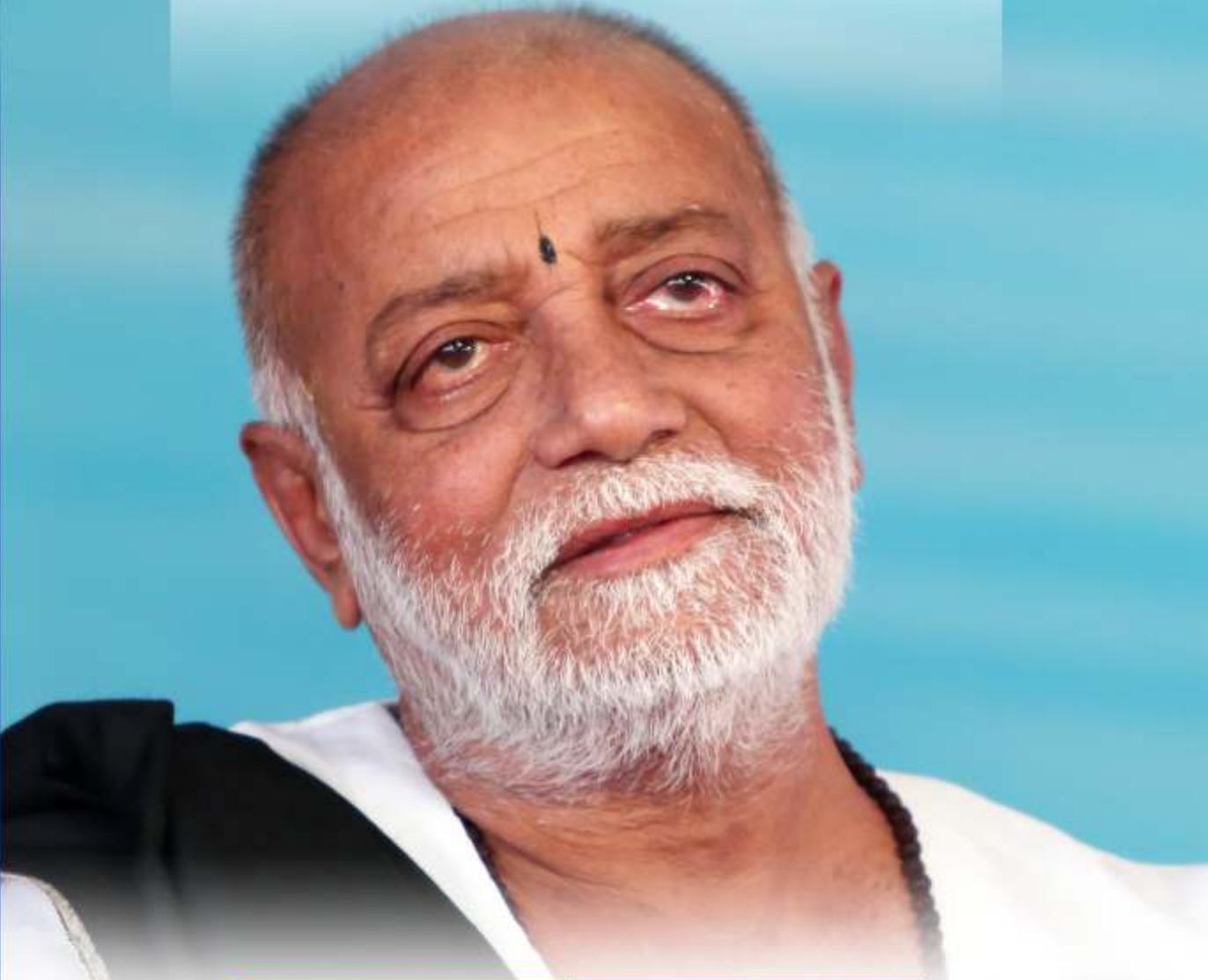


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II RAMKATHA II

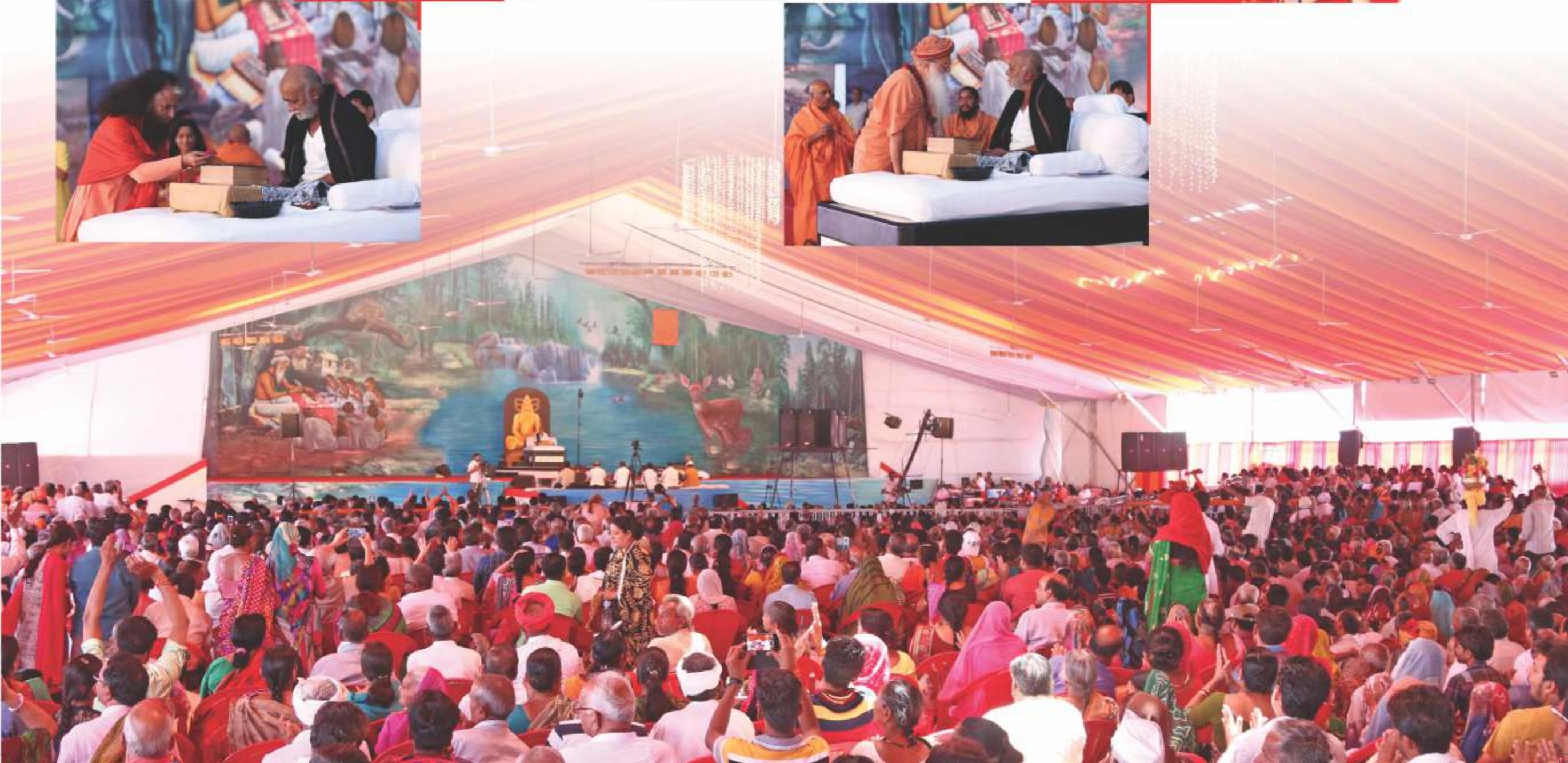
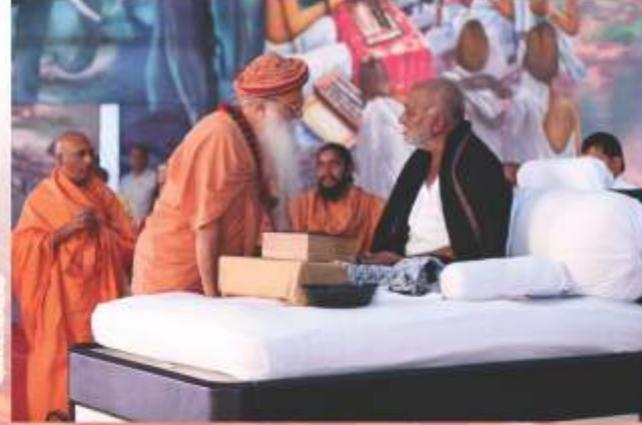
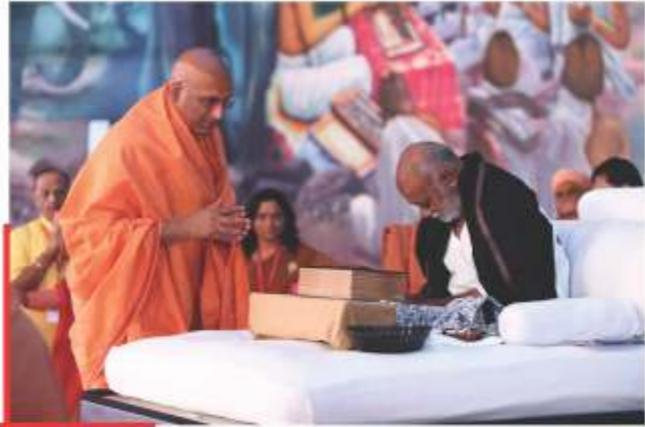
MORARIBAPU



Mānasa-Mahākāla

Ujjain (Madhya Pradesh)

निराकारमोँकार मूलंतुरीयं। गिराग्यान गोतीतमीशं गिरीशं॥
करालं महाकाल कालं कृपालं। गुणागार संसारपारं नतोऽहं॥



II RAM KATHA II

Manas-Mahakal

MORARIBAPU

Ujjain (Madhya Pradesh)

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PREM PIYALA

Morari Bāpu's RāmaKathā was held in Ujjain (Madhya Pradesh), the land of Lord Mahākāla, from April 23, 2016 to May 01, 2016 during the holy occasion of Siṃhastha Kuṃbha. This Kathā was focused on 'Mānasa-Mahākāla'.

While interpreting Kāla as the lapse of time, death and destiny, Bāpu elaborated different types of Kāla. He cited the scriptural reference stating that the entity that controls all types of Kāla is Mahākāla. Śiva is dreadful in form of Mahākāla, but in form of the Kāla of Mahākāla i.e. the Devourer of the greatest Time-Spirit i.e. Mahakaleshwar, He is utmost gracious. While mentioning that Mahākāla has dispelled Bhuṣuṇḍi of his miserableness, impurity, indigence and afflictions, Bāpu added that we must surrender to Mahākāla if we wish to dispel these vices from us.

Bāpu extolled the glory of 'Rudrāṣṭaka' which was sung to liberate Bhuṣuṇḍi from the offences by saying that 'Rudrāṣṭaka' is indeed extremely extraordinary and transcendental. It has not manifested from the upper sky, but its words have emanated from the void of the subconscious-mind a.k.a. cidākāśa. 'Rudrāṣṭaka' is an awe-inspiring hymn emanated from the innermost realm. 'Rudrāṣṭaka' fortifies an individual's devotion to Rāma. The recitation of 'Rudrāṣṭaka' strengthens the devotion to Kṛṣṇa. It fills an individual with the divine felicity and the power of energy. 'Rudrāṣṭaka' is proven as well as pure.

Bhuṣuṇḍi opposes the Guru out of hatred, while elaborately describing this episode Bāpu mentioned that a disciple must avoid committing ten offences of a Guru in the current age as well. He said that sharing non-dualistic relationship with the Guru, opposing the Guru again and again because of hatred, jealousy and rivalry towards Him, looking upon the Guru as on ordinary mortal, abandoning the mantra given by the Guru, abandoning the Guru's Holy Scripture, seeking the Guru's position, treating the Guru as the means to accomplish something instead of an ultimate accomplishment, insulting the Guru's pādūkā or anything given by the Guru, weighing the Guru against silver, gold, diamonds or any worldly items and speaking lies to the Guru are His offences. We must be careful of these.

Bāpu also pointed out the offences of the disciples being committed by the name-sake Gurus in the current age. They include robbing a disciple of money, exploiting a disciple and his/her family, giving impure mantra to a disciple, alluring and scaring a disciple time and again, falsely praising a disciple to gain something in return, revealing the scriptural mysteries to a disciple without evaluating his/her worthiness, seeking vengeance for an offence committed by a disciple, exhibiting false magic and miracles to a disciple, conferring the titles of 'Sevaka Śrī', 'Sevaka Śiromaṇi' etc. to the disciples and misguiding a disciple in the pretext of explaining the Supreme Entity.

Thus, through the medium of 'Mānasa-Mahākāla' RāmaKathā, Bāpu's VyāsaPīṭha performed an anointment of words of Lord Mahākāla.

- Nitin Vadgama



'Rāmāyaṇa' is the great poetic epic; 'Rāma Carita Mānasa' is the greatest mantra

Nirākāramoṃkāramaūlaṃ Turīyaṃ I Girā Gyāna Goṭtamīśaṃ Girīśaṃ II

Karālaṃ Mahākāla Kālaṃ Kṛpālaṃ I Guṇāgāra SaṃsāraPāraṃ Nato'haṃ II UTK-107.02 II

I bow to the supreme Lord, who is devoid of form, transcendental and extra-cosmic, beyond speech, understanding and sense-perception, terrible yet gracious, the seed of the mystic syllable Om, the Ruler of Kailāsa, the Devourer even of the great Time-Spirit and the abode of virtues.

Bāpa ! In the land of Lord Mahākāleśvara inhabited on the bank of the holy River Shipra we are fortunate to recite the nine day RāmaKathā on the sacred occasion of Siṃhastha Kuṃbha Melā which holds a great glory on this earth. Reverend Padmavibhushan Mahamandaleshwar Swamiji, the head of BharataMata Maṃdira, has been quite affectionate towards me since several years. He was kind enough to bless us with his discourse, thus making us feel all the more fortunate. I offer obeisance to your divine feet. Since several years he has been unforcefully requesting me to recite one Kathā during the holy congregation of Kuṃbha. Had he ordered me, I would have recited a Kathā during the very next arriving Kuṃbha. However, he has been modestly requesting me. Today I am equally joyful to perform the solemnization of nine-day RāmaKathā in your gracious presence. I would also like to mention about the earlier Pithadhishvar, Acharya Mahamandaleshvar. I offer obeisance to your powerful simplicity. These saints have been blessing and loving my VyāsaPīṭha enormously since several years. I consider it as our treasure. I offer my obeisance to all of you. I also offer obeisance to the divine feet of my utmost affectionate Parampujya Muniji Maharaja. I respectfully salute the Islamic religious leader of Bohra community who has arrived here all the way from Nagpur. I also mentally bow down to the guileless, celebrated musician, utmost honourable Padmavibhushan Panditji. He had visited my small village Talgājarḍā several years ago just on my casual invite. He was kind enough to present a classical performance in Citrakūṭa (near Hanumānaji) without a formal dais ! I offer obeisance to your spiritual worship of music. I also extend my obeisance to all the saints present on the dais who are engaged in their respective spiritual disciplines. I would like to appreciate the religious merits of the instrumental host families of this Kathā who have become a means to host this Kathā by the grace of Lord and Swamiji. Swamiji just shared that countless visible and invisible consciousnesses arrive in every Kuṃbha in various forms. I thus offer my obeisance to all the visible and invisible consciousnesses and to you all listeners from the VyāsaPīṭha.

Lord, it's the matter of great pleasure that we have once again received an opportunity to recite RāmaKathā during the holy occasion of Kuṃbha. I was thinking, which subject I should choose for this nine-day RāmaKathā over which we can contemplate in the coming days. By my Guru's grace, I could decisively narrow down to reciting 'Mānasa-Mahākāla'. Lord Mahākāla shall be the core theme or core subject of this RāmaKathā and by the virtue of my Guru's grace, the blessings of these supreme divine manifestations and your best wishes, I am commencing the discourse. You all are aware of the two lines that I have chosen as the background. It's sung by KāgaBhuṣuṇḍi's Guru, 'Parama Sādhu Paramāratha Biṃdaka', an extremely pious soul and a knower of the highest truth, he was an Enlightened Being in my view. He has recited these lines in the temple of Mahākāla when his disciple behaves disrespectfully towards the divine elements. The disciple worshipped no one except Śiva and bitterly condemned other Gods, including Viṣṇu. However, his Guru although being the worshipper of Śiva, never condemned other Gods. On umpteen occasions the Guru tried to make him realise that both Viṣṇu and Śiva are one and the same. He imparted the wisdom of unity to the disciple. I would not get into a detailed description. The disciple behaves disrespectfully in the temple because of his immaturity or unworthiness. Says KāgaBhuṣuṇḍijī while narrating this incident before Garuḍa, "Eka Bara Hara Maṃdira', one fine day I was chanting the mantra of Śiva in the temple of Mahākāla. My Guru entered the temple at that same moment. However, I refrained from rising from my seat to offer him an obeisance! My Guru was possessed of true and perfect wisdom. Hence, he did not feel enraged. However, Lord Mahākāla could not tolerate the offence of my Guru." Lord Mahākāla pronounced a curse in the fit of rage. On hearing this, Bhuṣuṇḍi's Guru trembled with fear. At this moment, he sang 'Rudrāṣṭaka' in the temple of Mahākāla in order to calm down Lord Śaṃkara to bestow compassion. I have chosen these two lines from 'Rudrāṣṭaka'.

It's my heartfelt wish to recite five Kathās on 'Rudrāṣṭaka', please give me your blessings. I have already recited three Kathās by your blessings and by

my Guru's grace. Two Kathās are still pending. I shall touch upon 'Rudrāṣṭaka' in this Kathā as well; however, I am naming this Kathā as 'Mānasa-Mahākāla'. The two lines chosen as the background are as follows,

Nirākāramoṃkāramaūlaṃ Turīyaṃ I
Girā Gyāna Gotitamiśaṃ Giriśaṃ II
Karālaṃ Mahākāla Kālaṃ Kṛpālaṃ I
Guṇāgāra SaṃsāraPāraṃ Nato'haṃ II UTK-107.02 II
So Bāpa! We shall have a spiritual discussion

basis these two lines for the next nine days. On this behalf, we shall offer an anointment to Lord Mahākāla by means of reciting the Kathā. There is a tradition to be followed on the first day of RāmaKathā. Mind you, it's not a rigid tradition. In my view, it is a dynamic tradition, flowing like a stream of river. In fact, every tradition must be dynamic. The moment a tradition becomes rigid, it assumes an ugly form. A tradition must be dynamic, like a flowing stream. Hence, traditionally a reciter always presents the glory of Kathā on the first day. As such, all nine-days are devoted to nothing but the glorification of Kathā. Nonetheless, the first day of any Kathā whether it is 'Śrīmad Bhāgvatjī', RāmaKathā or the narrative of any scripture, is most often than not devoted for extolling its glorifications. In my understanding, the intent of this tradition is to get the listeners acquainted with the presiding scripture. A reciter usually introduces the underlying scripture by extolling its glory and by reciting few of its episodes. Until we remain unacquainted and unaware of the scripture, a sense of trust does not arouse on the scripture. Trust manifests after knowing.

On the first day, a reciter introduces the scripture so that s/he can trustfully believe that the scripture is not merely a book, but the heart of the Universe. In my understanding, our scriptures are live scriptures. One who develops total faith on the scriptures can experience that the verses are dancing and trying to convey something. Every scripture in our country is our heart. It is not merely a book to be imprisoned in an almirah. We ought to be aware of our scriptures. World Reverend GandhiBapu was of the opinion that an individual unaware of 'Māhābhārata' and 'Rāmāyaṇa' has no right to be an Indian. 'Rāmāyaṇa' is certainly the great poetic epic and so is

'Māhābhārata'. At times, the scholars try to prove the same for 'Rāma Carita Mānasa' as well. And it is definitely the great poetic epic. While this scripture is undoubtedly the great poetic epic, in Morari Bāpu's view, more than a poetic epic, it's the greatest mantra. 'Rāma Carita Mānasa' is the greatest mantra. During the Twentieth Century and in the beginning of the Twenty-First Century, many worshippers of 'Mānasa' have experienced the potency of 'Mānasa' to efface the deep marks of evil destiny scribed on our forehead. The question is of 'total trust'. 'Rāmāyaṇa' is the great poetic epic; 'Rāma Carita Mānasa' despite undoubtedly being the great poetic epic, is also the greatest mantra.

As the head of Bharati Mata Maṃdira is gracing today's Kathā by his presence, I would like to mention with enormous pleasure that he was probably the first person in the world to recite a Kathā on Gandhiji, in London. You are probably the primordial reciter of Gandhi-Kathā. Drawing inspiration from you, even I was encouraged to recite a Kathā on Gandhiji by correlating him with 'Mānasa'. By Lord's grace, I recited the first Kathā as 'Mānasa-Mahātama' in Sabarmati Āśrama, followed by at Dadisthana and lastly, at RajaGhata, Delhi. By saying that an individual unaware of 'Māhābhārata' and 'Rāmāyaṇa' has no right to be an Indian, Gandhiji is neither promoting violence, nor dictating a strict ordinance. The whole world celebrates Gandhiji's birthday as the Day of Non-Violence, hence he cannot make a violent statement. In fact, he has just spoken his heart out. Gandhiji said that I feel extremely dignified of the tradition I am born in and I also feel dignified of the scriptures of my tradition. Note that there is a difference between graṃtha (scripture) and sadgraṃtha (virtuous scripture) in my understanding. Whatever I say is my responsibility and my personal opinion. Graṃtha sometimes allure people and also show fear. Sadgraṃtha neither allures nor shows fear. Graṃthas, of any religion, have either allured or frightened devotees extensively! Whether or not a religion inculcating fear can truly be designated as a religion must be discussed. The primary role of religion is to confer fearlessness. Yet again there is a difference between nirbhaya and abhaya. Being nirbhaya is external aspect, whereas abhaya is internal. A person

could be nirbhaya if s/he is constantly escorted by armed security guards; however, s/he cannot be abhaya from within. As I understand, the state of abhaya is attained by involving ourselves into a sadgraṃtha by sitting in the feet of some Sadguru.

On this occasion of Kuṃbha, I revere the renunciants gracing the holy congregation. I hail from a small village named Talgājarḍā, which is my birthplace. I still stay there. My Sadguru, who is the Supreme Personality of Godhead of me, we called Him Dada. His younger brother, Vishnudas Hariyani, had renounced a householder's life and adopted renunciation. He went to Kashi, further ahead to Rishikesh and finally got initiated in Kailāsa Āśrama. He was further designated as the Mahamandaleshvara of Kailāsa Āśrama. Hence, He too had adopted the vow of renunciation, for which I feel glorified. Reverend Vishnudevanandagiriji Maharaja had sent a postcard to Talgājarḍā several years ago. He wrote, "Tell the children to recite 'Rāma Carita Mānasa' and 'Bhagavad Gītā' daily. This will be their identity."

Who is unaware of RāmaKathā, 'Bhagavad Gītā' or 'Māhābhārata'? These are our great sadgraṃtha. It's a dynamic tradition to introduce the presiding scripture on the first day of Kathā. As you know, 'Rāma Carita Mānasa' contains sopāna (steps of ladder), whereas 'Vālmiki Rāmāyaṇa' contains kāṇḍa (canto). Nonetheless, Vālmiki's word 'kāṇḍa' has touched everyone's heart to such an extent that we use the same word for 'Mānasa' as well e.g. 'BālaKāṇḍa', 'AyodhyāKāṇḍa' etc. However, Tulasī has not used the word kāṇḍa while introducing the cantos of the scriptures. Tulasī has written first sopāna, second sopāna, third sopāna, fourth sopāna, fifth sopāna and so on. This virtuous scripture has been versified into seven cantos. The first sopāna is 'BālaKāṇḍa', the second sopāna is 'AyodhyāKāṇḍa', the third sopāna is 'AraṇyaKāṇḍa', the fourth sopāna is 'KiṣkindhāKāṇḍa', the fifth being 'SuṃdaraKāṇḍa', the sixth known as 'LaṃkāKāṇḍa' and the seventh is 'UttaraKāṇḍa'. This ladder of seven steps ascends us to a great spiritual height. Such is this awe-inspiring virtuous scripture of seven cantos. Tulasī begins the first sopāna with seven mantras of the opening invocation. Let's recite a couple of them,

VarṇāNāmArthaSaṃghānam
RasāNām ChandaSāmapī I
Maṃgalānām Ca Karttārau

Vande VāṇiViṇāyakau II BAK-Śl.01 II

So Bāpa! The first sopāna 'BālaKāṇḍa' begins with seven Saṃskṛta ślokas as the opening invocation. The opening invocation is known as maṃgalācaraṇa in our philosophy. Unfortunately, we are only confined to maṃgala-ucāraṇa i.e. reciting auspicious mantras, which certainly holds a distinct glory. However, we are only limited to recitation. The sages of my country have chosen a lovely word maṃgalācaraṇa over maṃgala-ucāraṇa. Maṃgalācaraṇa essentially refers to practicing the recited mantras. The opening invocation or maṃgalācaraṇa of every scripture gives a great message of practicing the mantras being recited. Mere recitation is not enough, an individual's adoption of mantra is far more important. Therefore, we rightly term the opening invocation as maṃgalācaraṇa i.e. maṃgala-ācaraṇa. Goswāmiji began 'Mānasa' by writing seven mantras in Saṃskṛta, followed by five sorthas in rural language. The saints and realised men of our country have done a great job by writing their virtuous scriptures in a language understandable by a common man. Kabīra has done the same job and so has Tathāgata Buddha. Lord Mahāvīra, whose day of advent was celebrated most recently, has also presented his thoughts in a common language. Lord Nabhaji has composed his bhaktamala in one of our common languages so that it can help us understand his idea very closely. Tulasī has done the same job. He began the scripture with holy ślokas whose recitation is potent enough to purify our inner and outer realm. However, He instantly switched to rural language for the next five sorthas, because Tulasī's job was to pass the ślokas to the common men. Perhaps Tulasī's job has been quite successful today, because the ślokas have reached the common men in true sense. Even an unlettered, rural person can recite the ślokas of Tulasī's opening invocation.

Tulasī's ślokas have successfully reached the common folks. The copāis written by Tulasī in folk language has found a sound place even in the hearts of the scholars of ślokas. As many realised men as I have

listened to or read their books, invariably quote Tulasī's copāis somewhere in between. Even if they deliver the entire discourse in Saṃskṛta, they feel an invariable urge to quote Tulasī's copāis. Tulasī's copāis act as the holy basil leaf, which we ritually added to the sumptuous feast of fifty-six delicious dishes offered to the Lord. While the Saṃskṛta literature or discourse represents the sumptuous feast of fifty-six dishes being offered to the Lord, Tulasī's copāi acts as the holy basil leaf being added to the offering. Saint Tulasī has bestowed enormous compassion by writing these copāis in common language. Today, the copāis are playing the role of mantras. A reader of 'Rāma Carita Mānasa' asked me few days ago that, the āratī which is sung after the recitation of 'Rāma Carita Mānasa' or RāmaKathā contains the following,

Gāvata Saṃtata Saṃbhu Bhavānī I

Aru GhaṭaSaṃbhava Muni Bigyānī II SRA-03 II

Tāta Māta Saba Bidhi Tulasī Kī

Ārati ŚrīRāmāyaṇaji Kī II SRA-09 II

Goswāmiji said that 'Rāmāyaṇa' is mother and father for me, 'Tāta Māta Saba Bidhi Tulasī Kī'. How does 'Rāma Carita Mānasa' play the role of being Tulasī's parents? My response was: All I understand is that śloka is the father and copāi is the mother. Indian languages usually apply male gender to śloka and feminine gender to copāi while talking about them. A mother is more compassionate than a father. Therefore, no one can know the bounds of the copāis; they are too many of them. The ślokas, representative of father, are present sporadically to bestow blessings in the opening invocations. Moreover, they have also been busy in other scriptures. However, the mother has constantly been with us in our journey. Tulasī did not mention about the father in the end, He just mentioned about copāi, 'Sata Paṃcha Copāi Manohara'.

Jākī Kṛpā Lavalesa Te MatiMaṃda TulasīDāsaHū I

Pāyo Parama Biśrāmu Rāma Samāna

Prabhu Nāhī Kahū II UTK-130 II

He concluded with copāi while basking in the mother's compassion. Even as Tulasī recalled the mother foremost, He did not forget the father, 'Yatpūrvaṃ Prabhuṇā Kṛtaṃ Sukavinā Śrīśambhunā Durgamaṃ'. Thus, 'Tāta Māta Saba Bidhi Tulasī Kī' indicates that

the śloka has reached the common man or loka and it's worth noting that we don't call this Universe as trisloka, but triloka. The śloka descended in loka has echoed in the space, even as it's recited on the earth in form of RāmaKathā. No world is bereft of it.

Lord Jagatguru Adi Shankaracharya had advised the adherents of Sanātana Dharma to worship the five deities namely Gaṇeśa, the Sun God, Lord Viṣṇu, Śiva and Durgā. Tulasī alludes us to worship these five gods in His virtuous scripture as a means of establishing unity with the thoughts of Lord Adi Shankaracharya. I always tell the youngsters and would repeat every time that, even as worshipping these gods is important please do not forget its essential gist. It's important to love the quintessence of worshipping these gods. Gods must be worshipped, but their quintessence must be loved. Gaṇeśa stands for discretion. Youngsters must love the trait of discretion because it's difficult to abandon what we love. When we fall in love with discretion, we can adorn our life with it. You can worship Gaṇeśa as per the prescribed rituals. However, if you don't understand them or lack the time to do so, then keeping our discretion intact is next to Gaṇeśa's worship. VyāsaPīṭha's opinion about the worship of the sun-god is the resolve to live in light. Let's try to live in light as far as possible. Our tradition has instructed us about, 'Tamaso Mā JyotirGamaya', which stands for the worship of the sun-god. The methods of sun-salutation, offering the libation of water to the sun or bowing down to the sun must definitely be practiced. However, if someone is unable to follow this practice then the auspicious resolve to live in light is the worship of the sun-god. You may worship Lord Viṣṇu through 'PurushaSukta', Lord Viṣṇu's verses or through other methods. You are worthy of obeisance if you do so. However, if you cannot then keep in mind that Viṣṇu stands for pervasiveness, broadness and generosity. We must keep our thoughts and our vision broad. Associate yourself with the sense of broad ideology. Indian Sanātana Dharma or Indian Vedic tradition has generously invited everyone to walk together. Lord Viṣṇu dwells in the ocean and he is as boundless and infinite as the sky. Hence, it hints towards broadness. Keep our thoughts broad. Viṣṇu is symbolic of vastness. Young ladies and gentlemen, let's keep our heart and vision vast.

Kābe Se Butakade Se Kabhī Bazm-E-Jāma Se I
Āvāza De Rahā Hū Tumhe Hara Maqāma Se I

This generosity and vastness is an obeisance to Viṣṇu. When we listen to verse of 'PurushaSukta' or read about it, it contains nothing but the ideology of vastness, which it elaborately describes. Gaṇeśa's worship stands for discretion. The worship of the sun-god is the auspicious resolve to live in light. Viṣṇu's worship is indicative of pervasiveness, vastness and generosity of heart. Śiva's obeisance, chanting or anointment is essential and it holds a distinct glory. This land is of Mahākāla. In what words can I extol His glory? Nonetheless, thinking about others' benefaction is Śiva's anointment. We cannot perform Śiva's anointment all the while, but the desire of everyone's welfare i.e. 'Sarve Bhavantu Sukhinaḥ', the mantra of welfare is Śiva's anointment. Lastly, Durgā for the verse 'BhavānīSaṃkarau Vande ŚradhhāViśvāsaRūpiṇau'. Pārvatī stands for reverence. We worship Durgā during Navrātri and we must do so. The devotees of Durgā worship her daily. But making sure that our reverence does not break or damage and keeping it totally intact is the worship of Durgā. This genuine reverence must stay intact in our inner realm. By God's grace may genuine reverence find a permanent place in everyone's heart! Eventually, we have to reach the state of non-qualitative reverence or gunatita-śradhhā. So Bāpa! Goswāmiji worships the five deities. Thereafter, Tulasī offers obeisance to the Guru,

Baṃdau Gurū Pada Kaṃja Kṛpā

Siṃdhu NaraRūpa Hari I

MahāMoha Tama Puṃja Jāsu

Bacana Rabi Kara Nikara I BAK-So.05 I

This holy virtuous scripture begins with the obeisance to the Guru. I feel that one who worships the Guru or one who develops staunch faith in the Guru's divine feet, for that person Guru is Gaṇeśa, Gaurī, Śiva, Viṣṇu and the sun-god. Everything gets included in one Guru. This is another way of looking at it. Tulasī begins the scripture with the obeisance to the Guru. This is the first chapter of the scripture which my VyāsaPīṭha names as 'Mānasa-GuruGitā'. Come, let us sing few of its lines,

Baṃdau Guru Pada Paduma Parāgā I

Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II

So, the first chapter in the beginning of 'Mānasa' is about offering obeisance to the Guru. All I would like to say on this point is that those who don't need a Guru and who can directly attain the Supreme Entity can be by their own. There is no issue. It would be a pleasure to know this and they are worthy of obeisance. Many ideologies don't believe in the idea of a Guru. They believe in reaching directly, without needing a Guru as a mediator! They are of the opinion that they can reach directly! They are worthy of obeisance. But what about people like us? Especially, what about MorariBapu? I am sharing my personal opinion: I see no option other than my Guru. Guru is needed, needed and needed! My 'Mānasa' clearly states that no one can cross the ocean of mundane existence without a Guru, even if he is the Creator himself? Even if he is Viṣṇu himself? Or even if he is as equal to Śiva? Guru is indispensable. When a Guru is found in form of an Enlightened Being, imagine how fearless we become! However, please keep in mind one point: Never ever make the Guru your means to accomplish something else. Guru is not your means; Guru is your ultimate accomplishment. Many a times we use the monks as our means! Monk is not our means; monk himself is our ultimate accomplishment. Guru is our ultimate accomplishment; Guru is our goal; Guru is our final destination; Guru is our ultimate Supreme Entity.

