

॥२११॥

II RAMKATHA II

MORARIBAPU

Mānasa-Rūkhaḍa

Junagadh (Gujarat)

साधु चरित सुभ चरित कपासू। निरस बिसद गुनमय फल जासू॥
जो सहि दुख परछिद्र दुरावा। बंदनीय जेहिं जग जस पावा॥





II RAM KATHA II

Manasa-Rukhada

MORARIBAPU

Junagadh (Gujarat)

Dt. 27-02-2016 to Dt. 06-03-2016

Katha : 790

Publication :

July, 2017

Publisher

Shree Chitrakutdham Trust,
Talgajarda (Gujarat)
www.chitrakutdhamtalgarjarda.org

Copyright

© Shree Chitrakutdham Trust

Editor

Nitin Vadgama
nitin.vadgama@yahoo.com

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

ramkathabook@gmail.com
+91 704 534 2969 (only sms)

English Translation

Harini Rana
harini.rana@gmail.com

Design

swar-anim

PREM PIYALA

Bāpu recited the RāmaKathā of 'Mānasa-Rūkha a' from February 27, 2016 to March 06, 2016 on the penanceful land of Girnar for which Bāpu feels especially attracted. It is well known that the topic of Rūkha a had come up on the fourth day of Bāpu's RāmaKathā at A bājiDhāma held during Navrātri. Thereafter, Bāpu has been talking about Rūkha a time and again in subsequent Kathās. This RāmaKathā held in Girnar, a devotional land where all spiritual disciplines have amalgamated, was totally dedicated to Rūkha a. Bāpu presented spiritual and comprehensive philosophy on Rūkha a from the VyāsaPī ha throughout the course of nine day RāmaKathā.

While clarifying the interpretation of 'Rūkha a' Bāpu had stated in the beginning that the discussion about Rūkha a does not refer to our conventional interpretation or belief about Rūkha a. This Kathā rather refers to the personality of Rūkha a whose each and every pore of body brims over with worship. His every action radiates worship - be it silence, be it singing, be it sitting idle, be it tears, be it sweating in hard work, be it closing the eyes or opening them up. It refers to the personality of Rūkha a who has constantly worshipped god by beholding the sky, the earth or the surroundings. Rūkha a is a spiritual state. Rūkha a is an affluence of penance. This discussion is about an enlightened being brimming over with Truth, Love & Compassion.

In the 'Mānasa-Rūkha a' RāmaKathā, Bāpu also presented the interpretations of Rūkha a given in Bhagvatgomandal and Sa sk ta literature. He also highlighted the traits of Rūkha a from 'Rāma Carita Mānasa' which compares the character of Rūkha a with that of a cotton flower. Rūkha a is not a noun, but a spiritual state, while aphoristically stating so from Talgājār ian viewpoint Bāpu also said that Rūkha a is the one who doesn't feel the burden of spiritual penance, who is as light as a flower and who lives a simple and nimble life. Rūkha a is the one who has renounced every earthly attraction and who sports in the infinite realm of sky. The confined land of earth is not enough for Rūkha a, s/he can only dwell in the infiniteness of sky. Hence, Rūkha a ascends our consciousness to a higher level of spirituality. Rūkha a is the one who does all that is worth doing and who, by the Guru's grace, refrains from every worthless activity. My VyāsaPī ha calls that individual as Rūkha a who bears the power of receiving auspicious from everywhere.

While describing the *dhāma*, *kṣetra*, *gotra*, *dharmasālā*, *āhāra* etc. of Rūkha a, Bāpu stated that Rūkha a's *kṣetra* is Girnar and Rūkha a's *dhāma* is Kailāsa. He is decked in ragged attire. Even as it looks inauspicious externally, it is supremely auspicious from within. The *dharmasālā* of Rūkha a is the Sanātana Dharmasālā in Bhavnath. The mantra of Rūkha a is '*alakha*' and joy is their *āhāra*.

'Rūkha a is not ancient, but timeless', 'Rūkha a is a constantly awakened element', 'Rūkha a is the milestone of our society', 'Rūkha a is the universal fragrance emanating from a flower' while giving these and several other aphorisms, Bāpu glorified the eternal and pervasive consciousness of Rūkha a. In this lovely RāmaKathā held in the lap of Girnar during the auspicious occasion of Mahashivaratri, it felt as if Rūkha a was holding sway over the listeners, who enjoyed the discourse with a blessed mindset!

- Nitin Vadgama

Mānasa-Rūkhaḍa : 1

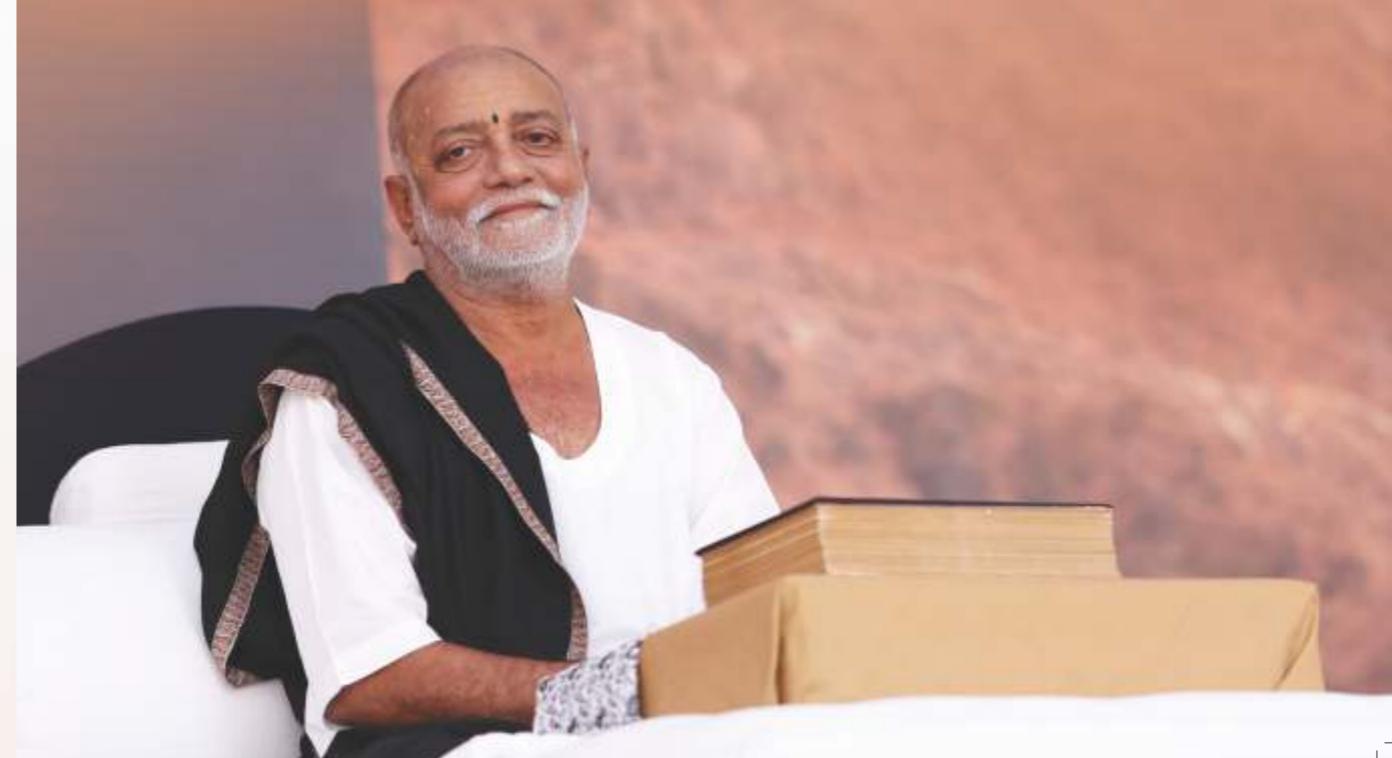
Rūkhaḍa is a spiritual state

Sādhu Carita Subha Carita Kapāsū I Nirasa Bisada GunaMaya Phala Jāsū II
Jo Sahi Dukha Parachidra Durāvā I Baṁdaniya Jehi Jaga Jasa Pāvā II BAK-01.03 II

The conduct of saints is noble as the career of the cotton plant, the fruit whereof is tasteless, white and fibrous (even as the doings of saints yield results which are free from attachment, stainless and full of goodness). Even by suffering hardships (in the form of ginning, spinning and weaving) the cotton covers others' faults and has thereby earned in the world a renown which is worthy of adoration.

Bāpa! Lord Rāma's Kathā of 'Rāma Carita Mānasa' is commencing today in the lap of Mount Girnar. Much has been extolled about Girnar few minutes ago. It's the place where all spiritual disciplines have amalgamated. It's a place where we can attain something spiritually. Almost all religions have undertaken journey and penance beneath the aegis of Girnar and attained great spiritual accomplishments. The truth of Lord GuruDatta, the love of Mother Aṁbā and the compassion of Lord Bhavnath has constantly attracted me to this place. At the onset of RāmaKathā in this utmost holy land, I express my pleasure and delight. We have with us Anant Shri Vibhushit Mahamadaleshwar Pūjya BhartiBapu who has blessed us by his presence. I would also like to mention Puja Punitacharya Bapu, the presiding preceptor of this land. This is the land of his penance where we would be reciting and listening to the RāmaKathā for next nine days. I would recall Pujaniya Mataji as well and last but not the least, the saints, the government officials, PandeSahib, the officials of various departments, the member of legislative body Mashrubhai, Hema Ma, Respected Mayor and his team, the organising committee of RāmaKathā, the instrumental host family, the worshippers of literature and art, you all listeners men and women and the young students – Morari Bāpu offers His obeisance to one and all from VyāsaPīṭha, Jaya Girinārī.

First and foremost, I would like to clarify that as I am about to talk on RūkhaḍaBāvā on the basis of 'Mānasa' by the grace of my Guru, by the blessings of the saints, by the goodwill of my listeners and the entire society, it would not be in the context of the conventional meaning of Rūkhaḍa that has been renowned in the society until now. We conventionally refer a free-willed life to Rūkhaḍa. But Rūkhaḍa is a spiritual state. An aspirant who has undergone penance by the Guru's grace can alone probably feel this state. Let me iterate that Rūkhaḍa is a spiritual state. I recollected Rūkhaḍa suddenly on the fourth day of AṁbājiDhām Kathā during



Navrātri. I have no idea the reason of this recollection. In reality, Rūkhaḍa arrived in the body of a Rūkhaḍa during the course of that Kathā! Today I don't wish to tell you scriptural or litterateur meanings of Rūkhaḍa. 'Bhagvad Gomandal' contains several definitions of Rūkhaḍa! A lot has been shared about Rūkhaḍa in Saṃskṛta literature. We have the blessings of the saints who have graced this occasion. This morning I also told BhartiBapu that Bāpu, it's only because of the blessings of saints like you that we are constantly on the go. In absence of the saintly grace, we are worthless!

PothiNe Paratāpe Kyā Kyā Pūgiyā!

Yesterday I visited Datta Temple atop Girnar in a sedan-chair carried by someone over their shoulder. I feel guilty that they had to bear my weight on their shoulders! But I wished to undertake this pilgrimage journey, because I am unsure if I would be able to take it up anytime in future. By whose grace has it been possible? My mind was constantly repeating the couplets of utmost affectionate Nitinbhai Vadgama,

PothiNe Paratāpe Kyā Kyā Pūgiyā!

It's well known that I keep Hanumānaji's picture before me in the Kathā pandal, so that I can behold Him whenever I feel like. Bāpu, when my Kathā was held in Pipavav, the rural listeners noted this fact and they took it as a miracle. They assumed that there is a running screen in the picture and I was reading through the screen! Obama might speak that way! Can MorariBapu ever speak in that manner? Many people in our country follow this practice by the virtue of technology. Hanumānaji's picture is not my book, but my inspiration.

This place is the land of penance. Bāpu and Mataji bestowed their loving blessings and affectionately insisted me to recite a Kathā at this place in particular. When I reached here, I realised that I am able to see the entire Girnar right in front of my eyes! As such I speak by looking at Hanumānaji, but here I want to speak by looking at Girnar for next nine days. Let me recall Reverend BhartiBapu, GirinariBapu, AmardasBapu and LalBapu. Let me also recollect Kanji Bhuta Barot. Padmashree Bhikhudanbhai is anyways gracing the Kathā. We have been attending the fair of Shivratri since several years on this land. Let me tell you a secret. Even if you do nothing, but sleep at leisure in this land, your penance will be accomplished!

Bhāṇa Kahe Bhaṭakīśa Mā, Mathī Jone Māya,
SamajiNe Tu Sūi Rahe, To Karavānu Nathī Kāya.

This is not an exaggeration at all. The saints can comment more on it. The opening invocation has been performed at 12 in the noon with our National Anthem, in the presence of several saints. We typically celebrate the flag hoisting ceremony during 15th August and 26th January. When we enquired if it was legal to have our National Flag flown round the clock, we got to know that it can be done so provided our Tricolour is flowing in a well lit area. Thus, by the blessings of my saints and by the grace of Girnar, I decided that here on the pandal of RāmaKathā shall be graced by the holy flag of Rāma at one end and the National Flag at the other. It would give the message of unity. Girinar has been a uniting medium of diverse spiritual disciplines!

My first clarification is that this discussion does not refer to our conventional interpretation or belief about Rūkhaḍa. This Kathā rather refers to the personality of Rūkhaḍa whose each and every pore of body brims over with worship. His every action radiates worship - be it silence, be it singing, be it sitting idle, be it tears, be it sweating in hard work, be it closing the eyes or opening them up. It refers to the personality of Rūkhaḍa who has constantly worshipped god by beholding the sky, the earth or the surroundings. Hence, please don't misinterpret. I called up Pujiyapad GopalnandjiBapu, the chief of Akhil Bhartiya Sadhu Samaj. He told me that my blessings are with you, go ahead and recite the Kathā happily. I suddenly recollected Rūkhaḍa on the fourth day in AṃbājiDhām. Meghanibhai has started his work on Rūkhaḍa. I shall remember everyone during the course of Kathā. However, Rūkhaḍa who was born on the fourth day in Aṃbāji has now turned quite young. I wish to speak on Rūkhaḍa before you to seek Aṃbāji's blessings. Once again I would like to iterate that please don't misinterpret the meaning of Rūkhaḍa.

The term 'pākhaṃḍa' was extremely holy during the age of Buddha and Gorakha, but it was used in a contrary form over a period of time! 'Pākhaṃḍa' means the one who has attained the incessant Supreme Entity in entirety, instead of in parts. 'Pākhaṃḍa' was an extremely pure word. It was similar to the word 'pāgala' which Guru Nānaka interpreted as the one who has understood and grasped spiritual aphorisms, 'Kaha Kabīra Main Purā Pāyā'. My Tulasī says, 'Pāyo Parama Biśrāmu', the attainment of the incessant

Supreme Entity. Such a seeker either wishes to attain the Supreme Entity in entirety or chooses to stay completely empty from within. Over years the meaning of 'pākhaṃḍa' changed because people began to misuse this holy word. In the name of religion people were being exploited, misguided by miracles and deceived in blind faith. As a result, the word 'pākhaṃḍa' was defamed. Allow me to say that 'Rūkhaḍa' is a similar word, which was probably used in ordinary context over a period of time. We also use its variation as in 'Rūkhaḍiyā'. However, the word Rūkhaḍa which MorariBapu is to analyse refers to a spiritual state, an affluence of penance or an enlightened being brimming over with Truth, Love & Compassion. So people never used the word 'Rūkhaḍa' for the monks. But our saints have used the word 'Rūkhaḍa' in context of the Supreme Entity. KabirSahib uses the word 'Rūkhaḍi' in the following verse,

Kabirā Māyā Rūkhaḍi Dono Phala Deta I

Kabīra associates Rūkhaḍa with delusive power, Māyā, which endorses my faith more than ever. Rūkhaḍa is such a great spiritual state that even Māyā, lord's delusive power, constantly follows it. Unlike the state where Māyā holds sway over everyone, here Māyā is bound to follow Rūkhaḍa's footsteps. 'Shivasutra' says, 'Śrīyāma Pādukā', Goddess Lakṣmī is Lord's pādukā. Bāpa! We shall glorify Rūkhaḍa to fortify our belief. My job is not to share wisdom, but to sing. Wisdom cannot spare you from ego, whereas singing can keep you light. I have come here to sing before Girnar. Bāpu, we shall sing and eat! And we shall do both the tasks enormously. Whenever I came here to attend the fair of Shivratri in my childhood, I would eat at any random place and sleep in the night at any place. I am associated with Girnar since the most ancient times. Our society has given us many gods and goddesses; Girnar is one of them and it brims over with penance.

Rūkhaḍa was born on the fourth day of Navrātri. Many people ask me about Rūkhaḍa's birthday. We don't cut a cake on the fourth day of Navrātri, but we do offer food to everyone wherever Kathā is being recited. Rūkhaḍa's birthday is tomorrow. Rūkhaḍa is the one who never dies. An immortal worshipper is Rūkhaḍa. Bāpa! Let us contemplate and enjoy the discussion about Rūkhaḍa. The nine day RāmaKathā is for this purpose. I shall converse with you about whatever I understand on the

basis of Tulasī. I don't preach to others. I shall talk for my own self. You can just be a listener. I shall also grant you the freedom to talk and ask questions in between. And by my Guru's grace, I shall answer your questions if I know. If I ignore your question, it indicates that your question is either not worth asking or I do not know its answer!

A plant of cotton is called as Rūkhaḍa in dictionaries. During the festival of Shitla Satam when the women refrain from cooking and worship the cooking-stoves, they also place a cotton plant around the stove, it's called as Rūkhaḍa. Rūkhaḍa is interpreted as cotton. My Tulasī empowers this idea,

Sādhu Carita Subha Carita Kapāsū I

Nirasa Bisada GunaMaya Phala Jāsū II

Jo Sahi Dukha Parachidra Durāvā I

Baṃḍaniya Jehi Jaga Jasa Pāvā II BAK-01.03 II

These two lines are from 'BālaKāṇḍa' from the chapter of offering obeisance. After offering obeisance to the Guru, the monks and the saints were offered obeisance, from where these lines have been chosen. We are already blessed by the grace of the saints. So, let's go!

Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo,

Garavāne Māthe Re Rukhaḍiyo Jhaluṃbiyo.

Jema Jhaluṃbe RaṇaNi Māthe Megha Jo,

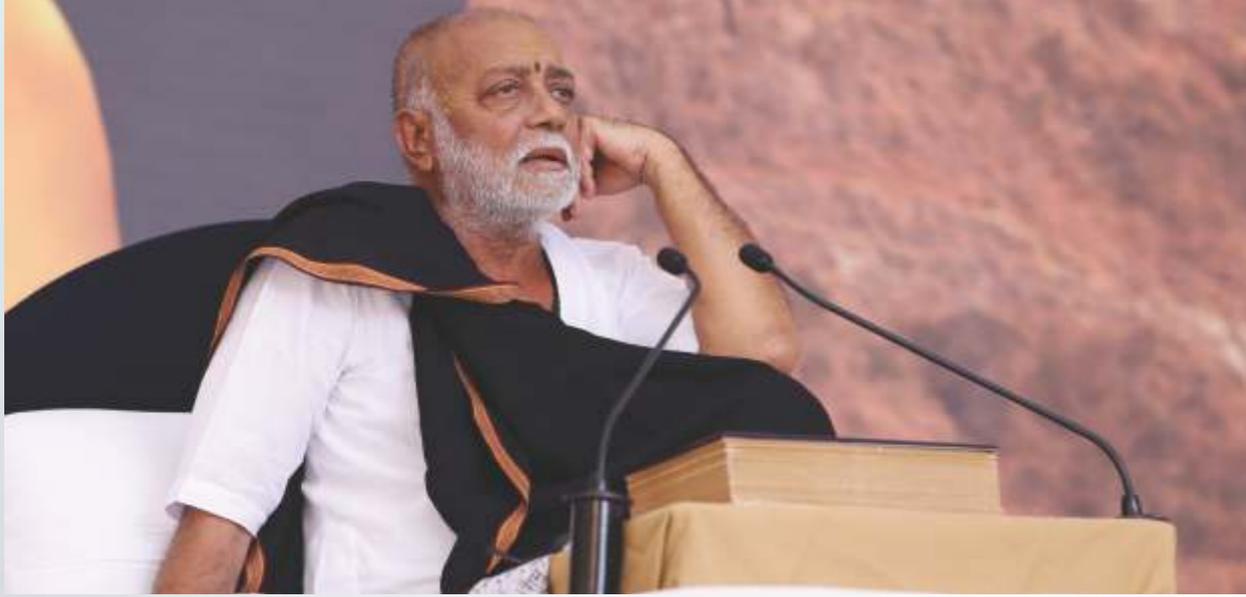
Evo Garavāne Mathe Re Rukhaḍiyo Jhaluṃbiyo.

Lord has been gracious and I am honoured to be born as a monk in Viṣṇava lineage. Regardless of the birth lineage, one has to work enormously to be a monk. It's beyond our capacity to become a saint. The society is generous enough to grant us the title of a saint. But the word 'Bāvā' applies to me more than anyone else. People call us 'Bāvā'! When someone addresses me as 'Bāvā', I feel extremely glad and then I wish to advice him/her to at least become one! They should at least try the garb of a 'Bāvā'! I bet you that you shall hear the divine music within you! So, Rūkhaḍa is called Bāvā. Isn't the one who walks gently a monk? Narayanswami has said,

Mane Jyā Game Tyā Haru Chu Pharu Chu I

Paṇa Vicāri VicāriNe Pagalā Bharu Chu I

Someone has composed a song on Rūkhaḍa wherein the poet tells: Rūkhaḍa! Don't blow away like a cloud, be generous to pour yourself down in parched farms and do so while moving gently. And Sāheb! Holding sway over Girnar is not a child's play! Girnar is unflinching. This mountain dates back to Twenty-Five



Million years. It's even ancient to Himalayas. It is our great-great-great-grandfather! In the fair of Shivratri, even Himālaya would be paying a visit in Girnar in some or other form to offer an obeisance to this great-grandfather! We never know! And as Bāpu said, the yogis come here to attain supernatural powers and return with these powers to practice yoga. It's believed that Five Hundred yogis eternally dwell in Kailāsa even today. Don't you feel that these Five Hundred yogis would be visiting this place on Shivratri! My reverence vouches this belief!

ŚraddhāNo Ho Viṣaya To PurāvāNī Śī Jarura?
 QuranaMā To Kyāya PayambaraNī Sahī Nathī.
 It's the fault of our eyes if we cannot recognise them. The scriptures have stated that one meaning of Rūkhaḍa is an aspirant who constantly chants 'Alakha, Alakha, Alakha'. Rūkhaḍa is the one who echoes the sound of 'Alakha' or incessantly chants the mantra of 'Alakha' or a compassion embodied enlightened being who vocally chants the mantra of 'Alakha' to make an ignorant soul, swaying under the delusive power of Māyā, recognise the divine element within himself/herself. I am delighted that this RāmaKathā is crossing the occasion of Shivratri. When Māhādeva went to Sage Kum̄bhaja's hermitage to listen to Kathā,
 RāmaKathā MuniBarja Bakhānī I
 Sunī Mahesa Parama Sukhu Mānī II BAK-47.02 II

This is the unity of Datta and Dātāra. Datta means to give. Dātāra means benefactor or donor. This is the Kathā of unity of the benefactors. I would like to request everyone on the very first day, please plant two trees after returning from here. You may plant mango trees at this place as well! KāgaBāpu writes,
 Zāḍavā Phala Nathī Khātā,
 Ae Ji Upakārī Eno Ātamā Hojī...

So Bāpa! Please protect the surroundings without harming the environment. Let us celebrate Shivratri in such a way that we obtain the blessings of Girnar and return home with pleased state of mind. Meghanibhai has written a full story about Rūkhaḍa. He has described the entire history of Rūkhaḍa. We shall talk about it as well. Harindrabhai Dave has interpreted each of those lines spiritually. Furthermore, I shall recall all such individuals who have worked on it as and how I recollect. Therefore, I am of the opinion that Rūkhaḍa is turning younger. Everyone is adorning Rūkhaḍa with their own attire! Rūkhaḍa is constantly wandering to attain the Supreme Entity. 'Careiveti', constantly wandering is synonym of Rūkhaḍa. Rūkhaḍa constantly going around in the quest of the Supreme Entity and after attaining the Supreme Entity, it holds the Supreme Entity over its head. Rūkhaḍa holds a sways over Girnar. Having set this background, let me perform the opening invocation of 'Rāma Carita

Mānasa'. Though the opening invocation is already done with the National Anthem, let me complete the formality. Before commencing further, may I request LakshmanBapa to sing a couple of lines for Rūkhaḍa so as to offer our twilight adoration to Rūkhaḍa. Thereafter, I shall perform the opening invocation and pause the Kathā for today.

Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo,
 Garavāne Māthe Re Rukhaḍiyo Jhalum̄biyo.
 Jema Jhalum̄be RaṇaNī Māthe Megha Jo,
 Evo Garavāne Mathe Re Rukhaḍiyo Jhalum̄biyo.
 'Garavo' means discretion. It's not that Rūkhaḍa holds a sway only over Girnar or Himālaya. But the grace and the compassion of a saint holds sway on all those who are endowed with discretion from outside and who are mentally healthy from within. One's greatness is not measured in feet. If we don't introspect for the inner peace and the development of our life on this land, which other place would be more suitable? I had given the title of this Kathā beforehand as 'Mānasa-Rūkhaḍa'. Rūkhaḍa is best expressed in Gujarātī. Rūkhaḍa is beyond the discrimination of caste, gender, territory or nation. Gujarātī is an extremely easy language. As the whole society is present before me, let me tell you that it's easy to understand Rūkhaḍa if we are able to decipher the trick. I want to speak with you while singing the divine glorifications. I am not the only one who sings. I am only following the dynamic tradition of 'Mānasa'.

Gāvata Saṃtata Saṃbhu Bhavānī I
 Aru GhaṭaSaṃbhava Muni Bigyānī II SRA-03 II
 Byāsa Ādi Kabibarja Bakhānī I
 KāgaBhuṣuṇḍi Garuḍa Ke Hī Ki II SRA-04 II
 Let us now perform the opening invocation of RāmaKathā. We already know about 'Rāmāyaṇa', Vedas and other Holy Scriptures. GandhiBapu was of the opinion that an individual who is unaware of

'Rāmāyaṇa' and 'Māhābhārata' has no right to be called an Indian. 'Rāmāyaṇa' is a mother's milk, Sāheb! As per tradition, the presiding Holy Scripture is introduced at the onset of the nine day Kathā. It has seven cantos. It's believed that a cat changes seven houses before its children open their eyes. Regardless of whether or not it's true for a cat, it's indeed true for my own life. It was only after assimilating the seven cantos that my eyes were opened, which was rather impossible earlier! Only after completing the seven cantos, our eyes are opened by the Guru's grace and only then we realise,

Ehi KaliKāla Na Sādhana Dūjā I
 Joga Jagya Japa Tapa Brata Pūjā II
 RāmaHi Sumiria Gāia RāmaHi I

Saṃtata Sunia Rāma Guna Grāmahi II UTK-129.03 II
 This is the story of seven cantos. This scripture has the stature of Sadguru. Tulasī thought of giving an easy access to ślokas to a common man. For the same reason, the saints like Buddha, Mahavir, KabirSahib etc. have communicated in folk dialect. Therefore, Tulasī started composing this scripture in Saṃskṛta and gradually moved to commonly spoken language. The seven mantras of opening invocation represent the seven cantos. Our philosophy has the concept of seven notes, seven worlds and seven oceans. We get to hear several such interpretations from the monks and the saints. After performing the opening invocation in seven mantras, the five deities were worshipped. Adi Shankaracharya has advised the adherents of SanātanaDharma (religion dating back to eternity) to worship and adore five deities. One must worship Gaṇeśa, Gaurī, Śiva, the Sun-God and Viṣṇu. Tulasī is born in Vaiṣṇava cult. The tradition of preceptors is different than Vaiṣṇava tradition. All saints, enlightened beings and Sadgurus have proclaimed the same truth, 'Ekam Sat Viprah̄ Bahudhā Vadanti'.

My first clarification is that this discussion does not refer to our conventional interpretation or belief about Rūkha a. This Kathā rather refers to the personality of Rūkha a whose each and every pore of body brims over with worship. His every action radiates worship - be it silence, be it singing, be it sitting idle, be it tears, be it sweating in hard work, be it closing the eyes or opening them up. It refers to the personality of Rūkha a who has constantly worshipped god by beholding the sky, the earth or the surroundings. Rūkha a is a spiritual state. Rūkha a is an affluence of penance. This discussion is about an enlightened being brimming over with Truth, Love & Compassion.

Young ladies and gentlemen, worship the five deities. The worship of Gaṇeśa means to live with discretion. The worship of the sun-god refers to living in light. The worship of Viṣṇu means keeping broad thoughts and viewpoints. Śiva means welfare. Thus, the anointment of Śiva refers to constantly wishing everyone's welfare in our thoughts. The worship of Durgā means cultivating reverence and stepping out of blind-faith and impiety. Swami Satchidanand of Dantali is of the opinion that extra-reverence is not good. Moderate reverence represents Pārvatī. Tulasī says,

Sāttvika Śraddhā Dhenu Shuhāi I UTK-117 I
Cultivating non-qualitative reverence is the worship of Pārvatī. Maintaining our reverence incessant is Gaurī's worship. We must worship the five deities in person, but if we cannot then we can abide by practicing the above aphorisms. With the dohā offering obeisance to Guru, Tulasī intends to say that if we cannot worship the five deities, serve a living and awakened enlightened being. By doing so you shall witness the five gods present in Him/Her. Serve a living being,

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

Bacana Rabi Kara Nikara I BAK-So.05 I

A Guru is Gaṇeśa. A Guru is an ocean of discretion. A Guru is Gaurī. I have always said that an individual who has Guru, his/her mother never dies. A Guru fulfills the need of millions of mothers. A Guru is Mother Jagadāmbā, the mother of the Universe. My Hanumāna had once assumed the form of Mother Jagadāmbā in the nether region. He is a Guru. A Guru is a mother. A Guru is not the one who seeks vengeance, but who sacrifices. S/He who gets deceived knowingly is Rūkhaḍa. Getting deceived despite knowing people are conspiring against us is being Rūkhaḍa. Another word that rhymes with Rūkhaḍa is 'Sūkhaḍa'. Each and every copāi of 'Rāma Carita Mānasa' is a mantra. Goswāmījī wrote the copāis to offer obeisance to the Guru. Let's sing a couple of lines,

Baṃdau Guru Pada Paduma Parāgā I

Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II

There is a great glory of the Guru's lotus feet, the splendor of gems in form of the Guru's nails and the dust of the Guru's feet. Adoring the Guru's feet makes our vision pure, followed by our speech. Tulasī

perceives everyone to be worthy of obeisance. Tulasī has offered obeisance to everyone. If we feel the wish to criticise others, it only proves that our vision is still impure. You need not tell it to anyone, but keep in mind. A person who wants to progress spiritually must not waste time in these petty activities, Bāpa! My Tulasī perceived the whole world full of Brahama and here comes the renowned line,

Sīya RāmaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-07.01 II

Śrī Hanumānājī's obeisance is utmost essential. All traits of penance are present in Him. Even women can recite 'HanumānaCālisā', 'SuṃdaraKāṇḍa' and other hymns of Hanumānājī. When Hanumānājī went to inform Jānakī of Rāvaṇa's nirvānā, the demonesses worshipped Hanumānājī. If the demonesses can worship Hanumānājī, why can't the ladies of my country? If there are any special rules at some place then everyone must follow. It's also said that women cannot perform yajña. The truth is that women have no need to perform yajña. The fact that they cook food for the guests, children and family members at scheduled time is itself their yajña. Everything changes for a girl after her marriage. Her life becomes like a renunciant. Women must be allowed at few places where they are disallowed currently. I am allowed in the sanctum sanctorum of the temples, but I behold the deity from the place where a common man does. A definite distance is a must to enjoy a proper view. Similarly, the act of listening also needs a specific distance. Trapajkar describes it as follows,

Samīpe Saṃtāpa Che Jhājhā,
Majā Che Dūr Rahevāmā.

Ūge ĀkāśaMā Bhānu KamalaNu Mukhaḍu Malake,
RaviNe Bheṭavā Karatā Majā Che Dūr Rahevāmā.
A definite distance is a must. Hanumānājī is utmost essential vital force of life. Before offering obeisance to Rāma, obeisance to Hanumānājī is necessary.

Maṃgala-Mūrati Mārūta-Naṃdana I
Sakala-Amāṃgala-Mūla-Nikaṃdana II VP-XXXVI.1 II
Pavana-Tanaya Saṃtana-Hitakāri I

Hṛdaya Birājata Avadha Bihārī II VP-XXXVI.3 II
Tulasī has foremost offered obeisance to Lord Sitā and Rāma. We shall further the essential discussion of 'Mānasa-Rūkhaḍa' tomorrow.

Mānasa-Rūkhaḍa : 2

A Guru changes our destiny

'Mānasa-Rūkhaḍa' is the central thought of this Kathā. Let's understand the meaning of the two lines from 'BālaKāṇḍa'. The saintly men in the society whose conduct is as noble as a cotton plant are Rūkhaḍa. By comparing the conduct of virtuous people with cotton plant, Tulasī has brought us closer to the monks. One meaning of Rūkhaḍa is the celestial wish-fulfilling tree. Rūkhaḍa also mean the immortal banyan tree. Yet another meaning of Rūkhaḍa is *velāvad*, which are plenty in this land. Rūkhaḍa can be interpreted in three contexts viz. *ĀdhiBhoutika* (mundane), *ĀdhiDaivika* (related to gods) and *Ādhyātmika* (spiritual). In mundane or *ĀdhiBhoutika* context, we can observe it in Girnar in form of *velāvad*. The immortal banyan tree has glorious religious significance.

Baṭu Bisvāsa Acala Nija Dharamā I
Tīratharāja Samāja SukaRāmaā II BAK-01.06 II

The celestial wish-fulfilling tree which Tulasīdasājī expresses as *kalpa-taru*, *kalpa-drum*, *sura-taru* or *deva-taru* is the spiritual tree. It has descended on earth in form of 'Rāma Carita Mānasa'. This is spiritual Rūkhaḍa. Even as RāmaKathā is similized to the celestial wish-fulfilling cow (*sura-dhenu*), it's also the blissful shade of the divine wish-fulfilling tree (*sura-taru*). However, it has been similized to a cotton plant so that people like us can relate to it more closely. The entire plant of cotton is lushly green, which is symbolic of an elated state of mind every moment. Many people feel elated in eating, may feel elated while sleeping, many are elated in singing or writing and yet many others are elated in criticising and finding faults in others. Everyone feels elated as per their level! However, Rūkhaḍa monk is elated round the clock. Rūkhaḍa can be broken down as rūkh+khaḍa. *Rūkh* in Hindi means mood. For instance, sometimes we say that my mood is not good today. *Khaḍa* means to stay back. Regardless of the dualities of life e.g. bliss or sorrow, criticism or praise, acceptance or rejection, blessing or curse, a saintly person will constantly be elated. Rūkhaḍa has numerous meanings in scriptures, literatures and experiences of saints. A cotton plant is lushly green. People plant cotton extensively. I feel that the simile of cotton plant is a natural way of understanding saintliness. Everyone has different causes of elation. A monk is the one who feels constantly elated and constantly holds to the feeling of being at peace. S/He never deters from this state regardless of the adversity of the situation.

So, the plant of cotton is lushly green and when we open its flower, it contains white cotton. It's completely tasteless and not fouled with desires. It is easily burnable, but when it comes in contact with affection in form of ghee, it becomes an incessant flame. The white flower of cotton is symbolic of stainlessness and desire-free heart. Furthermore, it is fibrous and full of virtues. It represents an individual in whom all virtues have collated. Cotton has too much to suffer. After its fruit is cut from the plant, white fibrous cotton is extracted and



decontaminated to remove its dirt and further processed to form fibers. It's then ginned, spun and weaved to make the final product of fabric. The same holds true for saintliness. It has to go through several processes for the final outcome. When we are injured, we wrap cotton around the injury. The injury of eyes or ears is dressed with cotton.

