayed back for few days. The moment of farewell arrived shortly. As the moment of daughter's departure came closer, the King Himālaya and the people of Himālaya stood still with moist eyes. The feelings that fathers in our country experience while bidding adieu to the daughters can only be known by them. It doesn't matter whether it's dispassionate Janaka or unshakable Himālaya. Mainā and Himālaya bid farewell to their daughter. Both king and pauper are the same when it comes to daughter's

farewell. Every father experiences the same pain. I request the society that when a girl arrives as your daughter-in-law, please don't make her feel stranger, because even you have to send your daughter as someone's daughter-in-law. The poet Dalal touched everyone's heart when he first recited his composition in a folk assembly, ‘Kālaḥ Kero Kaṭako’. Ever since then this song has been as renowned and well-known as ‘Vaiṣṇava Jana To Tene Re Kahīe’,

Luṅtāi Gayo Māro Lāḍa Khajāno,

Dāda Hu Joto Rahyo.

Jāna Gaī Mārī Jāna LaiNe Hu To Sūno Māṇḍavaḍo,

Kālaḥ Kero Kaṭako Māro HāthaThī Chūḍī Gyo.

Pārvatī, the daughter of mountain, took her leave. I once again recall poet Kālidāsa. When Sage Karnva bids adieu in ‘Abhijñāna Śakuntalā’ to her fostered daughter Śakuntalā, tears copiously flow from the eyes of a highly penanceful sage. Her friends, the deer and the birds wept in pain. The branches of trees and plants whom Śakuntalā irrigated, tried to stop her way! Karnva was overpowered by emotions. The father-daughter relationship is the one that touches the seers, the sages, the dispassionate and the unshakable. Such is this relationship of attachment.

Śiva reached Kailāsa. Time began to elapse. Pārvatī gave birth to a son. The news spread far and wide. Kārtikeya well known for his prowess and endeavours was born. He bore six faces. By my Guru's grace I have understood that our endeavours succeed if they are six-fold. A six-fold endeavour is symbolic of entirety. Kārtikeya represents such an endeavour. He killed Tāḍakāsura. The demigods were blessed by his death. In this way, Yajñavalkya concluded Lord Śiva's exploits. He further tells Bharadvājajī, once upon a time Lord Śaṅkara was sitting beneath the evergreen banyan tree of Kailāsa whose glory is known even in Vedas. He spread a deerskin beneath the shade of banyan tree by His own hands and took a seat in an innate posture. Pārvatī approached the Lord finding it a good opportunity and raised a curiosity about the element of Lord Rāma. In response, Lord Śiva commenced the recital of ‘Rāma Carita Mānasa’.



Kathā-Darśana

- ♦ The Sadgurus or the Enlightened-Beings have their own aura.
- ♦ Sadguru is not a designation, but a mindset.
- ♦ A Sadguru dissipates our numerous types of darkness related to ignorance and infatuation.
- ♦ A dharma-guru gives us opinion, a Sadguru gives us experience.
- ♦ A dharma-guru is revered, a Sadguru is beloved.
- ♦ After attaining a Guru, one must not even seek god.
- ♦ A monk is known not by the influence of prowess and pomp, but by his disposition.
- ♦ There is no authority in the world as pure and unalloyed as that of a monk.
- ♦ Chanting any name with fear-free and allurements-free mindset is as good as reciting Lord's Name.
- ♦ The more you hide your worship, the more it will succeed. It must not be publicized.
- ♦ Inordinate restless activities of service carried out with the intent of fame and at the cost of worship sometimes become the cause of fire.
- ♦ Surrender only once and only at one place.
- ♦ Bow down to everyone, but stay faithful to one single place of surrender.
- ♦ Bereft of surrender one can become affluent in material world, but not affluent with bliss.
- ♦ God as well suffers the pangs of separation from the devotee.
- ♦ The respect received in this world is insignificant, but the honour bestowed by the All Mighty is the best of all.
- ♦ The charity kitchens hold greater glory than the pilgrimages.
- ♦ Being constantly mindful is the penance of the Twenty-First Century.
- ♦ Our attire reflects our mindset.
- ♦ Everyone visualises sky from their own windows. The larger the window, the more visible is the sky.
- ♦ People should be thinkers, emancipators and of accepting disposition.

An Enlightened-Being controls the unbridled Universe

We are having an essential conversation on 'Mānasa-Raghubaṃsa'. Today is the birth anniversary of Venerable BhanSaheb, which is indeed a matter of great pleasure. Yesterday I could not recite the Kathā of Lord Rāma's birth due to lack of time. But Reverend JankidasBapu told me this morning that it's a natural coincidence that today is the birth anniversary of BhanSaheb and we shall also celebrate Lord Rāma's birthday in RāmaKathā. The Supreme Personality of Godhead has promised to incarnate in every age, '*Sam̐bhavāmi Yuge Yuge*'. When the Supreme Entity incarnates, four aspects manifest along with Him. In the same course, when a worshipper of the Supreme Godhead incarnates on earth in form of a saint, s/he also comes with the same four aspects. Many a times the Enlightened-Beings don't reveal the mysteries publicly because either the society is not worthy enough to know or the disciples are still immature. They wait for the right time. Few of them are compelled to uncover the mysteries over a period of time. The Enlightened-Beings often hide the mysteries because of the disciples' immaturity. However, when they hand over the reins to the next generation, they are compelled to reveal all of it. This applies to the Supreme Personality of Godhead, the Sadgurus as well as the Preceptors who pass on the authority from one generation to the next. Political authority can also accomplish a great deal if they bear right sense of understanding. However, the world is forced to believe that power is always corrupt. There is no authority in the world as pure and unalloyed as that of a monk. I am not saying this to please the monks. Nonetheless, it's our fundamental responsibility to keep it more and more immaculate.

The religious places that have lost connection with the primordial tradition are burning in an invisible fire. Too much friction can produce fire even out of the sandalwood, despite being latently cool in nature. Inordinate hoarding causes friction. Inordinate restless activities of service carried out with the intent of fame and at the cost of worship sometimes become the cause of fire. Talgājarḍā believes that there is no alternative to worship. We must offer service to the society. Many religious places are doing so. JankidasBapu is doing the same. Bāpu, I wouldn't talk much about you, but I definitely like your arrangements and your way of offering service. This is BhanSaheb's fair. It's BhanSaheb's mini KumbhaMela. The entire tradition of BhanSaheb right from the very beginning must be circumambulating this discourse in form of invisible consciousnesses. I and you would not realise this fact. I would request everyone to not confine this place to one specific caste alone. Bhan has rose from this place for the welfare of the whole world. The sun of Bhan has not risen only for the Lohana community or his followers. He belongs to one and all. Jivan belongs to all of us. Khim belongs to everyone. So are Trikam and JalaramBapa. Why should we confine them? Sometimes the disciples themselves confine the saints into narrow boundaries!

In this Kathā, many people are writing to me that we had no idea who is BhanSaheb. Not everyone is aware of his glory. He is the sun, who belongs to one and all. He is everyone's. He is for the people, of the people and by the people. The tradition of BhanSaheb has a vast ideology. The thoughts shared in this Kathā are not mine, but they are already lying here copiously. These thoughts are eventually given to us by the very supreme personality present in samādhi. We only abide by their instructions. Who else can inspire us with these thoughts? We have a samādhi of DhyanswāmīBāpā in Senjal. Lord Rādhā-Kṛṣṇa are our cherished deity as we belong to Nimbark Tradition. We celebrate its inaugural anniversary during the scorching heat of summer. I thus suggested everyone to change the date to winter season. I am sure DhyanswāmīBāpā would never like us to suffer the intense heat. Hence, we unanimously changed the date to winter. But this can never be Morari Bāpu's thought. The samādhi itself must have impelled this thought without even MorariBapu realising it. We probably become their mere instrument to articulate and execute such thoughts.

The world has already discovered god particle. The science is still researching to discover the subtlest particles. It's mentioned in today's newspaper that yet another small planet is to pass near earth's orbit, but no one's is able to decipher its final trajectory. There are many things in this Universe which we fail to decipher. Do remember that it's only and only the esoteric element of Guru behind such mysteries. Even though it could be the most trivial matter, it's indeed glorified. This is what I have understood by my Guru's grace. Today science is proving that not everything is in our control. The molecules vibrate as per their nature. Tulasī terms this phenomenon as unbridled-authority or uncontrolled-power. By my Guru's grace my VyāsaPīṭha has stated in the past that the state of supreme-disorder is synonymous to the Supreme Personality of Godhead. We must have a state of order on this earth. But the one whom we address as the 'Supreme Being'... there is no word greater than 'Supreme'. We are totally unaware of who is running this world. Who controls the state of supreme-disorder which is synonym to the Supreme Personality of Godhead? There are five aspects that control it. For some it's controlled by a flame kindled by an utmost immaculate monk. The day that flame extinguishes, our consciousness gets corrupted. The first supreme element that controls is the flame. A flame controls the state of disorder.

The second element that controls the uncontrolled Universe is the vision of an Enlightened-Being which we often call as *dṛṣṭi*. '*Tehī Kari Bimala Bibeka Bilocana*', I am saying this because I hold complete reverence in this point, Sāheb! I harbour unattributed reverence in the fact that someone's vision is controlling everything. The flame kindled by an Enlightened-Being is controlling everything. My unattributed reverence constantly impels me to state and believe it. Some Enlightened-Being does the job of controlling this unbridled Universe. One vision is enough, Sāheb! Gorakhnatha was sitting in the cave of Himālaya. His surrendered disciples were out for some work. They trembled in chilly wind and unexpected rain! On realising this Gorakha feels overwhelmed by compassion. It's believed that Gorakha rolled his eyes in all four directions and manifested the surrounding temperature as suited to the disciples, Sāheb! If an air-conditioned machine can control our room temperature in a hot afternoon, can't a mantra control

the surrounding temperature? The temperature of the entire Universe is controlled by the vision of an Enlightened-Being. Thus, an Enlightened-Being's vision holds a great glory. Note that I hold no reverence in the concept the fixed glance practiced by few people with an intent of hypnotism. By vision I mean a compassionate glance.

*Nazara Ne Nazara Se Mulākāta Kara Lī,
Rahe Dono Khāmoṣa Aura Bātein Kara Lī I*

*Main Tujhe Dekhu, Tū Mujhe Dekha,
Dekhke Dekhte Ho Jaye Eka I*

Shankaracharya calls this non-dualism. Firstly, a flame kindled by a pure monk controls everything. Secondly, an Enlightened-Being's eyes control everything. Thirdly, let me say that one word of a bold unconventional monk like Kabīra controls this Universe.

*Vacana Vivekī Je NaraNārī Pānabāi!
Brahmādika Lāge Ene Pāya...*

A great glory of words has been sung in the entire tradition. Certainly, words control everything. Fourthly, the mantra of Rāma controls this Universe. I would not confine the fourth aspect to Lord Rāma's mantra alone. Any mantra that you chant is capable of controlling everything. Any mantra shall control this Universe. It does not discriminate, Sāheb! Chant 'Allah' if you wish to! If you chant 'Om̐ Namaḥ Śivāya' at home with tears in eyes, you shall sometime experience that you are circumambulating Kailāsa. Recite any mantra of your choice. He is the most merciful. He bestows boundless mercy on us. Don't build confined walls. Even if you wish to build the walls, please keep the doors bigger. As such I don't like to talk about specific religions or sects, but please evaluate from my viewpoint. As you travel by road, you shall come across many religious places. Do take a note after listening to my observation. They have beautiful and opulent temples built with marbles, but the doors don't match the size of the temples! The doors are absolutely small and narrow. Either they don't want to let others in, or they don't want to let those who are inside come out! I wonder who must have designed these doors! Why not keep the doors slightly broad if the temples are so huge! I wonder if it's all about VastuShastra! Nonetheless, my thought process gives this opinion. They have the loveliest temples, but the flags are not broad! It looks like a narrow strip of cloth blowing in

air. Even though they are long, they lack the width! It literally looks like a narrow strip of cloth in air, Sāheb! The architecture of your house portrays your mindset. The pictures in your house reflect your mindset. When you wear certain types of clothes even at eighty years of age, it talks a lot about you. At the same time, if you were decent clothes despite being eighteen, it shows your immense maturity. Yes, your attire reflects your mindset. Our dressing style talks volumes. Chant any mantra, Bāpa! This is what I have understood. For me it's definitely Rāma mantra, but I am talking about Rāma in the broadest context. If BhanSaheb belongs to everyone, Rāma also belongs to all. Can He ever belong only to the Hindus and not to the Muslims? What can the sun do if someone keeps the doors shut? The sun is eager to enter your house, but you have packed the entrances tightly. Hence, it returns after knocking your doors. The fifth and last aspect is the divine feet of the Enlightened-Being. A flame, a word, a vision, a mantra and the divine feet control the Universe. This is my understanding Bāpa; my unattributed reverence impels me to believe that the aforementioned five elements control the unbridled authority of the Universe.

Whenever a divine personality incarnates, five aspects get manifested as well. King Daśaratha felt the pain of not being blessed by a son despite being married to several queens. He resorted to the Guru. In this episode, Vaśiṣṭhaji has made a statement in which Talgājarḍā perceives the four aspects during the incarnation of the Supreme Entity. Similarly, when BhanSaheb must have incarnated, the four aspects must also have been manifested. They are as follows,

Dharahu Dhīra Hoihahi Suta Cārī I

Tribhuvana Bidita Bhagata Bhaya Hārī II

Whenever god incarnates or when god's part manifestation incarnates or when an Enlightened-Being is born in our society, the virtue of patience (*dhairya*) incarnates with him/her. 'ŚivaSūtra' mentions 'DhairyaKaṁthā'; O monk, patience is your power. When a divine personality incarnates, the virtue of patience incarnates alongside. The lamp of patience gets lighted. Vaśiṣṭhaji says, O King, bear patience, 'Hoihahi Suta Cārī', this contains the Guru's vision. He said, you shall father four sons. This statement contains the Guru's vision because on that day four aspects were needed in order to control the world. It needed someone's silence. It needed someone's vocal voice. It

needed someone's love. And it also needed Rāma Himself who is the very form of nirvānā. This is Vaśiṣṭhaji's point of view. If these four aspects manifest as per my idea, they can control the world. They will be able to protect the world. You shall be blessed with four sons. He further said, 'Tribhuvana Bidita', to attain glory in all three worlds is not possible without being endowed with divine opulence. One who is blessed with divine opulence can alone leave a glorified imprint in the three worlds. Similarly, when one understands BhanSaheb, his/her inner world gets filled with divine opulence. It manifests a luster of the divinity of worship, penance and realisation in our inner realm. 'Tribhuvana Bidita' refers to divine opulence and 'Bhagata Bhaya Hārī' means the sons who will be born at your home will rid the devotees of their fear. It means that the virtue of valour will manifest at your home. The virtue of patience will manifest first, followed by the four forms of compassionate vision and thereafter, divine opulence will get manifested. After divine opulence valour will get manifested. The virtue of valour is needed to rid the fearful people of their fear. It's through valour that BhanSaheb must have rid the society's fear induced by blind faith. He must have dispelled numerous unnecessary aspects. Valour is a must. Talgājarḍā believes that when a divine personality incarnates, four aspects manifest along with him/her. One of it is patience. By listening to the Lord's discourse, a peculiar sense of patience will be born in us. We find some or other support while being patient. We also begin to experience our inner divine opulence. Thereafter, the virtue of patience gets manifested. When a divine personality like BhanSaheb incarnates, we obtain the virtue of patience from him. Learn to be patient during trying situations. By doing so our Guru will fill our inner world with light. There is no other divine opulence like it. Thirdly, His vision will enlighten each and every corner of our life. Fourthly, He will free us from fear. These four traits manifest with someone's incarnation.

Today is BhanSaheb's birth anniversary. I offered obeisance to his samādhi this morning before coming to the Kathā. Today is a divine conjunction of both the events. The background is set. Let's now proceed towards Lord Rāma's birth. Lord Śaṁkara is sitting in an innate posture. Finding it a good opportunity, Pārvatī approached Lord Śiva. She asked Māhādeva, O Lord, my mind is still deluded about the

identity of Lord Rāma? Please be kind to explain me the element of Rāma through the means of RāmaKathā. Pārvatīji has raised a curiosity. Lord Śaṁkara is extremely pleased on hearing this curiosity. The very first words that Lord Śiva uttered as He began reciting on Kailāsa were, "You are indeed worthy of applaud. There is no benefactor as you in the entire world." Tulasī says that those who become the cause of Kathā are benefactors. The society ought to remember that while the saints indeed ensure everyone's supreme welfare, they are the real benefactors. JankidasBapu hails from saintly tradition, hence he is benefactor by nature. However, those who contribute in his acts of service financially, physically or mentally are also worthy of applaud by Tulasī. Lord Śiva says, Rāma is the divine element who walks without feet, runs the world without hands, hears without ears, touches without a body, sees everyone without eyes and relishes all tastes without a mouth or palate. His ways are thus transcendental in every respect. Not even Vedas can describe His glory and the sages fixed their mind over Him, this element has incarnated in Daśaratha's forecourt.

The Supreme Entity is beyond the theory of Cause and Effect. But we are bound to cite a few causes. The first cause is the curse pronounced on Jaya and Vijaya, the gatekeepers of Viṣṇu's abode in Vaikuṁṭha, by Sanatakumaras. They faced downfall and were born as demons. Lord Rāma had to incarnate to emancipate them. The second cause is about SatīVṛṣṇā and her husband Jalaṁdhara. Lord Viṣṇu deceived her for the purpose of everyone's welfare. When Jalaṁdhara's wife realised the truth, she pronounced a curse on the Lord stating that, "You will be bound to incarnate as Rāma. My husband, who will then be born as Rāvaṇa, will abduct your wife. Only then will the closure be achieved." This was the cause of my Lord's incarnation. The third cause is the curse pronounced by the celestial sage Nārada to Lord Viṣṇu because of which Lord Viṣṇu had to incarnate as a human. The fourth cause is the penance of Manu and Śatrūpā. This couple worshipped the Lord in Naimiśāraṇya using the twelve lettered mantra. The Supreme Personality of Godhead appeared before them asking to make a wish. King Manu solicited that we wish to be reborn on earth and may You become our son then. The fifth and last cause is about King Pratāpabhānu who was the son of Satyaketu. He fell in the company of Kapatmuni, who

deceived him. As a result, he became the victim of the Brāhmaṇa's curse. King Pratāpabhānu was reborn as Rāvaṇa in the second birth. His brother of past birth named Arimardana, was reborn as Kuṁbhakarṇa. One of his ministers Dharmaruci was reborn as Vibhīṣaṇa by their second mother. Thus, Tulasī's RāmaKathā describes the birth tale of Rāvaṇa, Kuṁbhakarṇa and Vibhīṣaṇa before Rāma's incarnation. VyāsaPīṭha has interpreted this course of events as sunrise is often preceded by darkness. Therefore, the description of demon dynasty comes before the description of solar dynasty.