After hollowing the eyes by the collyrium of the dust of the Guru's feet, Tulasī says that I am beginning to recite RāmaKathā. He says, let me first purify my vision, post which I can recite the holy story. After sanctifying the eyes with discretion, Tulasī began the Kathā. The next chapter is about offering obeisance to everyone. First and foremost, Tulasī offered obeisance to the gods of earth i.e. the Brāhmaṇa community. This was followed by the obeisance of the virtuous and noble men, followed by the saints who were compared with Prayāg, the King of Pilgrimage Places. Tulasī has highlighted great glory of the assemblage of saints by comparing them to moving Prayāg. Thereafter, the wicked, the deceitful, the demons, the good and the bad were offered obeisance. Since the eyes were sanctified by discretion, how could He perceive evil in anyone? Please remember my couple of points if you can understand: Jealousy never

lets your mind rest or be at ease. You could be undoubtedly blessed with every luxury one can imagine, but if your eyes are filled with jealousy or envy, if you have not obtained the Guru's grace, if you have not attained the discretion of eyes then jealousy will never get you the bliss of mind. And let me tell you, criticising others never lets your intellect become decisive. A constant criticiser can never possess a decisive intellect. Jealousy deprives one from the bliss of mind (mana). Criticism weakens the intellect (buddhi) from being decisive. Hatred never gives peace to one's subconscious-mind (citta). The subconscious-mind will constantly stay enraged due to hatred. By the Guru's grace we can attain the discretion of eyes, thereby which the whole world will be perceived as the manifestation of the Supreme Entity, beyond any discrimination. This is the boon of the Guru's grace. While offering obeisance to everyone, Goswāmijī offered obeisance to Mother Kausalyā very first in order. This was followed by the obeisance of King Daśaratha, further followed by Janakajī and the four brothers. In the same course, Goswāmijī said,

MahāBīra Binavau Hanumānā I

Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II

Tulasīdāsajī takes the story further while offering obeisance to Śrī Hanumānajī. My VyāsaPīṭha always pauses the first day Kathā after offering obeisance to Hanumānajī. Come, let all of us offer obeisance to Hanumānajī through the following verse of 'VinayaPatrikā',

Mamṅala-Mūratī Mārūta-Namḍana I

Sakala-Amamṅala-Mūla-Nikaḍana II VP-36.1 II

Pavana-Tanaya Saṃtana-Hitakārī I

Hṛdaya Birājata Avadha Bihārī II VP-36.3 II

Goswāmijī thus rendered obeisance to Hanumānajī. It's an inevitable worship. Śrī Hanumānajī is the vital force of life. Anyone, including men and women, can worship and surrender to Hanumānajī. Every gender can recite 'HanumānaCālisā' and 'SuṃdaraKāṇḍa'. It's written in 'Mānasa' that when Hanumānajī went to Laṃkā, the demonesses worshiped Him. If that's true then why can't the ladies of my country worship Him? Everyone has the right to breath. Hanumāna is the breathing air or oxygen. Who can deny this fact? You may not be able to touch Hanumānajī, but He is

touching you round the clock in form of air. In my view, Hanumānajī is a Supreme Entity, seek His shelter and surrender unto Him. The element of Hanumānajī is utmost indispensable in any spiritual discipline.

The youngsters can learn a lot from Hanumānajī. Yesterday, I was speaking on the occasion of Hanumāna Jayantī. My Gurudev used to tell me that, Son, nine is considered as the complete number. If someone assimilates the nine natural traits of Hanumānajī, s/he can feel all gratified. Hanumāna's first natural trait is fearlessness or abhaya. Mind you it's abhaya and not nirbhaya. His second trait is immunity from old age. No decline in enthusiasm or zeal is immunity from old age. A new and novel energy to take a leap for constructive tasks represents His immunity from old age. The next trait is immortality. Hanumānajī will never be forgotten. As long as RāmaKathā shall continue on Earth, Hanumānajī will be present here. This is His immortality. Fearlessness, immunity from old age, immortality and incessant faith is His next natural trait. Dense dispassion is another natural trait in Him. Furthermore, the state of non-attachment is also one of His natural traits, but detached state of mind is His especial trait. People are unattached from the outer world, but they crave too much from within. They hanker for worldly desires and are enormously attached to them from within. Hanumānajī is detached from outer world as well as from within. 'Nirbhara Prema Magana Hanumāna', Hanumānajī is an embodiment of love. Being an incarnation of Śaṃkara, He is 'KarpūraGauram Karuṇāvatāram', brimming over with compassion. I was told about these nine traits. I then asked, Dada, how can we assimilate these nine traits? Can you please discount few of them? He then smiled and said, forget everything and accept only one trait which is 'nine' or 'nava'. 'Nava' means staying new, novel and fresh every day. Not being stale. Hanumānajī is new, novel and fresh daily and so should every human be.

If any of you asks me, Bāpu, can you please simplify further? I would say, learn one trait from Hanumānajī. Learn to observe the external world and practice self-introspection as well. We are only taught to observe the outer world. Better still is the practice of

introspection. Being inward dwelling is an extremely essential practice. Hanumānajī has also taught us to be outward dwelling, because God's outer creation is too beautiful. Hanumānajī has been so. The spread of carnal and natural beauty in Laṃkā was so intense that it would smite even the finest ascetics. However, Śrī Hanumānajī beheld every beauty with the vision of discretion and holiness. His outward dwelling tendency aroused no single vice in His mind. Hanumānajī thus teaches us that if our eyes get endowed with discretion by the Guru's grace, then we can behold the beauty in this world with pure eyes. There is a couplet by Raj Kaushik,

Kabhī Rotī Kabhī Hasatī Kabhī Lagatī Śarābī-Sī I
Mohabbata Jisame Rahatī Hai Vo Ānkhe Aura Hotī Hai I
Beholding outer beauty by pure eyes is not a flaw. Hanumānajī has thus illustrated this to us. Hanumānajī is anyways inward dwelling. In the young age, we must thus learn to be inward dwelling and also to behold the outer world with pure eyes. Tulasī thus offered an obeisance to Hanumānajī. Keeping the main subject of Kathā and Lord Mahākāla as our core focus, we shall further our discussion tomorrow.

Please remember my couple of points if you can understand: Jealousy never lets your mind rest or be at ease. You could be undoubtedly blessed with every luxury one can imagine, but if your eyes are filled with jealousy or envy, if you have not obtained the Guru's grace, if you have not attained the discretion of eyes then jealousy will never get you the bliss of mind. And let me tell you, criticising others never lets your intellect become decisive. A constant criticiser can never possess a decisive intellect. Jealousy deprives one from the bliss of mind (mana). Criticism weakens the intellect (buddhi) from being decisive. Hatred never gives peace to one's subconscious-mind (citta). The subconscious-mind will constantly stay enraged due to hatred.



Curse is an outcome of anger, whereas caution originates from wisdom

Bāpa, 'Mānasa-Mahākāla' is the central focus of this Kathā. We are offering an anointment to Lord Mahākāla by reciting the spiritual discourse and listening to it. Let's once again visualize the sight when Ayodhyā was struck with famine, but not Ujjain. How can the abode of Śiva ever face famine? Śiva is the helmsman of all functions of the society. If the helmsman himself is so glorified, how can His presiding place suffer? The aspect of weather is a different matter and it continues to change in a cyclic manner. The calamity of famine is driven by nature, but the place where Śiva dwells will be constantly nourished by the stream of spiritual Ganges.

Sphuranmauli Kallolimī Cāru Gaṅgā I

Lasadbhālabārendu Kaṁthe Bhujamgā II UTK-108.03 II

Calatkuṁḍalam Bhrū Sunetraṁ Viśālam I

Prasannānam Nilakaṁṭham Dayālam II UTK-108.04 II

Bhuṣuṅḍi has experienced the region of Ayodhyā when it was under famine. He however lacked spiritual worthiness then. He goes on to say in the 'UttaraKāṇḍa' of 'Mānasa' that "O Garuḍa, during that horrific age of Kaliyuga, Ayodhyā was struck with severe famine and I thus migrated to Ujjain. In Ujjain, I surrendered to a Vedic Brāhmaṇa, who initiated me with the mantra of Śiva. I continued to chant this mantra day in, day out. My fundamental faith has always been in Śiva since the very beginning. My Sadguru perceived no discrimination between Śiva and Viṣṇu. I, however, due to my unworthiness, practiced my spiritual worship with discriminative mindset. Even as I avoided uttering the name Viṣṇu, the very sight of a Viṣṇu devotee would burn me with rage! It overwhelmed me with profound hatred and envy! One fine day, my saintly Gurudev called me in person and explained, "My dear disciple, please know that there is no difference between Śiva and Viṣṇu, why do you then break your incessant stream of worship by discriminating between them time and again?" Looking at my immature behaviour, my Guru tirelessly explained me again and again out of love and parental affect. However, I just did not understand! Consequently, O Garuḍa, this is what happened one day,

Eka Bāra Hara Maṁdira Japata Raheu Siva Nāma I UTK-106(A) I

I was chanting the mantra of Śiva in the temple of Lord Mahākāla when my Guru, my Enlightened Being, my Sadguru arrived. Even though I saw him come in, I neither rose in respect, nor offered an obeisance. The Guru

didn't even feel least resentment in His heart, Śiva however was extremely offended and He pronounced a curse on me. In order to free me from this curse, my Guru recited 'Rudrāṣṭaka' in the temple of Mahākāla. O Garuḍa, the lines of 'Rudrāṣṭaka' are still echoing in my ears, they don't let me rest in peace and the one thing that infinitely stings my consciousness is, 'Gura Kara Komala Sila Subhāū', my Guru's mild and amiable disposition." Note the line, 'Eka Bāra Hara Maṁdira'; instead of Śiva's temple (Hara Maṁdira) why is it not written that I was chanting Śiva's Name in Mahākāla's temple? Hara unquestionably means Śiva. However, Tulasī must have written 'Hara Maṁdira' in the context of each and every temple. Every individual's heart is a temple.

People like us sometime or other are offending the Enlightened Being sitting in the temple of our heart! In my understanding such an Enlightened Being exists in form of Truth, Love & Compassion in our hearts. When we disregard our inner truth, Śaṁbhu is offended. When we disregard, disrespect or ignore our inner love, which the saints have glorified extensively, Śiva is offended. On one hand even as you worship, but on the other hand if you don't feel a sense of respect for an Enlightened Being who is constantly overwhelmed with love for the whole world then we are insulting the enlightenment in form of love. Every heart is filled with compassion. Śiva is an embodiment of Truth, Love & Compassion, 'KarpūraGauram Karuṇāvatāram'. Every heart is a temple, Bāpa! The temple of Mahākāla gives us the message of disrespecting the truth, the love and the compassion existing in our heart. After peeping into our heart we must remove the unwanted elements which have invaded our heart because of past accumulated karma, bad company, etc. We must get rid of it. There is a wonderful couplet by Bada'uni,

Pahale Dila Ko Khāli Kara I

Phira Usakī Rakhavāli Kara II

The poet first advises us to empty our heart. He then suggests guarding our emptiness to avoid evil elements from entering. The first step is to empty our heart and

become zero. When our heart is already filled, it needs no protection because there is no room for something else to enter. A spiritual-seeker needs to protect the emptiness. Goswāmījī says in 'VinayaPatrikā', 'Mama Hridaya Bhavana Prabhu Torā, Taha Base Āi Bahu Corā', 'O Lord, my heart is Your temple.' Every individual's heart is Mahākāla's blessing. While interacting with others, we must not reject the truth of their heart. Our selfish motives, discriminative mindset and foolish nature impel us to disapprove the truth. The discriminative mindset of an individual, the selfish motives of an individual and our foolish nature disregards the truth. The subconscious-mind filled with competition or rivalry disregards the love. Tulasīdāsajī uses beautiful words, 'Karālam Mahākāla Kālam Kṛpālam', the Time-Spirit is utmost dreadful, but the Devourer even of the greatest Time-Spirit i.e. Lord Mahakaleshwar is all-gracious. Ladies and gentlemen, in the same course we tend to disregard Truth, Love & Compassion again and again, and Śiva goes on feeling enraged on us more and more; hence, it becomes utmost essential to recite 'Rudrāṣṭaka' in such a time.

So Bāpa! As we are discussing 'Mānasa-Mahākāla', Kāla or Time-Spirit has several types. Śiva is dreadful in form of Mahākāla, but in form of the Kāla of Mahākāla i.e. the Devourer of the greatest Time-Spirit i.e. Mahakaleshwar, He is utmost gracious. Alternatively, the Supreme Entity Śiva is harsh as well as soft; He is far as well as close. The aphorisms that apply to the Supreme Entity also apply here. There are various types of Kāla even in 'Mānasa'. But we have focused our discussion on Mahākāla. The word Kāla has two meanings. In one context, it means time or lapse of time. Its second meaning is death or the Time-Spirit. It could also have other meanings. My Goswāmījī writes a line in 'Mānasa' while using the word 'Kāla',

Kāla Pāi Muni Sunu Soi Rājā I

Bhayau Nisācara Sahita Samājā II

Dāsa Sira Tāhi Bisa Bhujadamḍā I

Rāvana Nāma Bira Baridamḍā II BAK-175.01 II

Thus, *Kāla* refers to the lapse of time or it may also mean death. Another dictionary meaning of *Kāla* is destiny. *Kāla* also means destiny. Please remember three points. Firstly, remember that there is something called as destiny. We are least aware of what it is and where will it take us! After the war of 'Māhābhārata', Gāṁdhārī's most of the sons had died. Any mother can understand her state. After the great-destruction, Gāṁdhārī pronounces a curse on Kṛṣṇa: "My entire lineage has been destroyed despite my presence! Goviṁda, the same destiny shall befall You." In 'Mānasa' Lord had readily accepted Nārada's curse affirming the same.

My demand from the Supreme Personality of Godhead, the Universe and all of you is that the word 'curse' must be dropped from this world. Who is different from us to be cursed? We are only punishing our own self by cursing others! God willing, may the terminology of curse cease in the Twenty-First Century. Instead of cursing others, we need to caution them. Instead of directly cursing someone that you shall face a downfall, it's much better in the Twenty-First Century to caution that individual of a possible setback of his/her action. Do not curse. Curse is an outcome of anger, whereas caution originates from wisdom. Have you ever observed that an individual who practices yajña, self-study of scriptures and charity is extremely potent to bless others? These are the three pillars which 'Gītā' terms as yajña, charity and penance. Chāndogya-Upaniṣad replaces penance with self-study of scriptures, which is also a type of penance. Self-study of scriptures is impossible without penance. In my terminology it's Truth, Love & Compassion. Yajña is truth. Yes, yajña and truth are cognate terms. Yajña is more about sacrifice than praise. A worshipper of truth is never at the receiving end of praise as compared to self-sacrifice. Nawaz Deobandi Sāheb has written a couplet,

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

The path of truth must be treaded all alone. No one will accompany us. Yajña is truth where ego or pride needs

to be sacrificed. A yajña where animals are sacrificed is not the truth. The degree of truth gets refuted in such a yajña. The speech of an individual, who speaks truth or practices yajña in life, becomes extremely powerful. Self-study refers to love. It is about love for the scriptures, love for the Guru, love for the Guru's family and love for the Guru's hermitage. An individual who understands the glory of a Guru understands every scripture, Sāheb! We have failed to know the Gurus! This is the main issue. Even if we have known them, we have evaluated them superficially at intellectual level! We have failed! We have proclaimed Lord Kṛṣṇa as 'Kṛṣṇa Vande Jagatgurum'. Could anyone really know Goviṁda? He was born on the eight day of the month. The realised men are of the opinion that only eight people could truly know Kṛṣṇa during His contemporary age! How many people could understand Śiva? Śiva is the Guru. How many people could understand Rāma? The fundamental spirit is the same in everyone. A Supreme Entity incarnates on earth with the same truth, the same love and the same compassion, but we fail to know them! Therefore, the devotees sing,

Guru Tāro Pāra Na Pāyo, He Na Pāyo...

PrathaviNā Mālīka, Tame Re Tāro To Ame Tarīe...

So Bāpa! The speech of a person whose life is devoted to the truth of yajña becomes powerful. Self-study arouses love. It refers to the love for scripture, love for the Guru, love for the Guru's hermitage and loving everything related to the Guru. The penance of scriptural self-study is love. Love is nothing but penance. The last aspect is charity. My VyāsaPīṭha would equate charity with compassion. Charity is compassion. Can anyone offer charity without compassion? Chāndogya-Upaniṣad thus describes three pillars of righteousness. The speech of an individual endowed with these three aspects never goes in vain. My young friends, please remember the following three words. The first word is 'niyati' or destiny. No one can avoid destiny. Remember the second word as 'nimitta' i.e. an excuse. We all are just an excuse in this world. I personally believe that the

youngsters who remember the word *niimitta* would be benefitted tremendously. The third word is '*neti, neti*' or infinity; one must never think that we have known everything.

Tulasī gives a good place to *Kāla* in 'Mānasa'. We are talking about Mahākāla, which is also a type of *Kāla*. 'Rāma Carita Mānasa' describes another *Kāla* as '*Alapa Kāla*' or '*Thore Hī Kāla*' (short time). '*Alapa Kāla*' means a short time. Few realised men can manifest everything in a short time.

GuraGṛha Gae Paḍhana Raghurāi I

Alapa Kāla Bidyā Saba Āi II BAK-203.02 II

When Bhuṣuṇḍī was cursed, his curse ended in a very short time. '*Alapa Kāla*' refers to this time-lapse. In order to manifest things in a short time, it's necessary to stay near some such Supreme Entity. 'Gītā' terms such incidents as '*Kṣipraṁ Bhavati Dharmātāmā*'. 'Rāma Carita Mānasa' describes it as '*Karau Sadya Tehi Sādhu Samānā*'. So, the first word is *Kāla* and the second word is '*Alapa Kāla*' or '*Thore Hī Kāla*'. The third aspect of

Kāla is commonly observed in our personal and social life. It refers to a good time-period and a bad time-period. It refers to the astrological aspect of auspicious time and inauspicious time. *Kāla* is also referred to death. *Kāla* also refers to the time-period of past, present and future. The most astounding aspect is that the present is continuously slipping out of our hands. The River Shipra that's flowing here will flow forever. I have heard from the saints that one cannot bath in the same water again. The moment we step out of a river, that flow of water passes away! The present is constantly slipping. We are unaware of the future. We have grilled our past abundantly! Past is no longer with us, but we are continuously grinding and grilling it. The scriptures call it as contemplation of the past. In out Gujarātī literature, a realised, rural woman named Gaṁgāsātī was born. She has composed a Gujarātī verse,

Śilavaṁta Sādhu Ne VāreVāre Namīe PānaBāi!

Jenā Badale Nahi VrataMāna Re;



*Cittanī Varatī Jenī Sadāya Nirmalī,
Jene Mā'rāja Thayā Me'rabāna Re...*

This realised woman advises to offer obeisance to a virtuous monk again and again. It doesn't mean one must physically bow down to a monk every time that we see him/her. Please don't misinterpret. It means staying kowtowed to a virtuous saint from every corner of our heart. 'Jenā Badale Nahi VrataMāna' means the one who abides by unchangeable vows. In another context, it means one who lives in the present, one who lives in the moment. Hence, Kāla also refers to past, present and future. Let me recite four lines of Dixit Dankauri,

*Khulūse Mohabbata Kī Khuśbū Se Tārā Hai I
Cale Aīye Ye Aḷibo Kā Ghara Hai I
Alaga Hī Majā Hai Phakīrī Kā Apanā I
Na Pāne Kī Ciṃtā, Na Khone Kā Ḍara Hai I*

So Bāpa! The present moments are constantly slipping and our breaths are counted, so treasure the moments. Tulasīdāsajī uses the word Akāla to describe the famine of Ayodhyā. Just like Akāla, there is Sukāla which means copious rainfall. Thus, Kāla has several references. These days we are sitting near Mahākāla. We are here to offer anointment to Mahākāla. I call the Kathā as the Yajña-of-Love and this is the camp of lovers.

This is the birthplace of 'Rudrāṣṭaka'. God willing, may we commit no offence of a Guru. Let's not disrespect Truth, Love & Compassion dwelling in our and other people's hearts. If we happen to commit such offences or disregard these values, then please sing 'Rudrāṣṭaka', especially the youngsters. You will get the required strength. It doesn't matter which religion or sect you follow. You must continue the same spiritual discipline. All I expect from the youngsters is to sing 'Rudrāṣṭaka' in the morning while bathing and recite 'HanumānaCālisā' in the night before going to bed. What is the need to do more? Even if we wish to more, we wouldn't be able to. The saints are constantly engaged in worship only for us.

This is the birthplace of 'Rudrāṣṭaka'. This is a fruitful land. However, the roots of 'Rudrāṣṭaka' are upwards and its branches are downwards. 'Rudrāṣṭaka'

is universal. It's sung for Lord Śiva. If your eyes fill up with tears while reciting 'Rudrāṣṭaka', consider you have bathed from within. Let's sing a couple of lines,

*Nirākāramoṅkārāmaūlaṃ Turīyaṃ I
Girā Gyāna Goṭitamīsaṃ Girīsaṃ II
Karālaṃ Mahākāla Kālaṃ Kṛpālaṃ I
Guṇāgāra SaṃsāraPāraṃ
Nato'haṃ II UTK-108.02 II
Namāmīsamīśāna NirvāṇaRūpaṃ I
Vibhuṃ Vyāpakaṃ Brahma
VedaSvarūpaṃ II UTK-108.01 II*

The most important point to be noted on this land is that the Guru whose offence was committed has not been enraged. He, in fact, showered an especial compassion. It simply means that even if we commit an offence of an Enlightened Being, S/He is never enraged. However, the Universe does not forgive. The Gurus are worried of the consequences of the Universe's rage? 'Hāhākāra Kīnha Gura Dārūna Suni Siva Sāpa', imagine what must be the Guru's state when He raised a piteous wail in the temple of Mahākāla. O, The Guileless Lord, O Mahākāla, he is mine! He has adopted my mantra. He is still immature and discriminative. His foolish nature has not yet dispelled. O Māhādeva, it must be my fault because I could not completely prepare him spiritually!

I was asked, Bāpu, KāgaBhuśuṅḍijī repeatedly says, 'Bīte Kalapa Sata Aru Bisā', imagine the immortality of this man, he has lived the longest! He tells Garuḍa that O Garuḍa, I have now lived on Mount Nilgiri for twenty-seven kalpas i.e. twenty-seven rounds of creation. When we are reborn, we obviously don't remember our past life. Our memory would be strongest during the childhood. Our grasping power increases when we are young. As we age, our memory weakens. We forget a lot in our very present life! But few things are indeed worth forgetting. As Tulasīdāsajī proclaims the eight devotion as contentment, it's not limited to money or wealth. It also refers to feeling content with not remembering everything. This is the eight devotion. There is absolutely no need to remember everything.

Remembering one Name of Lord is more than enough, Sāheb! Even if you cannot turn rosary 108 times, it doesn't matter. Turn the rosary once and feel content. I am not against turning the rosary 108 times, but don't feel guilty if you cannot. 'Mānasa' has written to an extent, 'Dhanya Gharī Soi Jaba Satasamgā'.

The incident can even happen in a moment. We are forgetting day by day. Our memory is fading. Glory to this realised man who says that I have passed twenty-seven rounds of creation in Mount Nilgiri, but I just cannot forget one thing. Garuḍa, my RāmaKathā continues incessantly in Nilgiri. The aged birds listen to the discourse. You too partake in the discussion once in a while. My Kathā continues incessantly one after another. Bhuśuṅḍi says, I forget what I had spoken in the last discourse. Every discourse brings in a new stream, a new flow. However, I am unable to forget one sting! This is utmost compassionate copāi. Every individual must memorize this line. God willing, may no one ever commit the Guru's offence! But if you do then this line comes as a great rescue. An Enlightened Being will never ever get enraged. But who can control the Universe? The Enlightened Being in turn will control the Universe to forgive the disciple.

Eka Sūla Mohi Bisara Na Kāū I UTK-109.01 I

What does this line mean? Bhuśuṅḍi says, O Garuḍa, the temple of Mahākāla where I was cursed, had a trident. But that trident was not a cause of pain for me. Even if someone might have killed me by that trident, I would not have experienced pain, because my Guru was present there in person. The trident was no cause of pain for me. But I cannot forget the tender disposition of my Guru! His conduct was extremely lovely. What has He not done for me? I am unable to forget this sting. Even after twenty-seven rounds of creation, this pain is still raw, it is eternally alive. Our Purāṇas have the story of Kṛṣṇa dancing on the hood of a serpent named Kāliya. When Kṛṣṇa was playing with a ball, the ball accidentally dropped in River Yamunā and entered the home of serpent Kāliya. The friends decide that the one who has dropped the ball must be sent to bring it again. Kṛṣṇa jumped into the river and woke up the serpent Kāliya. The serpent was enraged. Lord Kṛṣṇa brought

the serpent in control and danced on its hood. It's a lovely sight. The serpent tried to blubber! He is subjugated by the Lord. Looking at his state, his wives wailed aloud. Narsinh Mehtā has written in Gujarātī,

*Nāgaṇa Sou Vilāpa Kare Che,
Meḷi Do Amārā Kaṃtha Ne I*

I love the next line specifically. What did the wives say?

*Ame Aparādhi Kāi Na Samajyā,
Na Olakhyā Bhagavamtane I
Jala Kamala Chāṃḍī Jāne Bālā I*

We, the offenders, could not understand the God! Arjuna has experienced the same state in 'Māhābhārata'. Paraśurāma has gone through the same state in the Janakapura's bow-breaking ceremony in 'Mānasa'. He said that I have spoken inappropriate. O, the temple of forgiveness, Rāghava and Lakhana, please forgive me.

'Eka Sūla Mohi Bisara Na Kāū', O the king of birds, O Garuḍa, twenty-seven rounds of creations have passed but I am unable to forget one pain; I am unable to forget one sting. What was it?

Eka Sūla Mohi Bisara Na Kāū I

Gura Kara Komala Sīla Subhāū II UTK-109.01 II

My demand from the Supreme Personality of Godhead, the Universe and all of you is that the word 'curse' must be dropped from this world. Who is different from us to be curse? We are only punishing our own self by cursing others! God willing, may the terminology of curse cease in the Twenty-First Century. Instead of cursing others, we need to caution them. Instead of directly cursing someone that you shall face a downfall, it's much better in the Twenty-First Century to caution that individual of a possible setback of his/her action. Do not curse. Curse is an outcome of anger, whereas caution originates from wisdom.

The point we were discussing is that the Guru is gracious. Śiva is both gracious as well as harsh. Guru is only and only gracious. A Guru will never be enraged in mind. There is no question of curse then. But the Universe won't spare. Therefore, Mahākāla could not tolerate the offence of the Guru and He pronounced a curse. And 'Rudrāṣṭaka' was sung to dispel the curse. In my view, 'Rudrāṣṭaka' gives enormous strength to the youngsters. We are disregarding Truth, Love & Compassion at each and every step. We commit mistakes again and again, one after another. In order to experience peace in this state, surrender to 'Rudrāṣṭaka'.

Lord Śiva is the helmsman. Śiva is the Guru of the three spheres. Śiva is the Lord of the Universe. Śiva is the Sadguru. In 'Rāma Carita Mānasa', Tulasī presents Sadguru as the helmsman. A helmsman must not be insulted. Therefore, Tulasī cautions us. He is not frightening us. He is not trying to scare us. There is no question of curse. As I said earlier, the word 'curse' itself must be eliminated. What is required instead is to caution everyone.

Imagine the sight in the temple of Mahākāla. It's an ancient sight where an Enlightened Being sings the hymn of praise of the Lord who is both harsh and gracious at the same time, Mahākāla and Mahākāleshwar. We are offering an anointment of 'Mānasa-Mahākāla' in this Kathā. Let me now further the course of Kathā. Yesterday during the Kathā, we offered obeisance to Śrī Hanumānājī. It was followed by the obeisance of Lord Sītā and Rāma. Tulasī proclaims Rāma as myriads of Durgā. Lord's Name is as great as the Lord Himself. Goswāmījī glorifies Lord's Name in nine *dohās* thus offering obeisance to It. Let's sing a few lines,

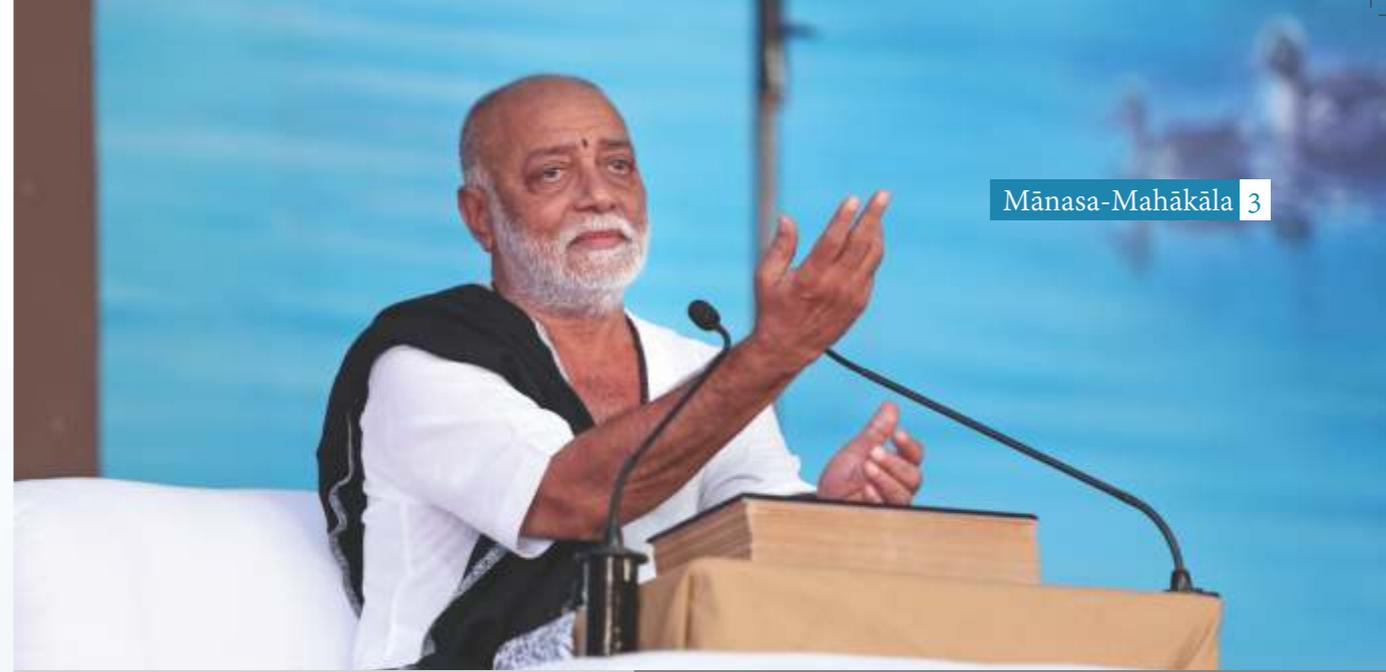
Baṃdau Nāma Rāma Raghubara Ko I

Hetu Kṛsānu Bhānu Himakara Ko II BAK-18.01 II

So, my listeners, the glory of Name is extraordinary. Seek the shelter of Name in Kaliyuga. Here the glory of Rāma's Name is extolled, yes. But Tulasī is not parochial. Tulasī's Rāma is not narrow. So generous and broadminded is Rāma that even the sky

will fall short to Him. Chant any Name of your choice be it Ramā, Śakti, Śiva, Kṛṣṇa, Gaurī etc. There is absolutely no issue. Choose the name of any god per your inclination. But do seek the shelter of Name. In Satayuga, god was attained by means of meditation. Tretāyuga prescribed conducting huge yajñas to attain god. Dvāpara was the age of methodical adoration for hours together, which helped us attain god. In Kaliyuga, chanting Rāma's Name is the only support. Tulasī has thus established the glory of Rāma's Name. Surrender to any Name you like. I have no insistency. But Rāma's Name will be easier to chant. All Names are His, definitely. I have no issue even if someone chants Allah! There is no issue even if you chant '*Buddhaṃ Śaraṇaṃ Gacchāmi*' or '*Mahāvīra Swāmī Aṃtarayāmi*'. What difference it makes? Having said this, Rāma is the crest-jewel of all Names. '*Barana Birajata Dou*', these two letters are phenomenal. The simplest and easiest remedy is Rāma. What is attained after severe spiritual penance, the same is attained by chanting Rāma's Name.

So my listeners, chant god's Name whenever you get time. Chant any name you love. I always say that when you return home from work, finish your dinner, watch T.V. if it's worth watching, read something if you wish to and just before going to bed when there is nothing left to be done, when you have finished all your tasks for the day and just after going to bed if you are not feeling sleepy then Lord Madhusudan Sarasvati says, during those few moments chant Lord's Name. Don't waste those moments. It could be two minutes or five minutes, but chant Lord's Name. So, not only Goswāmījī but everyone else has extolled a great glory of Lord's Name. The Vedas have also sung the glory of Name. The saints have indicated the glory of Name in all four ages and all four Vedas in some or other form, directly or indirectly. So all-in-all, Lord's Name is the quintessence. The glory of Rāma's Name is extraordinary, peerless and it's the simplest to chant. Tulasī has thus extolled the glory of Rāma's Name in the chronology of Kathā.



Our faith and spiritual state are our inner wealth

'Mānasa-Mahākāla' is the central theme of the nine-day RāmaKathā, the Yajña-of-Love. By having a conversation about it we are performing Lord Mahākāla's anointment and circumambulating around Him. Let's proceed. Day before yesterday when I visited Lord Mahākāla's temple, I requested the priest to share any distinctive information that he may have about Lord Mahākāla, so that I could know more about it and also share it with my listeners. Yesterday the priest gave me some information about Lord Mahākāla. I would like to share it with everyone. Some of the scriptural information that the priest has shared is new for me as well. I was informed that there are three main Śivaliṅgas in the three worlds viz. sky, earth and nether region. These are scriptural words. '*Ākāṣe Tārakaṃ Liṅgam*', Śivaliṅga in the sky exists in form of stars. '*Pātāle Hāṭakeśvaram*', the Śivaliṅga of nether region is called as Hāṭakeśvara. People of Gujarat, specifically Saurashtra, are more acquainted with Lord Hāṭakeśvara. Lord Hāṭakeśvaram is the main deity of Nāgara community which is a branch of Brāhamaṇa community, where Narsinh Mehtā was born. '*Bhūlo Ca Mahākālou*', on the earth Lord Śiva is worshipped as Mahākāla. '*Treliṅgam Namostute*', we thus offer obeisance to the three *liṅgas*. These are scriptural words.

We are circumambulating the Śivaliṅga of the earth. Sky is beyond our reach, and so is the nether region. The earth which exists between the sky and the nether region is graced by Lord Mahākāla. It's well within our reach. I thank the priest for sharing this scriptural information. You must be aware that the five aspects associated with Mahākāla do not exist elsewhere, at least not in my knowledge. I shall be happy to know if it does and lovingly welcome the information.

Per my understanding and knowledge, the following five aspects are only and only found here. *Kṣetra* is defined as a place which destroys our sins. You may also call it as *DharmaKṣetra*. This place of Mahākāla is *Kṣetra* or Mahākāla-Kṣetra. The divine feminine power in form of Goddess HaraSiddhi dwells in this region. The places of Goddesses are often called as *Śakti-Piṭha*. Hence, this place also becomes a *Piṭha*. This region is also known as *Ūsara*. *Ūsara* also means a barren land that cannot grow seeds. It means that one cannot commit a sin after coming here. The influence of Kaliyuga may work other way round! Nonetheless, the scriptures confirm that after bathing in the holy River Shipra, no new sin can be committed.