Jo Sahi Dukha Parachidra Durāvā I

Baṃḍaniya Jehi Jaga Jasa Pāvā II BAK-01.03 II

This is its meaning. I am happy that ever since we have grabbed the word 'Rūkhaḍa', a lot is being worked upon in various fields. I feel that much more work should happen on Rūkhaḍa. I believe that the way Rūkhaḍa has taken off, everyone will be compelled to work on it. There is no escape.

Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo...

A tree doesn't change its position. Rūkhaḍa walks gently. A monk is either always on the go, or wishes to fly freely in the sky, or wants to dive deep in contemplation. S/he doesn't do it instantly, but gently. It doesn't matter even if the trunk becomes thick and broad. It's the trait of Rūkhaḍa. We want to discuss about Rūkhaḍa on the basis of 'Mānasa'. 'Rāmāyaṇa' is also Rūkhaḍa; it's the central point of my discussion. 'Rukhaḍa Bāvā Tu Halavo Halavo' is not a folk song, but a verse. It's a lofty spiritual state, which is closely associated with the ground reality. Rūkhaḍa is a realised individual, who has also established contact with the worldly people like us.

Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo,

Evā Garavāne Mathe Re Rukhaḍiyo Jhaluṃbiyo.

There is a village named Shergadh in Junagadh. The surname 'Jasmat' is very common there. It's called as 'Jahmat' in rural language. 'Senjal' is also a surname. There was a couple. One fine day their door was open. A boy came to their door, "Patel Bapa, may I come in?" "Who is this?" "I am Veliyo. I want to stay with you. Please keep me with you." Patel refused. The boy had returned. The wife was relative awakened spiritually. She said, please stop him. Why don't you let him stay with us? Wouldn't he have his own destiny? The husband knew that his wife is wiser than him. Agreeing to the wife when she is wiser than us doesn't reduce one's honour. If someone is wiser at home, please accept their advice. The boy was accepted. The couple asked him, "What should we give you?" Veliyo said, "Patel Bapa, this is my mother. I shall eat whatever she makes." The boy started working. The opinion of saints is based on their experiences. Hence, I am sharing it with you. If you don't find these evidences in the scriptures, please don't waste your time. Human destiny changes by five causes. As such destiny is unchangeable, but it can take a turn. If someone tells us that you are destined to travel all your life, we can take a flight instead of other means of commute, but the

destiny to travel remains. There are five causes. The first cause is that our own or adopted children can turn our destiny. A bright soul born in our life as a child is capable of turning our destiny. The second cause is a virtuous woman entering our life as a wife can change our destiny. But I am forced to think that if a woman can change our destiny, why can't a man be the cause? The reason is because their destiny has already changed. He who consumes poison is Māhādeva, he who consumes ambrosia is a deity, but he who keeps his face as happy as having ambrosia even after consuming poison is a husband! There is a couplet by Jalan Matri,

Pidhā JagataNā Jhera Ae Śaṃkara Banī Gayo.

Kidhā Duḥkho Sahana Ae Payaṃbara Banī Gayo.

A virtuous wife entering our life can change our destiny. This is a mundane cause. The third cause is our Guru, in whom I cherish utmost reverence. Our Guru changes our destiny. Definitely, definitely, definitely! Serve the Guru to know this! I said the following in humour: He who consumes poison is Māhādeva, he who consumes ambrosia is a deity, he who keeps a smiling face despite consuming poison is a husband, but He who feeds us ambrosia even after consuming poison Himself is our Gurudev. The Guru changes our destiny. When Tulasī gave the stature of Sadguru to 'Rāma Carita Mānasa', He wrote the following lines,

Sadgura Gyāna Birāga Joga Ke I

Bibudha Baida Bhava Bhīma Roga Ke II BAK-31.01 II
Tulasīdāsajī has used the word 'Sadgura' four times in 'Rāma Carita Mānasa'. Why? One reason could be the fulfillment of the four pursuits viz. righteousness, wealth, desire and liberation. It could also be the fulfillment of the virtue of being brāhamaṇa, kśatriya, vaiśya and service-slass. It could also hint towards the four spiritual states namely jāgṛta, svapna, suṣṭi and turīyā. The Sadguru makes our mind peaceful. He makes our intellect decisive. He enlightens our consciousness. He never lets us fall prey to pride or ego. He is our Śaṃkara or Guru. If we learn Vedas from our Guru, our hard work shall succeed! The Guru changes our destiny. The question is about surrendering. One must surrender to one single place and only once. Obeisance can be offered to everyone, but surrender must happen only at one place. We are rushing from one place to another for money, fame etc.! Nonetheless, surrender is a difficult task. At times fear and allurements makes our devotion disloyal! When seven hundred śloka were about end, Kṛṣṇa told Arjuna in strict words, stop your rubbish thoughts! 'SarvaDharmān Parityajya Māmekam Śaraṇam Vraja', become mine for once, thereafter it will be my responsibility. My Tulasī says,

Sakhā Soca Tyāgahu Bala More I

Saba Bidhi Ghaṭaba Kāja Main Tore II KKK-06.05 II

We have examples where even disciples don't completely surrender to the Guru and it arouses hatred! These are the fears! Śaṃkara is Rāvaṇa's Guru, but despite being the supreme Guru, He gave up! Satī did not agree to Śaṃkara, the Guru. On the other hand, Maṃḍodarī tries to convince her husband Rāvaṇa, yet he does not agree! Maṃḍodarī tells Rāvaṇa, "Rāma is the Supreme Entity, please give up your enmity with Him." Satī, who was surrendered to the Guru Śaṃkara, assumed a false form of Sītā and Rāvaṇa, the disciple of Śaṃkara, abducted the illusive form of Sītā! On one hand, Satī is proud of her powerful intellect and on the other hand, Rāvaṇa is proud of his might!

It's extremely difficult to understand a Guru, Bāpa! Amir Khushrow had served Nizamuddin since he was twelve. He turned forty serving his Guru. I have shared one incident umpteen times. He served his Guru from all his heart. One fine day, he doubted if Nizamuddin was really an enlightened being or Sadguru? He thought of him like an ordinary mortal. At that moment as Nizamuddin was sleeping on the bed, he turned his side and told Amir, "Son, I think you too must change your side too!" Gurus like him can transform our destiny. A good child, virtuous wife and an enlightened being are capable of changing our destiny. The fourth aspect to change our destiny is mantra, often called as *MantraMahāMaṇi (the valuable gem of mantra)*. Your own hard work can change your destiny. Even if one lacks faith in the Guru, even if one may not bear a good child or may not be blessed by a happy married life, one may not have served the Guru, yet the saints have believed that man's own hard work can change his/her destiny. One needs to be effortful. It has the power to change our destiny. These five traits can play a key role.

The arrival of Veliya changed the destiny of Jasmat's wife Senjaliya. Veliya was sheltered as a companion. Later Jasmat was blessed with seven sons. However, Veliya was especially dear to the mother. People envy others' spiritual progress! Nowadays, people cannot even tolerate others' art, erudition and worship! Everyone starts feeling jealous! People started brainwashing Jasmat, "Veliya does not do any job. You have seven sons to bring up. Veliya goes to the farm and sleeps in leisure, we have witnessed it personally. You shall soon be short of wealth!" When people tell us such things, they make every attempt to make the rich feel poorer! One fine day, Jasmat visits the farm to personally reaffirm what others had told her. This incident is a miracle. However, I don't believe in miracles. Gurnar is standing strong since countless years, the sun rises daily in the morning, flowers bloom

every day – these are the miracles for me. After going to sleep in the night, waking up alive in the morning is the greatest miracle for me. Otherwise, you never know when we shall pass away! Isn't it a miracle that we are enjoying every day in the Kathā? The fact that others are unable to tolerate our joy is also a miracle! Enjoying is not a crime! Sāheb, Veliya was enjoying his sleep. I would tell you my understanding of this incident. Since you are here to listen to me, you will have to hear out my interpretation. I am sharing this interpretation on my responsibility. Meghanibhai writes that the spade was tilling the land on its own! Is it possible? How can a spade till on its own when the farmer himself is sleeping? The entire farm gets ploughed. 'Rāmāyaṇa' instantly comes to my help. I eventually resort to 'Rāmāyaṇa'! I have been speaking by my Guru's grace and the blessings of the saints. But the root of all my discussions on any subject that I choose is only and only 'Mānasa'. There is a copā of 'Mānasa',

Binu Pada Calai Sunai Binu Kānā I

Kara Binu Karama Karai Bidhi Nānā II

The spiritual penance has the power of getting things done without doing anything personally. It was not Veliya who was sleeping, but the pride of hard-work had fallen asleep. Veliya's realisation of doership had disappeared. He was a different soul, hence everything was happening for him automatically! Yesterday, the force of strong wind collapsed the kitchen pandal and people brought it up as earlier. In fact, it's someone else who comes to our rescue during such adversities. I constantly live on this trust. Who is a monk? A monk is the one whose spiritual power is constantly playing an active role even when s/he is fast asleep. The spade was ploughing the land from one end of the field to another. Even though it's Meghanibhai's writeup, VyāsaPīṭha has interpreted the incident in this way. Nonetheless, it's possible. Narsinh Mehtā wrote the letter of *hundi* while sitting in Junagadh, even as he possessed no single penny. If the Lord of Dwarka could accept the *hundi*, the incident of Veliya is no big deal! Not everything in spirituality works with intellect, yet everything is possible. Please remember one point: logic will not work everywhere, but being alert will do wonders! One needs to be aware or awakened. Logic will fall short. If Vedas have concluded with 'Neti Neti', what is our capacity?

Jasmat Senjaliya clasped Veliya's feet! "I made you work like a worker. I am your offender! Vela, please wake up. You are indeed a realised soul." Tears dropped from Veliya's eyes! "Bāpa! You are my lord. I have tried to keep everything secret as much as I could. However, God now feels that it's time for me to leave from this place and hence, my divinity has been revealed!" I am taking your leave, goodbye! Jasmat

said, “Please come to home once.” Veliya had vowed to have the food cooked by his mother. He said, “I want to have food, where is the mother?” They finally got the news that a snake had bitten the mother! Her body had turned blue and she was lying in the adjacent farm. Veliya raised a loud wail and grabbed the mother's feet, “O Mother, please cook for me once. Are you tired cooking for your eight children? Please, cook for me once!” Veliya held the mother's feet and wept inconsolably for five minutes. The poison must have probably subsided. The mother cooked for Veliya, but passed away shortly thereafter. There is an Urdu couplet,

*Kajā Ko Roka Defī Hai Duā Rośana Jhamīro Kī I
Bhalā Maṃjūr Hai Apanā To
Kara Khidamata Phakīro Kī II*

Serving the realised men can stop our death. When Upaniṣad's Nachiketa proactively tried to embrace death, the god of death was not available. A chaste woman of my country, Savitrī, brought her husband back from the mouth of death. This is the power. God's remembrance can defeat death, not the miracles. Many monks miraculously have a life of eight hundred years for no reason! Their disciples promote them by saying, “Bāpu does not eat anything! We have been serving him since last four hundred years!” Note that monks don't do miracles. In fact, they themselves are a miracle. Isn't the state of staying detached from the whole world a miracle?

Veliya left the place and came to Girnar. I guess he must have reached here walking gently. He started strolling towards Girnar and circumambulated the mountain for several years. Another meaning of Rūkhaḍa in the dictionary is vagabond or careless. We can absorb good from everything if we are open-minded,

Āvārā Hū, Āvārā Hū...

Yā Gardīśa Mein Hū Āsamāna Kā Tārā Hū...

My 'Rāmāyaṇa' has taught me,

Samta Haṃsa Guna Gahahi

Paya Parihari Bāri Bikāra II BAK-06 II

Monk is never attached to a specific place. Although they wander all their life, they are utmost settled from within, 'caraveti'. There is a couplet by Wasim Barelvi,

Vo Jahā Bhī Rahegā, Rośanī Phailāyegā I

Carāgo Ko Koī Apanā Makāna Nahī Hotā I

Lamps don't belong to one place. They light up any surrounding where they are present. Monks spread light everywhere they go.

So Bāpa! As Veliya circumambulated Girnar, he began to search for a Guru. The Guru then named him as Velanātha. The path of dispassion is full of obstacles! People went against him arguing that, “There are nine 'nātha' in our philosophy and he

cannot be a self-proclaimed tenth 'nātha'! Kill him!” He often climbed Girnar and practiced penance, despite constant opposition from the society. People forced him to take a live samādhi or get contained in the earth. He thus contained himself in the earth! He shortly reappeared and placed his feet on Girnar. In Meghanibhai's opinion, the following verse has been written just when Girnar was about to succumb,

Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo,

Garavāne Māthe Re Rukhaḍiyo Jhalumbiyo.

The later part of his life is associated with supernatural powers and miracles, about which I am not comfortable. Hence, let's stop at this point and offer him an obeisance. This is Meghanibhai's version of the story. I have presented its gist before you. He is Rūkhaḍa in form of an individual. Please note that flower and fragrance are two different things. A flower is associated with shape, colour, essence, place where it blooms, gardener, garden etc; whereas fragrance has neither colour nor shape. A Pakistani poetess named Parveen Shakir says,

Terī Khuśbū Kā Patā Karfī Hai,

MujhaPe Ehasāna Havā Kartī Hai!

This was the historical story of Rūkhaḍa. Who can be called as Rūkhaḍa? Rūkhaḍa can be the one who is free from the burdens of penance, spiritual disciplines or supernatural accomplishments. His/Her consciousness is completely burdenless. Hoard worship and do nothing at the cost of worship. Offer no service at the cost of worship. True service can be offered only when we have gathered enough capital of worship. The worldly obligations make us forget worship! Hence, the worldly people and the householders must stay mindful. Don't take the onus of service at the cost of worship!

Hu Karu Hu Karu Aeja Ajñānatā,

ŚakaṭaNo Bhāra Jyama Śvāna Tāne...

The saints in our society have always been smiling. Poet Rabindranath Tagore says, “Smile is liberation.” A religious man must be smiling. S/He must be as light as a flower. Religion must be smiling, singing and laughing akin to a flower. Religion must genuinely communicate with the last man of our society asking about his/her wellbeing! Many people say that, you would go to hell? Who would take us to hell after listening to countless Kathās? If someone takes me to hell, I wish to go there with my Holy Scripture and start the Kathā of 'Mānasa-Naraka'! You can proceed to heaven if you wish and you are also free to accompany me if you wish! Rūkhaḍa is a person who is free from the burden of penance. S/He is as gentle as a flower and lives a simple and nimble life. Who is Rūkhaḍa? Rūkhaḍa is the one who has renounced every earthly attraction and who sports in the infinite realm of sky.

The confined land of earth is not enough for Rūkhaḍa, s/he can only dwell in the infiniteness of sky. Hence, Rūkhaḍa ascends our consciousness to a higher level of spirituality. A monk is never close to anyone. Although, people say that we are close to him/her! But a monk has everyone's close-up. A monk maintains definite distance from everyone. Rūkhaḍa is the one who does all that is worth doing and who, by the Guru's grace, refrains from every worthless activity. Many saints are involved in teaching, yoga, spiritual upbringing, medical aid etc. yet they are detached. In the viewpoint of this Kathā, all such saints are certainly Rūkhaḍa. My VyāsaPīṭha calls that individual as Rūkhaḍa who bears the power of receiving auspicious from everywhere.

The word 'Guru' can be broken down as 'Gu' + 'Ru'. In our philosophy, 'Gu' means darkness and 'Ru' means light. The 'Ru' in Rūkhaḍa signifies light and 'khaḍa' means tilling. Hence, Rūkhaḍa refers to a monk who spreads light through his penance. S/He has tilled the land of light. These are scriptural interpretations. 'Ru' also means the process of coating the metal jewelry by gold or silver. Khaḍa means to kill. Hence, Rūkhaḍa means killing or destroying our outer pretenses. Our legendary characters also include a sage named Khaḍa, who had destroyed all internal vices. The word 'Khaḍa' is also used for grass. In another context, Khaḍa is hard in nature and cotton (Rū) is utmost soft. Hence, combining Rū+Khaḍa means something that is both hard and soft, which is the trait of the Supreme Entity. Hence, the saints who are endowed with the traits of the Supreme Entity are also called as Rūkhaḍa. Rūkhaḍa is softer than flower and harder than mace. Rūkhaḍa also means a tree. A medicine named Rūkhaḍa works on few diseases. A tiny sapling planted by Rūkhaḍa grew into a banyan tree. The same story goes for Kabīra. Harivanshrai Bacchan has stated the same for Tulasī. Tulasī planted a bitter stem of Neem and when it grew into a tree, it tasted sweet. If Tulasī's copāis can make our tongue sweet, I am not surprised if a bitter stem

grows into a sweet tree. It's possible. We have many such stories. For instance, when a cow started dropping milk, Lord Śaṃkara emerged! Similar stories have surfaced in Nāthadwārā for Lord Shrinathaji.

The cows are god. They must be protected in our country. We worship the cows, but fail to love them! I would like to appeal everyone with the blessings of the saints that the cows must be protected in our country! Don't let the cows get slaughtered. The cows must be saved. Several hermitages of monks are engaged in fostering the cows. My thought should reach our capital state, Delhi. As per a legendary story, all gods have claimed a place in the cow's body. Thirty-three crore gods dwell in specific parts of the cow's body. Goddess Lakṣmī requested the cow to allot her a place. The cow said, each and every part of my body has already been claimed by some or other god, except for my cow-dung. Hence, Goddess Lakṣmī dwells in the cow's dung. It's believed that Rūkhaḍa has taken a live samādhi! I feel that while we are alive, we cannot attain the state of samādhi, but constantly be in the state of anguish. But the souls whose consciousness has not been disturbed by the anguishes of life are Rūkhaḍa! A person like Rūkhaḍa is an ever blooming flower. S/He is the source of inspiration for us. S/He can further aid our spiritual development. Kabīra Sāheb has used the word 'Rūkhaḍi' referring to Rūkhaḍa's consciousness. My 'Rāmāyaṇa' proclaims the following entities as saints,

Samta Biṭapa Saritā Giri Dharaṇī I

Para Hita Hetu Sabanha Kai Karaṇī II UTK-124.03 II

And as per the phrase 'Samta Parama Hitakārī', all those who are engaged in the welfare of the world namely trees, rivers, mountains and earth are none other than saints, says Tulasīdāsajī.

Let me recite some chronology of Kathā. Resort to the spiritual discipline of chanting Lord's Name in this Kaliyuga. You may chant any Name for which you cherish devotional faith. Tulasī is not narrow-minded. His view and ideology is as vast as sky.

Rūkha a is a person who is free from the burden of penance. S/He is as gentle as a flower and lives a simple and nimble life. Who is Rūkha a? Rūkha a is the one who has renounced every earthly attraction and who sports in the infinite realm of sky. The confined land of earth is not enough for Rūkha a, s/he can only dwell in the infiniteness of sky. Hence, Rūkha a ascends our consciousness to a higher level of spirituality. Rūkha a is the one who does all that is worth doing and who, by the Guru's grace, refrains from every worthless activity. My VyāsaPī ha calls that individual as Rūkha a who bears the power of receiving auspicious from everywhere.

The Name Rāma is the very form of Om, the primordial mantra. Lord Śaṅkara allots the status of the greatest-mantra to Lord's two lettered Name 'Rāma' and chants incessantly each and every day.

A gentleman once sent me a printed letter after conducting a survey of the Kathā! He stated that even as more than a Lakh people come to the Kathā, only Fifty-Thousand genuinely listen to it, the other Fifty-Thousand come only for eating and the rest Twenty-Five thousand only come to enjoy the fair! He stayed for three days to conduct the survey, but did not listen to the Kathā! People like him cannot shut down the charity kitchens of the monks! A Vedic scholar of ṚgVeda from Kashi, Hardevji Sharma, was telling me that I have memorised the entire ṚgVeda, but my health is not sound! There was an ascetic of the finest order, who once said on the bank of Gaṅgā that, chant the mantra of 'Om Namaḥ Śivay' whenever you get time and then do a health checkup. Your diseases shall alleviate! Everything is possible; the question is of trust, because Śaṅkara holds the lamp of faith. Don't fear too much. Get your body checked. Many people advice me to avoid speaking loudly in Kathā! One day we anyways have to die! Lord's Name has profound power. Nothing except Rāma can bless us with rest and peace. If medicines, injections or pills give us rest, they are Rāma to us.

Sadgura Baida Bacana Bisvāsā I

Samjama Yaha Na Biṣaya Kai Āsā II UTK-121.03 II
Chanting a mantra in straight order endows us with supernatural powers and chanting in reverse order makes us pure. We have had countless people endowed with supernatural powers in the past, in the present and will be so in future as well. The word saint is the purest. AmarMā has sung in the feet of Devidas Bāpu,

Mein To Siddha Re JānīNe Tamane Seviyā...

However, this state is beyond my reach and therefore,

Mein To 'Suddha' Re JānīNe Tamane Seviyā...

O my Guru, we regard you as the purest. LakshmanBapa Barot says, we have served you with the purest heart! Eighty-four pure realised beings are enough to control the globe of earth. We need to deal with pure conduct in each and every field. Who is managing everything in Kathā? Who builds such grand pandals? This is not Talgājarḍā's capacity! Many accomplished souls support such events without our knowledge. Everything can go haywire within a moment. Yet, everything is safe and sound, we ought to agree. Gurudutta is splendidly dwelling on the peak of Girnar. Our Bhavnath is present here. Countless saints are blessing us. If something goes wrong, your honour is at stake! We least care for our honour! We are worldly people who chant Lord's Name with good

or evil sentiments. Our honour is worth two pennies! Nonetheless, have trust. As for me, trust itself is worship.

Nothing can happen by survey! Every Kathā is telecasted live. We don't send food to the television viewers of Kathā! People come here not to eat, but to worship. Eating is also a type of worship. The seers have said, '*Annam Brahmēti Vyajānāt*', when a monk serves food in your plate, he is serving not food, but the Supreme Entity. You are eating Brahma, the Supreme Entity. Food is nothing but the Supreme Entity. Even as people come here only to eat, we are destined to offer them food. No one comes here to beg, Sāheb! It's the Goddess Āmbāji, Annapurna who is offering food to everyone. Each and every grain has been destined to someone.

Pārvaṭī followed the practice of reciting 'Viṣṇu Sahastra Nāma' every day. She would cook food for everyone only when she was done with the recitation. Śaṅkara advised her that chanting the Name of Rāma once was equivalent to chanting thousand names of Viṣṇu. Lord Śiva's family chants the Name of Rāma. It's good if everyone in the family chants the same mantra. But don't force anyone. Someone can have a different mantra as well. Mantra also means thoughts. When everyone in the family thinks the same, life becomes easy. The Satayuga had the prominence of meditation. The Tretāyuga had the dominance of yajña. Please stop the practice of offering animal sacrifice in the current age. As an alternative, we follow the practice of cutting a pumpkin and smearing it with red vermilion powder. Please stop this practice as well. You may offer the whole pumpkin to god instead! The practice of offering coconut also has a violent instinct of attack. The very instinct of attack or strike should dispel from our country. The destructive acts like breaking are not in my disposition. The age of Dvāpara had the prime discipline of methodical adoration, āratī, divine service etc. Tulasi says that the only spiritual discipline of Kaliyuga is Rāma's Name or Lord's Name. It is the only spiritual discipline, the reward as well as the quintessence. Whoever chants Lord's Name is automatically done with yajña! It also covers the state of meditation as well as methodical adoration. Among the yajñas, the yajña of chanting is considered prime. Chant any god whom you believe. Recite Lord's Name indolently or with good or bad emotions, it will inadvertently manifest auspicious all around. GandhiBapu has written a booklet about the glory of Rāma's Name. It's worth reading for the youngsters. The glory of Rāma's Name is amazing! Chant the name of your cherished deity. Chanting Lord's Name is the most successful, easy and powerful spiritual discipline of Kaliyuga.

The kṣetra of Rūkhaḍa is Girnar and his dhāma is Kailāsa

Today I shall begin from Anant Shri Vibhushit Mahamandaleshwar BhartiBapu. He has shared a very beautiful piece of information with me. Bāpu has given something really useful for me. He told me that the souls who adopt the vow of renunciation have ten names viz. Giri, Purī, Bharatī, Vana, Parvata, Sāgara, Araṇya, Tirtha, Āśrama, and Sarasvatī. These ten names or Daśanāma are mentioned in the tradition of Śaṅkara. He further said that Rūkhaḍa, Sūkhaḍa, Godaḍa, Oghaḍa, Maṅgala and Phakīra are regarded as paupers who seek alms from the former ten entities. They also spread the holy smoke of incense. On many occasions they are also observed performing the last rites of the deceased. Bāpu informed that all such traditions are still practiced in Girnar. He expressed his affection and honour towards me by stating that the discussion of Rūkhaḍa from VyāsaPīṭha is about a completely different Rūkhaḍa. I have also clarified on the first day that this Kathā is not about the conventional idea of Rūkhaḍa whom we look upon with contemptuous mindset. The definition of Rūkhaḍa from VyāsaPīṭha is about '*Garavāne Māthe Re Rukhaḍiyo Jhalum̐biyo*', who is nothing but Lord Dattatreya. It's a great thought in itself. Who is swaying over us? Beneath whose blessings are we enjoying? Can you imagine how would those Rūkhaḍas be who would have sought alms from the aforementioned ten entities? The tradition of Daśanāma that descends from Lord Śaṅkara is great in itself. Hence, imagine what great things they must have offered in alms! And therefore, Rūkhaḍa becomes great automatically, SāhebRūkhaḍa would have probably not have required to practice penance. Rūkhaḍa must have attained divine greatness by grace. It's written in 'Rāmāyaṇa',

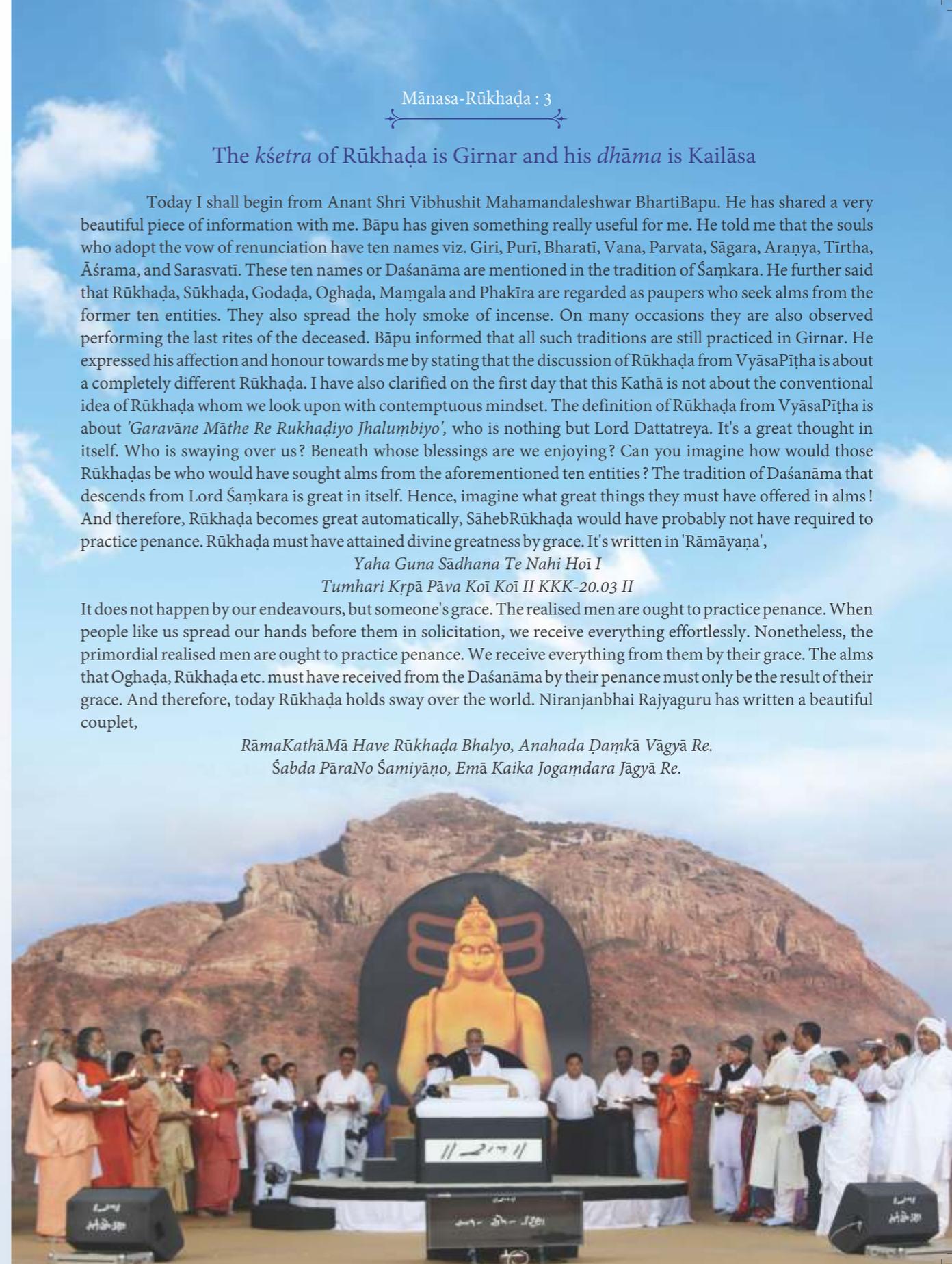
Yaha Guna Sādhana Te Nahi Hoī I

Tumhari Kṛpā Pāva Koī Koī II KKK-20.03 II

It does not happen by our endeavours, but someone's grace. The realised men are ought to practice penance. When people like us spread our hands before them in solicitation, we receive everything effortlessly. Nonetheless, the primordial realised men are ought to practice penance. We receive everything from them by their grace. The alms that Oghaḍa, Rūkhaḍa etc. must have received from the Daśanāma by their penance must only be the result of their grace. And therefore, today Rūkhaḍa holds sway over the world. Niranjanbhai Rajyaguru has written a beautiful couplet,

RāmaKathāMā Have Rūkhaḍa Bhalyo, Anahada Daṃkā Vāgyā Re.

Śabda PāraNo Śamiyāṇo, Emā Kaika Jogaṃdara Jāgyā Re.



So Bāpa, we are engaged in a spiritual quest under the title of 'Mānasa-Rūkhaḍa' in this RāmaKathā for our inner-development and inner-peace. God willing, by the grace of Girnar and the blessings of the saints, may we find our Rūkhaḍa on the ninth day or may Rūkhaḍa manifest within us or may we understand the element of Rūkhaḍa or may we gain an introduction of Rūkhaḍa in our own way.

Today I want to tell you Rūkhaḍa's lineage of origin. What is the element of Rūkhaḍa? BhartiBapu has written that it's Lord Dattatreya who has held a sway! It is a great thought, Sāheb! And we know this peak as the peak of Lord Dattatreya since generations. The objections have aroused recently! But the peak is indeed that of Lord Dattatreya. We still look upon it with the same faith. After reaching a lofty state, one has to face several objections! No pain, no gain. Respite occurs only after a boil ruptures. Initially it causes immense pain! There are two simple lines to convey this idea,

*HamaNe Jānā Maḡara Karāra Ke Bāda I
Gama Hī Milatā Hai Āitabāra Ke Bāda II*

Trusting someone only brings you pain, Sāheb! Hence, place trust on someone with this mindset! Never lose trust, come what may! Our Dolarkaka who is associated with Aliyabada and Saurashtra University had opened many doors of literature, Sāheb! During his tenure in the University, many students would take leave citing false reasons. But Dolarkaka was disposed with a monk-like mentality. Someone told him, students deceive you every time with false reasons. Dolarkaka gave a lovely response that, he has deceived me, I have at least not deceived him! Pain is inevitable after trust.

Listen to one couplet,

*Kyon Na Sāre Cirāga Gula Kara De?
Yahā Kauna Ātā Hai Intazāra Ke Bada?*

Douse the lamps now!

*Have Tāro Mevāḍa Mirā Choḍāse,
Mirā VināNu Sukha Gherī Valashe Ne Rāja,
RuveruveThī Tane Toḍāse.*

*Gaḍha Ne Hoṃkāro To Kāṃgarā Ae Deše,
Paṇa GaḍhaMā Hoṃkāro Koṇa Deše?*

I really liked this song of Ramesh Parekh. Rameshbhai

has written wonderful lines! I had told Rameshbhai that I don't pity Mirā in this song. Mirā has already attained everything. I pity Rana deeply, for he is at loss! Imagine his state after Mirā's departure! He dealt in loss!

Sādhu Avagyā Turata Bhavānī I

Kara Kalyāna Akhila Kai Hānī II SDK-41.01 II

My 'Rāma Carita Mānasa' says, never disrespect a monk, Bāpa! If you don't harbour reverence then part ways, but don't criticise a saffron robe! We never know who is decked in those robes! Part ways if you cannot respect them! No one is expecting you to worship them. The genuine saints never expect anyone to worship them! They look upon the whole world as the very form of god and serve it in different ways by establishing educational institutes, building cowsheds, paying someone's fees, running cleanliness campaigns or protecting the environment. Hence, please beware! From now on, please don't criticize anyone using the term 'Rūkhaḍa'. What if that Rūkhaḍa is the Supreme Personality of Godhead? Where will you escape then? After our Independence, few people are habituated of taking their words back! The words emanated from a monk's lips can never be taken back! A monk himself can turn back, but not his words. Think twice before you speak.

So, please respect the saffron robe. We are too immature to recognise them. We have no means of knowing them. We never know which divine personality is decked in which robe. Hence, offer an obeisance and move away if you cannot agree with them. Please don't criticize them wrongly. If you want to succeed the Kathā, please don't criticize anyone for that matter. Otherwise, you shall exhaust the entire stock of worship in a moment! Imagine how foul my and your energy has become! The worst part is that even the spiritual world is no exception! No religion is spared from it! What does Rūkhaḍa mean? As Rūkhaḍa refers to cotton, the plant of cotton stands straight. Even though it's short in height, it bears fruits. On the other hand, palm-tree bears no fruits despite being tall. Similarly, monks are those who are always on the ascent, they constantly stand for the society and keep the society awake, they stand by us every moment. Sadly, we fail to know them. Kathā must

reach the last man in our society irrespective of the gender. This is my intent, Sāheb! Talgājarḍā has stepped out with this intent. Last man should be applauded. Vinobājī said that people staying on foothills have strained their neck looking at those on mountaintop. Neither could they step down, nor could the poor climb up! The ones on top should descend, the ones at the bottom should ascend and both should meet somewhere in between. They must unite. Our Majbur Sāheb says,

Yā To Tū Thoḍā Nice Jhūka I

Yā Mujhe Thoḍā Upara Uḥhā Le II

Tathāgata Buddha calls it as the midway. What is the purpose of Kathā? Numerous departments, holy people, consciousnesses and contemplators get engaged in organising Kathās with virtuous sentiments. Worry not if you cannot support in hosting a Kathā, but please don't impede it. Let's live our life with this auspicious resolve. Who doesn't know about RāmaKathā? RāmaKathā is not only confined to spiritual discourse. My Rāma has left Ayodhyā by feet, hence Rāma is Rūkhaḍa. Rūkhaḍa is the one who is constantly wandering. I am saying this utmost responsibly. In the terminology of Upaniṣad, it's called as 'Caraveti, Caraveti'. Who is Lord Shankaracharya? 'Caraveti'; the young Shankaracharya was barely thirty-two, but his consciousness was as wise as eighty-five years. At such a young age he succeeded in keeping India united. Vivekanandji travelled throughout the world in a very young age and made India proud! Shankaracharya did the job of thirty-two hundred years in thirty-two years of his age before passing away! He united our country and our civilizations. Vinobājī would say, "Please don't trust me, because I have new thoughts every day. If you hold on to my older thoughts, you shall doubt me. Be prepared to deck a new mindset every day." Christ has said that man should wear new clothes every day. Jesus was a poor man's child. He did not have new clothes to wear daily. But by clothes he meant one's thoughts, which should be new every day. Revision is necessary and it must be done. People in authority might probably not be able to revise the constitution, they must be helpless! But the saints of India must certainly undertake revisions in

religions. They must courageously remove the impractical concepts after offering an obeisance. Did the foremost Kathā reciters ever recite the Kathā like I do? Did they ever sing movie songs in the Kathā? This is a new era. Talgājarḍā wants to reach out to the last man. We will have to come up with a midway. Those on top should come down and those at the bottom should climb up. We unnecessarily feel proud of our status, because others appear insignificant from our height. However, even we appear equally insignificant to the people at the bottom! While we stay in a myth of reaching to the top, we appear miniscule to the people on the ground!