Rāvaṇa, Vibhīṣaṇa and Kuṁbhakarṇa performed rigorous penance and obtained unattainable boons. By the power of these boons, Rāvaṇa begins to torment the whole world. As a result, the earth trembled! The earth assumed the form of a cow and pleaded the seers and sages to save her. The cow was troubled even in that age and it's so today as well. The bellowing of cows today is nothing but a plea to us for its protection. The monks, the saints, the sages, the rich and the poor in the society must come together to protect the cows. The cows of my country are

As such I don't like to talk about specific religions or sects, but please evaluate from my viewpoint. As you travel by road, you shall come across many religious places. They have beautiful and opulent temples but the doors don't match the size of the temples! The doors are absolutely small and narrow. Either they don't want to let others in, or they don't want to let those who are inside come out! Why not keep the doors slightly broad if the temples are so huge! I wonder if it's all about VastuShastra! Nonetheless, my thought process gives this opinion. They have the loveliest temples, but the flags are not broad! It looks like a narrow strip of cloth blowing in air. Even though they are long, they lack the width! The architecture of your house portrays your mindset. The pictures in your house reflect your mindset.

weeping and crying for help! The rural people mostly nurture the cows. It's easy to shelter cows in villages. Yet those who don't have cows, I request them to nurture a few. The way you send parents to old age home, I request people who don't foster cows to build cowsheds for them. If you cannot shelter cows at home due to lack of space, please adopt a few cows in a cowshed by contributing something from your earning for their upbringing. I would like to reiterate in this assembly that cows are not only revered, but they are worth loving. The person who loves cows will never let them get slaughtered. Protect the cows. Please spread this message to at least five other people, Sāheb! The cows are suffering. The arguments that the cows are not a source of income or they are not giving enough returns on the investment are proven to be false. Who are we to foster the cows? In fact, with proper care, the cows are capable to sustain the entire family, Sāheb! We have beautiful ways and means to foster the cows nowadays. We must adopt new means to preserve the original breeds of cows. I feel happy to know that these monks are doing their bit in their own way as much as possible. The entire society is concerned and working for it. The government as well must think about this matter seriously. It must not only think, but stand up for it and expedite the final decision. This ought to be done. The plans are being made, but they must not get stuck halfway through. If we cannot foster a cow, we can at least consume cow's milk. It will automatically increase the demand and help enormously.

Goswāmījī describes, the seers and the sages told the earth, O Earth, our contemplation has halted because of Rāvaṇa's atrocities. The deities said that we are meritorious beings, but our merits have been exhausted! Let's approach Brahmā (the creator) to voice our concern. Everyone approached Brahmā and began the call the Lord in one voice. A mass prayer was performed. A divine annunciation sounded from the sky that, bear patience, do not fear. The entire Universe will manifest in a human form and emancipate the tormented beings. The deities assumed the form of monkeys on the earth and began to wait for Lord's incarnation. As the first step to a problem, a person must first endeavour to the last bit. Being humans, there is a limit to our endeavours. If the results are not obtained even after putting in exertive efforts, one must ardently call the Lord. But there is a limit to our prayers as well. After that limit is reached, one needs to wait

with a thought that I have done everything I could, now I shall wait. As Krishna Dave says,

*Āvaṣe, Ae Āvaṣe, Ae Āvaṣe, Ae Āvaṣe.
Tu PraṭīkṣāMā Agar ŚabariPaṇu Jo Lavṣe.
- Krishna Dave*

The third step in spirituality is to wait. The first step is effortful endeavours and the second step is making an ardent call in our language to any god or goddess of our choice. Be it Meldai Maa with *dakla* or any other deity. My VyāsaPīṭha often attempts to reestablish the ancient musical instruments like *dakla* etc. in the mainstream as much as possible. Yes, each and every musical instrument must be reestablished. Ravanhattha should be played once again in the mainstream. It was played in the railway compartments earlier, but that has stopped as well, Sāheb! People who played in train just to earn their livelihood were blessed with unique art. These instruments should return onstage once again. Call any god for whom you cherish unattributed reverence, be it Meldi or Māhādeva. Play any instrument you have. Praise any god of your reverence. It's not necessary to chant Vedic mantras. You can as well chant 'Ma, Ma, Ma'. It will certainly work. The first step is to endeavour, the second step is to make an ardent call and the third step is where we often fail. We endeavour to the last bit, we pray a lot, but we fail to wait! The result comes after waiting. The deities have waited. Tulasīdāsajī now takes us to Ayodhyā.

Ayodhyā is ruled by the solar dynasty, Ishvakula. It was the holy lineage of Dilip, Raghu followed by King Daśaratha, who was the present ruler. How is the king? '*Dharama Dhuraṃdhara*', he is the champion of righteousness, which means that righteousness must not only be confined to religious symbols, but also be practiced. *GunaNidhi*, he is the mine of all virtues. He was a scholar in spiritual wisdom. Not only was he a scholar in wisdom, but he also cherished devotion to Lord in his heart. King Daśaratha was thus born in the race of Raghu with the three paths of Vedas. He was an embodiment of wisdom, devotion and karma, the three paths of Vedas. The king lived with his queens like Kausalyā etc. The king deeply loved his queens and the queens equally honoured the king. The king and queens together worshipped the Supreme Entity. These are the only three aphorisms to lead a blissful married life. This is the threefold formula. The husband must love his wife.

The wife must honour her husband. And both of them must worship the cherished god of their family. A son like Rāma will be born in such a home. This is the only formula, but everyone is failing! One fine day Daśaratha realised that despite being blessed with chaste queens, enormous wealth and Vedic reputation, he was not blessed with a son! Ayodhyā had no heir. As he felt the pain, he wondered where he can articulate his concern! I have been saying since many years now, when you have no option left, please resort to your Guru. Daśaratha went to his Guru. He offered obeisance in the Guru's divine feet and articulated his bliss and sorrows, "Lord, I wish to hear from your lips whether the race of Raghu shall continue after me or shall it end with me?" And the gracious Guru spoke, "King, please bear patience. You shall father four sons. But you need to perform a yajña." A yajña conferring the boon of sons commenced. As the last oblation was offered with devotion, the fire-god appeared from the altar with a gold pot in hands. The pot contained the offering from yajña. Here everything is being done by the Guru. Pay attention, once you bow your head to the Guru, it becomes totally his responsibility. It was Guru who invited Śṛṅgī. It was Guru who conducted the yajña. The offering from the fire-god was first given to the Guru, which he handed to Daśaratha and advised to distribute among the queens. Guru is the center of everything. The offering of fire-god is present in Vaśīṣṭhajī's hands. He hands it over to Daśaratha, who distributes it among the queens.

The days began to elapse. Auspicious omens began to manifest in the entire Universe. The almanac consisting of the position of the sun & the moon, the zodiacal signs into which the sun had entered, the position of seven other planets, the day of the week & the day of the lunar month turned propitious. The living and non-living beings were full of delight. The moment of Lord's appearance came closer. It was Tretāyuga, the month of Caitra, the ninth day of the month, the sun was at the meridian, the asterism of Abhijit and the moment of Lord's arrival was approaching closer and closer. Tulasī states that mild, fragrant and cool breeze began to blow. The entire creation was feeling blessed. An auspicious ambience smeared the entire Universe, because the very embodiment of auspiciousness was about to incarnate. The one who dwells in the entire world or the one in whom the entire world inhabits, that element of

Brahma, the Supreme Entity, the divine godly element manifested in Mother Kausalyā's palace! Lord appeared in a divine form with four arms. Mother Kausalyā beheld the Lord. '*Bhae Pragaṭa Kṛpālā DinaDayālā Kausalyā Hitakāri I*', but Kausalyā doesn't wish the Lord to be beneficent to her alone. She wants the Lord who is beneficent to the whole Universe. Even though the element of god may take birth in our home, the whole world must get its benefit. I alone may have the money, but it should be distributed to the entire world. Rāma who is my supreme wealth must reach out to the whole world. Therefore, the mother requested to change the form. She requested the Lord to be beneficent to everyone. I have heard from the saints that the mother turned her face away! Lord asked, mother, why did you turn away your face? She replied, Lord, I welcome you. But you have not kept the promise. You had told me in my past birth that I shall incarnate in human-form at your home. But today you have arrived in divine form with four arms. The point that I like the most in this episode is that a mother of my country is teaching god to become a human. The school that can teach the Supreme Entity to become a child is only present in India. Lord began to cry in Mother Kausalyā's lap in form of a newborn infant.

*Bipra Dhenu Sura Saṃta Hita Līnha Manuja Avatāra I
Nija Icchā Nirmita Tanu Māyā Guna Go Pāra II*
Lord incarnated for the sake of Brāhamaṇas, cows, gods and saints. He bore a human-form. The Supreme Entity began to weep in the mother's lap. As the other queens heard the cries of a baby, they rushed in suspicion! The arrival of the Supreme Entity caused a suspicion among everyone. Who other than Sadguru can resolve the suspicion of whether the newborn is the Supreme Entity or an ordinary mortal? The queens arrived in Kausalyā's chamber. Daśaratha was informed of the son's birth. The moment this news fell on his ears, the king was overwhelmed with an ecstasy of absorption into Brahma. He realised that the same Lord whose very Name brings blessings with It even when It reaches one's ears, has arrived at my house. The Guru was called. He arrived and confirmed that the very Supreme Entity is born as the child. On hearing this news, the king who was now drowned in supreme joy, instructed everyone to start the celebration. The celebration of Rāma's birth started in Ayodhyā. Today in the pilgrimage of Bhan on the day of BhanSaheb's birth anniversary, I greet everyone on the occasion of Lord Rāma's birth in this Kathā.

The amalgamation of patience, heroism and generosity describes 'Raghuvaṃśa'

We are discussing on 'Mānasa-Raghuvaṃśa'. 'Rāma Carita Mānasa' describes several races and lineages. In my understanding, no lineage is excluded from the ones described in 'Rāma Carita Mānasa'. Similarly no race is left out from the ones described in 'Mānasa'. If new races and lineages are invented then it's a different matter. But as far as I can see by my Guru's grace, everything is contained in this scripture. Let me answer few questions, "Bāpu, we have several races namely Raghu's race, demon race, Brāhamaṇa race, solar race, Bhṛḡu's race, Pulastya's race etc. etc., which among these is the best and superior in your view?" We have not gathered here to reckon superior or inferior race. Neither it's my mindset to discuss so. When we often fail to understand the scriptures correctly or don't hear the religious scriptures from worthy individuals, we create many misunderstandings. I was glancing through 'Māhābhārata' where I found a mention about Kurukula and Paṃḍukula. It's clearly stated that the noble people born in these lineages often visited the homes of Brāhamaṇas and sought their blessings and admonitions. The noble people belonging to this lineage met each other quite often to ensure the national trading practices ran ethically. The noble people of this lineage often discussed and consulted the officials of warrior lineages to ensure the values of nation, civilization etc. were not tampered with and the bounds of propriety were not breached by anyone. I feel extremely happy to state that the noble descendants of this lineage proactively reached out to the poor and wretched section of the society with an equal honour, sat with them on the same mat and discussed many different issues. How will you decide which lineage or race is great? If the descendants of a great lineage or the noble heirs of a great race approached the disregarded section of the society, sat with them on the same mat and discussed various issues then it only proves that people who do this are definitely nobler than the others. This is not my thought. We need to read the scriptures rightly! They must be re-read once again. Or they must be heard from an unbiased, unhostile and fearless individual. Only then all the mysteries will be revealed in true form. All realised men right from Narsinh Mehta to Tulasī to KabīraSahib have done the same job. Today, the same tradition flows to BhanSaheb's samādhi.

Ko Baḍa Choṭa Kahata Aparādhū I BAK-20.02 I

It's presumptuous on one's part to declare one as superior and other as inferior. People are extremely innocent and they are equally generous to accept whatever is spoken. No one questions why the wretched are kept distant? Why the women are not given their right? Why do you refrain from beholding women's face? Why few people are reckoned untouchable? One must never get into categorizing some as superior and others as inferior. Clean your mind of biases, everything will fall into place! The question being asked is that which lineage or race is the best? I don't want to get into the discussion of superior and inferior. It's not our cup of tea. No lineage or race applies to me. However, if you wish to hear from my lips about the most superior lineage then I would like to state with utmost responsibility that although every lineage is great in its own way, there is no lineage as great as Gurukul. I am not referring from a place per se. But it indeed is. It's utmost needed and our saints and realised men are constantly engaged in such welfare driven activities which is a benefaction on everyone. As I refer to 'Gurukul', I am not pointing towards only the structure made from cement and bricks. Gurukul means the one who has taken birth from the Guru's womb. There is nothing as superior as Gurukul where one can mature out in the Guru's kiln for nine months just like a baby in the womb. When I and you find a worthy Guru, S/He keeps us much more pleased than our own parents. The idea of lineage or race is left much behind in this case! The concept of lineage or race

tries to defeat people! The womb of Guru is so great that there is no lineage more especial. You may choose to call it as Gurudvara, if you wish to.

As far as lineage is concerned, all lineages are great. What can we say about Raghuvaṃśa? I received a couple of letters and also a phone call stating that, Bāpu, you have taken Raghuvaṃśis on the ninth cloud! Do note that I have also been amiably warning them to maintain the glory of this race and doing so is like walking on the edge of a double edged sword. Raghuvaṃśa is no doubt great, but the best lineage is *Nādavaṃśa*. We all are born from our parents, hence our family lineage is definitely important. However, the most superior lineage in this world is *Nādavaṃśa*. It refers to the words given by our Guru. The Sufis compare it with clapping of hands. It produces a sound without friction between two objects or without striking two objects. It's also called as *AnahatNāda* or unstruck sound (*the sound of the celestial realm*). Fundamentally, we all belong to *Nādavaṃśa*. Unfortunately we have long forgotten it; hence, in front of the world we introduce ourselves by our familial lineage or race or caste. If we genuinely wish to undertake the spiritual journey of attaining the Supreme Entity, which is the very reason of our birth, we must honestly attempt to step out of these discriminations of superior and inferior.

So Bāpa, 'Raghuvaṃśa' is a great lineage. The poet Kālidāsa doesn't give up describing it. Tulasīdāsājī repeats the word 'Raghuvaṃśa' again and again. However, Lord Rāma who is born in this lineage also tries to warn the Raghuvaṃśis. Lord has incarnated in Raghu's race. When Lord Rāma beholds Sitājī in PuṣpaVāṭikā, His naturally pure mind gets attracted towards Her. Lord tells Lakśmaṇa, O Lakśmaṇa, this is Janaka's daughter Sitā, for whom this grand ceremony of breaking the bow has been hosted. Thereafter, Tulasī describes the state of mind of the 'Raghuvaṃśis'. Rāma is born in Raghu's race. He is God. Rāma is not great because of the lineage, but the lineage is great because of Rāma. We must not forget this truth. As Rāma was born in Raghu's race, He warned the Raghuvaṃśis,

*RaghuBaṃsinha Kara Sahaja Subhāu I
Manu Kupamtha Pagu Dharai Na Kāu II*

"Lakśmaṇa, it's the innate disposition of the Raghuvaṃśis that they never set their mind on evil courses." It's extremely difficult, Sāheb! It's very easy to append the second name as 'Raghuvaṃśī'! We all are the offspring of the sun; we are the children of light. Since we are glorifying 'Raghuvaṃśa', others need not consider their lineage as inferior. The aphorism of evil course applies not only to Raghuvaṃśis, but to everyone. It's everyone's responsibility to control their mind from resorting to an evil course. Let's proceed.

Mohi Atisaya Praṇīti Mana Kerī I BAK-230.03 I
Lord Rāma says, Lakśmaṇa, I have profound trust on my mind as a Raghuvaṃśī. Which trust is Lord talking about here?

Jehi Sapanehu Paranāri Na Herī II BAK-230.03 II
He has not thought about another's wife even in dreams. This is the trait of Raghuvaṃśis and it applies to all of us. It's extremely difficult. It becomes possible only if the Guru sanctifies our eyes. It's not possible for people who have not sanctified their eyes from the Guru. Only those who have purified their eyes by the dust of the Guru's divine feet can alone know these esoteric interpretations. Otherwise, it's very easy to cite the bookish interpretation. It sounds good to hear, speak as well as talk. We realise the truth only in practical life. Rāma says, I have complete trust of my mind. Young men and women, please keep two points in mind. An individual who doesn't love one's own self, can never receive love from anyone in the world, however hard s/he begs. And an individual who doesn't trust one's own self cannot trust even god; even though the person may say that I trust, but it's nothing more than pretense. Every individual must trust one's own self. Rāma says, "I have total trust on my mind." While we may indeed place trust on gods and scriptures, but only when we trust our mind and our own self, our trust on the divinity proves true. Lord Rāma states yet another trait of Raghuvaṃśis,

*Jinha Kai Lahahi Na Ripu Rana Piṭhī I
Nahi Pāvahi Paratiya Manu Diṭhī II BAK-230.04 II*
Who is a Raghuvaṃśī? Raghuvaṃśī are those who never turn their back on the foe in the battle. No one in the world can claim that a Raghuvaṃśī has run away from the battle! A Raghuvaṃśī fights face to face. This is the trait of Raghuvaṃśa as well as others. No enemy would ever witness a Raghuvaṃśī's back. Our

scriptures state that unrighteousness is born from back and righteousness is born from chest. This means that no one can ever witness an unrighteous act in a Raghuvamṣī. A Raghuvamṣī does not dream about anyone else's wife, nor gets attracted towards other women. A Raghuvamṣī does not cast an amorous glance on other woman and also does not get attracted by the women who try to lure them. Many such attempts have been made on the Enlightened-Beings, but no one has been successful to attract their mind or eyes. People make futile attempts! This is the trait of Raghu's race. Perhaps Rāma alone can succeed in this or the one who has worshipped Rāma can succeed by Rāma's grace and by his/her Guru's grace. The next trait,

Mamgana Lahahi Na Jinha Kai Nāhi I BAK-230.04 I
No beggar hears a rebuff from a Raghuvamṣī. By beggar it does not mean people beseeching money or clothes. Even if suffering knocks the door of a Raghuvamṣī in form of a beggar, it does not return empty handed. A Raghuvamṣī shall welcome suffering whole heartedly instead of rebuffing it. S/He accepts suffering and dishonour with the same honour as s/he would accept honour. 'Yes' or unconditional acceptance is the great mantra of a Raghuvamṣī.

