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Mānasa-Jamunā

Yamunotri (Uttarakhand)

II RAMKATHA II

MORARIBAPU

जम गन मुहँ मसि जग जमुना सी। जीवन मुकति हेतु जनु कासी॥
बहुरि राम जानकिहि देखाई। जमुना कलि मल हरनि सुहाई॥



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Editor

Nitin Vadgama
nitin.vadgama@yahoo.com

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

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

English Translation

Harini Rana

Design

swar-anims

PREM PIYALA

Morari Bāpu recited RāmaKathā from May 07, 2016 to May 15, 2016 in the holiest pilgrimage Yamunotri, Uttarakhand. In this Kathā that focused on 'Mānasa-Jamunā', Bāpu presented His perspective on the two hymns of 'Yamunāṣṭaka' composed independently by Jagatguru AdiShankaracharya and Shriman Vallabhacharya and in tandem, presented His personal philosophy about Yamunāji's eighteen references from 'Rāma Carita Mānasa'.

Bāpu candidly accepted His reverence for Yamunāji by stating: As I hail from Nimbarka Sampradaya which traditionally worships Lord Kṛṣṇa, Yamunā is inherently associated with me. The pilgrimage of Yamunotri holds profound significance and I can trustfully vouch that Yamunā is potent to change a person's thinking. This is the power of Yamunāji.

Yamunāji has sixteen traits, all of which are the traits of 'Rāma Carita Mānasa' as well. 'Rāma Carita Mānasa' is an embodied form of Yamunāji, while stating so Bāpu said that as Yamunāji has descended from the mountaintop to a plain land, 'Rāma Carita Mānasa' has also descended from Lord Śaṅkara's lips and reached the last individual on this earth. Yamunāji flows amid the two banks; our 'Mānasa-Jamunā' also consists of two banks, 'Loka Beda Mata Maṅjula Kūlā'. The Jamunā of Kathā flows while touching the two banks. Yamunā is dark in colour and so is 'Rāma Carita Mānasa'. Yamunāji manages the sustenance of many people. 'Rāma Carita Mānasa' too provisions the sustenance of several souls like us. Yamunāji eventually unites with Gaṅgā by merging in the ocean at Gangasagar. The flow of 'Rāma Carita Mānasa' blends us in Lord Rāma's form. The stream of Jamunāji is constantly flowing. The Jamunā in form of the Kathā of 'Mānasa' is also constantly flowing.

While referring to the verse of 'AnantaGuṇaBhūṣite' from 'Yamunāṣṭaka', Bāpu described the nine traits or natures of Yamunā as the essence. He explained that since Yamunā exists in form of stream, water or rasa, its water is characterized as cold, clean and sweet; this is one of the nine natures of Yamunāji. He added that Yamunāji is potent enough to destroy the five knots enumerated by Upaniṣad viz. our mind, our desires, the vital force of our life, the virtue of goodness and our religious merits. Yamunāji can set us free from the bonds of these five aspects.

Bāpu categorically commented about the burning issue of Yamunāji by stating that, "It's believed that the holy water of Yamunāji does not even reach Mathurā, which is a matter of grave concern! Not only Vaiṣṇava community and Vaiṣṇava preceptors must be concerned about this issue, but the whole country must take necessary action to ensure that the holy water of Yamunāji at least reaches Mathurā. People visit Mathurā to bath in Yamunāji with deep reverence, but unfortunately the water that flows in Yamunāji's river in Mathurā is not sourced from Yamunāji. Hence, it becomes utmost imperative for the original water of Yamunāji to reach Mathurā! The aspects of India associated with our inherent reverence must be dealt with a mindset free from profit or loss and must be preserved intact."

In the RāmaKathā of 'Mānasa-Jamunā' that focused on Queen Yamunā, Bāpu presented His idea on Tulasīdāsaji's perception about Yamunāji. Additionally, He cited Yamunāji's references from the other literatures of Tulasī like 'VinayaPatrikā', 'RāmājñāPrašna', 'KṛṣṇaGitāvali' etc. and thus, attempted to acquaint everyone with Yamunāji from the broadest perspective.

- Nitin Vadgama

Mānasa-Jamunā : 1

The monks are not ten-headed, but five-headed

Jama Gana Muha Masi Jaga Jamunā Sī I Jivana Mukuti Hetu Janu Kāsī II BAK-30.06 II

Bahuri Rāma Jānakīhi Dekhāi I Jamunā Kali Mala Harani Suhāi II LNK-119.03 II

RāmaKathā is like the sacred river Yamunā in this world who scares away the messengers of Yama (the god of death). It is holy Kashi as it were for the liberation of souls. Śrī Rāma pointed out to Janaka's daughter the beautiful Yamunā, that washes away the impurities of the Kali age.

Bāpa! It's by the boundless and unconditional grace of Yamunā Mahārāṇī that RāmaKathā has commenced from today on the holy land of Yamunotri. At the onset, I offer my obeisance to the divine feet of Śyāma Sum̐dara Śrī Yamunā Mahārāṇī from the VyāsaPīṭha. I also bow to the worldly, the divine and the spiritual consciousnesses dwelling on this land and lastly, my obeisance to all the listeners. Jaya SīyāRāma!

It was my longtime wish to recite one RāmaKathā in Yamunotri and today the divine conjunction has manifested. It was the wish of Rupesh, who calls himself a gardener, to host this Kathā. His family and Nāthadvāra family had auspiciously resolved to host Yamunotri RāmaKathā. And here we are today. I am personally very happy, because hosting and attending a spiritual discourse at such divine pilgrimages is a great accomplishment in itself. It's only the result of our good karma of some past birth. As soon as I reached here, I told Madan Bhaiya that it's indeed a difficult job! I also appreciate the priests who stay here and manage the shrines. I heartily welcome them to RāmaKathā and offer an obeisance to all of them. The Local Corporation has cooperated by a large extent. I wish to thank them as well. This Kathā a.k.a. the Yajña-of-Love has been held in an insurmountable place as this because it must be predestined! These are historic incidents predestined by the Universe, Sāheb! My VyāsaPīṭha is not cheap to recite the Kathā at any random location! Therefore, the VyāsaPīṭha itself chooses the hosts sometimes. Hence, I am very pleased.



Bāpa! I strongly trust that each one of you would cooperate as much as possible. I honourably welcome all of you and request everyone to cooperate. Please listen to the Kathā with love and avoid cluttering the vicinity. Stay here in such a way that it glorifies this pilgrimage all the more. The theme of this Kathā shall be 'Mānasa-Jamunā'. As such it's Yamunā, but Tulasī uses 'Ja' instead of 'Ya'. Hence, I would keep it as 'Mānasa-Jamunā'. 'Rāma Carita Mānasa' cites eighteen references of Yamunājī. The number eighteen is a complete number because it adds up to nine. Yamunā is referred to by different words such as 'RaviTanayā'. The word 'Jamunā' however occurs only thrice. Hence, by my Guru's grace I thought of naming this Kathā as 'Mānasa-Jamunā'. I earlier thought of the name 'Mānasa-Yamunotri', but I later thought to use the same word as Tulasī.

Our scriptures have extolled a great glory of Yamunājī, Sāheb! More often than not we have confined Yamunājī only to Vaiṣṇava Tradition! However, several realised men have written their experiences about Yamunājī. The very first among them is Jagatguru Adi Shankaracharya.

*Kṛpāpārvārāṃ TapaTanayāṃ Tāpaśamanīm I
MurāriPreyaskāṃ Bhavabhayadavāṃ
Bhaktavaradām II*

Here, Yamunājī is glorified as 'TapaTanayā'. Shankaracharya wants to address Yamunājī as the daughter of the sun god and hence, he uses the term 'TapaTanayā Tāpaśamanīm'. We have unfortunately failed to understand these realised men! Lord Mahaprabhuji Vallabhacharya had composed 'Yamunāṣṭaka', the hymn of eight stanzas. Several Preceptors have elaborately discussed its verses in wonderful ways. However, we must also understand Jagatguru Śaṅkara's perception about Yamunā. Lord Shankaracharya has also composed the hymns of eight stanzas commonly known as *aṣṭaka* in his own style. I was forced to stop on the very first mantra, 'TapaTanayāṃ Tāpaśamanīm', O the daughter of the sun god. Being the daughter of the sun god, she should be heated in penance, but she is 'Tāpaśamanīm' i.e. one who relieves others from distress. 'MurāriPreyaskāṃ',

Shankaracharya says, you are the beloved of Lord Kṛṣṇa. You are Lord Kṛṣṇa's lover. Lord Vallabhacharya glorifies her with the stature of 'Mahārāṇī', the main queen among eight others. But Jagatguru says, you are the lover of Kṛṣṇa. 'Bhavabhayadavāṃ', O Yamunā, you are the forest fire potent to burn our fears of mundane world. Ideally, water is effective to douse a forest fire. But Shankaracharya says that you are the forest fire that can burn all fears of the worldly people like us. 'Bhaktavaradām', you are the mother to bestow boons to the devotees. 'Sadā Dhīro Nūnaṃ' – devotees with fixed-mind and those who are enlightened and self-collected worship you. 'Bhajati Yamunā Nityaphaladām', you bless them with a new reward daily. This is not just an allurements for the sake of it! I wish to discuss based on Tulasī's references of Yamunājī in various episodes. Kālidāsa as well could not resist without describing Yamunā. I shall discuss various references of 'Mānasa-Jamunā' as much as I can recall.

Your grace knows no bounds, Jagatguru Shankaracharya starts from here. Śrīmad Vallabha begins by offering obeisance to Yamunā, 'Namāmi Yamunāmahaṃ'. Both the realised men have their own experiences about Yamunājī. In a very young and beautiful age of fourteen, Śrīmad Lord Vallabhacharya beheld Śrī Yamunājī in form of a sixteen year old damsel. I feel that our realised men are too generous. I have said umpteen times and let me reiterate that Gaṅgā is known for bathing in it. It doesn't mean that sipping the holy water of Gaṅgā is not glorious. It's known worldwide that I consume no water other than that of Gaṅgā. Gaṅgā being significant for bathing does not mean it loses the glory of sipping, beholding, touching or adoration. Please don't misinterpret. Bathing in Yamunā, touching it and its adoration holds a great significance. Having said this, the enlightened men have mostly glorified Yamunā for sipping it. 'Akāla MrtyuHaraṇaṃ Sarvavyādhi Vināśakam', sipping the water of Yamunā holds a great glory. The three rivers viz. Gaṅgā, Yamunā and Sarasvatī

confluence in Prayāga. Sarasvatī, however, is invisible. While it is glorious to bath and sip the holy water of Sarasvatī, singing the glory of Sarasvatī is more significant than the other aspects. One must sing on the bank of Sarasvatī. It could include the recitation of Vedic mantras or anything else. Thus, Gaṅgā is known for its dip, Yamunā is known for its sip and Sarasvatī is known for singing on its bank.

Tulasī writes, the bank of Sarajū is known for meditation. The bank of river Revā is known for solemnization or circumambulation. The bank of Kṛṣṇā is known for dance. There was a time, three hundred years ago, when grand dance performances were held on the bank of River Kṛṣṇā flowing in the southern quarter. Being associated with Kṛṣṇa, dance is natural. Recitation of Vedas is well done on the bank of River Brahmaputrā. The River Gandaki is known for Nārāyaṇa, because it contains the idols of Śāligrāma. Every river is thus described with one specific spiritual discipline.

I was saying today that we would go to one of the banks of River Yamunā. If Hanumānāji gives me strength, I shall bath in it as well. Nonetheless, the scriptures have proclaimed that sipping the holy water is also enough! Jagatguru Shankaracharya has also composed a hymn of eight stanzas on Yamunā. And so has Lord Vallabhacharya. All the preceptors have composed the hymn of Yamunā in eight stanzas renowned as *aṣṭaka*. Hence, *aṣṭaka* should hold a distinct significance. As for 'Yamunāṣṭaka', people can easily relate various eight-fold aspects with it. Lord Kṛṣṇa had eight queens, one of whom was Yamunā. This could be one reason of composing the hymn in eight stanzas. Lord Kṛṣṇa had eight friends in all. This could be another reason. Kṛṣṇa was the eight incarnation of the ten; hence, eight stanzas could have been written. Moreover, Kṛṣṇa was born on the eight day which could also be another reason. The Vaiṣṇavas hold a distinct significance of *aṣṭapādī*. Note that the flow of Gaṅgā is grave in nature, Sāheb! Nowadays, due to environmental changes there could be exceptions. But the fundamental flow of Gaṅgā appears seemingly serious, sincere and steady, Sāheb!