*Jisa Bulaṃḍī Se Insāna Choḍa Lage,
Usa Bulaṃḍī Pe Jānā Nahī Cāhie I
Jisa Dīye Mein Ho Tela Khairāta Kā,
Usa Dīye Ko Jalānā Nahī Cāhie I
- Shahud Alam Afaki*

The offerings received in temples a.k.a. *deva-dravya* cannot be used for personal purpose. It's for the common man. I use a novel term for it, '*prajā-dravya*'. The offerings whether monetary or otherwise belongs to public and it should be distributed to the people. I have been telling you since several years now to give away tenth percentage of your income. You can extend medical aid to the needy or pay fees for the needy students. These are the forms of worship and devotion.

By holding on to the root, new flowers must bloom every day. The root is our Indianness, our dignity, our scriptures, our preceptors, our traditions, our Patamjalī, our Tulasī, our Kabīra and our Mirā. By keeping such values intact, new flowers must bloom every day. Last man must be applauded. The field of religion is still better off. There are instances in politics where the politician's clothes have been torn off forcibly when they were trying to escape! In order to avoid this state of religion, we need to wake up at the earliest. This is the very purpose of Kathā. Otherwise, you all know the story of RāmaKathā. However, if religion does not cause pain, realise that we have still not practiced it. Chelaiya got crushed under someone's feet. JalaramBapa handed over VirbaiMa on the words of a monk. The religious place of Satadhar, this place of ours and this mountain has been charged from all four

sides, Sāheb! You must have the charger pin which can help you get charged wherever you tuck it. But when we visit Girnar, we are only confined to writing our names on the rocks of this mountain! I would advise to an extent that when you visit Girnar, don't even get lost in clicking its pictures, assimilate the divine consciousnesses within you instead. Each and every rock of this mountain is speaking, because Lord Datta has held a sway over it. Girnar stands strong beneath a highly blessed shade of Datta!

I enquired the meaning of Rūkhaḍa from the dictionary of BhagvatGomandal. Numerous people are contributing their study about Rūkhaḍa in this Kathā! I am remembering all of them. There is a tree named Rūkhaḍa, its fruit gives out flour like substance, which is not only effective in curing bile, but I have heard from few physicians that it's also effective in reducing phlegm and wind. Hence, I feel that the element of Rūkhaḍa is the one that reduces our lust, it alleviates our greed and it also pacifies our impulse of anger. This divine consciousness or spiritual medicine is called Rūkhaḍa. We will have to analyse Rūkhaḍa from diverse angles. Let's separate the three letters. 'Rū' means cotton, which is utmost soft, tasteless, white and stainless. 'Kha' means fragrance; there is an *ittar* of khasa. And 'Ḍa' stands for satiation burp. Hence, Rūkhaḍa means the one who is as soft as cotton, who disseminates a fragrant aroma and who is completely content in life. The concept of entirety and emptiness both represent Rūkhaḍa. Shankaracharya talks about entirety; Buddha talks about emptiness. But essentially it defines Rūkhaḍa. My innate inclination is to accept one and all. Talgājarḍu has no intention to reform anyone, but only to accept everyone. All you have to do is come here and everyone will be accepted unconditionally! How many can we reform? GandhiBapu failed to convince his own son! Lord Śaṅkara could not convince Satī! What has been your experience? Kabīra has accepted everyone; Nānaka has accepted everyone; such personalities don't disregard even the most insignificant souls. If they do,

Have Tāro Mevāḍa Mirā Choḍāṣe.

Mirā Vinānu Sukha Gherī Valāṣe Ne Rāja.

RuṣeṣuveThī Tane Toḍāṣe.

*Gaḍha Ne Homkāro To Kāṅgarā Ae Deṣe,
Paṅa GaḍhaMā Homkāro Koṅa Deṣe?*

•

Sādhu Avagyā Turata Bhavānī I

Kara Kalyāna Akhila Kai Hānī II SDK-41.01 II

Rāvana Jabahi Bibhīṣhana Tyāgā I

Bhayau Bibhava Binu Tabahi Abhāgā II SDK-41.02 II

'Mānasa' endorses. The moment Rāvana abandoned Vibhīṣana, the ill-fated demon became bereft of affluence! There were countless materialistic pleasures. After Mirā left her hometown, the roads towards Dwarka were blocked for the townsmen! It's written that the roads were blocked. It was an indication to the townsmen that after abandoning Mirā they were only worthy of disregard and contempt. I really like the fact that Dwarka's flag had invited Mirā. The flags are inviting me and you. When the flags of religious destinations are hoisted with such sentiments, they would invite the worldly people and the ascetics as well. The element of Rūkhaḍa is similar. Rūkhaḍa has no gender discrimination. Rūkhaḍa is not about physical self, but a holy consciousness.

Which is the *dhāma* of Rūkhaḍa? Which is the *kṣetra* of Rūkhaḍa? Which is the *dharmasālā* of Rūkhaḍa? What is the *āhāra* of Rūkhaḍa? The fact that I hail from Nimbarka tradition is a matter of great glory and joy for me. I belong to the dynamic tradition, instead of a rigid one. The dynamic tradition should flow like the holy stream of Gaṅgā. If you freeze the holy water of Gaṅgā, the frozen ice can tear your clothes. Any tradition is harmful when it becomes rigid. Hence, it must be flowing regardless of the number of turns it needs to take. The quality of purity is preserved only when the underlying entity is constantly flowing. This is the Twenty-First Century. One must be dynamic. Jatush says,

Main NadīNe Jivavānī Rīta Pūchī'tī,

Ae Kaṣu Boḷī Nahī, Vheṭī Rahī Khalakhala I

Life is nothing but being in constant motion. The youth of this country is running away from religion. Hence, it's utmost imperative to accept them, however they may be. Look at this beautiful sight before us! Forty years ago my Kathā was attended only by the aged! Those who were good for nothing at home

would come and attend my Kathā! Nowadays, the younger generation has started attending Kathās; they come from all across the globe. It's probably an auspicious omen of the Twenty-First Century. To protect the younger generation listening to Kathā from an evil eye, let me mentally recite a spell with a stone of Girnar which will save everyone! Who listens to Kathā so quietly? I offer an obeisance to your hunger of listening to Kathā. When one Kathā ends, I eagerly await the next. I cannot stay without Kathā! I just feel like singing and reciting incessantly! And I want nothing in return from anyone. You may ask any host of Kathā as to how much money they have given me! I do it totally free!

Āvārā Hū, Āvārā Hū...

Yā Gardīṣa Mein Hū Āsamāna Kā Tārā Hū...

This is the song of Rūkhaḍa. Āvārā doesn't mean loafing like a vagabond. It refers to wandering backed by wisdom. Roaming is different from wandering and circumambulating. Rūkhaḍa is engaged in circumambulating Girnar. His intention is not to loaf. Rūkhaḍa has a divine element in the center of his every activity. The words of this song suit a carefree monk. So what if it occurs in a movie? Gold remains gold even if it's lying in sludge, provided we are ready to wash it. Similarly, just because few songs have been used in movies, does not mean they are a taboo. They need to be revised and reestablished! Change their direction, change your vision. Rajendra Shukla has said that, "I am climbing towards my peak." Everyone has their own peak. By our Guru's grace, we all have a Girnar within us. The spiritual-seekers capture the peaks as per their spiritual discipline. Few have reached till Datta and few have reached to Aṃbāji. Everyone has their own Girnar. Everyone is enjoying. Who is Rūkhaḍa? Shankaracharya writes, '*Na Jātibhedah*'; Rūkhaḍa is the one who is beyond the discrimination of caste, creed, race, gender, language, territory or country. Shankaracharya calls such an element as '*Śivo'ham Śivo'ham*'; the element of Rūkhaḍa is free from the dualisms of ascent or descent. Rūkhaḍa lives on the philosophy of 'I am where I am.' The words of this song highlight the traits of Rūkhaḍa. It doesn't matter how it was sung in the movie. But it contains the truth and reality of life. In my understanding this song

alludes towards the monks leading a carefree and mendicant life, who are above everyone, despite being with everyone.

So, Rūkhaḍa is the central theme of this Kathā. I want to talk about the *dharmakṣetra* of Rūkhaḍa. Which is the *kṣetra* of Rūkhaḍa? I have a clear answer, '*Satām Hi Sandehapadeṣu Vastuṣu Pramāṅam AntaḥKaraṇa Pravṛtṭya*'. Our philosophy describes the types of evidences we can rely on e.g. direct evidence, the evidence of experience etc. These are scriptural evidences. However, in one opinion the cognition of one's inner soul stands as evidence. A monk's inner cognition is believed as the ultimate evidence. Rūkhaḍa might not talk scriptural terminology, but he certainly believes in the evidence of his inner cognition. Rūkhaḍa might probably fail to speak Saṃskṛta literature. I don't wish to bind you with anything. But if you truly cherish reverence in an enlightened being, if the opposite person is a genuine enlightened being then agree to whatever He tells you in the very first instance. Don't make him speak again and again. Once he tells you to do something, don't come up with alternatives; provided, He is truly an enlightened being. If your faith is incessant then don't even make a monk speak anything thrice. We all want a Guru, but we don't want to abide by the gravity and glory of His words! The glory of words is extremely great.

The *kṣetra* of Rūkhaḍa is the cognition of his inner realm. I can clearly state that the *kṣetra* of Rūkhaḍa is Girnar. There can be no other *kṣetra* for Rūkhaḍa. This is my personal understanding. You need not agree with me blindly. I shall be extremely pleased if you even contemplate on it. I shall be immensely delighted if you do your homework on it. Please don't agree to my thoughts blindly! Don't believe in an individual or a discourse without understanding.

TulyaNindāStutirMauni Santuṣṭo Yena KenaChit I

AnitKetaḥ SthiraMatirBhakti

Mānme Priyo Naraḥ II GT-XII.19 II

This is the trait of Rūkhaḍa in 'Gitā'. 'Rāmāyaṇa' says,

Nimḍā Astuti Ubhaya Sama

Mamatā Mama Pada Kamja I UTK-38 I

It is the game of words. Please keep your truth intact! There is a beautiful ghazal by Govind Gulshansahib; the poet's name is Govind and his sobriquet is 'Gulshan',

*Dila Hai Usī Ke Pāsa, Saṃse Bhī Usī Ke Pāsa I
Dekhā Use To Raha Gaī Ānkhe Usī Ke Pāsa I
Majahaba Kā Nāma Dijie Yā Aura Koī Nāma I
Saba Jā Rahī Hai Dosto Rāhe Usī Ke Pāsa I*

So, the *kṣetra* of Rūkhaḍa is Girnar. Any Rūkhaḍa like element across the globe will have his *kṣetra* as Girnar. The *dhāma* of Rūkhaḍa is Kailāsa. The descriptions of Lord Śaṃkara's form closely matches with Rūkhaḍa.

*Jogī Jaṭīla Akāma Mana Nagana
Amāṅgala Beṣa I BAK-67 I*

How is his appearance? He is decked in ragged attire. Rūkhaḍa has no dressing style! Even as it looks inauspicious externally, it's supremely auspicious from within. Which is Rūkhaḍa's *dharmasālā*? In our Nimbarka tradition, Mathurā is considered a monk's *dharmasālā*. But the *dharmasālā* of Rūkhaḍa is Sanātana Dharmasālā in Bhavnath. But here it refers to the highest interpretation. What does Sanātana mean? Rūkhaḍa is in constant quest of the Supreme Entity. After attaining the Supreme Entity, Rūkhaḍa mounts the shoulder of the Supreme Entity and sways over everything. In this way the *dharmasālā* of Rūkhaḍa is always Sanātāna (i.e. time immemorial), it can never be ancient. It's new and novel every day. The mantra of Rūkhaḍa is '*alakha*', you may append '*niramjana*' to it if you wish. It's just like the mantra Rāma which is complete in itself; though you are free to append 'Śrī' or 'Om' to it if you wish. The *āhāra* of Rūkhaḍa is joy. He survives on joy. There are five types of joys namely *Satcidānaṃda*, *Paramānaṃda*, *Brahmānaṃda*, *Sahajānaṃda*, *Śivānaṃda*. In our Vaiṣṇava Nimbarka tradition, Lord's Name is considered as *āhāra*. We have our own traditions. But in the tradition of Rūkhaḍa, joy is their *āhāra*. If we assimilate Rūkhaḍa from devotional perspective then our *āhāra* is supreme joy, because the word '*Paramānaṃda*' pertains to devotion.

*Paramānaṃda Pūri Mana Rājā I
Kahā Bolāi Bajāvahu Bājā II BAK-192.03 II*

Devotion includes dancing, playing and singing. The path of wisdom survives on *Brahmānaṃda*.

*Dasaratha Putrajanaṃda Suni Kānā I
Mānahu Brahmānaṃda Samānā II BAK-192.02 II*

*Mana Musukāi Bhānukula Bhānū I
Rāmu Sahaja Ānaṃda Nidhānū II AYK-40.03 II*
This is *Sahajānaṃda*. One cannot realise this state without the Guru's grace. It's the state that has no fatigue of my and your penance. On mere words of the Guru, we enjoy an innate felicity; this state is *Sahajānaṃda*. Another joy is related to Upaniṣad,

Rāma Saccidānaṃda Dinesā I

Nahi Taha Moha Nisā Lavelesā II BAK-115.03 II
The last type of joy is *Śivānaṃda*. If Rūkhaḍa belongs to the path of wisdom, s/he will experience *Brahmānaṃda*. If Rūkhaḍa belongs to the path of devotion, s/he will tread both the paths. Narsinh Mehtā says,

Brahma Laṭakā Kare Brahma Pāse I

Narsinh also talks about *Paramānaṃda*. Hence, he is a great Rūkhaḍa.

The *kṣetra* of Rūkhaḍa is Girnar. The *dhāma* of Rūkhaḍa is Kailāsa. The mantra of Rūkhaḍa is '*alakha*'. The state of joy is their *āhāra*. The *dharmasālā* of Rūkhaḍa is Sanātana. The goddess of Rūkhaḍa is Aṃbājī. Which is the path of Rūkhaḍa? Which path do they tread? At times, Rūkhaḍa is seen in the sky. Sometimes he appears like a well-bucket on top of a well. On few instances Rūkhaḍa appears like a woman swaying over a man in detached state. At times Rūkhaḍa appears like a snake swaying over a flute. And on other instances, he looks like a father swaying over a son. These metaphors have been described for Rūkhaḍa. Which is the path of Rūkhaḍa? Krishnamurti's calls it as the Pathless-Path. The path of Rūkhaḍa is the Pathless-Path, which cannot stop in narrow lanes. The word path is too narrow. The word 'sect' is also good, but it eventuates into groupism! Today's religions have got confined to their own groups. He who rises above and beyond these boundaries is called Rūkhaḍa. He who has stepped out of these confined aspects is Rūkhaḍa. The idea of Pathless-Path is the most superior path. We get bound

in defined paths. The enlightened beings don't bind us. They bestow blessings and keep us free to choose whichever path we want as per our inclination. If we are interested in yoga, they would give us yoga. If we are inclined towards chanting, they would give us that. If we like rosary, they would give us rosary. If we are interested in meditation, they would teach us the same. They give us any path that we wish. They have a plethora of repository of all spiritual disciplines. They don't deal in scanty. They are all-in-one! They bless an aspirant as per his/her interest. The religious sects on the other hand would insist to impose their own spiritual disciplines! The followers of religious sects like Vaiṣṇava cult apply a tilaka of *Urdhva Pundra*. We being the adherents of Nimbarka tradition apply black *biṃḍī*. The Śiva followers apply horizontal *Pundra*. However, the consciousness of Rūkhaḍa is free from *tilaks* and religious marks. Rūkhaḍa is the consciousness that sways above and beyond conservative conventions, it's free from sects and follows The Pathless-Path.

Which is the Gayatri of Rūkhaḍa? We believe in Gopala Gayatri. Our Veda is Sāmaveda. Rūkhaḍa's Gayatri is not from Vedas because Rūkhaḍa is *Nirveda* (the state beyond worldly passions). Rūkhaḍa represents a lofty spiritual state that's beyond worldly passions. Therefore, whatever he speaks becomes Vedas. The vision of distinguishing good and bad is Rūkhaḍa's Gayatri. Rūkhaḍa is blessed with this wisdom. This Gayatri cannot be put into words. Their Gayatri is beyond words. The Vedas of Rūkhaḍa is *Nirveda* (the state beyond worldly passions). Lord Vedas have blessed Rūkhaḍa and therefore, whatever

he speaks become the verses of Vedas. This is the tradition of Rūkhaḍa which is beyond worldly passions. It's the dynamic tradition like a flowing river. Which is the *gotra* of Rūkhaḍa? They belong to *Acyuta Gotra*. *Acyuta* means the one who doesn't waver from the noble path. They don't waver even for a moment. Their worship doesn't break. The *gotra* of Rūkhaḍa refers to the way of life where he doesn't think about his personal motives even for a moment. The element of Rūkhaḍa is beyond all traditions. It's as open as the sky. My Dada has taught these aphorisms. But let's take a step ahead and think about the nature of Rūkhaḍa? Rūkhaḍa's nature is to sing and dance. Wherever Rūkhaḍa is present, he would start singing. Rūkhaḍa likes dancing. He doesn't care about the world! *Sutikṣāṇa* is Rūkhaḍa in my '*Mānasa*'. He doesn't know what he is doing! Sometimes he runs in one direction and on other instance, he runs in the opposite direction! At times he dances for Rāma and further, he sings for Rāma. This is the state of Rūkhaḍa. What is Rūkhaḍa's adornment? Is it the rosary of Tulasī? Is it the rosary of Rudrākṣa? Is it the rosary of quartz? Is it the rosary of jewel? Is it the rosary of beads? How does Rūkhaḍa adorn his eyes? I feel that tears are Rūkhaḍa's adornment of eyes. Rūkhaḍa's eyes never go dry, they are always moist. The Gopis, who have the same consciousness as Rūkhaḍa, almost gave up searching for Kṛṣṇa! Śukadevajī says that the Gopis had made preparations for the *rāsa*, but it did not work out! They were left with only one adornment and that was the adornment of eyes. To behold the Lord, one has to go via tears. The tears of eyes is Rūkhaḍa's adornment and it hold sway over the entire Universe.

The kṣetra of Rūkha a is Girnar. Any Rūkha a like element across the globe will have his kṣetra as Girnar. The dhāma of Rūkha a is Kailāsa, because the descriptions of Lord Śa kara's form closely matches with Rūkha a. How is his appearance? He is decked in ragged attire. Even as it looks inauspicious externally, it's supremely auspicious from within. Which is Rūkha a's dharmasālā? The dharmasālā of Rūkha a is the Sanātana Dharmasālā in Bhavnath. What does Sanātana mean? Rūkha a is in constant quest of the Supreme Entity. After attaining Supreme Entity, Rūkha a mounts the shoulder of the Supreme Entity and sways over everything. Therefore, Rūkha a's dharmasālā is Sanātāna i.e. time immemorial, it can never be ancient. The mantra of Rūkha a is 'alakha'. The state of joy is Rūkha a's āhāra. He survives on joy.

Rūkhaḍa is not ancient, but timeless

We are engaged in the essential discussion of 'Mānasa-Rūkhaḍa' by my Guru's grace and the blessings of the saints. Before I begin the Kathā, let me express my pleasure for yesterday's event where we launched the book of Poet Dadal titled 'Gandhi Sat Avatar'. Today we launched one more book titled 'Girni Gangotri' composed by Rajbha. Rajbha is not only blessed by Girnar, but also Muktanand Bāpu. We are fortunate to get an inspirational piece of literature. I express my immense pleasure. Yesterday during the event, I stated by my Guru's grace that in my experience launching a book turns our hands purer than what they already were. A book of Rajbha was offered to the society. Rajbha lives life in his innate nature and I pray in the divine feet of the Goddess that may his innateness always stay intact. One Gaṃgotri has emanated from the mountain and the other Gaṃgotri has emanated from Girnar. The Gaṃgotri of mountain has been applauded by śloka and the Gaṃgotri of Girnar has been applauded by the common man! This young boy has presented wonderful metaphors! I am extremely pleased Bāpa! How much should I applaud you? Goddess Aṃbā alone can applaud you. We will fall short. A female journalist had once told me in Delhi that Bāpu, when I see your picture with black beard, you don't look like Bāpu, but you look like a robber! Later as I saw couple of my pictures with black beard, I felt the same! I thus prayed to god to turn my hair grey as fast as possible! I was told this in light mood. Who is a monk if not a robber? He steals our mind, he steals our intellect, he steals our subconscious-mind and he steals our ego. Those robbers steal our material wealth, monks steal our inner evils.

Urdu contains a word 'Rukhasata'. It has been altered into 'Rūkhaḍa'. Nizamuddin Auliya has shared in few transcripts that once he had been to Girnar. Sāheb, one is bound to come here! Don't we visit Nathdvara for the post wedding rituals! Worshippers of any spiritual discipline are bound to circumambulate this place be it physically or mentally. Nizamuddin was one of them. Khwaja GaribNawaz Ajmer has come from another country. I cannot accept his every thought, because I have my own freedom and innateness. However, I can accept his spiritual modesty, most certainly. I have also recited one Kathā on his Garib Nawaz under the title 'Mānasa-GaribaNawāza' choosing these copāis,

Gāi Bahora Garība Nevājū I
Sarala Sabala Sāhiba Raghurājū II BAK-12.04 II
Nāma Garība Aneka Nevāje I

Loka Beda Bara Birida Birāje II BAK-24.01 II
Who is GaribNawaz? When someone helps us reestablish whatever we have lost, that personality is GaribNawaz. How is our Lord? He is guileless despite being all-powerful. It's difficult to remain guileless when one is powerful. Ajmer Khwaja has visited Girnar. He has not stayed near Datta as much as he has stayed with Dātāra. Regardless of his choice, the fact remains that people from all faiths have come here. The same holds true for Jalaluddin Rumi. He stayed far away. This is not a physical journey, but the journey of mind and soul. Our physical body has a limit, but not our soul. It's written in Sufi literature that when Jalaluddin Rumi was once sitting amid his disciples, he said that although I am unable to visit that place, but it has a mountain that pulls me towards it! That mountain was none other than our Girnar. All spiritual disciplines of every faith are bound to visit this place. This place is an amalgamation of all spiritual disciplines. If you smoke at this place, it shall get converted into a yajña! But please don't smoke, my Bāpa!

Sāheb, this land purifies our inner realm. If a spiritual-seeker is present at this place, his/her waves of inner consciousness starts neutralising by the grace of Girnar. It happens effortlessly and unknowingly. Moreover, one's inner consciousness also begins to turn purer. Nizamuddin has spent good amount of time here. He visited Dātāra, followed by Datta and vice-versa. This man has wandered like Rūkhaḍa! He who wanders is Rūkhaḍa. Nizamuddin further says, what we call as 'Rukhasata' is Rūkhaḍa. 'Rukhasata' means farewell. An individual like Rūkhaḍa has bid farewell to the six vices. The 'kha' between 'Rukhasata' and 'Rūkhaḍa' stands for the six vices in my view. 'Rū' signifies light. The spiritual light was so bright that it dispelled the six vices, without even the spiritual-seeker knowing about it! The 'ḍa' of Rūkhaḍa is a palatal sound. The tongue touches our upper-palate while pronouncing 'ḍa'. Hence, it represents the practice of Khecari Mudrā in yoga. The yogis strive to rupture the

upper palate and the liquid flowing through it is believed to be ambrosia. Just like dew drops form on flowers, uttering the word 'Rūkhaḍa' again and again forms ambrosia like droplets on the upper-palate. Many souls have attained the boon of immortality with this practice. Rūkhaḍa refers to a highly lofty spiritual state. It's the state which is beyond the reach of dwarfish people like us. We cannot attain that state. And when we fail to understand something, we tend to criticise! Because we fail to catch the real thing, we try to catch its reflection! If we catch the real element, we need not catch its reflection. Almost everyone must have experienced in spirituality that the more we ascend higher, the more people try to trouble us by grabbing our reflection! 'Rāma Carita Mānasa' is the evidence,

Nisicari Eka Siṃdhu Mahu Rahaī I
Kari Māyā Nabhu Ke Khaga Gahaī II SDK-02.01 II
Gahaī Chāha Saka So Na Uḍāī I
Ehi Bidhi Sadā Gaganacara Khāī II SDK-02.02 II

I am not biased. You shall find every spiritual discipline in Girnar. You can find guidance on any spiritual discipline that you wish to practice. Pardon me gentlemen, because I am closely associated with 'Rāma Carita Mānasa'. But if you grab 'Rāma Carita Mānasa' alone, you shall find every method of all spiritual disciplines in this scripture. The matter of grabbing reflection is already present in 'SuṃdaraKāṇḍa' of 'Rāmāyaṇa'. There was a demoness who stayed in the ocean. She was Rāhu's mother. A son invariably inherits the mother's traits. Rāhu's nature of grabbing the moon is nothing but a mindset to devour the element of light, which he has inherited from his mother. It refers to not letting the virtuous element progress. Rāhu has inherited this trait from his mother! Śrī Hanumānājī flies through air in the quest of Mother Jānakī. Whenever people have taken a flight in quest of devotion, the demonic elements have tried to impede their journey intellectually. Hanumānājī's reflection falls in the ocean. The demoness named Sihikā is endowed with the power of catching the reflection of any creature flying in the sky whose reflection fell on the surface of water. As she would catch the reflection, the bird unable to move would fall

in the sea. In this way she would devour the birds every day. Even though she stays in ocean containing plenty of aquatic creatures, she refrains from eating them. She instead survives on aerial creatures! This is a strange habit of people targeting our reflection! They never devour people around them, but they target those who do better than them! This is true in every field including folk art, literature, poetry, spiritual recitation, classical performance as well as writing! Tulasī writes, 'Ehi Bidhi Sadā Gaganacara Khāi'. But this is my Hanumāna. Whether it's the virtuous power or evil power, it definitely affects to some extent. Hence, be cautious.

If you chant Rāma's Name, no one can harm you. Otherwise, it will definitely affect to some extent.

Everyone sweats during the hot afternoon of summer. But if we have fitted an A.C. in our room, we can stay cool. But make sure you fit the A.C. of your Guru, because its make is completely different. The other A.C. may malfunction sometime, but the A.C. of our Guru will never demand maintenance or will never switch-off, neither do we need to adjust its temperature, because our Guru knows every disciple's suitable temperature. The Guru gives as much coolness and warmth as the disciple can endure. This has been experimented on Śrī Hanumānaji Bāpa! As the demoness captured Hanumānaji's reflection, He could not fly. He came to the ocean and killed Sihikā. Sihikā is symbolic of envy and hatred. Hanumānaji



teaches me and you that as long as you don't eradicate envy and hatred, you shall not enjoy in any field. The world will although applaud you, but you shall not feel content from within. May our society become free from hatred! I have always emphasized on dispelling hatred.

He who has given farewell (Rukhasata) to the vices is Rūkhaḍa. A Sadguru is a robber! He has plundered us. Another name of Sadguru is death. A Sadguru is much like Phoenix who obtains a new life by arising from the ashes. Similarly, a Sadguru burns the past instincts of a spiritual-seeker and gives a new life from it; He makes us reborn from our ashes. The ash that gives us a new-life is not an ordinary ash. So, I wanted to recite the poetry of Rajbha,

Dharatī BoleNe Enī Sītā Āja Sāmbhale,
Vitelā DuḥkhaḍāNi Pūche Vāto Re,
DikarīNā Duḥkhaḍā Āja Pūchatī Janetā,
Ane HaiyāMā Heta Ūbharātu Hoya,
Koṇa Re Beṭā Tune VanaMā Valāvī
Ane Mārī AboliNe Koṇe Rajhalāvī?

My Sītā is silent Bāpa! Jānakijī does not speak much. Draupadī speaks too much. Draupadī has been too vocal and Jānakī, Videha's daughter, is silent! She has spoken only when needed. At times, She just speaks half copāi and that too because Tulasī makes Her speak. Look at the evidence,

Marama Bacana Jaba Sītā Bolā I

Hari Prerita Lachimana Mana Ḍolā II ARK-27.03 II Sāheb, as far as 'Rāma Carita Mānasa' is concerned, Jānakijī has spoken few words during the exile into the woods while enacting a human sport. But after becoming a queen, she has not spoken at all. Ladies, please avoid blabbering after getting married to a good suitor, because he has fulfilled all your wishes. My Jānakī does not speak much. Whereas, Draupadī speaks too much! It's probably the difference of womb. Draupadī is born from fire, she is the volcano. My Jānakī is born from earth. The folk literature believes that 'Rāmāyaṇa' would not have taken place if Sītājī would have spoken and 'Māhābhārata' would not have taken place of Draupadī would have remained silent! Draupadī is too bold! She tells bitter words even to Kṛṣṇa! But her trust on Kṛṣṇa was incomparable and

therefore, she was called as Kṛṣṇā. While worshipping Kṛṣṇa day and night, whether with good sentiments or in anger, her fair complexion had started turning as dark as Kṛṣṇa. Kṛṣṇā is wonderful! When Duḥśāsana dragged her in the assembly, she was covered in a single robe! As I compare him, Rāvaṇa appears better to me. The ten-headed demon, the disciple of Śaṃkara appears better than Duḥśāsana. He has not touched a single ornament! My Jānakī had thrown Her jewelry on beholding the monkeys. The ten-headed demon is better than Duḥśāsana. The disciple of Śiva is much better. And there is no Guru like Śiva. Māhādeva is the supreme Guru,

Tumha Tribhuvana Gura Beda Bakhānā

I BAK-110.03 I

Bāpu, I feel like laughing nonstop, because people have lined up to become my Guru! Some people tell me that my Guru's Guru has initiated them! Many a times I utter the word 'Dada'. I have found directions from many realised men, but I have been given dikśā only by my Guru, TribhuvanDada. My birthplace is Talgājarḍā. My Guru's place is Talgājarḍā. The place where I have lived my life is Talgājarḍā. Allah willing, may my next as well be Talgājarḍā! As such the whole world is ours. But immature people try these tricks! In order to earn fame they spread rumours that, "My Guru is Bāpu's Guru!" Everyone in and around Girnar knows that my Guru is my Dada. He is my father's father, TribhuvandasBapu, whom we called Dada. He is my Guru, Sāheb! I lost his diary, due to my childhood immaturity. Dada had a small diary. He never wrote in it. He did not have a pen, neither did he had pencil! I have seen myself, Sāheb! When He applied Viṣṇavī tilak on His forehead, He used a tiny mirror. It was a tiny piece of mirror collected from the broken pieces of a large mirror owned by someone else. It was so tiny that only a part of His forehead was visible. He was never inclined to behold His face! He just wanted to see His forehead to wear a tilak. He lived in this state of dispassion. He had a diary with red hard cover. I lost it! Today, while I recall these incidents even as I feel pleased, I also cry a lot. When I sang the copāi in His divine feet He had told me that son, please take care of this. There was a green coloured cupboard,

which contained Saṃskṛta scriptures and books. But I am happy that the diary had nothing written in it. It was the blank diary in our tradition which I had lost and today by the blessings of the saints I am able to decipher those blank pages as I recall my past memories with Dada. Those blank pages have told us a lot! They have given us many hints! It's because of those blank pages that I have understood the difference between Duḥśāsana and Rāvaṇa. We surrender to only one enlightened being. Our source and destination of devotion is only Him. Who else in this world can bless us Sāheb! His grace confers me a distinct joy.

I was to talk about the differences between Jānakī and Draupadī. Jānakījī does not speak much. Tulasīdāsajī has written that even when Lord speaks some reproachful words to Her, She doesn't respond. Learn this after listening to the Kathā, Bāpa! Refrain from responding to people who tell us reproachful words. Answering them will only fuel their motive. Not responding to them will make them realise our stand! Why not turn rosary instead of spending time in responding to them? Let's enjoy for some more time. Why waste our energy? Let me tell the society that I am not the man of 'GataGaṃgā', but I am the man of 'GuruGaṃgā'. The glory of 'GataGaṃgā' is not ordinary. But instead of bathing and sipping 'GataGaṃgā', I would personally prefer 'GuruGaṃgā'. Now, let's start our discussion on 'Mānasa-Rūkhaḍa',

Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo,
Garavāne Māthe Re Rukhaḍiyo Jhaluṃbiyo.

Jema Jhaluṃbe NaraNe Māthe Nāra Jo,
Garavāne Māthe Re Rukhaḍiyo Jhaluṃbiyo.

Bāpa! In my view, Rūkhaḍa means s/he who is wandering despite sitting at one place. There are many saints who are always found sitting at their religious places, they have never stepped out; for instance, Raman Maharshi. In my view, Raman Maharshi is Rūkhaḍa. Raman speaks in utmost guileless way. The śloka 'Rukśaṃ Rasamayaṃ Girim Aruṇācalam Ucyate' contains the definition of Rūkhaḍa. Please recite after me,

Acalaṃ Dhīraṃ Śāmtaṃ

Gāmbhīryaṃ Sthitaprajñaṃ I

Rukśaṃ Rasamayaṃ Girim Aruṇācalam Ucyate II

Lord Raman is an inhabitant of Arunachal. This śloka contains the word 'rukśa' and hence, it's Rūkhaḍa for me. Raman says while discussing about Arunachal that, it's rukśa, it's completely empty, it's utmost detached. Despite being Rūkhaḍa, the streams of water are flowing. In this season Girnar is completely uncovered and when we behold it during monsoon, it appears completely different! The element of Rūkhaḍa that we are talking about is not ancient but timeless. Many people believe that the plant of Rūkhaḍa does not bear fruits. The monks and saints who are simlised to Rūkhaḍa don't expect rewards in return. Instead, they support and shelter others. The universal meaning of Rūkhaḍa is tree. It's ancient in the context of tree, but it's timeless in the context of consciousness. The definition presented by Raman Maharshi about Arunachal applies to any mountain.

Someone has asked me that Lord has said in 'Gītā' that among mountains, I am Himālaya – 'Sthāvarāṇām Himālayam', why did He not mention Girnar instead? Even if God must not have spoken, I would like to add. Kṛṣṇa knows that Himālaya is His part manifestation, but Girnar is He Himself. Girnar is not Lord's part manifestation, but it's the Lord Himself. Himālaya is just a piece of sugarcane, but Girnar is the whole stalk of sugarcane. The upper portion of sugarcane stalk is tasteless, similarly those who have served Rūkhaḍa for a long time, their attachments reduce in life. In the end everything becomes detached. The event of TulasīVivāha is celebrated every year beneath the detached stalk of sugarcane. Girnar is incessant. My mind holds great glory of Girnar, Sāheb! There is a couplet by Harshad Trivedi,

DhūṇāNī Sāme Dhūṇo, Lāge Nahī Kadiye Lūṇo.

ManaNa Sarovare Ā Āja Taḍako Paḍyo Che Kūṇo.

GuṇaNāja Gītā Gāto Evo Rūkhaḍa Nathī Nāguṇo.

Eṇeja Doṭa Mūki Ke SādhanāMā Ūtaryo Nathī Ūṇo.