Te Narabara Thore Jaga Māhi II BAK-230.04 II
“O Lakṣmaṇa, there are very few noble people with the above traits Bāpa!” Thus, while discussing these traits with Lakṣmaṇa, Lord further said,

Karata Batakahī Anuja Sana

Mana Siya Rupa Lobhāna I BAK-231 I

O, what a beautiful poem is being penned down! While Lord Rāma was talking with Lakṣmaṇa in this strain, His pure mind has been enamoured in Jānakī's transcendental beauty.

Mukha Saroja Makaramda Chabi

Karai Madhupa Iva Pāna II BAK-231 II

This line has been misinterpreted to the extent that it doesn't even represent the correct meanings of words, Bāpa! At least stick to the right meanings of words! People don't expect purport or essential gist of this line! Neither are you expected to derive esoteric or supreme interpretations of such lines, nor do we wish to expand our wisdom or get into an in-depth spiritual discussion. But at least present the meaning as it is! These lines have either been misrepresented or altered

over a period of time or have been wrongly translated! Lord's mind has been enamoured. How is Lord's mind? Lord has a pure mind. In whose beauty has it been enamoured?

Jāsu Biloki Alaukika Sobhā I BAK-230.02 I

Lord's mind has been attracted in transcendental beauty. If we get lured towards transcendental element, 'Rāmāyaṇa' would bestow blessings for it. If we get angry in protection the transcendental element, 'Rāmāyaṇa' deems it pardonable. If our mind, despite being truly pure, gets provoked by desires towards the transcendental element, that element of lust has not been reckoned as foul. Lord's mind has been enamoured in Sītāji's countenance, but Sita is an epitome of transcendental beauty.

Tulasidāsajī presents the trait of Raghuvamṣīs in this way. These traits apply to all of us. And we ought to seriously ponder over these traits for the development of our life. The question is how do we identify people endowed with such traits? I wish to present the traits of Nādavaṃśa to you which can help us identify the realised men. You need not agree with my thoughts. But the discussion of Nādavaṃśa is the most paramount of all. *It's the discussion of a Guru's womb, because we are sitting in the place of such a Guru, BhanSaheb.*

*Lāgyā Kaleje Cheda GuruNā, Veda Nā Jāṇe Ae Vātyu,
Lāgyā Kaleje Cheda GuruNā...*

If someone tells me to define the word Lohana, I would say that people who get ensanguined in blood by the Guru's words are Lohana. The blood of inner vices oozes out and the garb of dispassion gets decked, such people are Lohana. This incident has happened with Laṃkinī when Hanumānāji blew her with His fist. A single attack toppled her down vomiting blood! She collapsed! When the Sadguru blows us with His fist, the blood of our vices is expelled and the sense of dispassion arouses.

So Bāpa! Gurukul or Nādavaṃśa is the supreme lineage for all of us. Let us think about its few more traits. Let us study these traits to lead a better life. The first trait in my understanding is that whenever we behold an individual who has no questions in life, realise that s/he is enlightened. Such an individual will not have any questions unanswered. In simple words, s/he must have deciphered every mystery. Take Rhakur Ramkrishna or Gyaneshwar for instance. All

such realised men including BhanSaheb had no questions. When we witness three aspects in an individual, realise that s/he is a descendant of Nādavaṃśa or s/he has incarnated from the Guru's womb. S/He who adores being silent most of the time is an Enlightened-Being. S/He has realised that there is nothing worth talking about! Speaking is a trade of words. The one about whom we speak at length is not the subject of speaking, because the Supreme Element is totally unknown. Who has spoken as much as Vedas? Eventually even Vedas had to pause with an exclamation of *Neti, Neti!* Hence, this is the second trait in my understanding, Sāheb! I have never seen my Guru, my Enlightened-Being, my Sadguru, My TribhuvanDada talk. I have rather witnessed His *berkha* being vocal! Even when someone came for a spiritual discussion, He would deny and say, “Let me do my bhajana!” The second trait is silence. Their very disposition is silence. As the next trait, regard him as a Guru, a Sadguru, an Enlightened-Being, a man of wisdom, an enlightened man who bears an impartial mindset. Don't look at his/her attire, caste or lineage, but do examine his/her entire life to know if s/he has ever missed the impartial mindset. No one is superior or inferior to such an individual. Neither is anyone stranger or his own to him. A person who constantly lives with impartial mindset, regard him as a Sadguru like BhanSaheb or a Sadguru like RaviSaheb. The next trait that I have understood after perceiving the lives of the Enlightened-Being is that their countenance is constantly filled with a sense of supreme contentment. S/He is not discontent about anything ever. You will never see the realised men or enlightened beings discontent. Such people will make fraught attempts to raise the world to a higher level, but even if they fail in doing so they would never feel discontent. They always feel content. S/He is neither pleased by anyone's arrival, not saddened by anyone's departure. S/He lives with impartial consciousness amid all dualities and is totally content. Therefore, I really adore this line of 'Gītā',

Santuṣṭaḥ Satataṃ Yogī Yatātmā DṛḍhaNiścayaḥ I
I have witnessed several realised men. When I observe the sitting posture of Thakur Ramkrishna, I witness no discontent on his countenance, Sāheb, despite the fact that he was suffering the third stage of cancer. Even as

he could not swallow water, his look reflected supreme contentment. Therefore, we are bound to say that he is indeed enlightened. The fifth trait in my view is that the realised men celebrate every moment. They are an epitome of celebration. Every step they take appears to be a new poetic composition by a great composer. Such men stay amid us in various attires. They lead such a blessed life. On beholding him/her, we feel that the person is living in the state of constant celebration.

Let's look at the next trait. Yesterday, Niranjambhai was saying that if a rock is kept immersed in water for one thousand years, it won't get drenched from within. Similarly, even as a realised man constantly stays amid mundane and illusive world birth after birth, s/he never gets affected by external phenomenon. Such individuals have truly attained enlightenment. They are blessed with divine power. They have perceived supernatural secrets. I have stated for Ramesh Parekh that he has perceived divinity. We can certainly believe that he has been touched by some sort of divinity. This is also a trait of an enlightened man. Most often than not, these traits are usually discussed in words. But, how can we experience this trait in someone? When we fear approaching a realised man, but at the same time cannot stay without him/her, is the first trait of a realised man. We fear from within thinking about how to meet and talk with that realised man. When we start talking to him/her, we tend to mess up everything. Even as we may have planned the agenda in advance, our mind goes completely blank and yet we dislike going away from him/her; we feel good by staying in his/her company and congregation. When we experience these feelings, realise that the person is truly enlightened and that s/he is constantly elated, every moment. By joining the congregation of such a realised man, we realise that our perception of this illusive world was a mere myth, because his/her congregation presents a completely different view! The world appears completely different when we start getting close to the realised man! What is BhanSaheb's view on this point?

*Jūṭhī Kāyā, Jūṭhī Māyā, Jūṭho Ā Jaga Jāno,
Sāco Nāma Eka Sāheba Ko, Bhaṇe Luvāṇo Bhāṇo.*
These few words reveal the greatest truth about Sadguru! BhanSaheb said, 'Jūṭhī Kāyā'. But he further

said that these are not a myth, but the day we catch hold of Lord's Name we shall realise the truth about everything. The things that appeared relevant earlier become insignificant after our eyes open up. Hence, we don't regret losing them. So Bāpa, many of our delusions are destroyed when we sit near a realised enlightened man and when we try to understand and know him/her in real sense. I have understood few such traits of devotees born from the womb of such a Guru. Rabindranath Tagore has said that s/he is the knower of all wisdom around whom a circle of evident radiance revolves. When Rabindranath Tagore discussed Buddhadeb, he said that I can witness a circle of peculiar radiance revolving around him. He could witness luster, divine aura, pleasure or splendour. Such an individual adds to our warmth without burning us. S/He makes us energetic, without causing friction or struggle. Even after Three Hundred and Eighteen years the lamp-flame continues to lit and enlighten us. The consciousness of BhanSaheb smears the entire Universe or embraces the whole Universe. His consciousness must have impelled us to gather here in Kamijala for a spiritual discourse. Therefore, he has invited us not only for worship but also for a feast. The lines of BhanSaheb like 'Bhane Luvāṇo Bhāṇo', 'Bhaṇa Kahe, Bhaṭakiṣa Mā, Mathī Jone Māya' are the thoughts of Upaniṣad! The way two friends or delegates shake their hands, similarly the mantras of Upaniṣad and the aphorisms of BhanSaheb interlace with each other. BhanSaheb says in extremely simple language,

Bole Ae Bījo Nahī, Parameśvara Pote,

AjñānīNe Āmdhalo, Alago Jai Gote.

Sācu Nāma SāhebaNu, Jūṭhu Nahī Jarāya,

Bhāna Kahe Bhaṭi Le To, Bhāre Kāma Thāya!

The last part is lovely! A lot can happen by this line! This line can reduce a great burden. This realised man interprets complex aphorisms with a great ease!

'Rāmāyaṇa' presents one more trait of 'Raghuvamśī'. When one smiles with pleasure after beholding not mundane, but transcendental love in someone, it's deemed as a trait of 'Raghuvamśī'. S/He who feels pleased after beholding someone's transcendental devotional love reflects the trait of 'Raghuvamśī'. On the other hand, s/he who shows hatred or envy, does not represent the trait of

'Raghuvamśī'. Let's summarise the traits of 'Raghuvamśī': After beholding Sītājī, Lord Rāma's mind did not go astray, He was still patient. Lord Rāma said that the descendants of 'Raghuvamśī' never run away in a battlefield by showing their back. It means they are endowed with heroism. A beggar knocking at the door of a Raghuvamśī never returns empty-handed which reflects their generosity. The amalgamation of patience, heroism and generosity describes 'Raghuvamśā'.

Yesterday in the course of Kathā, we celebrated the occasion of Lord Rāma's birth in our own way. Mother Kaikeyī also gave birth to a son. Sumitrā begot two sons. Daśaratha was thus blessed with four sons. The celebration and joy continued for one whole month. People were immersed in supreme joy to such an extent that they failed to realise how the whole month elapsed! It's quite natural to not realise how time passes during joyful days. As Vaśiṣṭhājī performed the naming ceremony of the four brothers, he said that King, the child playing in Kausalyā's lap is swarthy of complexion, the ocean of joy and an epitome of bliss. Whoever chants the name of this child, will attain restfulness, repose and solace for countless births. I name the child who shall confer restfulness to the world as Rāma. It means any element or individual who gives restfulness, repose or solace is Rāma. Vaśiṣṭhājī said while naming Kaikeyī's son, "This child has Rāma like complexion and look. He is endowed with same virtuous conduct and disposition as Rāma. This child shall satisfy and nourish the whole world, instead of exploiting anyone. Therefore, I name this child has Bharata." Sumitrā was blessed with two sons. The sage said while naming one of the sons, chanting his name will not kill the enemy but the mindset of enmity. I thus name this child as Śatrughna. The other son was the repository of all virtuous traits, utmost beloved to Rāma, mainstay of the whole world, who upholds the earth in form of a multi-hooded king of the serpent race, I name such a child having generous disposition as Lakśmaṇa. Vaśiṣṭhājī further said, "You sons are the very essence of Vedas."

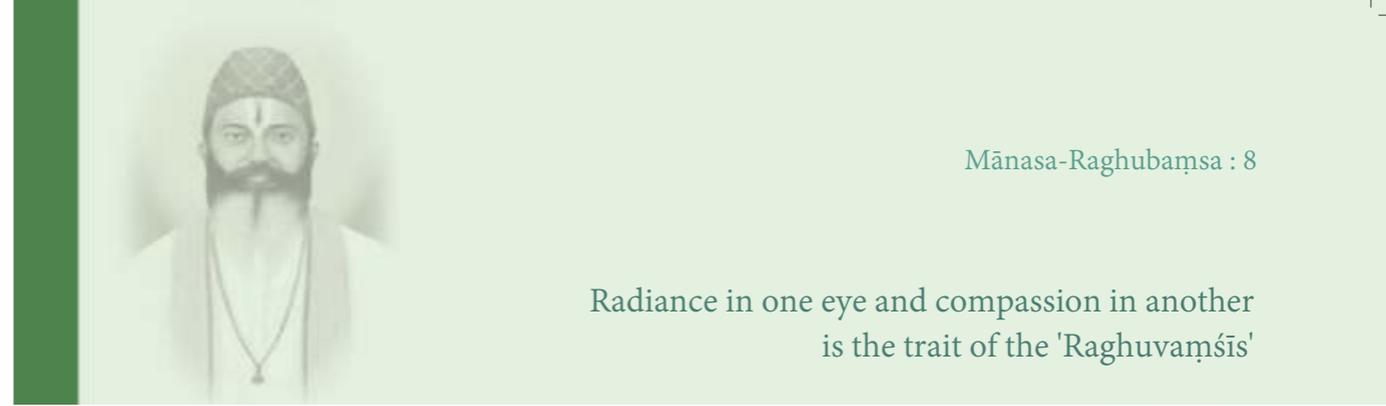
While describing this episode in every Kathā, I make sure to repeat its interpretation without fail. In order to realise the mantra of Rāma while chanting, we ought to abide by the traits of other three brothers.

Bharata satisfies and nourishes everyone. The chanter of Rāma's name must nourish the entire society. S/He must not exploit any section of the society. It is extremely essential. We ought to check if people are not exploiting the society in the name of religion. We must check if religious people are fulfilling their personal intents in the name of initiation. We ought to check if innocent people are being exploited in the name of so-called love. These are beautiful means through which the society can be exploited innocently. The next aphorism is about Śatrughna. The chanter of Rāma's name must not harbour enmity with others, even as others may do so. Few people will always hate you, there is no remedy, Sāheb! We only need keep ourselves out of hatred. The last aphorism is about Lakśmaṇa, who is an epitome of generosity. He becomes the mainstay of the whole world. The chanter of Rāma's name must become as generous as possible and support as many people as possible. We may not be able to build the entire school. Those who can do so are indeed worthy of applaud and obeisance. But we can at least pay for the uniforms of a couple of poor students or buy them books or pay their fees. If we can do something similar while chanting Rāma's name, our chants will indeed give us greater restfulness. We cannot build huge charity kitchens, if but we send some ration to such places without publicly announcing it then it shall succeed our mantra of Rāma more than ever. If we cannot contribute ration then even serving few people in such places will equally succeed our mantra of Rāma. In short, our chants of Rāma's name will succeed more than ever if our mindset is free from enmity, if we don't exploit others and if we support as many people as possible.

The four brothers reached boyhood. The ritual of sacred-thread ceremony was performed. The four princes go to Vaśiṣṭhājī's hermitage for studying. I would like to repeat once again, my brothers & sisters, please send your children to schools and educate them. It shall help the future of your family positively. Educate your children. This is my only request to you. Lord Rāma had also been to his Guru's hermitage for studying. He attained all branches of knowledge in a short-span of time. He practiced in life whatever was learned from there.

At this point, Tulasīdāsājī changed the topic. One fine day, Sage Viśvāmītra visited King Daśaratha's kingdom, indulging in expectation of various kinds on his way. He said, "O King, the demons around my hermitage are not allowing me to complete my solemnization. I am here to seek Lord Rāma from you along with His younger brother." Vaśiṣṭhājī interfered, dispelled the king's delusion and asked to handover Rāma and Lakśmaṇa to the sage. The king gave his sons. The two brothers left with the sage. On beholding Tāḍakā, Lord Rāma kick started His acts of incarnation. He mounted his bow with an arrow and conferred nirvāṇa to her in one shot. This VyāsaPīṭha has always stated that very first in order Lord Rāma conferred nirvāṇa to a woman who was a demoness. It indicates that before killing the demons, Lord Rāma killed the very source wherefrom the demons were born. He uprooted the very foundation. The yajña commences the next morning. Mārīca and Subāhu rushed to destroy the yajña. Subāhu was burned down to ash with

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Radiance in one eye and compassion in another is the trait of the 'Raghuvaṃśī'

an arrow of fire. Mārīca was thrown on the shore of the ocean towards Laṃkā by shooting a headless shaft.

One fine day, Viśvāmitrajī told Lord Rāma about two more yajñas that were incomplete. It was the yajña of Ahalyā who was waiting endlessly and the yajña of King Janaka of the bow-breaking ceremony. On hearing about the bow-breaking sacrifice, Lord Rāma delightedly began the journey. He saw a hermitage on the way, where someone was lying like a stone! On seeing the sight Lord Rāma enquired with Viśvāmitrajī about who was it? Whose is this hermitage? Viśvāmitra replied that, this is Gautama's consort subjugated to a curse. Note that Viśvāmitra has not used the word 'sin'. He could have said that she is sinned, but he chose to say that she has been cursed and become stone-bodied. Please be kind to bless her with the dust of Your divine feet to emancipate her. Lord Rāma wondered if He could touch the wife of a sage by His feet being a 'Raghuvaṃśī'? He is concerned about the propriety of his lineage. Saints have interpreted this incident differently. They say that as Lord Rāma lifted His foot, a wave of air blew the dust of Lord's feet on the stone-bodied Ahalyā and Ahalyā rose at once. As Ahalyā rose, her head touched Lord Rāma's feet. It was not Rāma who had touched his feet to a woman. As the dust of Lord's feet touched Ahalyā, she appeared from the stone. Many people are deep thinkers. They contemplate extensively. They are worthy of obeisance. But unfortunately they are only thinkers and not emancipators. However, Rāma is both contemplator as well as emancipator. He emancipated Ahalyā. Furthermore, many people are emancipators, but not acceptors. They fail to accept! Rāma not only emancipated Ahalyā, but also made Gautama accept her as earlier. Our nation needs three qualities. People should be thinkers. People should be emancipators. People should be of accepting disposition. Lord Rāma has Gautama accept Ahalyā. Ahalyā is blessed and leaves to her husband's abode.