Thus, this is *Kṣetra*, this is *Piṭha* and this is also *Ūsara*. The fourth aspect is that this place is called esoteric, because it is loved by Śiva. Being immensely loved by Śiva, this place is called esoteric. As a rule, when one

person truly loves the other, s/he will not make it public, but keep it esoteric. Recall Lord Rāma's message that Hanumānaji passed to Mother Jānakī. Lord said that the essence of love between Me and you is only known by My mind. The rest of it is esoteric or secretive. More often than not, love is esoteric. Though love cannot be hidden, the lovers need to hide it. Even if one does not speak, the eyes will anyways reveal true love. I am recalling a couplet of Raj Kaushik,

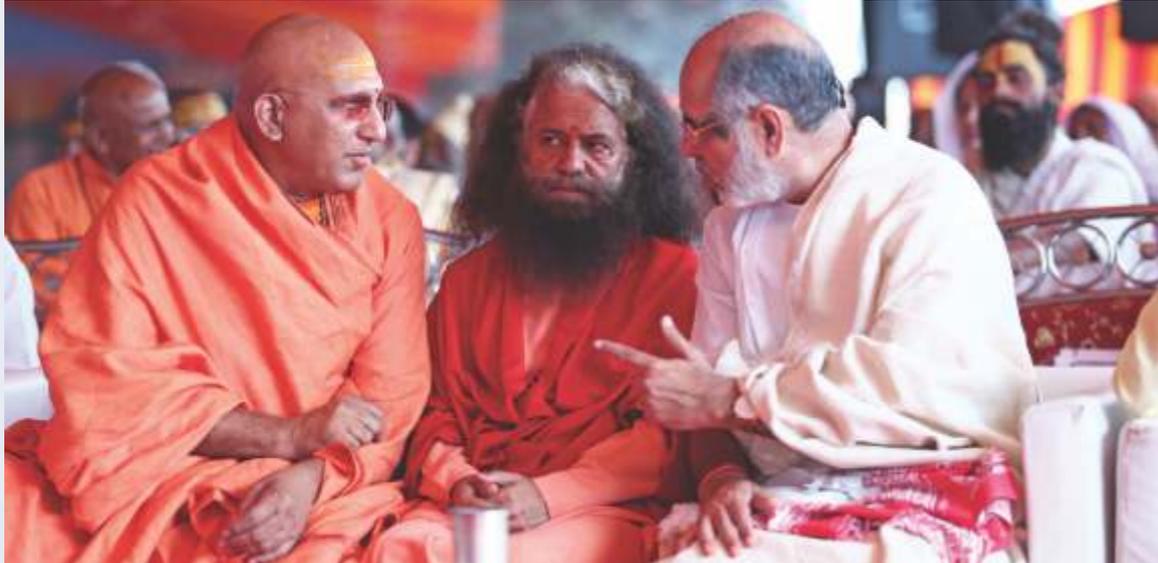
*Kabhī Rotī Kabhī Hasatī
Kabhī Lagatī Śārābī-Sī I
Mohabbata Jisame Rahatī Hai
Vo Ānkhe Aura Hotī Hai I*

The eyes of love are not stricken by cataract. It doesn't need to be operated. Such eyes cannot become blind and are capable of opening others' eyes as well.

My listeners, the element of love is esoteric. May I ask you a question? Is self-boasting considered good? The scriptures deny. It's not considered good to boast about one's life in public. The great people have written autobiography, which is another way to look at it. World Reverend GandhiBapu has also written his autobiography as 'The Experiments with Truth'. Many people do so and have the right to write. Then is it not good for a monk or a saint to share his/her personal experience? Why do the saints share their experiences? Do they want to look great before

everyone? Lord Śamkara has also shared His experiences, so has Sire Bhuṣuṇḍi in 'Mānasa'. Extolling one's own life by one's own lips does not look appropriate. Yet they have shared. Why? Even monks reveal the most esoteric mystery when they feel that it shall help a worthy devotee's spiritual progress and augment his/her love for the Lord. The Enlightened Beings begin to share their experiences when they feel that their words would dispel the tribulations of their disciples, they then don't care of how the world would interpret. Therefore, Bhuṣuṇḍi recites the story of his first birth in the 'UttaraKāṇḍa' of 'Mānasa', which is about Mahākāla. He has already spent twenty-seven rounds of creations on Mount Nīlgiri. Bhuṣuṇḍiji recites the story of his life prior to settling down in Nīlgiri. There is no question of self-boasting. This episode is extremely beneficial to all of us.

I also feel that having received the blessings of some saint, if someone sits down quietly on the bank of River Shipra in the night or even if someone sits elsewhere with the same mindset then Śiva Himself would become eager to open up the most esoteric mysteries, because 'Gūḍhau Tattva Na Sādhu Durāvahi'. And spiritual mysteries are only realised this way and not by our efforts. The mysteries take a leap to reveal them to us. How far can we endeavour? What is our capacity? By means of grace, the esoteric



mysteries begins to get revealed. Pardon me and please don't consider this as my personal matter. But whenever I recollect the incidents of my Dada, my Guru, my Sadguru who is the Supreme Personality of Godhead for me, I share it with everyone. Many of my listeners do insist to share my memories about Dada. Why do I share them publicly? I have no concern with you. But sometimes I share these incidents thinking that your love for the Guru might augment. Possibly, your tribulations could subside. The incidents between an Enlightened Being and a disciple are personal to them. How can they be made public? It happens when an Enlightened Being pours Himself out completely unto the disciple.

Once Nizamuddin Auliya was sitting. The evening twilight prayers were done. Amir Khushrow was a rich man. He was extremely rich and had worked with several kings. Amir has earned filthy wealth in that era. Despite this he stayed a beggar. He became rich in true sense only when he surrendered to Nizam. When does a man become rich? One becomes rich when s/he surrenders to an Enlightened Being, else one is a beggar despite possessing everything! Don't stay in a myth that money and material possessions make one rich. S/He is rich who is free from desires. A mendicant is not the one who is poor, but who has no desires. A real mendicant is rich. Let me present few lines of Dixit Dankauri,

*Khulūse Mohabbata Kī Khuṣbū Se Tārā Hai I
Cale Aīye Ye Aḷibo Kā Ghara Hai I
Alaga Hī Majā Hai Phakīrī Kā Apanā I
Na Pāne Kī Cimṭā, Na Khone Kā Ḍara Hai I*

There is nothing to gain and nothing to lose. An individual free from desires is a mendicant. S/He may even exist in an attire of an emperor. And an emperor smitten by desires is a beggar. What has he achieved? The only difference being he isn't begging.

My listeners, we shall obtain four things as we have come here. One who comes here becomes free from miserableness, impurity, indigence and affliction. Bhuṣuṇḍi had come here with these four evils. Ayodhyā had given these evils to him. But after observing Bhuṣuṇḍi's conduct, Mahākāla snatched these evils from him. When he arrived here he said, I came to Ujjain being 'Dina Maḷina Daridra Dukhārī',

'Gayau Ujenī Sunu Uragārī'. How did he address Garuḍa? He said, O Garuḍa, the enemy of serpents, I went to Ujjain, but you are the devourer of serpents. Uraga means serpents. Garuḍa survives on serpents. He said, you are the devourer of serpents, but whom I was surrendering to, is not the devourer of serpents, but He adorns Himself with the serpents. My dear listeners, in order to dispel our miserableness, impurity, indigence and affliction please surrender to Mahākāla. May these four evils dispel from us in next nine days. Allah willing, may we return from here as much free from these four evils as possible that even our family members can sense that our miserableness, impurity, indigence and affliction have reduced.

These four aspects are extremely glorious, my listeners. Whom can we call a mendicant? Attire is external identity; whereas faith and spiritual state are internal matters. Our faith and spiritual state are our inner wealth. Bhuṣuṇḍi utters a lovely statement: After coming here, I acquired some wealth and then began to serve Śamḃhu. Service can only be offered if we have moderate wealth. Enormous wealth makes us forget the aspect of service, worship, chanting etc. We lose everything one by one.

Amir was a beggar. He mounted his wealth on twenty-seven camels. Having earned his fortune, He was exorbitantly rich in that age and equally renowned. Amir said that I became rich in real sense the moment I surrendered to my Guru. Imagine how loving he must be to Nizamuddin Auliya that when Nizam was about to die he requested to place Amir's tomb just next to his. An Enlightened Being pours himself out completely and begins to share his personal experiences if S/He feels that it would augment the devotee's love towards the Lord and subside the devotee's tribulations. The Enlightened Beings never speak to earn praise or with an intent of self-boasting.

I was discussing about Kāla yesterday. The three phases of day i.e. morning, afternoon and evening are also called as Kāla. The scriptures say that the entity that controls all types of Kāla is Mahākāla.

Amir was sitting near Nizamuddin Auliya. Amir became rich only when he got to sit near his Enlightened Being. Whether Khushrow was his real surname or not, Allah knows! But I feel that when

Nizam, the Enlightened Being, must have placed his hand over Amir's head and blessed him to stay happy, he must have become Kuhshrow (khush+raho) in real sense. This is my thought. He became rich in true sense when the Guru gave him a seat next to his and when the Guru must have blessed him, son, stay happy, stay forever happy, stay forever delighted. Jagatguru Adi Shankaracharya has said that pleasurable state of mind is the gateway to liberation. It is the easiest and greatest door to behold the lord. Other religions prohibit the devotees from staying happy! Many religions prohibit people to stay happy! Many religions prohibit people from singing and dancing! Stay pleasurable. I never tell listeners to listen with concentration or attention. I rather tell them to listen with pleasurable mindset. Concentration is difficult to achieve. My VyāsaPīṭha only requests everyone to listen with pleasurable consciousness. Every human must stay pleasurable. It's our right.

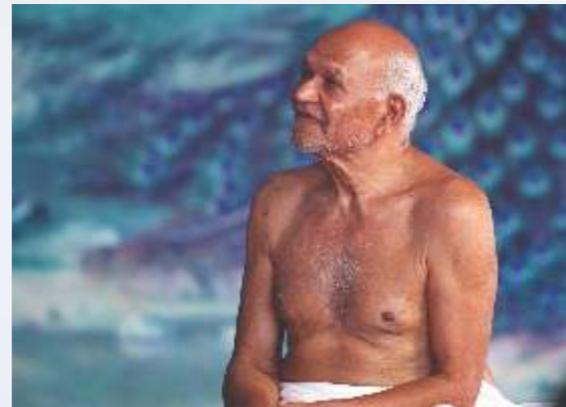
An Enlightened Being reveals even the most esoteric mystery. They reveal their life stories. The Enlightened Beings have gone to an extent of revealing the stories of their past lives to the surrendered disciples. They open all pages of the book on finding a worthy disciple. This region is termed as esoteric because it's deeply loved by Śiva. As the fifth aspect, it's believed that this place is inhabited by the ghosts. Please don't fear. Several ghosts and evil-spirits dwell here. Should I speak of this or not? What if you get scared? People are anyways scared of many things,



ghosts cannot scare them anymore. People are already scared at home. We appear brave superficially. In reality, everyone is scared. We are not fearless. The state of fearlessness is attained from the Guru's lotus feet. True fearlessness is attained only after surrendering to an Enlightened Being. There is no other resort. If you are disposed to praying then supplicate to the Lord to meet an Enlightened Being in this very lifetime in whose separation even God's eyes fill up with tears. Pray to meet an Enlightened Being who can bless you with fearlessness. Surrendering once and forever makes one fearless. Due to the presence of ghosts and evil spirits in this region, the area within the radius of one yojana is called as Smaśāna. This is the greatest crematory,

*Śmaśāneṣvākriḍā Smarahara Piśācāḥ Sahacarāḥ I
Citā Bhasmālepaḥ Stragapi Nṛkaroḥparikaraḥ II
Amaṅgalyaṁ Śīlaṁ Tava Bhavatu Namaivakhilam I
Tathāpi Smartṛñāṁ Varada Paramaṁ Maṅgalamasi
II SMS-24 II*

The lord of the greatest crematory is Mahākāla. Śiva is believed to dwell in crematory. Madanbhai was saying that Bāpu, why not recite one Kathā on 'Mānasa-Smaśāna'! And I would recite. If Allah wills then I would recite 'Mānasa-Masāna'; 'Ghara Masāna Parijana Janu Bhūtā', so says my Tulasī. We shall recite it in the greatest crematory. And the greatest crematory is also believed to be Kashi. On one hand of Manikarnika Ghat the pyres would be burning and on the other bank VyāsaPīṭha would be reciting 'Mānasa'



while beholding the burning pyres! If God wishes, it will happen. I have no idea how and when. Nonetheless, the subject is pretty good.

Reverend priest gave me some information about this place, 'Ākāṣe Tāraḥ Limṅgam, Pātāle Hātakeśvaram, Bhūlo Ca Mahākālou, Treliṅgam Namostute.' Thus, Mahākāla is in the central region of earth, which exists below sky and above nether region. Even otherwise Mahākāla is present in Madhya Pradesh, which geographically lies in the center of India. In our body, navel is considered as the central point. The information also mentions, 'Nābhideśe Mahākāla'. Mahākāla is present on the earth, in Madhya Pradesh and in the navel. 'Nābhideśe Mahākāla Stannāmanā Tatravayī Haraḥ', I see the reference of Taitariya Upaniṣad in this verse. The region of our navel is believed to be the dwelling place of Mahākāla. 'Kālamcakram Pravartako Mahākālaḥ Pratāpaḥ', Mahākāla is extremely powerful. All types of Kālas are controlled and managed through Mahākāla.

We are thus worshipping 'Mānasa-Mahākāla'. We are offering the worship of words. The main point that I want to discuss with you today is that Garuḍa has asked total twelve questions in the 'UttaraKāṇḍa' of 'Rāma Carita Mānasa'. We have twelve *vyotirliṅga* in our country. Our calendar has twelve months. Garuḍa has asked twelve questions in all. In the earlier part, he has asked five questions. Once he was completely convinced, he has asked indirect questions. The *kumḍalinī* is also associated with twelve *cakras*, though it's not my field of interest. Out of curiosity I have read a few pages. It's not my capacity and you too must chant Lord's Name. Don't get into difficult and intricate discipline of worship. If we get trapped, we might not be able to sort it out. Those who have tried to sort out, have themselves got trapped! There is a couplet by Parsha Jaipuri,

*Uljahano Mein Khūda
Ūljahakara Raha Gae Vo Badanaśiba I
Jo Terī Ūljahī Huī Jhulpho Ko Sulajhāne Gae I*
Those who tried to sort out these mysteries themselves got trapped. The law of 'Neti' gets applied. Nonetheless, *kumḍalinī* has twelve *cakras*. This place, Ujjain, has witnessed every spiritual discipline. This

land is fraught with penance. It contains tantra, mantra etc. etc. Lord Bhairava dwells on this land. The divine goddess is present on this land. The crematory of this region is considered as the greatest and the most powerful. A banyan tree is also famous in this place. The story of Baitāla is associated with the banyan tree. This place is also called as Avanti or the conferrer of liberation. The bank of River Shipra is also considered glorious. One can easily recall Vikramaditya. But the one I naturally recall more is the great poet Kālidāsa. He was the king of words, who hailed from this land. He couldn't resist without describing Mahākāla in Meghadoot. And of course, Shivmangalsinh Suman, a great poet of this land! He has always introduced himself as, 'Mein Śiprā Sā Saral-Taral Bahatā Hū, Mein Kālidāsa Kī Śeṣa Kathā Kahatā Hū', look at the boldness of a composer. Look at his independence. Glory to him!

*Mein Śiprā Sā Saral-Taral Bahatā Hū,
Mein Kālidāsa Kī Śeṣa Kathā Kahatā Hū I
Mujhe Maut Bhī Darā Nahī Saktī,
Mein Mahākāla Kī Nagrī Mein Rahatā Hū I
'Mujhe Maut Bhī Darā Nahī Saktī, Mein Mahākāla Kī
Nagrī Mein Rahatā Hū', his mindset was extremely lofty and so were his poetries.*

This is the land of penance. Imagine the glory of the land where Lord Mahākāla dwells! Lord Kṛṣṇa has studied here. He had arrived in Sandipani Āśrama for education. This is indeed a glorified land. It gives the aphorisms to end our miserableness. It gives us the seeds to free us from impurity. It frees us from indigence. And it gives us remedies to end our afflictions. This land is the destroyer of these four evils.

Garuḍa had initially asked five questions. Garuḍa had known KāgaBhuṣuṅḍi after a while. Hence, he felt free to ask questions. They are lovely questions, Sāheb! The first question is: How did you obtain the body of a crow? The second question is: Why are you immortal? Why are you blessed with the boon of death at self-will? What is the mystery behind your immortality? Wherefrom did you obtain 'Rāma Carita Mānasa'? How come a scripture unattainable even to the finest ascetics was obtained by a crow? The fourth question is in context of immortality and Time-

Spirit, how is it that Time-Spirit fears you? Why does death stay fearful from you? The fifth question is the sweetest and utmost essential for us: Why do the vices like infatuation, delusion, doubt and inner evils dispel after coming here? Why do I become so pure after entering your region? Please tell me the answers to these five questions. On this curiosity, the Enlightened Being began to recite his own exploits. He says that I have witnessed most terrible Kaliyuga in my first birth. Never ever have I witnessed such a dreadful Kaliyuga in any of my lifetimes.

That Kaliyuga was so terrible that it was the source of all impurities. Every man and woman was unrighteousness. They were abiding against Vedas. He then says, I was then born in Ayodhyā in a lowly caste. I was in a miserable state. Therefore, every one disregarded me. People shooed me away. I was dirty, foul and filthy. I had stopped bathing and cleansing my physical body. Even though River Sarajāu flowed in full swing, I avoided bathing! I was impure externally as well as internally. I stayed in Ayodhyā despite this miserable state. I had strong faith towards the place of Ayodhyā and hence, I never wanted to leave it despite my miserable state. However, it was then stricken with severe famine and that's when I thought to leave Ayodhyā. I thought of going to a state where I can get over my miserableness and impurity. Bhuṣuṇḍi cites the reason of his miserable state, 'Āna Deva Niṃdaka Abhimānī'. In the earlier line Bhuṣuṇḍi says that I was the worshipper of Śiva in thoughts, words and deeds. However, I condemned other gods equally severely in thoughts, words and deeds. The phrase '*thoughts, words and deeds*' has been mentioned at both the places. My mind was completely devoted to Śiva. My words always sang Śiva's hymn of praise. My actions were constantly busy in Śiva's anointment. However, I equally condemned other gods in thoughts, words and actions. My energy was spent equally on both the sides. Bhuṣuṇḍi says, I did not like other gods even slightest. I refused to believe in any other god. My listeners, the cause of an individual's miserableness is his/her natural disposition to criticize others. We are the part manifestation of god, yet why are we miserable? The reason is because we criticize others.

Someone had asked me the difference between criticism and jealousy. Jealousy is hidden in mind; whereas criticism begins to reflect in public. It's reflected in abusive and insulting language. All I would like to say is that, the world will anyways criticize others, but the listeners of Kathā must at least not criticize each other, doing so will be a great contribution towards improving the global atmosphere. At least, those who listen to Kathā must avoid criticizing others! Forget about people who listen to Kathā, but at least the devotees who come to every Kathā must not criticize others! Think about the cause of our miserableness? We are the offspring of kings, we are the children of ambrosia, yet why are we miserable? The reason is that we are unable to forsake criticism. Literature has twelve aesthetic sentiments or *rasas*. We add the sentiment of devotion or love as well to it. Food also has six tastes or *rasas*. I have heard from the saints that the sentiment of criticism is the one that no one wants to forsake. There are some who instead of criticizing others, criticize themselves. They condemn their body to be vile, dirty, perishable etc. etc. ! Don't criticize your body. It's highly glorious. Don't criticize your own self.

Let me recite the chronology of Kathā in the remaining time. Yesterday we offered obeisance to the Name of Lord Rāma and extolled its glory. In this Kaliyuga, Lord's Name or Rāma's Name is the easiest, most accessible and universal pathway. The next topic is about the advent of 'Rāma Carita Mānasa'. Lord Śiva composed 'Mānasa' foremost and treasured in His heart. He recited this Kathā before Pārvatī at the right moment from the peak of Kailāsa. He gave the same RāmaKathā to KāgaBhuṣuṇḍi. Bhuṣuṇḍi, who obtained the RāmaKathā from Śiva, recited it before Garuḍa from the peak of Nīlgiri. Thereafter, this Kathā descended on the plain of the earth to utmost discreet Yajñavalkya in the King of Pilgrimage Places, Prayag. He recited the Kathā to Bharadvājajī. Tulasījī says, I then listened to the Kathā by sitting in the feet of my Guru. My Guru recited this Kathā to me again and again, and finally, I could understand it. Bāpa, people do question the need of listening to Kathā again and again? One point is that Kathā is new every moment.

Kathā is a miracle. Just as the flow of Shipra appears new every day, just as the sun that appears new every day, similarly Lord's Kathā appears new daily. I have totally experienced this. You all too must be experiencing that Lord's Kathā is new every day. The aphorisms tastes new daily. Kathā is not just a repetitive story.

I was once invited to address a University. The subject was 'Kathā and Story'. Since I recite Kathā, they naturally invited me. The Vice Chancellor said that Bāpu recites the story of Kathā. In olden days, the mothers and grandmothers recited stories to children to put them to sleep. Bāpu plays the same role. I wondered! I was invited as the chief-guest. He completed his speech. In the end I said, please forgive me if you feel bad, but story puts one to sleep, but Kathā wakes everyone up. Please don't forget this. This is not the story to put anyone to sleep. It grants a new vigil every day. It appears new to me every day. It gives me new joy daily. It proves that Kathā is new every day. People critically say that it's the same Kathā, the same reciter, the same listeners and it is sheer madness! But Kathā will have to be heard again and again, only then something will be understood. Goswāmījī resolved to versify this Kathā. Why? '*More Mana Prabodha Jehi Hoī*', to have my mind derive admonition from it.

'Rāma Carita Mānasa' has been first composed by Śiva. Tulasī has versified this scripture in the same tradition and it was published on the day of RāmaNavamī in VikramSamvant year 1631. Tulasidāsajī has given a beautiful metaphor of Lake Mansarovar to 'Rāma Carita Mānasa'. He formed four ghats of 'Mānasa' just like a lake. One was the ghat of wisdom, where Śiva recites to Pārvatī. The second ghat was that of worship, where Bhuṣuṇḍi is reciting to Garuḍa. The third is the ghat of karma, where Yajñavalkya recites to Bharadvājajī. The fourth is the ghat of surrender. I had heard these names from Pandit Ramkinkarjī Maharaj for the first time. Once during the congregation of a holy Kumbha in Prayāga, the realised men were taking leave. When a realised man named Yajñavalkya sought leave, Bharadvājajī stopped him and said, I have a curiosity in my mind to know about the element of Rāma.

Tulasī first began from the ghat of surrender. Thereafter, on the ghat of karma Yajñavalkyajī happily proceeds to recite Kathā to Bharadvājajī. The curiosity was about Rāma, but Yajñavalkya began the Kathā with the element of Śiva. This was also a step towards unity. It also means that it's necessary to worship Śiva in order to know Rāma. How can one attain RāmaKathā without knowing Lord Śiva or without reverently listening to the exploits of Śiva. It was a lovely act of unification. Yajñavalkyajī begins to describe the exploits of Śiva to Bharadvājajī. Once upon a time in Tretāyuga, Lord Śiva visits Kumbhaja's hermitage for listening to the Kathā. Satī accompanies Śiva as well. Kumbhaja welcomes them. Śiva honoured the generosity of the saint from the bottom of the heart. Satī, however, misinterpreted Kumbhaja's worship and underestimated the sage. Satī is the daughter of Dakṣa, hence she is driven by intellect; therefore, she misinterpreted the incident. Śiva listened to the Kathā. Even though Satī was sitting besides Śiva, she paid no attention! Simply sitting in Kathā is not enough, one also needs to be attentive and aware. The Kathā concluded. Śaṅkara bestowed the boon of devotion to Kumbhaja considering him as a worthy recipient. He then sought leave from the sage and left for Kailāsa through Daṃḍaka forest. On the way, He saw Lord Rāma who was enacting a human sport in that age of Tretāyuga. Sitā had been abducted. Rāma was weeping in Sitā's separation. At the same moment, Śiva and Satī happen to pass by. Satī is gripped by doubt, about which we shall discuss tomorrow.

A mendicant is not the one who is poor, but who has no desires. An individual free from desires is a mendicant. S/He may even exist in an attire of an emperor. And an emperor smitten by desires is a beggar. What has he achieved? The only difference being he isn't begging. Whom can we call a mendicant? Attire is external identity; whereas faith and spiritual state are internal matters. Our faith and spiritual state are our inner wealth.



Mānasa-Mahākāla 4

Saint, Hanumana and God form a spiritual triangle

Bāpa ! Let's begin our discussion with the blessings of the saints. KāgaBhuṣuṇḍi is reciting the story of his previous births to Garuḍa. When he was living in Ayodhyā, the city was stricken with severe famine. Ayodhyā is the city of salvation. And so is Avantika. Bhuṣuṇḍijī goes on to say: Garuḍa, I thus shifted to Ujjain. One of my listeners has asked, Bāpu, wasn't Ujjain struck with famine? Famine can occur at any place. It is basically severe scarcity of water. However, I feel that Ujjain has never experienced scarcity of few things. And as far as my personal reverence towards Mahākāla is concerned, I would like to vouch that Ujjain will never experience so in future. Firstly, Ujjain will never face scarcity of reverence. I am witnessing the reverence of this place in each and every individual here. My Talgājarḍian eyes have seen that this place has never faced the scarcity of reverence. The greatest scarcity is the scarcity of reverence. Our preceptors say, 'Ādou Śraddhā'. Reverence comes foremost. When Bhuṣuṇḍi was discussing about the concept of wisdom in the 'UttaraKāṇḍa' of 'Rāma Carita Mānasa', he said that in order to enlighten the lamp of wisdom what we need foremost is reverence.

Sāttvika Śraddhā Dhenu Suhāi I UTK-116.05 I

All those who read 'Bhagavad Gītā' know that it describes three types of reverence, 'Trividhā Bhavata Śraddhā', but let's supplicate to the Lord that may we never face scarcity of unqualified-reverence or *Guṇātīta-Śraddhā*. The first trait of unqualified-reverence is that one's eyes will be free from pride or ego and they will be moist. There are two types of radiance. The first type of radiance is out of pride or ego and the second type of radiance is due to profundity of penance. KāgaBhuṣuṇḍi cherished extraordinary reverence for Śiva. But, 'Āna Deva Nīmdaka Abhimānī'. His eyes contain ego and they were never moist. They turned moist much later, Sāheb! This town of Mahākāla, the region of navel, has never faced scarcity of reverence. Allah willing, may it never happen in future! Secondly, this region has never faced scarcity of erudition. As the Chief-Minister of Haryana mentioned that Kurukshetra is still indebted to Ujjain, imagine how powerful this land must be in terms of erudition! Lord Kṛṣṇa has studied here. People of this region can always feel proud of this point. This place has never witnessed scarcity of erudition, Sāheb! Thirdly, the region of Mahākāla has never seen the scarcity of mantra. And let me say, the

discipline of tantra has also never experienced scarcity. This place has seen no scarcity of dispassion. And allow me to say, it has neither seen the scarcity of erotism. The books of 'Śṛṅgāra Śataka' and 'Vairāgya Śataka' have been composed on this land. Further, this land has never seen scarcity of Enlightened Beings. The Enlightened Beings have visited this place sometime or other. Even as we cannot see them with our ordinary eyes, Mahākāla beholds them.

Tumha Tribhuvana Gura Beda Bakhānā I

Āna Jīva Pāvāra Kā Jānā II BAK-110.03 II

When Bhuṣuṇḍi left from Ayodhyā, he would have had many other options, but why did he choose only Ujjain? Perhaps Ujjain must have invited him that if he wants to eradicate his miserableness, impurity, indigence and afflictions then he must come to Ujjain. Even we have come to Ujjain for the same reason so that Lord can dispel our miserableness, impurity, indigence and afflictions. This man could eradicate these pains after coming here.

Gayau Ujenī Sunu Uragārī I

Dīna Malīna Daridra Dukhārī II UTK-104.01 II

KāgaBhuṣuṇḍi said while narrating his life-story: Garuḍa, I then went to Ujjain. How was I then? 'Dīna Malīna Daridra Dukhārī', I was miserable, impure, indigent and afflicted. My listeners, please pay attention to these four evils. After coming to Ujjain, KāgaBhuṣuṇḍi's miserable state was overcome! He says while describing the journey of his soul: I was then reborn at the home of a Brāhamaṇa. Due to a pious family, I remained engrossed in Lord Rāma. I then found a realised man called Lomasa. He explained me the idea of non-qualitative (*nirguna*) Supreme Entity etc. etc. He also pronounced a curse on me. However, I never felt miserable because Ujjain had eradicated my miserableness from the root. What is miserableness? Pay attention my listeners, miserableness is associated with mind. Impurity is associated with one's intellect or eyes. More often than not, it's related with eyes. Indigence is connected with money. Affliction is concerned with human body. Our miserableness is related to our mind. The miserable state that Tulasīdāsajī talks about in his life is associated with surrender towards the Lord. It's an extraordinary state.

This state must prevail forever. But the miserable state wherein we surrender to the mundane world or the state when we eagerly wish to surrender to someone due to that person's influence can be dispelled in Ujjain. The feeling that we are lowly or weak against the opposite person who is too great is just the matter of mind. Thus, miserableness is related to our mind. I understand by the Guru's grace that impurity is associated with eyes and therefore, Goswāmījī says in the first chapter of 'Mānasa' that one must dispel the impurity of eyes by the dust of Guru's divine feet.

Tehi Kari Bimala Bibeka Bilocana I

Baranau Rāma Carita Bhava Mocana II BAK-01.01 II

I feel that our impurity resides in eyes. Therefore, our eyes must be purified by the dust of an Enlightened Being. Because of the impurity of eyes, we sometimes tend to see flaws even in the Enlightened Beings. I would like to tell everyone that people like us, surrendered to some or other Enlightened Being, contain some shortcomings which are present in Bhuṣuṇḍi. And the virtues of an Enlightened Being who forgives all crimes and offences of a surrendered disciple are all contained in that Brāhamaṇa. These two peaks can be seen in the temple of Mahākāla. On end is an exorbitance of a disciple's lowliness and other end is the peak of the Guru's graciousness. May the incident that has occurred between these two extremes destroy our miserableness and impurity.

This incident of 'Rāma Carita Mānasa' contains several aphorisms to make our life divine! It contains four more aspects viz. jealousy, hostility, insult and criticism. My listeners, please keep in mind that these four aspects always happen between two people, possibly we and the opposite person. It can never happen with our own self. We feel jealous of others. We are hostile towards others. We insult and criticise others. These trivial aspects are not ceasing from our life! If they cease then every person can ascend spiritually in no time in the Twenty-First Century! I would request that even if you cannot arouse reverence towards an Enlightened Being even after meeting Him/Her, sit silently and behold Him. When KāgaBhuṣuṇḍi arrived in Ujjain, his clothes were torn, his hair locks were entangled, his body was

smearred with filth, yet he came to the temple of Mahākāla and just sat down. He soon found a Guru who gave him the mantra of Śiva. He initially kept beholding the Guru with a fixed glance. There must be several Brāhamaṇas in the temple of Mahākāla performing worship, chanting, anointment etc. But



this particular Brāhamaṇa attracted Bhuṣuṇḍi. He kept looking at him with a fixed glance. As a result a triangle was formed. It was a spiritual triangle. At one point was Śiva in form of Lord Mahākāla, at the second point was Bhuṣuṇḍi – a worldly soul and the third point was a Sadguru, Brāhamaṇa who associated both of them. It was a triangle. Note that it is not the triangle of tantra. Please don't misunderstand. It is purest and pious triangle. As I recite 'Mānasa' from this viewpoint, I realize that the disposition of all three souls had began to turn the same.

Karai Sadā Tehi Kāju Na Dūjā II UTK-104.02 II

'Mānasa' writes, 'Bipra Eka Baidika Siva Pūjā'. The Brāhamaṇa in the temple of Mahākāla is described as 'Parama Sādhu'. What kind of pūjā he performs? He performs Vedic Pūjā. There are three types in pūjā: Paurāṇika-Pūjā, Tāmtrika-Pūjā and Vedic-Pūjā. Paurāṇika-Pūjā is dominated with *rajoguna*. Tāmtrika-Pūjā is dominated by *tamoguna*. But great is this Enlightened Being who is neither involved in Paurāṇika-Pūjā or Tāmtrika-Pūjā. KāgaBhuṣuṇḍi continued to behold this Enlightened Being with a fixed glance, on and on. What happened then? A contagious state manifested. No encounter with an Enlightened Being can leave us unaffected, regardless of how much we try to shield our self. The Guru's disposition had inherited in Bhuṣuṇḍi by just beholding him. Note that Bhuṣuṇḍi was not even initiated at this point in time. Therefore, KāgaBhuṣuṇḍi performs mental worship beneath the mango tree and he has no other job but to worship the Lord. The Vedic Brāhamaṇa had no other job than Śiva's worship. In the end, the disciple of this Brāhamaṇa did nothing but worshipped Śiva, which was inherited from the Guru. But, what about Mahākāla? He too had no other job. Neither Śiva, nor Bhuṣuṇḍi, nor the Vedic Brāhamaṇa had any other job. This is a spiritual triangle. The topmost corner of this triangle represents God. One of the lower corners represents Hanumaṃta and the other corner represents a saint. Saint, Hanumana and God form a spiritual triangle. Think about it. What will be the result of surrendering to a saint? We will find a support. Surrendering to a saint gives us great strength.

We could be working in any field, but surrendering to a saint gives enormous support and strength. Note that s/he must be a true saint. Due to the influence of Kaliyuga you may find exceptions. But the moment your soul vouches that the opposite person is a real saint, bow down forthwith. A saint is a great support. Hanumana showers benefaction on us.

Tuma Upakāra Sugrīvahi Kīnhā I

Rāma Milāya Rāja Pada Dīnhā II HC-XVI II

What is the role of God? God loves us. Now look at the evidence.

Sunahu Bibhīšana Prabhu Kai Rīti I

Karahi Sadā Sevaka Para Prīti II SDK-06.03 II

God loves us. Saint becomes our support in spiritual journey. Hanumaṃta bestows benefaction. This is a spiritual triangle.

Thus, miserableness is associated with mind. Impurity is related to eyes i.e. vision. Hence, the dust of an Enlightened Being has a great significance. Indigence is connected with money. I am not speaking about inner indigence, but mundane indigence which one experiences in scarcity of money. It ceased after coming here. Tulasī writes, after some time had elapsed, I acquired some wealth and thereafter, I got engaged in Lord Śaṃkara's worship. I used that wealth in Śiva's service. Afflictions are associated with body, because of diseases, injuries etc. Even though it ultimately relates with mind, it's physically associated with body. The bodily afflictions experienced by Bhuṣuṇḍi also ceased after coming here. He always felt the pain of being born in a lowly caste. But after worshipping in Ujjain, he became free from physical pain and was reborn in the lineage of Brāhamaṇa in the next birth. As I speak about Brāhamaṇa, I am not referring to a specific caste. The distinction of caste system is for the sake of societal organization. But Brāhamaṇa is also called as 'Bipra' or 'Vipra', which also means a person who is primarily driven by discretion, who is free from deceit and who follows Vedas. 'Vipra' not only refers to a division of caste.