So, Raman describes Girnar and Arunachal to us. Do remember Bāpa that, Girnar itself is God. Girnar is time immemorial. Rukśa means Rūkhaḍa. How is Rūkhaḍa? Rūkhaḍa is unwavering. Therefore I said that they are wandering even if they are sitting at one place. When the saints stay at one place during

especial solemnizations like Caturmasa or Navrātri, it doesn't mean they are heedless. Even as they are sitting at one place, their consciousness is touching all those who are interested in those spiritual disciplines. He who appears sitting, but who is 'Caraveti' from within is Rūkhaḍa. Even as he appears sleeping to us, Rūkhaḍa is constantly awake. Even though he speaks, he is silent. Such a personality is Rūkhaḍa in my view. Girnar is sitting with folded legs. This unknown element, which does not waver (acala), is Rūkhaḍa in my view. Dhīraṃ, Rūkhaḍa doesn't lose patience. Śāmtaṃ, ages have passed but Rūkhaḍa is eternally calm. In order to know if a realised man is Rūkhaḍa, you must observe if s/he remains calm in every situation. The saints are such. Gāmbhīryaṃ Sthitaprajñaṃ; the great men are always serious and self-collected. The word 'gāmbhīra' is used for Lord Śaṃkara. Girnar personifies the śloka of 'Gītā' about Sthitaprajñaṃ. It's not an exaggeration, but the fact. Girnar self-collected. Now comes the word Rukśaṃ because of which I liked this śloka. Rukśa means tasteless, dry or insipid. Many monks appear disinterested and indifferent; they look like they have risen beyond the worldly pleasures. But when they smile gently before us, they look Rasamayaṃ; they are Rukśaṃ. They represent both the extremes simultaneously. It's a difficult state to achieve. Staying dry from outside and wet from within can only be done by some Rūkhaḍa, Sāheb! Rūkhaḍa does not come in crowd. Rūkhaḍa stays in utmost detached mindset, which Raman Maharshi calls as Rukśaṃ. This is the definition of Rūkhaḍa. This is the element of Rūkhaḍa. If a tree named Rūkhaḍa can be beneficial to everyone

in countless ways, then one can neither reckon nor describe the benefactions of the timeless element of Rūkhaḍa. This is 'Mānasa-Rūkhaḍa'. There is a verse by Jagdish Trivedi on Rūkhaḍa,

Bhale Lāge Sūtelo, Paṇa Jāgī Gayelo Che.

Rahe SaṃsāraMā Kintu Jagata Tyāgī Gayelo Che.

Nathī Paravā AmīroNī, Nathī Paravā VajiroNī.

GarīboNī SevāMaja Rūkhaḍa Lāgī Gayelo Che.

Now, I want to get Lord Śaṃkara married and also recite the tale of Lord Rāma's birth, because birth cannot take place without someone getting married. Unless reverence and faith unite, Rāma cannot be born. Yesterday in the chronology of Kathā, we talked about the glory of Lord Rāma's Name. Tulasī presents the eternity of 'Rāma Carita Mānasa' by stating that this scripture was foremost composed by Lord Śiva. He treasured this Kathā of 'Mānasa' in His heart. Vālmīki is the ancient poet of this story, whereas Śiva is the primordial poet of RāmaKathā. The dynamic tradition of this Kathā has begun from Kailāsa. It was through Śiva that KāgaBhuṣuṇḍi received this Kathā, who further narrated to Garuḍa. Thereafter, this Kathā descended on the earth and utmost discreet Yajñavalkya recited this Kathā before Bharadvāja in Prayāg. Goswāmījī says, "After listening to this Kathā again and again by my Guru's grace, I could understand a bit. Hence, I decided to compose this story in folk dialect." In the Vikram Saṃvat year 1631 on the day of RamNavmi the same almanac manifested as the RamNavmi of Tretāyuga; that was the day when this Holy Scripture 'Rāma Carita Mānasa' shed its luster. Śiva recites the Kathā to Pārvatī on the

I feel like laughing because people have lined up to become my Guru! Some people tell me that my Guru's Guru has initiated them! Many a times I utter the word 'Dada'. I have found directions from many realised men, but I have been given dīkṣā only by my Guru, TribhuvanDada. My birthplace is Talgājar ā. My Guru's place is Talgājar ā. The place where I have lived my life is Talgājar ā. Allah willing, may my next as well be Talgājar ā! As such the whole world is ours. But immature people try these tricks! In order to earn fame they spread rumours that, "My Guru is Bāpu's Guru!" Everyone in and around Girnar knows that my Guru is my Dada. He is my father's father, TribhuvandasBapu, whom we called Dada. He is my Guru, Sāheb!

bank of wisdom. Bhuṣuṇḍi recites the tale to Garuḍa on the bank of worship. Yajñavalkya recites the story to Bharadvāja on the bank of karma. Lastly, on the bank of surrender Tulasī recites the Kathā to His own mind and to the assemblage of saints. Tulasī thus takes us to Prayāg through His copāis where the holy congregation of Kumbha was held. Bharadvājajī raised a curiosity about the element of Rāma. Yajñavalkya smiled and said, “Holy Sir, you are Rāma’s lover, you very well know the element of Rāma, yet you are asking a foolish question only to hear the esoteric sport of Lord Rāma! If I find a worthy listener like you, I shall definitely recite RāmaKathā.” And Sage Yajñavalkya commenced the Kathā.

Bharadvājajī has asked the Kathā about Lord Rāma and Yajñavalkya begins from the exploits of Śiva. This was the unity. Śiva is the door to Rāma and Śiva has incarnated as Hanumāna. Hence, Hanumānajī is the gateway to Rāma. Once upon a time in Tretāyuga, Lord Śiva went to Seer Kumbhaja’s hermitage along with Satī. Satī showed least interested in the Kathā. She doubted Lord Rāma’s acts of incarnation while returning from there. As a result, Satī assumed the form of Sītā and proceeded to examine Rāma, but she failed. Eventually Śiva abandoned Satī and passed into the state of samādhi. He came out of samādhi after numerous years. Satī came forward. During the same time, Dakṣa had organised a yajña. Satī did not agree to Śiva’s advice of not visiting the yajña and finally, she burned her body the fire of yoga in Dakṣa’s yajña. While burning herself in yajña, Satī solicited from God that may she be born as a woman and love Śiva as her husband for every lifetime in future. Hence, Satī was born as Pārvatī in Himālaya’s abode. After Pārvatī’s birth, not only did Himālaya’s wealth multiplied, but the seers and the sages began to come there uninvited. In the same course, Nāradaḥ arrived with his lute. Himālaya requested him to articulate his daughter’s virtues. Nāradaḥ forecasted the traits of Śiva. He advised that Pārvatī shall receive Śiva as her husband if she performs penance. Pārvatī performed rigorous penance and attained a boon. Lord ordered Śiva to marry Pārvatī. Śaṅkara agreed in affirmation.

Recalling Pārvatī’s love for Him, Lord Śaṅkara was once again absorbed in samādhi.

At that time, a demon named Tāḍakāsura was born. He tormented everyone extensively! When Brahmā was asked about his annihilation, he said that Śaṅkara’s son alone can kill him. Brahmā told the deities to disrupt Śiva’s samādhi, while he would prepare for the wedding! The deities came to Śaṅkara and began to praise Him. Śaṅkara realised their false praise and asked them to come to the point. Brahmā asked that the deities were wishing to attend someone’s wedding, would you be kind to marry! Śaṅkara said, “It’s not for you, but because of my Lord’s command that I would marry Pārvatī.”

Śiva’s personal attendants adorned Him. The matted locks of hair were formed into a crown. The serpents were hung as earrings. Śiva’s body was smeared with the ash. A lion’s skin was wrapped around His loin. He took a trident in place of a sword and mounted the bull in the opposite direction! By doing so, Śaṅkara gave a message that bull is symbolic of righteousness and one’s life ought to turn after following the path of righteousness, else it’s futile! The righteousness path must turn our life. Hence, Śaṅkara sat in the opposite direction. The ghosts and evil-spirits joined the wedding procession! The marriage procession reached Himachal Pradesh. Lord Himālaya arrived to welcome the procession. Empress Mainā as well arrived to welcome the groom. But on beholding Śaṅkara’s dreadful form, she swooned! The celestial sage Nārada got the news that Empress Mainā has swooned. When the householders were in problems, the monks like Nārada would come to rescue. The monks would find a resolution and unite everyone. Nārada said, “Mainā, even as you consider Pārvatī as your daughter, the fact is that you are her daughter! Pārvatī is the mother of the Universe. The divine feminine power is present in your home and Lord Śiva is standing at your doorstep.” It also teaches me and you that the divine feminine power is present in our home and the element of Śiva is present at our doorstep, but until one Rūkhaḍa like Nārada doesn’t admonish us, we fail to understand. Nārada is Rūkhaḍa. He wanders in the entire Universe.

A Sadguru never subjugates a disciple and a true disciple never binds a Guru

I and you are trying to get more acquainted with 'Mānasa-Rūkhaḍa'. I have been clarifying every day repeatedly that this is not the discussion about conventional Rūkhaḍa. This discussion is about the spiritual state of an enlightened ascetic. It is the discussion about the Rūkhaḍas who have either attained the state of finest ascetics or the aspirants who are on this path. I have chosen the following lines of Tulasīdāsajī in this Kathā,

Sādhu Carita Subha Carita Kapāsū I

Nirasa Bisada GunaMaya Phala Jāsū II

Jo Sahi Dukha Parachidra Durāvā I

Bamdanīya Jehi Jaga Jasa Pāvā II BAK-01.03 II

These lines don't define monks and monkhood in context of their hermitages or garbs. The hermitages and garbs can certainly inspire us, because today the presiding abbots of hermitages are practicing spiritual penance. While they make people follow certain spiritual discipline, they are also engaged in innumerable acts of service. Therefore, the hermitages hold a unique identity. The garb of monks serves as a good guidance. When a spiritual-seeker assimilates certain garb, it takes no time in manifesting the same mindset. Our garb manifests our mindset. Thus, the grab of monks guides us. After decking a certain garb, we cannot roam freely or talk in a free-willed manner. Even though a monk is free and so is his worship, but in order to avoid hurting sentiments of mankind and to continue the acts of welfare, hermitages and garbs hold an extremely great significance. Yet, while Tulasī speaks about monkhood in these lines, He doesn't describe it in context of hermitages and garbs. He gives a third metaphor. Note that hermitages and garbs are extremely essential. But here Tulasī compares a monk with the flower of a cotton plant. The plant of cotton is mentioned only twice in the entire 'Rāma Carita Mānasa'. It's mentioned once in 'BālaKāṇḍa' and later in 'UttaraKāṇḍa'. Baring these two occurrences, Tulasī doesn't mention anything about cotton. Goswāmījī establishes the element of cotton in the beginning and in the end. The mention of cotton in 'BālaKāṇḍa' refers to the formation of a cloth which hides the pores of our body. Who is a monk? A monk is the one who hides the faults of those who surrender unto him and reveals to us the Supreme Personality of Godhead, as is, without any veil.



So, Rūkhaḍa in 'BālaKāṇḍa' refers to the plant of cotton. As Tulasīdāsajī describes cotton in 'UttaraKāṇḍa', it's not in context of a cloth, but with reference to lighting a lamp. The state of monkhood plays dual roles! Firstly, it reveals God in front of the most trifling man and secondly, it accepts the last man as is. Monkhood covers everyone's faults in context of the flower of a cotton plant in 'BālaKāṇḍa'. However, 'UttaraKāṇḍa' shows the entire journey. When a spiritual-seeker is about to reach the peak of enlightenment, s/he could also be completely uncovered as against the state in 'BālaKāṇḍa', because in that state there is nothing to be hidden. At this peak, the spiritual-seeker only needs to light a lamp which my Tulasī calls as the lamp of wisdom. Tulasī describes cotton once again in 'UttaraKāṇḍa',

*Tini Avasthā Tini Guna Tehi Kapāsa Te Kāḍhi I
Tūla Turīya Savāri Puni Bāṭi Karai Sugāḍhi II*

Bāpa! The cotton is enclosed within three green leaves! It's the natural packaging of cotton! The flower of cotton thus emanates from the three leaves. By the blessings of saints this could be interpreted as follows: the flower of cotton is enclosed in three virtues namely serenity, passion and ignorance. When a monk takes birth on earth, s/he arrives very much like us. S/He doesn't arrive in a different way. But the virtue of monkhood is only understood when the flower of cotton gradually emerges out of the bud by outgrowing the three virtues, without even realising that the virtue of serenity, passion or ignorance has been dispelled! The lamp of 'UttaraKāṇḍa' is a difficult matter. It discusses about the three states. We fail to understand Rūkhaḍa because we see the monks superficially. I am repeating time and again that the conventional Rūkhaḍa has no entry on this VyāsaPīṭha. I am here to offer obeisance to the ascetic elements in form of Rūkhaḍa who are swaying over me and you through causeless grace. When I think about Bharata in 'Rāmāyaṇa' and Jaḍabharata from 'Śrīmad Bhāgvat', I perceive Rūkhaḍas before me. These are two powerful Rūkhaḍas. Bharata of 'Rāma Carita Mānasa' could be difficult to understand. Even though Jaḍabharata is difficult to understand, his conduct can easily assist us to understand the trait of Rūkhaḍa. It's extremely

tough to understand Bharata in 'Rāmāyaṇa'. No one in 'Rāmāyaṇa' has exhibited anger in as bad words as Bharata. If this is true, how can I categorise Bharata as the one beyond all virtues (including the virtue of wrath or tamoguna)? And yet Bharata is Rūkhaḍa. Bharata is a supreme saint. Bharata has been applauded in following words in the King of Pilgrimage Places, Prayāg,

Tāta Bharata Tumha Saba Bidhi Sādhū I

Rāma Carana Anurāga Agādhū II AYK-204.04 II

My Bharata has successfully passed all tests of monkhood. Bharata exhibits worse anger and yet 'Rāmāyaṇa' says, 'Saba Bidhi Sādhū'. Bharata has risen beyond the three virtues of passion, serenity and ignorance. He has forsaken the kingdom. Hence, the green leaf of passion has moved away. Bharata is also not bound by the virtue of serenity. But he is fraught with the virtue of dark ignorance! How can we call him a monk? Bharata utters countless abuses! 'Jaba Te Kumati', addressing one's own mother as 'kumati' (malicious woman) is the greatest abuse! O malicious woman, how is it that your heart did not break into pieces the moment you contrived this evil plan in your mind? O malicious woman, O evil-minded lady, O the daughter of Kaikeyī, how could you do this? Now look at the next abuse, why did maggots not foul your mouth while asking for boons? Why did your tongue not break into pieces? How could you do this? Bharata has spoken abusive words in a fit of rage.

'Rāmāyaṇa' mentions two reasons for a man's anger. When the ego of an individual who considers himself/herself as rich, powerful, knowledgeable or beautiful gets hurt, s/he gets angry. A knowledgeable person cannot tolerate when someone questions him/her or doubts his/her knowledge! A rich may also get angry. The second cause of anger is dualistic mindset. The distinction of me and you is the cause of anger. Rubbing two palms generates warmth. Rubbing two sticks of sandalwood causes friction. Hence, anger cannot arouse without dualist mindset. Did Bharata get angry because of ego? Or was Bharata angry because of dualist mindset? After observing 'Rāmāyaṇa', we can be sure that Bharata does not possess ego or pride. Neither does he have dualist

mindset. He perceives the whole world as the manifestation of Lord Rāma. Hence, the aspect of pride and dualism does not apply, then why did Bharata speak abusive words? Why couldn't Bharata rise beyond the three virtues? The point that I and you need to understand is that please don't conclude anything by just knowing the words spoken by a monk. Character could be influenced by virtues or evils, but performance is nothing more than art. Performance is not affected by virtues or evils. You must have observed this case in many realised beings. They may or may not be present now. They spoke many abusive words, but when we observed them closely we realised that no one is as compassionate as them. Initially we may be shocked for their language. When a renunciant carrying a stick tells you to move back, please examine the reason behind it instead of regarding it as your contempt, especially the younger generation!

I understand that many religions have been pretentious nowadays and hence today's generation is fed-up with religion. But please wait for awhile. We still have genuine monks. Even today we have the realised beings with us who can become the pillars to support the sky. We still have Rūkhaḍas who can even overtake the state of the finest ascetics. Please don't conclude that Bharata is not a saint just because he spoke these words. It's written in 'Rāmāyaṇa' that monk is the one who never utters harsh words. Let me present you the evidence,

Sama Dama Niyama Nīti Nahi Dolahi I

Paruṣa Bacana Kabahū Nahi Bolahi II UTK-37.04 II
Sāheb, each and every trait stated in this line are easily practicable by the Guru's grace if one wants to genuinely adopt monkhood by garb, hermitage or in any other way! This is all that one needs to do. *Sama* means peace. Young boys and girls, this is exam time in our country. Please keep your mind peaceful during these days. Don't encourage suicidal thoughts in your mind by just guessing that you may fail the examination. Prepare your mind beforehand. If you keep your mind peaceful and pure from the beginning, you shall neither be gloomy if you fail nor feel proud if you pass.

Bāpa! Follow only those rules which you can. Recite 'HanumānaCālīsā' once, twice or five times; or chant the mantra given by the Guru for few minutes regularly as your part of your spiritual discipline. I know that you all do this. But make it a regular habit initially. Even a flight cannot take off until it covers the runway. Young men and women, cover the runway of rules and self-restrain regularly and thereafter, you shall suddenly get lifted by the Guru's grace. Even though Bharata spoke several harsh sentences, he is a monk in every respect. The element of Rūkhaḍa is extremely difficult to understand. It cannot be assayed by our criteria and therefore, Bharata cannot be understood easily. A performer ought to speak even the harshest dialogues as part of his/her role, but s/he may not be so in one's personal life. It may also happen that one who speaks honeyed words as a performer might not be equally good in real life! Hence, one needs to think deeply before concluding about anyone. Tulasīdāsajī presents Rūkhaḍa in a completely unique way. Hermitage and garb are essential in the world, else everything will go haywire. It won't work without it. But here Rūkhaḍa is defined in context of a cotton-flower.

Thakur Ramkrishna Paramhans was of the opinion that devotion has two paths. Yesterday a listener wrote to me about the two paths of devotion. One is analogous to cat and kitten wherein God holds us. The other path is analogous to monkey and it's baby, wherein we hold the Lord. One path of surrender is like cat and kitten, where the mother holds its baby in its teeth and yet the baby stays unharmed. It holds the baby utmost carefully. On the other hand, a female monkey doesn't hold its baby. Instead the baby monkey sticks to its mother's stomach firmly. It sticks with the mother's belly. In the path of devotion, either the God holds us or we stick to the God. It depends on which path is suitable to the devotee. However, I want to tell you a third path. Instead of holding one another, it just involves swaying over each other without subjugating anyone. A Sadguru never subjugates a disciple and a true disciple never binds a Guru. A disciple doesn't bind his/her Guru. A Guru doesn't get bound under any circumstances. Only because of his

tender nature, He appears to be so! But otherwise, a Guru never gets bound. Who can bind a Guru? Not even God can bind a Guru, let alone others. At the same time, a Guru or an enlightened being cannot bind anyone. The word 'zalumbiyo' (swaying) is a midway, where no one touches each other. When we surrender to an enlightened being, we often feel that my Guru is swaying over me.

Bāpa! Nizamuddin Auliya told Amir Khushrow that my body shall pass away in future. This body made up of five vital elements is perishable. Your love is much attached to my physical being. It's high time that you habituate yourself to stay alone. Sāheb, Amir Khushrow's eyes were filled up with tears. He said, O Master, your order is my paramount duty. I cannot breach your command! I am ready to stay alone, but do you ever leave me alone! Wherever I go, you constantly sway over me every moment! Wherever I go, I constantly hear your pādūkā following me!

*Taleḥī Jatā Evu Lāgyā Kare Che,
Hājī Kyānka Karatāla Vāgyā Kare Che.
- Manoj Khanderiya*

An enlightened being never leaves us alone, Sāheb! At the same time, S/He never binds us. Those who offer monetary, physical or mental service to the Guru must not make futile attempts to bind a Guru, because they shall only fail! The word 'zalumbavu' (swaying) is extremely significant. This is the third path in my view. Guru is another name of liberation. Guru is synonymous of liberation. Neither can a disciple bind a Guru by his/her service, nor can a Guru subjugate a disciple's innateness. Hence, swaying is the third path.

Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo...

I would like to discuss all metaphors present in the above verse during these nine days. Harindrabhai Dave has described this verse as the progressive state of spiritual ascension. He interprets the last line 'Jema Jhalumbe DharatīNe Māthe Ābha Jo' as transcendental element swaying over earthen elements. Earth is an earthen element and sky is transcendental element. Harindrabhai evaluates the ultimate state as sky naturally swaying over earth. The eternal elements sway over the perishable elements.

The earth will perish over a period of time, whereas sky is eternal. This refers to one's spiritual progression. One of the lines is 'Jema Jhalumbe Moralī Upara Nāga Jo'. There are three flutes in our philosophy. Primarily a flute is associated with Kṛṣṇa. Another type of flute is played by the cowherds in Saurashtra. Lastly, another type of flute is associated with a snake-charmer. When Kṛṣṇa plays His flute, which snake sways? Is it the multi-hooded king of serpent race that bears earth on its hood? To understand this let's look at the three types of snakes in our philosophy. This is Talgājarḍā's observation. The first flute is that of my Goviṃḍa, on whose tune the Gopis danced. The entire Universe gets enraptured and engrossed in its melody. However, as per the verse a snake sways to the tune of the flute. Does the snake refer to the multi-hooded king of serpent race that bears burden of earth on its hood or does it refer to the serpent Kāliya? It's the latter. The serpent Kāliya has an amazing story in 'Bhāgvat'. So, it's the serpent Kāliya that sways with Kṛṣṇa's flute. When a cowherd who herds buffalos or cows plays a flute, what sways with him? Snake is called as *nāga* in few Indic languages. One meaning of *nāga* is elephant. A necklace of elephant pearl is called as NāgaMaṇi. Another meaning of *nāga* is borders or directions. The day a cowherd boy plays a flute, the directions sway with him. And lastly, when a snake-charmer's flute is played, the ordinary snakes existing on the earth sway to its tune. Tulasīdāsajī has used the word Bhūmināga, 'Bhūmināgu Sira Dharai Ki Dharanī'. The earth is carried over by the multi-hooded king of serpent race, Śeṣanāga. The ordinary serpents of earth cannot carry the load of earth! I would like to share an incident with the entire society. Lord Kṛṣṇa danced Kaththaka on the hood of serpent Kāliya and brought him under control. On observing this, the female consorts of Kāliya lamented extensively. The lines which Narsinh Mehta quotes for this incident are truly wonderful! They seem much more relevant to us after six hundred years.

*Nāgaṇa Sahu Vilāpa Kare Che
NāgaNe Bahu Duḥkha Āpaṣe,
MathurāNagarīMā Lai Jaṣe Pachī
Nāganu Śīśa Kāpaṣe.*

*Beu Kara JoḍīNe Vinave: Swāmī!
Mūko Amārā KamthaNe;
Ame Aparādhī Kāi Na Samajyā,
Na Olakhyā BhagavamtaNe.*

Young men and women, if we commit an offence of an enlightened being, who constantly sways over us, without understanding Him/Her, please sing this line as an atonement 'Ame Aparādhī Kāi Na Samajyā, Na Olakhyā BhagavamtaNe'. Bāpa! We failed to recognise you! Arjuna's eyes were filled with tears when he said in 'Gītā', O Kṛṣṇa, we slept together, made fun of each other, snatched the food from one another and laughed as friends! O Kṛṣṇa, we treated you as an ordinary kinsman! O Keśava, O Yādava, O Goviṃḍa, forgive us! We failed to realise Your glory! It was our heedlessness! It was our ignorance! It was our pride that did not let us recognise you! No Supreme Entity is ever identified when S/He is alive; at least, not by people like us. It's the different matter for the realised men.

We believe that serpents have no ears. How are they able to sway to the tune of flute without ears? It's possible that the serpents sway from one end to another by looking at the movement of the flute. But I feel, 'Sune Binu Kānā'. That Supreme Entity is Rūkhaḍa who listens without ears. When a seeker plays the flute to the tune of copāī, dohā, chaṃḍa, śloka, movie song, ghazal, classical song, folk song or mantra of Samaveda, the Supreme Entity who listens without ears will sway over the seeker. That Supreme Entity listens to him/her. The ears are also compared with directions. The directions also mean ears. Tulasī says, the ten directions are the ears of the Supreme Entity. Hence, the Supreme Entity hears without ears. He transcends the organs of senses and surpasses the pleasures of the organs of senses. A lofty element as this is defined as Rūkhaḍa over here. This discussion is not about the self-proclaimed or namesake Rūkhaḍa. I have been constantly denying this perception. Initially Rūkhaḍa sways over a noble soul; thereafter the Supreme Entity sways at the tune of a flute. We can relate to the latter part more closely as it involves music. This approach is not bottom-up, but top-down. The Supreme Entity gradually descends to our level,

holds our finger, presents the facts of life before us and makes us have an experience of Rūkhaḍa.

*Jema Jhalumbe KūvāNe Māthe Kosa Jo,
Garavāne Māthe Re Rukhaḍiyo Jhalumbiyo.*

The third step of worship is as follows. When a realised soul gains an experience of Rūkhaḍa or attains a Sadguru or the Supreme Entity after practicing profound penance, S/He distributes and shares that experience to one and all based on his/her own capacity. The renunciant saints and realised men have not renounced their worldly life only to attain the Supreme Entity. Why are they still living amid us through the acts of service or running hermitages? The reason is that they wish to pour out their spiritual realisation, which they have attained after profound efforts, on people like us who know nothing about worship. When we are bestowed by the spiritual experiences of the realised souls, our own spiritual journey ascends. Those who obtain the spiritual treasure from the Guru cannot resist without sharing it copiously. They open up their spiritual treasure to one and all. They constantly strive to give out their treasure to the last bit. This is the universal law. The Brāhamaṇas seek the alms of flour with the chant of 'Dayā PrabhuNī' and the monks seek the alms of flour with the slogan of 'Bhaja Le Rāma'. Do you think they are not destined to get their own food? Don't forget that everyone is born with his/her own destiny. Then why do they seek alms door to door? The reason they collect alms is because when their alms-bowl fills up to the brim, they prepare food from it and serve to the hungry.

Lord Datta shelters dogs as well as cows. It is a great message in itself. Before we start our lunch or dinner, we follow a religious practice of removing a small portion of food from our plate for the dogs and cows. Lord Datta gives us this message by sheltering dogs and cows. The charity kitchens being run by the monks must have been opened from the alms gathered by them and they have served food to the world myriad times more than what they had received. This act of service refers to giving away multitudinous times more to each and every individual than what has been

accumulated, which is a great virtuous activity in itself. It's a dynamic and flowing tradition. Thus, all those who have attained spiritual wisdom or enlightenment start distributing it generously to everyone. People have said that spiritual wisdom and initiation must not be given to the unworthy. Even Gaṅgāsātī has endorsed this fact in her psalm, '*KupātraNī Āgala Vastu Na Voravī Pānabāī*'. But charity kitchens don't see the worthiness of a hungry person. They don't evaluate if a person is sinned or meritorious. An ailing individual approaching us cannot be returned even if s/he is sinned! S/He deserves medical attention. The discrimination between worthy and unworthy is unfair at such places. Giving alms and charity to religious places is the duty of the society. And those who have received it have stepped out to distribute it generously. Therefore, we have this line,

*Jema Jhaluṃbe KūvāNe Māthe Kosa Jo,
Garavāne Māthe Re Rukhaḍiyo Jhaluṃbiyo.*

Every village should preserve well and *kosa* or at least their videos should be recorded, otherwise the next generation will have no clue about them! Nowadays, wells have become extinct and rivers have dried up in villages! Bāpa! We need to ensure this legacy is not lost! The aforementioned metaphors are included in this folk song. A snake sways to the tune of flue and *kosa* (*well-bucket*) sways over a well. We shall discuss the next metaphors tomorrow. Today I would like to recite the Kathā to Lord Rāma's birth.

Pārvatī requested Lord Śaṅkara to explain the most esoteric element of Rāma by revealing all mysteries. Lord Śaṅkara was pleased to hear this. He recovered Himself from the ecstasy of meditation. To turn vocal, we need to step out from the profundity of silence. And after the job is done, we again need to step into the depth of silence. Śiva responded by uttering the word '*Dhanya*' twice in the very first sentence that He spoke, '*Dhanya Dhanya GirirājaKumārī*'. O Pārvatī, you are worthy of applaud. It means that one who becomes a means or an excuse of Lord Kathā is worthy of applaud in view of Lord Śaṅkara.

Lord Śiva says, O good lady, Rāma is the one who walks without feet, hears without ears, accomplishes all tasks without hands and beholds

everyone without eyes. His doings are transcendental. Even Vedas cannot describe His glory. The Supreme Entity Rāma who is the Supreme Personality of Godhead has incarnated in form of a child. Śiva began the Kathā by citing five causes of Lord Rāma's incarnation. The first cause is that of Jaya and Vijaya. The second cause is SatīVṛmdā's curse to Lord Viṣṇu. Nārada's cause to the Lord is the third cause. The fourth cause is the penance of Manu and Śatrūpā in Naimiśāraṇya as a result of which Lord bestowed blessings on them stating that in their next birth as Daśaratha and Kausalyā, He would be born as their son. The fifth and last cause is King Pratāpabhānu, who was subjugated by his selfish motives due to an evil company of Kapatamuni. The Brāhamaṇas pronounced a curse. Pratāpabhānu was later born as Rāvaṇa. His brother Arimardana was reborn as Kuṃbhakarṇa. One of his chief ministers took birth as Vibhīṣaṇa from the womb of their step-mother.

Rāvaṇa, Kuṃbhakarṇa and Vibhīṣaṇa practiced severe penance. Consequently they acquired difficult and unattainable boons. A wave of corruption penetrated the whole society! The earth was trembled. She assumed the form of a cow and broke down before the seers and the sages. They expressed their helplessness. Everyone approached the deities, who were equally helpless. Thus, all of them resorted to Brahmā. Under the leadership of Brahmā everyone began to pray to the Supreme Entity. The divine annunciation sounded from the sky, "Have patience, I shall bear an incarnation with my manifestations." My VyāsaPīṭha has always been interpreting this incident to explain the incarnation of God. This incident comprises of three aphorisms. First of all deities, seers and sages endeavoured to rescue themselves from Rāvaṇa's tyranny. They left no stone unturned in their attempt. After their endeavours reached the limit, Brahmā advised them to the path of prayer. Even after prayer, Lord did not manifest. Hence, Brahmā suggested the third resort to wait for the divine incarnation. Bāpa! We need to follow only three steps. We are ordinary humans. Hence, our endeavours are as limited as our capacity. Nonetheless, we must try to the last bit. After reaching the limit of honest

endeavours, the realm of prayer begins. However, there is a limit to our prayers as well! Hence comes the third step to wait. We either fail in our endeavours or even as we endeavour we fail to pray or even as many seekers endeavour and pray, we refrain from waiting! We tend to give up when we don't get the results of our spiritual prayers! But we often refrain from the third step of waiting. Ultimately, the result of everything depends on His grace. Now Tulasīdāsajī takes us to Ayodhyā, where Lord Rāma is to incarnate.

The dominion of Ayodhyā was then ruled by King Daśaratha. It was the age of Tretāyuga. King Daśaratha hailed from the holy lineage of Raghu. He was the champion of righteousness, an adept in wisdom and a mine of virtues. His queens practiced holy conduct. They lead a sacred married life, but lacked the bliss of a son. King Daśaratha was worried with the thought that the clan of Raghu would end with him! He resorted to his Guru Vaśiṣṭhajī and voiced his concern. Vaśiṣṭhajī smiled and said, O King, I was awaiting this moment since a long time, for you to come and raise a curiosity into Brahma. He told the King, "Bear patience, you shall father four sons. But you will have to conduct a yajña for the sake of having sons." Sage Śṛṅgī was invited. The yajña was performed. The oblations were offered with devotion. The god of yajña appeared from the altar with the offering. He handed over the offering to Vaśiṣṭhajī and told him to let the King distribute among the queens as appropriate. Daśaratha sent for the three queens and distributed the offering. As days elapsed, the moment of Lord's arrival came closer. The almanac turned

favourable. The entire creation consisting of living as well as non-living being was immersed in joy. It was Tretāyuga, the holy month of Caitra, the bright fortnight of the month, the ninth day, the day being Tuesday, the sun was at the meridian and the asterism of Abhijit. Gradually, an unstruck mystic sound began to hear. Gentle, fragrant and cool breeze began to blow. Rain of flowers started to shower from the sky. The Supreme Entity in whom the whole world dwells or the Supreme Entity who permeates the entire Universe – that Supreme Personality of Godhead, my Lord Rāma appeared in Mother Kausalyā's chamber in the form of four arms and Tulasī sings,

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

Lord appeared bearing the form of four arms and began to weep like an ordinary infant in the mother's lap. The sound of baby's cries was heard in the corridors. Everyone rushed to the mother's chamber! Even as it was the arrival of the Supreme Entity, everyone was taken over by flurry! Who can resolve the mystery of the new born child? The King called for Sage Vaśiṣṭhajī. The Guru arrived. The King was already drowned in the joy of absorption into the Supreme Entity. As the King experienced supreme ecstasy he sent for the musicians to start the celebration. The celebration of Rāma's birth started in entire Ayodhyā. From the VyāsaPīṭha of this RāmaKathā held in the foothills of Girinar during the days of Shivratri, I greet the whole world on account of Rāma's birth!

A Sadguru never subjugates a disciple and a true disciple never binds a Guru. A Guru never get bound under any circumstances. Only because of his tender nature, He appears to be so! But otherwise, a Guru never gets bound. Not even God can bind a Guru, let alone others. At the same time, a Guru or an enlightened being cannot bind anyone. An enlightened being never leaves us alone, Sāheb! At the same time, He never binds us. Those who offer monetary, physical or mental service to the Guru must not make futile attempts to bind a Guru, because they shall only fail! Guru is synonymous of liberation. Neither can a disciple bind a Guru by his/her service, nor can a Guru subjugate a disciple's innateness.



Kathā-Darśana

We are free to choose our spiritual discipline of worship, but bestowing grace is God's choice.
Chanting Lord's Name is the most successful, easy and powerful spiritual discipline of Kaliyuga.

True service can be offered only when we have gathered enough capital of worship.

Religion must be smiling, singing and laughing akin to a flower.

A monk spreads light wherever S/He goes.

Monks don't do miracles, but they themselves are a miracle.

A monk's spiritual power is constantly playing an active role even when s/he is fast asleep.

The company of a monk or an enlightened being can change our nature.

Devotion gets glorified by dispassion.

A Guru is not the one who seeks vengeance, but a true Guru sacrifices for others.

A Guru is synonymous of liberation.

Instead of liberating the souls, the Gurus need to keep their disciples free.

A complaining consciousness can never undertake the spiritual journey.

It's extremely difficult to be guileless after becoming powerful.

No pain, no gain.

Wandering is different from circumambulation.

Don't follow someone without understanding and don't practice the aphorisms of discourse without understanding.

Life becomes worth living whenever everyone thinks alike in a family.

While we do worship the cows, we have failed to love them!

So long as we are inclined to criticising others, our vision is still impure.

The cause of our sorrow is trust on a wrong person and doubting the right one.

Rūkhaḍa is a constantly awakened element

The fair of Shivratri is commencing from today. The abbots, the saints, the Mahamandaleshwars and the officials shall hoist the holy flag of Bhavnatha today. The akhadas will also hoist their respective flags today. A lot is being written about Rūkhaḍa in the Kathā of 'Mānasa-Rūkhaḍa', so much so that I am unable to decide what I should pick up and what I should omit! Right from Aṃbāji Kathā and other Kathās till date, a lot has been discussed about Rūkhaḍa. Based on such prior discussions and whatever else I am able to perceive by my Guru's grace, let's proceed further.