Yamunā, on the other hand, has a naughty flow. Being Kṛṣṇa's beloved, she inherits His traits. The flow of Yamunā surges as well as ebbs. You will not observe the same degree of seriousness in the flow of Yamunā as that in Gaṅgā. The number eight which is associated with Yamunā is unlike nine which is a complete number and hence, a sign of stability. 'Yamunāṣṭaka' is sung in only one tune in Vaiṣṇava or Vallabha tradition. I like this hymn a lot since my childhood. It could also be sung in other tunes. It's a wonderful hymn. There could be many other compositions, but I am not aware. I have been singing in this way,

*Namāmi Yamunāmahaṃ Sakala
Siddhi He Tuma Mudā I
Murāri PadaPaṃkaja Sphūradamaṃda
Reṇutkaṭam II YMS-01 II*

Listen to a couplet of Imroz,

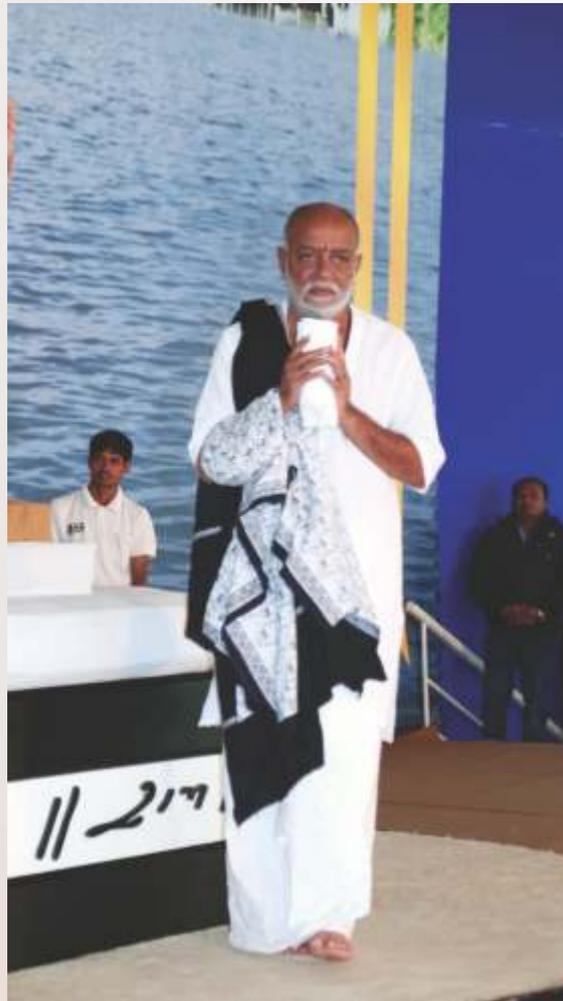
*Pāpa Jisma Nahi Karatā Soca Karati Hai I
Gaṅgā Jisma Sāpha Karatī Hai Soca Ko Nahī I*

It's not our body that commits the sins, but our thoughts. The body is just a means. I am not sure about Imroz's awareness, but Gaṅgā can also change our thoughts. Since I am to speak on Yamunā in this Kathā, I can trustfully vouch that Yamunā is potent to change a person's thinking. This is the power of Yamunājī. Therefore, my Tulasī has constantly refers to Yamunājī as 'Kalimala Haranī', 'Kalimala Haranī'.

There are five knots in our lives. Firstly, mind is our greatest knot. We envy, hate and criticise others because of our mind. It's due to our mind that we neither see good in others, nor tolerate others' applaud. What more should I say? We all pass through this. Mind is the biggest knot. The tumor of cancer is rather better because it can be removed and also extend one's lifespan. When Lord Mahāvīra Swāmī merged with the divinity of Arihaṃta, the Jain tradition described him as being *nirgraṃtha* i.e. the one who is free from all ties, notions or biases. Note that *nirgraṃtha* has nothing to do with scriptures here. I really love the word '*nirgraṃtha*'.

Mind is the greatest knot. The flow of holy rivers can untie one or more knots of ours. Please don't think that I am exaggerating Yamunā because that's the

main subject of discussion! Being the worshipper of Kṛṣṇa, Yamunā has always been associated with me. We hail from Nimbark tradition, which originally is the tradition of Kṛṣṇa. The place through which a holiest river flows is called as a *Tirtha*. A holiest region is called as *Kṣetra*. But the confluence of holiest river and holiest region is called as *TirthaKṣetra*. Therefore, Yamunā is *TirthaKṣetra*. No wonder it holds a great glory. Our mind pushes us into infinite karmas. Therefore, Tulasī associates the discourses on karma with Yamunā, '*Karama Kathā Rabinamḍani Baranī*'. 'Rāma Carita Mānasa' associates the discourses of various disciplines with different rivers. Tulasī



associates the discourse of karma with Yamunā. Thus, mind is the greatest knot.

Today when I was sitting, I was thinking about something. I had a thread of a warm shawl. I tied a knot to the thread and thought whether the thread and the knot were same or different? Their names and their forms had changed. The thread was transformed into a knot. I was thinking that knot needs a thread. I request you all to think as well. A knot cannot exist without thread. It's impossible! Jagatguru Shankaracharya says that ocean can exist without tides, but tides cannot exist without an ocean. It's as simple as this. Tying a knot does not change the weight of thread, but it does change the form. The first knot is our mind. We are unaware of how intricately our mind gets entangled! Upaniṣad has described the five knots and mind is the first knot.

The second knot is our desires. The third knot is the vital force of our life. The fourth knot is the virtue of goodness. Even though it's considered good, it's a knot. We would be astounded to read Upaniṣad because it terms the fifth knot as religious merits. Our meritorious deeds are also a knot, essentially. Therefore, my Jagatguru must have said,

*'Na Puṇyam, Na Pāpaṃ, Na Saukhyam, Na
Dukḥam...'* II NVS II

'*Puṇyam PāpaHaram Sadā ŚivaKaram....*', 'Mānasa' has broken this knot! The only spiritual discipline potent to destroy all of these five knots is the flow of Yamunā. We are mostly bound by these five knots. We have spoiled the silken thread of our life because of the knots!

My listeners, I feel that Yamunājī can confer countless boons to us for the progress of our spiritual discipline and the pleasure of our remaining life. I don't force anyone into a specific sect. My talks would be universal and comprehensive in nature. I strongly believe that confining people into narrow sects only makes us parochial! We shall discuss 'Mānasa-Jamunā' with an absolute open mind on the basis of Yamunā's references of Lord Śrīmana Mahaprabhuji, Vallabhacharya, Jagatguru Shankaracharya, the realised men and the folk poets. While I shall take a dip

into Yamunā by means of recitation, you shall sip the holy water by means of listening! If you feel sleepy in between, you can pass into the state of meditation! All spiritual disciplines are covered by listening to the spiritual discourse.

Lord has bestowed grace on us so that we can engage into a spiritual discussion by sitting in Yamunājī's lap for next nine days. Of the two lines that I have chosen, one belongs to 'BālaKāṇḍa' and the other comes in 'LaṃkāKāṇḍa'. I have chosen the lines where Tulasī uses the word 'Jamunā' for the very first time and the very last time in 'Mānasa'.

If someone is vigil at home, s/he can stop the robbers from robbing. Similarly, if the messengers of death visit our home and if we happen to recollect Mother Yamunā then by her grace she would scare them away. Death is inevitable, but she would decide the time of its occurrence. Tulasī says, this RāmaKathā is like the sacred river Yamunā in this world who scares away the messengers of death. This is when Tulasī introduces Yamunā.

Thus, with Yamunā Mahārāṇī as the center, we shall discuss the episodes where Tulasī is recalled Yamunā in different forms and also try to understand His intent behind such mentions. Additionally, we shall also talk about Yamunā's references of other preceptors and realised men. Please listen to the Kathā with pleased and peaceful consciousness. We shall also take Tulasī's references of Yamunājī from His other literatures so that we can perceive Yamunājī from the widest viewpoint and also assimilate her glory.

'Mānasa-Jamunā' shall be the core theme of this Kathā. As a formality, the first day is devoted to describe the majesty of Kathā. Goswāmījī has composed 'Rāma Carita Mānasa'. He has taken various references to describe 'Rāmāyaṇa'. One such reference is about Yamunā, '*Jama Gana Muha Masi Jaga Jamunā Si*'. Tulasī compares RāmaKathā to Yamunā. Hence, all traits of Yamunā become the traits of 'Rāmāyaṇa'. I shall discuss them in the coming days. This ('Mānasa') is my Yamunā; this is Yamunā for us.

*Maṅgala Karani KaliMalaHarani Tulasī Kathā
RaghuNātha Ki I BAK -10 I*

Yamunā has about sixteen traits. Śrīmana Mahaprabhuji though describes it as '*Anamta Guṇa Bhūṣita*', adorned with infinite traits. Thus, the sixteen traits of Yamunājī are the ones that belong to 'Rāma Carita Mānasa'. 'Rāma Carita Mānasa' is the embodied form of Yamunājī and it is assured that whoever surrenders to this Yamunā, their home will never be attacked by the messengers of death! They would rather say that we had visited the devotee's home, but we returned blessed! We failed to harm them! RāmaKathā is a fountain of blessing and it wipes out all the impurities of Kaliyuga. Tulasī also compares RāmaKathā with River Sarajū. The Kathā is extensively compared with the rivers. I recall two more lines of Imroz,

*Kavitā Tū Yadi Kavitā Rahogī,
To Tere Sātha Mīrā Rahegī,
Tere Sātha Rādhā Rahegī,
Tere Sātha Kṛṣṇa Rahegā I
Kavitā Agara Tū Akeḷi Ho Gaī I
To Tere Sātha Na Kṛṣṇa Hogā,
Na Rādhā Hogī, Na Mīrā Hogī I*

We shall discuss the flow of this Kathā in form of Yamunā.

This Kathā comprises of seven cantos and it commences with five mantras. Goswāmījī has contained Lord Śaṅkara's tradition of worshipping five deities by writing five *sorthas*. He has thus built a uniting bridge with Lord Shankaracharya. Tulasī recalls Gaṇeśa, Sun God, Śiva, Durgā and Viṣṇu, who represent discretion, light, faith, reverence and vastness respectively. After establishing this ideology, Tulasī commences the scripture by offering obeisance to the Guru. Total surrender to a Guru will fulfill the worship these five gods because the Guru is Gaurī, Śiva, Viṣṇu, Sun God and Gaṇeśa, all at once. A Guru, though infinite, contains the ideologies of these five gods primarily.

The first chapter is about offering obeisance to the Guru, followed by the obeisance to the Brāhmaṇas. After hallowing the vision by the Guru's grace, Tulasī renders obeisance to the gods of earth i.e. Brāhmaṇa. Brāhmaṇa is not about sect, but a lofty spiritual state. Tulasī then offered obeisance to the

noble men followed by the assemblage of monks, whom He has compared to moving pilgrimage of Prayāg which contains the confluence of Gaṅgā in form of devotion, Yamunā in form of karma and Sarasvatī in form of the Supreme Entity. Goswāmījī has thus extolled a great glory of the assemblage of the monks. Whenever I see the monks, I get new and novel thoughts. 'Rāma Carita Mānasa' calls Lord Śiva as a monk. Hanumāna is Śiva in form of a monkey. Hence, Hanumāna is also a monk. Hanumāna is a monk even greater than Śiva.

Sādhu Saṁta Ke Tuma Rakhavāre I

Asura Nikaṁdana Rāma Dulāre II HC-30 II

Bharata and Rāma are also extolled as monks. And so are Kausalyā and Vibhīṣaṇa. It's a fair of monks.

My youngsters, consider that individual as a monk who has five faces in form of five traits. I am talking about five faces because Śaṁkara has five faces and he is a monk. Ancient legendary tales have also depicted Hanumānajī with five faces. As we are offering obeisance to the assemblage of monks, I and you must regard that individual as a monk who has five traits. A monk is not ten-headed, but five-headed. These five faces exist in him/her in form of five thoughts. Come what may, don't abandon such a monk if you find one. May we all find such a Guru, such a monk!

The first face of a monk is Gurumukha. The name-sake Gurus cannot essentially be monks. But a genuine monk will always be Gurumukhī for sure. Secondly, monk is always Vedamukhī. Whatever s/he speaks will be no lesser than Vedas. The meaning of Vedas is to know. Monk is the one who has known. The second face of a monk as per my VyāsaPīṭha is Vedamukha. The monks have revealed and established the most esoteric mysteries of Vedas in short psalms. In few cases, they have even surpassed Vedas. The monks have said, 'Bhaja Le Rāma', what is it if not Vedas? This is the direct advent of Vedas. Analyse the verses which the four Vedas have recited when they arrived on earth to sing Lord Rāma's hymn of praise. 'Bhaja Le Rāma' is nothing but Vedas. The third face of a monk is 'Sanmukha' i.e. a monk is always

propitious towards everyone, instead of being averse. A genuine monk is never against anyone. It's impossible! A genuine has neither enemies, nor friends. A monk is a monk.

The fourth face of a monk is being 'Amtaramukha' or silence-lover. A monk is never vocal because s/he knows that opening up creates waves, whereas the real thing exists within. The outer world is only an expanse of the inner world. Therefore, the fourth face of a monk is being 'Amtaramukha' or the face of absolute silence. A seeker who is interested in worship or spiritual discipline must observe silence as much as possible. It could be once in a month, once in a week or whenever convenient. Silence can accumulate enormous energy. Don't make your tongue unfaithful by talking rubbish. The fifth face is 'Gomukha'. A monk is more modest even than cows. These five traits would identify a real monk. Lastly, a monk must be 'Hasamukha', smiling and happy. I have taken the last trait because it rhymes with the other five. Why can't we consider the trait of smile? A monk must be smiling. The Tibetians have invented Laughing Buddha. Mīrā must have seen these five faces in Raidas, so must have Kamāla in Kabīra! Garuḍa must have witnessed these five faces in Bhuṣuṇḍi and Pārvatī in Śiva. May we all find a monk with five faces! Therefore, Mīrā sings,

Sāhelī Amane, Bhāgye Re Malyo

Sādhu Re PuruṣaNo Saṁga

Sādhu Re PuruṣaNo Saṁgaḍo Ja Karīe Hari,

To To Caḍhī Jāya BhagatiNo Raṁga...

Since you are the listeners of 'Mānasa' and since you love 'Mānasa', make sure you keep this line in mind,

Sādhu Avagyā Turata Bhavānī I

Kara Kalyāna Akhila Kai Hānī II SDK-41.01 II

May we not disrespect a monk! What does 'Sādhu Avagyā' or disrespecting a monk mean? Is physically assaulting a monk disrespecting him/her? It is their disrespect from a worldly perspective. Bāpa! The vow of not disrespecting a monk is indeed difficult to practice. Firstly, speaking lies before a monk is to disrespect him/her. Sometimes people lie for no good reason! Mind you, I am not suggesting that we can

speaking lies if we have a good reason. Neither would I do so. Truth is truth. But speaking lies to a monk is disrespecting him/her. It's not a monk's insult, but an insult to the truth. We acclaim the monks as virtuous men and the greatest virtue is truth. May I and you be mindful of this vow! It doesn't look good to talk about myself. People can misinterpret as well. But I am sharing this since you are mine. In childhood, when I did not feel like going to school, I would find an excuse that I have not done my homework. It was a mere excuse. The real reason was that I wanted to avoid going to the school! My Mother would instantly say, that's fine, no worries. The moment she permitted me to stay at home, I would confess that homework was a mere excuse, but I don't wish to go to school today! She would say, no worries. I would instantly seek my mother's permission by speaking lies! However, I have never left the vow of truth with my Dada. Had I disrespected my Dada, I would not have been here today! May we not be disrespectful to the Guru. Stay cautious! A monk is guileless. Keep in mind that it's extremely easy to deceive a monk. He will believe whatever you tell him! If you hold faith in your Guru, if you love a monk, our devotion to Guru would succeed only when we don't speak lies in front of our Guru.