Lord Rāma then reached the bank of Gaṃgā and took a dip. They soon reached Jankapura. King Janaka received the news. He felicitated everyone and offered them a stay in 'Sumdara-Sadana'. It was noon time. Lord had lunch and took rest. By evening, the two brothers stepped out to see the town. They immersed

the whole town of Mithilā in their beauty! The next morning, Rāma and Jānakī see each other in PuṣpaVāṭikā. In this incident, Tulasī describes the disposition of 'Raghuvaṃśī'. Jānakī sang Durgā's hymn of praise. The goddess bestowed blessings, "Rāma shall be Yours." On one hand, Rāma collected the flowers and returned to the Guru. And on the other hand, Jānakī returned to her mother. The bow-breaking ceremony was organised the following day. Kings and emperors from across the globe began to arrive in the ceremony. Lord Rāma and Lakṣmaṇa arrived with Sage Viśvāmitra. The kings attempted to break the bow one after another. None could succeed, because they were not accompanied by their Guru! The metaphoric bow of ego can be broken if our Guru is with us. Rāma alone was accompanied by His Guru, Viśvāmitra. Therefore, Rāma could break the bow as easily as an elephant would break the stalk of a lotus. Lord Rāma broke the bow into two halves in middle of a moment. Jānakī offered victory wreath to the Lord. Paraśurāma arrived in aggressive mood. However, on witnessing Rāma glory he said,

*Jaya Raghubaṃsa Banaja Bana Bhānū I
Gahana Danuja Kula Dahana Kṛṣṇānū II
Baḍabhāgī Banu Avadha Abhāgī I*

Jo Raghubaṃsa Tilaka Tumha Tyāgī II AYK-55.03 II
After hailing Lord Rāma's glory, Paraśurāma took his leave. Viśvāmitrajī told Janaka, now that the bow has been broken, please send the messengers to Ayodhyā with the wedding invitation as per the tradition. The messengers left for Ayodhyā. Daśaratha arrived to Janakapura with the wedding procession. The fifth day of the bright lunar phase in the month of Māgśara was decided as the day of wedding. The most auspicious moment before sunset marked by the clouds of dust raised by cow's hoofs when they are returning home from pasture was when the wedding of Rāma-Jānakī, Lakṣmaṇa-Ūrmilā, Śrutakīrti-Śatrughna and Bharata-Māṇḍavī took place in the same wedding canopy. The wedding procession stayed for an extended duration, post which they asked their leave. While camping on the way, they reached Ayodhyā. After Jānakī's arrival, Ayodhyā's prosperity has multiplied infinitely. The guests began to take leave. In the end, Viśvāmitrajī took a leave.

Bāpa! We are talking about 'Mānasa-Raghuvaṃśa' in this RāmaKathā. We have taken the references of poet Kālidāsa, Vālmikijī and 'Rāma Carita Mānasa' in order to describe the traits of 'Raghuvaṃśī'. If we are able to practice these aphorisms, which are relevant in every age, we can experience exceptional progress and restfulness in our life. It's written that when Emperor Dilip educated Prince Raghu during childhood, he attained four eruditions which were as vast and profound as an ocean. It has been compared with an ocean. I am sharing this with you because this is what I understand by my Guru's grace. The four eruditions mentioned in 'Raghuvaṃśa' composed by Kālidāsa have specific names. We must possess these eruditions in us even in the current age. We must seriously endeavour to attain these if we lack them, especially the 'Raghuvaṃśī'. I am repeating again and again that while Raghuvaṃśī can rejoice in the glory of the lineage, they also need to think about the traits of their lineage seriously. The names of the eruditions are as follows in order: Ānvikṣikī, Trayī, Vārtā, DaṃḍaNiti. Our country, India, and our beautiful Earth need these four eruditions today. These eruditions of 'Raghuvaṃśī' must get established on our lovely planet more than ever.

The first erudition as mentioned in 'Raghuvaṃśa' is Ānvikṣikī. Ānvikṣikī has several meanings in dictionary. However, let's not go into the scriptural interpretation of Ānvikṣikī, because I know that 70% of my listeners in this Kathā are rural crowd. And I have always aimed to reach out to the last man. Therefore, I shall define this erudition very briefly. The receiver of this erudition is said to have radiance in one eye and compassion in the other. This is the simplest meaning of Ānvikṣikī which we can understand. It needs radiance in eyes. This radiance does not burn us, but lights up our inner-realm thereby which we can feel the opposite person's compassion. It's a glorious light that opens our inner-realm by virtue of which we can experience the compassion of a realised man like BhanSaheb. What except compassion do these realised men have? Why are we unable to experience their compassion? The reason is that our inner-realm has not been lighted up by some radiance. Let's wish to get these two eyes. Let's wish to attain this erudition. Let's wish our country and our Earth be blessed with this erudition, which doesn't burn our energy but awakens it. Even if it's the radiance of the sun, it should be as cool as the moon. All realised men who have taken birth on this earth have been endowed with the erudition of Ānvikṣikī. I have read its another interpretation. It also means an erudition that can be proved by both radiance and compassion. It's presented in a way that we can experience. Few realised men have also claimed it to be the erudition of Upaniṣad! All wise think alike! Everyone has different viewpoints to perceive the same truth. Hence, this erudition refers to two eyes endowed with specific traits. Our philosophy has a term 'black magic'. The Twenty-First Century is not for 'black magic'. It's not for blind-faith, superstitions, miracles, evil charms and black magic. It's rather for the erudition of Ānvikṣikī.

While discussing about 'Raghuvaṃśa' my Goswāmiji describes Rāma as an ornament of the Raghu's race,

Raghubaṃsa Bibhūṣana Dūṣana Hā I

Kṛta Bhūpa Bibhīṣana Dīna Rahā II LNK-110.04 (Chamda) II

The Supreme Personality of Godhead is such an ornament of Raghu's race that destroys all evils and faults. Which are those evils? Tulasīdāsajī has never described evils. We have six vices in our philosophy viz. kāma, krodha, lobha, moha, mada and matsara (lust or restlessness, anger, greed, delusion, ego and envy). We know these very well. But which evils are referred to in the above line? As studied from my Guru, I have been told that, "Son, there are only two evils namely, jealousy and hatred." Rāma, the ornament of Raghu's race is a Supreme Element who destroys hatred and jealousy from us. Kāma is not so great an evil to be destroyed. It's part of one's disposition. It

must be moderated, but the world cannot run in its absence. Anger is compared to bile. If not present in excess, it's good for physical health. Ayurveda states that bile, phlegm and wind in moderate degree help a human stay healthy. However, its imbalance or excess makes us diseased. On the same line, evils refer to jealousy and hatred. When someone does better than us in any field, we start building networks to conspire against that person! The reason is that hatred and jealously cannot let you rest without conspiring. Please do me a favour and reduce your hatred as much as possible after listening to RāmaKathā. Doing so will bless our lives. Many people abandon the country, but they cannot forsake hatred! I like the fact that lawful authority has the power to extradite a citizen, but the authority of truth frees an individual from hatred! Imagine the degree of hatred arousing in people! No one is able to witness others' progress! No one is able to praise or applaud others! Hatred compels you to plan severe conspiracies to pull down others! Yes, this is mental as well as physical disease. The boil of hatred has no medicine! Further, what if the doctors themselves are suffering from this ailment? The religious field is also suffering from this disease! Pardon me, please forgive me, but don't we secretly conspire against others? O, the religious heads and abbots of hermitages, please speak your heart out! Don't political people plan conspiracies? Don't social institutes conspire against others? I am recalling Poet Kāga,

Koṇa Sajāyo? Koṇa Sarāṇu?
Koṇa Doraḍi Khecanahāra?
Jivatā RākhiNe Jiva Leti Ae,
Kevī Hatī Taravāra?
Rudā Kerā MyānaMā Re'ti...
Kyāre Kyāre Nikalatī Bāra...
Bolo, Bhāi! Baṅgalā!
Bolo... Haiyānī Hāṭaḍi Kholo...

If my message reaches your heart, let us try to understand the fact that when we criticize, our tongue is involved; whereas in jealousy and hatred, our inner heart is involved! This applies to one and all, Bāpa! S/He who has understood this has never felt hatred for anyone. Such people have only eliminated hatred from their lives. It's extremely tough. Nishkulananda Swāmīji says,

Tyāga Na Ṭake Re Vairāga Vinā, Karīe Koṭi Upāya Ji;
Aṃtara Ūmḍi Icchā Rahe, Te Kema Karīne TajāyaJi.
Veṣa Lidho VairāgaNo, Deṣa Rahī Gayo DūraJi;

Upa Veṣa Ācho Banyo, Māhi Moha BharapūraJi.
We cherish countless longings from within! There is no reason for me to praise Jankidasbapu. He is not going to give me a single penny in dakṣiṇā. And even if he does so, I would not accept it. He would neither dare to do so, nor am I going to accept. Yesterday, when he shared an incident with me, I couldn't applaud him more! He said that, "I don't connect my devotees with me, I connect them with the samādhi. May I always feel the same by my Guru's grace. I am involved in managing this place because I am an abbot, but may my disposition of being a servant to the samādhi always stay intact." He feels like someone's servant or devotee from within, which is a big thing in itself. This must be the result of serving his Guru. It must be BhanSaheb's blessings, else one would never get this thought, Sāheb! Have you ever thought about this line in 'Rāmāyaṇa',

ŚriGuru Carana Saroja Raja
Nija Manu Mukurū Sudhāri I
Baranaū Raghubara Bimala Jasu
Jo Dāyaku Phala Cāri II AYK-00 II

This is the first dohā of 'AyodhyāKāṇḍa' and the beginning of 'HanumānaCālīsā'. It states about four pursuits of human existence viz. dharma, artha, kāma, mokṣa (righteousness, wealth, desire and liberation respectively). These are the four rewards. But what is its juice in form of the essence? If you ask Talgājarḍā, it will say that the essence of righteousness is dispassion. He who has practiced righteousness cannot stay without dispassion, Sāheb! This is not my thought. Talgājarḍā got this thought from 'Rāmāyaṇa',

Dharma Te Birati Joga Te Gyānā I

Gyāna MocchaPrada Beda Bakhānā II ARK-15.01 II
All other essences turn insipid when we experience the essence of dispassion. But arousal of hatred and jealousy makes us conspire spitefully. Raghukula's erudition of Ānvīkṣikī can work on it and can help us heal these evils.

O Raghuvamśis, bear radiance in one eye and compassion in another. This is reckoned as the trait of the 'Raghuvamśis'. Raghū attains four eruditions from Gurukula which are as deep and vast as an ocean; the poet Kālidāsa writes so. The second erudition is Trayī. The expounders have interpreted Trayī as the three Vedas. The erudition of Trayī also means experimented science. The science that has inferred an outcome through experiments is also called the

erudition of Trayī. We must have this erudition in the current age. It refers to the science or the knowledge of science that does not lose sensitivity. Gandhiji was of the opinion that science without sensitivity is a social sin. Science is definitely taught in schools and colleges today, certainly. But along with science, it should have one more subject named Trayī i.e. the erudition of Vedas. Thus, Trayī refers to the erudition of science as well as the erudition of Vedas. The descendants of the lineage of Raghu have known the erudition of Vedas. The erudition of Vedas refers to the erudition that preserves our Vedas and constantly arouses our sensitivity. Raghu has learned this erudition. If I have to interpret Trayī in Talgājarḍian terminology, I can say on my responsibility that it was about three eruditions namely Truth, Love & Compassion. This was the erudition of Trayī. This is Prasthantrayī for me. By my Guru's grace and by your blessings, let's try to practice this as much as possible. If we can do so, our birth will succeed. Thus, Trayī refers to Truth, Love & Compassion.

Trayī Sāmkhyaṃ Yogaḥ
Paśupatimatam Vaiṣṇavamiti
Prabhinne Prasthāne Paramidamadaḥ
Pathyamiti Cha I SMS-VII I

Even as we look at it aphoristically, Raghu would anyways contain truth. And Lord Rāma who is born in the race of Raghu contained truth in entirety.

Rāmo Vighrahavāna Dharmah Sādhuḥ Satya
Parākramaḥ I VR-ARK-37.13 I

What does Rāma possess except love?

RāmaHi Kevala Premu Piārā I AYK-136.01 I
And Rāma is the very embodiment of compassion.

KārūnyaRūpaṃ KarūnāKaramtaṃ-
ŚriRamchandram Śaranam Prapadhye II RRS-32 II

The erudition of Trayī is about Truth, Love & Compassion. The third erudition of 'Raghuvamśa' is Vārtā. Vārtā means conversation, dialogue or story. Do not get into a fight, engage in a dialogue instead. This aphorism is useful for the kings. Don't start fighting upfront. Initiate a conversation or dialogue as the first step. The RāmaKathā itself is all about dialogue. It has no controversy. If you create controversies by your own then it's a different matter! Rāvaṇa had crossed every limit, yet Rāma approached him with a dialogue. He sent Aṅgada as an emissary of peace to convince Rāvaṇa amicably to avoid war, if possible. 'Rāma Carita Mānasa' has established this

type of dialogue. The approach of conversation is so lovely that it brings everyone together. It would be really great if stories are narrated in schools in form of Vārtā. When we were kids, our elders narrated mythological stories and fairy tales to us. Nowadays, no one narrates stories to children! Even the kids don't wish to listen to such stories these days.

Vāratā Re Vāratā, He Ji, Vāratā Re Vāratā,
Bhābho Ḍhora Caratā...

Were Kathās ever recited this way? But I want to come closer to you by one way or other. I don't want to bind you, but pass my message to your heart. I don't want to foul your ears by uttering ill about others. I just want to awaken the god of ears in you so that you can listen to the scriptures and the saints of my country. The tradition of Ravi-Bhan has poured ambrosia in extremely simple words into our ears! Who has the right to say these words? The grandsires like Vālmiki, Vyāsa or Vaśiṣṭha alone have this right. These wise men are endowed with immense wisdom. They are the peak of realisation. The realised men like Vyāsa and Vālmiki have herded immature cattle like us! Aren't we cattle? We are so immature! Despite listening to several Kathās, we are unable to forsake hatred! What are we if not cattle? I am reciting Kathā at top of my voice, yet our jealousy is not alleviating! The wise and

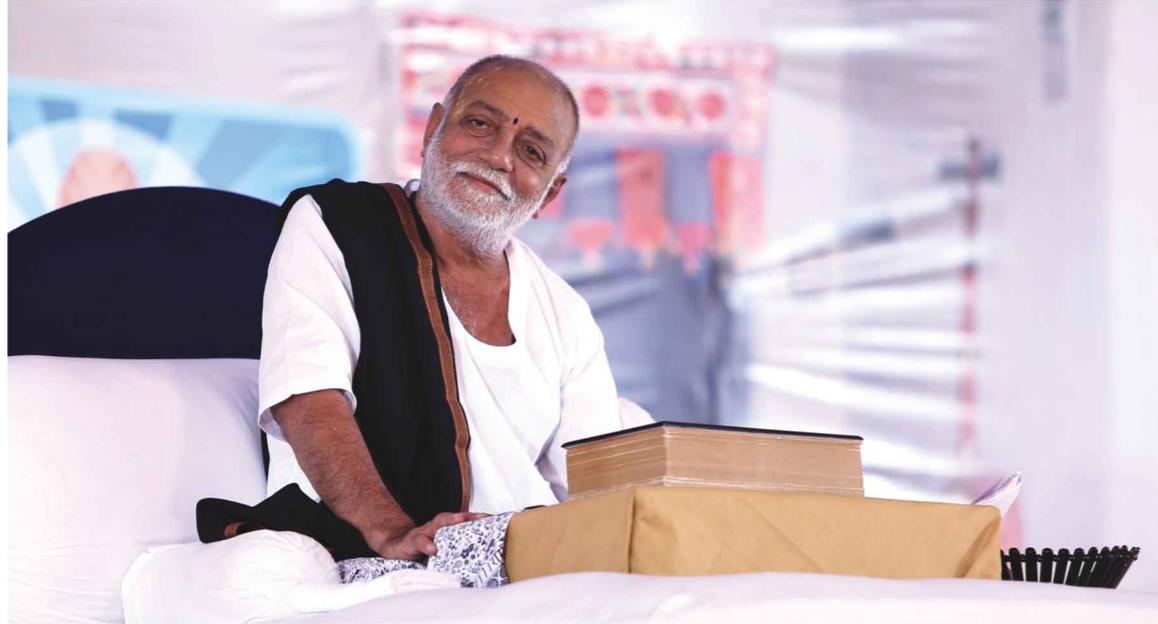
In my view the evils refer to jealousy and hatred. When someone does better than us in any field, we start building networks to conspire against that person! The reason is that hatred and jealously cannot let you rest without conspiring. Please do me a favour and reduce your hatred as much as possible after listening to RāmaKathā. Doing so will bless our lives. Many people abandon the country, but they cannot forsake hatred! Imagine the degree of hatred arousing in people! No one is able to witness others' progress! No one is able to praise or applaud others! Hatred compels you to plan severe conspiracies to pull down others! Yes, this is mental as well as physical disease.

realised men like Vyāsa and Vālmiki have herded immature people like us by giving us scriptures like 'Māhābhārata' and 'Rāmāyaṇa'. The stories of scriptures gave us rest. So, this was the third erudition of Vārtā. The fourth erudition that Raghu studied in 'Raghuvamśa' is DaṃḍaNīti. Raghu was taught that, "You shall become a crown-prince and a king in future in the lineage of Dilip. Hence, please learn the fourth erudition of DaṃḍaNīti right now. DaṃḍaNīti means the ethics of punishment. The principles of employing sāma, dāma, daṃḍa and bheda are termed as nīti or ethics in our philosophy. They are not termed as anīti. The punishment given to someone must not be unethical. It's necessary for punishment to be ethical or the world would not run. An offender must be punished, but the punisher must not be driven by hatred towards the offender. S/He must be announcing the punishment with hatred-free consciousness.