Bāpa! There are two paths in spirituality. One is worship and the other is grace. In the path of worship, an aspirant is free to choose the spiritual discipline as his/her liking. For instance, if someone loves Lord's Name, he/she may choose chanting or singing devotional hymns. It's everyone's freedom. Someone may choose the path of yoga as the spiritual discipline. Few may adore the path of spiritual wisdom and few others may adopt the path of karmic rituals. Many are inclined listening to the Kathā as the spiritual discipline. If someone believes that s/he enjoys in Kathā and that s/he cannot practice chanting, penance, yajña or havana, they are free to choose the path of Kathā. I am free to recite Kathā as my chosen spiritual discipline. However, an aspirant is not free on the path of grace. Sāheb! The path of grace is beyond our understanding. It is understood either by Rūkhaḍa or an aspirant who craves to tread the path of Rūkhaḍa like an indifferent spectator by keeping his/her selfish intents afar. My holy scripture is 'Rāmāyaṇa'. On the basis of 'Rāmāyaṇa', as I think about the path of grace while sitting near the yajña in the night, I feel that the path of grace is uncertain and has no rules! It's written,

Ati Durlabha Kaivalya Parama Pada I UTK-118.02 I

Tulasī says that the supreme state of final beatitude or liberation is the most difficult to attain. And on the other hand, people who have done nothing but practiced evil all through life have been given mass liberation! This is the path of grace. Which path should we choose? I feel that Lord bestows grace at random as per His wish. You cannot question Lord under the rules of law, for grace follows no laws. We can understand the path of worship to some extent, because in the path of worship we choose the spiritual discipline as per our liking – it could be meditation, chanting etc. However, as we fail to understand the path of grace, we will have to look into 'Rāmāyaṇa' because that is the scripture of

my life. There are two similar episodes in 'Rāmāyaṇa' and 'Māhābhārata'. In 'Rāmāyaṇa', numerous monkeys were killed. Note that war cannot end without corpses. I wonder when this lovely world shall become free from wars! O Girnari, please bestow grace!

Destroy all weapons in this world. Keep the world weapon-free for at least five to ten years on experimental basis! Who would hear my advice? I constantly recommend implementing at least one five-year plan in which there is nothing but love. If it doesn't work, you are free to change the path. You can then take sticks, scythes, axes and swords! The wars have been on since ages, yet the world has not become as good as we anticipated. Hence, now we must change our course, Sāheb! Let's change the medicine now. And if the new medicine does not succeed as much as we want, we can certainly resort to the earlier means! No war is without deceit, no war is without violence and no war is without corpses!

The Rūkhaḍas see no discrimination in the entire creation. I call this type of personalities as Rūkhaḍa. I call this type of spectators as Rūkhaḍa. To give you a layman example, an umpire in a cricket match is Rūkhaḍa. He has no concern with victory or defeat. A further layman example could be when a game of *sogathabaji* (dice-game) is being played in villages between two or four players, the people who witness the game by peeping over the players are Rūkhaḍa! They have no concern with victory or defeat! Rūkhaḍa has swayed in this manner. The act of swaying means to witness the world like an indifferent spectator; this swaying element is Rūkhaḍa. The chief-justice of my country must be Rūkhaḍa, for s/he has no concern with anyone's victory or defeat. VyāsaPīṭha should be Rūkhaḍa. It must be free from the discrimination of caste, class, status etc. Even the political authority must understand this idea. There is a couplet by Jigar Moradabadi,

Unakā Farz Kyā Ehale-Siyāsata Jāne I

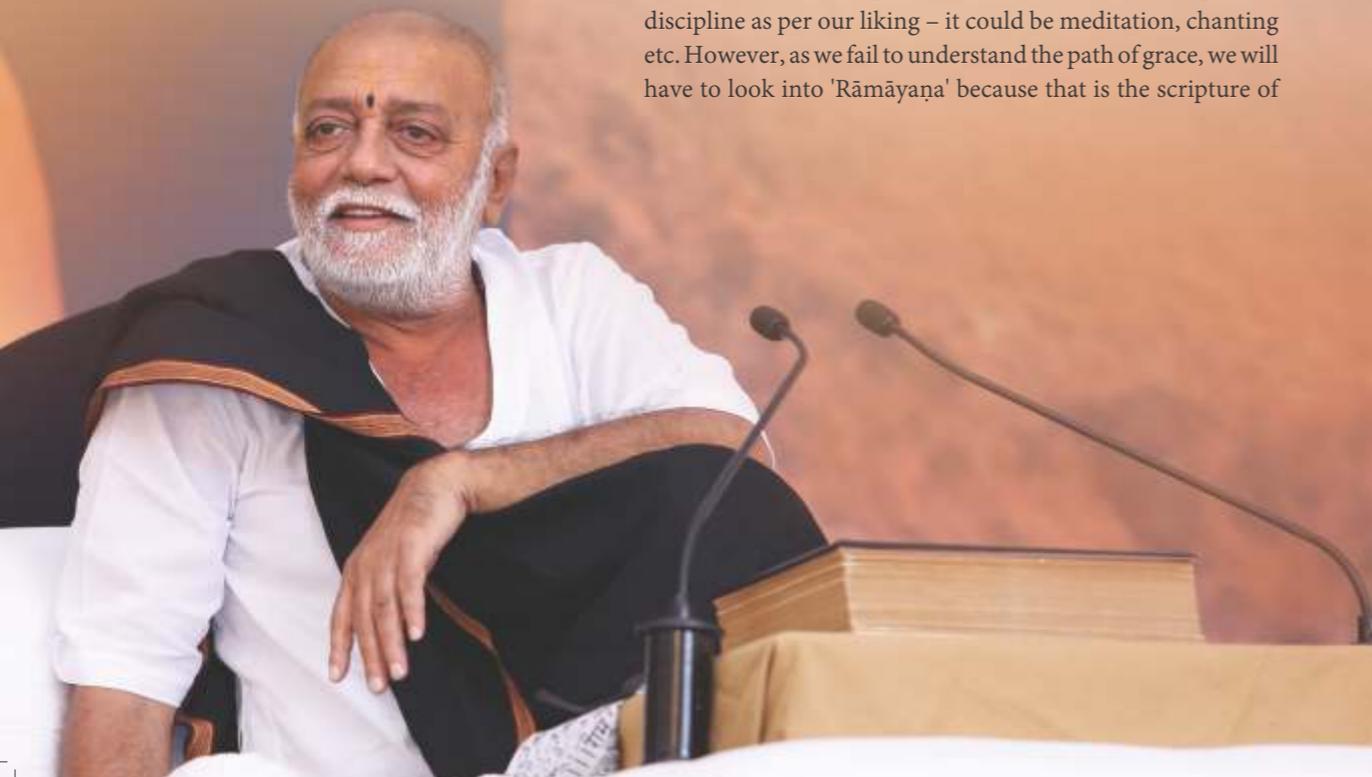
Merā Paigāma Mohabbata Hai, Jahā Taka Pahuce I
The Guru's Peeth should be neutral. Even when people play cards in villages, many spectators just overlook the players, they have no concern with victory or defeat! A

similar element is overlooking our game or swaying over us. We are being watched for our games, networks and deceptions by a divine element swaying over us. This is my Rūkhaḍa, who is far different from the namesake Rūkhaḍa. Rūkhaḍa has three facets. One of it is the state of detachment. Tulasī says,

Sādhu Carita Subha Carita Kapāsū I

Nirasa Bisada GunaMaya Phala Jāsū II BAK-01.03 II
'Nirasa' means tasteless. It refers to the state of detachment. 'Bisada' means whiteness, pureness, brightness or stainlessness. The next word is 'Gunamaya'. This lovely world must become free from violence and weapons. The world is worth living. Innumerable people were killed in the war between Rāma and Rāvaṇa. How many people survived in Rāma's army? Most of the monkeys and the bears had died. When Indra came to meet Lord Rāma after the war, Lord said, "O sagacious Indra, you are the possessor of nectar. Please shower nectar on the dead and restore them to life." Whom does Lord Rāma wish to bring back to life? Lord wished to restore the monkeys and the bears to life and not the demons. Does it mean that Rāma is biased? Beware if anyone alleges Rāma to be biased! Rāma is an indifferent spectator, He is a mere witness, He is the Supreme Personality of Godhead. Why does He then recommend the monkeys and bears instead of the demons? The monkeys and bears personify divine virtues. Annihilation of divine virtues is not good for the society. Therefore, Indra showered nectar and restored the divine virtues that were annihilated from the society. And Lord's wish to liberate the evil elements even though they lacked worthiness reflects His aspect of grace. Lord Rāma shows the path of grace in this episode. I term this path of grace as the Path of Rūkhaḍa. What is the purpose of Kathā? The purpose of Kathā is to restore the auspicious values by showering the nectar of Tulasī's copās and to destroy the evil elements. Rāma is not biased, nor does He discriminate against anyone.

So Bāpa! While we are discussing Rūkhaḍa, note that Rūkhaḍa is the path of grace. Rūkhaḍa is a constantly awakened element. Rūkhaḍa is a constantly



flowing element. 'Rūkha' means the stance of the society. The society may sometime abuse and sometime applaud, further sometime it may clasp our feet and later, it may pull us down! These are the stances of the society. 'Da' means to not fear. Regardless of the society's stance, s/he who does not fear is called as Rūkhaḍa. Our country has witnessed such realised souls whom I am calling Rūkhaḍa. So Rūkhaḍa is the one who never fears any stance of the society be it praise, criticism, acceptance or denial. ṚgVeda contains a mantra of awakenedness that closely relates to Rūkhaḍa. Vinobāji has interpreted this mantra; I have written it down. Vinobāji has compiled a small booklet of few Vedic mantras under the title 'Vedāmṛtam'. He has collated and interpreted his adored Vedic mantras in this booklet. This is one of those mantras. I shall recite it first, you all are requested to repeat after me. Please listen attentively so that you can recite as well,

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

Vinobāji has presented a complex interpretation of this mantra, but let us look at the meaning which we can understand. 'Yo Jāgāra' means the one who is awakened or vigil. It refers to Rūkhaḍa like souls in the society who are constantly awakened. 'Tamṛchaḥ Kāmayante', the desires approach such souls for their own fulfillment; the realised men don't approach the desires to fulfill their wishes. It's the other way round. The ocean doesn't invite the rivers. But the ocean's vastness, depth and propriety attract the rivers. The rivers rush into the oceans uninvited, without the ocean desiring it. Similarly, the enlightened beings who are Rūkhaḍa need not arouse a desire or attempt for its fulfillment. On the contrary, the desires themselves surrender to the enlightened beings for their own gratification. The great sage Vinobāji interprets this mantra as: the desires surrender to those who are constantly awakened for their own fulfillment.

Yo Jāgāra Tamu Sāmāni Yanti | RV-5.44.14a I
The great sage Vinobāji says that Sāmaveda goes to the

home of the one who is awakened and it goes there singing. Sāmaveda can mean Vedas or spiritual wisdom. The entire spiritual wisdom of the Universe surrenders in the home of Rūkhaḍa. Whether one recites a Vedic verse or one line of SaṃtaVānī, Sāmaveda is compelled to reach the homes of several such awakened realised men. Gaṃgāsati had never studied Vedas. But Vedas was bound to go Samadhiyala. Narsinh Mehtā was Nāgara. He must have definitely studied, yet Vedas were forced to reach Narsinh's forecourt. How much has Trikam Sāheb studied? What about BhimSaheb and Dasijivan? Sāmaveda was bound to go there. The entire wealth of spiritual wisdom surrenders to the homes of those who are awakened. Being awakened means one who is cautious or mindful. Krishnamurti terms it as awareness. It refers to an aspirant who practices constant awareness or mindfulness. Lord Śaṃkara practices it,

*Sāvadhāna Mana Kari Puni Saṃkara I
Lāge Kahana Kathā Ati Suṃdara II SDK-32.02 II*
DongreBapa often said, 'Śukadevaḥ Sāvadhāna! Śukadevaḥ Sāvadhāna!' When DongreBapa's Kathā was held in Bhavnatha, I was studying in the training college at Shahpur. I would attend college half-day and attend Kathā in the other half. I have listened to half Kathā of DongreBapa in Bhavnatha. I would eat at one of the many charity kitchens running here! Those were good old days! Now I have a vow of Gangajala. These vows have been brought up purposely by me! In olden days, I would eat wherever I wished! I feel overjoyed on recalling the past incidents.

I would come here from Shahpur to listen to DongreBapa's Kathā in the second half. DongreBapa often said, 'Śukadevaḥ Sāvadhāna!'. It refers to awareness. Sāmaveda or spiritual wisdom will come to the one who is awakened. Their common sense will act as the source of knowledge. Their common sense will ascend to such a level that the aphorisms will manifest in their soul. So, Vedas visit those who are awakened. The next phrase is 'Yo Jāgāra Tamayaṃ Soma Āha', such a person experiences satiation burp of nectar. Imagine the satiation burp of nectar that one experiences after drinking somarasa. Similarly, s/he

who is awakened or vigil will experience a satiation burp of nectar. S/He feels gratified. The last phrase is, *Tavāhamasmi Sakhye Nyokāḥ*, the Universe says that we shall forcefully approach the awakened beings to befriend them and establish a relationship with them. To summarise: spiritual wisdom goes to the one who is awakened. The desires approach the awakened beings for their own fulfillment. The awakened beings experience a burp of nectar. And the Supreme Entities proactively befriend those who are awakened. Hence, my VyāsaPīṭha calls the one who is awakened as 'Rūkhaḍa'. Even those who can contemplate deep can be called as Rūkhaḍa. Now, let's take the verse of Jagdishbhai Trivedi,

Bhale Phāḍi Paḍe Pṛthvī Kadī Bīve Nahī Rūkhaḍa.
I have stated umpteen times that he who fears is not a *bāvā (monk)*. Come what may, such an individual feels no fear.

Samādhi Le Paraṃtu HoṭhaNe Sīve Nahī Rūkhaḍa
Sāheb, Rūkhaḍa would take a samādhi, but won't stop speaking. His vocalness is not for clarifications but to sing Lord's praises and chant lord's name. He glorifies Lord's virtues incessantly.

*Kharo Mīrā Ane Sukarātano Pūravaḥa Haṣe Nakkī,
HalāhalaNe PacāviNe Najara Jīve Nahī Rūkhaḍa.*
Meghanibhai has depicted Rūkhaḍa as swaying over the noble souls. Harindrabhai has as well evaluated Rūkhaḍa. Unknown folk singers have sung this verse as a folk song. Yesterday, we discussed few verses of this poem. Let's look at the next verses,

*Jema Jhaluṃbe KūvāNe Māthe Kosa Jo,
Garavāne Māthe Re Rukhaḍiyo Jhaluṃbiyo.*

The five elements of nature viz. earth, air, water, ether and fire have descended in Rūkhaḍa. It also contains the reference of five sensations namely sound, touch, form, taste and smell. This verse must get the stature of a spiritual verse. It can be understood only if someone mindfully interprets it with profound depth. I stated yesterday as well that these metaphors and words are worth understanding.

*Jema Jhaluṃbe BeṭāNe Māthe Bāpa Jo,
Garavāne Māthe Re Rukhaḍiyo Jhaluṃbiyo.*
I am unsure to what extent we can interpret this verse in

a limited span of nine days. But let me present another viewpoint before you. Our philosophy mentions five relationships on the path of devotion viz. mādhyurya, śaṃta, vātsalya, sākhyā etc., which have emerged in this verse. As father sways over a son, it represents an emotion of vātsalya. Either woman sways over a man or Kṛṣṇa sways over the Gopis; this is how Harindrabhai presents. It contains the emotions of reveling in the same form as the Lord, sharing parental affection with the Lord or the state of oneness with the Supreme Entity. As a woman sways over a man, it reflects the state of oneness. Furthermore, the verse that describes Kṛṣṇa swaying over the Gopis is an absolute state of oneness. Using these metaphors, the poet tries to convey how Rūkhaḍa sways over us. It refers to some such saint, carefree mendicant or a Sufi. All realised men sway over us by considering the whole world as their offspring. This is Rūkhaḍa's parental affection. What the enlightened beings do? They shower parental affection on us. Who can be given this wealth? The son should look upon such a father as a Sadguru. The worldly father-son relationship will not work in this case. Likewise, father should consider his son as a disciple, because the relationship between Guru and disciple is slightly uplifted than the worldly relationships. The relationship between Guru and disciple is beyond virtues. The essence of the verse 'Binā Putraṃ Binā Śiṣyaṃ Na Deyam' from Upaniṣad has been presented in this poem. It refers to an enlightened being or a realised consciousness who is our Rūkhaḍa; S/He showers affection or love on us and sways over us while maintaining a definite distance. So, in the verse 'Jema Jhaluṃbe BeṭāNe Māthe Bāpa Jo' the poet, who is also Rūkhaḍa, is referring to the father-son relationship of the most primordial lineage of Om. These spiritual relationships are reflected in this verse.

Many listeners have asked me, Bāpu, what is Rūkhaḍa's rosary? The other day we discussed that Rūkhaḍa's mantra is 'alakra'. Since you have asked, let me tell you that Rūkhaḍa's rosary is each and every breath. The rosary of Rūkhaḍa could be made by the beads of his every breath. In my view, Rūkhaḍa is also a

celibate. Even as far as the story goes, Meghanibhai's Veliya was a celibate. Whenever he visited the field, the spade tilled the land on its own. This is impossible without a staunch vow of celibacy, Sāheb! The Supreme Entity would be tilling the land of that individual as a companion whose self-restrain and divinity would be staunch enough. Hence, Rūkhaḍa is a celibate. Rūkhaḍa is the one who revels in the Supreme Entity. At the same time, Meghanibhai's Veliya, the RūkhaḍaBāvā is also a householder. He has spent a householder's life with Meenba and Jashoba. Hence, Rūkhaḍa can also be a householder, along with being a celibate. He has also circumambulated Girnar for several years. Hence, we are bound to say that Rūkhaḍa has also led a life of a forest-dweller. Rūkhaḍa has strolled the caves of this mountain for countless years. In the end, he takes samādhi like a child's play. Who can be as renunciant as Rūkhaḍa, who has broken all strings of attachments?

So, Rūkhaḍa is a forest-dweller, a celibate, a householder as well as a renunciant. He is seen in every facet. Even as Rūkhaḍa is not beyond the spiritual elements, it's swaying over us in some form or other while maintaining a definite distance. We are in the foothills of Girnar for nine days in order to attain its grace. My ultimate intent is nothing but Lord's Name. Sāheb, even though we discuss many topics, the ultimate quintessence is my Lord's Name. Young ladies and gentlemen, Madhusudan Saraswati was an accomplished realised man and an adept in Vedas from Kashi. His words were, 'Vyartha Kālatvam', an individual soul must not waste time. He goes on to say that, you must fulfill your every responsibility. But after completing your duties for the day, you can have your dinner, spend time with the family, watch T.V. in the night, talk with your contacts on the phone, utilize every technology to fulfill your desires and just when you are about to sleep, at that moment if you don't feel sleepy then please chant Lord's Name for a couple of minutes, says Madhusudan Saraswati.

Young men and women, you love VyāsaPīṭha abundantly. Today an intellectually dominant person has written a letter to me stating that, "Bāpu, I am observing the Kathā since past two days.

Please forgive me for I am not listening to the Kathā! But I am just observing the crowd in the Kathā, in the kitchens and also when the Kathā ends. I fail to understand why is the young crowd is attending the Kathā?" You won't understand. But I offer you an obeisance for at least noting and accepting this fact. I am not misguiding the youngsters who attend the Kathā. I can never tell them to renounce everything and takes a rosary in hand. You may hold a rosary if you like, there is no problem. It's your freedom. Today's Gurus need not give liberation, they just need to give freedom to the disciples. I often tell the education institutes that they can take as much fees from the students as they wish and set the rules as they like, but keep the students studying in your institute free. Accept their innate disposition.

King Daśaratha was blessed with a son who is an embodiment of Vedas. Similarly, Kaikeyī as well as Sumitrā were blessed with sons. The royal family was blessed with four sons. The Guru performs the naming ceremony ritual. Foremost naming Kausalyā's son who was of swarthy of complexion Vaśiṣṭhaji said, this son is an ocean of ecstasy and a mine of bliss. The chants, recitation and remembrance of His name will bring rest, repose and peace to the world; hence, I am inspired to name this child as Rāma. As such Rāma is the most primordial element. He is the ŚabdaBrahma, NāmaBrahma and NādaBrahma. This is my personal faith. "King, the child playing in Kaikeyī's lap is a look alike to Rāma, his disposition closely matches Rāma, instead of exploiting anyone in the world he would nourish, feed and satiate everyone and hence, I name him Bharata." Tulasīdāsajī breaks the order to name Sumitrā's son Śatrughna before Lakśmaṇa. The child whose memory destroys not the enemy but enmity, I shall name him Śatrughna. The child who is the repository of all virtues, beloved to Rāma, who supports the whole world in form of an incarnation of Śeṣanāga and who is utmost generous, I name him Lakśmaṇa.

The naming ceremony ritual of the four sons was conducted. VyāsaPīṭha has always said that the very first name Rāma is the greatest mantra. While

chanting this name one has to understand the gist of the other three names. If we chant Rāma's name regularly, we ought to understand the meaning of Bharata, Śatrughna and Lakśmaṇajī. Bharata nourishes everyone. The chanter of Rāma's name must not exploit anyone, but nourish everyone. The society must not be exploited in the name of Rāma, but must be nourished. The worshipper of Rāma must not hold animosity with anyone. The devotee of Rāma must become the mainstay of as many people as possible. Even as one may not be able to build a grand high-school, one can certainly pay the fees for poor students who are missing education due to lack of money. This is the essential meaning of Lakśmaṇa. We may not be able to build a hospital, but we can certainly pay for someone's medicines. If we cannot run charity kitchens, we can definitely offer the service of serving food at such places.

The four brothers go to the Guru's hermitage to attain knowledge. Tulasījī says, they attained all branches of knowledge in a short span of time. Imagine this process of education, wherein everything was taught in a little while. Nowadays, even after teaching everything, nothing fruitful results! The word 'Alpakāla' is worth contemplating by the educational institutes. What would be its method? How would that system be? The subjects that were taught were not ordinary. They were taught Vedas, yet imagine the process of education where all branches of knowledge were taught in a short span of time. This ought to be thought over. I wonder when I think that the Supreme Entity whose very breath were the verses of Vedas, resorted to a hermitage for learning! But by doing so Lord has portrayed the significance of education and

knowledge. Nowadays, everyone goes to school. I am pleased to know. If some parents still don't send their children to school, please stop that practice and educate your children. If anyone is unable to afford education due to lack of money, the rich must help them out. It's utmost necessary that education and knowledge must cover a large mass in this century. In this way, the erudition of Upaniṣad was attained in a short span of time. They practiced what they studied.

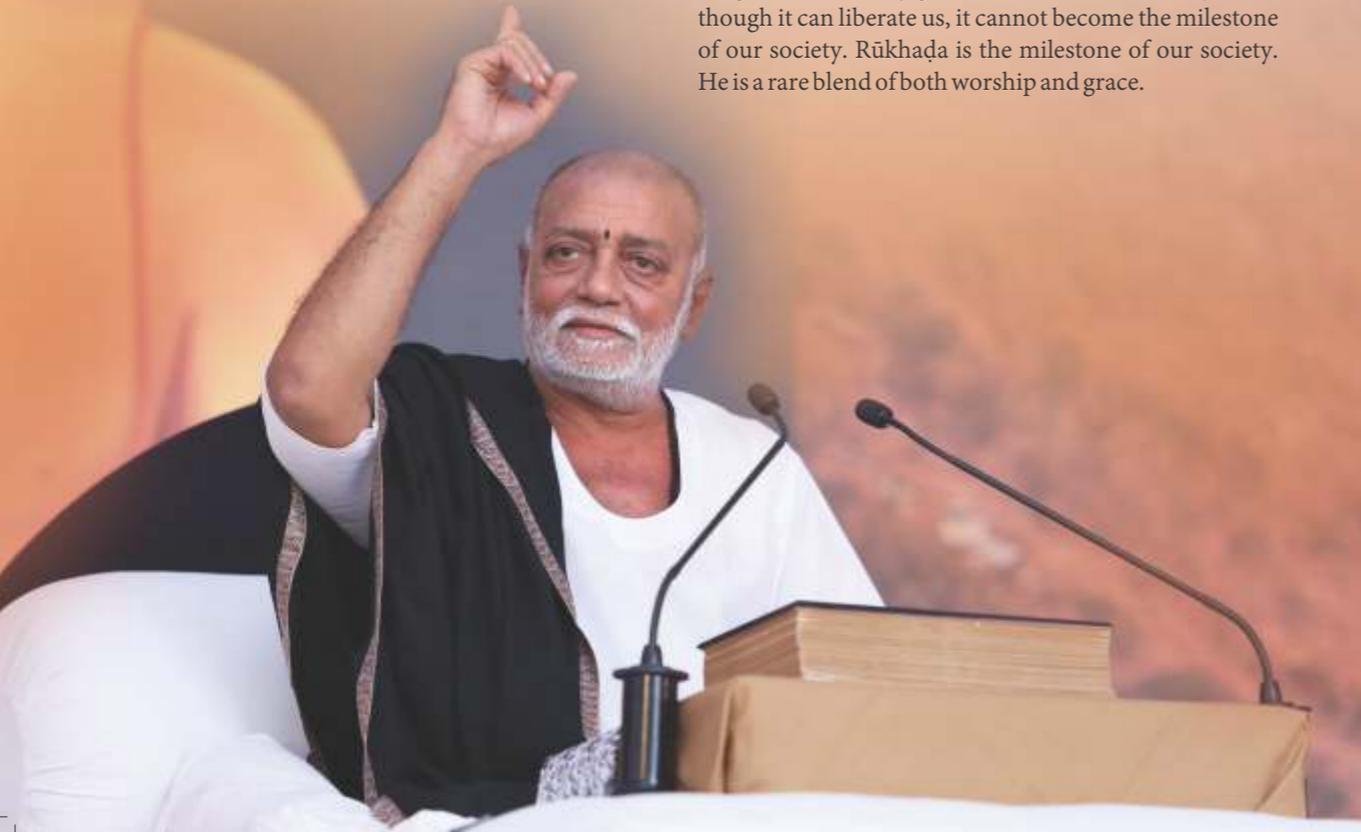
The days began to elapse. Viśvāmitrajī realised in meditation that the Supreme Entity has incarnated in Ayodhyā. He thought of going to Ayodhyā to attain the Supreme Entity. He left indulging in expectations of various kinds on the way. He shortly reached the King's palace. The King welcomed the sage and worshipped him. Viśvāmitrajī had food and was relaxing with the feeling of gratification when Rāma and Lakśmaṇa arrived. Viśvāmitrajī solicits the two brothers. Initially Daśaratha denies because of fatherly affection and attachment. But eventually Rāma and Lakśmaṇa are handed over to the great sage. Rāma and Lakśmaṇa began the feet journey with Viśvāmitra and other sages. Lord Rāma initiated the acts of incarnation. Tāḍakā was liberated in one shot of arrow. The sage's yajña commenced. Mārīca and Subāhu rushed to attack. Subāhu was given nirvānā. Mārīca was thrown towards the ocean. The yajña concluded successfully. Rāma stayed there for a couple of days. Viśvāmitrajī proposed that even as his yajña has been completed, other yajñas are pending. It includes Janaka's bow-breaking ceremony. On hearing about the ceremony, Rāma and Lakśmaṇa left with Viśvāmitrajī, which commenced one more feet journey.

Destroy all weapons in this world. Keep the world weapon-free for at least five to ten years on experimental basis! I constantly recommend implementing at least one five-year plan in which there is nothing but love. If it doesn't work, you are free to change the path. You can then take sticks, scythes, axes and swords! The wars have been on since ages, yet the world has not become as good as we anticipated. Hence, now we must change our course, Sāheb! Let's change the medicine now. And if the new medicine does not succeed, you can certainly resort to the earlier means! No war is without deceit, no war is without violence and no war is without corpses!

Rūkhaḍa is the milestone of our society

'Mānasa-Rūkhaḍa', we are having a pious discussion on the basis of essential reality with reference to 'Rāma Carita Mānasa' in form of a dialogue. The poets, writers, saints, realised men and various individuals who have thought from diverse perspectives, who have had distinct experiences, who are blessed with the divinity of words, who are endowed with the power of creation and who have the capacity to contemplate are contributing affectionately in my nine-day Yajña-of-Love. Those blessed with music have played Rūkhaḍa. Those blessed with voice have sung Rūkhaḍa. Those blessed with words have explained Rūkhaḍa. Those blessed with wisdom have comprehended Rūkhaḍa. Those blessed with sagacity and whose inner eyes have opened, have expounded Rūkhaḍa. Thus, Rūkhaḍa is being perceived here from innumerable perspectives. Everyone is contributing in this discussion. Hence, please don't have hard feelings if your point is not specifically mentioned in the Kathā. I offer obeisance to everyone's literature.

Yesterday we commenced the Kathā from a mantra of ṚgVeda. Lord Vedas has presented few aphorisms in ṚgVeda for a consciousness that is on the path of ascension. Let us collectively recite that mantra and try to understand it as per our intelligence. I would like to iterate once again that this is not the discussion of conventional Rūkhaḍa. The listeners have asked several questions in context of our yesterday's discussion about the path of worship and the path of grace. An aspirant on the path of worship is free to choose any spiritual discipline as per his/her liking. An enlightened being can point us to the spiritual discipline as per our inclination. But the path of grace follows no rules. The realm of grace is such that it gets bestowed copiously even on those who have done nothing. However, I would like to discuss one point with everyone that even though grace can be bestowed on anyone, not all receivers of grace can become our ideal. Rāvaṇa was bestowed Lord's grace, but he cannot become our ideal. Kuṃbhakarṇa was definitely blessed with grace, but he cannot become our ideal. Only s/he can become our ideal who is endowed with saintliness. Therefore, the episode of Rūkhaḍa begins with the word 'sādhu', 'Sādhu Carita Subha Carita Kapāsū'. The progress attained by grace is achieved effortlessly. Even though it can liberate us, it cannot become the milestone of our society. Rūkhaḍa is the milestone of our society. He is a rare blend of both worship and grace.



I applaud the element of Rūkhaḍa as the one who has practiced severe spiritual penance. Meghani's Rūkhaḍa has also practiced enormous penance. He has circumambulated and strolled around this mountain for countless years. It's nothing but his penance. Before Rūkhaḍa swayed over us, the Supreme Entity had already swayed over him. There is a major scriptural difference between swaying and hanging. Death hangs, but grace sways. S/He who has obtained Lord's grace after spiritual penance and who has absorbed grace without an iota of pride, that element of Rūkhaḍa overflowing with someone's grace can become an ideal for the society. I would like to present two such characters from 'Rāma Carita Mānasa' as I see them by my Talgājarḍian eyes. These characters are very much like a cotton-flower. They are dispassionate (*nirasa*), stainless (*bisada*) and endowed with virtues (*gunamaya*). Their life is dispassionate. *Bisada* means utmost white, snowy-white. And *gunamaya*; they are endowed with every virtue and no virtue has bound them. Both the characters are blessed with virtues and bear saintly conduct. One of them is Śrī Bharatajī and the other is Śrī Hanumānjī. The three aforementioned traits apply to both the characters. Both of them follow the path of worship as well as the path of grace. Therefore, Bharata can become our ideal. Hanumānjī can become our worshipped god. Kuṃbhakarṇa cannot be our ideals, but Gopis can be; because, it needs worship and spiritual penance.

The Twenty-First Century needs the monks' worship more than ever. The monks must worship extensively and strenuously in this age; because the prowess of Kaliyuga is hanging all around! We never know when it shall grab us! And by god's grace, something similar is happening in our country. The worship of few saints is public and the worship of few is hidden. Many people are quite vocal about it. Osho once said that there is a big difference between fame and realisation. Many people are quite famous, but they lack spiritual realisation! Many are highly realised, but no one knows them! The very idea of Upaniṣad has changed in the current age. These days religious world is assessed based on the number of disciples and followers. The nectar of soul will not be found by the count of people. Material wellbeing and money have become the criteria. The scale and expanse of one's activities has become the yardstick.

But it will not get you the nectar of soul. Your sacrifice alone will help you attain the divinity. This is Upaniṣad's opinion. Nowadays, realised beings who practice penance alone or hardly have any followers are not known far and wide. But I feel that they are the ones who have kept the Universe in order. They have largely contributed in sustaining this creation. The crowds on the other hand have played the role of collapsing such supporting pillars!

I request everyone on behalf of monks, saints, administration and corporation to keep the vicinity neat and clean. Please observe discipline in this fair, for it's the fair of monks. Make sure you don't clutter the surroundings with litter. We are sitting in Bāpu's hermitage. He has been kind enough to give us this place. Please don't throw litter randomly. We shall leave in a couple of days. But PunitBapu will have to clean the litter later! I also wish to reduce the effort of administration. Why can't we run a cleanliness campaign? Let's not throw litter in the open. Let's be careful of diseases. Let's not drive arbitrarily. Let's not react spontaneously in indecent manner. Let's not throw rubbish where we have lodged for nine days. Let's avoid throwing garbage randomly in the open. Let's not worry if we cannot cleanse our mind, but let's at least resolve to avoid cluttering the outer world! I am not sure how many Kathās would be required to be recited and listened in order to remove our inner clutter. But I request you to avoid spoiling this place, Sāheb! People complain to me that we have not been given a place to stay etc. etc. Offering lodging to everyone is not MorariBapu's responsibility. My duty is to recite the Kathā; and I tell the host to provide food to everyone. You must take care of your stay. You must observe cleanliness and avoid throwing clutter. This is everyone's responsibility. Don't come here only to complain! Many people come to Kathā only for complaining, because they cannot complain at home! They cannot speak at home! Hence, this becomes a good place to vent out their frustration! People complain that they don't have good arrangement to stay or eat etc. etc.! I really adore an aphorism that a complaining person cannot progress spiritually. Such an individual who complains can undertake the journey of court, but not of heart. Nor can s/he take a journey of art. A complain-free consciousness alone

can enter spirituality. We are here to behold the sight of saints and to listen to them. Kathā is only during the first half, all other time we are roaming in the fair. What is our intent? Our intent is to go around without throwing litter or spreading rubbish. The diseases must not spread. Let's do as much as we can.

My point is that while you all are listening to Kathā in large numbers, do remember that worship is a necessity. Yesterday, I have demanded very few moments from you. 'Jene Sadāya BhajanaNo Āhāra'; the demand of Madhusudan Saraswati is the demand of Talgājarḍā. After completing everything for the day, the young boys and girls of my country must spend few moments in worship, even if it's barely five minutes. You may also practice meditation, yoga or chanting as you like. So Bāpa! Practice worship; Gaṅgāsati says, 'Jene Sadāya BhajanaNo Āhāra'. We still have saints who are living only on worship. Both Bharata and Hanumāna enjoy the felicity of worship. Both appear dispassionate. Both are stainless from within. We can call these two characters endowed with saintly conduct as Supreme-Rūkhaḍa. These two characters reflect conduct as pious and stainless as a cotton-flower.

Rūkhaḍa also refers to the element of water. We are born with the element of water. When in the mother's womb, we are majorly surrounded by water. We also have aphorisms like 'Water is life' etc. We are closely associated with water. No stream of water flows ahead without filling the pits on the way. This is the characteristic of being Rūkhaḍa. It's the nature of stream to fill up the empty pit-holes, which closely relates to the disposition of Rūkhaḍa. Rūkhaḍa is the one who, by his consciousness, satiates deprived and disregarded people around him before moving ahead. Hence, the verse 'Jema Jhalumbe KūvāNe Māthe Kosa Jo' refers to the element of water. The monks as well live in the same way.