The second disrespect of a monk is to disregard the words of a monk, a Guru or an Enlightened Being. Please don't get scared, I never speak to allure or fear others. But lately I have been speaking on few such points so that we don't miss to attain the divinity! We are constantly endeavouring to attain supreme peace, may we not miss it! Nonetheless, there is no reason to fear. Was the offence committed by Bhuṣuṇḍi in the temple of Mahākāla

severe in nature? But Māhādeva was enraged and the Guru was calm. The Guru instead advocated in favour of his own disciple. Thirdly, even as a Guru pours out everything on the worldly souls like us, yet when we are unfaithful to that Guru it's His/Her greatest disrespect. The Guru will however not feel bad. These are the three-fold disrespects of the Guru in Tulasī's philosophy.

Goswāmījī offers obeisance to the monks. After rendering obeisance to everyone, He eventually says,

Śiya RāmaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-07.01 II

Pranavau PavanaKumāra Khala

Bana Pāvaka GyānaGhana I

Jāsu Hṛdaya Āgāra Basahi Rāma

Sara Cāpa Dhara II BAK-17 II

Goswāmījī offered obeisance to Śrī Hanumānajī, which is utmost inevitable for a spiritual-seeker. Regardless of a seeker's religion or spiritual discipline, Hanumāna's worship is utmost essential, provided we are free from knots of pre-biased notions. So Bāpa! Surrendering to Śrī Hanumānajī is utmost essential. Hanumānajī is a supreme monk. He has five faces as well. In 'Vālmiki Rāmāyaṇa', Lord Rāma Himself agrees that He has not seen as great a scholar in Vedas as Hanumānajī. Therefore, He rightly has Vedamukha.

Jaya Jaya Jaya Hanumāna Gosāi I

Kṛpā Karahu Gurū Deva Kī Naī II HC-37 II

He is 'Gurumukha'. Śrī Hanumānajī is 'Amtaramukha' or silence-lover. Śrī Hanumānajī has five faces. His obeisance and surrender is extremely essential.

May we not disrespect a monk! What does it mean to disrespect a monk? Physically assaulting a monk is disrespecting him from a worldly perspective, but speaking lies to a monk is to disrespect him. It's not a monk's insult, but an insult to the truth. We acclaim the monks as virtuous men and the greatest virtue is truth. The second disrespect of a monk is to disregard the words of a monk, a Guru or an Enlightened Being. Thirdly, even as a Guru pours out everything on the worldly souls like us, yet when we are unfaithful to that Guru it's His/Her greatest disrespect.

The Kathā of 'Mānasa' in form of Yamunā frees us from all desires

The listeners have asked several curiosities in context of our yesterday's discussion on 'Mānasa-Jamunā'. I shall take them at the right time and try to answer them as per my wisdom and my Guru's grace. First and foremost, try to understand the origination of Yamunājī. This question was asked yesterday as well. There are two or three versions of stories regarding Yamunājī's origination. In my understanding, Lord's divine feet and Lord's eyes hold a great glory in spiritual discipline. Lord's divine feet hold glory for a devotee and Lord's eyes hold glory for an Enlightened Being. In our country, we look upon Gaṅgā and Yamunā as spiritual rivers. We are fortunate to have them. The other rivers are equally holy. But Gaṅgā and Yamunā are indicative of two spiritual disciplines. Gaṅgājī has emanated from Lord's divine feet. Yamunājī has emanated from Lord's eyes. The story goes as follows. After the clash between demons and deities, Lord Nārāyaṇa was fatigued and hence, He lied down in a resting position. Whenever a Supreme Entity incarnates in a physical body, the rule of physical body apply to Him as well. Therefore, although the aspects of fatigue, sleepiness, dream etc. don't apply to the Supreme Entity even after incarnating in a physical body, the divine beings intentionally impose these aspects on themselves. It also includes the dualistic feeling of hunger or thirst, happiness or grief etc., much similar to what we all feel.

As Lord was resting, His eyes got closed for a few moments. When He suddenly opened the eyes, one drop of tear fell from each eye on the earth. The tears were received by a highly penanceful woman who was practicing penance in the foothills of Mount Kalinda. She asked, what would be the outcome of these tears? The divinity responded, you will meet the Sun God, the son of Kaśyapa and Aditi. And your meeting will procreate one daughter and two sons. The daughter was Śrī Yamunājī. This is one version of the story. The son was known as Yamarāja or Dharmarāja. Yamunā is also called as Kalindanamdinī or the daughter of Kalinda. Yamunā has manifested from Mount Kalinda. Per another story, the lady who was performing penance roamed in this region in form of a horse. The Sun God also assumed the form of a horse and arrived here to accept her. Thus, there are many versions of stories.

At a tender age of fourteen, when Śrīman Vallabhacharya was travelling with Damodardasji, his worthiest and most beloved disciple, he beheld Yamunājī. Lord Vallabhacharya is extremely beautiful. He was accompanied by his Vaiṣṇava devotees. Mahāprabhuji asked Damodardasji, Damlā! Who will show us which is Goviṇḍa-Ghat? Who will show us which is Thakurani-Ghat? The disciple was fondly called Damlā. When the

Guru calls you by pet-name, realise that death is a matter of your own hands! Liberation is not attained after death. Precisely when Mahāprabhuji was wondering about the ghats, he beheld Śrī Yamunā Mahārāṇī in form of a beautiful sixteen year old damsel. The face of Lord Vallabhacharya is considered the face of God Himself. Hence, whatever he says must be believed not only by Vaiṣṇavas, but everyone else as well. His words are the words of Vedas. When Vallabhacharya beheld Yamunājī, the hymn that he sang is called 'Yamunāṣṭaka'. He began by singing 'Namāmi Yamunāmahaṃ'. Though difficult to understand, it's natural. Many realised men can instantly compose poems. They are endowed with especial power. Hence, it should be no surprise that Mahāprabhuji instantly began to sing this hymn.

Namāmi Yamunāmahaṃ Sakala Siddhi

He Tuma Mudā I YMS-01 I

Thus, this was Mahāprabhuji's first encounter with Yamunājī. It's believed that the other Vaiṣṇava devotees who had accompanied Mahāprabhuji could also behold Yamunājī. It's possible. A disciple surrendered to a Guru can see the mysteries by the Guru's eyes and so did they.

Per another Kathā, it's believed that Śrī Rādhājī and Śrī Yamunājī, the two beloved consorts of the Lord, constantly stayed with Him in Golokadhama. Once, Lord was sad at heart. They enquired about the cause of Lord's sadness. Lord said, the mortals on earth are suffering. I am pained by their tyranny. What can be the remedy? They thought of visiting the earth. Thus, Yamunā Mahārāṇī descends on the earth in form of a river. There are several such stories. When a reverent personality describes a story, it's considered true during his/her contemporary age. If I add something in my own way, it might be considered true a hundred years later. However, one needs to be extremely careful of not committing an offence of scriptures while doing so.

So Bāpa! Yamunājī has thus descended in this manner on a region of earth known as Vraja. Note that Vraja is not a region of earth, it's a piece of land descended from the heaven. The Gopis were aware of it and hence they sang,

Jayati Te'dhikaṃ Janmanā Vrajah
Śrayata Indirā Śaśrvadatra Hi I
Dayita Dṛṣyataṃ Dikṣu Tāvakā

Stvayi Dhṛtāsavastvāṃ Vicinvate II GG-01 II

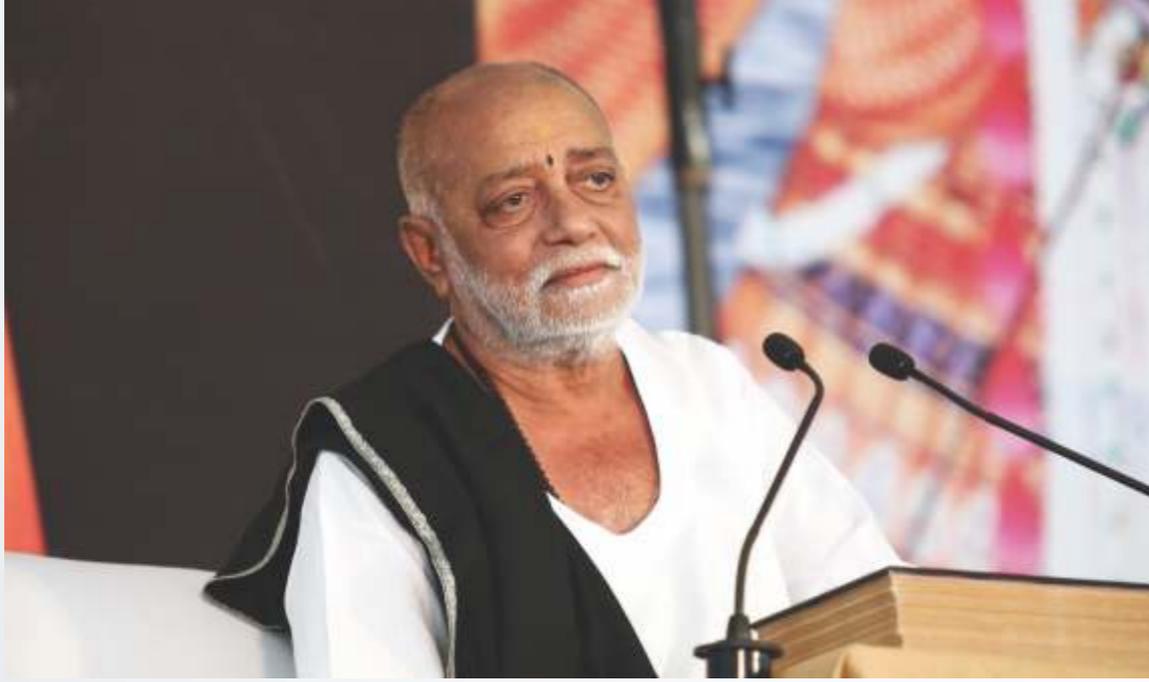
Yamunā is widely known as the daughter of the sun god. However, in one opinion she is also considered as the daughter of the primordial sun god who is the sun even of sun. Hence, she is called as 'RaviTanayā'. Jagatguru Adi Śaṅkara calls her as, 'Vihārarāsakhedabhedadhīratīramārūtā'; listen to the words, imagine the form in which the preceptors have beheld Yamunā? Applaud to Jagatguru Adi Śaṅkara for he has not confined the perception of Yamunā in a narrow frame. He has instead presented her universally. It's we who have made the divinity parochial! But it's not so in reality. Śrīman Mahāprabhuji's Yamunā is universal. Presenting her in parochial manner over time only reflects our mindset. Jagatguru Śaṅkara has described Yamunā in the more universal manner.

Vihārarāsakhedabhedadhīratīramārūtā I YMS-04 I
Has anyone glorified Yamunā at this level? Jagatguru Shankaracharya says, Kṛṣṇa's amorous pastime with the Gopis in form of rāsa on the bank of Yamunā manifests regret. Any amorous pastime in the world will result in regret. No amorous pastime is free from regret. Kṛṣṇa invited the Gopis on the bank of Yamunā for a divine pastime. The Gopis were intoxicated with pride thinking that Lord has invited them proactively and that Lord is isolated without them! They felt proud of their good fortune. This is the regret of divine pastime. And the regret of rāsa is the fact that it will end, sooner or later. The eternal divine rāsa is constantly ongoing in the world, which is a different matter. But any program that starts comes to an end. Any function proceeds to conclusion. This is the regret of mahārāsa. The nine-day Kathā is our mahārāsa. On the ninth day, don't we regret that the Kathā has ended? What does Adi Śaṅkara say? O Yamunājī! The regret manifested from rāsa and divine pastime held on your bank can be dispelled by the breeze of your flow.

Dhunotu Me Manomalaṃ

Kalindanandinī Sadā II YMS-04 II

O Mother! O the daughter of Kalinda! Please purify



me. Please wash away the impurities of my mind. Your breeze would dispel every regrets of my life.

So Yamunājī is the benefaction of the grace of Lord's eyes. Gaṅgājī is the benefaction of the grace of Lord's divine feet. These two utmost holy flows have emanated from Lord's eyes and Lord's feet respectively. The Gaṅges emanated from Lord's divine feet is white and clear, because the soles of Lord's feet are fair. As such Lord Viṣṇu is swarthy, but the soles of His feet are extremely fair. Brahmā has washed Lord's feet from the bottom and since Gaṅgā has emanated from the soles of Lord's feet, it's whitish in colour. I feel that eyes are originally black in colour, Sāheb! Our complexion varies based on the region where we stay. But eyes are originally black in color. The eyeballs are fundamentally black. Since, Yamunājī has emanated from Lord's eyes, it is dark in colour.

I wish to elaborate the divine letters of Yamunotri. Please don't misunderstand my interpretation! Every divine letter has four aspects. First is varṇa. Varṇa means letter. Secondly, every letter has a presiding deity associated with it. Thirdly, every deity has its own power. Fourthly, every power

has its own role. Thus: letter, deity, power and role are the four aspects. The first letter of Yamunotri is 'Ya'. Its deity is Yama. The power of Yama is called as Kāla. What is the role of Kāla? What is the role of the power of Kāla? You would say that the role of Kāla or the Time-Spirit is to kill. But it's a myth. Kāla has three roles. Firstly, the role of Kāla is to free us from the fear of death. People have scared us that death is Kāla! The purview of Kāla is to free everyone from the fear of death. Once Kāla strikes and the person dies, does s/he still fear death? My listeners, if we understand the role of Kāla, our fear of death will dispel. A person is killed not by Kāla, but fear. Yamunā will dispel our fear of death. Yamunājī tied rākhi to her brother Yamarāja and the brother asked, what should I give you in return? She said that if a devotee sips my holy water or sings my hymn of praise or inhabits on my bank or even if someone merely recites 'Yamunā Yamunā' then his/her fear of death must dispel. Therefore, my Tulasī gives the metaphor of Yamunā to my 'Mānasa',

Jama Gana Muha Masi Jaga Jamunā Sī I
Jivana Mukuti Hetu Janu Kāsi II BAK-30.06 II

Thus, the role of the power of Kāla is three-fold. Firstly, it frees us from the fear of death. Secondly, it maintains our constant awakenedness. Kāla teaches us to be constantly awake. We are unaware what would happen at which moment! Hence, Kāla teaches us to be constantly awakened. That is its role. That is the duty of Kāla. Its third duty is utilizing the opportunity optimally. We have obtained these nine days. Kāla teaches us to use these nine days to our advantage. We are attending the Kathā of three hours. What does Kāla teach us? It teaches us to listen to the three hour Kathā mindfully and cautiously.