Thus, the four types of eruditions are a great contribution from the race of Raghu. Ānviṣīki has several meanings. It's an erudition related to radiance in one eye that enlightens everyone and compassion in the other eye that makes us utmost gratified. The second erudition of Trayī comprises of Truth, Love & Compassion. The third erudition is the mindset of amicable dialogue, bereft of controversy, reproach or

dispute. The fourth erudition is about the ethics of punishment driven by hatred-free consciousness. The composer of 'Mānasa' has thus described the ethics of 'Raghuvamśa'.

Let's have a look at one more trait of 'Raghuvamśa'. Rāma is such an ornament of Raghu's race who destroys the evils of jealousy, hatred and criticism, which I have been specifically emphasizing in this Kathā. This is the trait of 'Raghuvamśis'. After destroying our evils, they don't stop there. Vibhīṣaṇa who was utmost humble and surrendered was crowned as a king. Lord destroyed his evils and promoted him to the throne. One more trait of 'Raghuvamśa' is that they do what others don't. Lord Rāma broke the bow which no one else could and He did so in such a way that no one else could realise. Yet Tulasī states that Lord Rāma broke the bow utmost effortlessly. Lord Rāma broke a huge, massive bow as easily as an elephant who would randomly throw away a lotus along with its root. The jewel of Raghu's race, Lord Rāma, broke the bow utmost effortlessly! By whose power could he break the bow utmost effortlessly? It happened by the Guru's grace. 'Rāmāyaṇa' contains several incidents which are carried out effortlessly. When something happens utmost effortlessly in an innate manner and we don't realise our doership in doing so then realise that it has



happened by our Guru's grace. This is the disposition of Raghu's race. This is the nature of the offspring of light. Look at the huge pandals and look at the number of people having food every day, and yet no one appears doing anything at all because perhaps everyone has understood that it is happening by BhanSaheb's grace. The bow of our ego is broken by the Guru's grace. This sense of discretion is the trait of the 'Raghuvamśis'.

Durgama Kāja Jagata Ke Jete I
Sugama Anugraha Tumhare Tete II HC-XX II
Prabhu Kī Kṛpā Bhayau Sabu Kājū I
Janmu Hamāra Suphala Bhā Ājū II SDK-29.02 II

Let me recite some chronology of Kathā. 'AyodhyāKāṇḍa' begins. Goswāmīji performs the opening invocation in Saṃskṛta language. In the beginning of 'AyodhyāKāṇḍa', Lord Śaṃkara's hymn of praise is sung as the first mantra. I have heard one entire Kathā of Dongrebapa when I was studying. He said that in 'Rāmāyaṇa', 'BālaKāṇḍa' is our childhood and 'AyodhyāKāṇḍa' is our youth. As he termed 'AyodhyāKāṇḍa' as youth, I feel like saying that Lord Śiva should be the first god to be worshipped in one's youth. The reason being that worshipping Śiva in young age brightens our youth. As Tulasī worships Śiva with the verse 'Yasyāṃke Ca Vibhāti Bhūdharasutā Devāpagā Mastake', Himālaya's daughter Bhavānī sits on the left side of Lord Śaṃkara. Probably Tulasī wants to tell us that after getting married in a young age, lead such a life with your wife that the conversation between both of you results in RāmāKathā, instead of disputes. If the men and women lead a life akin to Śaṃkara and Pārvatī, everyone's life shall be enlightened! But it's only getting difficult day by day. In today's age no one's married life is going good. O the youngsters of my country, do get married, but keep your married life happy. Keep your minds filled with devotion and love. It's symbolic of the Gaṃges flowing from Śaṃkara's head,

Yasyāṃke Ca Vibhāti Bhūdharasutā
Devāpagā Mastake
Bhāle Bālavidhurgale Ca Garalaṃ
Yasyorasi Vyālarāt I AYK-Śl.01 I

Śaṃkara's forehead has a crescent moon. O youth! Carry the luster of self-restrain in your mind. Lord Śaṃkara's description in this verse is indicative of an ideal youth of our country. Śaṃkara holds poison in

His throat. Tulasīji thus says, O youth, you will face the poison of defamation, misunderstanding, family issues and other problems in life. Do not resort to suicide in such situations, but digest the poison by recalling Śaṃkara. Neither swallow it in, nor throw it out. Let it adorn your throat with bluish hue like Śaṃkara. Māhādeva keeps the ornaments of serpents. Tulasīji hints us that you can wear jewelry in a young age. But if you get too much attached to the ornaments, they will sting you like a serpent. Kalapi has said in Gujarātī,

'Je Poṣatu Te Māratu Evo Dise Krama Kudaratī'
What nourishes us is what kills us. Sometimes our own wealth stings us.

So'yam Bhūtivibhūṣaṇaḥ Suravaraḥ-
Sarvādhipaḥ Sarvadā II AYK-Śloka.01 II
Śiva has smeared ash on his body. O youth! Enjoy to the fullest. Live a life maintaining the bounds of propriety. But do remember that one fine day your body will turn into ash. Thus, Goswāmīji has admonished the youth by singing Śiva's hymn of praise. In the second mantra, when Rāma was informed of His coronation, He was not pleased and when informed of His exile into the woods, He was nor displeased. The radiance of His countenance remained the same in both the situations. Goswāmīji offered obeisance to that Rāma. Then commenced 'AyodhyāKāṇḍa',

ŚriGuru Carana Saroja Raja
Nija Manu Mukurū Sudhāri I
Baranāu Raghubara Bimala Jasu
Jo Dāyaku Phala Cāri II AYK-00 II

I feel like saying that since this is the canto of youth, the obeisance of Guru is utmost essential in the beginning. Finding a Guru in youth, adorns our glory. Make a Guru in youth, or live such a virtuous life that a Guru will find you proactively, because in reality a disciple can never find a Guru, but the Guru himself find us when the time is right. And whoever has found a Guru will realise someday that they have met the Guru the moment when He was needed the most. We don't realise as we find Him too easily! You must study when you are young. Attain a degree. Go abroad for further studies and get a job. Earn in your field of work and contribute ten percentage of your earnings to serve the needy. But at the same time, ensure you serve a Guru as well. The Gurus of the Twenty-First Century will not force you to renounce your field of work. You can serve

the poor if you are a doctor. You can do a good job if you are an engineer. But don't fail to worship god. The glory of 'AyodhyāKāṇḍa' was explained in this manner.

When Rāma returned after wedding, Ayodhyā's bliss multiplied manifold times. Various riches, success and prosperity flooded the town of Ayodhyā. The shower of bliss started to rain down! After continuous rain for a week, we want it to stop because of damp environment. We pray the sun-god to show up! This means that our life also needs some warmth and heat. After myriad bliss in Ayodhyā, people faced the heat of Lord Rāma's exile for fourteen years. One fine day, Daśaratha was sitting in the royal court. He observed grey hair near his ears, it seemed as if old age was whispering into his ears, "O king, Rāma is worthy enough, make Him your regent." King Daśaratha shared this thought with Vaśiṣṭhaji. Gurudev said, please do not delay if you wish to handover the throne. There is no need to find an auspicious moment. The very moment when Rāma sits on the throne will be an auspicious one. But Daśaratha said, let's plan it for tomorrow as I need to make the preparations. Pushing the event to the next day introduced the night of delusion which spoiled the game. As a result, Kaikeyī solicited two boons from the king viz. throne for Bharata and an exile into the woods for Rāma.

Lord Rāma, Lakśmaṇa and Jānakī left as hermits. The entire town of Ayodhyā followed them to the bank of Tamasā River. They camped there for a night. Being subdued by grief and fatigue, everyone went fast asleep. Finding the right moment, Rāma-Lakśmaṇa-Jānakī left for Śrīṅgaverapura in Sumaṃta's chariot without letting anyone know. The next morning no one could find Rāma. Wailing inconsolably, they returned. Lord Rāma's chariot reached the bank of Gaṃgā. Kevaṭa laved Lord's feet on the bank of Gaṃgā. Rāma-Lakśmaṇa-Jānakī crossed the river Gaṃgā. Thereon Lord commenced the feet journey. Soon came Bharadvājaji's hermitage. Lord enquired about the way ahead with the sage. Our way of life should be asked only to a sage. While meeting seers and sages on the way, Rāma-Lakśmaṇa-Jānakī arrived in Vālmikiji's hermitage. Sage Vālmiki showed fourteen spiritual places for the Lord to stay. Saketvasi Pundit Ramkinkarji has interpreted this incident as the fourteen types of devotion as thought by Vālmiki.

Thereafter, Rāma-Lakśmaṇa-Jānakī began to inhabit in Citrakūṭa.

On the other hand, Sumaṃta reached Ayodhyā. Daśaratha abandoned his life. Bharatajī was called from his maternal home. The father's last rites were performed. A serious discussion happened about the kingdom. Eventually they accepted Bharata's statement that he is not the man of designation, but that of pādukā. He is not the man of sovereignty, but of truth. He suggested, "Let's go and meet the Lord at least once and then I shall do whatever my Rāma commands me." The panacea of my ailment is Rāma's sight. The entire town of Ayodhyā left for Citrakūṭa. Rāma and Bharata met each other. Janaka arrived as well. Crucial meetings were held and eventually all Bharatajī said was, "Lord, order me as it pleases your mind." A surrendered disciple only looks forward to the Guru's wish! To be surrendered is an extremely tough path. But no one is as blessed as the one who is surrendered, Sāheb! Bereft of surrender one can become affluent in material world, but not affluent with bliss. Bharata has proclaimed this surrender. Lord's eyes were filled with tears. Lord offered Bharata His own pādukā to bestow grace. Śrī Bharatajī returned with pādukā. Rāma-Lakśmaṇa-Jānakī held to a branch of a tree in Citrakūṭa and looked at Bharata and the entire town return. Lord too was overwhelmed at heart because God also suffers the pangs of separation from the devotee.

Bharata and Janaka reached Ayodhyā. On an auspicious day, Lord's pādukā was placed on the throne. The kingdom was handed over to the pādukā. World Reverend GandhiBapu has propounded a socio-economic philosophy of Trusteeship, wherein he suggested the wealthy to administer the society as a trustee. The idea of Trusteeship is the very thought process of 'Rāma Carita Mānasa'. Bharata approached Sage Vaśiṣṭhaji, Gurudev! If Rāma-Lakśmaṇa-Jānakī are to inhabit in forest as hermits and stay in huts made up of leaves, I cannot stay in the palace of Ayodhyā. May I go and stay in Naṃḍigrām? Vaśiṣṭhaji said, Bharata, today I feel that whatever we preach and practice as sages is righteousness, but your decisions are the quintessence or gist of righteousness. You may dwell in Naṃḍigrām if you wish, provided Mother Kausalyā willingly permits. If Mother Kausalyā is ever hurt, your devotion to Rāma will never succeed. Devotion to Rāma is an extremely tough path. People

conventionally believe that the path of wisdom is an edge of sword. It indeed is. But sometimes the path of devotion is tougher than that of wisdom, Sāheb! It's extremely difficult. Vaśiṣṭhaji hinted Bharata to ensure Mother Kausalyā was not hurt, Bāpa! I would like to tell you that while you worship, be cautious of not hurting anyone in your family. You have the whole night to worship. If your children dislike you worshipping all the while, please take rest for some time. Go to sleep for few hours to please your children. The whole night is yours to worship, Sāheb! The more you hide your worship, the more it shall succeed. It must not be publicized. The more a seed is grounded in the soil, the stronger it will grow. I always take side of worshipping in the night, Sāheb! We have to fulfill our responsibilities and satisfy everyone during the daytime. While we do so, I don't insist you to observe vigil in the night for the purpose of worship. But when you don't feel sleepy at all and have nothing to do at hand, at that moment please chant Lord's name without making it evident to others, this worship should be known only to yourself, Bāpa! The Universe will note this type of worship without fail! Night is the only time to worship, Sāheb!

Bharata approached Mother Kausalyā. He couldn't muster courage to speak. Mother realised his dilemma. No one understands children as much as the mothers. "Mother!" "Do you want to say something?" "Mother, I feel that I am only born to hurt you. Was I not born, Lord Rāma would not have gone to the woods, neither would have my father departed to the heavenly abode. I am the sole cause of all misdeeds!" He gradually goes on to say with a sense of fear, "Mother, with your blessings may I reside in Naṃḍigrām, wearing a hermit's attire consisting of the bark of trees and stay in a hut?" Kausalyā alone would know her feelings on hearing this. But she somehow decided in her mind that if she has to keep a saint like Bharata alive then his wish must be allowed to fulfill. Otherwise, even as Rāma may return after fourteen years, Bharata would not be able to stay alive till then!" She said, "Do so if it pleases you." Although it is not written in 'Mānasa', but I constantly witness other characters through my eyes. At that moment, Śatrughna was absolutely still and silent. He is symbolic of silence of 'Rāmāyaṇa'. Śatrughna is standing in the royal court helplessly holding on to a pillar. The mother approached him. He rested his head on the mother's bosom, which was

earlier rested on the pillar. The world has always failed to understand the perplexity of people who don't speak! Talgārdā makes Śatrughna speak on my responsibility. I have been requesting the erudite and the composers since past couple of Kathās to please make my Śatrughna speak. Please make him speak. We ought to make him speak. Many a times, our silence kills! It rips others off! It's too painful. Śatrughna was forced to speak. Everyone including Sage Vaśiṣṭha insisted him to speak up. Śatrughna! Please say something, Bāpa! He then said, I have nothing to say mother. But if you insist all I would ask you is that my father is in heaven, Lord Rāma is in the woods with Lakśmaṇa and Jānakī and my brother is heading to Naṃḍigrām. Please tell me where should I go? What about me? Is there no place where I can go? Kausalyā responds, son, please tell me which is our lineage? He said, we belong to the solar dynasty. It doesn't beseem the sun to cool down. The sun ought to burn in all glory. Since we are born in this lineage, we ought to burn in the heat of suffering like the sun. People born in high lineage are ought to pay the tax of suffering. The more you earn, the more tax you pay. Similarly, the more people praise the saints, the more they have to endure. People who are born in high lineage have to tolerate a lot, Sāheb! S/He alone would know, who goes through it. The world only sees the rosy picture, without being aware of their pain. There is a couplet by NawazDeobandi,

Majā Dekhā Miyā Saca Bolane Kā?
Jidhara Tū Hai, Udharā Koī Nahī!

Speaking truth will only leave you alone, with the entire society standing against you! This is the truth. We ought to pay this tax.

Śrī Bharatajī began to inhabit in Naṃḍigrām. His worship and penance put even the greatest sages to shame. Tulasī writes while concluding 'AyodhyāKāṇḍa', "If Bharata, who brimmed over with the nectar of devotion to Sitā and Lord Rāma had not been born, who would have practiced the difficult vow of self-abnegation, austerity and control of the mind and senses? If Bharata had not been born, who would have forcibly diverted the mind of a person like me towards Lord Rāma? I thus devote the second canto of 'Rāma Carita Mānasa' named 'AyodhyāKāṇḍa' described briefly in Lord's divine feet. I pause today's Kathā at this point.

Rāma is not a Raghuvamṣī, but the jewel of Raghu's race

'Mānasa-Raghubaṃsa' is the central thought of this Kathā. I have been having its conversation with you by my Guru's grace. The glory of Raghu's race is extraordinary. I wish to talk about it by referring to the great poet Kālidāsa, the primordial poet Vālmiki and lastly, Tulasī. Kālidāsa describes the traits and natural modesty endowed in the descendants of Raghu's race. When Dilip appointed Raghu as the crown prince, Kālidāsa says that the reason Raghu was promoted to the crown prince was because he was endowed with discretion naturally and culturally. Kālidāsa highlights two sources of discretion. The first is one's nature. One is modest by nature only if the entire lineage is modest. Secondly, one is modest by culture. Culture includes spiritual discourses, reading or listening to good literature. It endows one with discretion. Discretion manifested from natural modesty and culture must be the trait of the Raghuvamṣīs. As a concluding note, I would like to state once again that we may indeed take glory of being Raghuvamṣīs, but failing to inherit the traits of Raghuvamṣīs will only demean us! We ought to accept this truth. What if we lack guilelessness and inner peace despite being born in the lineage of monks? I wish to tell you while taking your leave that please don't get associated with unrest, associate yourself with samādhi. We have engaged into various unrests. Get engaged with a samādhi, instead.

The second trait of 'Raghuvamṣīs' is that they abide by their words. It's extremely difficult, Bāpa! We feel great to be a 'Raghuvamṣī', why not? We must rejoice in the glory of our lineage. But don't ignore your spoken words, or you may not speak at all. Speak utmost carefully. When I give dates for Kathā or Programs, I clarify beforehand that it's 90% confirmed. I keep 10% with me for safety, because if I cannot make it due to some reason, it must not be considered as the breach of my words or promise. Why is Gandhi worshipped globally? The reason is that he is careful of his words. We all are the offspring of the sun. Being associated with the sun, let us utter only words which we can abide to. Thus, I commit only 90%, for what if I am unwell or cannot make it due to some reason! My problem is that I cannot change my stand once committed. The hosts do change their mind. Few of them often tell me that, Bāpu, we will have to cancel it because it is not convenient! Abiding by our words is the trait of 'Raghuvamṣīs'.

One more trait is that a 'Raghuvamṣī' doesn't even fear the spirit of time. It's not about death. Death is nothing to be scared of. Talgājarḍā interprets the spirit of time as propitious or adverse time, which 'Raghuvamṣī' does not fear. Death is definite, why fear it? But a 'Raghuvamṣī' does not fear good or bad time in one's life. A descendant of Raghu's race does not mind profit, loss, victory or defeat. This is the trait of a 'Raghuvamṣī'. Narsinh Mehta says the same,

SukhaDuḥkha ManaMā Na Āñiye, Ghaṭa Sāthe Re Ghaḍiyā I
Ṭālyā Te KoīNā Nava Ṭale, RaghunāthaNā Jaḍiyā I

The world is strange. It will praise us one moment and criticize the next. Death is bound to arrive. Why fear? The spirit of time refers to good and bad times of life. I have spoken umpteen times in literature gatherings about Tulasīdāsajī's verse in Dohāvalī,

Tulasī AsamayaKe Sakhā Dhīraja Dharama Bibeka I
Sāhita Sāhasa SatyaBrata Rāma Bharoso Eka II DHV-447 II

Tulasī says that you have seven companions who would stand by you in your adverse time. One must seek their company. Your adverse time will not fear you. The first companion in our adverse time is patience. Wait patiently, the adverse time will pass away. The second companion is righteousness or religion. It means any religion that you follow. Religion or righteousness for me is Truth, Love & Compassion. Discretion obtained from spiritual discourse becomes our companion of adverse time and stands by us. Our discretion helps us. The fourth companion is courage. In the adverse time, the leap we take with thoughtful decisions after been patient is the companion of adverse time. Then comes an extremely great word 'sāhitya' (literature). Tulasī says, good literature helps us in adverse time. It could be a good article, a good poetry, a good ghazal, a good novel or short story, dohā, meters etc. that helps us during adverse time. The sixth companion is our vow of truth. The vow of truth as much as we can practice helps us during our bad time. The last companion is trust on Rāma. These seven aspects stand by us during our adverse period. S/He is a 'Raghuvamṣa' who doesn't fear adverse situations. Tulasīdāsajī reckons the world itself as a great enemy. Even as the whole world stands against us, a descendant of Raghu's race would fear none. By the Guru's grace, s/he would not fear anyone.