Many religious places are competing with each other to gain more followers on their side by initiating them by tying rosary around their neck. A Sadguru not only ties rosary around our neck, but S/He grabs our neck. They are the genuine realised men who are not involved in competition. When religion steps into competition, the root of religion which is reverence gets harmed. We are here because the saints have invited us. It's their force of attraction that brings

us here. Their intention is not to gather large crowd, but to spread wisdom especially when religions are conspiring against each other by forming strategic networks. We meet such Rūkhaḍa like saints on our way to attain wisdom. We attain the enlightenment of wisdom on the way.

So Bāpa! There are many people who have obtained grace. The fact that we are blessed with a human body is the greatest grace! Yet many humans cannot become our ideal. A seeker who worships can alone become our ideal. Therefore, there are two saintly characters of 'Rāmāyaṇa' engaged in worship: Śrī Bharatajī and Śrī Hanumānajī. They are the wayfarers of a carefree spiritual state. However, both saintly men have faced several obstacles on their way to attain the Supreme Entity. Obstacles are bound to occur. If there are no obstacles, there is no joy. Unless obstacles, impediments and blockades occur, the element of Rūkhaḍa doesn't enjoy. While we are talking about Bharata and Hanumānajī, one of them has faced five obstacles and the other has faced four obstacles. Hence, the journey of Rūkhaḍa has nine obstacles in all. Aspirants engrossed in the felicity of worship, who want to worship, who want to practice penance, who wish to do good for the world by accumulating the wealth of penance, who want to inspire everyone to lead a simple life by triggering new thoughts must be prepared for nine types of obstacles. Even if we are unprepared, obstacles are bound to occur. Hence, instead of getting caught unknowingly, we can prevent all nine obstacles if we are cautious.

Sādhu Carita Subha Carita Kapāsū I BAK-01.03 I
Pay attention to the word '*carita*'. The aspirants who are endowed with virtuous conduct are the ones who face the obstacles. The dramatic ones face no obstacle. Let's look at Bharata to begin with. Please play *todī*,

Bharata Sarisa Ko Rāma Sanehī I

Jagu Japa Rāma Rāmau Japa Jehī II AYK-218 II

•

Mohabbata Kā Kāno Mein Rasa Gholate Hai I

Ye Ūrdū Jūban Hai, Jo Hama Bolate Hai I

This is the gazal of SharafSāheb from Delhi. He is an Urdu poet and a diligent observer of *namaz*. He says,

Phale-Phūle Kaise Ye Gumgī Mohabbata,

Na Hama Bolate Hai, Na Vo Bolate Hai I

Now look at Bharata. He is dispassionate. Even though

he inhabits in Naṃdīgrām in a hermit's attire consisting of the bark of tree, he is dispassionate.

Pranavau Prathama Bharata Ke Caranā I

Jāsu Nema Brata Jāi Na Baranā II BAK-16.02 II

At times he looks passionate for Lord Rāma, on other instances he appears dispassionate.

Rāma Carana Paṃkaja Mana Jāsū I

Lubudha Madhupa Iva Tajai Na Pāsū II BAK-16.02 II

A real saint is always dispassionate, but it does not mean that he has no interest or *rasa* in the devotion of Lord Rāma and Lord Kṛṣṇa. Their *rasa* or passion for devotion is something different. 'Rāma Carana Paṃkaja Mana Jāsū', he wants the *rasa* of Lord's divine feet. An aspirant affluent with penance is never disinterested. Although, one may appear so superficially. There is a *dohā* by Tulasīdāsajī,

Je Jana Rukhe Biṣaya Rasa Cikane Rāma Saneha I

Tulasī Te Priya Rāma Ko Kānana Basahi Ki Geha II

For the seekers who are dispassionate of carnal pleasures and passionate of Rāma's love, both home and forest are the same. It doesn't matter whether they stay. It doesn't make a difference whether they are staying in town or forest. Don't decide too fast that the forest-dweller has attained divinity and the householder has lost it. It's beyond our capacity to decide. We will never know when a seeker attains divinity! The flower of cotton is symbolic of being dispassionate. Can it lit when dropped in water? No, it doesn't. The cotton becomes wet in contact with water; it's *rasa*. It gets lit only in ghee. The monks are the same. They are unaffected by water, but get subdued by affection (figurative of ghee). And this results in light. Do remember that ghee is necessary; we cannot use butter to light a lamp. Tulasī says in 'UttaraKāṇḍa' that dispassion is butter. But butter has a tinge of sourness. When it is heated to remove the sour substance, the pure form of ghee appears which can light the lamp. You can never light a lamp with a lump of butter.

Śrī Bharata is dispassionate. He doesn't seek the fruit in form of wealth, righteousness, desires or liberation; but he craves the *rasa* of Rāma's divine feet. He is not interested in the fruit, but he is eager to have the juice. Hence, Bharata is dispassionate as well as virtuously passionate. Bharata has faced five obstacles. Hanumānajī has faced four obstacles. These obstacles serve as a good guidance for people engrossed in the felicity of worship. It's important to understand these

obstacles especially for the aspirants whose life is like a cotton-flower. King Daśaratha abandons his life in Rāma's separation. Bharata arrives and performs father's obsequies. Everyone unanimously decides to visit Ayodhyā to meet Rāma. They decide to handover the throne to Rāma and leave it to Him to decide the further course. Bharata clearly stated that he does not seek the throne, but Lord's divine feet. Bharata leaves for Citrakūṭa with the entire town of Ayodhyā. The words are also similar in the journey of both the saints. Bharata's journey is towards Citrakūṭa and Hanumānajī's journey is towards Trikūṭa. The town of Laṃkā is built on Trikūṭa. The destination of Hanumānajī's journey is Trikūṭa. The destination of Bharata's journey is Citrakūṭa. Hanumānajī's objective of journey is to meet Goddess Sītā in Laṃkā. Bharata's objective of journey is meeting Lord Rāma in Citrakūṭa. Hanumānajī's journey starts after Bharata's journey. Hanumānajī's journey spans across 'Kiṣkindhā' and 'Suṃdara'. Bharata's journey is part of 'AyodhyāKāṇḍa'. And therefore Bharata faces five obstacles, whereas Hanumānajī faces four obstacles. If we are inclined towards worship, penance and chanting no obstacle in this world can bind us.

Bharata's journey commenced. The mothers were in palanquin. Vaśiṣṭhajī and other sages were sitting in chariot. The townsmen started journey in their respective vehicles. Bharata decided to walk through the entire journey. He thought that if my Rāma has walked to forest barefooted, how can I sit in a chariot? This was a vow taken by Bharata. The first obstacle faced by a saintly Rūkhaḍa in his journey to Citrakūṭa was breaking of vow. Bharata started walking on feet. Thousands of townsmen had accompanied the royal family. They thought that if our prince is walking on feet, how can we sit in a vehicle? Everyone alighted. Mother Kausalyā realised that Bharata was walking by feet. She thought that the people of Ayodhyā, who are already suffering in the separation of Rāma and the King, were not energetic enough to reach Citrakūṭa by feet. The mother rolled her hand on Bharata's head, "Bharata, if you walk by feet, the entire town will follow you. The subjects are our responsibility. We need to ensure they don't suffer more. If everyone walks barefooted, they will fall sick by the time we reach Citrakūṭa." "But mother, I had vowed to walk barefooted." "No son, please take the chariot." And

Bharata was compelled to sit in the chariot. The first obstacle in the lives of saintly men like Rūkhaḍa is breaking of their vow. When are our vows broken? Our vows are broken when they are revealed. If we observe vows which no one realises, they won't be broken. More than observing the vows, we are interested in letting others know that we are fasting! Our vows must not be revealed. Bāpa! S/He who wants to worship, should keep the vows as secret as possible. As such our vows are not that great! Yet, revealing them will give rise to obstacles. Bharata's vow was broken.

A saintly man Bharata, who is akin to Rūkhaḍa, faced the second obstacle on the bank of a river in Śṛṅgaverapura. This obstacle was in form of misunderstanding caused by the *bhīlas* of Guha in Śṛṅgaverapura. They thought that Kaikeyī's son wants to defeat Rāma and rule the kingdom undisputed. They resolved to block Bharata's assembly at the cost of their life. This was a misunderstanding. When an individual proceeds further towards Citrakūṭa, the people whom s/he meets on the way misunderstand their intent. This obstacle is the misunderstanding caused by the society. Bharata could pass this obstacle. They reached Prayāga and lodged in Sage Bharadvāja's hermitage. Bharadvājajī thought that Bharata must be served like a privileged guest. The sage called in for Riddhi (riches of various kinds) and Siddhi (supernatural powers). They manifested all means of luxuries and pleasures. All citizens of Ayodhyā immersed themselves in the bliss of those pleasures as per their respective mindset. The riches manifested by Bharadvājajī was the female *cakava* bird and Bharata was the male *cakava* bird. He gathered both the birds in the cage of a hermitage. However, the male *cakava* showed no attraction towards the female *cakava* and the female *cakava* failed to impress the male. Bharata constantly continued to chant Lord's Name.

This is the third obstacle, wherein sometimes the monks or the saints also try to test us. But an aspirant whose Rāma's worship is strong is able to pass through it unharmed. The fourth obstacle is laid by the deities from the sky, it's also called as the divine obstacle. Indra requested Bṛhaspati to stop the meeting between Rāma and Bharata; because if it happens, Indra's assembly will be at loss! Gurudev Bṛhaspati advised Indra to think carefully. He said that Rāma will not feel angry even if you harm Him, but if you hurt His

saint then you shall get burned in the fire of His anger. Indra, you will lose your position! We as the society need to remember this fact. God will stay unaffected even if we disregard Him, but the moment we hurt a monk whom God Himself loves, we shall get burned in the fire of His anger 'Rāma Roṣa Pāvaka So Jarāī'. By stating this Bṛhaspati has not threatened Indra, but only cautioned him. Bṛhaspati is only making us careful and aware of this fact. The fourth obstacle in our spiritual journey is laid by the deities. However, if our worship is on the right track, some or other Guru will convince the conspirers to stop.

Now, Citrakūṭa was closest ever. Bharata was overjoyed for reaching Citrakūṭa! He was excited to see Rāma! Bharatajī could now see Citrakūṭa by his eyes. As the entire town of Ayodhyā alighted on the ground, the clouds of dust rose in the sky. This panicked the birds and the beasts. Consequently, they rushed to the place where Rāma was sitting. Lord was in middle of a spiritual discourse with the saints. Lord wondered as to why the animals were frightfully rushing towards His hermitage? He was surprised to see the clouds of dust in the air. Soon the *bhīlas* came rushing and informed Lord about the arrival of the two princes of Ayodhyā namely Bharata and Śatrughna, along with the entire town. Lord now realised the cause of the animals' panic. Now Tulasī sketches the state of Lord's heart! Lord was standing and the moment the word 'Bharata' fell into Lord's ears, Tulasī writes, 'Sunata Sumaṅgala Baina', the moment Lord heard the auspicious words 'Mana Pramoda Tana Pulaka Bhara', a thrill ran through Lord's body and Tulasī exactly noted that 'Sarada Saroruha Naina Tulasī Bhare Saneha Jala', Lord's eyes, which are compared to the freshly bloomed autumnal lotuses, were filled with the tears of love! The very next moment Lord was anxious at heart thinking about the reason of Bharata's arrival! Lord thought, what if Bharata is thinking otherwise, what must be the reason of Bharata's arrival? Lord soon consoled Himself with the thought that Bharata is a saint, 'Sādhu Carita Subha Carita Kapāsū', he can never think otherwise. Having consoled Himself, Lord once again took a seat.

Sumitrā's son, Lakśmaṇa, had vowed to stay vigil round the clock in the service of Rāma. On beholding Rāma's anxious countenance, He could not resist! Lakśmaṇa is an incarnation of Śeṣa (the multi-

hooded king of serpent race), Sāheb! He rose at once and said, "Lord, please forgive me today. I have never spoken without Your permission in the past. The *bhīlas* just informed about the arrival of Bharata and Śatrughna. They are welcome, but why are they heading with the full-fledged army? I think he wants to enjoy an undisputed kingdom. O Lord, it's not Bharata's fault but a poisonous creeper can bear ambrosial fruits!" There was a moment when he spoke the harshest words. He said, "As Rāma's younger brother, I would not leave Bharata alive! I shall not spare him!" Rāma could not bear these harsh words. The point I wish to convey is that when a monk engrossed in the felicity of worship undertakes the journey to Citrakūṭa to attain the Lord, his/her closest family member will rise in opposition. Not only this, they shall resolve to kill that individual. At that moment, know that you have reached closest to God. It's extremely difficult to endure this moment. Mīrā was opposed by Rana! Prahlada was opposed by his father! The Gopis were opposed by their husbands! The close family members have opposed the devotees! Note that it's difficult to stay rooted at that moment. Rāma disliked the thought of killing Bharata. But how does He respond? He said, "Lakśmaṇa, you are absolutely correct. The intoxication of power is worst of all." Lord then gently turned the topic. He said, Brother, the sensuous people get intoxicated by power. But let me tell you that our Bharata can never get intoxicated by power. Lakśmaṇa, Bharata does not belong to the warrior lineage, but he is a saint. He is beyond the four castes. We four brothers are floating in the pond of Raghu's lineage, Bāpa! But Lakśmaṇa, let me tell you that,

An aspirant on the path of worship is free to choose any spiritual discipline as per his/her liking. The path of grace follows no rules. The realm of grace gets bestowed copiously even on those who have done nothing. However, I would like to tell one point to everyone that even though grace can be bestowed on anyone, not all receivers of grace can become our ideal. Rāva a was bestowed Lord's grace, but he cannot become our ideal. Only s/he can become our ideal who is endowed with saintliness. The progress attained by grace is achieved effortlessly. Even though it can liberate us, it cannot become the milestone of our society. Rūkha a is the milestone of our society. He is a rare blend of both worship and grace.

Bharatu Haṁsa RabiBaṁsa Taḍḍāgā I

Janami Kīnha Guna Doṣa Bibhāgā II AYK-231.03 II
Bharata is a swan among us four brothers. As Lord could not resist, He further said, Lakśmaṇa, I am saying this for the first time,

Lakhana Tumhāra Sapatha Pitu Ānā I AYK-231.02 I
Today Rāma wants to say that my Bharata is a monk; because, he wants that my brother should not misunderstand a saint. Lakśmaṇa, Bāpa, my tongue is finding it difficult to utter, but today I swear on you and our father that no one in this world is as pure and innocent as our brother Bharata. This is my pledge. In fact, Tulasī has simlised Bharata's saintly conduct with a cotton-flower. Hence, I have described this story of Bharata. The last obstacle in attaining the Supreme Entity is when a family-member stands in opposition. They oppose to an extent of killing us! Jesus was killed because his disciple Judas compromised his loyalty for two or three silver coins. Christ was crucified! The closest people conspire against us! It's that Urdu couplet,

Āga To Apane Hī Lagāte Hai I

Gaira To Sirpha Havā Dete Hai II

It's the closest people who ignite the fire, whereas others only fan it!

A monk engrossed in the felicity of worship who undertakes the journey to Citrakūṭa faces five obstacles. S/He who wants to worship should be prepared to face these obstacles. The peace that we experience after facing obstacles becomes the sole cause of our contentment. Thus, we discussed about the obstacles faced by Bharata who bears a saintly conduct, just like a cotton-flower akin to Rūkhaḍa of 'Rāmāyaṇa'. Śrī Hanumānjī, who is also the Rūkhaḍa of 'Rāmāyaṇa', faced four obstacles. We shall talk about it tomorrow.

Hanumāna and Bharata are the realised beings with the characteristics of Rūkhaḍa

We are discussing 'Mānasa-Rūkhaḍa' from 'Rāma Carita Mānasa'. By my Guru's grace we have grabbed the topic of Rūkhaḍa for discussion in this nine-day RāmaKathā of Junagadh. The word 'abundant' would not an exaggeration; but I am receiving abundant literature on Rūkhaḍa! A rural man who lives on common sense has his own Rūkhaḍa and a highly literate scholar also has his own Rūkhaḍa! A lot is being shared! I am also receiving several questions about Rūkhaḍa. Ironically, Rūkhaḍa himself does not have any questions! And the one who has no questions is probably called Rūkhaḍa. An individual who has questions and only questions is not Rūkhaḍa, but a person gripped with suspicion! Such a person doubts each and every matter! At times, he also doubts his own existence!

Let me iterate once again that the Rūkhaḍa whom we are offering obeisance from VyāsaPīṭha is not the so-called Rūkhaḍa whom people have ridiculed, hated and disregarded till date. When I designate Bharata in 'Rāmāyaṇa' as Rūkhaḍa, you can only imagine Rūkhaḍa's status! Tulasī's greatest contribution for Rūkhaḍa is that He has presented seven aphorisms that describe Rūkhaḍa. The entire definition of Rūkhaḍa is contained in the two lines that we have chosen. There was a time when 'Rūkhaḍa' was considered as an abusive term! Today by the grace of Girnar, the word 'Rūkhaḍa' has been honoured. Everyone is asking me, Bāpu, can we become Rūkhaḍa? People are now wishing to become Rūkhaḍa! We are now wishing to become Rūkhaḍa! But it's not easy. Being Rūkhaḍa is extremely difficult and tough. Tulasī presents the definition of Rūkhaḍa in seven aphorisms. If we can prove these seven definitions in us then we need not proclaim to the world that we are Rūkhaḍa. You can feel content for living a life like Rūkhaḍa. These are very simple aphorisms.

Sādhu Carita Subha Carita Kapāsū I

Nirasa Bisada GunaMaya Phala Jāsū II BAK-01.03 II

The word 'kapāsa' is utmost important for me. It could be because Tulasī has used it or also because I wear khādī. It may be because I hold enormous faith on Gandhi. In 'Rāmāyaṇa', Bharata has woven clothes and it's written that Bharata gave one such cloth to Sugrīva. We all are somehow related to cotton. I have been reciting 'Rāmāyaṇa' since about fifty-five years. I am happy that I recited the very first RāmaKathā in the year 1960 in my village, Talgājarḍā, for the duration of one month. Thereafter, I have recited one month Kathā in Talgājarḍā every year for a period of five years. Nowadays, many people spread rumour that Bāpu's Kathā became famous after He recited one in our village! It's not the truth, my Kathā was set from the very beginning! At times, I clarify my point with



discretion. I have recited five Kathās in Talgājarḍā. The first Kathā out of Talgājarḍā, which was my sixth Kathā in sequence, was recited in the foothills of Girnar. I am happy about it. But my root is Talgājarḍu. Yes, my gharana is Talgājarḍā! You are though free to spread rumours if you wish!

The point I wish to convey is that after travelling across the globe to recite RāmaKathā, I have inferred only one gist. It's not the gist of MorariBapu, but the gist of all seers and sages. I was unaware that Vinobāji had already presented the same thought. When Vinobāji was observing silence, he would repeatedly write, 'Satya, Prema, Karuna'; 'Satya, Prema, Karuna'. I came to know about it much later. When I realised that Vinobāji repeated these aphorisms again and again, my faith was fortified. It was after my journey of fifty-five years that I came up with the gist of Truth, Love & Compassion. This gist is contained in cotton plant or kapāsa. The 'ka' of kapāsa signifies karuna (compassion). The 'pa' of kapāsa signifies prema (love). The 'sa' of kapāsa signifies satya (truth). It's in reverse order though. I speak in the order of Truth, Love & Compassion. Speaking in straight order makes us accomplished and speaking in reverse order makes us pure. Hence, the word kapāsa is extremely essential. Hence, 'ka' stands for compassion, 'pa' stands for love and 'sa' stands for truth. Few people told me that Bāpu, please change our surname to Rūkhaḍa. This Kathā has started a stir! The word that was reckoned highly insulting has today, by the grace of saints, gained everyone's liking! Rūkhaḍa has seven traits. We have discussed it time and again in different contexts.

The element of Rūkhaḍa refers to a self-willed saint, it refers to open-minded spirituality, it refers to Sufism, it refers to a carefree ascetic of finest order, it refers to monastic. Tulasī says the first trait is nirasa i.e. detachment. I don't want to present an elaborate definition. On observing someone whenever we feel that a particular individual is extremely detached, when our soul vouches that even though this person sits with us and shows interest in each and every matter, s/he is dispassionate from within, regard that individual as Rūkhaḍa. Allow me to say that Narsinh Mehtā is nirasa despite being a householder. And yet he says,

PremaRasa Pāne Tu Moranā PicchaDhara!

TattvaNu ṬūPaṇu Tuccha Lāge I

He belongs to Rūkhaḍa category. Don't conclude too fast whether an aspirant is attached or detached. Let

your soul speak. An individual whose vision is endowed with discretion obtained through spiritual discourse will be able to recognise Rūkhaḍa because s/he will realise that despite staying amid the mundane world that realised soul is detached. It's much like GandhiBapu who spent his entire life in detached state of mind despite being a householder.

Many questions are being asked. A gentleman has asked a question, "Bāpu, I am recently married." Caution! MorariBapu cautions you! "Bāpu, I am recently married. We both are attending this Kathā. Please say something to lead a blissful married life. With reference to the discussion of Rūkhaḍa, please comment about householder phase of life such that even we can experience joy similar to Rūkhaḍa." He has changed his name to Rūkhaḍa! But make sure you discuss with your other half before changing your name. Since you have already come to Kathā, I welcome you. But there is no need to attend a Kathā so soon after marriage. You must take leisure trips after getting newly wedded! I am being very practical. But now that you are here, I welcome you Bāpa! You are worthy of applaud! I offer obeisance to your love for Kathā. Please understand the ten traits of the householder phase of life or family life. A couple who leads life on the basis of these ten aphorisms can lead a blessed life.

Sānandaṃ Sadanaṃ Sutāsch
Sudhiyaḥ Kāntā Na Durbhāṣiṇī.
Sanmitraṃ Sadhanaṃ Svayoṣiti
Ratishchāgyāparāḥ Sevakāḥ
Ātithyaṃ Śivapūjanaṃ Pratinidhaṃ
Miṣṭānnapānaṃ Gṛhe
Sādhoḥ Saṅgamupāsate Hi
Satataṃ Dhanyo Gṛhasthāśramaḥ.

Chanakya gives ten aphorisms in one śloka for people like us looking forward to bless our householder phase of life by enjoying the state of Rūkhaḍa despite staying in mundane world. Don't be detached, but as you age try to stay indifferent from others. Stay as stainless as possible and protect your virtues. I don't think there can be simplest formula of householder phase of life than this. 'Sānandaṃ Sadanaṃ'; the family life of that couple is blessed who house is constantly filled with joy. There are two ways to fill our homes with joy. One is unity and other is contentment. If the family members at home are united and everyone is content with each other then it represents the first trait of a happy family life, Sānandaṃ Sadanaṃ. But this is majorly lacking! There is no unity in the families and

no one is content with each other's nature. Today's homes lack the reverence of Bhavānī and the faith of Śaṅkara. There is nothing except competition! Otherwise, these aphorisms are extremely easy to practice, Bāpa!

These spiritual aphorisms are not too much to do. Let's try to stay united and content with each other. The family life of that householder is blessed whose children are wise and learned. We feel amazed to see how smart and intelligent our children are! They are tuned to receive whatever you tell them. The current generation children are so smart that they seem to be living a life that is fifty years forward. They are too sharp and bright! And that's Lord's grace. It's a blessing to have wise and intelligent children. The next aphorism is too good and too useful, but equally difficult, 'Kāntā Priyabhāṣiṇī'. The wife should always speak honeyed words. That house is blessed where the wife speaks honeyed accent! It's too difficult! Nowadays, everyone's married life is being spoiled in a young age! We fail to understand its reason! The third aphorism is having a wife who speaks honeyed accent. Look at the next aphorism, 'Sanmitraṃ Sadhanaṃ!' Chanakya is absolutely practical. Having a good friend and as much money as we need is a trait of a blessed family. By Lord's blessings, if you have gathered as much money as you need by your hard-work then it's trait of a blessed family. Having enough money for future provision indicates the trait of a blessed life. 'Svayoṣiti Ratiḥ', husband and wife should love each other and they should be satisfied with one another. 'Āgyāparāḥ Sevakāḥ', the maids and attendants at our home should be treated as our family members and they should be obedient. I request you that if you are well-off then please consider the maids at your home as your own family members. Don't look upon them as your servants. The word 'servant' should be eliminated hereon. They are not your servants. They are cleaning your utensils because they are helpless in many ways!

I often tell the rich that you can definitely offer charity in temples and hermitages. You can also contribute in other activities initiated by the saints. You may also build temples. But why don't you build a two room kitchen home for the person cleaning floor in your home? If two rooms are too much, please construct one room kitchen with washroom. Sāheb, even if you build this small house for them, they will feel as if they are sitting in heaven! I and you will have to do this. And I am happy that several well-off families are doing this after listening to RāmaKathā. Build the

temples, especially in the vicinity where there are none! But don't build too many temples in one area. Reconstruct the old and worn off temples. The temples are a great means to convey the message of our civilisation. Ours is the country of temples. But be mindful that you don't leave the living gods unsheltered! People who run huge factories should serve lunch to their employees. If you do so, they will be eternally faithful and loyal to you. This idea is passed as a big message across the globe. I know many rich people who offer complementary lunch to their employees. It's a good sign.

The next trait of a happy family life is 'Ātithyaṃ'; the guests who visit our home should be offered lunch, dinner or snacks as appropriate. This is the tradition of our country. Irrespective of time, offering food to the guests is a trait of a blessed family life. 'Śivapūjanaṃ' Aha! I really like this point. The family that worships Śiva lives a blessed life. Śiva belongs to everyone. People who worship Rāma and Kṛṣṇa and don't worship Śiva are employing pretense in devotion, it's not pure devotion. Let's forget about worshipping Śiva for the time being. Śaṅkara means welfare. The family that brims over with welfare-driven thoughts or welfare-driven aphorisms round the clock indicates leading a blessed life. But Śiva is peerless! As such I am a worshipper of Kṛṣṇa, since I hail from Nimbark tradition, Sāheb! We have to worship Lord RādhāKṛṣṇa. I survive on Rāma, but there is no one in this world whom I love as much as Śaṅkara, Sāheb! Śaṅkara is Śaṅkara, Sāheb!

As we are interpreting Rūkhaḍa in the context of highest reality, if there is primordial Rūkhaḍa in the Universe then it's Māhādeva! I can prove his aphorisms in context of Rūkhaḍa. 'Jogī', one clan of yogis is known as Rūkhaḍa as per dictionary. And in 'Rāmāyaṇa' Śaṅkara is 'Jogī Jaṭila'. Living a carefree ascetic life is a trait of Rūkhaḍa. 'Akāma', Śaṅkara has no desires except ensuring everyone's welfare in this world. 'Nagana', it refers to being transparent or being the same inside out. 'Nagana' actually refers to Śaṅkara's state of being stark naked, which is His beauty. Osho said that being sky-clad reflects beauty. It also holds a great glory on the path of renunciation. Śaṅkara is constantly indifferent; neither happiness, nor grief affects Him. Śaṅkara is unborn. It refers to the spiritual realisation of Aṣṭāvakra which inspires him to say that he was never born, he would never die. This unborn element refers to being Rūkhaḍa. He is completely virtueless, unborn

and indifferent. His mind is ever free from doubts. He has no questions at all. This is the element of Rūkhaḍa. Śiva is the God who can pamper us beyond limits. With Rāma, we need to observe propriety of conduct. One needs to be careful while talking with Rāma, Sāheb! Rāma is an adept in propriety of conduct. And Kṛṣṇa is a complete incarnation. But it's extremely difficult to mix with Him or partake in His rāsa. Whereas, we can freely pull Lord Śaṅkara's beard by sitting in His lap! Śaṅkara is the most guileless and innocent Lord, Sāheb! We can caress and fondle with Him freely; such is Lord Śaṅkara, the Supreme Entity, the Supreme Godhead. In what words can we extol Śaṅkara! We can scold Him! Yes, we can pull His beard. Many devotees have abused Him! But He knows that I am Śiva, whereas you are jīva (a worldly soul). While you can be displeased with me, I cannot. I am Śiva.

'Pratidinaṃ Miṣṭānnapānaṃ Gṛhe'; the homes where one sweet dish is prepared every day is a blessed family. When do we usually make such dishes? Sweet dishes are prepared when there are guests at home. It means that there are some or other guests at such people's home every day. If we have nothing at home, we offer Lord's prasāda or ghee and jaggery or any sweet ingredient available at hand. Even after possessing the above traits, O young boy, the tenth and last aphorism is extremely essential for a blessed family life and that's is 'Sādhoḥ Saṅgamupāsate', reading 'Rāmāyaṇa', 'Bhagavad Gitā' or 'Bhāgvat' at home; discussing about some saint or monk; engaging in spiritual discourse; the family life of such people is blessed. We can easily practice these aphorisms. Leading a happy family life needs no hard rules! Ashtangayoga is a wonderful principle. But we need not follow any yogic practice to lead a happy family life! We can definitely resort to a Yoga-Guru if we wish to practice yoga poses. However, the above aphorisms are instantly doable if we wish to lead a happy family life. Hence, people are insisting to change their second name to Rūkhaḍa! Now everyone is dying to be Rūkhaḍa! Rūkhaḍa has been honoured by this. Rūkhaḍa is been applauded!

So Bāpa! Let's discuss the traits of Rūkhaḍa as described by Tulasīdāsajī. The first trait is 'nirasa'. The state of detachment is the first trait of Rūkhaḍa. 'Bisada' refers to being white, snow-white or inner purity. And 'GunaMaya Phala Jāsū', I stated earlier as well that the fibers in cotton-flower are called as guna in Saṃskṛta. This is the third trait of Rūkhaḍa. They are full of virtues. As such they transcend all virtues, but in order

to stay in this world they abide by virtues. We are forced to stay amid virtues. Since we have to fulfill our worldly duties, we live in the virtue of rajoguna. To bring our children in control, despite immense love for them we have to exhibit the virtue of tamoguna in form of anger! A person with tamoguna will never rise and a person with rajoguna will never sit! A person with satvaguna will sit when the need arises and will also rise when the need be. A person who transcends these virtues will be walking even when seated and will be seated even while walking. This is the definition of transcending all virtues. We feel that Raman Maharshi is still present in the cave of Arunachalam. He has never come out of it. The adherents of Gandhiji's ideology would often go there to advice him that he must offer service to the society. Raman always told them that everyone's job is defined. I am offering service by sitting in this corner of the earth and Gandhiji is doing the same by going out and meeting people! Thakur was always sitting. Who is Thakur? Thakur is Rūkhaḍa. These Rūkhaḍas are present in my list. Thakur is Rūkhaḍa in my view.

As per the definition of 'Mānasa', Rūkhaḍa is detached. No one can beat his inner purity. Rūkhaḍa is full of virtues and Rūkhaḍa also transcends all virtues. Let's have a look at the fourth trait of Rūkhaḍa on the basis of 'Mānasa',

Jo Sahi Dukha Parachidra Durāvā I
Baṃdaniya Jehi Jaga Jasa Pāvā II BAK-01.03 II
Bāpa! Tulasī presents easy aphorisms which ordinary people like us can understand. Who is a realised man like Rūkhaḍa? A person who endures his/her own suffering is indeed Rūkhaḍa, which is the fourth trait. But Rūkhaḍa is the one who suffers enormously for others. Who is a monk? Who is a saintly disposed man? A monk or saintly disposed man is the one who endures enormous suffering. Understand one point very clearly that people who claim that saints and monks are enjoying to the fullest, have only known to pronounce the word 'monk', without really understanding its true meaning! Yes, saints remain unaffected by suffering. Nonetheless, they do face adversities in life. The fact that suffering doesn't affect them is because of their advanced spiritual state. The next trait is 'Parachidra Durāvā'; s/he covers others' flaws. A monk is the one who covers others' flaws and completely uncovers the Supreme Personality of Godhead before us. A monk endures suffering, covers others' flaws and by doing so he makes the devotee flawless. A monk strives to make an aspirant flawless.

He has no desire to be worshipped by others, but the moon and the sun constantly offer him an obeisance! A monk automatically becomes worthy of obeisance. A monk seeks no fame from the world, but the entire world honours him.

A monk who appears highly self-restraint is Rūkhaḍa. The celibates feel like offering obeisance to such a person. He appears an ideal to a householder. The forest-dwellers as well feel that their penance and practice of withdrawing senses from external phenomenon is way behind such a monk. The renunciants too feel that even though the monk is decked in different attire, he has attained supreme renunciation. This element is known as Rūkhaḍa. Rūkhaḍa is endowed with all four aspects. My Bharata is such Rūkhaḍa. When Bharata arrived in Bharadvājajī's hermitage the four sages who were celibate since childhood felt that there could not be no celibate as fine as Bharata! The people leading householder's life in Prayāga perceived Bharata as a complete householder. The forest-dwellers observed finest dispassion in Bharata. And the renunciants observed utmost indifference in Bharata. Thus, all four states were observed in Bharata.

Let's discuss two saints of 'Rāmāyaṇa' in order to understand Rūkhaḍa better. One of them is a householder and the other is dispassionate. Bharata is a householder and Hanumāna is a dispassionate saint. Śrī Hanumānajī whose conduct is as pure as the flower of cotton is also a dispassionate being. As such, the four aspects are observed in Hanumāna as well. Since Hanumānajī is unmarried, He is certainly a celibate! Hanumānajī is also a householder. You may wonder how is it possible if He is unmarried? A householder is the one who is an adept in maintaining the book of accounts. Since He is an accurate accountant, He is a householder. Look at Hanumānajī's accounting skills! An expert merchant is the one who never frees others from debt. He is the only one in the world who has kept Lord Rāma indebted all His life! Lord Rāma's interest went on compounding progressively. Hanumānajī is anyways a forest-dweller. He jumps from one branch of the tree to another. Since, He belongs to the species of animals, He is a forest-dweller. And he is a renunciant of the renunciants. He is an incarnation of Lord Śaṃkara. Thus, we can observe all four aspects in Hanumānajī, but essentially and fundamentally Hanumānajī appears as a dispassionate being to us. A householder faces five obstacles. A dispassionate being faces four obstacles. All in all there are nine obstacles in

one's spiritual journey, whether one has to reach Trikūṭa or Citrakūṭa. When Hanumānajī left for Jānakī's quest, He faced four obstacles.

Viśvāmītra took Rāma and Lakśmaṇa to Janakapura. Ahalyā was emancipated. They shortly reached Janakapura. Lord met Jānakījī in PuṣpaVāṭikā. Sītā's bow-breaking ceremony was held on the next day. The bow was broken. Sītājī offered the victory wreath to Lord Rāma. Paraśurāmājī arrived. He left after realising Lord's glory. Thereafter, the messengers went to Ayodhyā with the wedding invitation. Daśaratha reached Janakapura with the marriage procession. The wedding took place. The four brothers returned to Ayodhyā with the brides. Lord Rāma's coronation was planned. But instead an exile into the woods was pronounced. Rāma-Lakśmaṇa-Jānakī inhabited in Citrakūṭa, followed by Paṃcavaṭī. Lakśmaṇajī's five questions were answered. Śūrpaṅakhā was punished. Khara, Dūṣaṇa and Trisara were killed. Rāvaṇa reached Paṃcavaṭī with Mārīca. He abducted Sītā who was dwelling in an illusory form. Thereafter, Lord emancipated Jaṭāyu and Kabandha, post which He arrived in Sabrī's hermitage. Sabrī dissipated her body in the fire of yoga. Lord reached PāmpāSarovara Lake. Nārada met the Lord. Lord befriended Sugrīva. Vālī was killed, Sugrīva was enthroned. Lord observed religious austerities in the holy month of Catura. Sugrīva forgot Lord's task. Lord exhibited artificial anger to warn Sugrīva. Hanumānajī's team started the quest for Jānakī. They met Svayamprabhā and reached the shore of ocean. They gathered the whereabouts of Jānakī through Saṃpātī's assistance. Now I want to describe the four obstacles of Hanumānajī's journey. Hence, I narrated the Kathā in brief. A reciter has the right to describe the divine narrative either in brief or in detail.