The letter 'Ma' of Yamunotri has the presiding deity as Lord Rāma. Yamunotri is incomplete without Rāma. The power of Rāma is the bounds of propriety. Lord Rāma's supreme feminine power begetting felicity is Jānakijī. The role of the power in form of the bounds of propriety is again three-fold. Firstly, abiding by the rules; secondly, staying unshakable in any situation; and thirdly, being friendly with everyone. The presiding deity of the letter 'No' is Varuṇa. The power of Varuṇa is Īśa. The role of the power of Īśa is three-fold. Firstly, upsurge of emotions; secondly, restlessness in state of separation; and thirdly, patience. The next letter is 'Ta'. Its presiding deity is Gaṇeśa. The power of Gaṇeśa is success. Worship Gaṇeśa and you will succeed. Its role is three-fold: demolishing the obstacles, manifesting the auspicious and augmenting one's intellect. Young listeners, whoever wants to augment their intellect must worship Gaṇeśa. The last letter is 'Ri'. Its presiding deity is Rādhā. Its power is love. The synonym and cognate word of Rādhā is love. Therefore, till date no one is able to determine who she was. She is certainly the daughter of Vrishbhanu and is described in countless forms. But Rādhā is 'Kabi Alakhita Gati Beṣu Birāgī'. She is the element of love. An idol of lover can be formed, but no sculpture is born till date who can build an idol of love. It's something that can be felt not by body, but soul.

Kabhī Rotī Kabhī Hasatī Kabhī Lagatī Śarābī-Sī I
Mohabbata Jisame Rahatī Hai Vo Ānkhe Aura Hotī Hai I
- Raj Kaushik

Thus, the role of love which is the power of Rādhā is to manifest love in every soul. Its second role is

to eradicate hatred. This is Yamunotri. Now you can sing, 'Śrī Vallabha Viṭṭhala Giridhārī Yamunājī Kī Balihārī'. What does 'Yamunājī Kī Balihārī' mean? Yamunājī says that my benefaction, my generosity, my miracle is that if you bath in me then I will slip away. But if you sip my water, I shall go within you. Sipping the holy water of Yamunā is highly significant. But the miracle of bathing in Yamunājī is that even if we bath in Yamunājī countless times, she will slip away! But sipping even a few drops will have her dwell within us. You must not regret if you cannot bath in a pilgrimage. While one must bath, but if someone asks you whether you bathed in Yamunā River or not, you can respond as the Gopis did,

Jamanānā NīraMā Na Nhāvu I

Māre Ājathakī Śyāma Raṅga Samīpe Na Jāvu I
We shall not deal with black colour, because it has ditched us! The Gopis had banned everything that was black in colour! It does not mean that we must not bath in Yamunā. But even if we sip a few drops instead of bathing then our whirlpools will pacify. The whirlpools refer to the suspicions arising from our navels.

So my listeners, sipping even a few drops of Yamunā unties the five knots within us. The five knots referred to in Upaniṣad. Many scriptures and hymns untie one knot. Few are capable of untying two knots. But I would like to say with immense responsibility that Yamunājī is potent enough to destroy all five knots. This is the glory of Yamunājī.

There is one question, "Bāpu, yesterday in the Kathā You mentioned that Yamunājī dispels our knots of mind, desires, pious virtue, vital force of life and meritorious deeds. Please elaborate. If we get drowned in River Yamunā, we shall certainly die and our vital force of life shall cease. But if you are talking of cessation of the vital force of life in another context then how can we worship? What do you mean by the knot of the vital force of life? We have been hearing about the religious merits. If Yamunā dispels our meritorious deeds, what is the need to practice such deeds then?"

ManaĀdiśca PrāṇĀdiśceCchĀdiśca
SatvĀdiśca Puṇyādiśca Ityeṣāṃ Paṃcavargāṇāṃ I

These are the five knots of cancer or it represents the diseases. In 'UttaraKāṇḍa' Goswāmījī has elaborated the diseases of mind in response to Garuḍa's curiosity. Even though the knots are presented in different form, the quintessence is the same. Our life contains five diseases or five knots. Yamunājī is capable of destroying these knots. Her flow frees us from these knots. The first knot is mind. Mind itself is a disease. In absence of mind, many diseases would not have originated. Mind is a knot. The saints have worked on mind. Tulasīdāsajī has said the same even in 'Rāma Carita Mānasa', 'More Mana Prabodha Jehi Hoī', may the disease of my mind dispel. 'Rāma Bhaji Sunu Saṭha Manā', O mind! You are present in my life like a disease. It's equally true that in absence of mind no activity can happen, neither can we experience bliss or sorrow. But Upaniṣad talks of a higher spiritual state. We can understand its interpretation only after reaching a higher spiritual plane. But we need our mind to be in the plane in which we are currently living. Regardless of bliss or sorrow, do your job and serve others with an assertive mind. Mind is necessary everywhere. However, after gradually ascending towards the higher plane a spiritual-seeker realises that mind is also a knot or a disease.

So, mind is a knot. The second knot is 'Prāṇādiśecchādiśca', our vital force of life is a knot. Our life is dependent on this vital force which keeps us alive. It does not refer to eliminating this force of life which would otherwise make us lifeless. As long as we are alive, we desire to live more and more, which is a knot. Hence, our vital force of life is not a knot, but the desire to live more is the knot. It must be dispelled. The inhabitants of Ayodhyā could forsake the desire to live more by sipping the holy water of Yamunā in form of RāmaKathā. The knot of vital force of life refers to the knot of living more. The vital force of life is necessary in an individual. The presence of this force gives me the power to speak and it gives you the power to listen. The vital force of life is essential for the spiritual discipline in our life. It's not about living long, but as much as we live we must enjoy, worship and love others. Why cry and live? Hence, the desire to live long is a disease.

Therefore, the scriptures must be understood by the Guru's grace. Reading verbatim interpretation will only fuel our suspicion that Yamunājī will cease the vital force of our life and we may never visit the pilgrimage of Yamunotri in this fear! One must come here again and again, because it will dispel our desire to live longer.

The third knot is desire as stated by Upaniṣad. Yamunā does not snatch our desires, but she fulfills our every desire so that none remain. Thakur Ramkrishna would weep inconsolably in front of Goddess Kali at the chants of 'Mā Mā'. He said, Mā, my only desire is that may none of my desires remain. Let me recall Jagatguru Śaṅkara once again,

Na MokṣasyĀkāmṣā,
BhavaVibhavaVānchāpi Ca Na Me I
Na Vijñāna-Apekṣa ŚāśiMukhi
Sukhecchā Api Na Punaḥ II AKS-VIII II

When Adi Guru Śaṅkara sings 'Devyaparādhak-śamāpanastotra' he says, I don't want liberation, I have no desire left in me. The three-fold desire is called as tṛṣṇā in our philosophy. Tulasīdāsajī writes in 'Mānasa' while discussing about it,

Suta Bitā Loka Īṣanā Tinī I

Kehi Kai Mati Inha Kṛta Na Malinī II UTK-70.03 II
The desire of a son child, the desire of money and the desire of fame is three-fold disease. Wishing for a son child is not bad. King Daśaratha had wished for the same. We are free to express our desire to get a son, at the same time we must not complain if this desire is not fulfilled. When we reach the state of not complaining, realise that our desire has dispelled by the divine grace. Money is also necessary for us. The discourses on sacrifice sound hollow. Money is necessary. Hosting such discourses does need money.

Our philosophy has mentioned four pursuits of human existence viz. righteousness, money, desire and liberation. Understand its tiny formula. Righteousness is for self-adoption, instead of imposing on others. Those who are blessed with money must use it for others by contributing the tenth portion of one's income. Money is required. Nothing can happen without money. Bare minimally, we need to eat. Hence, one needs money at least for food. Money is

required for our basic clothing as well as shelter. However, the sheer comparison that others have earned more than you gives rise to the desire of money which is a disease. Earn enormously in your own field, but forsake rivalry. But problem comes when someone else earns more than you! Hence, the desire of money is a knot. RāmaKathā, in form of Yamunā, uproots all of our desires. Many people who are free from the desire of having a son and money, possess the hankering of fame and applaud. Desire is not bad, provided it's moderate. Yamunājī fulfills our desires in such a way that none are left. What is written in the Jamunā of 'Mānasa'?

Nātha Āju Main Kāha Na Pāvā I

Miṭhe Doṣa Dukha Dārida Dāvā II AYC-102 II

Kevaṭa, who was a destitute, says: What have I not already received today? I have no desires left now. I have laboured since several lifetimes and today, You have given me everything. Rāma insists him to accept something. But he says, I have no desires left. The Kathā of 'Mānasa', in form of Yamunā, frees us from all desires and its exorbitance.

The fourth aphorism of Upaniṣad is freedom from pious virtue or sattva. It may sound difficult! What if we forsake pious virtue! We wish to get freedom from tamoguna and rajoguna, but we wish to persist our sattvaguna. But Upaniṣad talks about freedom from sattvaguna. Yamunājī frees us from the pious virtue. This pious state is good. It sounds crazy if Yamunājī snatches our pious virtue! Please understand this point. If you recite 'Yamunāṣṭaka' 108 times and flaunt about it to others then this pious virtue can become your disease! But the moment we start counting and look upon others as inferior because they

have not been able to do so then this pious virtue is the knot of disease. Yamunājī frees us from this disease. Therefore, our philosophy talks about non-qualitative reverence, a state where our pious virtue also dispels. Brahmanandajī has sung,

Triguṇātīta Phirata Tanu Tyāgī I
Rīta Jagata Se Nyārī I
Brahmānaṁda Saṁtana Kī Sobata I
Milata Hai Prakāṣa Purārī...

Jagata Māhī Saṁta Parama Hitakārī I

Yamunājī's grace will dispel our pious virtue. We would recite 'Yamunāṣṭaka' or worship Yamunājī. But the attitude of flaunting it in front of others must cease. This is a knot in this context. The last knot is slightly more difficult and that is 'Puṇyādiśca...'. Jagatguru Shankaracharya must have understood this point and hence he must have said, 'Na Puṇyaṁ Na Pāpaṁ...', our merits must also dispel and we must become totally empty. It's good to be a meritorious soul in human life and in this world. It's evil to be a sinful soul in daily life. However, forsaking the state of both merits and sins and just being as we are is the only important aspect. Religious merits are also a bond, Sāheb! It need is. One must do good karma, but it is a bond. What I mean to say is that religious merits are also a knot. Therefore, 'Na Puṇyaṁ Na Pāpaṁ...', a human must be free from all dualities. It's a lofty state. People like us cannot understand. As good as it sounds good to speak and hear, equally difficult it is in practice.

So, Yamunājī frees us from all these knots. As Tulasī compares 'Mānasa' with Yamunā, He clearly states,

Puṇyaṁ PāpaHaraṁ Sadā ŚivaKaraṁ
VijñānaBhaktiPradaṁ

RāmaKathā, in form of Yamunā, uproots all of our desires. Yamunājī fulfills our desires in such a way that none are left. What is written in the Jamunā of 'Mānasa'? Keva a, who was a destitute, says: What have I not already received today? I have no desires left now. I have laboured since several lifetimes and today, You have given me everything. Rāma insists him to accept something. But he says, I have no desires left. The Kathā of 'Mānasa', in form of Yamunā, frees us from all desires and its exorbitance.

M ā y ā M o h a M a l ā p a h a m S u v i m a l a m
PremĀmbuPūram Śubham I UTK-Śl.01 I

So,

Jama Gana Muha Masi Jaga Jamunā Si I

Jivana Mukuti Hetu Janu Kāsī II BAK-30.06 II

Bahuri Rāma Jānakīhi Dekhāi I

Jamunā Kali Mala Harani Suhāi II LNK-119.03 II

Goswāmījī says that this RāmaKathā is like Yamunā who scares away the messengers of death and this RāmaKathā is like holy Kashi that can liberate us even when we are alive. The second line comes when Lord Rāma is returning to Ayodhyā after giving nirvānā to Rāvaṇa. He pointed out to Jānakī the beautiful Yamunā using the word 'Kali Mala Harani' that washes away the impurities of Kaliyuga. We are discussing this 'Rāma Carita Mānasa' with Yamunā being our central focus. Let me recite the chronology of Kathā in the remaining time.

After offering obeisance to Hanumānjī, Goswāmījī offered obeisance to Lord's companions. This was followed by the obeisance to Lord Sitā and Rāma and thereafter, the glory of Lord's Name is elaborately extolled. As much glory chanting Lord's Name holds in Kaliyuga, no so much is held in meditation. If people can meditate and remain in that state undistracted, offer them an obeisance from a distance. However, Kāliyuga is not the season of meditation for everyone; it's the season of chanting. Kaliyuga is not the season of performing huge yajñas; it's the season of chanting. Kaliyuga is not the season where we can sit in methodical worship for hours together; it's the season of chanting Lord's Name. Goswāmījī extols a great glory of Lord's Name. The primary discipline of Kaliyuga is Lord's Name. Therefore, chant the Name of that god who is close to your heart, as much as you can. Lord has many Names. All Names are equally great. Chant any Name of Lord with the same honour. It could be Rāma, Śiva, Durgā, Bhavānī, Allah, Buddha, Mahāvīra etc. as per your liking.