Rāma is not a 'Raghuvamṣī'. You may argue that since past eight days I have been strongly propounding about 'Raghuvamṣī', but on the last day I am contradicting! It may sound strange! It's a counter-statement. Rāma is not a 'Raghuvamṣī'! Who is Rāma? Rāma is not a descendant of Raghu's race, but He is the jewel of Raghu's race! Try to understand this fact, Sāheb! Tulasīdāsajī has addressed Lord Rāma as 'RaghuvamṣaMaṇi' in 'Mānasa' on majority of instances. Rāma is not a 'Raghuvamṣī', but 'RaghuvamṣaMaṇi'. Secondly, Rāma is not only a 'Raghuvamṣī', but He is 'RaghuvamṣaVibhūṣaṇa' (the ornament of Raghu's race). Rāma is not only a 'Raghuvamṣī', but He is the Lord of Raghu's race. The point I wish to make is that Rāma is the jewel among

the 'Raghuvamṣīs'. What is the role or trait of a jewel? A serpent carries a jewel on its hood right above the poison glands. There is a fine skin separating the jewel and the poison. As a result, the serpent that carries fierce poison is unable to experience the bliss of its own jewel. However, if we get hold of the jewel and if the same jewel is placed at the spot where the serpent has stung, its touch can instantly nullify the effect of poison. Rāma is not only a 'Raghuvamṣī'. But being a jewel, He is unaffected by the poisons of the mundane world. Rāma is brimming over with ambrosia. His speech is ambrosial, His disposition is ambrosial, His eyes are ambrosial, His each and every step is ambrosial, His body language and gestures are all ambrosial. Therefore Tulasī says,

Dhanyāste Kṛtinaḥ Pibanti Satatam
ŚrīRāmaNāmāMṛtam II KKK-Śloka-02 II

His very Name is ambrosial, His story is ambrosial, listening to His discourse is ambrosial and His glorifications are ambrosial as well. While rejoicing in the glory of our lineage, we often tend to feel proud. At times, we misunderstand the status allotted to us by the society as our worthiness. When we tend to feel intoxicated by this pride, Lord Rāma comes to our rescue in form of a jewel and frees us from this poisonous intoxication, and yet stays detached. Therefore, Lord Rāma is the jewel of Raghu's race. Secondly, Tulasīdāsajī has proclaimed Rāma as the ornament of Raghu's race in 'Rāmāyaṇa',

Raghubaṃsa Bhūṣana Carita Yaha Nara

Kahahi Sunahi Je Gāvahī I UTK-Chaṃda-02 I
Rāma is not a 'Raghuvamṣī', but the ornament of Raghu's race. Tulasī further says,

Raghubaṃsa Bibhūṣana Dūṣana Hā I

Kṛta Bhūpa Bibhūṣana Dīna Rahā II UTK-Chaṃda-04 II
Rāma is addressed as Bhūṣana as well as Bibhūṣana. What is the reason? It means that Rāma is the ornament of the Raghu's race. The dictionary meaning of Bhūṣana is an ornament that arouses immense respect in us. Certain ornaments arouse hatred in us. Few arouse tremendous respect; they are called as the real ornaments. JalaramBapa belongs to



all, yet the Lohana and Raghuvamṣa community can say that he is the jewel of their lineage. BhanSaheb is the ornament of the lineage of Raghuvamṣa. Rāma is the ornament of the whole world. He is the ornament of the solar dynasty. Tulasī coins another word Bibhūṣana which means an especial or superior ornament. It's specialized and superior to other ornaments. It also means without any ornament. One may not wear any ornament and yet look pretty. In Bekal Utsahi's words,

Sādagi Śṛṅgāra Bana Gaī,
Āno Kī Hāra Ho Gaī I

Your simplicity is your adornment. Lord Rāma wore ornaments. But at the father's behest, Lord discarded His ornaments and princely apparel and thus became devoid of ornaments. He then wore a hermit's attire which became His ornaments.

So, Rāma is not only a 'Raghuvamṣī', but an ornament of Raghu's race. Rāma is an especial ornament of Raghu's race. Rāma is the jewel of Raghu's race. Rāma is the Lord or Nātha of Raghu's race. He is a

Lord resorting to whom our helplessness or inferiority dispels. He may not perform any ritual, but on visiting Him we feel that we are not alone, someone is sitting for us. Our helplessness dispels by His memory, His sight and His touch! When our helplessness dispels by talking with someone, realise that individual is our Lord. Lord does not refer to lordship, but it's a feeling. Today a youth has asked me a question that Bāpu, what is the difference between DharmaGuru and Sadguru? DharmaGuru gives opinion, Sadguru gives experience. DharmaGuru gives suggestions. S/He advices us the pros and cons based on scriptures and other sources. They only suggest an opinion. A Sadguru never suggests, but conveys His/Her own experience. They give us their firsthand experience. Yet S/He is aware that it's only His/Her Guru's grace and Guru's compassion. Many ill people visited Sadguru RanchoddasBapu to seek his blessings. Being a saint, he would always say that Lord will cure your ailment. The ill people would be cured soon. When they visited him again to express gratitude that it's only

by your grace that we are well, RanchoddasBapu would say that you were destined to be well, Lord just made me its excuse because He wanted to give me its credit. It's the Lord who has cured you in reality. This was the statement of an ego-free monk. A monk is always an excuse. They are the real Lords. They are aware that their power is nothing but Lord's grace. This pride-free disposition is to be a Lord. S/He doesn't let us feel orphan, helpless or inferior.

Rāma is not 'Raghuvamṣī', Rāma is the Lord of 'Raghuvamṣa'. The one whose eyes shower ambrosia, whose speech emanate nectar, whose non-verbal facial gestures appear utmost transparent and innocent – Tulasī gives the freedom to call such an individual as Lord. He whose countenance showers ambrosia is our Lord. He who doesn't let us feel orphan all through our life is our Lord. Rāma is the Lord, the jewel and the ornament. What is Rāma not? Rāma is everything because He is the Supreme Personality of Godhead. Rāma is the Lord. Rāma is God. Rāma is the Supreme Entity. Let me interpret a layman meaning of Nātha. S/He who doesn't subjugate us is our Lord. S/He who gives us complete innateness and freedom is our true Lord. Usually the religious preceptors bridle us. They subjugate us. They make us do as they wish. You must stay obedient, but not when things are wrong. At that moment, bow down to them and say humbly that it's not worth practicing. 'Rāmāyaṇa' has given freedom to an extent that if some words of Guru take you away from the path of Truth, Love or Compassion for their selfish motives, one is free to breach those words of Guru. But we refrain from opening these thoughts in front of public with the fear of losing our business or the number of disciples! The question is of our business! The religious seats must remain what they are. Lately they have become the business centers to earn money! The saints, the monks and the new souls entering this domain are mindful of such practices. I appreciate. They were cautious earlier as well. And it doesn't apply to everyone though.

Once a guru told his disciple that, "Please refrain from giving anything to the celibate at your

door as he will steal you of everything." King Bali has refused to obey the words of such a Guru. The dwarf celibate stood at the king's door in solicitation. The king could not recognise him, but the Guru did. Even as the Guru recognised his identity, he played deceit. Even if several Gurus identify the Supreme Entity, they cannot let go their selfish motives! He warned his disciple against charity! The reason is that all the Gurus feel that my disciple must not do charity elsewhere. This is the main problem. They always wish that they alone should be given charity. He could have told him that since you are mine, you can give it to a needy place. But the religious leaders of today want to gather everything for their own sake. Religion demands profound review and transformation. The courageous monks must take it up. If not others, Talgājarḍā is anyways doing it! I understand that these steps need courage. We have misrepresented everything and established wrong values only to safeguard our own interests. Today everything demands rejuvenation. The way we celebrate the establishment day of temples every year, the aphorisms must also be revisited and revised year on year. We must review them from a new perspective. At times, the philosophy presented five thousand years ago might not be practical or relevant in the current age. If we try to revise those ideas, the authors would not feel bad. They would instead applaud us heartily! By making these redactions, you have made my philosophy all the more lovely. It however needs profound courage.

Thus, I was talking with you about the traits, the disposition and the values of 'Raghuvamṣīs' on the basis of 'Rāma Carita Mānasa' since past nine days. Today being the concluding day, let me recite the story of last five cantos in the remaining time and drive the Kathā towards conclusion. Yesterday we described the tale of Bharata's love and sacrifice while concluding 'AyodhyāKāṇḍa'. 'AranyaKāṇḍa' commences. It's a relatively short canto. In the beginning of 'AranyaKāṇḍa', Lord Rāma-Lakṣmaṇa-Jānakī having

stayed in Citrakūṭa for an extended duration, decide to migrate elsewhere. They commence their journey further. Lord arrived in Atri's hermitage. Atri sang Lord's hymn of praise. It's a beautiful verse, Sāheb! I wish to recite one whole Kathā on all the hymns of praise present in 'Rāmāyaṇa'. Atri sang the hymn of praise,

Namāmi Bhakta Vatsalaṃ I
Kṛpālu Śīla Komalaṃ II
Bhajāmi Te PadĀmbujaṃ I

Akāmināṃ Svadhāmadāṃ II ARK-03-Ch.01 II

There is nothing to hide from you since you all are mine. When I was a child, I have sung this hymn umpteen times while walking through the railway tracks wearing shorts, Sāheb! As I walked through the railway tracks, I would sing in the same tune. This is about fifty-five years ago! As I speak about 'Rāmāyaṇa', it's indeed a matter of joy. But singing 'Rāmāyaṇa' has been a matter of greater joy, because singing has been my beginning. I have sung. I also try to recall Dadaji's tune or melody. Let me tell you about one copāi. Dada would tell me that son, may you never face any problem, but if you do so then sing this copāi. Even after singing this, if your problem is not resolved then don't blame the God, because it must be for your supreme benefaction. That copāi was as follows,

Dīna Dayāla Biridu Saṃbhāri I

Harahu Nātha Mama Saṃkaṭa Bhāri II SDK-26.02 II
This was the original tune of Dadaji. I have sung this hymn of praise umpteen times, Sāheb! Atri thus sung Lord's hymn of praise and obtained the boon of love. While meeting the sages like Sarabhaṃga, Sutikṣaṇa and Kuṃbhaja, Lord decides to dwell on the bank of Godāvari in Daṃḍaka forest. Lord's feet journey proceeded. The king of vultures, Jaṭāyu met on the way. Lord befriended him and began to inhabit in Paṃcavaṭi near Godāvari in a hut of leaves. One fine day, Lakṣmaṇajī asked five questions to Lord Rāma in Paṃcavaṭi. Lord Rāma gave its answers. When Lakṣmaṇajī was spiritually awakened, Śūrpaṇakhā arrived. She was punished. Khara-Dūṣaṇa were instigated. Lord Rāma prepared Himself to give

nirvānā to Khara-Dūṣaṇa, where Tulasī writes about the disposition of 'Raghuvamśa',

Hama Chatrī Mṛgayā Bana Karahī I

Tumha Se Khala Mṛga Khojata Phirahī II ARK-18.05 II
Lord gave nirvānā to fourteen thousand demons. Śūrpaṇakhā then provoked Rāvaṇa. Rāvaṇa laid down the plan. Mārīca assumed the form of a golden deer. Before Rāvaṇa could form a plan, Lord Rāma had already executed His own plan wherein Sītājī contained Her true self in fire and dwelled in Her illusory form in the outside world. Rāvaṇa came with Mārīca. Sītā was abducted. While performing human sport, Lord Rāma wept in Sītā's separation while searching Her. Jaṭāyu sacrificed himself. Lord Rāma performed his last rites and conferred SārūpyaMukti to him. Lord moved further. A demon named Kabandha met on the way. He was given a divine state after death. Lord then arrived in Sabrī's hermitage. She was a deprived and disregarded woman who was endlessly awaiting Lord's arrival only on Her Guru's words. She belonged to the society that was scorned by everyone. Her Guru had told that Rāma will arrive at your door. Sabrī was extremely pleased on recalling Her Guru's words. Lord has taken a highly revolutionary step by stating that, Sabrī! I don't believe in the divisions of caste, kinship, lineage or religion. Lord Rāma Himself says in 'Rāmāyaṇa' that I believe in none of these. All I believe in is only one relationship,

Mānau Eka Bhagati Kara Nātā II ARK-35 II

Sabrīji, you are blessed with all nine devotions. But on your behalf let me tell the world about the nine-fold devotion. In this way, Lord explained the nine-fold devotion to Sabrī.

Prathama Bhagati Saṃtanha Kara Saṃgā I

Dūsari Rati Mama Kathā Prasamgā II ARK-34.04 II
Thereafter, Sabrī casted her body in the fire of yoga and departed to the abode wherefrom there was no return. Lord proceeded to PaṃpāSarovara Lake. He met Nāradaajī. As Lord takes the journey further, 'AraṇyaKāṇḍa' concludes.

In the beginning of 'KiṣkindhāKāṇḍa', Śrī Hanumānajī is introduced. Hanumānajī arrived in the

form of a Brāhmaṇa. He recognised Lord Rāma as his master! I want the entire society to understand one point! When Śrī Hanumānajī met Lord Rāma, He has not clasped Lord's feet upfront. He neither fell prostrate in Lord's feet directly. He clasped Lord's feet only after He was sure that Rāma is the Supreme Personality of Godhead. You may join your palms before everyone, but don't clasp their feet directly. We blindly fall in everyone's feet and after realising the truth, we clash the same feet! Finding an Enlightened-Being will take some time. After finding them, spend time to know and understand them. Don't follow everything blindly. Know the opposite person's disposition in every field and stay away from their influence of prowess and pomp. A monk is not known by the influence of his prowess and pomp, but by his disposition. Staying in our disposition is awakenedness and attempting to influence others is external makeup. Disposition is our reality, it's our innate aspect. Hanumānajī clasped Lord Rāma's feet only after recognising Him. And once He clasped the feet, He never abandoned them. He surrendered forever. Thereafter, Hanumānajī presented Sugrīva's introduction to Rāma and introduced Rāma to Sugrīva. Lord gave nirvānā to Vāli. Aṃgada was appointed as the crown-prince. Sugrīva was enthroned. Lord began to dwell on Mount Pravarsana to observe holy austerities in the sacred month of Cātura. Sugrīva got engrossed on royal carnal pleasures due to which he forgot Lord's task. Lord woke up Sugrīva from delusion through Lakṣmaṇajī. Sugrīva fearfully surrendered. Lord bestowed grace and told everyone to initiate the campaign of Sītā's quest. The monkeys and the bears were called and dispatched in three directions. The main attendants were sent in the southern quarter in the quest of Sītā who personifies devotion. This team comprises of Jāmavantaajī as the chief-advisor, Hanumānajī as Lord's enthusiast servant and the crown-prince Aṃgada as the leader. The team leaves. Sītājī was nowhere to be found. They were extremely thirsty in a forest. They approached a female ascetic

named Svayamprabhā and had refreshments. She guided them. She also told them that if you close your eyes, I shall transport everyone to the place where Sītā was present. Even as everyone closed their eyes, they were constantly impatient to know whether they had reached. Hence, when they opened their eyes, they had just reached on the shore of ocean. Had they kept their eyes closed, everyone would have certainly reached there. This is our very problem. We take no time in being loud and vocal. Because we turn loud, we are left midway. One who is incessantly quite and inward dwelling, for that individual Jānakī is not far.

Bhāṇa Kahe Bhaṭakīṣa Mā, Mathī Jone Māya,

SamajīNe Tu Sū Rahe, To Karavānu Nathī Kāya.

The quality of being inward dwelling naturally reflects in few people and they are able to reach Jānakī in no time. Their time limit was about to end. A vulture named Saṃpātī informs them that Jānakī is present in AśokaVāṭikā. Whoever from you can cross the ocean, can do the job. Jāmavanta enquired, Hanumāna, why are you quite? It's you who should be doing this job. You are born for the service of Rāma. Hanumānajī

Religion demands profound review and transformation. The courageous monks must take it up. If not others, Talgājar ā is anyways doing it! I understand that these steps need courage. We have misrepresented everything and established wrong values only to safeguard our own interests. Today everything demands rejuvenation. The way we celebrate the establishment day of temples every year, the aphorisms must also be revisited and revised year on year. We must review them from a new perspective. At times, the philosophy presented five thousand years ago might not be practical or relevant in the current age. If we try to revise those ideas, the authors would not feel bad. It however needs profound courage.

grew to the size of a mountain. He told Jāmavaṃtajī, I can certainly go there but please advise me in your experience as to what should I do after reaching Laṃkā so that I don't commit a mistake. The youngsters must take up challenges, but after taking the blessings of the experienced elders. 'Rāmāyaṇa' has taught this philosophy. As Hanumānājī prepares to leave, Tulasī concludes 'KiṣkindhāKāṇḍa'. My Goswāmījī writes in the beginning of 'SuṃdaraKāṇḍa',

Jāmavaṃta Ke Bacana Suhāe I

Suni Hanumaṃta Hṛdaya Ati Bhāe II

Taba Lagi Mohi Parikhehu Tumha Bhāe I

Sahi Dukha Kaṃda Mūla Phala Khāe II SDK-00.01 II Śrī Hanumānājī mounted a beautiful mountain on the seashore. The companions hailed His glory. Even as He climbed atop the mountain, He offered a deep bow to everyone.