Hanumāna, who is the finest Rūkhaḍa, faces four obstacles. The obstacles faced by Bharata are the ones that a worldly householder would face in his/her spiritual journey. The obstacles faced by Hanumānajī are the ones faced by the dispassionate beings. The first obstacle faced by a dispassionate being is that of wealth. The first thing that comes in way of dispassion is gold. Hanumānajī's whole body is made up of gold; hence, no other gold can allure Him. As per the legendary story, Mount Maināka was made of gold which appeared before Hanumāna. The first obstacle in front of dispassionate seekers is a mountain of gold which is figurative of excessive wealth. Only the awakened beings are able to overcome this obstacle.

The seekers who have practiced Hanumānajī's devotion and who have obtained His grace are the ones who can realise the truth and hence, overcome this obstacle. The first obstacle is one's enormous wealth. Lord's delusive power Māyā inspires Riddhi (riches of various kinds) and Siddhi (supernatural powers) to hinder a seeker's path and make every attempt to douse the lamp of wisdom from his/her life. Who doesn't get trapped in gold? We get trapped in tiny rings of gold, let alone the mountain of gold! We stop our journey when someone offers us a necklace of gold! If you observe, Hanumāna has not disregarded gold in contempt. A monk must not possess an attitude of disregard towards anyone or anything. A dispassionate being himself is made of gold! He possesses gold complexion! The whole Laṃkā in front of Hanumānajī was made of gold! But Hanumānajī is blessed with such a dispassion that He just touched the gold mountain, placed His hand on Maināka's head and said, I appreciate your intention to offer me rest, but unless I complete Lord Rāma's task, there can be no rest for me. I thank you for your honour, but I cannot wait. A true dispassion will not push away money in contempt, but just touch it. A truly dispassionate being will rather advice the person to use it virtuously elsewhere. Nonetheless, it is definitely an obstacle.

Thus, the first obstacle faced by Hanumānajī, who bears a conduct like a flower of cotton, is an attempt to stop Him by providing an allurement of gold. Hanumānajī successfully passed through this obstacle. As Hanumānajī was moving ahead, the deities requested the mother of serpents named Surasā to test His intelligence and might. Surasā thus tried to stop Hanumāna by stretching her mouth wide open. When an individual renounces affluences, the element of fame troubles him/her by opening its mouth wide open. Fame, glory, applaud devours that individual. Surasā can be interpreted as su+rasa i.e. virtuous rasa. Who doesn't like fame? One's state of detachment is only limited to words! All those who have undertaken the journey of renouncement, have been stopped by its

fame. Attempts are made to stop our journey of penance in all ways. The celestial deities also obstruct the journey of our spiritual penance. The earthly beings obstruct our journey relatively lesser. On hearing Surasā's point Hanumānajī said, I don't mind if I can satiate someone's hunger, but O mother, let me first accomplish Lord Rāma's work, let me get Jānakī's message and pass it on to Lord Rāma and thereafter, I shall proactively return and enter your mouth to satiate your hunger. But Surasā said, I cannot trust a monkey! What if you do not return? Hence, I want to devour you right now. As she did not budge, Hanumāna said, please go ahead and devour me! Surasā stretched her mouth to a circumference of a hundred and twenty-eight miles, which is as wide as four villages. Śrī Hanumānajī grew double her size, covering eight villages. We try to rise higher and higher to escape from fame. But the more we rise, the more fame tries to devour us! In order to protect ourselves from fame, we must assume a very minute form, enter its mouth and come out again. Unfortunately, we strongly revolt against fame! When Surasā opened her mouth to the size of twelve thousand and eight hundred miles, Hanumānajī assumed a very minute form, entered its mouth and came out unharmed! Keep your life so low profile that fame, glory and reputation cannot spot you anywhere.

Hanumānajī furthered His journey. He then came across the third obstacle. There was a demoness who dwelled in ocean. She was known as Sihikā. As per Purāṇas, she is Rāhu's mother. A mother's qualities get inherited in son. Rāhu devours the sun and the moon in the sky. And Sihikā caught the shadow of birds flying in the sky and captured them. She must be following a method of Tantra! Tantra is an excellent practice, but most often than not it has been misused because many a times the practitioners of Tantra are only engaged in grabbing the shadows! They don't catch the fundamental entity! In this age of Kaliyuga, one must get into the practice of Tantra only if you find a great-guru who is adept in Tantra. Otherwise, please chant

A monk who appears highly self-restraint is Rūkhaḍa. The celibates feel like offering obeisance to such a person. S/He appears an ideal to a householder. The forest-dwellers as well feel that their penance and practice of withdrawing senses from external phenomenon is way behind such a monk. The renunciants too feel that even though such a monk is decked in different attire, s/he has attained supreme renunciation. This element is known as Rūkhaḍa.

Rāma-Rāma on the berkha, else you shall either fall sick or yell in pain or succumb to diseases during the last days of your life. People will also criticise your state despite spending the whole life in penance! I have seen people who practiced Tantra go through this phase.

Bāpa! The first obstacle is wealth. The second obstacle is the fame attained by renouncing the wealth. The third obstacle is our progress and people's attitude to capture our shadow. But if our goal is to attain Jānakī present on Trikūṭa instead of harming others or wasting time in fighting with others then we shall not get involved in petty matters. We must strive to destroy the instincts of envy and jealousy and move ahead. All I wish to tell my listeners is that Kathā takes no time to succeed. Lord says, I instantly transform an individual surrendering unto me into a saint! This is the power of 'Mānasa'. I have been singing the same scripture and you all are listening to it. Yet, why are we unable to attain saintliness? The reason is that the element of jealousy and envy is playing a role somewhere within us. How come the other person has progressed more than me! And Sāheb, we can understand if someone feels jealous when other person earns more money. But when people in religious domain feel jealous and envy others...! It is an utmost subtle instinct! Hanumānājī has destroyed jealousy and hatred. Hanumānājī overcame three obstacles and landed on Laṃkā, where He faced the fourth obstacle. The moment He is about to enter Laṃkā, a demoness named Laṃkinī stopped Hanumānājī from entering the town. Hanumānājī assumed utmost minute form while entering Laṃkā. He had not assumed the form of a mosquito, but He became as minute as a mosquito. Hanumānājī entered Laṃkā after forsaking matsara. Matsara means hatred, jealousy or excessive burning sensation due to envy. Vinobājī says that if you want to enter anyone's life to search the divine element, you will have to become smaller than that person. A person who becomes small and accepts one's insignificance will be able to search devotion.

In Vālmīkijī's opinion, the town of Laṃkā assumed the form of a woman, known as demoness Laṃkinī. Her role was to guard the town of Laṃkā to protect it from thieves and robbers. A demoness named Laṃkinī guarded the entrance of Laṃkā. Hanumānājī, who was almost entering the town, had assumed a very minute form comparable to the size of a mosquito. Despite assuming such a minute form, Laṃkinī caught Him! She interrogated Hanumānājī,

“Where are you heading? You cannot deceive me. Every thief entering Laṃkā is my food.” Hanumānājī lost His temper on hearing this! He dealt her a blow with His fist. The reason Hanumānājī hit her with fist is because He thought that, if thieves are what she survives on then the greatest thief is present in Laṃkā, who has stolen my mother! Please start with him. She personified discriminative intellect. By striking her with fist, Hanumānājī destroyed discriminative intellect and she toppled down vomiting blood. A touch of saint's hand makes us dispassionate. Hanumānājī Himself is a dispassionate being. Laṃkinī collapsed. As her discriminative intellect dispelled, she began to behold saint in a monkey! A gracious blow of saint destroys our discriminative intellect. Laṃkinī carefully rose. She joined her palms, “Holy Sir, you have initiated me. My discriminative intellect has destroyed. I was doing Rāvaṇa's duty. But today I am assured that You are not a thief, but a saint.” Hanumānājī moved ahead by assuming a minute form once again and entered Laṃkā.

My reference was a householder-saint and a dispassionate-saint. Hanumāna and Bharata are like the flowers of cotton. They are Rūkhaḍa. They are the realised beings endowed with the characteristics of Rūkhaḍa. In order to understand the obstacles faced in our journey of life, I have elaborately explained various obstacles based on the episodes of 'Rāmāyaṇa'.

Pukāro Game Te Svare Hu Maliśaja,
SamayaNā Koi Paṇa Thare Hu Maliśaja.
- Rajendra Shukla

Girinar is an amazing divine place! Rajendrabhai is from Junagadh. And look at the tenderness of Manojbhai! He was such a delicate poet, Sāheb! A powerful poet he was! The revision he has presented is beyond words. It's wonderful! We often gather in the fair of Shivratri with Bhikhudanbhai. Manojbhai once said, Bāpu, there is a story in Jesus Christ's life where everyone threw stone at a woman who had committed a mistake. As a rule, only those who had committed no sin had the right to throw stones on that woman. Manojbhai said, Bāpu, I realised the need to revise this incident. He further said, I wonder if it's fair to throw stones only to prove we are not sinned! Let alone the proof, but we can certainly not wound someone. Saying so he gives a new form to Jesus' incident,

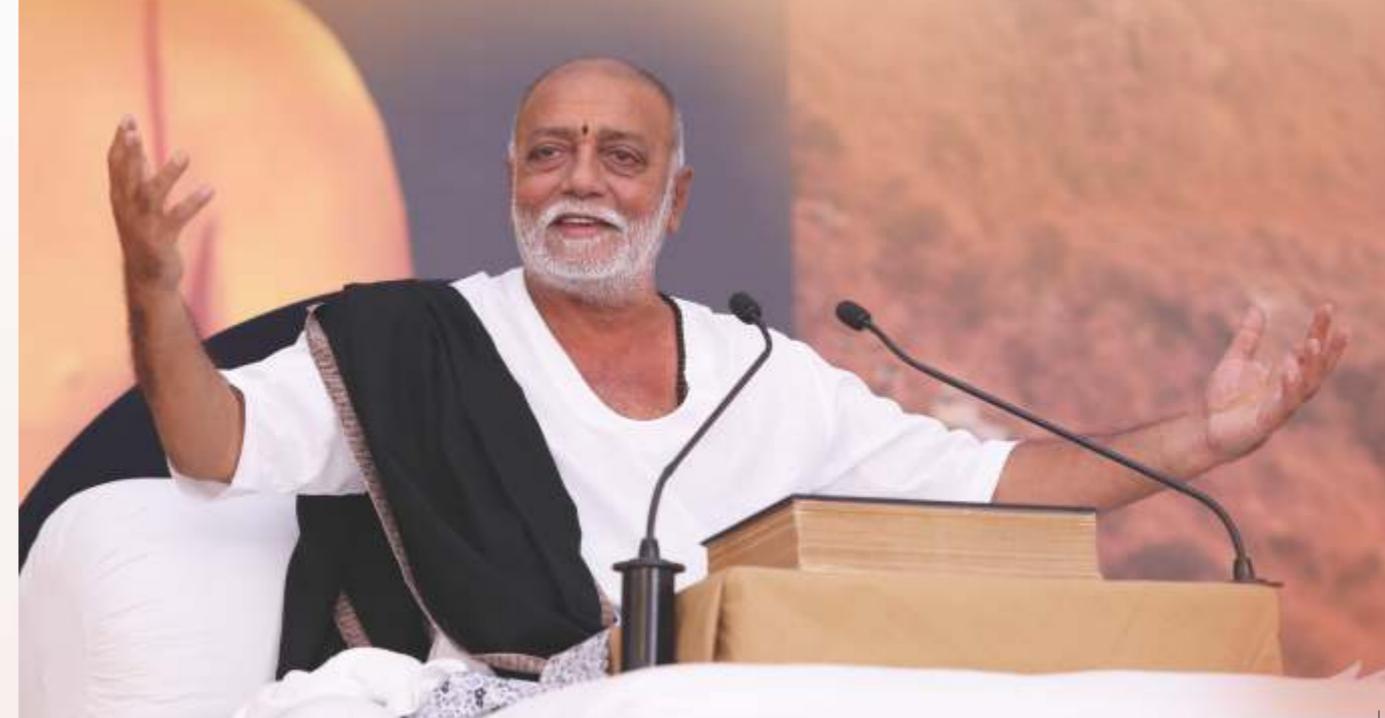
Kyāreya Pāpa Jevu Kaśu Paṇa Karyu Nathī,
Aethija Thoḍo Āpaṇe Paththara Upāḍiye?
- Manoj Khanderia

Rūkhaḍa is a universal fragrance emitting from a flower

We are discussing 'Mānasa-Rūkhaḍa' since last nine days based on whatever we have heard, read or experienced about Rūkhaḍa by our Guru's transcendental and causeless grace. We are having a conversation about Rūkhaḍa based on the highest Reality. On the last day today, let us further our contemplation about Rūkhaḍa. Whenever I use the phrase, 'in my view', the word 'my' is not significant. I add the word 'my' only so that I am accountable for what I say. You need not feel the burden of my interpretation and you can tell others that you were told this interpretation by me. The sole reason for using 'my' is only and only accountability. Besides I am very much aware that the I-ness or My-ness is only a hollow concept. This place is filled with Māhādeva, Sāheb! No one except Māhādeva fills this place. What is the cause of our suffering, Bāpa? The cause of our sorrow is trust on a wrong person and doubting the right one. Karma can be changed. Do remember my loving listeners, god can change our destiny, but not our nature. Nature can only and only be changed by accompanying Rūkhaḍa or a saint. A monk or an enlightened being has the power to change our nature. It will take time because we have inherited our nature in genes. Hence, spiritual discourse is utmost essential in this age.

Trusting a wrong person and doubting a right person is the cause of our sorrow. It has no remedy and hence, instead of taking random decisions of trusting and doubting others, leave it to the person of your reverence. O enlightened being, where else should we go, Bāpa! Who else shall help us? Who else will keep us? Whom should we look forward to? We have nothing with us. Today, on the last day I would like to reemphasise that this discussion of Rūkhaḍa is not in context of the abusive usage of 'Rūkhaḍa' which has been used all this while. Please do not use the word 'Rūkhaḍa' in abusive context anymore. Humour and friendship is a different matter! 'Rūkhaḍa' corporeally means VeloBavo. He belongs to *koli* and spreads far and wide. He disseminates densely in every direction. This is the Rūkhaḍa of my VyāsaPīṭha.

Yesterday I stated that there are eleven Rūkhaḍa in my view. I don't want to count them because there could be innumerable of them. The native name of an enlightened being is Rūkhaḍa. There have been eleven such enlightened beings who are Rūkhaḍa till date. Rūkhaḍa is a folk word. Rūkhaḍa is the purest energy or power that has disseminated all across. I would definitely wish that you remember this definition. Many people might think that why has Bāpu called Rāma as Rūkhaḍa? Why did Bāpu talk about Lord Māhādeva? I know, I do understand.



Many people might also feel hurt! But it's their thinking. My intention is never to hurt anyone. Nonetheless, I perceive that Supreme Entity from the viewpoint of Rūkhaḍa. A flower symbolises beauty, but its fragrance is Rūkhaḍa. Krishnamurti is of the opinion that a consciousness sways over the same source from which it is separated. We all know this fact. The saints have said that a lighted lamp is part manifestation of the sun. The light of lamp manifests from the sun. Therefore, even if you hold a candle upside down, its flame will always rise bottom up because it knows that its source is upwards in the sky. The flame is aware of its provenance. A part is naturally disposed in direction of the whole. A stream of water always flows downwards. Even if you splash the water upwards, it will always flow down, because it's naturally disposed to flow towards its source. When a colossal element emanated from a subtle element shines in all glory, it cannot stay confined to a single place. It fills every direction with its fragrance. Rūkhaḍa is a universal fragrance emitting from a flower. A wick lighted in an earthen lamp illuminates the surrounding, that illuminating element is called Rūkhaḍa.

Let me interpret one simplest meaning of Rūkhaḍa before leaving. Rūkhaḍa means light or brightness. As you know, 'Gu' means darkness and 'Ru' means light. 'Guru' is scriptural word. Hence, 'Rū' means light and 'Kha' means sky. The element of light that steps towards sky is known as Rūkhaḍa. The element of light begins to disseminate in the sky. An individual whose light is not only confined to his/her physical self, but gradually spreads far and wide across the entire sky is known as Rūkhaḍa. This is utmost verbal definition of Rūkhaḍa. So Bāpa, Rūkhaḍa sways in form of the element of odour, the element of earth, the element of water and the element of ether. The folk song of Rūkhaḍa presents these forms. We already spoke about the element of earth and the aspect related to well. As sky sways over the earth, it indicates the element of ether or sky. When it sways over a serpent, it refers to the element of word. We have touched every element. Hence, Rūkhaḍa is a universal consciousness. In folk literature, the spoken folk words resemble Rūkhaḍa.

My VyāsaPīṭha calls an enlightened consciousness as Rūkhaḍa in folk terminology. Hence, whatever we have discussed about Rūkhaḍa in the context of enlightened consciousness is not related to its contemptuous usage, else can I ever call Śaṃkara as Rūkhaḍa? You all know what Śaṃkara is for me! Śiva holds a great glory in my eyes! A devotee who doesn't love Śaṃkara, his/her devotion does not succeed, Sāheb! It doesn't matter how many times that person chants Lord's name! I am saying this as it's written in 'Rāmāyaṇa'. The statements that I am making boldly are backed by 'Rāmāyaṇa'. It's clearly stated in 'Rāma Carita Mānasa' that s/he who has not worshipped Śaṃkara will never attain Lord's devotion. Such a person will only pretend devotion. The element of Śiva is universal. Therefore, I call that complete element as Rūkhaḍa. We all are bound to die, but Rūkhaḍa never dies.

Please don't consider all that is said from here as a principle or a scriptural aphorism. The great souls speak from the state of realisation. All we can do after listening to them is feel blessed. Whatever they have spoken is far from principles or scriptures, they have spoken their personal realisations. What do Lord Śiva and Lord Bhuṣuṇḍi speak in 'Mānasa'? They don't just speak principles or scriptures, Sāheb! Yet they have been gracious enough to speak. In my understanding, a person speaks as long as s/he experiences. But after realisation, one is unable to speak. Experiences can be articulated in few words for everyone's welfare. Śaṃkara has spoken. He has stepped down from the level of Kailāsa to speak. When Pārvaṭī requested Him to speak, He had to turn his energy outwards in order to speak. The souls who have had spiritual realisations were never able to speak.

The words that Sadgurus speak for everyone's welfare are not scriptures, but the very gist of scriptures. The monks don't speak principles, but they speak their own disposition. Nonetheless, realisation can never be vocal. It doesn't look good to talk about one's own self, but sharing the incidents of Guru's home definitely sounds good. Since you all are mine, I would like to tell you that, I have never seen my

TribhuvanDada speak in Talgājarḍā! It's only my good fortune that He has explained 'Rāmāyaṇa' to me in great detail. I have never witnessed this monk ever speak with any villager! Never! He just sat with His legs folded. The *berakhā* held in His right was constantly turning. He was my liberation. He was my supreme pilgrimage. I was blessed enough to sit in His lap and to sit beside Him. But there were no spoken words. My Dada has memorised the copāis of 'Rāmāyaṇa'. During the occasion of Rāma's birth celebration in Talgājarḍā temple, everyone sang the hymn of '*Bhae Pragaṭa Kṛpālā...*', but my Dada never sang because He just couldn't speak! He was unable to speak! Realisation cannot speak.

So, worship is an important aspect. People engrossed in the felicity of worship are forced to speak, but after the state of realisation one is unable to speak. Hence, many things are neither scriptures, nor principles. They are only the personal realisations of the great men. Their realisations may or may not be found in scriptures. Among my eleven Rūkhaḍa, the most primordial is Māhādeva. Since I look upon Rūkhaḍa with highest regard, please don't doubt my opinion of Śaṃkara being Rūkhaḍa. He is my Rūkhaḍa. Many people like white shivalinga, few like black shivalinga. I like the black shivalinga of Somnatha. The more He is uncovered, the more I like. We see only as wide as our window.

*Rāsida Kise Sunāu Gali Mein Terī Ghazal,
Unke Makāna Kā Koī Daricā Khulā Na Thā*

I wish to sing ghazals and psalms in each and every lane. Unfortunately, everyone has closed their doors! The discussion of Rūkhaḍa that we have had here in last eight days as well as today is completely different. The fragrance emitted from a flower sways over the flower foremost. The lighted flame burns upwards even if it's held upside down, because it primarily aspires for the sun. Therefore, Kirshnamurti comes as a great help in my discussion of Rūkhaḍa. The fragrance spreads in this way. And so do words. As long as beauty is contained in a physical body, it represents adornment, it invites few types of impurities, it infatuates others, but the moment its

inner form spreads widely, it sways over in detached manner. It then no longer remains confined to a physical body. It touches everyone's soul. The discussion of Rūkhaḍa over here is on similar lines. Please perceive Rūkhaḍa in this way. If you misunderstand, it shall be your responsibility! I would be leaving at 1 P.M.! Many people ask me that why do you leave as soon as the Kathā is over? My Guru had ordered me that son, once Kathā is concluded and after giving farewell to Hanumānājī, baring the time required to make concluding arrangements of Kathā and the time required to arrange your return journey, you must leave the place at the earliest. Hence, I leave at once. Nowhere in the world have I ever stayed after the Kathā. On one hand, my Hanumāna leaves and on the other hand, I leave. It is my Guru's command. And even I like it that way.

So Bāpa! I was thus discussing 'Mānasa-Rūkhaḍa' before you by my Guru's grace, blessings of the saints and by your good wishes. Let's proceed further. Many people are named Rūkhaḍa. In fact, a shepherd boy in my village is named Rūkhaḍa. Yesterday someone had written to me that Bāpu, speaking Rūkhaḍabhai, Rūkhaḍasingh or Rūkhaḍasheth does not sound good. Rūkhaḍa alone sounds lovely!"

*Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo,
Garavāne Māthe Re Rukhaḍiyo Jhaluṃbiyo.
Jema Jhaluṃbe NaraNe Māthe Nāra Jo,
Garavāne Māthe Re Rukhaḍiyo Jhaluṃbiyo.*

'Halavo Halavo Hālya' has two interpretations. Conventionally it means to walk steadily. Spiritually it means that one must not live with the load of spirituality even after attaining enlightenment. It refers to flying as light as a cotton flower. It hints at offloading the weight of spiritual realisation, without which even we may fail to carry our own self! It hints to live as weightless as air. It points towards living simple, nimble and gentle akin to Rūkhaḍa. It suggests staying as gentle as possible, even as one may be full of consciousness and vitality by the Guru's grace. The line '*Jema Jhaluṃbe NaraNe Māthe Nāra*' is wonderful. As I search for '*nara*' (*men*) in 'Rāmāyaṇa', I find plenty.

Further, to discover 'NaraNe Māthe Nāra' the women who sway over the men in detached state, we need to delve deep into the scripture! Right now we are short of time; hence, I would not be able to elaborate. 'Nara' means man in worldly context. 'Nārī' means woman in worldly context. It's written that Rūkhaḍa sways over the spiritual aspirants, just like a woman who sways over a man. From worldly point of view, we all have experienced that men are always in control of women! I am saying this because two such references are written in 'Rāmāyaṇa',

Nāri Bibasa Nara Sakala Gosāi I

Nācahi Naṭa Markaṭa Kī Nāi II UTK-98.01 II

I would like to present a couple of words from 'Mānasa' related to 'nara'. 'Naravara' means the best among men. At a societal level, 'Naravara' is not an individual, but a personality who has rose above everyone. Who can be called as 'Naravara'? That individual is 'Naravara' who never says 'no' to anyone seeking his/her help. 'Naravara' is of giving disposition to all those who seek help. If someone asks for food, he will offer food. Even if he himself is short of food, he shall give his own portion. 'Naravara' is the one would assist anyone seeking help, even at the last moment. 'Naravara' is the one who doesn't run away in fear even during the most trying moments. They are few in number. Oh, look at the culture of our country! A solicitor never hears 'no' from such people.

We often call such people as the champion of righteousness or Dharma-Dhuraṃdara. A bull is glorified as righteousness in our scriptures. It faces towards Lord Śaṃkara. The virtue of righteousness is disposed towards Lord Śaṃkara. The bull is called Vṛṣabha and since it faces towards Śaṃkara, Lord Śiva is called as VṛṣabhaDhvaja. Hence, bull is known as the staff of righteousness. A bull has a yoke around its neck. Similarly, one who bears the yoke of righteousness i.e. one who upholds righteousness is called as the champion of righteousness or Dharma-Dhuraṃdara. Using the word Dharma-Dhuraṃdara just as an adjective is not enough. Of course, the word itself is glorified. But it must also be practiced. He who upholds the virtue of righteousness at each and every

step goes through immense tribulations, Sāheb! Righteousness is not superficial adornment; it rather demands one to wakeup. Righteousness demands awareness. Upholding righteousness will cause several bruises in heart. 'Naravara' is the one who never says 'no' to anyone. 'Naravara' is the one who never thinks ill of others. 'Nara' and 'Nārī' mean men and women from worldly viewpoint. However, in this verse 'Nara' refers to 'Naravara'. Which woman sways over such a man? The women in form of fame and glory sway over the men who are 'Naravara'. Such men are applauded far and wide. The glory of such men is extolled across the world because the virtue of fame sways over him. The virtue of glory definitely weds a 'Naravara'. 'Rāmāyaṇa' has another word called 'Nararupa Hari', which Tulasīdāsajī uses while referring to Sadguru or an enlightened being. He also uses the word 'Narahari', which means incarnation. 'Narahari' means godliness or divinity. Who holds sway over such godliness? Who holds sway over the Supreme Entity? The Supreme Godhead is the very form of wisdom and dispassion. The element that sways over the Supreme Godhead or 'Nararupa Hari' is devotion. Devotion sways over wisdom. Devotion gets glorified by dispassion. Our scriptures have depicted wisdom and dispassion as aged men; whereas devotion is portrayed as a young woman. 'Nara' and 'Nārī' could also mean Puruṣa i.e. the Universal Cosmic Male and Prakṛti i.e. the Mother Nature. 'Nara' could also mean an individual soul and 'Nārī' could mean delusive power or Māyā. While we are worldly souls, the delusive potency of Māyā sways over us.

*Jema Jhaluṃbe GopīNe Māthe Kāna Jo,
Garavāne Māthe Re Rukhaḍīyo Jhaluṃbiyo.*

Kṛṣṇa sways over Gopis. It simply means Gopis are surrendered to Kṛṣṇa. Kṛṣṇa sways over them. It means living under Kṛṣṇa's grace. Gopis are an epitome of the devotion of love. The devotion of love is such an element that Kṛṣṇa's grace sways over it. The grace of Kṛṣṇa sways over me and you. In 'Bhāgvat', as Uddhava left after meeting Gopis, he said that I am touching the dust of Gopi's feet over my head. The Gopis have sung god's glory, which has purified the

Universe. Hence, Uddhava said that I am placing their dust on the crown of my head. An aspirant who follows the path of the devotion of love constantly lives under the sway of god's grace. Furthermore, death is feminine and it holds sway on every worldly soul. We fear death because we have not read 'Māhābhārata'. There is no woman as beautiful as death. Harindrabhai Dave has written a book on 'Māhābhārata' in which he has described the beauty of death! Anyone would feel like choosing the damsel of death. Anyone would feel like bowing our head before her so that she can adorn us with a wedding-wreath. We have referred to death in feminine context. Every individual soul is a 'nara'. The woman in form of death is swaying over every animate and inanimate being in this creation.

The word 'Go' in Indic languages has several meanings! It means speech. It also means organs of senses. It could also mean directions, water, heaven, ray etc. While 'Go' of Gopi means speech, the word 'Kana' in this line can be interpreted as ears. While listening to spiritual discourses or devotional hymns, our ears sway over the divine words. This could be the interpretation of 'Jema Jhaluṃbe GopīNe Māthe Kāna Jo'. The organ of hearing ears as well as the Supreme

Personality of Godhead holds sway. Both are eager to hear the speech. This is the interpretation of the folk song composed by an anonymous composer. It is a spiritual song in my view, yet it doesn't cease to be a folk song. It could be interpreted in numerous contexts. At times, death sways over us and on other instances, our ears feel attracted to hear the divine speech.

We were thus having a conversation about 'Mānasa-Rūkhaḍa'. Today being the concluding day of Kathā, let me briefly recite the chronology of Kathā and proceed towards conclusion. Yesterday we discussed Hanumānajī as Rūkhaḍa and understood the obstacles faced by Him. Hanumānajī is a dispassionate Rūkhaḍa who bears a character as stainless, detached and noble as Rūkhaḍa. Śrī Hanumānajī entered Lamkā and ransacked each and every temple for Jānakī. Hanumānajī entered Rāvaṇa's temple, but Jānakī was nowhere to be seen! A temple should represent awareness and awakened state. But Hanumānajī saw dark ignorance and indolence instead! Many a times what we don't find in temples is found in the homes of saintly people. Śrī Hanumānajī saw a mansion where Tulasī plants were planted and the word 'Rāma' was embossed on the door. Śrī



Hanumānājī wondered as to why He experienced peace the moment He stepped in that forecourt! Laṃkā is inhabited by demons. How can a noble man reside here? He wondered! As per 'Rāma Carita Mānasa' the creation of Brahmā is an intermixture of good and evil. Even as Ayodhyā was full of noble beings, it included Maṃtharā as well! Even as Laṃkā was full of evils, there was a noble soul Vibhīṣaṇa. Every dark cloud has a silver lightning. Every good aspect has a stain as well! We need a vision to perceive. Vibhīṣaṇa stepped out chanting 'Rāma, Rāma'. Vibhīṣaṇa revealed the tactic to meet Sītā who personifies devotion!

Hanumānājī hid himself amid the branches of a tree. Rāvaṇa arrived. When a problem occurs in our life, its resolution has already arrived. Before Rāvaṇa arrived, Hanumānājī was already there, Sāheb! But we are not alert enough at that moment to realise! An enlightened being is already swaying over us. We are living in His grace. A demoness named Trijaṭā arrived after Rāvaṇa left. She cherished devotion to Rāma's feet. Trijaṭā and Jānakī talked with each other. Jānakī talked of burning Herself in fire. At that moment, Hanumānājī dropped the signet ring embossed with Rāma. Jānakījī picked up the ring and realised that it was Her own ring. She wondered how the ring reached Laṃkā. Hanumānājī appeared before Her and began to recite the story of Rāma. Jānakījī's sorrows escaped.

Hanumānājī had delicious fruits and uprooted the trees. As the demons tried to stop Hanumānājī, He hit them hard! Rāvaṇa's son Akśaya was killed! The demons were caught by fear. Rāvaṇa sent for Meghanada and told him to capture the monkey! Indrajeet arrived and Śrī Hanumānājī got trapped in the noose of serpents. A capital punishment was announced. Vibhīṣaṇa arrived and said, "Elder brother, ethics forbid killing an envoy. You can pronounce an alternative punishment." Rāvaṇa called for an urgent council. The council met and everyone unanimously decided to burn the monkey's tail! Hanumānājī in turn burned the entire town of Laṃkā and returned. Lord was pleased after hearing the story.

Lord camped on the shore of ocean. Rāvaṇa called for a meeting. Vibhīṣaṇa tried to convince Rāvaṇa. But he was kicked and expelled from the kingdom. A saint surrenders to the Lord. Lord accepted him and sought his advice on the ocean. He said, Lord, ocean is the presiding deity in Your lineage. He advised Lord to observe fast for three days and use power only if the ocean failed to respond. But the ocean did not budge and Lord was forced to raise an arrow against it. Fierce flames aroused from the ocean. The ocean surrendered in form of a Brāhamaṇa and said, Lord, please form a bridge. Lord Rāma is instantly pleased when one proposes the option of unity, because His very ideology is unity instead of division or separation. The decision was taken to bridge the ocean. 'SuṃdaraKāṇḍa' concluded.

'LaṃkāKāṇḍa' commences. The ocean was bridged. Lord Rāma said that this is a charming spot. I wish to install the emblem of Lord Māhādeva on this spot. Lord installed the emblem of Lord Rameshwar. The troop reached Laṃkā. Lord camped atop a mountain. Rāvaṇa went to the amphitheater to enjoy a performance. Lord interrupted the great revelry. The following morning, Aṃgada went to Laṃkā with the proposal of treaty. The treaty failed. The war became inevitable. The warriors attained heroic death one after another. A fierce battle was fought between Rāvaṇa and Rāma! Finally, Lord mounted thirty-one arrows on the bow. Ten hit Rāvaṇa's ten head, twenty hit his twenty arms and the thirty-first arrow hit his navel. Rāvaṇa was thus given nirvānā. For the first and last time in life Rāvaṇa uttered the word 'Rāma'! Rāvaṇa's radiance got blended in Rāma's countenance. Rāvaṇa's obsequies were performed. Vibhīṣaṇa was enthroned. Hanumānājī was sent to inform Jānakī. Jānakī who was earlier contained in fire, reappeared in Her real form. Lord took a flight in Puṣpaka aircraft along with the companions. Lord told Hanumānājī to reach Ayodhyā. The flight landed on the bank of Śrīṃgaverapura because Lord wanted to meet the downtrodden, the disregarded, the deprived and the neglected section of the society, in whose ferry Lord had crossed Gaṃges. Lord told Kevaṭa, I am here to

pay your toll! Kevaṭa broke down on hearing these words. "Lord, it was just an excuse to see You for the second time. I had given You a ride in ferry, please be kind to take me to Ayodhyā in the aircraft." The reason RāmaKathā is recited in every corner of the village is because Rāma has not forgotten the last man. Lord has not overlooked the last man.

In the beginning of 'UttaraKāṇḍa', the entire town of Ayodhyā is filled with tears. Bharatajī is anxious. Just like a drowning man who finds a boat at the last moment, Hanumānājī arrived! Hanumānājī said, Lord is returning with Lakśmaṇa and Jānakī after giving nirvānā to Rāvaṇa. Lord's aircraft landed on the bank of Sarajū. Lord alighted the airplane and offered obeisance to the motherland. The demons and monkeys alighted the aircraft in human form! It means that RāmaKathā is the formula to convert any living being in a human form. The friends alighted the aircraft in a beautiful human form. Lord rushed and fell prostrate in the Guru's feet. The moment Lord saw Bharata, both the brothers embraced each other. No one could make out who had gone through the exile. Lord Rāma manifested in multiple forms and met every citizen of Ayodhyā personally. Lord Rāma then insisted to meet Mother Kaikeyī foremost. He told the mother, had you not sent me to the woods, I would have not realised the truth of Sītā, the service of Hanumāna and the brotherhood of Lakśmaṇa. I realised it only by your grace.

Vaśiṣṭhajī suggested performing the coronation on the same day, without any delay. It's written in 'Mānasa' that Rāma has not approached the divine throne, but the throne itself has come to Rāma.

No truth resorts to the ruling authority. The ruling authority itself surrenders to truth. Lord offered obeisance to the Guru, the earth, the seers and the sages, the directions, the sun-god who is the foremost progenitor of His race, the mothers, the subjects and with the Guru's permission and the mothers' blessings, Lord sat on the royal throne along with Jānakī. Announcing the reign of Rāma to the world, Vaśiṣṭhajī applied the coronation mark on Lord Rāma's forehead and Tulasī wrote the following copāi,

Prathama Tilaka Basiṣṭha Muni Kīnhā I

Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II

The reign of Rāma was extolled throughout the Universe. The mothers performed the āratī. Lord Vedas extolled Lord Rāma. The companions took a leave. Hanumānājī alone stayed back, because His religious merits were not exhausted. The stipulated time-span concluded. Jānakījī gave birth to two sons, Lav and Kush. Tulasīdāsajī concluded the Kathā naming the heirs of Raghu's race. Tulsi refrains from writing the second abandonment of Sītā which is the episode of controversy and infamy. Tulasī likes amicable dialogue, as against controversy. Therefore, Tulasī does not touch the controversial topics.