Seek the shelter of Lord's Name. I especially tell the youngsters that when you are done with everything for the day, if you are not feeling sleepy, if

you don't feel like reading any book, if you don't want to watch T.V. and yet if you are unable to spend time then please spend those moment in chanting Lord's Name. This is Madhusudan Sarasvatī's advice. A person who wastes time is dealing with severe loss. It's not about renouncing your duty or responsibility. But we come across several moments when we have nothing to do, what would you choose to do during those moments? In those moments, without thinking anything else, resort to Lord's Name, that's it! Everyone is free to choose the Name of their choice.

After extolling the glory of Lord's Name, Tulasīdāsājī cites the history of RāmaKathā. Today, someone has asked me, "What is the difference between Kathā and history? There is a copāi in 'UttaraKāṇḍa',

Sunahu Parama Punīta Itihāsā I

Jo Suni Sakala Loka Bhrama Nāsā II UTK-54.04 II
Bāpu, can the bonds of worldly existence be released by hearing the most sacred history?" Why don't you trust the scripture! If the scripture itself states that hearing the most sacred history will free you from the bonds of worldly existence, what is the need to question? What is 'Māhābhārata'? It's a historic scripture. The terminology of literature also calls 'Rāmāyaṇa' as a historic scripture. Thus, history also holds a distinct glory. However, there is a difference between history and spirituality. Note that Kathā is not history, but history is narrated in Kathā; the historical incidents occurred in the past are recited in Kathā; Kathā is not only history, but spirituality. I don't recall the person who has made this statement that history is based on facts and evidences, but spirituality needs only and only truth. Spirituality progresses by truth; whereas history needs facts and evidences. There is a difference between historian and Kathā reciter. Kathās have awakened many people, Sāheb! A Kathā that can awaken everyone is recited at three levels: Listening to Kathā from a Guru is different, listening to it from a Sadguru is yet a different matter and listening to Kathā from an Enlightened Being is again a completely different matter. We are reciting the most sacred Kathā on the bank of Yamunā.

When religion insists, it loses the soul

Bāpu! At the onset of the third-day RāmaKathā being recited in this utmost holy region, I offer my obeisance to Goddess Yamunā, the divine consciousnesses dwelling here and to all of you. I would also like to greet everyone on the occasion of AkshyaTrutiya. Today is the birth anniversary of Paraśurāma who had lifted weapons not to attack, but for protection. Weapons must be used for our protection, instead of attacking others. In my opinion, weapons must not exist at all, because their mere presence would impel us to attack. The presence of pen in our pocket impels us to scribble. Many best wishes to everyone for today's occasion.

We are discussing about 'Mānasa-Jamunā'. There are several questions, but one of them is really lovely. Most of the questions are similar. The listeners have asked: Bāpu, as per you there is no need to bath in Yamunā. Everyone has accepted this thought! When something is spoken in our favor, we instantly accept! The listeners have said, Bāpu, we liked your thought that the primary significance of Yamunā lies in sipping its holy water. It's written in 'Yamnunāṣṭaka' that '*Bhavati Te Payaha Pānataḥ*'. The holy water of Yamunā which looks like a milky river is worth sipping. In 'Yamnunāṣṭaka', Lord Mahāprabhuji himself approves of sipping this holy water. Having said this, we must not make it a principle that it's insignificant to bath in Yamunā. People who can bath in Yamunā must definitely do so. Nonetheless, I would like to share with you that during the era of Lord Vallabha there were two realised men viz. Kumbhandas and Śrīmad Govindswami who have never bathed in Yamunā all through their lifetime! Even if someone pulled them into the river, they would run away forcibly. When asked about the reason they said that ours is a wrathful body, whereas the river is extremely holy. It doesn't suit us to foul the river with our malignity. This is also one aspect. On the other hand, many preceptors of Vallabha tradition have also said that even if a child is dirty, it must resort to the mother's lap. These are two thoughts. Please accept the one which suits you. It is fine if you don't bath here, but you must bath in Vrindavan. The devotees go to Mathurā to take a dip in Yamunā on the day of Bhaiduja. In 'Śrīmad Bhāgvatī' when the Gopis were observing the fast of Goddess Kātyāyanī to partake in Kṛṣṇa's divine pastime, they bathed in Yamunā every day before fasting. It was then that Kṛṣṇa promised that He would meet them personally during the night of Purnima. Thus, bathing in Yamunā definitely holds a glory.



“Bāpu, yesterday You shed some light on 'Ravitanayā' and the Karṇa, the son of the sun-god. However, Śāni is also the son of the sun-god. Please comment something about him, so that we can be fearless.” One gentleman has also asked that, “Both Yamadeva and Karṇa are the sons of the sun-god, then why did Yamadeva (the god of death) let Karṇa die? Can't one brother save another?” It is not a fair thought though. Many brothers are attached with brotherly love, but it's difficult to save someone's life. Everyone is settling their karmic account. We all are bound to die in this world. People depart in their own way. Śānideva is the son of the sun-god. Śānideva has been in discussion lately. He is believed to be scary. However, I have no information about him. Neither do I wish to seek any detail. But Tulasīdāsajī has given its answer in 'Mānasa',

Eka Pitā Ke Bipula Kumārā I

Hohi Prthaka Guna Sila Acārā II UTK-86.01 II

Goswāmījī writes that a father has a number of sons, each differing from the others in character, temper and conduct. The genetic traits are similar in every child. But each differs from the other in terms of character, temper and conduct. Hence, Śānideva's character, temper and conduct would have been different than that of Yamadeva. And so would be Karṇa.

Another question is, “A devotee who chants Lord Rāma's Name cannot demean other devotees who chant a different name based on superiority, but Lord Mahaprabhuji has talked about *ananyatā* or single-heartedness. Please say something about it.” Yesterday we discussed that we cannot demean others by saying that the Name we chant is superior to yours. The matter of *ananyatā* with respect to Lord's name or Lord's form is altogether different. You would know that I sometimes utter 'He Hari', 'He Goviṃda', 'Gurudeva Samartha' etc. If these Names come innately to me, it does not break my *ananyatā*, because innateness is not related to efforts. It's an ardent call rising from within. Hence, Mahaprabhuji's concept of *ananyatā* or single-heartedness is an amazing aspect. Having accepted this idea, even if you happen to chant 'He Goviṃda' despite being Rāma devotee, Goviṃda will know that you are chanting nothing but Rāma. If a regionalist person cannot understand this fact than we cannot help!

I recite 'Mānasa', I owe my livelihood to Goswāmījī, yet I am unable to agree with many of Tulasīdāsajī's thoughts. This is my innateness. Tulasīdāsajī will not be displeased. If He feels displeased, He is not Tulasī. Over a period of time, the thoughts of any Enlightened Being need to be revised. Only three aspects in this world remain constant. Everything else undergoes change with respect to time and place. The three constant values are Truth, Love & Compassion. These values are incessant, infinite and eternal. It's possible that my words can also become irrelevant after a hundred years! Hence, review and revision must happen in context of the contemporary time and place. Why should we insist to continue the same old ideas? When religion insists, it loses the soul. This insistency and bigot mindset has caused countless wars on our lovely planet, earth, said Osho. The people of Vraja wanted to test Tulasīdāsajī's single-heartedness. They said, Lord Rāma is Your cherished god, You bow down to no one except Rāma, will you bow down to Lord Kṛṣṇa? Tulasī insistently did not bow down to Lord Kṛṣṇa. I feel that Goswāmījī should not have been so insistent. He should have bowed down before Kṛṣṇa, Sāheb! What was the need to trouble Kṛṣṇa to make Him hold an arrow! We have obtained a flute with a great difficulty. The world now needs a flute and not a bow or arrow. Today, I have a lovely couplet with me,

Sirpha Khamjara Nahī, Ākhon Mein Pānī Bhī Cāhie I
Our tears must not get exhausted. There is a dire need to save water in our environment. And there is an equal need of our tears. How will you attain Yamunājī? Interpreting the verses by your cunning intellect will not help. When we wipe our body with a towel after bathing, the towel becomes wet. If our body is dusty and we just wipe the body with towel without bathing then the dirt gets stuck on the towel. But Yamunā is not like this. She washes the impurities of Kaliyuga in such a way that even if you pour infinite impurity in her, she will still remain equally beautiful and clean. This is her beauty. Listen to this couplet,

Sirpha Khamjara Nahī, Ākhon Mein Pānī Bhī Cāhie I
Khudā Duśamana Bhī MujhaKo Khānadānī Cāhie I
Maine He Sūraja Tūjhe Pūjā Nahī, Samajhā To Hai I
Mere Hisse Mein Bhī Thoḍī Dhūpa Honī Cāhie I

O Yamunājī, though we have not bathed in you, we have understood you. We are trying to understand

you. O sun, please bestow your warmth on me. This couplet is composed by Rahat Indori Sāheb. When *ananyatā* or single-heartedness is interpreted as bigot mindset, it becomes evil. Insistency does not work in spirituality. People insist because they want to win. Spirituality is not the field of winning, one has to lose in this domain. Why insist? Who wants to win? Who is different from us in this world?

The next question is, “Bāpu, we can very well understand the ideas of envy and criticism but please elaborate on hatred.” Hatred means seeing others as different from us. You cannot hate when you don't perceive others as different from you. 'Na Mein Dveṣarāgo', Jagatguru never perceives others any different from him, 'Chidānamda Rupaḥ Śivo'ham Śivo'ham I'. Śrīmad Vallabha has said that an individual soul has five types of flaws. This is an absolutely perfect contemplation in my view. The world knows that I am not a sectarian man. If someone cannot accept this fact then I can only pray for him/her! We can never get bound in a sect. But Mahaprabhuji shares a wonderful idea. Every soul contains five flaws. The first flaw is innateness. If we understand the vices of envy, criticism and hankering, but fail to understand hatred then hatred has possibly become our innate nature. We are suffering from several types of hatred! If we cannot outgrow hatred despite listening to the spiritual discourse time and again then realise that it has become innate in us. The innate flaws can be destroyed if you find a Sadguru innately. Our efforts of searching a Sadguru will not help. When your soul vouches that you have found the right Sadguru at the right time then realise that you have found Him/Her innately. Our efforts of searching a Sadguru are undoubtedly flawed, because we ourselves are flawed. Just like Dhruva found Nārada. Our efforts will not help us. The divinity is far beyond our reach. Narsinh Mehtā has also said,

Ūncī Meḍī Te Mārā SaṃtāNī Re...

How can handicapped people like us climb the ladder? We have obtained the opportunity to enjoy. But we are missing it because of hatred.

So Bāpa! Mahaprabhuji says that the first flaw is innateness. The second flaw is 'Deśaja'. These aphorisms are from the scripture named 'Siddhanta Rahasya' composed by Shriman Mahaprabhuji Vallabhacharya. Regardless of your faith, read the

scriptures of Vallabha tradition when possible. It will only help you progress in your spiritual discipline. The second flaw is 'Deśaja' i.e. few flaws are present in us because of the country or the place we stay in. For instance, people staying in colder places consume alcohol.

The third flaw is 'Kālaja' i.e. the flaws originating because of the spirit of time. For instance, the evil influence of Kaliyuga constantly affects our mind. The next flaw is 'Saṃyogaja' i.e. the flow originating because of someone's company. The fifth flaw is 'Sparśaja Doṣa' i.e. the flaw originating because of touch. Mind you, it's not about untouchability. For instance, shaking hands with someone with dirty hands will dirty your hands as well. This is the flaw of touch. I need to peep into 'Mānasa' to know if my Tulasīdāsajī has endorsed these thoughts. I hold immense reverence for Mahaprabhuji. But I feel that Vibhīṣaṇa's life in 'Mānasa' reflects these five flaws discussed by Mahaprabhuji. Vibhīṣaṇa has talked about an innate flaw.

Sahaja PāpaPriya Tāmasa Dehā I

Jathā Ulūkahi Tama Para Nehā II SDK-44.04 II

Vibhīṣaṇa says, I am an innate sinner, which represents the innate flaw. The next flaw is 'Deśaja'.

Laṃkā Nisīcara Nikara Nivāsā I

Ihā Kahā Sajjana Kara Bāsā II SDK-05.01 II

Vibhīṣaṇa has been under the influence of the second flaw due to the place he stays in. Even after Jānakījī's abduction, despite being a minister in Rāvaṇa's cabinet, he could not oppose. It's the influence of the flaw of 'Deśaja'. The place of stay is affecting his mindset. Lastly, the flaw of 'Kālaja', Until Vibhīṣaṇa worked as Rāvaṇa's minister, he could not revolt in Rāvaṇa's assembly. It's the flaw due to the spirit of time. When came the right time, he revolted, thus being free from the flaw of the spirit of time. The flaw of *Saṃyogaja* i.e. the flaw of company.

Khala Mamḍālī Basahu Dinu Rāfī I

Sakhā Dharama Nibahai Kehi Bhāfī II SDK-45.03 II

We must try to become free from the five flaws enumerated by Mahaprabhuji. We can become free from the innate flaws on finding an innate Sadguru. The flaw of place can be eliminated by leaving the place.

Have Tārā Mevāḍa Mirā Choḍāse,

Gaḍha Ne Hoṃkāro To Kāmgarā Ae Deše,

Paṇa GaḍhaMā Hoṃkāro Koṇa Deše?

Rāṇājī, Tane Ūmbare Hoṃkāro Koṇa Deṣe?
Have Tārā Mevāḍa Mirā Choḍāse!

- Ramesh Parekh

The remedy from this flaw is to leave the place. Vibhīṣaṇa left Laṃkā and surrendered to truth. The flaw of time is eliminated by living in the present. The flaw of past has constantly gripped us and it's not going away from our memory. We are constantly contemplating and recalling the past incidents of our life! These flaws are continuously pushing us towards envy, criticism and hatred. Or the aspiration of future is taking a toll on us. In order to free ourselves from the flaw of both past and future, please stay in present. The flaw of an evil company gets eliminated by attending spiritual discourse. The flaw of an evil company is dispelled by engaging in a good company. Based on scriptures, the flaw of touch gets eliminated to a certain extent by touching gold. Touching cows dispels our flaw of touch. Touching holy pilgrimages also rids our flaw of touch. I had once provided a lovely alternative to bathing. If you cannot bath for some reason, touching the mud of Tulasī plant on your head would be equivalent to bathing. Mahaprabhuji has made one statement. I could not agree with him initially, but after reading the entire description, I was left in awe! He has said that an individual soul is evil by nature. I need to ask 'Mānasa', because 'Mānasa' is my root. If Kṛṣṇa says 'Mamaivāṃśo Jīva-Loke Jīva-Bhūtaḥ Sanātanaḥ' i.e. every soul is eternal, then how can we be evil by nature?