My listeners, KāgaBhuṣuṇḍi arrived to Ujjain. He was miserable, impure, indigent and afflicted. The sight I visualise is that he just sat still for some time. He anyways cherished reverence towards Śiva. He was sitting in the temple of Mahākāla, but the

Guru was not there. Remember one point my listeners, no worship succeeds without a Guru. Even if one worships without Guru, s/he will fall prey to pride. Someone is needed. I repeat this copāi time and again. Please understand its one more interpretation.

Eka Sūla Mohi Bisara Na Kāū I UTK-109.01 I

KāgaBhuṣuṇḍi says, I could never forget one stung. Which is it?

Gura Kara Komala Sila Subhāū II UTK-109.01 II

Pay attention to the words, 'Gura Kara Komala Sila Subhāū'. In one context, it means that my Guru's conduct and disposition was utmost tender, which I am unable to forget. My Dadaji used to tell me whenever this reference was taken that son, 'Kara' means hands and Bhuṣuṇḍi has experienced his Guru's hands. When my Guru placed His hand over my head, I felt that no other hand in this world was as tender as his. When KāgaBhuṣuṇḍi saw him, he thought, what if this Brāhamaṇa becomes my Guru, 'Bipra Eka Baidika Siva Pūjā', this Brāhamaṇa constantly worshipped Śiva in the temple of Mahākāla. Goswāmīji says while observing the traits of this Guru,

Parama Sādhu Paramāratha Bīṃdaka I

Sam̄bhu Upāsaka Nahi Hari Niṃdaka II UTK-104.02 II
He too was the worshipper of Śiva, but did not criticise Viṣṇu. It would indeed be a blessing to obtain such an Enlightened Being as a Guru. Even as he is a Brāhamaṇa, Tulasīdāsajī conjoins the word, 'Parama Sādhu Paramāratha Bīṃdaka'. Who can be called 'Parama Sādhu'? The word 'Parama' is extremely lovely. Therefore, I said yesterday that let this be called as 'ParamaĀratī' instead of 'MahāĀratī', because the term 'MahāĀratī' can create controversy. Why can't we grab the word 'Parama'? This world loves the elements that are 'Parama'. Mahā means great and Parama means supreme. Instead of saying that 'India is Great', why can't we say, 'India is Supreme'. In fact, the entire earth is supreme.

A youth has asked me in English, "I just want to say that I love when you speak about KāgaBhuṣuṇḍi. He is my favourite and very close to my heart. KāgaBhuṣuṇḍi is very close to my heart." Thank you my child. "Whenever you speak about him, I get tears in my eyes." My child, there are only two real wealth –

one being tears and second being surrender. There is no wealth as great as surrender to a Supreme Being and tears in our eyes, Sāheb! O youth, getting tears in your eyes while listening to KāgaBhuṣuṇḍi is a good state. The seeds can sprout by water. It could be the seed of karma, wisdom or dispassion. No seed can sprout without tears. My 'Mānasa' writes, '*Soha Na Rāma Pema Binu Gyānū*'.

So Bāpa, I was speaking about '*Parama*'. '*Parama Sādhu Paramāratha Biṃdaka*', youngsters may wonder who can be called '*Parama Sādhu*'? What is the definition of '*Parama Sādhu*'? How can we define '*Parama Sādhu*'? How can we recognize '*Parama Sādhu*'? Of course, the attire of monks is indeed significant. The *tilaka* they apply is also important. It's our splendour. It's also our identity, but the wearer must realize its inner significance. VyāsaPīṭha feels that the first trait of '*Parama Sādhu*' or 'Supreme Monk' which is present in this Brāhamaṇa sitting in the temple of Mahākāla is the presence of *Parama-Prema* or supreme-love, instead of just love. 'Rāma Carita Mānasa' writes that supreme-love is present in two individuals. Bharata and Rāma are both monks. Tulasīdāsajī says, Rāma is a monk and Bharata is a monk. The word monk or sādhu has been used for Bharata. The first trait of supreme-monk is supreme-love. Evidence,

Parama Peme Pūrāṇa Dou Bhāi I

Mana Budhi Cita Ahamiti Bisarāi II AYK-240.01 II

Other scriptures have cited eight traits of a supreme-monk. But I would like to present few traits based on 'Mānasa'. The one in whom you witness supreme-love, realize s/he is a supreme-monk. The world only needs love. If we just talk about it without practicing, it would not make any difference! And people who are talking about it are...! I am recalling a couplet by Masoom Ghaziabadi, lovely lines they are, listen to them,

Use Kisane Izāzata Dī Gulo Se Bāta Karane Kī?

Saḥkā Taka Nahī Jisako

Camana Me Pāva Rakhane Kā I

One who is not even aware of stepping into an orchard, is already speaking with the flowers! My young folks, if you witness supreme-love in your mother, consider her a supreme-monk. If you witness supreme-love in

your father, brother, husband or wife then consider that individual a supreme-monk. You need not visit a forest to search for a supreme-monk. They very much exist in and around us. We only need to search. If you behold supreme-love in your teacher, s/he is fulfilling one criteria of a supreme-monk. Thus, the first trait of a supreme-monk is supreme-love. Secondly, a person who not only strives for spiritual goal (*Parmāratha*) but supreme-spiritual-goal (*Parama-Parmāratha*) is a supreme-monk. *Parmāratha* is a lovely word, but *Parama-Parmāratha* is amazing. The prefix *Parama* takes the matter to the highest level. Tulasī writes,

Sakhā Parama Paramārathu Ehū I

Mana Krama Bacana Rāma

Pada Nehū II AYK-92.03 II

O friend, the only supreme-spiritual-goal in this world is surrendering to truth by thoughts, words and actions. A supreme-monk is the one who is surrendered to the supreme-spiritual-goal in thoughts, words and actions. And Tulasī writes,

Bharadvāja Āśrama Ati Pāvana I

Parama Ramya Munibara

Mana Bhāvana II BAK-43.03 II

Tulasī describes Bharadvājajī's hermitage as *Parama-Ramya* or supremely-charming. The third trait is having supremely-charming hermitage. When you witness supremely-charming atmosphere in a monk's hermitage, realize that s/he is a supreme monk, because it's the monk's mindset that has been instrumental in creating the overall ambience. Alternately, a monk whose all four phases of life namely celibate life, householder's life, retired life and renunciant's life is supremely-charming is a supreme-monk. What is the condition of leading a supremely-charming celibate life? Tulasī writes in '*AyodhyāKāṇḍa*' that leading a celibate life with self-restraint and abiding by the Guru's command is the key. Such people can attain supremely-charming state.

What about the householder phase of life?

The householder phase of life attains supremacy when one does not get subjugated to infatuation and does not miss the path of karma. Even if one is leading a householder's life, s/he must not renounce the path of karma. One who follows the path of penance and

renounces carnal pleasures in a retired life, attains the state of supremacy. Lastly, a renunciant who is not deceitful and abides by wisdom and dispassion is considered to lead a supreme life. When Goswāmījī speaks about Lord Rameshwar's installation He says, '*Parama Ramya Uttama Yaha Dharani*', in my view this land is supremely-charming. Not only land, but a spiritual-seeker whose foundation is supreme can fulfill the trait of a supreme-monk.

Thus, I thought of sharing few scriptural traits of a supreme-monk so that the youngsters can understand. Firstly, regard him a supreme-monk after staying with whom for few days you realize that s/he has never criticized anyone. Secondly, after staying with a monk for few days when you experience that this person never speaks lies and even as s/he speaks truth, s/he only utters pleasing truth, realize s/he is a supreme-monk. Thirdly, when someone recites a poetry which contains no characteristic of a good poetry and yet when a monk praises that person by placing hand on the person's back, regard him/her a supreme-monk. Not demotivating a naive poet is the trait of a supreme-monk. One who never competes with anyone is a supreme-monk. One who stays as much silent as possible, and while being silent one who constantly chants his/her cherished mantra is also a trait of a supreme-monk as prescribed by the scriptures. A supreme-monk is a person whose speech, conduct, eyes, words or mind does not reflect the pride of his/her achievements.

KāgaBhuṣuṇḍijī describes his Guru as the supreme-monk and the knower of the highest reality. While he worships Śiva, he does not criticise other gods. Bhuṣuṇḍi says: This pious Brāhamaṇa gave me the mantra of Śaṃbhu. And even as I worshipped Śiva, I did so deceitfully. This point is worth contemplating. When we serve someone, we must not employ deceit. The greatest deceit is speaking lies. Wouldn't Bhuṣuṇḍi's Guru know that he is speaking lies? But the Guru was an abode of piety. He never spoke in resentment. KāgaBhuṣuṇḍijī says that even as I surrendered to that Brāhamaṇa considering him as a Guru and began to recite the mantra of Śaṃbhu in the temple of Mahākāla, I continued to condemn other

gods, I continued to insult, I continued to feel jealous and I continued to criticise. As we evaluate our life, we would realize that despite attaining the best Guru, we continue with these acts! We continue to criticise others! We continue to feel jealous of others! We continue to condemn and insult others!

We are thus discussing '*Mānasa-Mahākāla*' for our spiritual development and inner peace. Before I recite the next chronology of Kathā, let me address a couple of questions. "Bāpu, what is the difference between the anger of a worldly soul and the anger of Śiva?" The anger of a worldly soul is clear, pure and unalloyed. Śiva's anger is full of wisdom; it's alloyed with wisdom. It contains lesser anger and more wisdom. Therefore we praise Śiva as, '*Vande Bodhamayaṃ Nityaṃ Guruṃ ŚaṃkaraRūpiṇam*'. I believe that our anger is absolute rage, whereas Śaṃkara's anger is inspired by wisdom.

"What is the difference between discrimination employed by the Universe and discrimination driven by hatred?" The discrimination employed by the Universe is for the sake of everyone's welfare. The discrimination driven by hatred is extremely dangerous. The Universe will discriminate with an intent global welfare. And it's bound to discriminate. For instance, when it snows in Himālaya, it is summer at some other place and monsoon elsewhere. The Universe will discriminate to keep the world well ordered. But the discrimination out of hatred is extremely dangerous! In my view, it is cruelty and one must stay safe from it.

Saint, Hanumana and God form a spiritual triangle. Surrendering to a saint gives us great strength. We could be working in any field, but surrendering to a saint gives enormous support and strength. Note that s/he must be a true saint. A saint is a great support. Hanumana showers benefaction on us. What is the role of God? God loves us.

Let us continue the chronology of Kathā. Lord Śiva returns with Satī after listening to the Kathā in Sage Kuṃbhaja's hermitage. They were on the way to Kailāsa through Daṃḍaka forest. In the then Tretāyuga, the human sport of Lord Rāma's incarnation was ongoing. Rāvaṇa had left after abducting Sitā. Lord Rāma was weeping in Sitā's separation as part of His human sport. At the same moment, Śiva and Satī happen to pass through that place. As Śiva saw Lord Rāma, He was overwhelmed with emotions, 'He Satcidānaṃada! He Jagapāvana', saying so He recalled Lord's form of all truth, consciousness and bliss in His mind and immersed Himself in a different feeling! On beholding Śiva's state, Satī's mind was gripped by doubt. Lord Śiva explained to Satī that He is the one whose Kathā we have heard, He is my cherished God Rāma, the Supreme Personality of Godhead, the Supreme Spirit, the Almighty! Hence, please forsake your doubt. Śiva made all attempts to explain Satī. But as Satī refused to agree, Śiva said, goddess you are free to examine Him in your own way, to know whether He is the Supreme Entity or an ordinary mortal? Satī went to examine the Lord. Śiva collected Himself and gave a lovely aphorism to all of us,

Hoihi Soi Jo Rāma Raci Rākhā I

Ko Kari Tarka Baḍāvai Sākhā II BAK-51.04 II

Śiva is the God of faith. He thought that whatever Lord Rāma has willed must be coming to pass, why should I indulge in further speculation? Young ladies and gentlemen, when you face a problem in life, make honest attempts to resolve it. But if a resolution is not found even after every honest attempt then leave everything to God. Śiva began to chant the Lord's Name. Satī assumed the form of Sitā after deep contemplation. Lord Rāma realised that it was Satī in form of Sitā. Lord offered her an obeisance by joining both the hands and said, why are you roaming all alone in this forest? Where is my father Śaṃkara? Satī was caught. She returned to Śiva. Śiva smiled and enquired about the kind of test she took. Satī lied and said, I took no test my Lord. Śiva closed His eyes in meditation and saw everything that Satī did. He thought that Rāma is

my Lord and Sitā is my mother. Satī had assumed the form of Sitā. Hence, leading a householder's life with her will violate the discipline of devotion. Inspired from within, He decided that as long as this body of Satī remains, I shall have no relationship with her.

Śiva comes out of samādhi after eighty-seven thousand years and began to chant the greatest mantra 'Rāma, Rāma, Rāma'. Satī approached Śiva. He began to recite delightful tales. During the same time, Dakṣa was organizing a yajña. On hearing the noise of the aircrafts flying from the sky, Satī asked Śiva about where the aircrafts were heading? Śiva said, your father Dakṣa Prajapati is organizing a yajña. Because of a past feud he has not invited me. Satī says, Lord if you permit then may I visit my father's home? Satī did not agree. She insisted. She went to her father's abode. No one welcomed her, except the mother. She entered the yajña canopy. Nowhere did she find any share of oblations set apart for Śaṃbhu. Enraged in the yajña canopy, she sacrificed herself in the altar of yajña. She was reduced to ashes! Dakṣa faced a downfall.

Satī's second birth took place in the abode of Himālaya in form of a daughter. Satī was reborn as Pārvatī as Himālaya's daughter. The occasion was celebrated with pomp. People greeted each other on the daughter's birth. Nowadays, people have become choosy. But Tulasi has written several years ago that if the first child is born as a daughter then one must celebrate the occasion with pomp. Of course, everyone likes when a son is born. But a daughter's birth must be celebrated more than a son's birth. The reason being when a daughter is born in home, Lord Kṛṣṇa's seven divine opulence gets manifested in our home. When Lord Kṛṣṇa has discussed 'VibhūtiYoga' in 'Gītā', He has described woman in form of seven divine opulence. Hence, when a daughter is born in home, realize that seven divine opulence have manifested with her. Himālaya's wealth began to multiply. The saints and sages arrived uninvited. In the same course, Nāradaḍi arrived one day. Himālaya requests Nāradaḍi to name his daughter and forecast her future. Nāradaḍi names Pārvatī as Umā, Aṃbikā and Bhavānī. She can have many names. He then forecasts Bhavānī's future. We shall take further the chronology tomorrow.



'Rudrāṣṭaka' is proven as well as pure

Bāpa! There was a curiosity from a youth yesterday. It's asked, KāgaBhuṣuṇḍijī committed an offence of the Guru in the temple of Mahākāla. Since the Guru possessed true and perfect wisdom, he did not say a word. But Lord Śaṃkara was enraged and He pronounced a curse. A piteous wail arose in the temple! More than Bhuṣuṇḍijī, his Guru was trembling. Śaṃkara was trembling out of rage. All three souls were trembling, which gives birth to 'Rudrāṣṭaka'. It's asked, why was 'Rudrāṣṭaka' composed in eight stanzas? Why not in seven or five stanzas? The Guru could have composed 'Rudrāṣṭaka' in five or seven stanzas as well, but what was the reason of writing eight stanzas? It's a lovely question. It's a curiosity that forces one to think. Let me share few points with you. 'Rudrāṣṭaka' is composed in eight stanzas. One of its reasons is that Lord Śiva has eight embodiments. Scriptures describe Lord Śiva in eight forms or Aṣṭamūrti. And this is one reason of singing 'Rudrāṣṭaka' in eight stanzas. Secondly, this hymn was composed for us to recite if we happen to commit an offence. But we are worldly souls. We can commit any offence anytime. We can malice against Brāhmaṇa, devotees or even the Gurus. Hence, this is also one of the reasons of adopting eight stanzas.

Another reason is that KāgaBhuṣuṇḍi has committed eight offences in all. 'Rudrāṣṭaka' has been composed to gain freedom from these eight offences. We all almost happen to commit these eight offences. Beginning from 'Āna Deva Niṃdaka Abhimānī' as you enumerate one by one, they will sum up to eight. The Enlightened Being has probably sung the hymn of eight stanzas for the freedom from these eight offences. Another reason of composing eight stanzas could be that when Lord Śaṃkara Mahākāla was enraged, He has used eight addresses while cursing Bhuṣuṇḍi viz. *ajñānī, abhimānī, khala, saṭha, adhamādhama* etc. Therefore, probably this hymn was composed in eight stanzas. There are several reasons.

While we are discussing this, I would also like to tell you that the core focus of the entire 'Rudrāṣṭaka' is Mahākāla. But if we evaluate by the Guru's grace, we can find the references of twelve *vyotirliṃga* in some or other context. I have no issue in saying that I cherish an especial reverence towards 'Rudrāṣṭaka'. I would like to share my experience about twelve *vyotirliṃga* in 'Rudrāṣṭaka'. Consider 'Namāmīśānī', the word *īśāna* directly points to Kedar. *īśāna* represents north-east direction which directly points towards Lord Kedareshwar. '*Bhāla Bāleṇḍu*', his forehead shines with a crescent moon. The reference of moon directly points towards Somnath. '*NirvāṇaRūpaṃ*', as Mahākāla is described as the very form of salvation it hints towards Banaras. Śiva in form of

Lord Vishwanatha is the conferrer of salvation. 'Priyam Śamkaram' points towards Bhimashankar. 'Kamthe Bhujaṅgā' highlights Nageshwar. If you carry a booklet of 'Rudrāṣṭaka' or 'Mānasa' containing 'Rudrāṣṭaka' in your handbag then your trust and reverence can make you believe that you are carrying all twelve *vyotirliṅga* with you. The question is of trust. If you lack trust, the incident cannot manifest even after coming here. And if trust prevails then the twelve *vyotirliṅgas* are always with us. Not only twelve, but the others places devoted to Śiva are also contained in this one hymn. 'Sarvabhūtādhivāsam', you are the lord of all worlds, I perceive this as Pashupatinath in Nepal. We shall discuss this in the coming days. Nonetheless, keep in mind that the entire 'Rudrāṣṭaka' contains the twelve *vyotirliṅgas*.

'Rudrāṣṭaka' is indeed extremely extraordinary and transcendental. An ethereal voice sounded in the temple of Mahākāla. It's known as *ākāśavāṇī*. It means a voice spoken from the sky. But 'Rudrāṣṭaka' has not manifested from the upper sky, it has manifested from the voice emanated from the void of the subconscious-mind a.k.a. *cidākāśa*. 'Rudrāṣṭaka' is an awe-inspiring hymn emanated from the innermost realm. 'Rudrāṣṭaka' fortifies an individual's devotion to Rāma. I have no issue in stating that recitation of 'Rudrāṣṭaka' strengthens the devotion to Kṛṣṇa. Recitation of 'Rudrāṣṭaka' fills an individual with the divine felicity and the power of energy. I am mindful of what I say. Nonetheless, I can state on my responsibility that 'Rudrāṣṭaka' is proven as well as pure. Reading it as a prose holds a great glory. But you must sing the verses of 'Rudrāṣṭaka' instead of reading. It's my conviction that this Vedic Brāhamaṇa must have sung 'Rudrāṣṭaka'. This hymn must be sung in the temple of Mahākāla. And I would like to mention to an extent that when 'Rudrāṣṭaka' was sung in the temple of Mahākāla for the very first time, the musicians from heaven would have arrived to accompany the Brāhamaṇa in an invisible form! A divine ambience would have been manifested in the temple.

I would like to tell my young friends that this hymn of eight stanzas is potent enough to free us from eight offences. It can eradicate the eight evils within us. This creation is eight-fold, which can forcefully

enchant us in some form or other. 'Rudrāṣṭaka' is a successful medium of spirituality to free ourselves from the bounds of eight-fold creation. Thus, this hymn of eight stanzas holds a great glory. Let's recite it once,

*Namāmīśamīśāna NirvānaRūpaṃ I
Vibhuṃ Vyāpakaṃ Brahma VedaSvarūpaṃ II
Nijaṃ Nirguṇaṃ Nirvikalpaṃ Nirīhaṃ I
Cidākāśamākāśavāsaṃ Bhaje'haṃ II UTK-108.01 II
Nirākāramoṃkāramaūlaṃ Turīyaṃ I
Girā Gyāna Goṭitamiśaṃ Girīśaṃ II
Karālaṃ Mahākāla Kālaṃ Kṛpālaṃ I
Guṇāgāra SamsāraPāraṃ Nato'haṃ II UTK-108.02 II*

I would like to share one more point. When 'Rudrāṣṭaka' was sung, the Vedic Brāhamaṇa was the main singer. It was his exclaim. It has manifested from his inner realm. However, I was told that this is called as 'Rudrāṣṭaka' because it was sung by eight people together. 'Rudrāṣṭaka' was sung by eight people. You may ask, who were they? The hymn of 'Rudrāṣṭaka' began. Lord Māhādeva is silent, having pronounced a curse. The main singer and composer is the Vedic Brāhamaṇa. It is not just a composition of the Vedic Brāhamaṇa, but it's his deepest exclamation. But when Māhādeva pronounced a severe curse, the vile child was trembling. Everyone in the temple began to tremble! The sight was terrible! Śamkara Himself was trembling in wrath! Bhuṣuṇḍī's state would be the worse. He was extremely frightened. He hid himself in one corner of the temple. The Enlightened Being is utmost worried thinking about the future of his disciple! He thus wondered, will Lord Śamkara pacify by me singing this hymn alone? Thus, the core singer of 'Rudrāṣṭaka' is this Vedic Brāhamaṇa. However, he is accompanied by the child trembling in one corner of the temple who had committed an offence. On beholding him the Mother of the Universe melted with compassion. She aroused a motherly feeling for the child. She thought, no tactic would work to pacify Śiva at the moment. The Brāhamaṇa commenced 'Rudrāṣṭaka'. As he is singing 'Rudrāṣṭaka' while looking at Lord Śiva, Pārvatī had accompanied him as well. Pārvatī was singing 'Rudrāṣṭaka' while looking at Bhuṣuṇḍī who was hidden in a corner. Thus, two people started singing. At that moment, Śiva's entire

family did not be on His side. Everyone took the side of the Enlightened Being. Do remember that everyone's soul solicits goodness. Even if a family member who is a great personality acts in a wrong or immature way or gets angry for a good reason, the goodness of our soul gets lost for that moment. Everyone else united.

I like the fact that such a child surrendered to an Enlightened Being! Didn't he have shortcomings? But because he surrendered to an Enlightened Being, the entire family of Śiva stood by the child and the Guru. They did not support Māhādeva. The third singer of 'Rudrāṣṭaka' was Gaṇeśa. Gaṇeśa played *mṛdamga* in the temple of Mahākāla as well as sung the hymn. Pārvatī was already singing 'Rudrāṣṭaka'. Hence, women must not ask me whether or not ladies can sing 'Rudrāṣṭaka'? Yes, they can. Umā had sung 'Rudrāṣṭaka' that day. Gaṇeśa sung the hymn while playing *mṛdamga*. Kārtikeya sung while performing peacock dance. Lord Śiva Himself is the great dancer. Śivasūtra mentions, 'Ātmā Nartakah'. While the musical instruments were being played, the musicians were singing as well. Even as Kārtikeya was dancing, he was singing too. Pārvatī was also singing 'Rudrāṣṭaka' with motherly sentiments. Four voices were singing together. The fifth voice was that of Naṃdī, the bull. Naṃdī accompanied them and began to sing.

Naṃdī, Pārvatī, Gaṇeśa, Kārtikeya and the Guru just began singing together. Pārvatī is aware that His husband is all gracious. She was absolutely sure of His grace, hence she is in no hurry. Gaṇeśa is also setting up his *mṛdamga*. Hence, he is also not in hurry. Kārtikeya's mount peacock is tying the anklets to perform with Kārtikeya. Naṃdī is actively listening to the words. The news about this incident in the temple of Mahākāla reached Patriarch Brahmā, the creator! As Brahmā inspected closely, he realised that 'Rudrāṣṭaka' is about to commence in the temple of Mahākāla. At that moment, Patriarch Brahmā hinted Sarasvatī about this incident. Hence, Goddess Sarasvatī who plays Veena had arrived in the temple of Mahākāla. Imagine the sight in the temple of Mahākāla! Thus, Pārvatī, Gaṇeśa, Kārtikeya, Naṃdī, Sarasvatī, the Enlightened Being and Gaṃgā came together. One person was however still not singing because he was frightened and he was weeping! The

Universe wanted all eight of them to sing together. The one who was not singing was Bhuṣuṇḍī. He was lamenting over the eight sins he had committed and was weeping against the support of a pillar in the temple of Mahākāla. He was proud, wrathful and arrogant due to wealth. He thought great of himself. He even insulted his Guru.

Among the eight sins, the greatest was 'Eka Bāra Hara Mamdir Japata Raheu Siva Nāma'. He was chanting the Name of Śiva. The Guru had not prescribed him to chant Śiva's Name, but had given the mantra of Śambhu. Even though the Guru had given him the mantra of Śambhu, Bhuṣuṇḍī by his own will began to chant Śiva's Name! Thus, he had committed the sin of mantra scripturally. Despite being initiated by a mantra, he began to chant Name instead of mantra! He behaved in self-willed manner. Thus, seven people were ready to sing 'Rudrāṣṭaka' in their own way. But Bhuṣuṇḍī did not partake with them. He was weeping. I used to sing one line of ghazal,

Sāye Mein Āsūo Ke Koī Kaise Muskurāye?

If a person inundated in tears, sees no way out of the committed sins and is feeling constantly guilty is requested to sing and smile, how can he?

Sāye Mein Āsūo Ke Koī Kaise Muskurāye?

Nazdika Āte Āte Hama Dūra Ho Gaye Hai I

Nagme Jo Kho Gaye Hai Kaise Gunagunāye?

Tuma Jidda Kara Rahe Ho Hama Kyā Tumhe Sunāye? Bhuṣuṇḍī is silent. He is not singing. He is wailing and lamenting, because he is to face a severe curse. The Enlightened Being approaches Bhuṣuṇḍī. He places his hand on the child's head. He tries to bring him to senses and tells him, son, please sing with us. He wept inconsolably by placing his head in the Guru's lap! The Guru embraces him, son, please sing with us. Everyone sings during auspicious and happy occasions, but you must sing now. Gaṃgā is singing as well, my child. This hymn of your welfare will cause everyone's welfare in this world. Goddess Sarasvatī as well as Goddess Durgā are singing. Three goddesses are singing this hymn. I also want to tell you who sung which stanza. I will tell you. 'Rudrāṣṭaka' is 'Rudrāṣṭaka' for me. Even as he was being told to sing, he could not. The opening stanza was sung by the Enlightened Being. Even though everyone sung with

him, he was the creator of the first stanza.

Namāmīśamīśāna NirvāṇaRūpaṃ I

Vibhuṃ Vyāpakaṃ Brahma VedaSvarūpaṃ II

Nijaṃ Nirguṇaṃ Nirvikalpaṃ Nirhaṃ I

Cidākāśamākāśavāsaṃ Bhaje'haṃ II UTK-108.01 II

The second stanza was sung by Śrī Gaṅgājī. The third stanza was sung by the mother of the Universe Pārvatī. The fourth was sung by Naṃdī. The fifth was sung by Goddess Sarasvatī. The sixth was sung by Kārtikeya. The seventh was sung by elephant-faced Gaṇeśa. The eighth was pending and the Enlightened Being wanted it to be sung by his disciple.

Who is an Enlightened Being? An Enlightened Being is the one who doesn't wish his/her disciple to cry. No one in the world is as sensitive as an Enlightened Being. It's written in 'VinayaPatrikā' that the body of Lord Rāma is made from compassion; it's not made up of bones, skin, flesh or blood. He is an embodiment of compassion. An Enlightened Being is also all compassionate. The child was not singing. The Enlightened Being is trying again and again to bring him to senses to make him sing. He took a couple of moments to collect himself and said, I would not be

able to sing complete 'Rudrāṣṭaka'. Please sing the entire hymn from your end and leave the last stanza for me. I shall sing in the end. Yet, he was unable to speak. The Guru had realised that his tears contain the entire 'Rudrāṣṭaka'. But the Guru would have felt better had he sung and hence, the Guru wanted him to sing. Every stanza of 'Rudrāṣṭaka' was pacifying Lord Śaṅkara's anger bit by bit. The last lap was left. If the child sings, Lord's anger will escape in the nether region. Everyone's eyes are fixed on Bhuṣuṇḍi to make him sing. The poor child was unable to muster enough courage to sing! How could he sing in this state? When an offender confesses his offence in presence of the person whose offence he has committed and if that person is enraged then it becomes difficult for the offender to speak up. Alternately, when one lover gets completely engrossed in the love of the beloved then it's almost impossible to express that feeling in words. One must not commit an offence, Bāpa! One must practice discretion as far as possible. But if one commits an offence and if the offender realizes the grave gravity of his/her offence then the world has no right to scold the trembling offender. The shivering



state of the offender itself is his/her punishment. Bhuṣuṇḍi was terribly trembling! The Enlightened Being placed his hand on Bhuṣuṇḍi's head and lips and then the following stanza emanated from Bhuṣuṇḍi's lips,

Na Jānāmi Yogaṃ Japaṃ Naiva Pūjāṃ I

Nato'haṃ Sadā Sarvadā Śambhu Tubhyaṃ II

Jarā Janma Duḥkhaugha Tāṭapyamānaṃ I

Prabho Pāhi Āpannamāmiśa

Śambho II UTK-108.08 II

Namāmīśamīśāna NirvāṇaRūpaṃ I

Vibhuṃ Vyāpakaṃ Brahma

VedaSvarūpaṃ II UTK-108.01 II

When this child, this immature disciple of the Enlightened Being innocently sang this eight stanza with tears, all eight personalities were crying! Guru, Gaurī, Sarasvatī, Naṃdī, Kārtikeya and the rest. In this emotional and tearful ambience, all eight of them sung together in the end,

Rudrāṣṭakamidam Proktaṃ Vipreṇa Haratoṣaye I

Ye Paṭhanti Narā Bhaktyā Teṣāṃ Śambhuḥ Praśīdati

II UTK-Śloka.09 II

When this was sung in the end of 'Rudrāṣṭaka', the Guru placed his hand on the child's back, as if hinting him to rush towards Śiva. And Bhuṣuṇḍi ardently rushed towards Śiva. This is an unforgettable sight when an offender of eight sins tightly embraced the Śivaliṅga of Mahākāla around his arms! The flowers showered down in the temple. The Universe was pleased. This 'Rudrāṣṭaka' pacified Lord Śiva, who then showered the rain of blessings.

My dear listeners, 'Rudrāṣṭaka' consists of eight stanzas because it hints towards eight offences. It's composed of eight stanzas because it has eight different types of addresses. It contains eight stanzas because this creation is eight-fold. Many similar reasons have been described for 'Rudrāṣṭaka'. What more can I say about 'Rudrāṣṭaka'? 'Rudrāṣṭaka' is utmost supreme, supreme and supreme hymn. It contains twelve *vyotirliṅga* within itself. By reciting 'Rudrāṣṭaka' you can behold twelve *vyotirliṅga*, undertake its pilgrimage and also feel them. The only question is trust!

If you give Rs. 500 to a child, the child can tear off the money if s/he is unaware of its value! Similarly,

the copāis of 'Mānasa', the hymns of 'Mānasa', the meters are extremely unattainable, Sāheb! Is there a scripture like 'Mānasa'? We are unable to experience its glory. At this stage, I understand that the condemnable points no longer appear condemnable in my view. They should be taken positively. If an individual is 70% bad and 30% good, why can't we consider 30% goodness, instead of looking at the 70% evils? This transformed outlook can bring abundance happiness, pleasure and gratitude.

GuruNanakji says, listening to the spiritual discourse will destroy afflictions and sins. This is absolutely true. Even if you lack reverence, merely listening to the spiritual discourse will destroy your afflictions. Have this trust. You are listening in numbers. It's not that all of you are completely happy and free from all problems. You would be struggling with many problems. But as long as you are sitting here, your afflictions have escaped. Afflictions run away by listening to the spiritual discourse. Listening also destroys our sins, definitely. The not worth committing sins which we have committed begins to get destroyed.

We were in Bhubaneswar this Caitra Navrātri. We all read the entire 'Mānasa' in nine days. Even I was doing so in my way. When I reached 'Rudrāṣṭaka' during the last days, I took a pause for few moments. And in the eight stanzas of 'Rudrāṣṭaka' I could perceive the eight aphorisms of Patanjali by my Guru's grace. One stanza talks about yogic āsana. Another stanza represents Prāṇāyama. Yet another stanza talks about Saṃyama-Niyama. One of the stanzas talks about Pratyāhāra. Yet others talk about Dhyāna, Dhārṇā and Samādhi. 'Rudrāṣṭaka' is awe-inspiring, Sāheb! What cannot be interpreted out of 'Rudrāṣṭaka'? In my understanding, 'Rudrāṣṭaka' is a spiritual laboratory. It can discover and prove many things for a spiritual-seeker. As I always say that adherents of any religion can recite 'HanumānaCālisā', provided you are open to it, because it will supply you with the vital force of life and help you progress in your religion. Similarly, if you recite 'Rudrāṣṭaka' it will manifest Śaṅkara and Śaṅkara's grace. And by Śaṅkara's grace you will gain an especial experience of your cherished deity.

Today someone had asked me whether or not women can recite 'Rudrāṣṭaka'? Yes, everyone can. Everyone has the right. As I said today that if the three goddesses have sung 'Rudrāṣṭaka' then why can't other women? Pārvatī, Gaṃgājī and Sarasvatī have sung 'Rudrāṣṭaka'. The women can sing 'Rudrāṣṭaka' as well. 'Rudrāṣṭaka' is indeed and indeed transcendental. 'Rudrāṣṭaka' does not allure us into the rewards obtained by its recital. We are thus trying to understand Lord Mahākāla in His forecourt though the means of 'Rudrāṣṭaka'. Even the bold Muslim folks sing 'Rudrāṣṭaka'. Osman certainly sings 'Rudrāṣṭaka' and many others do so. One of our Muslim youths is adamant on constructing Lord Śaṃkara's temple. He places RāmaNāmī on his shoulder. His mother and wife are all inclined to build Lord Śaṃkara's temple. He is insisting to organize MorariBapu's Kathā after building the temple! I said, park the matter of Kathā and build the temple, if you wish to. Kathā is a difficult matter.

'Rudrāṣṭaka' is extraordinary. Its recitation will destroy the sins and offences that we have committed in life. 'Rudrāṣṭaka' can once again reestablish us in the state of pleasure. And in order to nourish and thrive the reestablished pleasure day in and day out, one needs to recite 'MahimnaStotra'. While doing so, if at all we feel proud of our spiritual inclination then recite 'ŚivaTāṃḍavaStotra' as a remedy. One who recites these three hymns can nourish the goodness and destroy the evils. Śiva is indeed Śiva.