Jisa Jagaha Jāke Insāna Choṭā Lage,

Usa Bulaṃdī Pe Jānā Nahī Cāhie I

- Zahur Alam

We must not seek the height that make others look dwarf. While others look tiny when we are at great height, even we look dwarf to the people present at the foothills! The one who climbs high out of ego automatically becomes dwarf. After crossing the obstacles one after another, Hanumānājī entered Laṃkā. While the entire town was fraught with demons, He managed to find a Viṣṇu devotee. Vibhīṣaṇa and Hanumānājī met each other. The two saints met. One saint reveals the tactic to another. Śrī Hanumānājī entered AśokaVāṭikā. Jānakījī was sitting there. Hanumānājī hid Himself amid the leaves on a tree. At that moment, Rāvaṇa arrived there with Maṃdodarī and other queens. He tried to lure Sītā. When Jānakī suffered too much, Hanumānājī dropped the signet ring having Rāma's name embossed on it. Jānakījī was stunned to see Her own ring! She wondered as to how the ring reached there? When Jānakī was extremely distressed, Hanumānājī began to extol Lord's glorifications while sitting on the tree. On hearing Lord's glorifications, Sītā's sorrows escaped. Hanumānājī was given blessings. He had delicious

fruits. The demons attacked to stop Hanumāna. He in turn hit the ones who tried to stop him. The demons attained nirvānā. A couple of demons who managed to escape, reached the court of Laṃkā! O, the king of Laṃkā! O, the great Monarch! A monkey has entered the orchard and destroyed our AśokaVāṭikā! Rāvaṇa sent his son Akśaya. Hanumānājī hit him once and he was given nirvānā. Rāvaṇa was informed. Indrajit rose, "I shall deal with him now!" Rāvaṇa said, "Son! Don't kill the monkey. Capture him and present him before me." Indrajit left. A great battle is fought. Eventually Indrajit captured Hanumānājī and presented him in the court. Hanumānājī was pleased to behold Rāvaṇa's court. A true Sadguru feels pleased on beholding the disciple's opulence. He will not envy, but hint the disciple to forsake his/her ignorant pride.

Śrī Hanumānājī burned Laṃkā, except Vibhīṣaṇa's house. Metaphorically, he burned people's false beliefs. Śrī Hanumānājī returned to the mother. He took the lotus-shaped hair ornament and returned to Lord Rāma. Lord was informed. The whole army camped on the seashore. On the other hand, Vibhīṣaṇa gave the right advice to Rāvaṇa. Rāvaṇa abandoned a saint like Vibhīṣaṇa. Vibhīṣaṇa surrendered to Rāma with his ministers. Lord accepted the surrenderer. Lord sought everyone's advice on how to cross the ocean? Vibhīṣaṇa said, ocean is deemed great in your lineage. Observe fast for three days and if ocean provides the way, let's refrain from using power. Lord observed fast for three days. The ocean failed to give the way. When Lord decided to use power, the ocean surrendered in form of a Brāhamaṇa and proposed to build a bridge. Lord liked the idea of bridging. 'Rāmāyaṇa' is the very scripture of bridging or unity, it doesn't separate anyone. Thus concludes 'SuṃdaraKāṇḍa'.

The ocean was bridged in the beginning of 'LaṃkāKāṇḍa'. Lord Rāma said that this is a charming spot. I wish to establish Lord Śiva's emblem here. Lord sent for the seers and sages to perform the ritual. Lord established unity between the devotees of Śiva and Viṣṇu. Lord's troop reached Laṃkā. They camped on

Mount Subel. On the other hand, Rāvaṇa went to the amphitheatre to enjoy the revelry. Lord interrupted the great revelry. The next morning Aṃgada went to Laṃkā with the proposal of treaty. Rāvaṇa failed to agree. The war became inevitable. A fierce battle was fought. Lord hit the thirty-first arrow in Rāvaṇa's navel and Rāvaṇa attained a heroic death. Rāvaṇa's radiance got blended in Lord's countenance. Vibhīṣaṇa and others performed Rāvaṇa's obsequies. Vibhīṣaṇa was enthroned. Jānakījī left her illusory form in fire and appeared in Her true form. The Puṣpaka aircraft was prepared. Lord Rāma told Hanumānājī to inform Bharata about His arrival. Lord showed Laṃkā to Jānakījī from the aircraft. They met the realised souls like Kumbhaja and the rest. Lord's flight landed at Śṛṃgaverapura. Lord asked Kevaṭa about his toll to be paid? Kevaṭa replied, it was just an excuse to behold You once again. If You wish to pay my toll then please do me a favour. I had offered You a ride in my boat, please take me to Ayodhyā with You in the aircraft. Lord took Kevaṭa with Him. Thus concludes 'LaṃkāKāṇḍa'.

In 'AyodhyāKāṇḍa', one day is left for the period of fourteen years to end. As the entire town was on the verge of giving up their lives, Hanumānājī arrived and apprised Bharata. It came as a great relief to everyone. Hanumānājī returned to Lord Rāma and said, we cannot delay any further. The aircraft took off. It shortly landed in Ayodhyā. Lord alighted. Bharata and Rāma met each other. Lord assumed countless forms and met every individual personally. Thereafter, He first met Kaikeyī, followed by Sumitrā and Kausalyā. Vaśiṣṭhajī and the Brāhamaṇas decided to perform the enthronement on the same day, instead of waiting any further. The divine throne was sent for. The authority of truth came to the sovereignty. Lord Rāma offered obeisance to the earth, the sun-god, the directions, the Guru, the Brāhamaṇas, the mother and the subjects and took a seat on the royal seat. Offering the reign of love to the three spheres, Vaśiṣṭhajī applied the sacred coronation mark on Lord Rāma's forehead. Six months elapsed. Lord bids farewell to the friends.

Hanumānājī was the only one to stay in Ayodhyā. The stipulated time period elapsed. Jānakījī gave birth to two sons. All three brothers were blessed with two sons each. Thus, citing the names of the heirs of Ragu's race, Tulasī paused RāmaKathā. Tulasīdāsājī does not include the controversial episode of Jānakī's second abandonment while she was conceiving because this is the scripture of harmonious dialogue. Tulasī wishes that may SītāRāma dwell in everyone's heart together. He thus concluded RāmaKathā at this point. The next part describes the reign of Rāma and Sire Bhuṣuṇḍījī's exploits. Garuḍa asked seven questions to Bhuṣuṇḍī. The realised Enlightened-Being, the Sadguru, answers the last seven questions and finally, Garuḍa flew to Vaikunṭha with overwhelming emotions.

Śiva concluded the Kathā. Yajñavalkya was reciting the Kathā on the confluence of Gaṃgā, Yamunā and Sarasvatī. Whether or not he concluded the Kathā before Bharadvājājī is unclear. Lastly, the holy incarnation of the age of Kali, Tulasīdāsājī takes the Kathā towards conclusion. Tulasī gives three aphorisms. First is, 'RāmaHi Sumiria'; second is, 'Gāia RāmaHi' and third is 'Saṃtata Sunia Rāma Guna Grāmahi'. We cannot practice any spiritual discipline in this Kaliyuga, Bāpa! Those who can are worthy of obeisance. But it's beyond our capacity to practice yoga, yajña etc. What should we do then? We must remember Rāma, sing Rāma's glories and listen to Rāma's glorifications whenever we can. Remembering someone or living in someone's remembrance is truth. Remembrance is truth. Singing is love. But listening to Rāma's glorifications is impossible without compassion, Sāheb! This is VyāsaPīṭha's gist of Truth, Love & Compassion. Tulasī says, a dull-witted individual like me has attained supreme restfulness today. Tulasīdāsājī once again recalls the jewel of Raghu's race in the end,

Mo Sama Dīna Na Dīna Hita

Tumha Samāna Raghubīra I

Asa Bicāri Raghubaṃsa Mani Harahu

Biṣama Bhava Bhīra II UTK-130(A) II

Tulasī thus concluded RāmaKathā. The four supreme preceptors namely Śiva, Bhuṣuṇḍi, Yajñavalkya and Tulasī conclude the Kathā. We were reciting the Kathā beneath the blessed shade of these supreme preceptors since last nine days at the pilgrimage of BhanSaheb in the forecourt of his conscious samādhi. The Yajña-of-Love was going on since last nine days in the forecourt of this village. At this moment, as my VyāsaPīṭha is heading towards conclusion I would like to say few words before I conclude. Bāpa! The Kathā took place by the divine conjunction of the Universe and by the divine grace the Kathā is about to conclude without any obstacles, at this moment it feels like even though everything has been spoken about 'Raghuvamśa', yet equally everything is left unspoken! This has been my realisation each and every time. But young men and women, if any aphorism of 'Mānasa', propitious to your disposition and inclination, has touched your heart and if you have liked it then please hold on to it. It shall assist you during the turns of your life. I offer obeisance to the entire lineage of RaviBhan sect. The present Abbot of BhanSaheb samādhi place, Śrī JankidasjiBapu, had wished to organise a Kathā to fulfill the wish of his Guru and by the divine grace and the grace of this samādhi, the wish is being fulfilled. I thus offer obeisance to the entire tradition. Several saints have graced the Kathā and encouraged us for all nine days. I make obeisance to all the saints. The main host of this Kathā and even the rest who have contributed for this Kathā, including the smallest man, it was your Kathā. Everyone has offered service in this Kathā in their own way. I don't feel that I can bestow blessings to anyone, but I can definitely pray to god that may Lord's devotion thrive in your lineage. Try staying as close to truth as possible, love each other mutually and shower compassion on the whole world. I am expressing my complete contentment for the entire event.

This is the Kathā of unity. The Muslim community is sitting here. All of them are offering heartfelt service. Yesterday there was a young boy of

Muslim community who was wearing an Islam cap on the head and holding RamNami on his shoulder. He met me yesterday evening and said, Bāpu, I want to build Lord Śiva's temple in my village. Lord Rāma had built Rameshwar temple in 'Rāmāyaṇa' and the wish of this young Muslim will start a new chapter in the history! I told him that, I shall pray to Hanumānaji to fulfill your wish. He then told me, Bāpu, you have to come. I said, yes, definitely. He further told me one more wish which I don't want to share with you. Probably the people of his religion might not like his thought; hence, I would not like to make it public. Nonetheless, I salute his devotion, his love and his feelings. He said that each time that I have come to Kathā, it has been a pilgrimage journey for me. Are we here to separate people? This is the yajña of unity. This is the Yajña-of-Love. Let me proceed towards conclusion with a couplet of Jigar Moradabadi,

Unkā Pharza Kyā Hai Vo Ehal-E-Siyāsata Jāne,
Merā Paigāma Mohabbata Hai, Jahā Taka Pahūce I
This is the uniting bridge of love. Everyone has offered service in this Kathā out of love. There is no discrimination of religion, caste, community, gender or language. A distinct unity has been established in this region, to which I offer an obeisance. I invite everyone to visit Talgājarḍā. Let's now devote the reward of this Kathā. It has been repeatedly said in this Kathā about BhanSaheb and his entire army. My VyāsaPīṭha would like to devote the meritorious reward of this nine day RāmaKathā titled 'Mānasa-Raghuvamśa', along with BhanSaheb, his entire tradition or army and you all to the samādhi of BhanSaheb, Bāpa! We devote it to your divine feet.

Abbreviations: ARK-AraṇyaKāṇḍa, AYK-AyodhyāKāṇḍa, BAK-BālaKāṇḍa, Ch-Chaṇḍa, DHV-Dohāvalī, GT-Gītā, HC-HanumānaCālīsā, KKK-KiṣkindhāKāṇḍa, LNK-LaṅkāKāṇḍa, RRS-ŚrīRamRakshāStotra, RVS-Raghuvamśa (by Kālidāsa), SDK-SumḍaraKāṇḍa, Śl-Śloka, SMS-ŚivaMahimnaḥStotram, So-Sorthā, SRA-Śrī Rāmāyaṇaji Āratī, UTK-UttaraKāṇḍa, VP-VinayaPatrikā, VR-VālmikiRāmāyaṇa.

कवचिदन्यतोऽपि

My greatest eternal-vow is RāmaKathā



MorariBapu's inspirational address during DhyanswāmīBāpā Award felicitation function

I offer obeisance to the samādhi of Reverend DhyanswāmīBāpā by whose compassion we have gathered here to distribute these Awards which gives us immense pleasure. I also offer obeisance to the samādhi of all religious places of Saurashtra, Kutch and Gujarat. I also bow down to Reverend MekaranDada from Dhrang, Kutch, whom we are offering this award. Reverend NirmalaBa, the chief of DhyanswāmīBāpā Trust - Reverend VasantBapu, Reverend DiliprajaBapu from Kutch, the Abbot of Sayla - Reverend DurgadasjiBapu who graces our every occasion, Reverend VajuBapu from Gariadhar, all saints and abbots present here today – I offer an obeisance to all the realised men. I would like to remember the Reverend trustees of DhyanswāmīBāpā Trust who have offered round the clock service over here namely Reverend ChaganBapu, the representatives of Senjal and the men and women of this village who have constantly stood here for help. I congratulate thirty-three just married

couples who got married today and I wish they may receive Dada's blessings. I bow down to the reverend monks present here. Today is a great day because one samādhi has come to meet another samādhi! Two samādhis have not met to enquire about each other's material well-being, but MekaranDada's samādhi has arrived here to enquire with DhyanswāmīBāpā's samādhi about each other's spiritual worship and the extent of sacrifice and dispassion! Today MekaranDada's samādhi has arrived right from Kutch to enquire about the spiritual well-being. Who says that after going in samādhi the realised men don't wake up? They don't get up like us! But they do in the above manner! Bāpu, you arrived here right from Dhrang, just to enquire about our spiritual well-being. My obeisance to you! Jinam, Jinam, Jinam! It's natural for me to express my pleasure on this occasion. I am feeling elated. It's the matter of especial pleasure to share our thoughts in the presence of saints, because we can

receive their blessings and if they like our thoughts, we shall feel all the more empowered and our thoughts shall affirm more than ever. And therefore we can dare to practice our thoughts fearlessly.

Bāpa, Talgājarḍā is of understanding that there are nine types of samādhi. I am presenting this idea in your divine feet after an elaborate contemplation. There are nine types of samādhi in all. I shall include a couple of them on the basis of 'Rāma Carita Mānasa', few from rural religious places and one from YogaSūtra. With this address, I wish to offer obeisance to every samādhi in our country. There are nine types of samādhi. It could be more as well. If we try to summarise further, the number could be less than nine too. But I always like to associate things with a complete integer, hence I would like to consider nine types. Nine is regarded as the complete integer. We all know this fact. This earth is divided into nine (botanical) continents and we live beneath the nine planets. RāmaKathā continues for no lesser than nine days. There are nine Nātha in Nātha Tradition, renowned as NavaNātha. There are several nine-fold philosophies in our scriptures. Nonetheless, I innately wish to present the nine types of samādhi before you.

'Rāma Carita Mānasa' contains three types of samādhi. The word 'samādhi' occurs repetitively. For instance,

Sahaja Bimala Mana Lāgi Samādhi II BAK-124.02 II It is written for Nārada. It's called as Sahaja-Samādhi i.e. Innate-Samādhi. This samādhi extends from Nārada to Kabīra. Tulasī goes on to say,

Sumirata Harihi Śrāpa Gati Bādhi I BAK-124.02 I Nārada was cursed that he cannot stay still at one place, but while recalling the Lord in Badrikashram his curse could not affect him and hence,

Sahaja Bimala Mana Lāgi Samādhi II BAK-124.02 II Nārada passed into the state of Innate-Samādhi. Innate-Samādhi is the state where the god of love, Kāmadeva, cannot affect the seeker. Kāmadeva could disrupt Lord Śiva's samādhi, but cannot interrupt the state of Innate-Samādhi. Therefore, Kabīra says,

Sadho Sahaja Samādhi Bhalī I

Therefore, the philosophy of Innate-Samādhi extends from Nārada to Kabīra and beyond. First type of

samādhi is Innate-Samādhi. The second type of samādhi is Śiva-Samādhi or Śaṃbhu-Samādhi.

Taji Samādhi Śaṃbhu Abināsi II BAK-59.01 II

It refers to Lord Śiva's samādhi, which was interrupted.

Bhayau Īsa Mana Chobhu Bisekhī I BAK-86.02 I

When a worldly soul gets into samādhi, s/he has to face countless impediments. However, even Śiva was somewhat disturbed by Kāmadeva! It is called as Śiva-Samādhi or Śaṃbhu-Samādhi. The third type of samādhi that 'Rāmāyaṇa' mentions is Akhaṃḍa-Samādhi i.e. Incessant-Samādhi.