Īśvara Aṃṣa Jīva Abināsi I

Cetana Amala Sahaja Sukha Rāsi II UTK-116.01 II

Every soul is part manifestation of the divine. Every soul is as immaculate as the divine. Every soul is as immortal as the divine. Then how can a soul be evil by nature? I took a pause after reading this, Sāheb! But Mahaprabhuji says that a soul has become evil by nature because of māyā and the cover of its restless spell. Tulasī comes to my help,

So Māyābasa Bhayau Gosāi I

Badhyo Kira Marakaṭa Ki Nāi II UTK-116.02 II

A single layer of māyā makes a soul evil by nature. As soon as this covering is removed, the issue is resolved! Mahaprabhuji shall assist you a lot, even in understanding 'Rāmāyaṇa', definitely! All the preceptors will come to a great help. But don't forsake your devotional scripture. Seek beneficial thoughts

from every source, but don't fall into the trap of comparison.

The ninth stanza of 'Yamunāṣṭaka' mentions five rewards of recitation. 'Mānasa' in form of Yamunā also gives five rewards of its recitation.

TavāṣṭakamidamMudā PaṭhatiSūraSūtaiSadā I
SamastaDuritaKśayo BhavatiVai MukundeRatiḥ II
Tayā SakalaSiddhayo Muraripuśca Santuṣyati
SvabhāvaVijayoBhavet VadatiVallabhah ŚrīHareḥa
II YMS-09 II

What would be the reward of reciting 'Yamunāṣṭaka'? 'SamastaDuritaKśayo BhavatiVai MukundeRatiḥ', every flaw of the reciter shall be destroyed. The word 'durita' is a lovely Saṃskṛta word. It means sins. Our sins shall be destroyed. What is the reward of reciting 'HanumānaCālīsā' or 'Rāma Carita Mānasa'? It shall destroy our sins. Reciting 'Mānasa' or 'Yamunāṣṭaka' shall put an end to the physical, verbal and mental sins committed by our thoughts, words or deeds respectively.

Mana Krama Bacana Janita Agha Jāi I

Sunahi Je Kathā Śravana Mana Lāi II UTK-125.02 II

The reward of reciting the verse of 'Yamunāṣṭaka' innately uttered from the lips of Lord Mahaprabhuji shall put an end to our sins. Reciting the 'Mānasa' in form of holy Jamunā plays the same role of freeing us from all flaws.

'BhavatiVai MukundeRatiḥ', this is the second reward of 'Yamunāṣṭaka'. Mukunda refers to Lord Kṛṣṇa. Reciting 'Yamunāṣṭaka' will augment our love and devotion in Lord Kṛṣṇa's divine feet. Although it depends on how ardently we recite, the reward shall manifest even if we recite mechanically, 'Bhāya Kubhāya Anakha Ālasahū'. And what about the Yamunā in form of this 'Mānasa'?

Rāma Carana Nūтана Rati Bhaī I

Māyā Janita Bipati Saba Gāi II UTK-124.01 II

'BhavatiVai MukundeRatiḥ', this is the second reward of reciting the Yamunā in form of 'Mānasa' or 'Yamunāṣṭaka'. Lord Shriman Mahaprabhuji Vallabhacharya promises that one who recites this verse will be endowed with all supernatural powers.

Mana Kāmanā Siddhi Nara Pāvā I

Je Yaha Kathā Kapāṭa Taji Gāvā II UTK-128.03 II

My Goswāmījī says, an individual who recites this verse with deceit-free mindset will be bestowed by desired supernatural powers. The fourth reward of reciting

'Yamunāṣṭaka' is that Lord Kṛṣṇa will be satisfied and pleased with the reciter. Which other spiritual discipline could be simpler than this? The first stanza of 'Yamunāṣṭaka' represents Lord Gaṇeśa's installation for Vaiṣṇava devotees. And for Rāma's devotees, reciting 'HanumānaCālīsā' represents the installation of Lord Gaṇeśa. In the end Vaiṣṇava devotees must recite,

Dr̥dha Ina Caranana Kairo Bharoso,

Dr̥dha Ina Caranana Kairo,

Śrī Vallabha Nakha Caṃdra Chatā Bina,

Saba Jaga Māhi Aṃdhero...

This completes their worship in entirety. For the worshippers of 'Rāmāyaṇa', the recitation of 'Bhuṣuṇḍi Rāmāyaṇa' completes the worship in entirety. The concluding verse is 'SvabhāvaVijayoBhavet VadatiVallabhah ŚrīHareḥa', we shall gain victory over our nature. This is a lovely point. On one hand while the scripturers have believed that our nature is extremely difficult to change, Mahaprabhuji says that reciting 'Yamunāṣṭaka' will conquer our nature and transform it. This will not happen without reciting 'Yamunāṣṭaka' or 'Rāma Carita Mānasa'. I cannot tell you specific number of recitations post which this change can occur. But the moment this change occurs, realise your recitation has turned fruitful! 'Yamunāṣṭaka' will help you gain victory over your nature. But we will have to recite. People like us fail to recite and complain that our nature is not changing! There are many people associated with my VyāsaPīṭha since several years who tell me that Bāpu, my nature has changed. A monk can change your life! Else changing one's nature is next to impossible! 'Yamunāṣṭaka' is potent enough to manifest this change. We are thus conversing with 'Mānasa-Jamunā' as the core focus. Let me recite one couplet since I have torn this page and brought it with me,

I recite 'Mānasa' and owe my livelihood to Goswāmījī, yet I am unable to agree with many of Tulasīdāsajī's thoughts. This is my innateness. Tulasīdāsajī will not be displeased. If He feels displeased, He is not Tulasī. Over a period of time, the thoughts of any Enlightened Being need to be revised. Only three aspects in this world remain constant. Everything else undergoes change with respect to time and place. The three constant values are Truth, Love & Compassion. These values are incessant, infinite and eternal. Review and revision must happen in context of the contemporary time and place. Why should we insist to continue the same old ideas? When religion insists, it loses the soul.

Gūma Hai Hoṣa Havāo Ke,

Kisakī Khuśbū Āi Hai?

Cāṃda Tarāse Sārī Umra,

Taba Kucha Dhūpa Kamāi Hai I

Dila Para Kisane Dastaka Dī,

Tuma Ho Ya Merī Tanhāi Hai?

In the yesterday's chronology of Kathā we discussed about the glory of Name. Thereafter, the history of Kathā was narrated. Tulasī has versified the story and formed four ghats. On the ghat of Kailāsa, Śiva recites the Kathā and Pārvatī listens to it. Tulasī recites the Kathā to His own mind by sitting on the ghat of surrender. As Tulasī begins the Kathā, He directly impels us from the state of surrender to the state of action, because we oftentimes relate the state of surrender to inaction. We must not become inactive or indolent towards the one whom we wish to attain. Therefore, Tulasī commences the Kathā from the ghat of surrender and directly takes us to ghat of karma in Prayāga.

There are many types of karma viz. *karma*, *akarma*, *vikarma* etc. 'Gītā' has also categorized karma into different genres. But the karma of surrendered devotees is totally distinct. An individual totally surrendered to an Enlightened Being, might be involved in the karma of doing business or job, but his/her karma doesn't fall into the category of karma. The intellectually driven world would not accept this fact, because as per them karma is performed by intellect. Nonetheless, it ought to be mentioned that the karma of the surrendered devotees is totally distinct. I have no issue in stating that the karma of the surrendered devotees is pure. The reward of karma never applies to the surrendered devotees. Even if the reward manifests, it will apply to the one to whom the

devotee has surrendered. This is the rule of the ideology of surrender. If a surrendered devotee commits a mistake, his/her master has to bear the outcome. Therefore, the karma of surrendered devotee is totally distinct.

Tulasī takes the Kathā on the ghat of karma. Thereon, the flow of Kathā grows far and wide. The flow of Yamunājī in the source must be too narrow! But by the time it reaches Prayāga, it assumes a wide form! It's believed that the holy water of Yamunājī does not even reach Mathurā, which is a matter of grave concern! Not only Vaiṣṇava community and Vaiṣṇava preceptors must be concerned about this issue, but the whole country must take necessary action to ensure that the holy water of Yamunājī at least reaches Mathurā. People visit Mathurā to bath in Yamunājī with deep reverence, but unfortunately the water that flows in Yamunājī's river in Mathurā is not sourced from Yamunājī. Hence, it becomes utmost imperative for the original water of Yamunājī to reach Mathurā! The aspects of India associated with our inherent reverence must be dealt with a mindset free from profit or loss and must be preserved intact. Even if dams are built on the way, some percentage of flow must be allowed continuously.

While reaching the bank of Prayāga, Kathā assumed a grand form. Kathā must be like Prayāga. Prayāga reflects union of several aspects. Lord's Kathā must be like Prayāga which would represent the union of the doctrine of karma, the ideology of wisdom and the discipline of devotion. It's essential that Kathā must unite everyone and everything. Kathā must not be bound in a rigid doctrine. Such a Kathā assumes the form of karma in Prayāga. So Bāpa! Kathā reached Prayāga which represents the confluence of the flow of devotion, wisdom and karma. Bharadvājī raised a curiosity to Yajñavalkya about the element of Rāma. Please note this unity. Even as the curiosity was raised about Lord Rāma, the response began with the story of Śiva. Rāma was introduced through Śiva. This is unity. Tulasī has adopted an amazing way to unite Viṣṇu and Śiva devotees. When Bhavānī listens to the Kathā from Śiva, Śiva represents the discipline of Śaiva. The Kathā is about Rāma who is an incarnation of Viṣṇu, who represents the discipline of Vaiṣṇava. The listener is Śakti, who represents the discipline of Śakta. Hence, all

spiritual disciplines of India have been merged in RāmaKathā.

Sire Yajñavalkya recites the exploits of Śiva: Once upon a time in Tretāyuga, Lord Śiva, accompanied with Dakṣa's daughter Satī, went to Kuṁbhaja's hermitage for listening to the Kathā. Sage Kuṁbhaja welcomed Śiva and worshipped Him. Śiva interpreted this gesture of the sage with a high regard. However, Satī instantly misinterpreted the sage's humility thinking that how can a jar-borne sage recite the highly glorified story. She associated the utmost supreme spiritual flow of Kathā to the birth of the sage. Śiva listened to the Kathā, but Satī did not. After the discourse, both of them left for Kailāsa. They happened to pass through Daṁḍaka forest on the way. It was Tretāyuga and Lord Rāma's sport of incarnation was presently ongoing then. Lord Rāma was enacting His lovely human sport. Sītājī had been abducted. Lord Rāma was crying in Sītā's quest. Śiva and Satī happen to pass the same spot at that moment. With the chants of '*He Satcidānaṁda! He Jagapāvana!*', Lord Śaṁkara offered obeisance from a distance and was immersed in deep felicity. Satī was gripped by doubt on beholding this state of Śiva. Śiva advised Satī to forsake doubt, because of feminine nature. However, when Satī failed to agree, Śiva took a decision,

Hoihi Soi Jo Rāma Raci Rākhā I

Ko Kari Tarka Baḍāvai Sākhā II BAK-51.04 II

I have told you umpteen times, let me remind once again. If you face a similar situation in life, please follow Śiva's steps and act like Him. He thought to Himself that, "I have done my duty, even if Satī has failed to get convinced despite my explanation, whatever Lord Rāma has pleased must come to pass, why I should add to the complication by indulging in further speculation?" Does this mean that we must turn inactive with this thought? No. Tulasī has conveyed one more point through this incident. After leaving everything on God, Lord Śaṁkara began to chant Lord's Name. My dear listeners, misunderstandings happen at home. However, the responsible person must honestly attempt to sort out the matter. Even after one's honest attempts the opposite person fails to agree then leave everything to God and start chanting Lord's Name. Lord Śaṁkara began to chant Lord's Name. Satī went to examine the Lord. Let us chant Lord's Name and pause the Kathā for today.

Gaṁgā gives truth, Yamunā gives love and Sarasvatī gives compassion

We are having a pious discussion on 'Mānasa-Jamunā' on the basis of essential reality. Let's proceed further. The listeners have raised a few curiosities. "You mentioned in yesterday's Kathā that anyone is free to attend the Kathā, but only the worthy attendee can attain devotion. So Bāpu, can you please highlight the traits of a worthy devotee?" It's essential to understand a couple of points. First of all, that individual is worthy of devotion who is relatively less intoxicated by pride. Pride is the nature of an individual soul. Hence, getting completely rid of pride only depends on the Lord's grace. But one must try to eliminate pride as much as possible. Think about the incident when Śiva went to Kuṁbhaja's hermitage as a listener. Kuṁbhaja was to recite the Kathā, yet he laved Śiva's divine feet and worshipped them. This is the evidence of Kuṁbhaja's pridelessness. Therefore, Śiva deemed Kuṁbhaja as worthy of devotion, '*Kahī Sambhu Adhikārī Pāī*'. The first point is reducing the degree of pride as much as possible. Like others, I would not say that one must totally get rid of pride. It's easier said than done, yet people make such ad-hoc statements! Listen to the poetic couplet,

Jisako Darda-E-Ehasā Nahī Hogā I

Samga Hogā, Vo Sanama Nahī Hogā I

- Munawwar Rana

So Bāpa! One must attempt to crush the intensity of pride as much as possible. Wouldn't Kuṁbhaja get intoxicated by pride with a feeling that he is as trivial as a pot and Lord Śaṁkara is as great as an ocean and today an ocean-like great personality has resorted to a trivial individual for listening to the Kathā! Pride was inevitable, but he stayed unaffected and hence, became worthy of devotion. Secondly, an individual who has no expectation of being felicitated or honoured by others is worthy of devotion. Such an individual does not cherish the desire of being called as the crest-jewel among saints or a supreme devotee. An individual who does not wish to be ornamented even in dream is worthy of devotion. The individuals worthy of devotion are more often at the receiving end of abuse than applaud. Moreover, the abusers are our own people! Listen to one more couplet,



Use Bacāye Koī Kaise Tūṭa Jāne Se?