My listeners, look at 'Rudrāṣṭaka' in this way if it suits you. Considering you all as my own people, I just shared with you what I felt about 'Rudrāṣṭaka'. Don't abandon your God, your mantra or your spiritual discipline. Follow your own path. Nonetheless, 'Rudrāṣṭaka' will assist you to fortify your overall spiritual well-being. 'HanumānaCālīsā' will assist you as well. Chanting the mantra or Name of other gods augments our religious merits (*puṇya*). But chanting Śaṃkara's Name will destroy the sins you have committed (*pāpa*). Increase of religious merits is good, but it certainly does mean that they will destroy our sins. The punishment of sins will still prevail, just as the rewards of religious merits. Chanting the name

of other gods will multiply our religious merits. However, to destroy the repository of our sins, Śiva's Name is the only remedy, Sāheb! When Nāradaḥ abused Lord Viṣṇu, he was extremely afflicted and guild-ridden. Nārada asked Lord Viṣṇu, "How will my affliction subside? I have committed grave sins." Lord Viṣṇu told Nārada in 'Rāma Carita Mānasa', '*Japahu Jāi Śaṃkara Sata Nāmā*', Chant the Name of Śaṃkara a hundred times and your heart will be disburdened at once.

Thus, Lord Śiva has been the core focus of our discussion. Come, let's get Lord Śiva married in the further course of Kathā. Yesterday, we discussed that Nāradaḥ arrived. Himālaya was blessed with a daughter. Yesterday, I received a call from Banaras that they were blessed with a newborn daughter. They said: Few of our family members were unhappy because it was a girl child. But today You mentioned in the Kathā that a daughter's birth is a matter of great pleasure and happiness because with daughter comes seven divine opulence. After listening to the Kathā, the entire family was happy because You said that a daughter's birth is wonderful! You have received a good opportunity. Celebrate the daughter's birth with pomp. A daughter's birth is arrival of fame (*kirti*), wealth (*śrī*), speech (*vāka*), memory (*smṛuti*), intelligence (*medhā*), patience (*dhṛti*) & forgiveness (*śamā*). Here speech refers to an innocent, untouched, utmost unalloyed and virgin speech that gets manifested with a daughter's birth. A daughter's birth revives old memories of your family tradition. Her birth is revival of an old forgotten memory. Someone has arrived to recall our past memory. A daughter's birth manifests intelligence in our home. With daughter, comes patience in home. A daughter is symbolic of patience. With daughter, forgiveness manifests at home. By sending a daughter to us, Lord has forgiven the sins of our past births because a daughter arrives in form of forgiveness. We have cultivated a wrong mindset for a daughter's birth. Everyone only needs son! The first person to give a wry look on a daughter's birth is the mother-in-law. The mother-in-law feels unhappy for the daughter-in-law because she has given birth to a daughter. The mother-in-law should be asked, who

were you when you were born? You were a female as well! Nonetheless, a daughter's birth is a matter of a big celebration.

Himālaya's daughter began to grow up. Nāradaḥ arrived and named the girl child. He said she will be known as Umā, Bhavānī, Durgā, Pārvatī etc. She will become a great personality and a preceptor of a chaste woman. By chanting your daughter's name, the women in the society shall be enabled to tread the path of fidelity to their husband, which is like walking on a sharp-edged sword. Your daughter shall stay married for eternity. The parents were happy to hear this. They then asked about the kind of husband she will marry. Nārada said, your daughter will marry a husband who will be devoid of virtues. He will possess no virtues. He would be absolutely free from pride, without father or mother and unborn. His mind will be free from all doubts, thoughts and disturbances. Your daughter's husband shall be a finest ascetic. He would possess matted hair. He would be *akāma*. It has two meanings. Firstly, he would be *niṣkāma* i.e. he would care least about pleasures. Secondly, he would have no job to do. He would be stark naked. He would do nothing, but just sit at one place all the while. Whatever he keeps with himself are only hideous accoutrements like serpents, scorpions etc. etc.! Your daughter shall marry such a husband.

The parents began to cry before Nārada. They said, we are blessed with such a beautiful daughter in old age and you are describing a strange husband for her! Pārvatī as well started crying, but hers were the tears of joy because she knew that the shortcomings of the suitor were present in Lord Śaṃkara. She was happy to know that she would marry none other than her own Lord, Śaṃkara. She practices rigorous penance to attain Śiva. As a result of penance, an ethereal voice sounded that her penance was successful and that Śiva shall be Hers.

On the other hand, ever since Satī had sacrificed herself in Dakṣa's yajña, Lord Śiva's mind had turned distinctly dispassionate. Looking at Śiva's vows and love, Lord Nārāyaṇa appeared before Him and said, I have arrived to seek something from you. Satī whom you had abandoned and who was burned in

Dakṣa's yajña has been reborn in the abode of Himālaya in form of their daughter. She has performed rigorous penance in order to attain you. The divine annunciation has blessed her with a boon to attain you. O the guileless lord, I beseech you to accept Himālaya's invite to marry his daughter.

Śiva said, Lord, I accept your order as my paramount duty. Lord disappeared. Śiva is sitting awake. He sent the SaptṚṣis to test Pārvatī's love. The SaptṚṣis were pleased to see Pārvatī's incessant faith towards Śiva. Yajñavalkya said while reciting the story to Bharadvājī that in the meanwhile a demon named Tārakāsura was born who started tormenting the celestial deities. They approached Brahmā to complain against him and enquired about a way to destroy him. Brahmā said, Śiva's son can kill him. The deities planned interrupting Śiva's samādhi. Kāmadeva appeared. He shoots his arrow towards Lord Śaṃkara. I shall narrate you these episodes tomorrow while reciting the chronology of Kathā.

'Rudrā aka' is indeed extremely extraordinary and transcendental. An ethereal voice sounded in the temple of Mahākāla. It's known as ākāśavā ī. It means a voice spoken from the sky. But 'Rudrā aka' has not manifested from the upper sky, it has manifested from the voice emanated from the void of subconscious-mind a.k.a cidākāśa. 'Rudrā aka' has emanated from within. 'Rudrā aka' fortifies an individual's devotion to Rāma. I have no issue in stating that recitation of 'Rudrā aka' strengthens the devotion to K a. Recitation of 'Rudrā aka' fills an individual with divine felicity and power of energy. I am mindful of what I say. Nonetheless, I can state on my responsibility that 'Rudrā aka' is proven as well as pure.



Kathā-Daraśana

- In my understanding, 'Rudrā āka' is a spiritual laboratory.
- Śiva is both gracious and harsh; whereas a Guru is only and only gracious.
- No one in the world can be as sensitive as an Enlightened Being.
- It's easy to earn fame in the name of an Enlightened Being, but difficult to maintain.
- No spiritual discipline can succeed without a Guru.
- When the Guru calls a lost disciple, consider it as the greatest fortune.
- The element of Hanuma ta is utmost necessary in any spiritual discipline.
- Saint, Hanumāna and God form a spiritual triangle.
- Surrendering to a saint gives a great support.
- A story puts one to sleep; whereas Kathā wakes us up.
- Spiritual mysteries are realized by grace and not by our efforts.
- The eyes of few seekers are radiant with the profundity of penance.
- Curse is an outcome of anger, whereas caution originates from wisdom.
- Every individual's heart is Mahākāla's blessing.
- Don't perceive your cherished god only within the boundaries of the temples.
- Jealousy deprives one from the bliss of mind (*mana*).
- Criticizing others never lets your intellect (*buddhi*) become decisive.
- Hatred never gives peace to one's subconscious-mind (*citta*).
- Our faith and spiritual state are our inner wealth.
- Spirituality is not the field of cunningness; it's the realm of guilelessness.
- It's the silence of an Enlightened Being that is vocal behind a reciter's discourse.



Truth is death. Love is death. Compassion is death

Bāpa! We are having a pious discussion based on essential reality with 'Mānasa-Mahākāla' as the core focus in this RāmaKathā. Dear listeners, 'Rāma Carita Mānasa' describes different forms of *kāla* and uses different words to describe it. As per one count, 'Mānasa' contains the description of twenty-five types of *kāla*. This is a scripture. There could be errors. Hence, as far as the information goes 'Mānasa' contains the descriptions of twenty-five types of *kāla* in various forms; for instance *kāla*, *mahākāla*, *kāla of kāla* etc. These words also signify the Supreme Personality of Godhead. *Kāla* means God. Tulasīdāsajī uses the word *kāla* also for Lord Rāma in 'Rāma Carita Mānasa'. He describes Him not only as *kāla*, but the *kāla of kāla*.

Tāta Rāma Nahi Nara Bhūpālā I

Bhuvanesvara Kālahu Kara Kāla II SDK-38.01 II

Vibhīṣaṇa tells this line to his brother Rāvaṇa in 'SuṃdaraKāṇḍa' of 'Mānasa', O Lord, O ten-headed demon, Rāma is not just a mere king of ordinary mortals. Vibhīṣaṇa is acclaimed in 'Rāmāyaṇa' as virtuous man, monk and saint. He is saying this. He said: Rāma is not just a mere king of ordinary mortals; He is the Lord of the Universe and death of Death himself. Thus, Rāma is also the greatest Time-spirit and the death of Death himself. And,

Nirākaramoṃkāramaūlaṃ Turīyaṃ I

Girā Gyāna Goṭitamīsaṃ Girīsaṃ II

Karālaṃ Mahākāla Kālaṃ Kṛpālaṃ I

Guṇāgāra SaṃsāraPāraṃ Nato'haṃ II UTK-108.02 II

Rāma is also Mahākāla; He is God; He is also the death of Death himself. And the two lines of 'Rudrāṣṭaka' that we have chosen in this nine-day RāmaKathā describes Māhādeva as the death of Death himself. Lord Kṛṣṇa is also *kāla*. In 'Bhagavad Gītā' He says, '*Kālesmi*', I am the *kāla*. Now, listen with pleasing and calm consciousness my listeners. My VyāsaPīṭha calls Rāma as truth. When I say 'My VyāsaPīṭha', it actually means the time-immemorial VyāsaPīṭha. I am using the word 'My' just to convey my message in words. Please don't take it otherwise. I present Rāma as truth. My reverence presents Kṛṣṇa as love. It doesn't mean that Kṛṣṇa lacks truth. Please don't misinterpret. We have failed to understand Kṛṣṇa's truth! The six to eight śloka that Kṛṣṇa has spoken in 'Māhābhārata' to revive the dead child reflects the majesty of His truth, Sāheb! Rāma is truth. It doesn't mean that

Rāma lacks love and compassion. However, Rāma primarily represents truth. Lord Kṛṣṇa is love. It doesn't mean that He lacks truth and compassion. But when we behold Him, the feeling of love arouses foremost. Similarly, when we behold Rāma, we can perceive truth foremost. And Māhādeva is compassion. It doesn't mean that He lacks truth and love. But He is compassion, '*KarpūraGauram Karuṇāvatāram*'. Rāma is *Kāla*. Kṛṣṇa is *Kāla*. Śiva is *Kāla*. *Kāla* means death. Thus, we must say that truth is also death. Love is death. Compassion is death. Therefore, pay attention to my earlier words when I said that listen with pleasing and calm consciousness, because these aphorisms can leave you wondering as to how can truth be death? How can love be death? How can compassion be death?

Truth is death, Bāpa! Because truth is synonym of death. Socrates was truthful; he was killed. Gandhi was truthful; he was killed. Truth is death. The death of truth is much, much better than infinite lifetimes. This aphorism is slightly difficult to digest, Bāpa! It cannot be understood directly through my words. Whenever your Guru gives you time, raise this curiosity to him, asking how come truth is death? If the Guru gives you mantra, it's your Diwali. If the Guru gives you an aphorism, celebrate the occasion. If the Guru keeps you in His service, you are truly blessed. If the Guru lets you touch His divine feet, you are lucky. If the Guru allows you to take the dust of His divine feet, you are fortunate. If the Guru permits you to lave His feet, you are too blessed. If the Guru gives you the service to massage His feet, you are blessed. If the Guru talks or jokes with you, you are greatly fortunate. If the Guru just sits before you in silence, consider it as your greatest fortune. Even if you are completely averse and yet if the Guru compassionately calls you proactively enquiring about your whereabouts, realize that no one in the world is as fortunate as you.

This is the episode about Bhuṣuṇḍi. The Guru has taught KāgaBhuṣuṇḍi like his own son. He also gave him the mantra of Śiva and admonished him on the good path. Every day he tried to impart some or other wisdom and piety. Yet he was always enraged. The Guru told him that Śiva and Nārāyaṇa are one and the same. Hence, you must not criticise. Both Śiva and Brahmā worship Lord Rāma. They serve the Lord.

Whenever the Guru told him this, he turned so averse that he would burn in rage! The hatred for the Guru, Brāhmaṇa and Viṣṇu would leave him burning from within! Even when he saw His Guru in the temple, he changed his path to avoid the Guru's admonition. He thought what if the Guru repeats the aphorism that Śiva is Viṣṇu's servant. He visited the temple daily, but avoided the Guru. Soon came a time when Bhuṣuṇḍi did not visit the temple at the Guru's time. He changed his schedule. This is the evidence of how low a disciple can stoop because of his/her insistence or adamant nature. The saddest part was when Bhuṣuṇḍi realised that the Guru is approaching from the other end, he would change his lane! He was crossing all limits! He had spared no opportunity to disregard his Guru! At the same time, the grace of Guru knew no bounds on the other hand.

Few days elapsed. One day Bhuṣuṇḍi's Guru was performing Māhādeva's adoration at the scheduled time. He was reciting the second part of '*Om Tryambakam Yajāmahe Sugandhim Puṣṭi Vardhanam*'. But today Śiva is not in his mind. He is only reciting the mantra mechanically, but his mind is elsewhere. He began to drop tears copiously. Why? He was missing Bhuṣuṇḍi. He wondered, why is he not coming here? It has been several days that I have seen him. One Guru contains myriads of mothers! One who gets a Guru, his/her mother never dies. One who gets a Guru, his/her father never dies. A Guru never dies for a surrendered disciple. He who dies is not a Guru. The matter of physical body is different. Body plays its role. Physical body is perishable. Bhuṣuṇḍi changed his timing in few days. He stopped look at the Guru face to face. He kept no whereabouts of the Guru. This is possible. It was the intoxication of wealth. His intellect had become furious. His heart was full of pretense. Goswāmījī has elaborately written about mental ailments in 'UttaraKāṇḍa'. Many of those ailments can be witnessed in this man! But Bhuṣuṇḍi avoided the very physician capable of curing these ailments at each and every turn of the road! Don't forget the Guru's grace. Listen to one couplet,

Isase Baḍhakara Aura Kyā Milatī Hame Dāde-Vaphā I
Hama Tumhāre Nāma Se Duniyā Mein Pahacāne Gaye II

O Guru, we are renowned by Your name in the world. What could be greater praise for us? He was

insulting the Guru. Few days elapsed and the Guru calls him, I am unable to concentrate my mind in Śiva without you! My worship and adoration has just become mechanical. When the Guru calls a lost disciple, consider it as your greatest fortune! I am again recollecting the lines of a movie. A disciple can also sing this song and even the Guru who treasures the disciple in His heart.

*Akele Hai, Cale Āo Jahā Ho,
Akele Hai, Cale Āo Jahā Ho,*

Kahā Āwāza De TumaKo, Kahā Ho, Akele Hai...
Sāheb! If you sing this line with sentiments towards God then it is GopīGīta. It's not in Saṃskṛta, it's Hindi. These words are not part of a scripture. It's the yield of a poet's heart. Just that it was used in a movie. If a gold coin or a gold bar drops in sludge coincidentally then it doesn't become iron. Even if we pick it from sludge and clean it, it still remains gold. In my view, any poetic couplet, any ghazal, any dohā, any meter, any regional folk literature, any song of a play or any song of a movie when directed towards God becomes GopīGīta. Sing songs with these sentiments.

If you are unable to understand my aphorisms, ask your Enlightened Being that Bāpu had said that truth is death, is it correct or incorrect? I will continue to say, truth is death. This death is much better than infinite births. So, truth is death; Lord Rāma. Kṛṣṇa is death, '*Kālo'smi Lokaśaya-kṛtpravṛddho*', He is death. As my VyāsaPīṭha terms Kṛṣṇa as love, it simply means that love is death. Read about the description of death in 'Māhābhārata' when you can. Death appears horrific to us. We fear death. Even as I easily speak about death, everyone fears facing death. But after reading 'Māhābhārata' we feel consoled and courageous. 'Māhābhārata' writes that death is a beautiful and charming damsel. Death is a beautiful woman. The author of 'Māhābhārata' says that the woman of death is so beautiful that one would easily bow his head to marry her. Only India can talk about death as a beautiful woman. Only India can allot such a beauty to death. Only 'Māhābhārata' can say this. Only Vyāsa can describe death in this manner.

People who adopted the path of truth were not allowed to live. Someone was hung. Someone was poisoned. Someone was executed. Someone was

expelled. Truth is death's cognate word. Love is death. Mīrā loved, what did she get? Poison! Sharmad danced, '*Anala Haka, Anala Haka*'. Mansoor danced, '*Anala Haka*'. What did they get? Death! They had committed no crime, but just loved. It's not the worldly love that people talk about nowadays. That's not love, but a myth. It's the greatest myth. Love is death. Love is dying while singing. Truth is dying while speaking truth. Dying while being compassionate. Love is death. If you be smart in love, you shall live. But if you are transparent and innocent in love, you shall die!

Bāpa! Love is death. Truth is death. This is yet understandable. But if compassion is death then it will force us to think! Yes, it's death. Sometimes we act very cruelly, but the Guru's compassion gets bestowed to such an extent that we feel that His compassion is killing us! We ourselves would tell the Guru to stop, because we cannot endure it! Compassion thus becomes death in this sense. KāgaBhuṣuṇḍi was blessed with death at will. He can die only at his wish. Didn't Bhuṣuṇḍi's Sadguru kill him again and again? '*Gura Kara Komala Sila Subhau*', this was his compassion, this was his innocence, this was his mercy. Guru thus called KāgaBhuṣuṇḍi. He tries to make him understand. He gives him abundant love. But Bhuṣuṇḍi continued with the same course of living! Eventually, his indiscretion went to such an extent that even though he started visiting the temple as per the Guru's schedule, the hatred continued in his mind. And then one fine day,

*Eka Bāra Hara Maṃdir
Japata Raheu Siva Nāma I
Gura Āyau Abhimāna Te Uṭhi
Nahi Kīnha Pranāma II UTK-106(A) II*

Bhuṣuṇḍi says, I was performing adoration in Mahākāla's temple when my Guru arrived, but I did not rise in respect to offer an obeisance! I ignored him! There is a rule in scriptures that when you are performing god's adoration in a temple and if your Guru happens to arrive then the remaining ingredients of adoration must be offered to the Guru instead of god. Indian tradition of Guru and disciple is extraordinary! But today, Bhuṣuṇḍi had committed an extremely grave offence! It was an extremely severe offence! There was no way out! A piteous wail was

raised in the temple! An ethereal sound echoed in the temple of Mahākāla! The Guru was too gracious to say anything; He didn't even feel least resentment in his heart, neither should he feel so. Else one is bound to react by nature. But Māhādeva could not tolerate and he began the series of horrendous curses. On hearing this, tears were dropping from the Guru's eyes and then the all gracious Guru of Bhuṣuṇḍi began the recitation of 'Rudrāṣṭaka'.

Yesterday, we contemplated about why this hymn contains eight stanzas. Why were the eight stanzas sung? The reason could be because Lord Śiva exists in eight different forms. Bhuṣuṇḍi has committed eight different offences in the forecourt of Lord Śiva. In order to free him from these eight offences, eight stanzas were sung. The scriptures say, '*Aṣṭapāśā Pakīrtitā*', there are eight traps of creation. Śiva alone can free us from these traps. The Guru sang eight stanzas to free his disciple from the eight traps. The eight stanzas were sung because Lord Mahākāla addressed KāgaBhuṣuṇḍi by eight words in wrath. Yesterday I mentioned that when I see 'Rudrāṣṭaka', I can perceive Patanjali's Aṣṭāṅga Yogā, hence eight stanzas were sung. There are eight shadows of death. Death or kāla has eight shadows, hence eight stanzas were sung. First, we define death as definite, which is the shadow of death. Second, untimely death is another shadow. Third, being killed by someone is its another aspect. Fourth, committing suicide is the shadow of death. Inducing extensive fear in someone is its another shadow. Some people kill others very easily! It becomes a game for them! The way terrorism is killing people casually. This is yet another aspect, for which there is no reason. They would die themselves as well as kill others!

The sixth shadow of death is disease. Disease is the shadow of death. Epidemic is the shadow of death. The authors of scriptures have contemplated extensively. Making fun of others is also the shadow of death, because it can become the cause of their death. Eight and last shadow of death is natural calamity like famine, tsunami, earthquake etc. These incidents strike as the shadow of death. Thus, death has eight shadows. This Sadguru began to sing eight stanzas in order to free his disciple from these shadows of death. 'Rudrāṣṭaka' uses eight words to address Lord Śaṅkara and hence

it's composed in eight stanzas. Firstly, *Purārī*. Secondly, *Manmathārī*. Thirdly, *BhavānīPati* or *UmāNātha*, both are the same. Fourthly, *Śaṅkara*. Fifthly, *Śiva*. And *Śambhu* is repeated thrice. Thus, Lord Śaṅkara is addressed by eight epithets in this hymn; hence, it's composed in eight stanzas. Śiva could not forgive Bhuṣuṇḍi's offence. Later the Guru's grace sorted out everything. This happened on the eight day of the calendar. You would be surprised to know that it was the day of KṛṣṇaAṣṭamī i.e. the eight day in the holy month of Śrāvana! And more importantly, on the day of KṛṣṇaAṣṭamī this Enlightened Being was in the temple of Mahākāla to perform Śiva's adoration of all eight-praharas i.e. twenty-four hours. The Vedic adoration was going on for the whole day. There are again two opinions about this. Some believe that the KṛṣṇaAṣṭamī was in the month of Māgha. However, my inner cognition tends to believe that it was the month of Śrāvana. Anyways!

Thus, I feel there are several reasons why this Enlightened Being sang eight stanzas in the temple of Lord Mahākāla. Come, let's sing this 'Rudrāṣṭaka'. Please sing with me if you have memorized it. Imagine we are sitting in the temple of Mahākāla on the holy occasion of Sīhaṃstha Kuṃbha.

*Namāmīśamīśāna NirvāṇaRūpaṃ I
Vibhuṃ Vyāpakaṃ Brahma VedaSvarūpaṃ II
Nijaṃ Nirguṇaṃ Nirvikalpaṃ Nirhaṃ I
Cidākāśamākāśavāsaṃ Bhaje'haṃ II UTK-108.01 II
Nirākāramoṃkāramaūlaṃ Turīyaṃ I
Girā Gyāna Goṭitāmīsaṃ Girīśaṃ II
Karālaṃ Mahākāla Kālaṃ Kṛpālaṃ I
Guṇāgāra SaṃsāraPāraṃ Nato'haṃ II UTK-108.02 II*

I shared with you umpteen times that the first hymn that I have memorized is 'Rudrāṣṭaka'. Before Dadaji gave me RāmaKathā as I sat in His divine feet, He had lovingly ordered me to memorize 'Rudrāṣṭaka' foremost. Thereafter, the copāis will begin. This is a lovely incident of my life. The second hymn that I learned by heart was 'RāmaRakṣāStotra'. This was my second hymn in the journey of my life. The reason I feel this incident in the temple of Mahākāla has occurred in the Śrāvana Kṛṣṇa Aṣṭamī is because the cognition of inner realm is considered as greater evidence. Nonetheless, one must trust the Guru's words, because 'Mānasa' says that an individual who does not trust the

Guru's words cannot attain either bliss or supernatural accomplishments even in a dream, 'Gura Ke Bacana Praṭīti Na Jehī I Sapanehu Sugama Na Sukha Sidhi Tehī'. My definition of bliss is self-bliss. Other types of bliss are obtained by luck and hard-work. They come and go with time. The word 'Sukha' here refers to self-bliss or in my Goswāmījī's terminology it means 'NijaSukha'. S/He who does not trust the Guru's words cannot find bliss in his/her own self, which is called as self-bliss. That person also cannot attain supernatural accomplishments or *siddhi*.

I am clueless about *siddhi*. I have read about it in the scriptures. I have heard from the saints about eight types of *siddhis* (supernatural accomplishments) and nine types of *nidhis* (heavenly treasures). Hanumānājī is its conferrer due to the Mother's blessings. I have read its description and heard about it as well. However, I personally feel that *siddhis* mean eight types of purities, which cannot be attained without trusting the Guru's words. One who does not trust the Guru's words can neither attain self-bliss, nor eight purities. *Siddhis* i.e. supernatural accomplishments can be attained. Pay attention, I am not denying this fact. Our philosophy contains several descriptions of *siddhis*. Hanumānājī also contains every *siddhi*. But they are a far cry for people like us! Hence, it's good enough for us to be pure. Hence, one must trust the Guru's words. It's a big thing.

My learning phase continued till 'LaṃkāKāṇḍa'. In the end Dada said that Son, the day when Bhuṣuṇḍī behaved arrogantly and Mahākāla was enraged and the Enlightened Being sang 'Rudrāṣṭaka', it was the birthday of this saintly Brāhmaṇa. A monk is forever-giving every moment. But Lord Śaṃkara was enraged on the birthday of this Enlightened Being. The disciple has behaved indiscreetly on the same day. He insulted His Guru. It's natural that one must be gifted on the birthday. One must be given blessings on the birthday. One must be graced with compassion on the birthday. I like this aspect of the episode. It was the Enlightened Being's birthday. But 'Gura Ke Bacana Praṭīti Na Jehī I'. There is a couplet by Raj Kaushik,

Usane Dekhate Hī Mujhe Duāo Se Bhara Diyā,

Maine To Abhī Sajadā Bhī Nahī Kiyā Thā!

I had not even offered obeisance! If you are the wayfarer of Guru-Disciple tradition, if you have

surrendered in the divine feet of an Enlightened Being then trust His words. Remember two points as far as the Guru's words go, my listeners. Someone had asked a question, can a promise be given or can it be taken? It's a lovely question. When someone gives a promise pleausurably, it's due to the force of love. Love makes that person give the promise. But taking a promise is out of helplessness. We force the opposite person to give a promise. It's their helplessness. Hence, a promise can be given. It's never taken. After fighting the battle between deities and demons, King Daśaratha won. Out of sheer happiness he proactively gave two promises to Kaikeyī. But when Kaikeyī's mindset changed due to evil company, she asked for unreasonable boons which placed Daśaratha in a dilemma! Promise has a great glory. Our Gaṃgāsati says,

Vacana Vivekī Pānabāi Je NaraNārī Pānabāi!

Tene Brahmādika Lāge Ene Pāya...

One who doesn't trust the Guru's words can never attain bliss or supernatural accomplishments even in a dream. The Enlightened Being sang 'Rudrāṣṭaka' on the day of his birthday while offering worship of the whole day to Lord Mahākāla. Since, he has offered adoration of eight prahas or the whole day, it consists of eight stanzas.

We are worshipping Śiva and anointing Him through the discussion of 'Mānasa-Mahākāla' by the Guru's grace. I shall take forward the discussion tomorrow. Let me recite some chronology of Kathā, further since yesterday. Śrī Hanumānājī reached Vibhīṣaṇa's home at dawn. Vibhīṣaṇa and Hanumānājī met each other. They introduced one another. Vibhīṣaṇa utters a lovely line in 'Mānasa', you all know it.

Aba Mohi Bhā Bharosa Hanumāntā I

Binu HariKṛpā Milahi Nahi Saṃtā II SDK-06.02 II

Now I can say trustfully that Lord Rāma has bestowed grace on me as well. Hanumānājī asked, how did you believe that Rāma's has bestowed grace on you? He said, one cannot meet a saint without Lord Rāma's grace. You are a saint and you have met me. Hence, I am assured that Lord has bestowed grace on me. Śrī Hanumānājī said that Rāma can never bestow grace on a person like you. Vibhīṣaṇa asked, why not even as I chant the Name Rāma? Hanumānājī said, Rāma does not bestow grace on the one who simply chants the

Name Rāma, but Lord bestows grace on the one who along with chanting is also actively involved in Rāma's service. Hanumānājī further said, your brother has abducted and imprisoned Lord's divine feminine power, my Mother Jānakī. Can't you tell Rāvaṇa to leave Sītā. Just chanting Rāma's Name and not doing Rāma's service will not make you worthy of Lord's grace. Vibhīṣaṇa said, I shall begin Rāma's service from tomorrow, along with chanting Rāma's Name. Hanumānājī said, even then Lord will not bestow grace on you. Why?

Sunahu Bibhīṣaṇa Prabhu Kai Rīfī I

Karahi Sadā Sevaka Para Pṛīfī II SDK-06.03 II

Hanumānājī said, if you perform Rāma's service, He will not bestow grace on you, but He shall love you. Start Rāma's service. Ladies and gentlemen, my listeners, it is utmost important to chant Rāma's Name and perform Rāma's service in tandem. If we wear clean clothes while worshipping God then also keep your lane, society, region, city and nation clean. National cleanliness campaign is going on in Gandhiji's memory. When we worship, we keep our vicinity clean. Similarly, let's keep our nation clean. This is Rāma's service.

I have been saying this from the very beginning. This is not my new agenda. However, the politicians tell me on calls that we are unable to pass the message to a large audience, but if you say it in Kathā, it will spread far and wide. I told them that I have been telling this since the beginning. I myself have cleaned my village during childhood. Nonetheless, we will have to practice cleanliness, my listeners. It will enhance our nation's glory. Our love for nation must grow. Our spirituality must shine in all glory. Therefore, RāmaKathā is necessary in our country. Everyone must do their bit in their respective fields without ego.

So Bāpa! Let's proceed. Lord Śiva sends SaptṚṣis to test Pārvatī's love. The SaptṚṣis examine Pārvatī's love. Pleased with her response, they inform Lord Śiva of Pārvatī's incessant and exceptional surrender. They request the Lord to accept Bhavānī. On hearing the ballad of Pārvatī's love, Śiva once again passed into a deep samādhi. Love has the power to confer the state of samādhi. Samādhi is the last state in

Paṭaṃjali's YogāSūtra. Lord Śiva thus passed into the state of samādhi after hearing Pārvatī's love for Him. Samādhi can be attained through yoga as well as through love. You are free to choose your own path based on your Guru's grace.

Lord Śiva is in the state of samādhi. During that time a demon named Tārakāsura was born, who began to torment everyone. The deities were afflicted. They prayed to Patriarch Brahmā, who suggested that Śiva's son can kill the demon. He told the deities to send Kāmadeva, the god of love, to interrupt Śiva's samādhi! Once Śiva steps out of samādhi, we can approach Him. The deities have always been habituated to break everyone's samādhi! They are selfish folks. Indra and his company jotted a plan. Kāmadeva appeared and proceeded to interrupt Śiva's samādhi. He subdued everyone's mind and disturbed Śiva's samādhi. The moment Śiva opened His third eye and looked at Kāmadeva, the latter was reduced to ashes. Lord Śaṃkara was sitting awake. The selfish deities arrived, coaxed him and by singing the songs of His praise, convinced Him to marry. Lord Śiva prepares Himself for the wedding. I shall recite that story tomorrow.

Truth is death. Love is death. Compassion is death. Socrates was truthful; he was killed. Gandhi was truthful; he was killed. People who adopted the path of truth were not allowed to live. Someone was hung. Someone was poisoned. Someone was executed. Someone was expelled. Love is death. Mīrā loved, what did she get? Poison! Sharmad and Mansoor danced, what did they get? Death! Love is death. Truth is death. This is yet understandable. But how can compassion be death? Yes, it is. Sometimes we act very cruelly, but the Guru's compassion gets bestowed to such an extent that we feel that His compassion is killing us! In this context, compassion becomes death.



Using the Guru as your means to achieve something is an offence of the Guru

By the Guru's grace we having a conversation about 'Mānasa-Mahākāla' on the basis of whatever we have read from the scriptures, heard from the saints and realised by the Guru's grace in form of 'kvacidanyatopi'. Let's proceed. Come, let us once again enter the temple of Mahākāla where the Enlightened Being is sitting. On the other hand, we have a disciple who has committed ten offences. I would like to tell you that this is Bhuṣuṇḍi's last entry in the temple of Mahākāla, because after this incident he was reborn as a Brāhamaṇa and cursed by Seer Lomasa to become a crow. In another context, I can say that hereon Bhuṣuṇḍi cannot enter the greatest-death. He then gets the boon of death at self-will. Listen to his own words,

Tajau Na Tana Nija Icchā Maranā I

Tana Binu Beda Bhajana Nahi Barana II UTK-95.03 II

O Garuḍa, now I don't wish to quit this body of a crow. By the grace of my Guru and the grace of Māhādeva I have attained the boon of death at self-will. Another reason I don't wish to quit this body is because one cannot worship without a body. Vedas have endorsed the same fact. One who gets the company of an Enlightened Being, whether with evil sentiments or good sentiments, never dies. How can such a person die? The matter of physical body is different. Listen to a couplet,

Hai Jāna Usī Ke Pāsa, Saṃse Bhī Usī Ke Pāsa I

Dekhā Use To Raha Gaī Ānkhe Usī Ke Pāsa I

Listen to one more couplet my listeners,

Bujhane Se Jisa Cirāga Ne Inkāra Kara Diyā I

Cakkara Kāṭa Rahī Hai Havāe Usīke Pāsa I

Even death cannot kill the person who is not willing to die. May we all obtain the shelter of an Enlightened Being.

Asato Mā Sat-Gamaya, Tamaso Mā Jyotir-Gamaya,

MṛtyorMā Amṛtaṃ Gamaya.

Our Upaniṣad has proclaimed this, Bāpa! Hereon, Bhuṣuṇḍi will not enter the temple of kāla or death. When Bhuṣuṇḍi committed an offence, Śiva was enraged on him in the temple. But it was most painful for his Guru to realize that he would not return to this temple ever again. Someone had asked Bhuṣuṇḍi, wouldn't you ever return? He said, no. Later someone asked Śiva, what if he doesn't return? Śiva said, I shall go where he is. I shall assume the form of a swan and surrender to him. This is the revolution of our country. This is the dynamic

tradition of our country. The Guru of the three spheres goes to a crow for listening to the spiritual discourse and sits in the last row. As wonderful this story is, equally transcendental it is. My listeners, this is Bhuṣuṇḍi's last entry in the temple of Mahākāla. Mahākāla must have cried inconsolably. So,

Eka Bāra Hara Maṃdir Japata Raheu Siva Nāma I

“One day, O Garuḍa, I went to the temple”.

Please listen with pleasurable consciousness. When a disciple feels hatred and aversion for the Guru, s/he tries to counter the Guru on every point. Because the disciple cannot change the core truth, s/he tries to manipulate it guilefully. Being someone's disciple is a great responsibility. It's easy to click pictures with a renowned Guru and earn fame in the name of the Guru, but equally difficult to maintain it. This man was totally filled with hatred. Although he showed no lack of respect towards Śiva even by an iota, he was completely averse to the Guru! The Guru had told him to chant the mantra of Śambhu in Śiva's temple. But he freely changed the word 'mantra' while narrating the incident to Garuḍa. Just like us, we cunningly tag other people's ideas in our name. The original contemplation belongs to someone else, but we tag it to our name! People are stealing others' wisdom. Plagiarism happens in every field and it happens because of rivalry and hatred. People are addicted of stealing others' thoughts and announcing it in their own name! Its only reason is hatred and rivalry. Quote the person's name. It will not make you small. Now, Bhuṣuṇḍi could not change the temple. But instead of Śiva's temple he said, 'Eka Bāra Hara Maṃdir'. And instead of Śambhu mantra, he said 'Japata Raheu Siva Nāma'.