RāmaKathā was thus concluded. The next chapter is about KāgaBhuṣuṇḍijī's life. Garuḍa asked seven questions in the end which contains the gist of the seven cantos of 'Mānasa'. The king of birds listened to the Kathā by sitting in Garuḍa's divine feet. It's unclear whether Yajñavalkya has concluded the Kathā before Bharadvājajī. Probably as long as the stream of Gaṃgā, Yamunā and Sarasvatī continues to flow in Prayāg, Yajñavalkya shall continue the Kathā in some form of

The light of lamp manifests from the sun. Therefore, even if you hold a candle upside down, its flame will always rise bottom up because it knows that its source is upwards in the sky. A part is naturally disposed in the direction of the whole. A stream of water always flows downwards. Even if you splash the water upwards, it will always flow down, because it's naturally disposed to flow towards its source. When a colossal element emanated from a subtle element shines in all glory, it cannot stay confined to a single place. It fills every direction with its fragrance. Rūkha a is a universal fragrance emitting from a flower. A wick lighted in an earthen lamp illuminates the surrounding, that illuminating element is called Rūkha a.

another. Māhādeva, who was sitting on the peak of wisdom in Kailāsa, concluded the Kathā. Tulasī was reciting Kathā to His own mind and to the saints. While reciting Kathā to His own mind, He gave the final message that no spiritual discipline is doable in this Kaliyuga for people like us. The saints have many options. But Tulasī says, there are only three alternatives for people like us – remember Rāma, sing Rāma and listen to the glories of Rāma whenever we find time.

So Bāpa! The four preceptors concluded the Kathā. Today, at the foothills of Lord Girnar and in the forecourt of penance, I would like to conclude this RāmaKathā 'Mānasa-Rūkhaḍa', which was held since last nine days by the grace of saints and the grace of visible and invisible consciousnesses. I would mention two points as the concluding note. We all have listened to RāmaKathā under the title of 'Mānasa-Rūkhaḍa'. All I would like to tell my youngsters, my country and the entire earth that may the world stay united and friendly, may the weapons be dropped, may the values of Truth, Love & Compassion flourish like never before and Allah willing, may I and you understand Rūkhaḍa. I pray the same in Lord's feet. I am expressing my pleasure for the entire organisation. The host family, who is naturally burdened with making all arrangements, has managed everything with discretion. The government and the young officials have supported equally well. The main success factor has been the grace of these saints and monks. This Yajña-of-Love is today concluding utmost peacefully.

Young men and women, you all have listened to Kathā with immense love. If any aphorism from this nine day RāmaKathā has touched your heart then please grab it. I can only assure you that it shall come to your rescue during the turns of your life. Whether your life is in the stage of 'BālaKāṇḍa', whether it's in the middle of 'AyodhyāKāṇḍa', whether it has reached 'AraṇyaKāṇḍa', 'SumḍaraKāṇḍa', 'KiṣkindhāKāṇḍa' or 'UttaraKāṇḍa', it shall definitely come to your rescue. If you have Lord's Name or an aphorism or the two lines of 'Mānasa-Rūkhaḍa' with you then I firmly assure that it shall come to a great help during the various turns of

your life. Please treasure the lightning of this nine-day RāmaKathā in your eyes.

*Sitāron Ko Ānkho Mein Mehaphūsa Rakhnā,
Bahota Dera Taka Rāta Hī Rāta Hogī,
Musāphira Hai Huma Bhī, Musāphira Ho Tuma Bhī,
Kisī Moḍa Para Phira Mulāqāta Hogī!*

Allah willing, we shall meet again on bank of Citrakūṭa or Bhavnatha or Girnar on behalf of RāmaKathā. I am expressing my abundant pleasure, Bāpa! We cannot ignore the grace of Lord Datta, the grace of Girnar, the grace of Mother Āmbā, the grace of Lord Bhavnath and the grace of the saints and the realised men who have performed rigorous penance on this land. If you have liked something, please treasure it in your heart, but as Makrandbhai says '*GamatāNo Gulāla*', do share it with others as well. Light other lamps from your own. This will make you feel more peaceful in life, Bāpa! Bestowing blessings is not my cup of tea. Girnar or Rūkhaḍa are capable of bestowing blessings. But since I am born in the lineage of monks and so long as I am sitting close to the Holy Scripture because I recite 'Rāmāyaṇa', I can certainly supplicate in Hanumānājī's divine feet for all of you. All I can say is: stay happy, stay happy! A huge meritorious reward of Kathā gets accumulated in nine days! The service offered to everyone also results in a huge heap of merits. The primordial and foremost Rūkhaḍa of the world is Lord Bhavnath or Lord Māhādeva. Along with the stainless and dispassionate consciousness, along with the saints and you all listeners and in the presence of saints, let us devote this nine day Kathā to Lord Śiva, this is our anointment to you, Bāpa! We offer this to your divine feet. Tomorrow is the festival of Shivaratri. Śiva has no birthday, what we celebrate is Śiva's day of vigil. I conclude today's Kathā by greeting the wishes of Mahashivratri to the whole world.

Abbreviations: ARK-AraṇyaKāṇḍa, AYK-AyodhyāKāṇḍa, BAK-BālaKāṇḍa, DHV-Dohāvalī, GT-Gītā, KKK-KiṣkindhāKāṇḍa, RV-RḡVeda, SDK-SumḍaraKāṇḍa, So-Sorthā, SRA-ŚrīRāmāyaṇājīĀratī, UTK-UttaraKāṇḍa, VP-VinayaPatrikā.

कवचिदन्यतोऽपि

The hymn of 'Vai āva Jana' is our National Psalm



MorariBapu's thought-provoking address on 'Harto-Farto Girnar Narsinh Mehta'

First of all, I offer my obeisance to the greatest Viṣṇu devotee Narsinh Mehtā and to his consciousness. This lovely function is organised by Shri Arvind Rai Keshavlal Vaishnav Charitable Trust. I would like to remember ArvindBapa's entire family. Respected Padmashree and competent contemplator on the dais Shri Gunvantbhai Shah, Bharatbhai Solanki, Kirat Vaishnav - the managing trustee of this trust and other members of the trust, Bhagyeshbhai, Bakabhai and to each one of you – I make an obeisance. I also applaud the singers who beautifully sang '*Vaiṣṇava Jana To Tene Re Kahīe*'. Moreover, the copāi of 'Mānasa' '*Baḍe Bhāga Mānuṣa Tanu Pāvā*' constantly reverberates in my mind whenever I visit Vadodara. I welcome the civilised ladies and gentlemen of this town. Narsinh Mehtā was beyond the boundaries of caste or community, and therefore, Lord inspired the Nāgara community to expel him from the caste. We ought to understand the reality behind this incident.

No community has the courage to outcaste Narsinh Mehtā. They were inspired by Lord Hatakeswar. Narsinh believed least in the idea of caste or community. How can such a person then be outcaste! This incident however sent a universal message that Narsinh is beyond the boundaries of castes and communities. His entire community is present here today to attend this lovely function. Let me begin with Chandresh Makwana's couplet!

*Eka MūrakhaNe Miṃḍho Gaṇavā,
Bhegī Thai Che Nāta Kabīrā.*

This is Chandresh's composition. My greetings to the entire community of Narsinh, Bāpa! I love Narsinh Mehtā. It has been almost six hundred years to Narsinh. And Tulasīdāsajī has completed five hundred years. Therefore, most of the aphorisms of Narsinh's psalm of '*Vaiṣṇava Jana To*' are present in Tulasī's 'Rāma Carita Mānasa'. The divine

consciousnesses are beyond the spirit of competition. Nonetheless, we cannot deny the fact that Narsinh was born prior to Tulasī. Tulasī was born in the Sixteenth Century, which is post Narsinh. Narsinh Mehtā is slightly older than Tulasī. I know '*Vaiṣṇava Jana*' completely. Who wouldn't know it? In what words can we praise the composition of '*Vaiṣṇava Jana To Tene Re Kahīe*'? However, if I am to comment something about this verse, I can state that India has the National Anthem, but '*Vaiṣṇava Jana*' is the National Psalm. This is a universal verse. Hence, I cannot confine it only within the boundaries of India. The credit of spreading this verse across the globe goes to GandhiBapu. Hence, I would also like to recollect GandhiBapu on today's lovely occasion. This hymn is our National Psalm. In my understanding, the word '*Vaiṣṇava Jana*' contained in this verse does not refer one specific community or group.

This verse is universal and it can closely correlate to different religions and spiritual disciplines across the globe. I can call it as a National Psalm. If Gandhi could heartily accept this verse, the nation should have no issue accepting it. Although, we need to contemplate how far we are able to accept Gandhi! The reason I am saying this is because in one of the pre-independence meetings, Gandhi had expressed his pain stating that "No one listens to me now!" Gandhi has uttered these words in one of the prayer meets! Had they listened to me, the country would have been undivided. Punjab would still have been an integral part of India. The Noakhali riots would have been avoided. Thereafter Bāpu said that, "I now feel like I am crying in vain. Earlier I was a great man. Now I have become the most insignificant human!"

At least at personal level, I am pleased to accept this psalm sung by Bāpu as the National Psalm. I am to speak about Narsinh Mehtā under the title '*Harto-Farto Girnar Narsinh Mehta*'. Narsinh Mehtā was associated with the peak of Girnar as well as the depth of Damakund! This man was profound! Even

though we contaminate and clean Damakund time and again, its metaphoric depth can be found in Narsinh. The high stature of Girnar is that of Narsinh. Therefore, when a devotee adopts renunciation as per Vedic principles, the devotee's name is suffixed by titles such as Giri, Pari, Ananda, Sagara etc; for instance, Vishnudevanandgiri. Narsinh Mehtā was a staunch Vedantic. Hence, if someone initiates him into Vedanta and makes him a renunciant, his name would not be changed to Narsinhgiri but it should become Narsinh Gira. His new surname must become 'Gira'; because it's absolutely true that he is a moving Girnar. Bāpa, Mehtaji's life is filled with several incidents, few of which could be believed and accepted only on the ground of reverence. One may probably fail to accept such incidents on the ground of rationalism. We must evaluate few incidents in a different way! Anyways, let's park this discussion aside. Nonetheless, as we think about Narsinh Mehtā, we are drawn to five incidents of his life. As such his life is filled with countless incidents, but the world of reverence perceives it differently than the world of reasoning. There are five incidents that come to our mind. One of them is the opportunity to witness Lord's *rāsālīlā*. Narsinh Mehtā beheld Lord Kṛṣṇa's divine sport of *rāsa* by the grace of Lord Śiva. We are aware that Narsinh beholds that sight holding a flambeau in his hand. Therefore, our poet Rajendra Shukla writes,

*Hajo Hātha Karatāla Ne Citta Cānaka,
Taleṫi Samīpe Hajo Kyānka Thānaka.*

And

*Taleṫi Jatā Evu Lāgyā Kare Che,
Hajī Kyānka Karatāla Vāgyā Kare Che.*

Manojbhai who hails from Girnar writes something similar. Narsinh Mehtā was standing there with a flambeau. The conventional flambeaus in villages need to be refueled with oil again and again to keep it lit. Narsinh Mehtā was so engrossed while beholding the spectacle of *rāsa* that he forgot to oil the flambeau. As a result, as we all know his hand started burning. Being

engrossed in the spectacle, he would have not felt the burns. However, my understanding of this incident is that we cannot see Kṛṣṇa until we get burned. I have shared this thought a couple of times earlier as well. This was the idea behind the incident. He held the flambeau in hand. The hands are figurative of taking undue advantage or using power in a wrong way. BhagvatjiBapa Sharma from Lathi was one of our affectionate. He was an aged reciter of RāmaKathā, one of the foremost men. Once Kathakar Trivenī was held in Nāthadwārā and Bāpā arrived. In the end I requested him if I could arrange him a car for a drop instead of him taking a bus. I said, Bāpā, it doesn't suit us to travel by car while you travel by bus! He gave me a lovely response that "Son, one should not take undue advantage of anyone's goodness." Vedas have compared our hands with the Supreme Entity, '*Ayam Me Hasto Bhagawān-ayam Me Bhagavattarah*'. The reason Narsinh Mehtā burned his hand is because hands are symbolic of doership. Narsinh Mehtā himself sings the following verse. May I have your permission to sing?

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

When our sense of doership '*Hu Karu Hu Karu*' gets effaced, we can probably enter Kṛṣṇa's *rāsa*. Beholding the divine spectacle of *rāsa* is one of the amazing incidents of Narsinh Mehtā's life.

The second incident is about *hāramālā*. Lord adorned him with a garland when Narsinh sang Kedara Rāga. This episode can be understood if we possess reverence. We all know that God had Himself put a garland around his neck. The third incident is about Kuvarbai's *māmeru*. Lord had arrived in person to fulfill the ritual of *māmeru* for Narsinh's daughter. This is again a matter of reverence. The next incident is about Shamal's wedding. Another episode is the *śrāddha* ceremony of Narsinh Mehtā's father. The fifth incident is about *hūṃḍī*. These incidents must be interpreted according to the current age. They may

appear miraculous superficially. We are bound to recall Jalan Matri!

*ŚraddhāNo Ho Viṣaya To PurāvāNī Śī Jarura?
QuranaMā To Kyāya PayaṃbaraNī Sahī Nathī.*

These five incidents would definitely thrill us, delight us and emotionally overwhelm us. I would like to recall DharmikBapo who has actively maintained the tradition of Manbhatt in Vadodara. In olden days, people vowed to not wear the head-turban until one's wish was fulfilled. It was symbolic of not falling prey to pride. Head or head-turban is symbolic of one's pride. Similarly, the above incidents must be reevaluated from a new perspective. Today, the time has come to interpret these incidents differently. On one hand, Narsinh Mehtā represents the height of Vedanta and on the other hand, he represents the profound depth of Damakund; though, he does not differentiate between the two paths. On one hand, he represents the pinnacle of supreme Vedanta and on the other hand, he represents the rock bottom of devotion. Narsinh Mehtā is the unique combination of wisdom and devotion. Hence, the narrators have extolled him freely beginning with, '*Nāgara Narsinh Mehto, JūnagaḍhaMā BhūdharaNo Bhakta Kathā Kahu Hu Tenī*'.

I had stated in Junagadh that the verse '*Vaiṣṇava Jana To*' is the 'Gītā' with eighteen chapters for a universal devotee of Viṣṇu. I would call it as '*Vaiṣṇavi Gītā*'. This verse contains eighteen aphorisms, Sāheb! You can also break this verse in nineteen or twenty aphorisms if you insist. However, in my understanding it contains only eighteen aphorisms. Let's try to briefly discuss the eighteen aphorisms and proceed towards conclusion. By my Guru's grace, I can responsibly present the corresponding copāis from Tulasī's '*Rāma Carita Mānasa*' that correlate with the aphorisms of Narsinh Mehtā. Therefore, the eighteen aphorisms of this verse are the eighteen aphorisms of 'Bhagavad Gītā' for all devotees. This verse is Universal 'Bhagavad Gītā'.

The first aphorisms is '*Vaiṣṇava Jana To Tene Kahīe Je Piḍa Parāi Jāṇe Re*', it simply means that the one who experiences others' pain is a devotee. This corresponds to the first chapter of 'Gītā' i.e. The Yoga of Lamentation. We should experience others' pain. Let me ask you a something, many people believe that the saints don't suffer sorrow. This is far from truth. People try to flatter the saints by saying so. Everyone suffers in this world because Kṛṣṇa has said that the world is an abode of miseries. If you keep a monk in an air conditioned room, wouldn't s/he feel cold? If you make a saint walk in the scorching heat of summer, right in middle of the desert, wouldn't his/her feet burn? If the world itself is an abode of miseries, the saints too would suffer sorrow. But the difference between our suffering and theirs is that we suffer for our own pain, whereas they suffer for others' pain, '*Piḍa Parāi Jāṇe Re*'. Now, Tulasī says,

Sādhū Carita Subha Carita Kapāsū I

Nirasa Bisada GunaMaya Phala Jāsū II

Jo Sahi Dukha Parachidra Durāvā I

Bamdanīya Jehi Jaga Jasa Pāvā II BAK-01.03 II

A saint does suffer sorrow, even Tulasīdāsajī says so '*Jo Sahi Dukha Parachidra Durāvā*'. Tulasījī compares a saint with a cotton flower. Nowadays, it must be possible to grow cotton flowers with multiple leaves. However, the unadulterated cotton flower in rural areas has three green leaves. Even though the three leaves are green, the inner flower of cotton is white and stainless. Similarly, every individual stays amid the three virtues of *rajoguna*, *tamoguna* and *satvaguna* which represent three green leaves and so does a saint. The three leaves are closely knit and yet independent. Moreover, the flower of cotton emerges in detached mode, which is figurative of a saint's detached state. The saints do suffer. Many people also believe that saints don't die. Many such notions have been spread. Oh, please let them die peacefully! There is an Urdu couplet,

Sirpha Havāo Pe Āpa Ko Saṁdeha Huā Hogā I
Carāga Khuda Hī Jalate Jalate Thaka Gayā Hogā II
When a lamp would have extinguished, people must have doubted the winds! But the lamp was not doused by others. It extinguished by its own. So, the saints suffer as well, but because of others' pain. This is the first aphorism. So, the aphorisms of Narsinh Mehtā are much similar to 'Bhagavad Gītā' and are also presented by Tulasī. '*Vaiṣṇava Jana To Tene Kahīe Je Piḍa Parāi Jāṇe Re*' corresponds to the first chapter of 'Gītā'.

The second aphorism is '*ParaDuḥkhe Upakāra Kare*'. It refers to the act of benevolence. Everyone works for their own self. Few also stay in the state of self-abnegation. But this aphorisms refers to Poet Kāga's dohā,

Potā Sou Potā Tanā Pāle Paṁkhiḍā,

Paṇa Bacadā Bijānā Ko'kaja Seve 'Kagaḍā'

Tulasī mentions the second aphorism of benevolence in His copāi,

Para Upakāra Bacana Mana Kāyā I

Saṁta Sahaja Subāhu Khagarāyā II UTK-120.07 II

O Garuḍa! Being constantly benevolent to others is the true trait of a devotee. Hence, this is the second aphorism and the second chapter of 'Gītā', 'Sāṁkhya-Yoga'. The next line is '*Mana Abhimāna Na Āṇe Re*', despite sharing others' pain and being benevolent, the doer doesn't feel the pride of his/her act. This is indeed tough! We do like to flaunt our goodness in front of others, which should be avoided.

'*Mana Abhimāna Na Āṇe Re*', Tulasīdāsajī says, '*Ahaṁkāra Ati Dukhada Ḍamaruā*', pride is a counterpart of the most painful gout. We are affected by the pride of trivial matters. This is not an admonition, but our personal experience. Even though we talk of being humble, the petals of pride invariably bloom in us! Guntvantbhai, Bhadrāyū has composed a book '*So Mūṭhī Ūcerā Mānavī*'. He took the interviews and shared the book with me. It contained the pictures of great personalities. When he

gave me the book, I looked out for my picture, but to no avail! I turned the pages back and forth almost thrice wondering why I was missing! I was not the part of '*Mūṭhī Ūcerā*'! I thought that I am missing something! I rechecked the pages with and without spectacles, yet MorariBapu was nowhere to be seen! My name was missing from the hundred personalities interviewed in the book. This is a real incident. How could I console myself? I am an ordinary human after all. Please let MorariBapu remain MorariBapu, yaar! Don't personify me to be someone great. I am a human, I have my own weaknesses. I thought how could Bhadrāyū do this despite the fact that I have launched his couple of books! How could he forget me! But later when I discovered that even Gunvantbhai was missing from the book, I derived a beautiful consolation! I was relieved to know that if Gunvantbhai was missing from this book, I am no great a personality to be missed, Sāheb! It doesn't matter,

Janājo Jaśe To Jashe KāṁdheKāṁdhe,

Jivana Pana Gayu Che SahāreSahāre.

We derive such consolations only to feed our ego! But during the book launch, Bhadrāyū himself clarified that Bāpu, I requested you thrice for an interview, but you never gave me time. I was helpless. I was relieved to know that I was definitely considered! It refers to this I-ness, '*Mana Abhimāna Na Āṇe Re*'. Sāheb! Doing any karma arouses pride, but effacing pride after doing good results into non-doerness or 'akarmanyatā'. This probably must be the third chapter of 'Bhagavad Gītā'. The fourth aphorism is '*Sakala LokaMā Sahu Ne Vaṁde*',

Siya RāmaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-07.01 II

Tulasī presents the corresponding copāi.

Agara Tū Masjida Mein Hai,

To Maṁdira Mein Kauna?

Agara Tū Bastī Mein Palatā Hai,

To Vīrāne Mein Kauna?

'*Sakala LokaMā Sahu Ne Vaṁde*', '*Sarvaṁ Khalu Idam*

Brahma'. Narsinh Mehtā has converted this Vedantic aphorism into a devotional one and Tulasī presents it as the forth aphorism. '*Nimḍā Na Kare Kenī Re*' is extremely tough. These aphorisms are equally difficult to practice. But please don't criticise others. Tulasīdāsajī was asked his opinion about non-violence? He thus wrote the following copāi,

Para Nimḍā Sama Agha Na Garisā II UTK-120.11 II

The greatest act of violence or sin is criticising others. Probably because of illusion and arrogance, we are addicted of speaking ill of others! We act different on the face and are different in their absence! We further justify that we are not criticising! But it was not praise either! '*Nimḍā Na Kare Kenī Re*', imagine the tribulations Narsinh Mehtā had gone through six hundred years ago. He was bold enough to visit a lowly caste and sing devotional psalms by sitting amid them. Imagine! Even in the current age, as we reach out to the lowly castes, we find ourselves at the receiving end of tyrannies from the religious authorities! If they cannot speak on our face, they attack on the back! They have issues when we accept the lowly caste! But we have to tolerate them. How can we criticise if we wish to follow the steps of Tulasī and Narsinh Mehtā. In my understanding a Sadguru does not criticise, but cures. When a doctor identifies our disease, s/he does not criticise or scold us for being careless, but tries to cure us and we should be happy about it. Our Nitinbhai Vadgama has composed a line on similar point. How can we hide something that we have experienced? '*Vāca, Kācha, Mana Niscala Rākhe*' is the next aphorism. It's extremely difficult! Keep our thoughts, words and deeds free from deceit. It also refers to keeping them firm or staunch. Only a finest ascetic can do this. The next aphorism is '*Vāca, Kācha, Mana Niscala Rākhe, Dhanya Dhanya Jananī Tenī Re*', whose mother is worthy of applaud? My Tulasī also clarifies the same,

Putravatī Jubatī Jaga Soī I

Raghupati Bhagatu Jāsu Sutu Hoī II AYK-74.01 II

Those mothers are worthy of applaud whose children are engaged in benevolent activities. Such a mother is satisfied of her children,

*So Kula Dhanya Umā Sunu Jagata Pūjya Supunīta I
ŚrīRaghubīra Parāyana Jehi Nara Upaja Binīta II*
That family is worthy of applaud in which a devotee is born who is dedicated to Lord, Truth, Love & Compassion. The next aphorism is '*Samadṛṣṭi Ne TṛṣṇāTyāgi*'. Here we are bound to recall 'Bhagavad Gītā'.

Samaṃ Sarveṣu Bhūteṣu

Tiṣṭhantaṃ Parameśvaram I GT-13.22 II

It refers to cultivating unbiased or equal vision. Even as a realised man is attached with everyone, his/her equanimity of vision stays intact. '*TṛṣṇāTyāgi*', it's about this mindset. The next aphorism is '*Suta Bita Loka Īṣanā Tīnī*'. It refers to renouncing worldly hankering. '*Siya RāmaMaya Saba Jaga Jānī*', my Tulasī says there are three types of hankering viz. the hankering of having a son, the hankering of money and the hankering of fame. These three hankerings are not seen in Narsinh Mehtā because his request of *hundi* was accepted, '*Māri Humḍī Svīkāro Maharāja Re*'. The *hundi* of people who hanker for money is not accepted. Did Narsinh ever hanker for a son? While he was indeed blessed with a son by Lord Hatakesha's grace, he never hankered for it. Even after death of his son, his faith did not tremble! Had he craved for a son, he would have broken down after his son's death! How would then the equanimity of vision prevailed? How can one then renounce craving? He sang devotional psalms in the forecourt of the lowly caste and he also accepted them in that age. Imagine! In the current age, I definitely believe that instead of trying to reform others, one must only try to accept everyone. In 'Māhābhārata' when Yudhiṣṭhira insulted Arjuna's bow *gandiva*, Arjuna was on the verge of killing Yudhiṣṭhira because he had vowed to kill anyone who would insult his bow. Lord Kṛṣṇa intermediated and found a midway that speaking insulting words to the elders is as good as killing them! Hence, Arjuna spoke

few abusive words to keep his vow. When he felt guilty of abusing his elder brother, he was about to kill himself. Hence, as a remedy he praised his own self which was figurative of killing one's self. So, renouncing public praise is highly difficult. Anyways! Further, '*Samadṛṣṭi Ne TṛṣṇāTyāgi*'. Tulasīdāsajī writes, '*Para-Dhana, Para-Apavāda, Para-Nārī*'. He refers these five aspects with the prefix of 'Para'. Further,

Jananī Sama Jānahi Paranārī I

Dhanu Parāva Biṣa Te Biṣa Bhārī II AYK-129.03 II

Tulasī has made Vālmiki speak these words. '*Parastri Jene Māta Re*' is a difficult task. Only a person like Gandhi or some realised man can do this. Gandhiji always addressed Kasturba as 'Ba'! '*Jihvā Thakī Asatya Na Bole*', Tulasī writes,

Nahi Asatya Sama Pātaka Puṃjā I

Giri Sama Hohi Ki Koṭika Guṃjā II AYK-27.03 II

Millions of *guṃjā* seeds can never stand in comparison to Girnar, Sāheb! Similarly a multitude of sins cannot be matched to a lie. I don't mind stating that this aphorism of Tulasī has probably descended from Narsinh Mehtā. '*Jihvā Thakī Asatya Na Bole*' I often talk of Truth, Love & Compassion and try to live these values as honestly as possible. Vinobājī has written plentiful about Truth, Love & Compassion. I realised these three aphorisms as the gist of my journey of RāmaKathā. The more we adhere to truth, the more we shall benefit. Only a person like Gandhi can practice 100% truth. But living by truth as much as one can is the trait of a devotee. The students were being interviewed. The interviewer asked the first student, how much is 27+5? The student answered 50. He should fail, isn't it? The same question was asked to the second student. He answered 53. He failed the test as well. The third student answered 35 to the same question. He passed the interview. The three students discussed internally about their responses and came up with the correct answer as 32. They realised all had answered incorrectly. But the third student passed the

interview because 32 was closest to 35 than 50 or 53. Hence, stay as close to truth as possible to pass the test. Adhering to 100% is extremely difficult.

The next aphorism is '*Paradhana Nava Jhāle Hātha*'. When I was a teacher, I narrated the following story quite often. A teacher asked a student to pay the fees. The student was poor and unable to pay the fees. One fine day, the teacher strictly warned the student that if you do not pay the fee of Rupee One, your name will be rusticated from the school register. This is our rule. We cannot give you more time. The next day the student somehow managed to get the fee. His father was too poor. Yet he gave him One Rupee. The prayer started, but the student was late. The teacher scolded the child and enquired the reason of coming late. He said, "Sir, while I was reaching school, I lost One Rupee coin on the way. I was late by fifteen minutes as I was searching the coin on my way." The teacher was overwhelmed by compassion. He made the child sit down. There was a second student who came late. The teacher enquired with him about the reason of being late. He said, I was late because I had hidden his coin beneath my feet! Both the questers and the troublers reach the destination late, Sāheb! '*Paradhana Nava Jhāle Hātha*', none will sleep hungry if corruption stops in our country. I have no clue when this will happen! But the whole world is smeared with corruption! Snatching others' money will not help us in anyway.

'Moha-Māyā Vyāpe Nahi Jene, Dṛḍha Vairāgya Jena ManaMā Re', this line talks about attachment (*moha*) and delusion (*māyā*). Kṛṣṇa calls delusive power as full of virtues. *Māyā* appears lovely with full of virtues, but it's difficult to overcome it. '*Dṛḍha Vairāgya Jena ManaMā Re*', Mehta's universal 'Gītā' says that he who bears staunch dispassion shall succeed in this. I recall Niskulananda,

*Tyāga Na Ṭake Re Vairāga Vinā, Karīa Koṭi Upāyaji;
Aṃtara Ūṃḍī Īchā Rahe, Te Kema Karīne Tajāyaji I*

Bhartruhari has written an entire volume named 'VairāgyaShataka'. Narsinh Mehtā has

inherited the same 'VairāgyaShataka' in this śloka. My point is that we must cultivate staunch dispassion. I had listened to a 'Bhāgvat' Kathā reciter, whose Kathā was held in Talgājarḍā. He was NarendraBapa from Mumbai and a profound scholar of 'Bhāgvat'. He said that Bāpu, dispassion (*vairāgya*) is not about renouncing anything, but accepting the auspicious element. Only bold people can renounce the worldly life and run away.

'RāmaNāma Śu Tālī Lagī Re', it has two meanings. When we feel extremely uneasy, we lose our sensations! Similarly, when Rāma's Name touches our inner soul, we lose our sense of odour, touch, taste and form. One becomes free from the five sensations and transcends mundane aspects. Only those who are immersed in Lord Rāma's Name can realise this state, '*Rāma-Bāṇa Vāgyā Hoya Ija Jāṇe Re*'. As for us, we have only clapped and sung the devotional hymns superficially!

'RāmaNāma Śu Tālī Lagī Re', this is lovely. '*Sakala Tiratha Tenā TanaMā Re*', why do we circumambulate Girnar? Does Girnar invite us? Firstly, Girnar's steadiness and loftiness forces us to circumambulate. Secondly, Girnar invites us to see it from all the sides. Only then will the circumambulation stand complete. We hurry in falling in someone's feet. Instead, we must first try to circumambulate precisely and evaluate the individual from every aspect. There is a real incident in Swami Ramtirtha's life. Sardar Puran Singh has specifically noted this incident. One gentleman bowed prostrate in his feet. Badshah Ramtirtha stopped the person from bowing prostrate. He said, I am still going to live. May you have a long life too. There is a vacant room in my hermitage. Stay here for fifteen days and enquire about myself in the neighbouring villages. Bow prostrate to me only if you feel that I am the right person. Otherwise, you shall later demean me! Hence, it's better not to hurry. It's difficult. '*Sakala Tiratha Tenā TanaMā Re*', the lives of the enlightened beings are as

pure as pilgrimages. They are the very embodiment of pilgrimages. 'VaṇaLobhī Ne Kapaṭa Rahita Che', the devotees are not narrow-minded. Jesus Christ had said that he who gives will be given more and he who hoards will be snatched of all possessions. It's about being free from deceit.

Jinha Ke Kapaṭa Daṃbha Nahi Māyā I

Tinha Ke Hṛdaya Basahu Raghurāyā II AYK-129.01 II
A devotee must be free from deceit. 'Kāma Krodha Nivārya Re'; all aphorisms are difficult to practice. 'Gītā' itself is tough. Many people brag that they have stayed in Himālayas for six months. But has their anger vanished! There was nothing in Himālaya to get angry. The real test is when you can outgrow anger at home even for few hours. It's no big deal to not get angry in Himālaya. Despite staying amid the instincts of anger and lust, a devotee stays detached just like the verse 'Asaṃga Śastreṇa Dṛdhena Chittvā'. Outgrowing anger and lust is the trait of universal devotee. 'Bhaṇe Narsaiyo Tenu Darśana Karatā Kula Ekotere Tāryā Re', beholding such a devotee can emancipate our ancestors.

Dhanya ĀjaNī Ghaḍī Te Raliyāmaṇī...

Māro Vhālojī ĀvyāNī Vadhāmaṇī Ho Ji Re...

'Dhanya ĀjaNī Ghaḍī' is Narsinh Mehta's famous verse. MorariBapu interprets the line 'ĀjaNī Ghaḍī' as the one who stays in the present is blessed. The one who regrets or applauds the past is not worthy of praise. The one who lives in future anticipation is not worthy of praise either. An individual who strings the pearls in spark of a moment is worthy of applaud. Hence, Narsinh Mehta says, 'Dhanya ĀjaNī Ghaḍī'. The present moment is charming. Lord can be realised in the present moment. One cannot realise the Lord if s/he cannot outgrow the past.

There is the festival of Janmāṣṭamī day after tomorrow. Monks usually distribute *paṃjarī* on this day. *Paṃjarī* is a mixture of five ingredients (viz. ginger, poppy seed, parsley, coconut kernel and sugar)

distributed on festive occasions. A monk does not prepare *paṃjarī* from ingredients present at home. The villagers bring different ingredients to make *paṃjarī*. The monks only play the role of distributing it to everyone. Teacher's Day is close as well. How can a teacher not recall RadhaKrishna on this day, Sāheb! Both Teacher's Day and Janmāṣṭamī are falling on the same day. On this lovely evening, having obtained an opportunity to talk something about Narsinh Mehta, I am experiencing immense joy. You all listened to my address lovingly. I would like to recite four lines in conclusion Sāheb,

Ghīra Āi Śāma, Calo Mayakade Cale I

It's a lovely evening. *Mayakade* does not refer to the so-called wine-house. Vinubhai loves humour! GhayalSāheb was intoxicated. Vinubhai told him in my presence that GhayalSaheb, this is MorariBapu and he is going to felicitate you with Narsinh Mehta Award. "Who MorariBapu?", is what GhayalSaheb asked. It was Vinubhai's made up story. Regardless of the incident, I would like to raise a curiosity before you at conclusion. As we have 'Athāto Brahma Jijñāsā', 'Athāto Bhakti Jijñāsā', 'Athāto Dharma Jijñāsā', I have a curiosity into 'Athāto Madya Jijñāsā'. I have heard that people who drink, add soda and/or ice-cubes in alcohol. Sāheb! Allow me to say that Ghayal drank poetries. The real alcohol that he consumed was used as soda in the alcohol of poetries, Sāheb! A poet is always addicted to poems. The poems are a poet's intoxication and addiction. The real alcohol sobers down after a while, but the intoxication of poems never sobers.

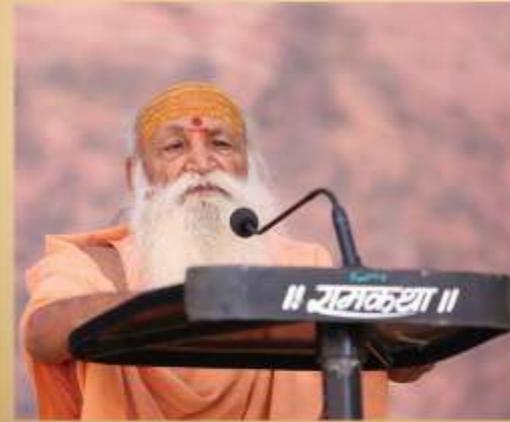
Ghīra Āi Śāma, Calo Mayakade Cale I

Yāda Ā Rahe Hai Jāma, Calo Mayakade Cale I

Sākī Hai, Śarāba Hai, Āzādiyā Bhī Hai I

Hai Saba Kucha Intazāma, Calo Maikade Cale I

(An excerpt of address presented in the function 'Harto-Farto Girnar Narsinh Mehta' organised by Shri Arvind Rai Keshavlal Vaishnav Charitable Trust. Date: September 03, 2015)



गरवाने माथे

रुखड़ बावा तुं हळवो हळवो हाल्य जो,
गरवाने माथे रे रुखड़ियो झळुंबियो,
जेम झळुंबे मोरली माथे नाग जो,
गरवाने माथे रे रुखड़ियो झळुंबियो।

जेम झळुंबे कूवाने माथे कोस जो,
गरवाने माथे रे रुखड़ियो झळुंबियो,
जेम झळुंबे बेटाने माथे बाप जो,
गरवाने माथे रे रुखड़ियो झळुंबियो।

जेम झळुंबे नरने माथे नार जो,
गरवाने माथे रे रुखड़ियो झळुंबियो,
जेम झळुंबे गोपीने माथे कान जो,
गरवाने माथे रे रुखड़ियो झळुंबियो।

जेम झळुंबे धरतीने माथे आभ जो,
गरवाने माथे रे रुखड़ियो झळुंबियो।