Vo Dīla Jo Bāza Na Āye Phareba Khāne Se I

People spare no opportunity in deceiving few individuals and the victims get deceived intentionally on and on! Who can save such individuals from breakdown?

Vo Eka Sakhśa To Eka Hi Lamhe Mein

Tūṭa-Phūṭa Gayā I

Jisako Tarāśā Thā Maine Eka Jamāne Se I

My VyāsaPīṭha has carved many devotees since ten years, few since twenty years and yet a few since last forty odd years! Yet, they take no time in breaking down. What is the role of the Enlightened Beings? They carve us. No Guru wishes that people must bow down to His/Her feet, but all the Gurus globally have continued this tradition because bowing the head is the process of diminishing one's pride. And a worthy individual is the one who does not exert his/her right on anyone. An individual endowed with enormous spiritual wisdom (*jñāna*) may not necessarily possess devotion (*bhakti*). However, after being bestowed with wisdom, if s/he relinquishes the right of being enlightened, pundit or intelligent then that individual gradually becomes worthy of devotion. Despite being worthy, an Enlightened Being who exerts no right on the disciples is worthy of devotion. A true Enlightened Being, a Guru or a Sadguru is the one who can even exert right on God if S/He wishes, but will never exert right on the disciples. Such an Enlightened Being is worthy of devotion. The fourth and last aphorism which I strongly emphasize is not showing hatred for anyone ever. Hatred is the greatest impediment, my listeners! The flow of devotion stops when hatred arouses! There is no need of abandoning money, wife, children or this material world; what we need to abandon is hatred!

The five natural flaws as described by Shriman Mahaprabhuji which we discussed yesterday are present naturally in few people. One of the flaws is innateness. Many people don't realise that lying is a flaw, but they naturally continue to lie! They would have abandoned lying only if they would have felt

guilty about it. I have stopped seeking advice from many people because they always misguide me by lying! Sāheb, if a wrist watch shows wrong time, you alone will miss the train, but if a town-clock shows wrong time then the whole world misses the opportunity. Therefore, please don't misguide an Enlightened Being by lying because He completely trusts you. Many people innately criticise others! And I find it really difficult to digress from the topic. I would like to digress at the very first opportunity so that I don't have to hear anyone's criticism.

Envy, criticism and hatred are innate in few people. The way flaws are innate in few people, so are virtues. More than virtue (*guṇa*), I prefer the word nature (*svabhāva*). You would have observed that guilelessness is innate in many people. On mere observation, your soul would vouch that this individual can never be evil towards others. Young ladies and gentlemen, you must work hard, but you must be content and grateful to the god for whatever you receive in return after your hard-work. Hence, similar to innate flaws, there are innate virtues. Yesterday we discussed about the flaw of touch. But if we are touched by a realised being then his/her trait gets descended in us. The act of touch plays a big role. Who says touch is only a flaw? Lord Rāma has opened another perspective, '*Parasata Pada Pāvana Soka Nasāvana*'. Imagine that if Lord would not have touched Ahalyā by His divine feet, she would still be lying in Buxar till date! May an Enlightened Being place His hand on our head. Touch has a great glory. It arouses the flow of a higher level of energy in us without our realisation. Just like the initiation of eyes, there is an initiation of touch. When Lord touched Hanumāna's head, the Kathā was paused at Kailāsa! A child identifies its mother in two ways - firstly, by the mother's touch and secondly, by the mother's odour. The doctors as well accept this concept. Touch has several natural traits, Sāheb! Touch has a distinct glory. Touch opens the spout of countless energies. Therefore, our spirituality holds a distinct glory of touching someone's divine feet.

'Deśaja', the way country or place of stay originates few flaws is us, it also produces few virtues. Yesterday we were discussing that the higher an individual ascends, the fewer are his/her thoughts. This is the law. The presiding place also holds a glory.

Dekhi Parama Pāvana Tava Āśrama I

Gayau Moha Saṃsaya Nānā Bhrama II UTK-63.01 II

Uttara Disi Suṃdara Giri Nilā I

Taha Raha KākaBhusuṃḍi Susilā II UTK-61.01 II

I would like to reveal one more secret today that whenever I began my study of 'Rāmāyaṇa' with my Dada, the opening invocation happened by the above copāi. This was the daily practice. Before Dada began to teach the next copāi in sequence He would say, "Recall Nilgiri first." Dada sang the copāi in His own melody; I am unable to sing in the same style! Sometimes when He as well would feel emotionally overwhelmed, He would ask me to sing! These two lines were sung first and then the study of 'Rāmāyaṇa' would begin from where it had stopped the previous day. This was our opening invocation. Now I realise why He would ascend me to the height of '*Uttara Disi*' in the beginning. What was the reason? It was indicative. The higher a person ascends, the fewer his/her thoughts become. The reason Dada chose Bhusuṃḍi is because Dada said that, son, Bhusuṃḍi is such an Enlightened Being who has completely seen the outer universe as well as the inner universe.

'Kālaja' is about those moments which give rise to enormous energy. It can also play a role in positive manner. The astrology that deals with identifying the auspicious period of time somewhere relates to 'Kālaja'. Alternately, if you commence anything by chanting Lord's Name it undoubtedly works well. Nonetheless, astrology is a science. Tulasi is extremely practical and advanced. The fifth trait is '*Samyogaja*', a good company can lift a person from low to high. The company of spiritual discourse has ascended you from lower to higher plane. You are at least enjoying. The way a bad company spoils you, a good company can make you better. Spiritual discourse or Satasaṅga not only refers to accompanying a saint.

Whenever we talk about a saint, people perceive a religious context. But it refers to any good company. It could be the company of a good friend or a good thinker which helps us manifest goodness in us.

Thus, as Shriman Mahaprabhuji talks about these flaws, they can also help manifest good virtues. Why not think positive? I have brought with me few poetic couplets of Wasim Badayu,

Vakta Ne Aisī Ṭhokara Mārī I

Sidhī Ho Gayī Cāla Hamārī I

Cādara Hai Kamaḥjora Hamārī I

Kaise Nibhāye Ristedārī?

Śrī Bharatajī reached Prayāga. The inhabitants of Ayodhyā bathed in milky Gaṅgā and dark Yamunā. On beholding the white and dark waves of Gaṅgā and Yamunā respectively, Bharata said,

Māgau Bhīkha Tyāgi Nija Dharamū I

Ārata Kāha Na Karai KukaRāmaū II AYG-204 II

I am the son of warrior-lineage and a prince by birth and hence, begging alms is not the course of conduct prescribed for a prince of warrior-lineage. I want to emphasize on Jamunāji. Let me say that Gaṅgā gives truth, Yamunā gives love and Sarasvatī gives compassion. This is my Prasthāna Trayī or the three-fold philosophy. These three streams are integrated. A royal mendicant is begging alms with an alms-bowl on the bank of Trivenī. If you want to beg, do so before an all-capable individual. Don't beg before the worthless. Solicit from an Enlightened Being who is endowed with all six virtues viz. divine opulence (*aiśvarya*), fame (*yaśa*), heroism (*vīryavāna*), valour (*vikrama*), divine aura (*śrī*), wisdom (*jñāna*) and dispassion (*vairāgya*). I call such an Enlightened Being as the Supreme Personality of Godhead Sadguru or Sadguru Bhagavāna.

When my Dada taught me 'Rāmāyaṇa', He appeared Sadguru Deva to me. But whenever I witnessed my Dada's indigent divine opulence, I would feel that he is my Supreme Personality of Godhead Sadguru or Sadguru Bhagavāna. And as my study of 'Rāmāyaṇa' began from this line of 'UttaraKāṇḍa', '*Uttara Disi Suṃdara Giri Nilā*', I still feel that my Enlightened Being is sitting in some

corner. This is my realisation. Dada possessed all six virtues. He possessed two types of opulence viz. mundane and transcendental. Mundane opulence is perishable, whereas transcendental opulence is eternal. Dada possessed divine opulence. In what form did He possess divine opulence? We stayed in a small house. My father's elder brother Vanmalidas Bāpu stayed in Mumbai. After earning some money in Mumbai, He built a small house in Talgājarḍā where my Dada would go to sleep. Every morning Dada would come from there to our home, have roti and sit in the verandah of Ramjī Maṁdir. There was Ghugha's farm where Dada would go for bathing. This was the only world of Dada. I have never seen Him going beyond the boundary of this small world. This was His circumambulation. However, I have witnessed His opulence by my eyes as a child. When my Dada would go from one place to another by walking on the road and if a bullock-cart was approaching from ahead, it would stop and move on one side with a sense of respect towards Him! If there were women carrying water-filled pots who would spot my Dada on the road, they would hide in the by-lanes! If children were playing on the road, they would move aside pausing the game. There was a merchant Nemchand Jain who had a shop in our village. When he forced too much, Dada would visit his shop. I have witnessed by my own eyes during childhood that whenever my Dada went there, all shop-keepers would rise in respect! This was His indigent divine opulence!

The next virtue is fame (*yaśa*). What can be said about His fame? Who can extol the glory of His fame who never craved it? Today we are not experiencing His mundane-fame, but His transcendental-fame. Opulence is not about material possessions. Absolute dispassion towards material possessions is supreme-opulence. The next trait is self-confidence. He possessed extraordinary self-confidence. I would present only one evidence for this virtue. I am feeling as if I am recollecting my memory of past several births! Even you all request me time and again to share something about Dada. I am thus sharing about Dada considering you all as my own

people. My Dada's brother Vishnudevnanandagiri, the abbot of Kailāsa Āśrama, was in Madhavbaug Mumbai for giving a discourse on 'Gītā'. When we got the news, Dada told my father that if you want to behold His divine sight, you may go to Mumbai. My father thus went there. My grandmother had already passed away. The next day, my mother SavitriMā, who always stayed in *ghunghat*, stood behind the door and told me, son, please ask Dada what to do as there is no flour at home. These were my Dada's words in response. He said, son, "Tell you mother that as long as monks have *tambadi*, they have the virtue of fearlessness." This was His self-confidence! After these words we have never faced any kind of lack or scarcity.

In olden days, there were bottles of Sudarshan powder. Three medicines were always present in our home. The entire village would take these medicines from us. We kept Sudarshan powder, Hingashtak powder and Amrutanjan balm. Sāheb! I wonder how would I explain you this? Because of Dada we had frequent guests visiting our home. I would tell you from the bottom of my heart that the spices we used for cooking never ever got exhausted. I feel that those bottles of spices and medicines were AkshayaPatra or inexhaustible vessels. This happened by the might of His words which were full of self-confidence. As long as we have the words '*Bhajale Rāma*', why worry?

The next virtue is Śrī. It refers to a divine aura. You have not seen Him, but I have. Dada possessed a divine aura. I have seen by my own eyes. Sāheb, if the divine grace gets bestowed then you need not go out in search of a Guru, you shall find one in your home. Dada was opulent with divine aura. As I said in this Kathā that it was not a *paghadi* for me but Śaṁkara's matted locks of hair wherefrom the stream of Gaṁgā flowed. What more can I talk about His wisdom? I have been speaking the words given by Him all through my life.

Dispassion, Dada has never used soap in life. He washed His clothes by His own hands. The clothes would turn red! While going to Ramwadi, there was a well on the way where Dada would bath. In Shriman

Mahaprabhuji's terminology, dispassion is not about forsaking our possessions but offering it in Lord's service. Dispassion is not about running away from the material world.

His Godliness! Many saints had asked me about why I use the word 'Bhagavāna' with my Sadguru? I had not revealed the mystery then, how could I after all? But today in Yamunotri, I feel that I should tell you what kind of God He was? He had long arms reaching to the knees. When Dada gave me the copāis of 'Rāmāyaṇa', my Sadguru appeared Gurudeva to me. But I witnessed these six types of '*bhaga*' in Him. You can deem that individual as God or Bhagavāna who possesses these six types of '*bhaga*'. An individual wearing shorts and possessing these six traits can be deemed as God. Anyone possessing the six traits viz. divine aura, fame, opulence, wisdom, dispassion and self-confidence can be God. You can use the word God where you see these virtues transparently. When my study of copāis began from 'UttaraKāṇḍa', I felt that someone from the northern quarter has arrived in Talgājarḍā to teach me! Everyone has their own faith in the Guru, Sāheb! Everyone shares a personal relationship with the Guru. And so was mine!

Yesterday I was asked that Bāpu, a Guru or a monk has five faces and how can a disciple recognise a Guru? Please remember four things, especially the youngsters. How can a disciple recognise a Guru and how can one become a genuine disciple of a five-fold Guru? We talked about GuruMukha, VedaMukha,

GoMukha, Sanmukha and Aṁtarmukha as the five-fold aspect. If I and you wish to become the disciples of such an Enlightened Being then the first step for us is curiosity. One must be curious to know what is happening. I invite you to attend the Kathā with curiosity. Many of my listeners today had first entered the Kathā with curiosity. A sense of curiosity must arouse in an individual. If you begin your journey with curiosity then realise that it's your first milestone. The second milestone is astonishment. There is a difference between curiosity and astonishment. The plane of curiosity is lower, but the plane of astonishment is higher. We first start with curiosity. After witnessing things with our eyes, we feel astonished! Don't become anyone's disciple in the very first step. You may feel curious. Your curiosity will be of your level, my curiosity will be of my level. Don't clasp anyone's feet even after reaching the state of astonishment. The third step is thoughts. Curiosity will give you an entry. After seeing the atmosphere you will feel astonished. But don't proceed further without thinking. Thoughts must be alive in an individual. Forsake the VyāsaPīṭha that kills your thinking. It's not a VyāsaPīṭha in the first place! The namesake religious people have blocked our thinking! They have killed us in the name of surrender. The state of surrender is the final milestone. Thoughts must be honoured. Don't abuse thoughts. Thoughts are akin to swan which is extremely light weighted or burdenless bird. Our discretion must also be burdenless. Have your own

On beholding the white and dark waves of Ga gā and Yamunā respectively, Bharata said, I am the son of warrior-lineage and a prince by birth; hence, begging alms is not the course of conduct prescribed for a prince of warrior-lineage. Let me say that Ga gā gives truth, Yamunā gives love and Sarasvatī gives compassion. This is my PrasthānaTrayī or the three-fold philosophy. These three streams are integrated. A royal mendicant is begging alms with an alms-bowl on the bank of Trive ī. If you want to beg, do so before an all-capable individual. Don't beg before the worthless. Solicit from an Enlightened Being who is endowed with all six virtues viz. divine opulence, fame, heroism, valour, divine aura, wisdom and dispassion. I call such an Enlightened Being as the Supreme Personality of Godhead Sadguru or Sadguru Bhagavāna.

thinking; don't think by looking at others' thoughts. Borrowing others' thinking is a debt. Pay attention, a crow is bulkier than a swan. A crow's wings are also thicker. Those who are delicate and innocent in life are like swans! Only they can swim and dance on water. God has blessed everyone with unique powers. Don't imitate others. Enjoy your own power. The trait of being a swan is to be burdenless. Religion must give every individual the freedom to think.