Gura Āyau Abhimāna Te Uṭhi Nahi Kīnha Pranāma I

Bhuṣuṇḍi says, O the king of birds, I did not rise out of ego. Garuḍa asked, Lord, did you not see your guru enter because your eyes were closed while chanting the mantra? He said, no, I had indeed seen my Guru, but I ignored him. Why did you then not rise in respect? What would he respond? 'Abhimāna Te', my pride and ego suppressed me from rising. I thought to myself, “What is the need for me to rise for a Guru who is not even faithful to one place of devotion; he worships both Śiva as well as Viṣṇu, whereas I am exclusively faithful to one single place of devotion. I worship only and only Śiva. I have no need to rise. Let

the Guru rise instead. Let Mahākāla rise instead.” This pride did not let him rise.

This man is manipulating the facts out of hatred and committing extremely heinous offence of the Guru. I am not telling this to scare you. I am only talking with you as my own people so that we may not commit an offence of an Enlightened Being. I feel that it's important to be safe from the ten offences of the Gurus. Please understand that I don't want to scare you. Don't take it otherwise. It's only to caution us. Nowadays people are more than eager to visit the Gurus, especially the youngsters. If they are cautious enough then they can attain a great deal from the living Enlightened Beings in the Twenty-First Century.

My listeners, hear about the ten offences. Firstly, sharing non-dualistic relationship with the Guru is an offence. One always shares dualistic bond with the Guru. There is always a dual distinction between the Guru and the disciple i.e. he is my Guru, I am his disciple; he is my Lord, I am his servant; he is my Master, I am his child. The Guru will always keep non-dualistic relationship with the disciple. He will always look upon the disciple as the Supreme Entity. However, we don't have the right to share non-dual relationship with the Guru. This distance is necessary. Thus, non-dualism with the Guru is an offence. Secondly, opposing the Guru again and again because of hatred, jealousy and rivalry towards Him is the second offence, which is seen in this episode as well. Thirdly, looking upon a Guru as on ordinary mortal is an offence. Guru is not a human. He is God in human form, 'Nararupa Hari'. Swāmī Ramsukhdasji had also once said that perceiving the Guru as an ordinary human is an offence. A Guru is not an ordinary mortal for people who hold faith towards Him. The Guru will not tell the disciples to consider Him as God, but He is indeed God for us. Fourth, abandoning the mantra given by the Guru is His offence. Abandon the Guru, He shall not feel bad, but don't abandon the mantra given by the Guru, because mantra is universal. Never abandon the mantra given by the Guru. Brahmalin Pūjya Dongre Maharaj said that mantra, idol and rosary must not be changed.

The fifth offence is abandoning the Guru's Holy Scripture. Never abandon the Guru's scripture. Don't abandon the Holy Scripture given by the Guru.

Yes, we can come up with new thoughts and ideas based on the core principles of the Holy Scripture by the Guru's grace, but don't abandon it. It's an offence to the Guru. Seek the Guru's lap and not His position, else it becomes the sixth offence. Appointing the next heir in the Guru's position is a formality. But a true Enlightened Being never look upon it as a position, they always perceive that place as the Guru's lap. Wishing to take the position of your Guru is an offence. A Guru is not the means to achieve or accomplish something; instead He Himself is our ultimate accomplishment. Using the Guru as your means to achieve something else is the seventh offence. Come what may, don't lose hope, but never use a monk as your means to achieve something. The Guru is the ultimate accomplishment; He is not our means. Don't do private practice in the name of the Guru! This is the seventh offence. Even as you have the Guru's *pādukā* with you, insulting his *pada* again and again is the Guru's offence. On one hand, you cannot abandon the *pādukā* and on the other hand, you oppose each and every action of the one to whom the *pādukā* belongs! The people of Kashi alleged that Kabīra has gone crazy! This is an offence. Insulting the Guru's *pādukā* or anything given by the Guru is an offence. *Pada* means words. *Pada* also means a verse composed by the Guru. It could be a poem, a song, a beautiful psalm or a couplet etc. Any composition by any medicate is *GuruPada*. This is the meaning of *pada*. Misinterpreting or opposing it is the Guru's offence.

Weighing the realised men against silver, gold or diamonds gives a great joy to the disciples. It reflects their reverence. But weighing the Guru against silver, gold or diamonds is His offence. Weigh him against wisdom and dispassion instead. Please try to understand what I am trying to say! Attempting to weigh the Guru against worldly objects is His offence. Weigh His wisdom instead, weigh His dispassion instead. Weigh Him against His wet eyes. Weigh Him with the profundity of His inner realm. Please weigh Him with His mendicancy. This is the ninth offence in my understanding. The tenth and last offence is lying to the Guru while keeping Him in dark. The Gurus are noble souls, they shall promptly believe what you say. But we become the offenders. Speak truth before the Gurus.

Bhuṣuṇḍijī is committing the offences one after another. Let us be careful of these offences. But

please, listen cautiously. I also wish to speak about the ten offences of the disciples which the name-sake Gurus are committing. The weighing scale will balance only then. Not every Guru commits a disciple's offence. Guru is Guru. But the name-sake Gurus are committing these offences nowadays! It's the influence of Kaliyuga. Be careful of not committing offences of the disciples. Why is everyone competing to become a Guru? Many people ask me, how many followers do I have? I tell them that, I have no followers, all are my flowers. The old and young are my flowers. Let's talk about ten offences associated with disciples. Tulasī has already written one of them,

Harai Siṣya Dhana Soka Na Harāi I

So Gura Ghora Naraka Mahi Parāi II UTK-98.04 II
Tulasī says, a name-sake guru who robs a disciple of money but fails to rid him/her of his/her sorrow is committing an offence of a disciple. Note that it's about the name-sake Gurus. I would like to clarify this clearly. Today's newspaper has reported a picture of several people in garb of monks who were caught robbing! The police have recovered a sum of about Rupees Four to Five Lakhs! Please beware. The second offence is exploiting a disciple and a disciple's family. The Guru by nature nourishes a disciple. The third offence is giving an impure mantra to a disciple. Only those Gurus have the right to initiate the disciples into Mantra or Name who have themselves proven the mantra or who is worthy of doing so by the Guru's grace. Sābara Mantra had a distinct glory, though in the past. I am astonished by the kind of mantras the name-sake Gurus are inventing nowadays! Giving a mantra that does not conform to the scriptures or Vedas is the offence of a disciple. Alluring and scaring a disciple again and again is the offence of a disciple. Don't allure the disciples of anything, including liberation. Love them instead. And 'Rāma Bhajata Soi Mukuti Gosāi', if you worship Rāma then liberation will automatically follow you like your shadow. There is a ghazal of Zafar,

Jo Sajara Sūkha Gayā Harā Ho Kaise?

Main Payambara To Nahī, Merā Kahā Ho Kaise?

I am not God for my words to come true!

Jisako Dekhā Hi Nahī Usako Khudā Kyon Mānū?

Jisako Maine Jāna Liyā Vo Khudā Ho Kaise?

This is the realm of 'neti'. If someone claims that I have

known the Supreme Entity, then it cannot be God. And how can I believe in God whom I have never seen!

The fifth offence is falsely praising a disciple just to gain something in return. By doing so, our Sarasvatī will curse us and a disciple will face a downfall due to pride. The sixth offence is revealing the scriptural mysteries to a disciple without evaluating his/her worthiness. This will be harmful to both the parties. Our Gaṅgāsati has said,

KupātraNī Āgala Vastu Na Vāvīe Ne,

SamajīNe Rahīe Cūpa Re;

Marane Āvīne DhanaNo Dhagalo Kare Ne

Bhale Hoya Moṭo Bhūpa Re...

Revealing the scriptures before an unworthy recipient is an offence. The real monks never do this. Even as a disciple may commit the Guru's offence, but when the Guru seeks vengeance in return, it's an offence of a disciple. The Guru has no right to seek vengeance; instead the Guru must sacrifice. Exhibiting false magic and miracles to a disciple is the eighth offence. Many name-sake Gurus say that if you don't obey me, I shall make you a sparrow! Few of them form strategic networks and falsely claim to have witnessed a famine that occurred three hundred years ago! This is the eighth offence. Deceiving disciples through incorrect magic and miracles by forming strategic networks is the offence of a disciple. Many name-sake Gurus allot designations to the disciples! For instance, 'Sevaka Śiromaṇi', 'Sevaka Ratna', 'Sevaka Śrī' etc. etc. I am saying this because I know this happens. Those who give less money are granted the title of 'Sevaka' without any prefix or suffix. The disciples who give slightly more money are given the title of 'Sevaka Śrī'. Further above is 'Sevaka Ratna' and yet above is 'Sevaka Śiromaṇi'! This is the offence of a disciple. The tenth and last offence that the name-sake Gurus commit is deluding a disciple in the pretext of explaining the Supreme Entity. On account of explaining the nature of the Supreme Entity, the name-sake Gurus entangle the disciples into the intricate web of delusion, which is the tenth offence.

I have received a ghazal in Gujarātī that enlists the traits of a true saint. It's in Gujarātī, which I shall translate in Hindi. Who is a monk? Who is a Sadguru?

Khāpaṇa Sarakho Khesa Kabīrā I

Loga Kahe Darveṣa Kabīrā I

A true saint is the one who carries a loose scarf on his shoulder which is only as long as to cover the corpse of his own body.

Līrelīrā Jīvatara Oḍhī,

Choḍī Cālyo Deṣa Kabīrā

A monk is the one who changes the direction of his/her life. Thus, I wanted to share ten offences of Gurus and ten offences of disciples. May the name-sake religions not commit the offences of the devotees. And may we, who are surrendered to the Enlightened Being, not commit His offence.

Goswāmijī says, 'Eka Bāra Hara Maṁdir Japata Raheu Siva Nāma'. Bhuṣuṇḍi changed the mantra impelled by hatred. He said, my Guru had given me the mantra of Śambhu, But because of hatred and rivalry he changed the mantra and started reciting Śiva's Name instead. And Sāheb, was Bhuṣuṇḍi chanting the mantra when his Guru arrived in the temple, it would not have been an offence had he not rose, because while chanting the mantra one needs to follow few rules. One cannot stand up until the chanting is completed. Hence, if he would have been sitting while chanting the mantra, it would not have been reckoned as an offence. But he was chanting the Name. He should have stood. Lord Mahākāla could not tolerate the offence of the Guru! He was enraged. An ethereal voice proceeded from the temple itself. Pay attention, 'Mānasa' is the mine of mysteries. Poor hearing skill is a different matter, but the ethereal voice or *ākāśavanī* is that which everyone can hear. The word *nabhavanī* has been used here. *Ākāśavanī* is as such universal. As *ākāśavanī* took place within the boundaries of the temple, only Bhuṣuṇḍi and his Guru could hear! At that moment many other people must be present in the temple reciting Rudripatha or performing Lord's anointment. But no other seeker heard *nabhavanī*. I fail to understand, why the scope of *nabhavanī* became confined to only two individuals! *Ākāśavanī* should have been universal, but it assumed a confined form. The reason is that Bhuṣuṇḍi maintained the bounds of propriety only in front of Lord Śaṅkara in the temple. But he would insult everyone outside the temple premises. Viṣṇu is universal. His insult or his devotee's insult is everyone's insult. And my listeners, don't perceive your cherished god only within the boundaries of the

temples. The ethereal voice was heard only inside the temple, because of this narrow mindedness.

Lord Mahākāla was furious! And Lord Śaṅkara spoke harshly at length in rage. He pronounced a curse! The Guru raised a piteous wail as he heard Lord Śaṅkara's terrible curse, "No, no, no! He is mine. He committed a mistake casually. I have fallen short to caution him." The Enlightened Being raised a loud piteous wail in the temple of Mahākāla! When a father gets angry on the child, the mother intervenes to defend the child and takes the whole blame on herself. She takes the punishment on herself and saves the child. No literature in the world can enlist as many traits of a Guru as in 'Mānasa'. By then Bhuṣuṅḍi joined his hands and bowed prostrate. But the damage was already done! When the Guru beheld, Bhuṣuṅḍi was trembling in fear. Tears were gushing down his eyes. When God gets furious, the Guru saves us. He trembled extensively. But it was too late! And then the Guru recited 'Rudrāṣṭaka'.

Thus, we are discussing 'Mānasa-Mahākāla' for our awareness. I shared few points with you so that we can be cautious. There is no need to fear. If Śiva is gracious, then our Guru is super-gracious. The glory of 'Rudrāṣṭaka' is extraordinary. 'Rudrāṣṭaka' is enough to free us from the offences of saints, gurus etc. I would like to iterate once again that 'Rudrāṣṭaka', the hymn of eight stanzas, is proven as well as pure. It purifies our inner realm. Such a wonderful hymn of 'Rudrāṣṭaka' was sung before Mahākāla.

Come, let us proceed further. I wanted to recite the episode of Lord Rāma's birth today. But Rāma's birth can take place only when someone gets married. No child is born without marriage. Someone's wedding is necessary for a child's birth. Hence, Tulasī presents the wedding of Śiva and Pārvatī before the episode of Lord Rāma's birth. And Rāma cannot be born until Śiva and Pārvatī get married. Essentially Śiva is faith and Pārvatī is reverence. The union of faith and reverence in our heart can manifest the Supreme Entity. Therefore, Yajñavalkya described the exploits of Śiva most aptly and for a valid reason. Lord Śiva and Pārvatī got married. Let's describe this episode and then proceed towards Rāma's birth. Yesterday we discussed that Lord Śaṅkara burned the God of love, Kāma and a piteous wail was heard all

across! Lord Śiva is now awake from meditation. The selfish deities approached Śiva. All of them praised Māhādeva. Lord smiled and said, please stop praising me. I am aware of your intention because you are *deva*, but don't forget that I am Māhādeva. Brahmā smartly said, Lord, it's been a long time since anyone has got married in our cult. The deities have not received an opportunity to attend anyone's wedding since a long time. Hence, I thought why not convince Māhādeva to marry so that we all can partake in the wedding procession. He refrained from revealing his core intent that Śiva's future son can alone kill the demon Tārakāsura, which would in turn secure their carnal pleasures. He spoke selfish words cunningly. Śiva said, I am getting married not because of your persuasion, but because My Lord has ordered me to do so. Śiva responded affirmatively.

Lord Śaṅkara's personal attendants formed a crown out of His matted locks. They hung the serpents in Lord's ears in place of earrings! The bracelet as well was replaced by the serpents! And so was the sacred-thread around Lord's shoulder! Lord's body was smeared by the ash of a pyre. He mounted the ride of Naṃdī and held trident and *ḍamarū* in hands. The guileless Lord was all adorned as a bridegroom. The ghosts and evil spirits arrived from across the universe to attend Māhādeva's wedding. The wedding procession reached Himachal Pradesh. The hosts came to welcome them, but when they saw Lord Śiva and His attendants, they ran away forthwith! Pārvatī's mother, Queen Mainā arrived to welcome her son-in-law. On beholding Śiva, she swooned and the plate of *āraṭī* fell down. Considering the gravity of the matter, Himālaya, SaptṚṣis and Sage Nārada met in a private chamber. Nārada said, Queen Mainā, you have mistaken Pārvatī as your daughter and yourself as her mother. But hear me out, you are not Pārvatī's mother, but Pārvatī is the mother of the entire Universe. She is born to you as your daughter. It's your great fortune. When Nārada revealed this mystery, everyone began to offer obeisance to Pārvatī. Everyone looked at Śiva with a new sense of honour. As a quintessence of this episode, I would like to say that the divine feminine power is already present in our home. No home is void of divine energy. No place in the world is void of divine energy. And Śiva knocks our door some day or other.

But until a Guru like Nārada makes us realize this fact, we neither recognize Śiva present at our door, nor honour Him, nor identify the divine feminine power present in our home as a daughter. Therefore, we need some Guru who can make us realize Śiva and Śakti.

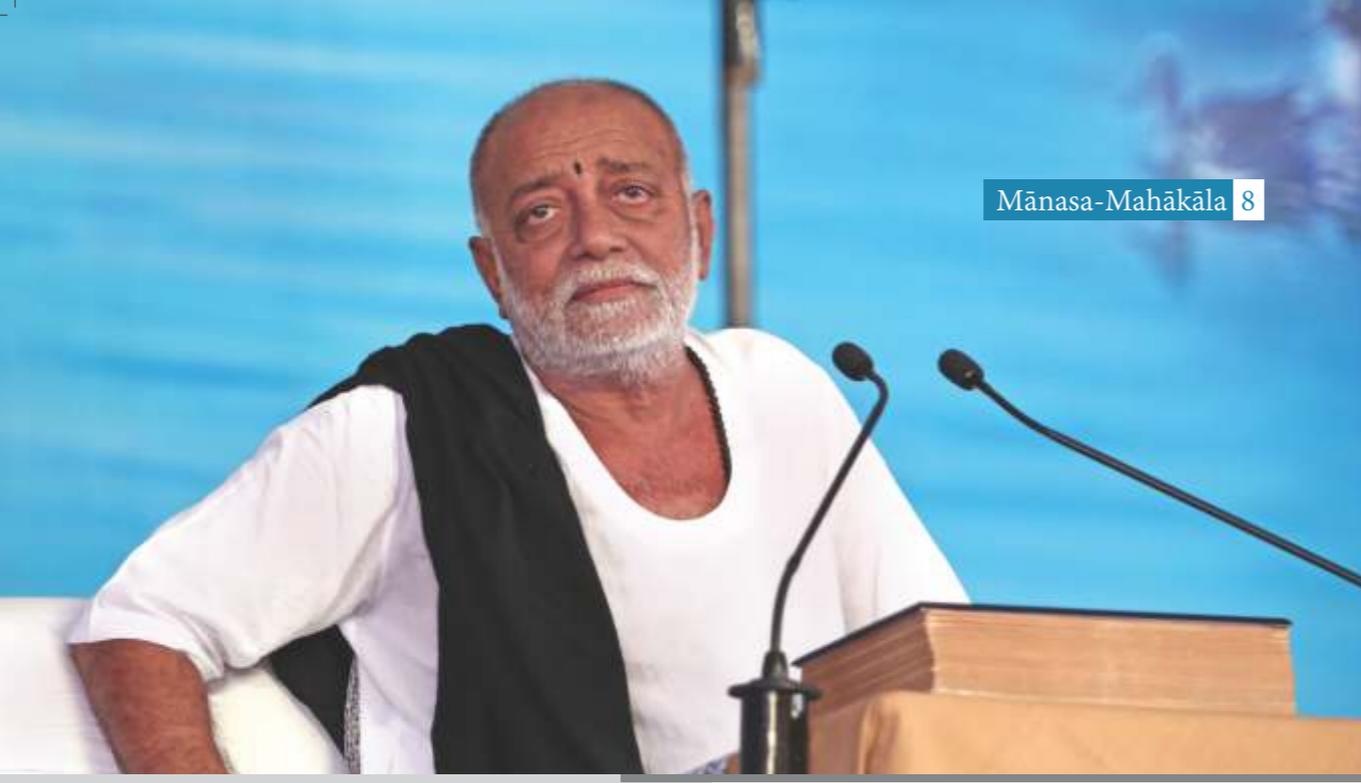
Lord Māhādeva's wedding procession began. The companions adorn Pārvatī and bring her to the wedding canopy. Himālaya and Mainā devote their daughter to Śiva. Māhādeva accepts her. Pārvatī dedicated herself to Śiva. The moment of the daughter's farewell arrived. Himālaya, Mainā and the family members were bidding adieu to the daughter. We all know that a daughter's farewell is extremely painful for the parents! Regardless of king or pauper, a daughter's farewell is indeed painful for the father. Himālaya is steady being a mountain. But today Himālaya has melted. Himālaya's eyes are filled with tears at this moment. When Pārvatī offered obeisance to the parents, the mother told her, Daughter, what more can I tell you except for, '*Karehu Sadā Śaṅkara Pada Pujā*', worship the divine feet of Lord Śaṅkara. Why? '*Nārīdharamu Pati Deu Na Dūjā*', there is no other god for a woman except her husband. And if husband is looked upon as god then he would definitely perceive his wife as a goddess. The scriptures have proclaimed husband as god. But if he is not god, then he cannot perceive the wife as goddess. It is mutual. "Daughter, may your husband stay with you for eternity." Pārvatī stepped into a palanquin. They went through the mountain ranges of Himālaya. The family followed them till some distance. The moment Pārvatī's palanquin proceeded far away to be visible, the inhabitants of Himachal returned with tears.

A daughter's farewell is naturally painful. Even a strong individual like Himālaya can break down and so can the King of Mithilā, Janaka. Kālidāsa's Śakuntala's foster father, the great sage Kanva, will cry as well. It's true for any father. We all know that a daughter's farewell is painful for the mother. But no one in the family feels as much pain as the father, because the father-daughter relationship in our country India is indeed transcendental and amazing. The feelings that fathers share for daughters is something different. The image that a daughter carries of a father is equally different. We are worldly people after all. After a girl's marriage if her mother-in-law, father-in-law or husband

change then an Indian girl tolerates their torture with maturity. But when someone informs her that her own father is unwell, then only the daughters would understand the state they go through, because she holds a unique relationship with the father. Who doesn't feel the pain, when such a daughter gets married?

They soon reached Kailāsa. Goswāmiji has written the sport of Śiva and Pārvatī in few words. Days began to elapse. Pārvatī have birth to a son. Kārtikeya was born. Tulasīji spiritually describes Kārtikeya as exertive efforts. Effort has six facets, since Kārtikeya has six faces. My VyāsaPīṭha has time and again described the six faces or aspects of efforts. Kārtikeya gave nirvānā to the demon named Tārakāsura. The deities were happy. Thereafter, one fine day Lord Śiva spread a sitting mat by His own hands and took a seat beneath the shade of the banyan tree in Kailāsa whose glory is known even in Vedas. Finding it a right opportunity, Pārvatī approached the Lord. Śiva offered a seat to His left. She then raised a curiosity about RāmaKathā requesting the Lord to explain the element of Rāma through the medium of RāmaKathā. In response, Lord Śaṅkara commences the Kathā before Pārvatī from the seat of wisdom.

Sharing non-dualistic relationship with the Guru is an offence. One always shares dualistic bond with the Guru. Opposing the Guru again and again because of hatred, jealousy and rivalry towards Him is the second offence. Thirdly, looking upon a Guru as an ordinary mortal is an offence. Guru is not a human. He is God in human form, 'Nararupa Hari'. Fourth, abandoning the mantra given by the Guru is His offence. Using the Guru as your means to achieve something else is an offence of the Guru. The Guru is the ultimate accomplishment; He is not our means. Don't do private practice in the Guru's name! Insulting the Guru's pādukā or anything given by the Guru is an offence.



Sādhu (monk) does not belong to any caste; he transcends every caste

Bāpa! We are contemplating and discussing about 'Mānasa-Mahākāla' in this nine-day RāmaKathā by the grace of the Guru, the saints and the scripture. Let us proceed further.

Someone has asked, Bāpu, please say something more about ākāśavanī. This is a distinct episode Bāpa! In this episode ākāśavanī has happened thrice. Having ākāśavanī thrice in one single episode seems almost impossible. Several episodes of 'Mānasa' have the occurrence of ākāśavanī. Once ākāśavanī has occurred when Lord Śiva was returning from Kumbhaja's hermitage with Satī. She raised a suspicion after beholding Lord Rāma's human sport. As a result, she went to an extent of examining the reality of Rāma and furthermore, hid her doings from Śiva! The one with sata (truth) is called as Satī; the one with dhana (money) is called Dhani; the one with jñāna (wisdom) is called as jñānī; the one knowing yoga is called as Yogī. Hence the word Satī is full of sata or truth. Hence, I would not say that Satī has lied, but she has indeed hidden the incident. Even if it's believed that Satī has lied, it cannot be true, because it's Lord's māyā or illusionary power that has impelled her to lie. The aspect of māyā even traps the greatest men of wisdom. However, Śiva visualized everything that Satī did in meditation. This left Śiva wondering about His next decision. He thought that Sītā is a mother to me and since Satī has assumed the form of Sītā, how can I now live a householder's life with Satī? Her love was too chaste to be abandoned. Śiva then left everything to the Lord. The moment Śiva made a resolve, ākāśavanī occurred praising Śiva for upholding the cause of devotion. An ethereal voice was heard from the sky. When someone announces supreme resolve or supreme truth, ākāśavanī is heard to applaud the decision and express its pleasure about the matter.

The second occurrence: When Satī performed rigorous penance to attain Lord Śiva, she was informed by means of nabhabanī about the fulfillment of her penance. The third occurrence of ākāśavanī happens as a result of the penance of Manu and Śatrūpā. When this ethereal voice entered in their heart through the passage of ears, their body transformed into well-nourished state as before. The fourth occurrence of ākāśavanī happened in the incident when Pratāpabhānu was deceived by Kapaṭamuni. Kapaṭamuni invited the Brāhamaṇas for meal and cooked flesh for them. Brāhamaṇas were unaware that the food was cooked by the flesh of several animals. At that

moment, in order to save the Brāhamaṇas from downfall an ākāśavanī is heard warning them about the food! In this incident, ākāśavanī has occurred in order to caution them.

Ākāśavanī occurs to applaud a vow or an announcement; ākāśavanī is heard in fulfillment of one's penance and it's also heard to nourish those who have emaciated their bodies in penance. However, this episode of Ujjain witnesses ākāśavanī thrice. The first occurrence is when Bhuśuṇḍi committed the Guru's offence. Let us once again enter the temple of Mahākāla where the Enlightened Being is sitting and Bhuśuṇḍi is committing a series of offence one after another. When KāgaBhuśuṇḍi was sitting there, his Guru arrived, but because of pride he did not rise in respect to offer an obeisance. Māhādeva could not tolerate this behaviour and,

Maṃdira Mājha Bhai Nabha Bānī I

Re Hatabhāgya Agya Abhimānī II UTK-106.01 II

“O wretched, O fool, and O conceited”, ākāśavanī was heard in these words. The second occurrence of ākāśavanī happens in this incident when 'Rudrāṣṭaka' was sung. And the third occurrence of ākāśavanī happens when the Guru supplicates in Śiva's divine feet to be gracious on Bhuśuṇḍi, 'Evamastu Iti Bhai Nabhabānī'. Thus, nabhabanī has occurred thrice in this incident and three different contexts. The first occurrence of nabhabanī is because of rage. The second occurrence of nabhabanī is because of grace. The third occurrence of nabhabanī is to gratify the Enlightened Being and Bhuśuṇḍi. The same incident and same place has witnessed three occurrences of nabhabanī in the context of rage, grace and gratification. This is a distinct episode in itself, because three occurrences of nabhabanī in one single episode is almost impossible and uncommon. In the end, Lord was all pleased.

Suni Binatī Sarbagya Siva Dekhi Bipra Anurāgu I
Puni Maṃdira NabhaBānī Bhai Dvijabara Bara Māgu
II UTK-108(A) II

Each and every word in the above verse is extremely important. Please listen with calm and pleased consciousness. Lord Śiva is omniscience. Nabhabanī occurred telling the Enlightened Being to ask for a boon. Now note the boon that this Enlightened Being

seeks for his disciple. He is presenting an amazing demand. Our philosophy believes that Brāhamaṇas or dvija have no right to ask. But here instead of dvija, the word dvijabara is used. He is a mendicant, hence he can ask. Monks and renunciant beings are mendicants, hence they can ask. But dvijabara i.e. great among the Brāhamaṇas cannot ask. When Bhuśuṇḍi's Guru Śiva offers the Enlightened Being to solicit, He uses the word dvijabara. In my view, he is not only dvijabara but a glorified Enlightened Being, because one becomes dvija by the virtue of being born in Brāhamaṇa community, but one becomes dvijabara because of personal penance. A monk is always a Brāhamaṇa. The scriptures have enumerated twelve traits of a monk or Brāhamaṇa. Although, I would say that Brāhamaṇa is not a caste, but just a societal organization. But it's mentioned, 'Tadapi Tumhāri Sādhutā Dekhī'. Lord Śaṃkara says that, O Dvijabara, I am touched by your saintliness or monkly disposition.

My listeners, in my view the word sādhu (monk) is incomparable. In our country, we use the word 'Sādhu' thrice to express our pleasure and applaud something worth, e.g. 'Sādhu', 'Sādhu', 'Sādhu'. The word 'Sādhu' has now got associated with us. We even call the realised men as 'Sādhu'. I belong to the category of householder monks or Vaiṣṇava-Sādhu. It's our great fortune. The epithet of Sādhu is not enough. If you are open-minded, you shall agree that Sādhu does not belong to any of the defined castes. A Sādhu is also Brāhamaṇa. A Sādhu walks on a sharp-edged sword. Hence, he can also be considered belonging to the warrior lineage. A Sādhu never keeps anyone's debt; he is of giving disposition and a great donor. Hence, he also belongs to the merchant lineage. And who can offer service as good as a Sādhu? Hence, even as a Sādhu belongs to every caste, he transcends each of them. Even though the Brāhamaṇa sitting in the temple of Mahākāla is Brāhamaṇa by birth, he is not only a dvija, but is dvijottama i.e. a superior dvija and he is also a monk in Śaṃkara's eyes. Hence, monk-like disposition holds a great glory, Bāpa!

My listeners, may we not get betrayed in identifying genuine monks! May we not get deceived! The scriptures advise to look at twelve aspects while identifying a monk. Whom can you call a monk? Note

that genuine monks are not difficult to find. They do exist. Bhuṣuṇḍi's Guru is one of them. I don't know why I feel so much attached with this Enlightened Being! I feel so much in love with Bhuṣuṇḍi's Guru, I don't know why? I just don't know. I am just getting attracted towards him. By your grace, I don't come under anyone's influence. I follow no one, except my Guru. I follow RāmaKathā given by my Guru and Vishnudevanandagiri Dada's postcard in which he had mentioned to recite 'Gītā'. I don't follow anyone and it does mean that I am proud or egoist. It's my innateness. Anyone who tries to impress me might probably fail. I would not show it upfront, but s/he would certainly fail. Don't get impressed by other's influence. The world is strange. After finding an Enlightened Being, why come under other's influence? We wander because of the game of our cunningness. Why do we wander from pillar to post? Because we want praise! Why do we proactively intervene to connect with others? What is the matter? It's our smartness. Smartness does not work in spirituality. The more guileless we are, the more will the Guileless Lord be pleased on us. The smarter we act, the more we lose. I have been given a few couplets by Nawaz Deobandi Sāheb, let me recite,

Havā Ko Ājamānā Thā Jarūrī,
Carāgo Ko Jalānā Thā Jarūrī I
Sunā Hai Gūṃgī Ho Jātī Hai Ākhen,
Ina Ākhen Ko Rulānā Thā Jarūrī I

We act strategically. We are cunning. There is nothing to criticise about it. Bhuṣuṇḍi was sitting near the Enlightened Being. Yet, 'UgraBuddhi Ura Daṃbha Bisālā', he thought great of himself! He believed that he was great. We all are sailing in the same boat! Step out of it. Spirituality is not the field of cunningness; it's the realm of guilelessness.

The first trait of monkly disposition is that a monk does not belong to any caste; monk transcends every caste. Although one cannot witness their kind of organization and bounds of propriety elsewhere in the world. Having said this, monk is the state of utmost disorder. We cannot comment decisively for them. They are not stuck in stereotype rut. If you try to confine them within your frame of vision, you shall fail. Was anyone able to confine Kabīra, GuruNanaka

or Mīrā in a frame? They represent free blowing air and free flowing stream of love. Was anyone able to stop this flow ever? Mīrā left for Dwarika. No one could stop her. The way my VyāsaPīṭha says that the Supreme Personality of Godhead is an epitome of supreme disorder. You can observe the same state in a monk. The Universe although keeps their surrounding in order. We cannot decide for sure. So Bāpa! One who is constantly chanting, without even being aware about it, is the first trait of a monk.

Secondly, a monk is the one who gives charity. He would give to the society whatever he has. If he has erudition, he would give it. If he has art, he would devote art to the society. If he has practiced the self-study of scriptures, he would distribute that to everyone. If he gets money, he would distribute money to everyone. He would copiously distribute everything in galore. He is constantly disposed to giving. He constantly gives. The second trait is that a monk does not hoard. Mahāvīra Swāmī has prescribed five vows which include non-violence, non-stealing and non-accumulation. Whatever comes to him, he will give away in galore! He would also give away his own self. This is the second trait of monk-like disposition. The third trait states that he is a monk who practices extensive self-study; not for being a pundit, but to love everyone. A monk is a keen reader. He reads the faces. He reads the eyes. He reads our attire. He reads our gait. He reads our body language. Kabīra Sāheb was unlettered. No one has read the world as much as Kabīra! He endorsed love, 'Dhaī Ākhara Prema Kā Padhe So Paṃḍita Hoī'. He reads not for being a pundit, but to love others. My study is about the path of love. One who gives is monkly disposed. He could be in any attire. He could be Baula, Sufi, Mendicant, male or female listener of spiritual discourse or anyone else for that matter. This is the second trait. The third trait is that he constantly contemplates to augment his love, his devotion and his worship. He sits amid the company of monks not to achieve his personal motives, but to augment his own love. This is the third trait.

The fourth trait, he is a monk who is constantly effortful. This is a lovely trait. A monk will always be effortful, instead of being indolent. There are many monks and saints we know who run the

hermitages, foster the cows, conduct the yajñas, build educational institutes etc. Everyone is effortful. All monks are effortful. They travel from one place to another without any intent; they deliver spiritual discourses without any intent; they toil their last bit for others' pleasure. Look at me my friends, I travel extensively. What is my intent? What is my goal? One smile on your face will accomplish my mission. I do it for you so that you can be happy. What do I want from you? A monk is the one who is effortful. The fifth trait of a monk is that he is penanceful. Penance is not only confined to sitting within the circumference of a fire. Being in the position of headstand is also penance. People who practice these are worthy of obeisance. But silently gulping down the poison of criticism even when you are innocent is the greatest penance. This is where we fail. We get trapped into it unnecessarily. A poet from Junagadh named Bhavesh has written these lines,

Usane Koī Saphāī Dī Hī Nahī,
Ādamī Bekasūra Lagatā Hai I

He has not clarified his side till day, looks like he is truthful. One who absorbs the poison of criticism and defamation is a monk. All those who were given poison anywhere in the world were such realised men. Usually the truthful beings are at the bitter receiving end. This is the penance of the Twenty-First Century. Penance is the trait of monkly disposition. I am using the word 'trait' due to limitation of words. But in reality it is

about their disposition or nature. One who practices self-restrain in moderation is the sixth trait of a monk. Such a monk does not believe in harming the organs of body. He would not go to an extent of burning his eyes with chili-powder. Those who have done so are worthy of obeisance. There are many personalities who after looking at others with evil intention have burned their eyes with chili-powder. Recall the story of Jogidas Khuman. He is certainly worthy of obeisance. It's the matter of a different level of faith. Some people nail their lips to avoid speaking untruth. Some people nail their ears as well. It's fine. Doing this is also not an ordinary matter. Nevertheless, it's slightly violent. Hence, monk is the one who follows self-restrain in moderation. For instance, eating our favourite food in moderate quantity or eating only as hungrier as we are is our self-restrain. It's not about staying hungry. You can eat. But eating in moderation is self-restrain. Suppressing our organs of body refers to employing moderation in our actions. For instance, if we get interested in hearing others' criticism then we must coax our ears to refrain from it.