Samkar Sahaja Sarūpu Samhārā I

Lāgi Samādhi Akhaṃḍa Apārā II BAK-57.04 II

Incessant-Samādhi or Akhaṃḍa-Samādhi is the one that never breaks. Only when the individual inside the samādhi wishes to step out, s/he can come out. No other impediment in the Universe, including Kāmadeva, is potent enough to disrupt Incessant-Samādhi. It's Śiva who felt like stepping out in the external world after eighty-seven thousand years and hence, He woke up from Incessant-Samādhi,

Taji Samādhi Śaṃbhu Abināsi II BAK-59.01 II

He stepped out. This is Incessant-Samādhi. Bāpu, I really like the word 'sadā-vrata' i.e. eternal-vow. I adore it immensely. Any vow is bound by time-limit, Sāheb. The vow of ekādaśī is observed for twenty-four hours. The vow of silence in the holy month of Śrāvana continues for thirty days, post which we offer a bow to someone and start speaking at the onset of the next month. Any vow has a limit. We celebrate the completion of vow at the end of stipulated time-limit. The rural religious places have researched a beautiful word 'sadā-vrata', which has no celebration. Has anyone said that our vow of running charity kitchens has ended? None has ever said that today our service is closed. Can anyone ever do so? Never! The virtuous thoughts of serving others don't stop, Sāheb! Our inward dwelling disposition might stop this sometime, Bāpa! Gaṃgāsati has said,

Abhyāsa Jāgyā Pachī Bahu Bhamavu Nahi Pānabāi... It's quite possible that if a spiritual seeker turns more and more inwards, his/her external activities may stop completely. Nonetheless, I love the idea of sadā-vrata. The monks, the samādhi and the realised souls of

samādhi have taken an eternal-vow or sadā-vrata of running charity kitchens, which can never stop. Their service to mankind, service to cows or any kind of service for that matter shall continue incessantly without seeing an end. I have travelled across the globe by everyone's blessings, the grace of 'Rāmāyaṇa', the grace of samādhis and the grace of my Guru. I have been sharing throughout the world that you cannot find places like Saurashtra and Kutch elsewhere in the world. I have been to Vatican. They have a vast empire, but they lack sadā-vrata. I have visited Jerusalem. They have a vast empire, but they lack sadā-vrata, Sāheb! They maintain the books of account. I have just returned from Paliyad, Sāheb! Who will work out the accounts there? Everyone is accepted there. The reason I like the religious places of Gujarat is because of their vow of sadā-vrata. Their vows of service never end, they continue incessantly. It's like the game of kho-kho. After one person passes away, another takes up! After Mekaranda passed away, BotadBapa has taken over! It continues in similar fashion. Before I forget, let me share that I liked the thought of DiliprajaBapu that they are starting a mobile charity-kitchen once again. It will be great if this service can be offered right in the middle of the desert. It may take time to practically execute it. Nonetheless, I bow down to his thought, Sāheb! The animals like donkey and dog have been associated with monks and sufis since ages. They are not an accident. Mekaranda could also have distributed food in the desert over a camel. It would have been much easier for a camel to navigate across the desert. But he chose a donkey and a dog. Dogs have been mostly associated with our samādhis, especially in the tradition of the monks. Even here we have the samādhi of Galaram. At many places, dogs were the first ones to jump in the samādhi before the realised man. Our philosophy has examples of animals like horses taking samādhi, Sāheb! However, I feel that donkey is associated with Sufism. Sufis must have chosen donkeys because of dry terrain. Further, they did not stay in blind faith and began to worship the donkeys! After the sufi monks passed away, someone buried the donkeys in samādhi! Thus, there is a great similarity between Sufism and Saurashtra about having donkeys and dogs. This is a

bridge of unity. Thus, this idea of 'sadā-vrata' is amazing. It's a great service. The charity-kitchens running today all throughout might not have an A.C., but they do have the fans. People have food under the fans. We have food in A.C. rooms. However, I cannot resist without offering a bow to Mekaranda! He was exceptional to serve food in the middle of the desert by travelling through the scorching heat. No one can surpass him, Sāheb! He travelled all through the day, even during burning afternoon. What is the mantra of 'Jinam'? It's an affirmative agreement in each and everything. It doesn't have a 'no'. These religious places know nothing except acceptance. The word 'sadā-vrata' is exceedingly holy. We got a thought to offer obeisance to this place. Thus, we discussed about Innate-Samādhi, Śiva-Samādhi and Incessant-Samādhi.

Lāgi Samādhi Akhaṃḍa Apārā II BAK-57.04 II 'Mānasa' contains the names of three samādhis. There is a fourth type of samādhi called as Jyoti-Samādhi or samādhi of lamp-flame. At times, the lamp-flame has been kindled on many samādhis. Bāpu, I haven't studied much. I have failed Matriculation examination thrice. And I am certainly not a man of blind-faith, Sāheb! The reason being that the lineage in which I have taken birth does not believe in blind faith at all. If the rationalists study our lineage, they will realise that Talgājarḍā bears the ideology of Rationalism. I don't believe in blind-faith, Sāheb! It cannot touch me. Bāpu, let me share an incident I have witnessed. I have spoken about this in different contexts. I was studying in Shahpur. I liked watching movies. The movie 'Himalay Ki God Me' was showing in a theatre in Junagadh. I went to watch the movie. During those days, I had the money to buy movie tickets and I could also manage to travel by bus to the theater. But my pockets were empty when I returned! There was a charity kitchen of Bhagvadguru Āśrama of OmkarnathBapu. He would sit there while running the charity kitchen. Whenever we were hungry, we would have meals there. I returned to my lodging by feet! I had to attend the class in the morning. I would walk down all alone from Junagadh to Shahpur by myself! I walked by the left side of the road. It's natural that being born in a monkly lineage, worship has always been part of my every breath,

Sāheb! Lord's Name is treated as spiritual nourishment. I have walked from Junagadh to Shahpur while chanting Lord's Name as it came to my mind. I never feel scared or frightened by everyone's blessings Sāheb! I never fear, Sāheb! Nothing in the Universe scares me, Sāheb! This was in 1965. Whenever I started walking, as long as my eyesight could reach in that age of mine, I witnessed a kindled lamp-flame at that place, Bāpu! This was not the only experience I had. There are three such experiences. I watched a movie every two months. Every time that I returned, I preferred of walking down even though I had the money. Whenever I reached the same spot, I could see the lamp-flame once again! I witnessed this incident thrice. But I could never believe in blind-faith! I would never accept anything blindly. I always want to confirm. Later one day, a gentleman named Kanbi Patel was with me. He was a Talati-cum-Minister during our course. We started walking. I remembered the spot clearly. As we reached that spot, we went to a nearby village crossing the farms to enquire about the lamp-flame. The villagers told me that Bāpu, that spot had a samādhi of a monk about sixty to seventy years ago. Today that farm has been ploughed from the root. The spot that you are talking about had a samādhi in the past. At that moment, it was ascertained to me that one type of samādhi is Jyoti-Samādhi, where occasionally a lamp-flame gets kindled automatically, Sāheb! And we have to believe in it. No one can deny this fact. Jyoti-Samādhi also means the samādhis where we have kindled the lamp-flames. As we keep a lamp-flame incessantly kindled on the samādhis, it refers to Jyoti-Samādhi.

The fifth type of samādhi in my view is Dhūpa-Samādhi or a samādhi with the holy smoke of frankincense. I have experienced this as well by your blessings. I have witnessed this during childhood on the samādhi of JivandasBapu in Talgājarḍā, Sāheb! During those days, the monks of our community could not afford buying frankincense substances like guggal! Even during such situations the monks would uphold their vows of sadā-vrata and worship intact. However, during those days it was impossible for anyone to lit frankincense on the samādhi due to lack of money. Yet

the smoke of frankincense rose from the samādhis! We would rush on beholding this! The family members including the women would rush on Dada's samādhi! Thus, the fifth type of samādhi in my view is called as Dhūpa-Samādhi. This is the truth of many places. The smoke of frankincense still rises from many samādhis, Sāheb! Our reverence causes smoke to rise from the samādhis. It indicates that it's Dhūpa-Samādhi. The sixth type of samādhi is Conscious-Samādhi or Cetana-Samādhi, which is live in some form. It has something gorged into it. We experience a breathing conscious in such samādhis. We have several such samādhis. The seventh type of samādhi is Live-Samādhi or Jivita-Samādhi. It's like when we promise to take a samādhi, we cannot budge from our words. We have many Live-Samādhis as well. Before talking about the last samādhi, let me take the reference of yoga. Yogic philosophy terms the eight samādhi as Nirvikalpa-Samādhi. It is a difficult state attained after a long spiritual journey. We cannot reach this state. Nonetheless, I ought to mention its name. The preceptors of yoga like Patanjali can talk more about Nirvikalpa-Samādhi. The ninth samādhi is again the one I have experienced by your grace. It's Vacana-Samādhi or Vocal-Samādhi. The composer of 'Śrīmad Bhāgvat' calls it as the language of samādhi. It's said that Lord Vyāsa has spoken the language of samādhi. The reason I classify few samādhis as Vacana-Samādhi is because few samādhis speak. Samādhi sometimes gives us hints. At times, the samādhi compels us to stand before it and speaks with us in a voice which we have known since countless births. It talks with us in such words. We hear peculiar sounds from the samādhi without any vibrations of physical objects; I call such samādhis as Vacana-Samādhi or Vocal-Samādhi. These are the nine types of samādhi. Few samādhis contain all nine types together. They may have the smoke of frankincense, they may also be lit with a lamp-flame, they would be live as well as conscious, they would also be vocal, incessant and innate and lastly, they would possess the quality of being like Śiva.

Our country and specifically the region of Kutch-Saurashtra-Gujarat are affluent with samādhis.

Someone just said that countless people cherish reverence towards our samādhis! They don't want to know the history of the samādhi. They also don't wish to know the miracles associated with the samādhi. They don't want to know about the magic samādhi souls have performed. They are just hooked to the fact the samādhi has something in it. And Sāheb, a daughter of the family who has accepted to host this function was telling me that Bāpu, we have been taught to bow prostrate by keeping hands in a specific position, whereas here people keep their hands in a different position. She speaks English and barely understands Gujarātī. I told her that I am not aware much about the tradition, but your way of bowing prostrate indicates that we don't want anything in return, whereas our way of bowing prostrate indicates that we don't want anything in return, but please behold us once. This is our only wish. The fact that you have given us a human birth is more than enough for us. No monk is a beggar. No monk solicits anything from anyone. I cannot speak ill for anyone Sāheb, but those who call monks as beggars are committing a great offence. People have kept their vows intact despite lack of resources, how can you call them beggars? I have stated umpteen times that even Meghani has praised the plunderers with exceptional virtues and we too are bound to do so. Sāheb, the plunderers who are on constant hunt and wander from one place to another are also destined to get meals for the day. If they are destined then the families of monks are living under the blessings of samādhis who have worshipped every moment, wouldn't they be destined to get meals? Imagine the amount of food we have been serving the mankind. No one is a beggar in this world. We don't turn our hands to the other side in solicitation. Our position of hand is just to ensure that whatever You drop in our hands does not fall down. Is Jānakī a beggar? She is the mother of the Universe,

Udbhavasthitisamhārakāriṇīm II BAK-Śl.V II

The fact that Sītā solicits fire from a star is just Her excuse. The illusory form also belongs to Jānakī. It is not an illusion of an ordinary mortal. She already knows that Hanumāna is about to throw the signet-ring from the tree. Hence, to ensure that the ring does not

fall down She has lifted both Her hands upwards in solicitation.

Avani Na Āvata Ekau Tārā II SDK-11.04 II

It's just to grab that valuable entity and ensure it does not drop. She has lifted Her hands to value and honour the ring.

Thus, the traits of nine types of samādhis are still gorged into them. To answer the daughter's question about the position of hands, my response was that we don't teach anyone to solicit. We keep the hands in normal position and yet it keeps coming nonstop! Bhailubhai was telling me that Bāpu, we had decided to purchase vegetables in desired quantity, but there has never been a need to purchase because it just keeps coming continuously! The oceans invite no one, yet the rivers copiously flow into them constantly! The rivers constantly feel the urge to contain themselves into the oceans. Similarly, people constantly feel the urge to contribute at such places. Therefore, samādhis hold an exalted glory in the tradition of monks or in the lives of those who have accepted monkhood or those who are making fraught attempts to lead a monkly life, Sāheb! Today one such samādhi is felicitating another samādhi. I really adore MekarānDada. Therefore, I have also recited a Kathā in the place of MekarānDada. I was truly glad listening to the addresses of these realised men! I feel like offering obeisance to all of them, Sāheb! That is the main cause of organising such initiatives. I have been saying in all the initiatives that we shall continue these events till it goes smoothly; if we face any issues, we shall stop! It may even stop, nothing is certain! The reason is that this is not a rigid tradition. If we ever feel we can no longer continue, we shall stop. If it ever stops, people should not feel that their religious places were not felicitated! But I believe that it shall continue. But one must be prepared beforehand. But the charity kitchens must continue. Initiatives like this may continue or stop, but charity kitchens must continue because they are the vows of sadā-vrata. Awards are not sadā-vrata, Sāheb! The vow of sadā-vrata refers to the incessantness of the lamp-flames and the feelings of live samādhis being constantly conveyed to us.

Saying nothing much, I express my immense pleasure. I am pleased and delighted that you all grace

this occasion every year. I adore your presence more than anyone else, because I keep visiting your places quite often. Even if you cannot attend, I try to convince my mind lovingly that you must be busy in some or other work, because we all are bound by the pressure of our duties. But I feel immensely pleased. You all come here to please us, which I am happy about. We shall meet once again next year, provided Lord keeps everything in place. The samādhis have placed a Fixed-Deposit of their worship. If we cannot add to their worship, let's at least ensure that their Fixed-Deposit does not break. There is nothing to worry if we can add to their deposits of worship and penance, but it must not decline. Thus, the vows of sadā-vrata shall continue forever. I have total trust on Him. For me the samādhi of my TribhuvanDada is Live-Samādhi, Conscious-Samādhi, Innate-Samādhi, Incessant-Samādhi, Śiva-Samādhi, Jyoti-Samādhi, Fragrant-Samādhi as well Vocal-Samādhi. It is my samādhi. I continue to get inspired from Him directly or indirectly and by His grace we are enjoying, Sāheb! I cannot instruct anyone. It's beyond my capacity as well as nature. But I wish that may the unity of these religious places stay intact. Let's try to step out of the fight between various religious places, Bāpa!

I have been to two programs before coming here, where I said that catch hold of the root so that the branches can behoove beautifully. People shall build the nests of reverence on these branches. May the unity of the rural religious places stay intact, because we all are associated with each other by the samādhis. We are not associated by major and minor difference of opinions, difference of thoughts or other problems. Bāpu, I have recited several Kathās in these rural religious places. The kind of celebrations they have held by the glory of samādhi is worth noting! Last time I had recited a Kathā in the pilgrimage of BhanBāpu. This year Paliyad is not getting off my mind! Next year I shall recite a Kathā at some other place and we shall gather here for another felicitation. For me RāmaKathā itself is my sadā-vrata, Sāheb! My greatest eternal-vow is RāmaKathā. I never observe fast, Sāheb! I don't have a vow to observe fast. Yes, observing silence has been

my innate vow, Sāheb! I am silent even as I speak Sāheb! Speaking is a superficial activity. Hence, I am silent even while I speak, whether it's RāmaKathā or plain worship. All I can see is samādhi. I see nothing except this lamp-flame! And mind you if you ever associate magic or miracles with this samādhi! Having a sense of honour towards Senjal is but natural since it is our own place, but I would say from the bottom of my heart that I hold honour towards each and every samādhi. Few people came to meet me from abroad and an educated person had also given me a note in Kathā asking that, "When shall the realised men sleeping in samādhi sit up?" They have already woken you up, so please let them sleep! You have come here all the way from America. You were fast asleep there, the samādhi has woken you. The day they sit up, the Universe shall stir up, Sāheb! They shall sit up at the right time. Note that they are not sleeping! Our samādhis are still alive and vigorously active! May the dignity of these samādhis stay intact in our eyes! You all graced this occasion, I offer obeisance to all of you from the bottom of my heart. May our eyes stay wet! The lamp-flames of these samādhis are not lit by ghee, but by our tears, because if the cows stop giving milk, we can buy ghee from the dairies, but it may not be pure! Let me conclude with a poetic couplet,

HasaNe Ke Bahāne Bhī Ānkha Bhīgī Honī Cāhiaē I
Bahuta Dera Taka Ānkha Mein Verāna Na Rahanā Cahiaē
Dryness of eyes for an extended time is not appropriate.
Our tear alone shall keep these lamp-flames lit, that's it.
This is the age of monks, Sāheb! Yes, this is not Kaliyuga, but it's the age of monks, it's the age of religious places, Sāheb! The religious places are flourishing like never before. Most certainly, the donors are more than willing to build five rooms even if the need is of two. But be cautious that they don't push me and you into counting the trucks of cement and paying the bills! Make sure that we don't miss worship, which is of prime importance. My obeisance to all of you!

(An excerpt from the address presented during 'DhyanswāmīBāpā Award - 2017' at Reverend DhyanswāmīBāpā Trust, Senjaldham on February 10, 2017)

Evening Performance



Saintvani Presentation : Shri Hemant Chauhan, Shri Niranjana Rajyaguru



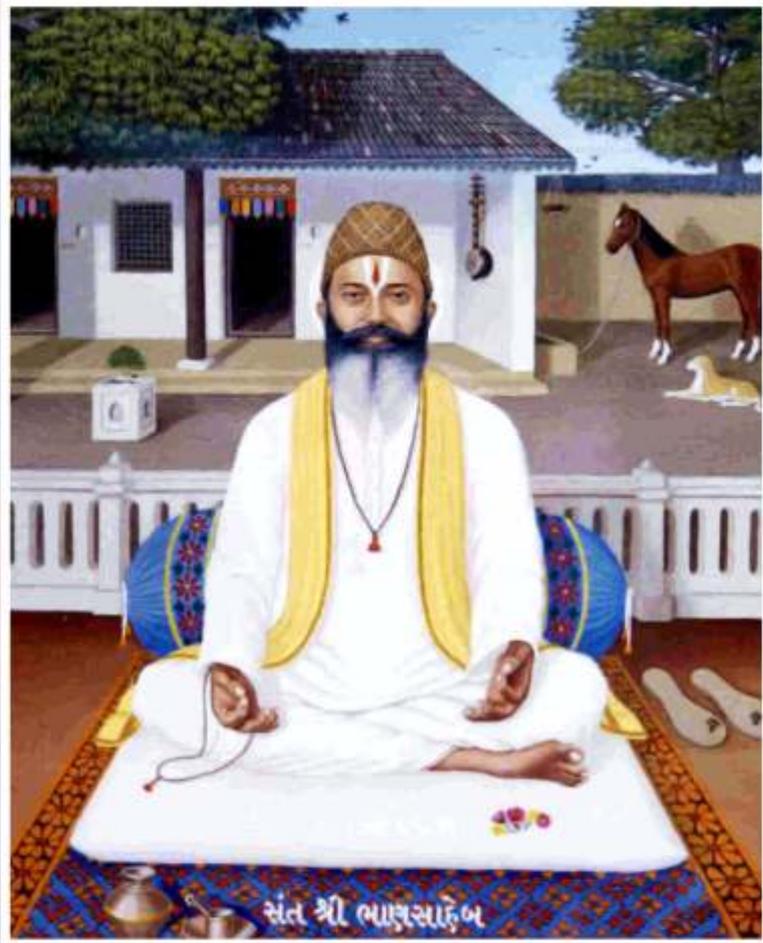
Shri Narottam Palan



Shri Dalpat Padhiyar



Lectures on Saint Literature : Shri Nitin Vadgama, Shri Dalpat Padhiyar, Shri Narottam Palan



Bhân Kahe Bhatkish Mâ, Mathi jone Mây,
Samjine Tu Sui Rahe To, Karvanu Nathi Kâi.

II JAI SIYARAM II