The seventh trait of a monk is the love for solitude. He would not be a man of crowd. Even as he stays amid crowd, he is secluded from within. I recall Jagatguru Shankaracharya, 'Ekānte Sukhamāsyatām'. Stay in solitude. It's difficult. One who loves solitude is a monk. This is a lovely trait of a monk. The eighth trait of monkly disposition is love of silence. He has a deep



desire to stay silent. He speaks when there is a need, but more often than not a monk will be silent. Krishnamurti said that when an Enlightened Being speaks, it's not his lips or tongue that is speaking, it is his silence that is speaking. His silence speaks volumes. By meeting such a monk time and again even we would gradually turn towards silence. Silence is a monk's disposition. I do advise everyone to observe silence once in a week, if convenient. If once in a week seems difficult, please do so once in a month. If once in a month seems tough, then observe silence on special occasions. When someone asks me that Bāpu, how do we celebrate our birthday? I usually tell them to celebrate their birthday by observing silence for as many hours as they have aged. Many people follow this. Silence is the disposition of a monk. Regard him as a monk whose nature is truth. A non-violent individual is a monk by nature. S/He would never get involved in anyone's violence. When someone tells me that one person has hit another person, it makes me wonder how one human can beat another! How is it possible? But people do so. It's true. One who is non-violent in thoughts, words and deed is a monk. S/He would never hurt anyone. He would neither hurt his own self, nor hurt others. Therefore, Narsinh Mehtā sung and GandhiBapu made this verse universal,

Vaiṣṇava Jana To Tene Kahie
Je Piḍa Parāi Jāne Re;
ParaDuḥkhe Upakāra Kare Ne
Mana Abhimāna Na Āne Re I

The twelfth trait of a monk is having incessant love in the Lord's divine feet. This Enlightened Being sitting in the temple of Mahākāla is extremely extraordinary. O Brāhamaṇa, Śiva asked through all gracious ākāśavanī, O the supreme among monks, O dvijabara, O the supreme monk, ask for whatever you wish? And Bhuṣuṇḍi's Guru asks,

Jau Prasanna Prabhu Mo Para
Nātha Dīna Para Nehu I
Nija Pada Bhagati Dei Prabhu Puni
Dūsara Bara Dehu II UTK-108(B) II

The Enlightened Being tells Śiva that O Lord, if you are pleased with me, if You are merciful towards the wretched and if You love the meek then O Lord, confer love and devotion to Your divine feet. And then grant

me another boon. Note that an Enlightened Being can never be selfish. But here this man is looking selfish. It looks like he has first asked for his own self and then requested for the second boon! He has acted smartly! He cleared his demand first and then solicited a second boon. If a monk asks for his own self first then how can s/he be enlightened? How can such a person be a monk? He should have directly told Śiva to do the best for his disciple. But he asked for his own self foremost. It contains esoteric mystery that can be deciphered only by the Guru's grace. The monk has solicited nothing for himself. He said, confer the devotion to Your divine feet because when Vibhīṣaṇa surrendered to Rāma he said, 'Hara Ura Sara Saroja Pada Jeī I Ahobhāgya Mai Dekhihau Teī II', the feet that dwell as a pair of lotuses in the lake of Śiva's heart, I am really blessed that I am going to see those very feet. He told Śiva, Lord Mahākāla that please be kind to confer the devotion of Lord Nārāyaṇa, whose divine feet dwell as a pair of lotuses in Your heart, to my disciple because he has become hostile to Lord Viṣṇu. Even though he worships your feet, he is dishonouring Lord Viṣṇu's feet. I am not beseeching devotion for myself. He requests Lord Śaṃkara to confer Lord's devotion to his disciple. He used the word 'Nijapada Bhakti' and told Lord Śaṃkara that, You treasure Lord Rāma's divine feet as a pair of lotuses in the lake of Your heart. Vibhīṣaṇa was desirous of the same feet and he considered himself blessed to behold those divine feet.

The interpretation by the Guru's grace is as follows: The Enlightened Being said that even though Bhuṣuṇḍi serves you, he has not attained the devotion to Your feet. Bhuṣuṇḍi regularly went to the temple of Mahākāla and served him. But he did not feel love for Mahākāla. O, an incarnation of compassion, please bless Bhuṣuṇḍi with the love of Your divine feet. A person who offers service can show hatred, but the one who loves can never hate anyone. Therefore, he requested 'Nijapada Bhakti', the love of Śiva's own feet. Other interpretation could be that his vision must be fixed on his own feet, because even as he offers service, he least realizes his actions! He has no realization of his actions. Please shower grace on him so that he can also realize his actions. His actions were too lowly in the name of service. This Enlightened Being is not selfish

to seek devotion for his own self foremost. And then grant me one more boon, Māhādeva,

Tava Māyā Basa Jīva Jaḍa Saṃtata
Phirai Bhulāna I UTK-108(C) I

It's not the fault of my disciple. Look at the Enlightened Being's advocacy! One must not become sinful intentionally and one must also not pretend meritorious just to impress others. But despite being sinful even if we surrender to an Enlightened Being, someone will take our side. The Guru took Bhuṣuṇḍi's side and said, Lord, Your māyā (delusive power) is extremely powerful and it has left my disciple wandering. Once in form of Hanumāna even You told Lord Rāma that, I forgot You because of Your māyā (delusive power). If māyā cannot even spare You then my disciple is a poor worldly soul. Even you were subdued by māyā once in the past! Today my disciple is possessed by the same māyā. Be not angry on him. You are an ocean of grace and an incarnation of compassion. O the all-merciful Śaṃbhu, please shower grace on my disciple now. I would not say that the words You have already spoken must turn futile, because God cannot speak futile words. Nonetheless, bestow grace that this curse may end in the shortest time. He then solicited the following:

Ehi Kara Hoi Parama Kalyānā I

Soi Karahu Aba KṛpāNidhānā II UTK-108.01 II
Now do that which may bring supreme blessedness to my disciple. Let me tell you its simplified meaning. Wherever I feel forced to stop, I shall stop at that point.

Bipragirā Suni Parahita Sānī I

Evamastu Iti Bhai NabhaBānī II UTK-108.01 II
The nabhabanī echoed for the third time with the intent of gratification. The first occurrence was out of rage. The second occurrence was to bestow grace. The third occurrence of nabhabanī is to gratify them. Here comes the line applauding monkly disposition of the Enlightened Being which I described few minutes ago,

Jadapi Kīnha Ehi Dārūna Pāpā I UTK-108.02 I

O Enlightened Being, your disciple has committed a grievous sin. Even I have wrathfully pronounced a cursed on him, yet,

Tadapi Tumhāri Sādhutā Dekhī I

Kārihau Ehi Para Kṛpā Biseṣī II UTK-108.02 II
I shall bestow special grace on him considering your

monkly disposition. Note that Bhuṣuṇḍi is no longer worthy of grace, but Lord Śaṃkara says that, I shall bestow especial grace on him because of your monkly disposition. Then this ākāśavanī, brimming over with gratification, makes Bhuṣuṇḍi affluent. Lord said, "This fellow shall surely pass through a thousand incarnations. But the terrible agony involved in each successive birth and death shall not affect him in the least. The process of birth, death, old age and physical malady is painful. But your disciple will not experience any pain on birth. He will undergo the process of birth and death in a shorter span of time. His punishment will end soon. In none of his births shall his wisdom destroy. He shall remember everything for eternity." Śiva then cautions on an important point, "Even he who does not succumb to the stroke of Indra's thunderbolt, My own mighty trident, the rod of Death and the terrible discus of Śrī Hari, is consumed by the fire of hostility with the Brāhamaṇa etc. etc." In the end, I would like to pause at the following point,

In my view, the word sādhu (monk) is incomparable. In our country, we use the word 'Sādhu' thrice to express our pleasure and applaud something worth, e.g. 'Sādhu', 'Sādhu', 'Sādhu'. We call the realised men as 'Sādhu'. I belong to the category of householder monks or Vaiṣṇava-Sādhu. It's our great fortune.

Sādhu does not belong to any of the defined castes. A Sādhu is also Brāhamaṇa. A Sādhu walks on a sharp-edged sword. Hence, he can also be considered belonging to the warrior lineage. A Sādhu never keeps anyone's debt; he is of giving disposition and a great donor. Hence, he also belongs to merchant lineage. And who can offer service as good as a Sādhu? Even as Sādhu belongs to every caste, he transcends each of them.



Suni Siva Bacana Haraṣi Gura Evamastu Iti Bhāṣi I
Mohi Prabodhi Gayau Gṛhā Saṃbhu Carana Ura
Rākhi II UTK-109(A) II

Hearing Lord Śiva's words, the Guru cried 'Amen!' and after admonishing me he returned. Garuḍa asked a question to Bhuṣuṇḍi: O, all gracious-lord, this was a loss deal! The Guru went away after this incident! A close look at 'Mānasa' shows that the Guru has truly gone away; he was never seen thereafter. Where did he go? It's a big loss when someone's Guru goes away. When an incident is sorted out, the mediator returns home. This is apt from worldly viewpoint, but is this appropriate from the view of spirituality? Bhuṣuṇḍi is not aware where this Enlightened Being has gone away!

It's certainly not good if the Guru goes away. During the last moments of Buddha, Ananda began to cry. Tathāgata was lying down in Gandhakuti. He was breathing his last. Ananda had constantly been closest to Buddha for several years. He always heard the admonition of perishable nature of body. But when Tathāgata was about to close his eyes forever, Ananda broke down inconsolably. Buddha himself tries to explain that body is perishable, but not the soul. Finally, Buddha attained nirvāṇa. When Ananda wept inconsolably, Sariputra, Mahakashyap etc. tried to calm him down. Ananda could not pacify. He said, even if the soul has left, the body is equally beautiful. The temple of body is extremely beautiful. Today the temple has collapsed! It is necessary that the Enlightened Beings stay in physical body for longer duration for people like us. It's required for the world. Although, even after passing away they stay in this world in a pervasive form and constantly enlighten our consciousness. Nevertheless, we are carnal people hence we love more when the Enlightened Beings exist in physical body. Pray to the Universe for the long life of such Enlightened Beings, for if they stay longer in physical body, they can inspire us more. If we reach a state where even their consciousness can inspire us then it would certainly be a great accomplishment in itself. But we have not reached that state! We are crippled and handicapped in several respects.

Bhuṣuṇḍi has no complains or regrets. This proves that Bhuṣuṇḍi is content with the fact that his

Guru has not gone away. Even if a Guru passes away from physical body, he does not go away. He who goes away is not a Guru. A Guru is someone who keeps us burden-free and light. A Guru is that spiritual authority who doesn't become a burden on us; S/He will not suppress us with that burden. A disciple's heart is the home for a Guru. Which is the Guru's home? A disciple's inner realm is His home.

Let me recite the chronology of Kathā. Lord Māhādeva has taken a seat in an innate posture beneath the banyan tree whose glory is known even to the Vedas. Finding the right opportunity, Pārvati approached the Lord and took a seat to His left. Pārvati raises a curiosity to Lord Śaṃkara that Lord, I lived as Satī in my past birth. You took me to Sage Kumbhaja's hermitage for listening to the spiritual discourse. But I misunderstood. Hence, I missed the Kathā. Even though Lord Rāma was seen during our return journey, I missed the opportunity! Even as I examined the Lord by assuming the form of Sitā, I failed. Moreover, I hid everything from You. Although You saw the entire incident in meditation. You abandoned me. I lived in Your separation for several thousand years. Even after all this I am unable to determine whether Rāma is the Supreme Entity or mere delusion? Who is the element of Rāma? Lord, please be kind to tell me about Rāma. Lord Śaṃkara is pleased. When Lord spoke to express His pleasure before Pārvati, these were the first words,

Dhanya Dhanya GirirājaKumārī I

Tumha Samāna Nahi Kou Upakārī II BAK-111.03 II
A monkly disposed person can never speak ill words, s/he will always speak blessed words. 'Dhanya Dhanya GirirājaKumārī', there is no such benefactor as you. Śaṃkara thanked her twice. You have become a means. 'Mānasa' has thanked the person twice who becomes an excuse for organizing or recitation of Kathā. Pārvati was thanked. You have asked Me the Kathā which is potent enough to sanctify all the spheres even as Gaṃgā purifies the whole world. Śiva successfully attempted to explain the element of Rāma to Pārvati in several ways. Pārvati, though the theory of cause and effect does not apply to the Supreme Entity, yet few causes of Lord's birth were cited.

It's the silence of an Enlightened Being that is vocal behind a reciter's discourse

Bāpa! 'Mānasa-Mahākāla' has been the central point of discussion of our nine-day RāmaKathā in this sacred land of Lord Mahākāla on the bank of the holy river Shipra. I and you are having a pious discussion based on essential reality by the grace of the Guru, the saints and the scripture. I have said umpteen times that a reciter never drives the Kathā, but the Kathā itself drives the reciter and it is true for any reciter. It's the silence of an Enlightened Being that is vocal behind a reciter's discourse. The fountain of wisdom or the root of wisdom is the power of speech, so say Upaniṣads. This power of speech does not belong to the reciter, but it's the silence of some gracious Enlightened Being that's playing a role behind the spoken words. The words though have limitations. Eight days have elapsed talking with you on the two lines of 'Rudrāṣṭaka'. Today we are on the ninth day and yet Lord Rāma's birth is pending! I am just not able to make up my mind to step out from the temple of Mahākāla! I am helpless, I am unable to step out from the temple of Mahākāla where I am visualizing the Enlightened Being sitting. I can behold his trembling disciple Bhuṣuṇḍi in the temple. I am witnessing all consciousnesses who have contributed in the singing of 'Rudrāṣṭaka'.

In the 'AyodhyaKāṇḍa' of 'Rāma Carita Mānasa', Lord Rāma asked Vālmikijī to suggest a place to stay where the sages won't feel disturbed and no tribal, bird or beast would get bothered. Lord sought a place where they can easily practice penance and continue their sport of incarnation uninterruptedly. Vālmikijī thus showed fourteen places. He said, Lord, dwell in the hearts and minds of certain devotees. These are spiritual places. He tells the Lord to dwell in those devotee's hearts who lack these twelve aspects. While I am proceeding towards concluding this Kathā, all I would like to say is that out of the twelve aspects enumerated by Vālmikijī, Bhuṣuṇḍi contains eight of them and lacks four others. And therefore the Enlightened Being sang the hymn of eight stanzas in order to free Bhuṣuṇḍi from the eight vices. The twelve of them are enlisted in two lines,

Kāma Koha Mada Māna Na Mohā I

Lobha Na Chobha Na Rāga Na Drohā II AYK-129.01 II

Lust, anger, arrogance, pride, infatuation, greed, regret, attraction and aversion are the nine vices. The next line mentions,

Jinha Ke Kapaṭa Daṃbha Nahi Māyā I

Tinha Ke Hṛdaya Basahu Raghurāyā II AYK-129.01 II

Fraud, hypocrisy and delusive power. They all sum up to twelve. Vālmikī advises Rāma to dwell in the heart of those devotees who lack these vices. My Bhuṣuṇḍi contains eight vices and lacks four of them. I have no issue in stating Bāpa that Bhuṣuṇḍi lacks lust or desire. He is desire-free individual. Having stayed in a village, I can say

that peacock and crow are extremely desireless birds. Not everyone must have seen them mating. Therefore, I have no issue in saying that they are desireless birds. Bhuṣuṇḍi will eventually take the form of a crow. His journey goes from the state of wretchedness to being a pious Brāhamaṇa. One who does not contain lust is Rāma. Bhuṣuṇḍi is free from lust. The vice of anger is not directly seen in Bhuṣuṇḍi. Though the Guru of his next birth, the great sage Lomas, exhibits anger. I feel that Bhuṣuṇḍi is free from anger. He contains *mada* or arrogance, '*Dhana Mada Matta Parama Bācālā*'. He contains *māna* or pride, '*Gura Āyau Abhimāna Te Uṭhi Nahi Kīnha Pranāma*'. Even though he lacks lust and anger, he contains arrogance and pride. And infatuation is the root cause of these vices. When asked, why doesn't he abandon the body of a crow? He said, I am infatuated on this body of crow, because it's in this body that I have attained devotion to Rāma. Hence, he contains infatuation.

I have no issue in stating that Bhuṣuṇḍi does not contain greed at all. A crow is extremely generous. A crow, although believed to be cunning, is large-hearted. I have heard that female cuckoo lays eggs in a crow's nest. It's not that crows are not cunning enough to know that they are not their own eggs, but cuckoo's. But because of large-heartedness and non-greediness a crow hatches the cuckoo's eggs. They are not greedy. They also lack the element of attachment. Bhuṣuṇḍi does not contain the element of attachment. Baring these four, Bhuṣuṇḍi contains other eight vices. He contains aversion, but lacks regret. He abandoned the mantra given by the Guru and began to chant the Name, but felt no regret at all. Even when the Guru arrived, he did not rise to offer an obeisance! He felt no regret!

My listeners, the other eight vices are seen in him. He contains arrogance, pride, infatuation, aversion, deceit etc. It appears that the Guru sang the hymn of eight stanzas because of these eight vices. And in the end of '*Rudrāṣṭaka*' *nabhabanī* is heard. Lord Śiva, Mahākāla was pleased. He conferred lovely boons. Having heard Lord Śaṃkara's words, KāgaBhuṣuṇḍi's Guru was delighted at heart and after saying '*Tathāstu*' or '*Amen*' he proceeded to his home. The Guru's home is a disciple's heart, where he has returned. The best point is that he has also taken Lord Śaṃkara along with him in Bhuṣuṇḍi's heart. Even as the Guru returned to Bhuṣuṇḍi's heart, he took Śiva's divine feet along with him. And Lord Rāma's feet dwell

as a pair of lotuses in the lake of Śaṃkara's heart. Hence, Rāma also dwells in Bhuṣuṇḍi's heart. And Rāma's entry has dispelled all vices and evils. Bhuṣuṇḍi's heart thus becomes worthy of Rāma's abode. This could be its interpretation. Once the Guru takes a seat in the heart there can be no room for hypocrisy, anger, deceit, pride or arrogance, because the Guru has taken a seat and hence there is no space. The next part is about Bhuṣuṇḍi's further story. After taking several births, he is ultimately born in the home of a Brāhamaṇa. In my understanding, this is the journey from wretchedness to being a Brāhamaṇa. Note that it is not about casteism, but a holy journey. In the end, Bhuṣuṇḍi himself attains enlightenment.

Come, let's recite the story of Rāma's birth. Yesterday in the chronology of Kathā we saw the sight where Lord Śiva chooses RāmaKathā as the medium to explain the element of Rāma in response to Pārvatī's curiosity. Lord Śaṃkara said, O Goddess, the theory of cause and effect does not apply there, yet there are few causes of Lord Rāma's incarnation. '*Mānasa*' writes five causes. The first cause is about Jaya and Vijaya. They were pronounced a curse and Lord incarnated for their nirvāna. The story of SatīVṛmdā was written in brief. Lord incarnated due to Vṛmdā's curse. The next story is about Nārada's curse to the Lord, due to which Lord incarnated. Lord had blessed Manu and Śatrūpā, due to which Lord incarnated. The Brāhamaṇas pronounced a curse on Pratāpabhānu which also became a cause for Lord's incarnation. Of the five causes, four are related to curse and one is about blessing. Our philosophy has many stories of curse! God willing may in the Twenty-First Century the aspect of curse reduce. Instead of cursing, we must reconcile or caution others. The Brāhamaṇas eventually pronounced a curse on Pratāpabhānu who was reborn as Rāvaṇa in the next birth. His brother was born as Kuṃbhakarṇa. A minister named Dharmaruci took birth as Vibhīṣaṇa from the womb of another mother. My VyāsaPiṭha has said umpteen times that '*Mānasa*' contains the story of Rāvaṇa before the story of Rāma. Tulasī has first picked up the story of the demon lineage before the story of solar dynasty, because it's always dark before the sunrise.

Rāvaṇa, Kuṃbhakarṇa and Vibhīṣaṇa performed rigorous penance. Having attained insurmountable and unattainable boons, they began to misuse them. The earth was perturbed. It assumed the

form of a cow and approached the seers and the sages. She broke down before them and pleaded to save her. Everyone went to the deities. The deities too expressed their helplessness. They all approached Brahmā. Under the leadership of Brahmā, everyone collectively called forth the Lord. They supplicated to the Lord. Ākāśavanī happened, "Be patient and wait. As such there are no causes, yet there are a few causes. I shall incarnate with my part manifestations." The useful quintessence of this episode is that the deities did everything they possibly could, but could not get rid of Rāvaṇa. Though they were effortful, they did not succeed. As the next step, everyone collectively prayed to the God. As the third step, they waited patiently. After the confluence of efforts, prayers and patience the incarnation takes place. This is indeed inspirational for all of us. As the first step, we must be effortful. But we are worldly people and hence, there is a limit to our efforts. Nonetheless, we must endeavour honestly. As the next step, we may pray unhyocritically. And lastly, we must be ready to wait patiently. When these three aspects come together, the Supreme Personality of Godhead manifests in the Ayodhyā of our heart in form of peace, bliss and repose.

Goswāmijī takes us to the holy pilgrimage of Ayodhyā where Lord is going to incarnate. Ayodhyā was then ruled by King Daśaratha who was like a jewel in Raghu's race. Emperor Daśaratha was an embodiment of the three-fold discipline viz. karma, wisdom and devotion. He was married to the beloved queens like Kausalyā. They were chaste in conduct. The king loved his queens. The queens respected the King. And the couples worshiped the Lord together. Tulasīdāsajī thus presents a lovely formula to lead a happy married life. If we are able to lead such a life then Rāma can incarnate even in our home. We need to take care of only three aspects. The wife must respect the husband, because men are relatively egoistic than women. A man needs honour and respect. And a wife needs love. A man must love his wife. A wife must respect her husband. Both of them must worship their cherished god at home. Doing so will bless our married life. Goswāmijī has thus given a small formula for a happy married life which can manifest Rāma. Anyways! Blame it on the influence of Kaliyuga, but we are failing to fulfill these conditions. Everyone's married life is spoiling day by day. If the youngsters

adopt this formula of '*Mānasa*' then Rāma can manifest and we can experience peace in our life.

The King feels the pain of not having a son. The subjects articulate their pain to the King, but with whom can a King share his pain? The sages in India have shown a way out, it's the Guru's door. When no reconciliation is found from anywhere, resort to your Guru. This is a great guidance. Today the King proceeds to the Guru. He presented his bliss and sorrows before the Guru. Vaśiṣṭhajī smiled and said, King, I was waiting for this moment since a long time for you to come and raise a curiosity into Brahma, the Supreme Entity, so that I can make the Supreme Entity sport in your forecourt. But you never raised a curiosity! You shall father not one, but four sons. A yajña begetting the boon of the sons needs to be conducted. Sage Śṛṅgī performed the yajña. The oblations were offered devotionally. In the last oblation, the fire-god appeared from the altar with the sacred offering, which was given to Vaśiṣṭhajī, instructing the King to distribute it to the queens as deemed apt. The King called his beloved queens. One half of the offering was given to Śrī Kausalyājī. One-fourth was given to Kaikeyījī. The remaining one-fourth was divided into two equal portions and given to Sumitrā by the hands of Kausalyā and Kaikeyī.

Few days elapsed. The moment of Lord's incarnation arrived closer. The almanac consisting of the position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the of the lunar month (*yoga, lagana, graha, vāra and tithi respectively*) turned propitious. The moment of Lord's incarnation arrived. The entire Universe was delighted. And Goswāmijī takes us to that moment when the Supreme Personality of Godhead is to manifest in Kausalyā's chamber. It was Tretāyuga (the second age of this world), sacred month of Caitra (start of Spring), ninth day of the bright half, ŚuklaPakṣa (the bright fortnight of a month, waxing moon), the sun was at the meridian and the asterism of Abhijit was shining in all glory. Cool and gentle breeze was blowing. The jewels began to emanate from the mines of mountains. The stream of ambrosia began to flow in Sarajā River. All deities clouded the sky. Flowers were being showered from the sky. The Brāhamaṇas of the earth, the serpent-gods from the nether region and the celestial deities from the heaven began to sing Lord's

hymn of advent with their respective reverence. At that moment, the entity that dwells in the whole world or the one in whom the whole world dwells, that Supreme Personality of Godhead, the Supreme Entity, the Almighty Lord appeared in Mother Kausalyā's chamber and Goswāmījī's quill started,

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

Lord appeared. The chamber was filled with radiance! The revelation fell upon the mother. The Lord smiled. I have heard from the saints that the mother turned her face away while singing the Lord's hymn of praise. Kausalyājī said, You are welcome. You had promised to incarnate in a human form, but You have arrived in form of Nārāyaṇa. I want God in human form. Lord thus assumed two hands. The mother said, now you look like a human. You had promised to arrive as a son, but You are here like a father! Lord assumed a tiny form like a newborn infant. Lord asked the mother, do I look fine now? She said, yes, now You look like a newborn infant, but You talk like elders! A newborn baby cries on birth, hence You must cry. Lord arrived in the mother's lap in form of a newborn infant and began to cry. Hearing the crying sound of a baby, the queens rushed in flurry! The arrival of the Supreme Entity cause flurry! Who would decide now whether the newborn was the Supreme Entity or mere delusion? The Guru is required to resolve this doubt.

King Daśaratha was given the news of the son's birth. When the King first heard of the son's birth, he was drowned as it were in the ecstasy of absorption into Brahma. The King said, call Vaśiṣṭhājī forthwith to determine whether the newborn is the Supreme Entity or an ordinary child. The Guru raised the curtain saying the very Supreme Personality of Godhead has arrived at your home. The King was immersed in supreme joy! He ordered everyone to kick-start the celebration. The celebration began not only in the town of Ayodhyā, but in the entire Universe. On the utmost holy occasion of Siṃhastha Kumbha, here in the town of Lord Mahākāla on the bank of River Shipra, I greet everyone on Lord Rāma's birth in this nine-day RāmaKathā!

A great celebration began. Ayodhyā is inundated in joy. Lord was born. Even the night appeared as day after Lord's birth! After Lord's incarnation the night of infatuation can never occur.

There will be light all around. The four boys began to grow up. Soon came the naming ceremony ritual. The four brothers were named. Kausalyā's son whose name would bring peace, repose and solace was named Rāma. Kaikeyī's son who was similar to Rāma in terms of looks, disposition, complexion and everything else and who would satiate and nourish the whole world was named Bharata. The child whose name would destroy hostile intellect, dispel enmity and put an end to animosity was named Śatrughna. The boy who was everyone's mainstay, an abode of virtues and beloved to Rāma, that incarnation of the serpent race was named Lakṣmaṇa.

The Name Rāma is the greatest mantra. The chanter of Rāma's Name must understand the meaning of the names of other brothers as well. One who chants the Name Rāma with the mindset of mantra or name must do so by being Bharata i.e. the chanter of Rāma's Name must nourish others, instead of exploiting them. The chanter of Rāma's Name must not hold animosity towards anyone, even as the world is hostile towards us, which is the essential meaning of Śatrughna. The chanter of Rāma's Name must become the mainstay of as many people as possible in our respective capacity, which represents Lakṣmaṇa. We cannot build big hospitals, but can certainly give medicines to a patient. We cannot run big charity kitchens, but can certainly arrange food for orphan children. We cannot open schools and colleges but can definitely pay fees for a bright student and send him/her for higher education. Please remember these three points: The chanter of Rāma's Name must become a nourisher, instead of exploiter. The chanter of Rāma's Name must not hold enmity or hatred for others. The chanter of Rāma's Name must become others' mainstay in their respective capacity.

The four brothers learned Upaniṣad related erudition and returned shortly. Rāma practices the teachings of Upaniṣads in daily life. Time began to elapse. Now, I would like to seek shelter of the form in which KāgaBhuṣuṇḍī recites RāmaKathā to Garuḍa in 'UttaraKāṇḍa'. Bhuṣuṇḍī joyfully recited the tale of Lord's childhood before Garuḍa. Viśvāmitrajī arrived and returned with the two brothers. Tāḍakā was given nirvānā. Mārīca was thrown near the ocean for future sport. Subāhu was given nirvānā by shooting an arrow of fire. The sage's yajña was completed uninterrupted. On the sage's advice they left for King Janaka's bow

breaking ceremony. Ahalyā was emancipated on the way. They reached Janakapura. In the evening, the two brothers went for town sightseeing. Then came the episode of PuṣpaVāṭikā, followed by the bow breaking ceremony the next day. No one could break the bow and Lord broke it as easily as an elephant would break the stalk of lotus. The bow was broken. Siyajū offered victory wreath to the Lord. Paraśurāmājī arrived and left after knowing Lord's glory. The messengers were sent to Ayodhyā with the wedding invitation. King Daśaratha arrived with the wedding procession and *Māgśara Śukla Paṃcamī (fifth day of bright lunar phase in the month of Māgśara, around November or December)* was chosen as the day of wedding. The time chosen was the most auspicious moment before sunset marked by the clouds of dust raised by cow's hoofs when they are returning home from pasture. Rāma-Jānakī, Bharata-Māṇḍavī, Śatrughna-Śrutakīrti and Lakṣmaṇa-Ūrmilā got married by traditional and Vedic rituals. King Janaka gave farewell to the four daughters. Lord returned after wedding. Ever since Jānakījī has arrived in Ayodhyā, its wealth has continuously multiplied myriad times day by day. The days began to elapse. Sage Viśvāmitra takes his leave. Thus concludes 'BālaKāṇḍa'.

The beginning of 'AyodhyāKāṇḍa' contains the proposal of Rāma's coronation. It was impeded. Rāma was instead pronounced an exile into the woods. Lord began to inhabit in Citrakūṭa. Daśaratha abandoned his life in Rāma's separation. Bharatajī arrived and performed the father's obsequies. He went to Citrakūṭa with the entire town of Ayodhyā and returned with Lord's pādukā. 'AyodhyāKāṇḍa' concludes describing Bharata's penance and love. Lord proceeds further. They went to Atri's hermitage from Citrakūṭa. Thereafter they met the sages like Śarbhaṅga, Sutikṣāṇa, Kumbhaja etc, befriended the king of vultures Jaṭāyu on the way and began to dwell on the bank of Godāvarī. One fine day, Lakṣmaṇājī asked five questions in Paṃcavaṭī, which Lord responded. Śūrpaṅkhā arrived and was punished. She provoked Khara-Dūṣaṇa and Rāvaṇa. Rāvaṇa plotted a plan with Mārīca and arrived to abduct Sītā. Before he could arrive, Lord had already planned the lovely sport of human incarnation, as part of which Jānakījī had contained Herself in fire and placed Her illusory form outside. Mārīca arrived. Rāvaṇa abducted Sītā. Jaṭāyu attained martyrdom. Rāvaṇa imprisons Sītā and keeps Her well-guarded in AśokaVāṭikā. Lord returned after

giving nirvānā to the golden deer. After beholding the hut without Sītā, Lord began to cry like an ordinary human. He moved further and met Jaṭāyu who narrated the incident. Lord performed Jaṭāyu's last rites on an equal footing with His father. Lord moved ahead in Jānakī's quest. He met a demon named Kabaṃdha. Giving him nirvānā, Lord arrived in Sabrī's hermitage. They discussed about nine types of devotion. Lord went to PampāSarovara Lake from there. Nārada met. Lord discussed the traits of saints before him. Thus concludes 'AraṇyaKāṇḍa'.

'KiṣkindhāKāṇḍa' begins with Hanumānajī and Rāma meeting each other. Hanumānajī befriended a carnal soul Sugrīva with Lord Rāma. Rāma and Sugrīva became friends. Vāli was killed. Sugrīva became the king of Kiṣkindhā and Aṃgada was appointed as the crown-prince. Lord observed holy austerities in the sacred month of Catura on Mount Pravarshana. Plan for Jānakī's quest was laid. The bears and the monkeys were dispatched in all directions. The team to southern quarter was led by Aṃgada and Jāmavaṃta was the chief-advisor. They left for Jānakī's quest in the southern quarter. Hanumānajī offers an obeisance in the end. Lord gave Him the signet-ring embossed with His name. Sītā's quest commenced. They reached on the shore of the ocean. Saṃpātī informed that Sītā is in Lamkā beneath the Aśoka tree. The question was who would go there? Everyone announced their might. Śrī Hanumānajī was silent. Jāmavaṃtajī invoked him by saying that it's for the service of Rāma that You have incarnated, why are You silent then? On hearing this, Hanumānajī grew to the size of a mountain. Seeking Jāmavaṃta's advise, Hanumānajī actively prepared himself for the task. Here concludes 'KiṣkindhāKāṇḍa'. 'SuṃdaraKāṇḍa' begins with,

Jāmavaṃta Ke Bacana Suhāe I

Suni Hanumaṃta Hrdaya Ati Bhāe II SDK-00.01 II
In the beginning of 'SuṃdaraKāṇḍa', Hanumānajī happily takes a leap for Rāma's service. He overcomes the obstacles on the way and enters Lamkā. In every temple he saw people drowned in carnal pleasures. He then saw a mansion with Viṣṇu's temple standing apart. He had a different experience there. Vibhīṣaṇa woke up. Hanumānajī and Vibhīṣaṇa met each other. He reveals the tactic to meet Sītā. Hanumānajī reached the place where Sītā was present. At that moment, Rāvaṇa arrived in AśokaVāṭikā. He threatens Sītā and leaves. Hanumānajī is hidden amid the leaves of a tree.

He wonders about the next step to be taken. When Jānakī expresses immense sorrow, Hanumānājī drops the signet-ring. Jānakī lifted the ring with astonished state of mind. Hanumānājī appears and says,

Rāma Dūta Main Mātu Jānakī I

Satya Sapatha KarunāNidhāna Ki II SDK-12.05 II
The Mother was happy to meet him. She bestowed blessings. Hanumānājī was feeling hungry. The Mother suggested having fruits. Hanumānājī had delicious fruits and uprooted the trees. The demons attacked Him. Few were killed and a few injured. Indrajeet captured Hanumāna and presented Him in Laṃkā's court. Rāvaṇa announced capital punishment. Vibhīṣaṇa says the ethics prohibit killing an envoy. Announce some other punishment. Vibhīṣaṇa's opinion was accepted and Hanumānājī's tail was burned. It means that the society always tries to harm the one who is on the path of devotion and engaged in Rāma's service. But if the devotee is as staunch as Hanumānājī then s/he will stay unharmed and the false beliefs and delusions of the society will be reduced to ashes. Hanumānājī was unharmed. Baring Vibhīṣaṇa home's, the entire Laṃkā was set on fire. Hanumānājī took a dip in the ocean and returned to the Mother. He consoled the Mother and returned with the lotus-shaped hair ornament. Jāmavanta recited the exploits of Hanumānājī to Lord Rāma. Lord said, I shall never be free from your debt. He said, delay no more. The journey started. Everyone arrived on the shore of ocean.

Rāvaṇa was apprised of the army's arrival by his Intelligence Bureau. An emergency meeting was called. Vibhīṣaṇa spoke the truth. Rāvaṇa insulted him and kicked him off. Vibhīṣaṇa surrendered to Rāma. It was decided that Lord would observe fast for three days in front of the ocean. If the ocean gave a way, they wished to avoid using power. Lord sat before the ocean for three days. When the ocean did not budge, Lord exhibited fear. The ocean assumed the form of a Brāhamaṇa and surrendered to the Lord with a plate of jewels. He proposed the idea of bridging. Lord accepted the idea, for unity is His very intent. 'SuṃdaraKāṇḍa' concluded.

'LaṃkāKāṇḍa' begins with bridging the ocean. Lord Rameshwar was installed. Lord has unified several faiths and ideologies. Lord crossed the bridge and reached Laṃkā. Lord camped on Mount Subela. Rāvaṇa's revelry was interrupted. The next day, Aṃgada was sent with a proposal of treaty. But the

treaty failed. The war became inevitable. A fierce battle is fought. Everyone attains nirvāṇa one after another. In the end, Lord conferred nirvāṇa to Rāvaṇa by shooting thirty-one arrows. His radiance got blended in Lord's countenance. Maṃdodarī sang Lord's hymn of praise. Rāvaṇa's last rites were performed. Vibhīṣaṇa was enthroned as the king. Sītā and Raghunāthājī were reunited. Rāma mounted Puṣpaka aircraft and left for Ayodhyā. He showed Rameshwar's bridge of unity to Jānakī. Hanumānājī was sent to Ayodhyā. Lord's aircraft landed in Śṛṅgaverapura. Kevaṭa had once laved Lord's feet and helped Him cross the ocean, today Lord went to offer his toll. What should I give? Kevaṭa cried. He said, it was just an excuse to behold You one more time! What have You not given me! When Lord insisted, he said that I had sailed You through my ferry, please take me to Avadha with You.

'UttaraKāṇḍa' begins with the description of Ayodhyā's utmost difficult situation. One day was left. The way a drowning man finds the support of a boat, Śrī Hanumānājī arrived in Naṃdigrāma. He said, Lord Rāma, Jānakī and Lakhana are returning happily. On hearing the news of Rāma's arrival, Bharata's eyes were filled with tears! The aircraft circumambulated Ayodhyā and landed on the bank of Sarajā. Lord alighted from the flight. The monkeys, the bears and the demons have also accompanied the Lord in the aircraft. But Tulasī says, when they alighted from the aircraft, everyone assumed a beautiful human form. It was not a miracle. It was the process of becoming human. Lord rubbed the soil of motherland on His head and rushed to meet everyone. When Bharata and Rāma met each other, no one could decide who had undergone an exile into the woods. Lord offered obeisance to the Gurudev. Vaśiṣṭhājī showered blessings. Lord manifested in countless forms and met everyone personally. Everyone felt blessed. First and foremost, Lord went to meet Mother Kaikeyī. He warded off the Mother's hesitation. Lord then offered obeisance to Sumitrā and went to meet Kausalyā. Everyone broken down. Vaśiṣṭhājī arrived. He sought Brāhamaṇa's advice on Rāma's coronation. The Brāhamaṇas advised to perform the coronation on the same day without any delay. The four brothers took a bath. Everyone wore the attire and ornaments that were to be worn fourteen years ago. The divine throne was called. Rāma did not go towards the throne, but the throne itself came to Rāma. Offering obeisance to the

earth, the sun, the directions, the mothers, the Brāhamaṇas, the Gurudev and the subjects, Rāghava sat on the royal throne along with Jānakī. Giving the reign of Rāma to the world, Sage Vaśiṣṭhājī applies the auspicious coronation mark on my Lord's forehead. Tulasī thus sang,

Prathama Tilaka Basiṣṭha Muni Kīnhā I

Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II
The reign of Rāma was established in the three spheres. Lord's glory was hailed all across. The mothers were delighted to behold their sons and performed their āraṭī. The Vedas sang Lord's hymn of praise. The deities observed the ceremony from the sky and returned shortly, because they were least interested in Rāma's reign! Śaṃkara was interested in Rāma's reign and hence, Māhādeva Himself arrived all the way from Kailāsa in the royal court of Ayodhyā. He sang Lord's hymn of praise and returned to Kailāsa. The reign of Rāma was established. Six months elapsed. Lord bid farewell to everyone, except for Hanumānājī because He is a heap of merits. Hanumānājī stayed in Ayodhyā forever.

The stipulated time span ended. It's Lord's human sport. Jānakī gave birth to two sons. Similarly, all three brothers were blessed with two sons each. Citing the heirs of Raghu's race, Tulasī concluded RāmaKathā. Jānakī's second abandonment is an episode of reproach, slander and controversy. Hence, Tulasī avoided that incident. Tulasī wishes that Sītā and Rāma must always stay united in everyone's heart. He doesn't want to separate them again. This being the scripture of a dialogue, Tulasī wrote the Kathā only up to Rāma's reign. The latter part is about KāgaBhuṣuṇḍī's life story. Garuḍa arrives in Bhuṣuṇḍī's hermitage and in response to his curiosity KāgaBhuṣuṇḍī describes his life story. The incident we have been discussing during these days is part of this episode. KāgaBhuṣuṇḍī recited the episode of Ujjain to Garuḍa. Bhuṣuṇḍī then answered seven questions. In the end he asked Garuḍa, do you wish to hear anything more? Garuḍa said, no, I am feeling blessed. I am all gratified.

Sire Bhuṣuṇḍī concluded the Kathā on the peak of Mount Nilgiri. Whether or not Yajñavalkya concluded the Kathā before Bharadvājajī is unclear. Lord Māhādeva, the preceptor of the seat of wisdom, tells Pārvatī that Goddess, do you wish to hear anything more? Pārvatī tells Śiva, O Lord, I have attained the object of my life. Śiva concluded the

Kathā. The holy incarnation of Kaliyuga Reverend Tulasīdāsajī who was reciting the Kathā to His mind gives us the message in the end that, no other spiritual discipline exists in this Kaliyuga for people like us except for the following three: 'RāmaHi Sumirīa', remember Rāma; 'Gāia RāmaHi', sing Rāma; 'Saṃtata Sunia Rāma Guna GrāmaHi', listen to Rāma's glorifications. 'RāmaHi Sumirīa' is truth, because remembering Rāma is the truth. 'Gāia RāmaHi', sing Rāma. This is love. One who loves cannot resist singing. Mīrā loved, she sang. Kabīra sang in Kashi's fraught marketplace. Nārada sang. All those who have loved have sung. One who loves or follows the path of devotion cannot resist singing. And listening to Kathā cannot manifest without compassion. Thus, this is Truth, Love & Compassion, which in my view is the quintessence or the gist of the entire scripture of 'Rāma Carita Mānasa'. I am feeling that it's only by the Lord's grace that this nine-day Yajña-of-Love is concluding. Let us offer the meritorious reward of the nine-day RāmaKathā, which I called as the Yajña-of-Love, in the presence of monks and saints in the divine feet of Lord Mahākāla, O Māhādeva, we are devoting our adoration of words and listening devotion to Your divine feet.

AYK-AyodhyāKāṇḍa, BAK-BālaKāṇḍa, HC-HanumānaCālīsā, LNK-LaṃkāKāṇḍa, SDK-SuṃdaraKāṇḍa, ŚL-Śloka, SMS-ŚivaMahimnaStotra, UTK-UttaraKāṇḍa

I have said umpteen times that a reciter never drives the Kathā, but the Kathā itself drives the reciter and it is true for any reciter. It's the silence of an Enlightened Being that is vocal behind a reciter's discourse. The fountain of wisdom or the root of wisdom is the power of speech, so say Upaniṣads. This power of speech does not belong to the reciter, but it's the silence of some gracious Enlightened Being that's playing a role behind the spoken words. The words though have limitations.

कवचिदन्यतोऽपि

Hanumānājī has saved five lives, He abides by five virtues,
He contains five essential elements of nature, He has five faces and He contains five purities



Morari Bāpu's inspirational address on the occasion of Hanumāna-Jayaṃtī

Bāpa! From where should I begin? And where should I end? This is my state today! Let me though begin from Kailas Gurukul Jagatguru Adi Shankaracharya Convention Hall, where the worshippers of words and music had gathered like every year and we witnessed their study, their experience and their joy for four days. I express my abundant pleasure of heart for all the sessions. I am not associated with any committee or institute, not even of 'Asmitā-Parva'. I am with you all. I am only speaking on your behalf. A new petal of lotus is blooming every year. They would not like it but I would bow down to the wisdom of my affectionate Harishchandrabhai and Vinodbhai for organising a beautiful and pious

colloquy. Kailas Gurukul, Jaydev and the students, Harishbhai's entire team and the sheer cooperation of the audience has been the cause of pleasure that everyone has experienced since last four days. Even though I can speak a lot about it, I am speechless!

First and foremost, I would like to express my pleasure for the late evening programs held here. A pious function is celebrated annually on the holy occasion of 'Hanumāna-Jayaṃtī'. I have heard that the stars are present in the sky and they fall down gradually. But when I see these stars, I feel that they will never fall. They have descended on earth for a few moments only to please us. I salute and bow down to the celebrities present here. Who all should I name? I

offer my obeisance by bowing to all of them. Dilip Sāheb could not come. Sairaben also could not come. I am aware of Dilip Sāheb's health. Whenever he has called, I have gone to meet him. I have witnessed his health. I would appreciate this Indian woman, Sairaji, who though has been onscreen in her career, but is taking extremely good care of Dilip Sāheb behind the screen. I have been its witness. I told them that it's fine if you cannot come. You can send a representative. And if that's impossible then I myself will come and felicitate you. The way I had gone to felicitate Dilip Sāheb. She expressed her pleasure. Many, many thanks! Please convey my salute to Dilip Sāheb.

A couple of announcements were made. I had obtained an opportunity to recite RāmaKathā on 'Mānasa-Yamunā' in Yamunotri in the Himālayas. A book titled 'Mānasa-Yanumā' was offered in Hanumānājī's divine feet. It's not a book, but *loḥi-utsava*. The Vaiṣṇavas celebrate *loḥi-utsava* of Yamunājī; hence this is not a book inauguration, but celebration of *loḥi-utsava*. I have spoken about Guru during Kathās as and when it came to my mind. I have always been quite vocal about my faith in Guru. By my Guru's grace, whatever I have attained and experienced about 'Mānasa', I have shared openly time and again. Also, whatever I have spoken in other programs pertaining to the topics of discussion, all of it has been compiled into a book. Earlier it was printed in Gujarātī and now it has been printed in Hindi.

Every RāmaKathā is summarised into a booklet. It is a constantly ongoing yajña of Talgājarḍa. My utmost affectionate and discreet Nitinbhai and his entire team endeavours to offer oblation in this yajña without any personal intent. They do so basis my instructions; I would not like to use the word 'order' or 'command'. Although Nitinbhai considers it as my order, but based on my humble instruction whenever a Kathā booklet is ready, I invite him to devote the booklet to VyāsaPīṭha and that's the reason he comes to the Kathā. And Sāheb! Lord's *prasāda* must not be distributed only once! It's possible that it's distributed again and again! It can be distributed every day. RāmaKathā is the supreme *prasāda* and hence,

whenever the booklet is ready I request Nitinbhai to spare a couple of days, regardless of whether he is busy or not, and offer the booklet to everyone. It's distributed as *prasāda*. I am expressing my immense pleasure. I hope everything is covered now. Lastly, about Madhavbhai's 'Ahuti'. Talgājarḍa has become an excuse for this book and I want to devote it to the society. We receive such inspirations from Hanumānājī. Sharaf Sāheb from Delhi says,

*Śāyari To Sirpha Eka Bahānā Hai,
Asāli Makasada To Tuhje Rizānā Hai I*

I express my pleasure for everyone's feelings and contributions in this Yajña-of-Love. I am a mere spectator in whatever is being organised here. As far as possible, I witness the programs from a distance and express my pleasure. However, I was not a mere witness this year. I involved myself slightly. 'Avinash Vyas Award' is given out every year in Ahmedabad to the worshippers of words, songs and music. However, I requested them to give out 'Avinash Vyas Award' in Talgājarḍa in presence of Hanumānājī. I called and spoke with Ankit, Vikrambhai and Shreyansbhai if they were fine with this decision. I could not get in touch with NathvaniSāheb though. But NathvaniSāheb who is associated with 'Reliance' also assists in this award. Gaurangbhai is elderly to me. Because of their affection towards me, it was made possible. Hence, I was not a mere witness for this event. It was neither my order. For a moment I closed my eyes to think about the jury who can identify the worthy awardees. At the same moment, I realised that there is no longer a committee. While deciding the awardees every year, Gaurangbhai plays a key role. I thought, why not felicitate Gaurangbhai himself with the award? It was MorariBapu's decision. Avinashbhai, let me sing the Goddess' hymn of praise that Purushottambhai sang earlier,

*Jaya Jaya GiriBaraRāja Kisorī I
Jaya Mahesa Mukha Caṃda Cakorī II BAK-234.02 II
Jaya GajaBadana Ṣaḍānana Mātā I
Jagata Janani Dāmini Duti Gātā II BAK-234.03 II
Bhava Bhava Bibhava Parābhava Kārini I
Bisva Bimohani Svabasa Bihārini II BAK-234.04 II*

Māḍi! Tāru Kaṃku Kharyu Ne Sūraja Ūgyo...

I have decided about this award myself and directly informed others of the awardee! If I agree with you every year, wouldn't you agree with me once, Sāheb! Listen to one couplet,

*Jiṃdaḡi Mein Sirpha Pahālī Bara
Ītanā Hī Kahā Hai Mainē,
Bahuta Mjabūta Rište The
Bahuta Kamajora Logo Se I*

We realise only later that while we have toiled our last bit for others, they have turned out too weak! Past four days I have been listening to each one of you. Now today, it's time for you to listen to me Bāpa!

Rta Ave Na Bolie To To Amārā Haiyā Phāṭa Marā...
There is a copāi in 'Mānasa'. I am aware that no words can praise these personalities. But Tulasī says,

Tadapi Kahe Binu Rahā Na Koī I BAK-12.01 I

No one can resist without speaking. Therefore, I am expressing my pleasure. Thus, I have not been a mere spectator or witness this year, unlike every year. Nonetheless, staying at distance has its own joy!

*Samīpe Saṃtāpa Che Jhājhā,
Majā Che Dūr Rahevāmā I*

Every human is a puppet of weaknesses and shortcomings, Sāheb! I am recollecting a couplet by Dixit Dankauri,

*Yā To Kubūla Kara Mujhe Merī Kamajoriyo Ke Sātha,
Yā Choḍa De Mujhe Merī Tanhāiyo Ke Sātha I
Lāzima Nahi Hai Hara Koī Ho Yahā Kāmāyāba Hī,
Jīnā Bhī Sikha Lījīe Nākāmiyo Ke Sātha I*

A definite distance is necessary. If you want to get involved, God alone is a worthy element. You can get involved in words, music, notes, tunes etc. Keep a distance from me as well! Poet Trapajkar says,

*Samīpe Saṃtāpa Che Jhājhā,
Majā Che Dūr Rahevāmā...*

But how far should one be?

*Sāmbhalu Tāro Sūra,
Sāvāriyā, Eṭalo Raheje Dūra I
- Niranjan Bhagat*

Maintaining a finite distance has its own joy. I thus expressed my pleasure. Today is Hanumānājī's birthday. He must be expecting greetings from us. On

this behalf, I would like to say a few words about Hanumānājī as I understand Him by my Guru's grace.

In 'Rāma Carita Mānasa', Hanumānājī has saved lives of five personalities viz. Bharata, Sītā, Lakśmaṇa, Sugrīva, the bears and the monkeys. Firstly, Hanumānājī has been a saviour of these five personalities in 'Mānasa'. Secondly, Śrī Hanumānājī is *PaṃcaDharma* i.e. He abides by five virtues. Thirdly, the entire cosmos or the entire creation comprises of five essential elements of nature just like my and your body and therefore, Hanumānājī is also made from the five essential elements of nature i.e. Hanumānājī is *PaṃcaBhūtāmaya*. Thus, Hanumānājī has saved five lives, He abides by five virtues and He consists of five essential elements. Hanumānājī's *PaṃcaDharma* can be described in the context of 'Mānasa' as follows,

Parama Dharma Śruti Bidita Ahimṣā

Para Niṃdā Sama Agha Na Garisā II UTK-120.11 II
'Mānasa' says that the highest virtue in the world is non-violence. Hanumānājī follows the virtue of non-violence. I very well understand that you may wonder that Hanumānājī has killed many demons! He killed Siṃhikā when the campaign for Sītā's quest kick-started. As He entered Laṃkā, he dealt Laṃkinī a blow with His fist. In AśokaVāṭikā he gave nirvānā to Akśayakumāra! And you all know that He killed several demons in the battlefield of Laṃkā. How does Hanumānājī follow the virtue of non-violence? To stop the people involved in extreme violence from committing more violence, Hanumānājī killed them despite knowing that it would bring Him the disgrace of violence. Had He not killed them, they would have killed many more. Goswāmījī says, violence must be stopped in our society. Hanumānājī is non-violent from within. Hanumānājī's second virtue in 'Mānasa' is,

Āgama Nigama Prasiddha Purānā I

SevāDharamu Kaṭhina Jagu Jānā II AYK-292.04 II
Tulasī says, the virtue of service is extremely difficult to practice. It need not be elaborated further. Hanumānājī is constantly serving us in form of oxygen; hence, His virtue of service is peerless. Hanumānājī's third virtue in 'Mānasa' is,

Dharamu Na Dūsara Satya Samānā I

Āgama Nigama Purāna Bakhānā II AYK-94.03 II
Hanumānājī abides by the virtue of truth, 'HemaSailābhadeham', He is pure gold. No one can raise a finger towards His virtue of truth. His fourth virtue as described in 'Mānasa' is,

Agha Ki Pisunatā Sama Kachu Ānā I UTK-111.05 I
There is no virtue as mercy. We usually say that, *Dayā Dharama Kā Mūla Hai Pāpa Mūla Abhimāna I Tulasī Dayā Na Choḍie Jaba Laga Ghaṭa Mein Prāna II*

Hanumānājī is an abode of mercy. Hanumānājī is an embodiment of mercy! Right now I am short of time to elaborate further. I am speaking in standing position; hence, don't stay in a myth that Bāpu shall recite a Kathā of three hours! Please come to Raipur to hear the Kathā if you want to. And,

Para Hita Sarisa Dharma Nahi Bhāi I UTK-40.01 I

Rāma Kāja Lagi Tava Avatārā I SDK-30 I

Hanumānājī constantly endeavours for others' benevolence. Here 'Para' also refers to 'Parama'. Jāmavanta invoked Hanumānājī by saying that it's for the service of the Supreme Entity that You have incarnated. Hanumānājī thus follows the vow of five virtues. Hence, He is *PaṃcaDharmā*. Hanumānājī consists of five essential elements of nature, He has saved five lives, He follows the vow of five virtues and He is an incarnation of Śaṃkara who has five faces. Hanumānājī has five faces. Yesterday I was confirming my little knowledge about music with Honourable Santoor player Pandit Shivakumarji. He confirmed that Hanumānājī, who is an incarnation of Śiva, has five faces. Five *rāgas* have emanated from His five faces. The very first *rāga* to emanate was Bhopālī. When I was undergoing teacher's course in Shahpur, the subject of music was compulsory. I had thus learned the five *rāgas* then! The first *rāga* was Bhopālī. Karsandasji Modha was our music teacher! He had begun from Bhopālī, Sāheb! By your wishes, I had learned five *rāgas*. Another *rāga* was Mālakaus. The scholars of music are present here. I am giving my exam before them. It's anyways the season of exam! I

am not concerned with pass and fail. I had learned a bit then. Anyways! Shivji was telling me that Bāpu, the *rāga* that emanated from Śaṃkara's first face was Bhopālī or Bhūpa. He further said, *rāga* Durgā emanated as well. Yesterday you presented Śuddha Kalyāṇa. I devote this song to you!

Jaba Yada Ae Tumhārī...

I have already spoiled the listeners and monks by singing songs in my Kathās again and again. But in what way have I spoiled them? I have spoiled them like Kabīra. Kabīra said that when buttermilk is dropped into milk, it's transformed into curd. Curd is a spoiled form of milk. Churning the curd would emanate butter and from butter we get *ghee*, which can be used to kindle the flame of discretion. I have spoiled my listeners in this way. I am seventy-two running. How is my English? Thank you. Today, I am giving exams one after another! And I will accept if I go wrong. Rajesh informed me of my mistake. I am indebted to him. I mentioned in last Kathā,

Asatyō Māhethī...

I believe this is Śikharīṇī meter, which needs a pause after six letters.

*Asatyō Māhethī Prabhu
Parama Satye Tu Laijā I*

A Śikharīṇī meter typically contains seventy letters. I accidentally conjoined the following verse with Śikharīṇī.

*Na Me MrtyuṢaṃkā Na Me Jātibhedāḥ I
- Shankaracharya*

In fact this is not Śikharīṇī, but since I was in that flow I stated that it is Shankaracharya's Śikharīṇī. Yesterday Rajeshbhaiya told me that Bāpu, pardon me but it is Bhujamgī. This must be accepted, my friends! The quicker we accept, the faster we will be cured. One must take the medicine prescribed by the doctor immediately, without any delay. Hence, yesterday I was informed and today I have accepted my mistake. It happens. You would come to know if you speak for four hours every day. Speaking for mere forty minutes is easier. When Gaṃgā is flowing with full force, it's bound to spill over the banks. Sip it if you can.

I am open. Whenever anyone points out my mistake, I feel indebted to that person for informing me the same. I shall not repeat again.

Shivji asked me that Bāpu, how is Śiva-mata system of music different from Hanumaṃta-mata system of music? He asked me! I said, why are you testing me? There is just one day left for this function to end. I said that Śiva-mata is the most primordial system of music; whereas Hanumaṃta-mata has started from Tretāyuga, when Śiva incarnated in form of Rudra as Hanumāna. Śiva-mata did not have specific form, it was formless more or less. Its metrical definition was not definite in that age. With the incarnation of Hanumaṃta, it was given definite metrical form, 'Vānarākāra Vighra Purāri'. He then asked me, why is music prohibited in few spiritual disciplines? I said, I cannot comment about others. But Indian Vedanta has also prohibited music. Shankaracharya has composed the verses which could be sung. Ironically, his own tradition of non-dualism prohibits singing! Staunch adherents of non-dualism will not permit you to sing! My Dadaji Vishnudevānandagiri was the chief-abbot of Kailās-Āśrama. He was originally a soul from Talgājardā! We have learned music by playing the jars of sugar and tea! We have sung with *ekatāra* and *maṃjīrā*. Vishnudada thought that even if I am the chief-abbot here, no one is permitting me to sing. Hence, he would secretly request someone's harmonium and privately sing ŚivaMahimnaStotra and ŚivaTāṃḍavaStotra in his room. Hence, Śiva has five faces. Hanumānaji contains five purities. As such Hanumānaji is pure in and out. Hanumānaji has an incessant vow of celibacy, hence He is utmost pure. Poet Kāga Bāpu says,

*Advaita Tārā Hanumaṃta
Janamavā Aṃjanī Joṣe...*

Hanumānaji contains five purities. First is the purity of physical body. Gold is anyways considered very pure. And Hanumānaji's body is made of gold. Hence, his physical body is pure, 'HemaŚailābhadeham'. Secondly, Hanumānaji has a pure heart. What does it mean? The more the evils dispel from our heart, the purer will our heart become.

*AtulitaBalaDhāmaṃ HemaŚailābhaDeham
DanujaVanaKṛṣṇaṇum JñāniNāmagraganyam
SakalaGuṇaNidhānam Vānarāṇāmadhīsam
RaghuPatiPriyaBhaktam*

Vātajātam Namāmi I SDK-Ś.III I

When Hanumānaji informed Jānakiji in Laṃkā about Rāvaṇa's destruction and that Rāma and Lakśmaṇaji are fine, She told Hanumānaji,

*Sunu Suta Sadaguna Sakala Tava
Hṛdaya Basahu Hanumaṃta I LNK-107 I*

Therefore, Hanumānaji is symbolic of pure heart. Thirdly, Hanumānaji has pure mind. Look at His thoughts. He is the worshipper of good thoughts, auspicious thoughts and virtuous thoughts. I don't want to get into definitions due to lack of time. But He is of pure mind. The fourth point that I like the most is that Hanumānaji has purity of pain. Purity of pain is extremely essential. We all are pained. But what is pure pain? Purity of pain is the state when we are pained because of the pain of others, who are no way related to us. Mother Jānakī was crying beneath Aśoka tree and when She wanted to kill Herself, Hanumānaji could not tolerate Her pain. He was instantly gripped by pain. This is the purity of pain. The fifth is the purity of medicines, which Hanumānaji had. Mount Dronachal contained the medicine of Sanjivani since ages. No one in the vicinity was aware of its existence. Hence, people died one after another. Or probably they did not have a good physician. The purity of medicines is achieved only when few medicines come in hands of such blessed people.

*Lāya Sajivana Lakhana Jiyāye I
ŚrīRaghubīra Haraṣi Ura Lāye II HC- 11 II*

So Bāpu! Hanumānaji contains five purities. This is what I understand by the Guru's grace. I was saying earlier that Hanumānaji is constantly blowing in form of wind and serving us. I would conclude with the last point. I really like the aphorism, 'Sādhu To Calatā Bhalā'. It's necessary. But I feel that this maxim is not enough. We should say, 'Sādhu To Jāgatā Bhalā' instead of 'Sādhu To Calatā Bhalā'. My Tulasī has described this state of awakenedness,

Jānia Tabahi Jiva Jaga Jāgā I

Jaba Saba Biṣaya Bilāsa Birāgā II AYK-92.02 II

And the third point, along with 'Sādhu To Calatā Bhalā' and 'Sādhu To Jāgatā Bhalā', we must also say that 'Sādhu To Bhajatā Bhalā'. Being awakened is the discipline of wisdom. Going from one place to another is the discipline of karma. Worshipping good is the discipline of worship. And,

Soha Na Rāma Pema Binu Gyānū I AYK-276.03 I
Life is meaningless without worship. 'Sādhu To Calatā Bhalā', wisdom is parched without devotion. Sāheb! Eyes must be radiant as well as moist. Radiance without moistness burns the seeds, instead of thriving them. Hence, one needs moistness. It's necessary to have radiance and tears in eyes. 'Sādhu To Jāgatā Bhalā' refers to the discipline of wisdom, because awakenedness is symbolic of wisdom. 'Sādhu To Calatā Bhalā' is the discipline of karma. But 'Sādhu To Bhajatā Bhalā' refers to the discipline of devotion.

*Binu Hari Bhajana Na Bhava Taria
Yaha Siddhānta Apela II UTK-122(A) II*

•

*Śrī Rādhe Jaya Rādhe Rādhe Rādhe Śrī Rādhe I
Śrī Rādhe Jaya Rādhe Rādhe Rādhe Śrī Rādhe I*

Who is Rādhe? One who makes an incomplete entity complete is whom I call Rādhe. No religion should object alleging that I am talking about my own religion in the conclusion. The whole world must listen to my statement that: I am sitting here to love everyone without proselytizing anyone. I have no concern with the religion you follow. I love everyone without proselytizing anyone. Therefore, whether I say Rādhe, Kṛṣṇa, Allah or Jesus, it makes no difference to me.

*Kābe Se Butakade Se Kabhī Bazm-E-Jāma Se I
Āvāza De Rahā Hū Tumhe Hara Maqāma Se I*

I can enjoy a soiree by going anywhere. But the reason I invite you all here is because this is my Hanumaṃta's feast. Let me once again accept my mistake. It has been two to three years that we replaced Hanumānaji's mace with a *sitāra*. I had seen a picture where Hanumānaji was playing *sitāra*. Hence, I thought of replacing the mace with *sitāra* since it was a stringed musical instrument. But I gradually learned.

Harishbhai also shared about ChitraVeena, VichitraVeena, NaradaVeena, SarasvatiVeena and RudraVeena. When I heard about RudraVeena, I thought we must correct this mistake. Hence, I replaced the *sitāra* with RudraVeena. What does Hanumānaji hold in His hand? 'Hātha Vajra', Anandashankar Dhruva has said that Vajra also means Rudra. Hanumānaji is not holding a *vajra* (thunderbolt), but a Veena. Veena must be present in Hanumānaji's hands. I am thankful to this artist of Meerut who came here personally. Sitāra player Anupama Bhagvat suggested to get the Sitāra converted into Veena. She introduced this artist and both of them took up the job. I had heard that Ms. Hedge is a good Veena player. We then requested her to come here and inaugurate the Veena by playing it before Hanumānaji. She came here at short notice of two or three days. We thus converted the mace into Veena and had a woman play it before Hanumānaji for the first time! We have troubled you a lot. You were kind enough to play the Veena before Hanumānaji.

*Tane Piṭā Nathī Āvaḍato Mūrkhā Mana Mārā I
Padārtha Evo Kyo Che Ke Je Śarāba Nathī?*

Who has written this? Ghayal Sāheb. You don't know how to drink; otherwise everything can intoxicate us. One who knows to play, can play any musical instrument. I know that we have bit troubled you. Nonetheless, we are happy to have the Veena inaugurated by you. We shall place this Veena near my Hanumānaji from today. We are glad that you accepted our request and inaugurated the Veena by playing it. I am expressing my heartfelt pleasure. Rādhe does not refer to a sectarian element. One without whom even Kṛṣṇa is incomplete is called Rādhe. She can even complete Kṛṣṇa. One who makes all of us whole that supreme element is called Rādhe in the terminology of Vrindavan. Call Her in this context,

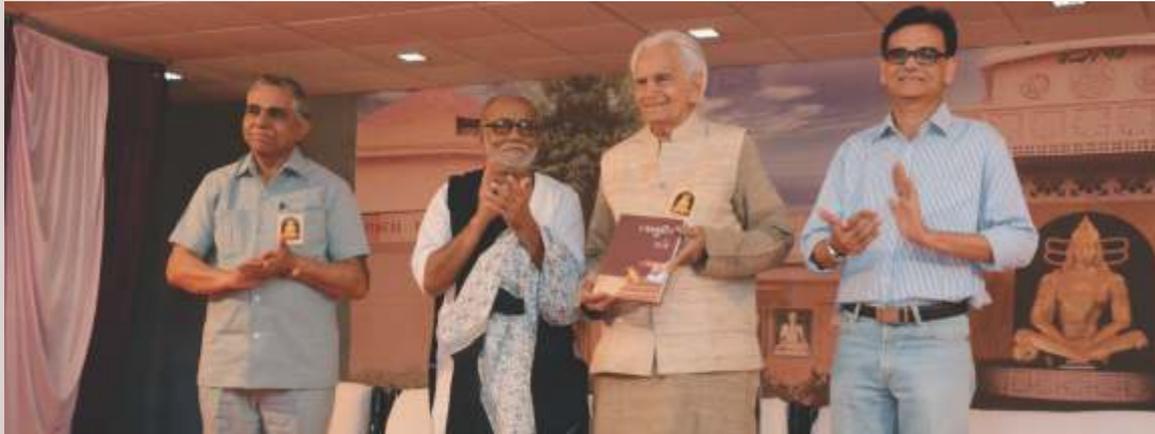
*Śrī Rādhe Jaya Rādhe Rādhe Rādhe Śrī Rādhe I
Śrī Rādhe Jaya Rādhe Rādhe Rādhe Śrī Rādhe I*

(An excerpt from the address delivered on the holy occasion of 'Hanumāna-Jayaṃti' at Chitrakutdham, Talgajarda, Gujarat. Date: 11-04-2017)

AsmitāParva: 20 ~ A Pictorial Glimpse



Morari Bapu & Dignitaries inaugurating 'AsmitāParva'



Release of the text 'Ahuti' : Gopalbhai Patel, Moraribapu, Raghuvir Chaudhari, Vinod Joshi



Poetic Glory : Tushar Shukla, Sanju Vala, Mahendra Joshi, Harsh Brahmhatt, Yogesh Joshi

संध्य-प्रस्तुति



Literary Symposium : Vasant Gadhavi, Pravin Laheri, Bhagyesh Jha, Kulinchandra Yagnik



Literary Symposium : Sairam Dave, Jagdish Trivedi, Bhadrayu Vachharajani, Shahbuddin Rathod



Literary Symposium : Sanju Vala, Janan Matari, Ankit Trivedi, Raish Maniar

• • Award Felicitation Ceremony • •



Poem Recitation : Lata Hirani, Bharat Bhatt 'Pavan', Himal Pandya, Manoj Joshi 'Man', 'Snehi' Parmar, Varij Luhar, Jayant Dangodara



Literary Symposium : Kamvaljeet, Priya Datt, Anand Raj Anand, Megha Thakkar



Poetry Singing and Exposition : Osman Meer, Shyamal-Saumil Munasi, Gargi Vora and others



Shrimati Madhavi Manu Parekh
Painting (Kailāsa LalitaKalā Award)



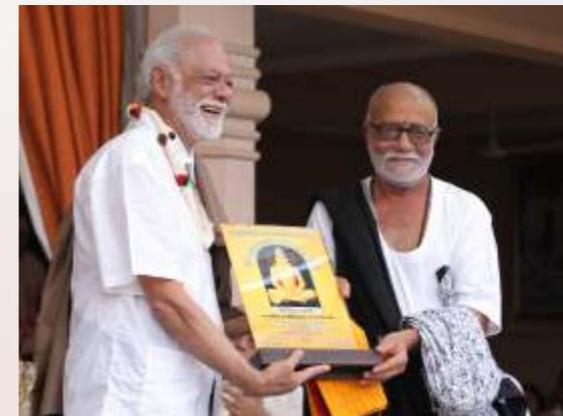
Shri Gaurang Vyas
(Avinash Vyas Award)



Shri Manilal Nayak
Gujarātī Folk Theatre - Bhavai (Naṭarāja Award)



Shri Sarita Joshi
Gujarātī Theatre - Nataḱ (Naṭarāja Award)



Shri Haidar Ali
Indian Television Serial (Naṭarāja Award)



Shri Shayarabanu (Represented by Pratinidhi)
Indian Theatre (Naṭarāja Award)



Pandit Bhavani Shankar
Classical Percussion Instrumental Music - Pakhavaaj
(Hanumanta Award)



Pandit Bhudhaditya Mukharji
Classical Instrumental Music - Sitar
(Hanumanta Award)



Classical Instrumental Music Performance : Pandit Shivkumar Sharma



Begam Paravin Sultana
Classical Vocal Music (Hanumanta Award)



Dance Performance



Flute Performance : Pandit Hariprashad Chorasaya



Classical Vocal Music Performance : Begam Paravin Sultana



Veena Performance



II JAI SIYARAM II