The first step is curiosity, the second step is astonishment, but thoughts must not be killed. The fourth step is the faith of a disciple. However, I applaud that faith whose door is opened by thoughts. After due thinking if one feels that this place is trustworthy then nothing remains to be done for that individual. Think twice. Think thrice. One must think again and again. Thoughts will impel you to surrender. And when thoughts open the door to faith, it becomes GuruGr̥ha or GuruDvāra for us. The journey must thus begin with curiosity, the next milestone is astonishment, followed by thoughts and eventually, our own thoughts will impel us to stop thinking and open the door for us. When our thoughts open the door, the disciple attains GuruDvāra. After this stage even if you wander elsewhere, the Enlightened Being is assured that you would eventually return. There is a lovely couplet by Badāyū,

Tere Jaisā Milā Hī Nahī I

Kaise Mile, Kahī Pe Thā Hī Nahī.

GuruDvāra is matchless, it's peerless. It is faith. It is the paradise of a surrendered disciple. It is the divine abode of a surrendered disciple.

AnantaGunaBhūṣite ŚivaViram̐ciDevastute I

GhanāGhanaNibhesada DhruvaParāśarĀbhis̐tade

Viśuddh MathurāTaṭe Sakala GopaGopīVṛte

KṛpāJaladhiSaṁśrite Mama Manaḥ

SukhaṁBhāvayaḥ II YMS-04 II

This is the third śloka of 'Yamunāṣṭaka'. It looks like Queen Yamunā is being married in this verse. Lord Mahaprabhuji who was just fourteen then is describing erotic sentiments. The next stanza describes Yamunāji's opulence and glory. 'Mānasa' is my Yamunā and it possesses all traits as described in the

fourth stanza of 'Yamunāṣṭaka'. Shriman Mahaprabhuji, Lord Vallabha says in 'Yamunāṣṭaka' that Yamunāji, you are adorned with infinite virtues. This 'Rāma Carita Mānasa' in form of Yamunā is also adorned with infinite virtues.

Hari Anaṁta HariKathā Anaṁtā I

Kahahi Sunahi Bahubidhi Sama Saṁtā

II BAK-139.03 II

O Yamunāji, the greatest Gods like Śaṁkara and Brahmā extol your glory. Śaṁkara definitely sings Yamunāji's hymn of praise. After sipping *halāhala* poison, constant fire was burning in Lord Śaṁkara's throat. He did not pass the poison in the stomach. But poison will do its work. Despite bearing cool Gaṁgā on the head, it did not pacify the fire of poison. Māhādeva's throat was burning with the fire of poison! Gaṁgāji asked, Lord, you look too anxious today. He said, the intense fire of poison is burning me from within, even your presence is not pacifying the fire. Gaṁgāji said, the reason is because I am flowing out from your head. Why don't you sip the holy water of Yamunā for a relief? My Māhādeva thus sipped the holy water of Yamunā and the fire was pacified. An ill patient who gets cured will proactively advertise the doctor who has cured him/her. Similarly, as Māhādeva's fire was pacified by Yamunā, He Himself has sings Yamunā's hymn of praise. 'Rāmāyaṇa' is Yamunā. What is the definition of 'Rāmāyaṇa'? 'Rāmāyaṇa' is the divine flow of Rāma. Any divine flow is Yamunā, whether it's about Rāma or 'Rāmāyaṇa'. Māhādeva has sung Yamunā's hymn of praise.

The second person to glorify Yamunā is Brahmā. He sings an amazing hymn! Brahmā sung the hymn of praise in 'LaṁkāKāṇḍa' after gaining victory in Laṁkā. Brahmā said that the monkeys are better than me because they constantly behold Lord's countenance with a fixed glance.

AnantaGunaBhūṣite ŚivaViram̐ciDevastute I

GhanāGhanaNibhesada DhruvaParāśarĀbhis̐tade

II YMS-04 II

How does Yamunāji respond? She said, *ghanāghana*. It has two meanings. In one context it means to beat, hit or kill. In other context it means, to shower the rain

of grace. By the grace of Yamunā in form of 'Rāmāyaṇa', Dhruva obtained the boon of immortality. Yamunā has thus given desirous boons to Dhruva and Parāśara.

Viśuddha MathurāTaṭe Sakala GopaGopīVṛte

KṛpāJaladhiSaṁśrite Mama Manaḥ

SukhaṁBhāvayaḥ II YMS-04 II

The town of Mathurā inhabits on the bank of Yamunā and hence, Mathurā is a pure (*viśuddha*) place. The word pure is used in several contexts. It's used for monks, '*Saṁta Bisuddha Milahi*', but it's also used for spiritual wisdom. One who inhabits on your bank attains pure spiritual wisdom. Whoever surrenders on the bank of the Jamunā of 'Rāma Carita Mānasa' attains pure wisdom. And '*Sakala GopaGopīVṛte...*', wherever the Jamunā of 'Rāma Carita Mānasa' goes there is '*Sakala GopaGopīVṛte...*'.

I like the fact that Mahaprabhuji is recalling Gopa in 'Yamunāṣṭaka'. Else the Gopas were long forgotten! Only the Gopis have always been extolled! The speechless Gopas have loved Kṛṣṇa. Beholding Gopi and Kṛṣṇa in an embodied form naturally arouses attraction. Attraction is also natural because Kṛṣṇa and Gopis are opposite genders, but what about Gopas? They were never able to tell Kṛṣṇa how attracted they felt towards Him. Nanda is also a Gopa. The pain of men was never known. The men have been punished more than women. I was talking about Bharata's encounter in Prayāga. He quotes a line,

Jānahu Rāma Kuṭila Kari Mohī I

Loga Kahau Gura Sāhiba Drohī II BAK-204.01 II

But,

Sita Rāma Carana Rati More I

Anudina Baḍahu Anugraha Tore II AYK-204.01 II

Bharataji constantly begs for love from Yamunāji. Gaṁgā confers liberation, Yamunā confers devotion. Bharata wants neither liberation, nor wealth, nor righteousness, nor desire. Bharata says, O Yamunāji, let Lord Rāma take me for a wicked fellow, and let the people call me an enemy of my preceptor and master, I don't care. But I have only one demand,

Sita Rāma Carana Rati More I

Anudina Baḍahu Anugraha Tore II AYK-204.01 II

Jaladu Janama Bhari Surati Bisārau I

Jācata Jalu Pabi Pāhana Ḍārau II AYK-204.02 II

Dada has elaborately explained this line to me. It is one of the toughest lines. One cannot understand its meaning without the Guru's grace. *Jalada* means cloud. A cloud may neglect Cātaka bird all its life and may forget that it has to shower for the bliss of Cātaka bird! The poor bird would wish for the cloud to shower. What if we seek grace from someone and s/he responds with thunderbolt, becomes harsh towards us and gives us a tough time, yet we wish that our love in His/Her divine feet must continue to augment! S/He may also forget us. I feel that this is the extreme definition of love where the lover can even forget the beloved.

Thus, the Jamunā in form of 'Rāma Carita Mānasa' helps recall these virtues. So Bāpa! The Jamunā of RāmāKathā gets surrounded by such Gopas and Gopis. I was telling you that the male companions of Kṛṣṇa have been remembered lesser. I wish to offer obeisance to Mahaprabhuji myriad times for he has recollected the Gopas in the line, '*Sakala GopaGopīVṛte...*'. Time has changed. But there was a time, during the era of Caitanya, that the trees of Vrindavan were not cut. Because what if it is Śrīdāmā standing in form of a tree! What if some friend of Kṛṣṇa was standing as a tree! There is also a story that when someone had cut a branch, it began to bleed! Between Kṛṣṇa-Rādhā and Kṛṣṇa-Gopis, the Gopis or Rādhā were always applauded for their love. We have failed to understand Kṛṣṇa's mental agony. The Gopas have always been in this state. '*KṛpāJaladhiSaṁśrite*', Jamunāji showers the rain of grace. The verse that I loved the most is '*Mama Manaḥ SukhaṁBhāvayaḥ*', O Yamunāji, bless me with the bliss as I like. We have the right to demand this. But here it's mentioned, '*Mama Manaḥ SukhaṁBhāvayaḥ...*', bless me with the bliss as I wish. And this Jamunā ('Mānasa') of Tulasī mentions the same,

Kāmihi Nāri Piāri Jimi Lobhihi Priya Jimi Dāma I

Timi RaghūNātha Niram̐tara Priya

Lāgahu Mohi Rāma II UTK-130(B) II

Truth in thoughts, truth in words and
truth in actions is the tripuṇḍa of Māhādeva

'Mānasa-Jamunā' is our core focus of discussion. Goswāmījī says, RāmaKathā is like the sacred river Yamunā in this world who scares away the messengers of Yama (the god of death). It is holy Kashi as it were for the liberation of souls. The listeners have raised several curiosities about yesterday's discussion; let me begin from one of them. "Bāpu, yesterday You said that having fewer thoughts is a good state in spirituality for a seeker." As and how a seeker ascends higher, his/her thoughts automatically begin to reduce. It is a good state. The listener has asked, "Bāpu, on one hand You say that it's good to have fewer thoughts and on the other You also say that one must live in thoughts. What is the mystery behind these two statements?" We must think until we enter the domain of faith. Faith is the pinnacle. One cannot think after reaching the pinnacle of faith. However, the point that I mentioned yesterday might not be the only path for every individual.

Many seekers leap into the state of faith directly from the state of curiosity. They attain the peak right after the first step. It's possible. Many people enter the domain of faith after climbing two steps. I usually say that scarcity of tears is not a good state for a spiritual aspirant. Similarly, not feeling astonished is also not a good state. Because this entire world created by the Supreme Personality of Godhead is fraught with astonishment. Hence, astonishment is also a good state. An individual can also reach the state of faith directly from the state of astonishment. When Arjuna saw Lord Kṛṣṇa's super-colossal form, He was overwhelmed with astonishment for what he saw! Many people enter the domain of faith right after the second step. The last milestone of faith is witnessed in Arjuna when he says, '*Kariṣye Vacanaṃ Tavaṃ*'. Arjuna feels astonished and eventually, reaches the final state of '*Kariṣye Vacanaṃ Tavaṃ*'. When one enters the domain of faith, s/he doesn't bring thoughts in between. After experiencing curiosity and astonishment, why introduce thoughts? Yesterday, Madanbhaiya told me with moist eyes that Bāpu, I have never thought. My leap was directly into faith. I have definitely experienced curiosity and astonishment. If someone directly leaps into faith by bypassing the state of thoughts then it's a matter of enormous grace. 'Yogavaśiṣṭha' has laid immense significance on thoughts. However, there is no single path to reach the state of faith. Tulasīdāsajī presents countless forms of faiths.



Baṭu Bisvāsa Acala Nija Dharamā I
Tiratharāja Samāja SukaRāma II BAK-01.06 II
Goswāmījī says while describing the chapter of offering obeisance to the assemblage of monks in the beginning of 'BālaKāṇḍa' that faith is the immortal banyan tree for the assemblage of monks. In one context, faith is that which never gets destroyed, harmed or diminished. Please remember that the smaller the entity the more perishable it is and the larger the entity the more imperishable it is. This is the law of the Universe; it's not MorariBapu's law.

I recall a real incident. It could be more useful to children and my young flowers. I really like when youngsters listen to the Kathā. I receive letters from all across nation. Someone says, I am a flower from Chhattisgarh. Someone else says, I am a flower from Madras! My garden is extremely colourful. It's blooming with small and big flowers. Kavi Kaag has written few lines in Gujarātī,

Bāvana Phūlaḍāno Bāga,
Bhāi, Tāro Maheke Phūlaḍāno Bāga I
Ae Jī Ā To Bāvana Phūlaḍāno Bāga Jī I
Emā RāmaCaritaNo Tāga I
Bhāi, Ā To Bāvana Phūlaḍāno Bāga Jī I

My VyāsaPīṭha builds a garland with these flowers. A garland cannot be formed without a thread. This 'Rāma Carita Mānasa' is a thread on which I string the flowers. No single copāi has withered till date, nor will it wither in future, because a colossal entity does not perish. Only the trivial or smaller entities perish. This is the nature of the Universe.

This is a real incident. I have read it. It has occurred either in Sabarmati Āśrama or Vardha or some other place. Mahātmā GandhiBapu and Mahadevbhai Desai were sitting beneath a tree. They were in middle of an important discussion when a leaf of Neem plant fell down. Mahātmā GandhiBapu took the leaf and told Mahadevbhai that this leaf will die. "Bāpu, what do you mean?" He said, this leaf will die, but not the tree, because the leaf is smaller and the tree is bigger. Māhādeva, the tree will die, but not the forest. And Māhādeva, the forest will perish, but not the world, because the world is larger than the forest. I really like Gandhiji's last statement when he says that Mahadev Desai, one day the world too will perish, but truth will prevail. Truth never perishes. I would like to add two more points that love will never perish and

compassion will never perish, because these are colossal entities. The confined entities will perish, the boundless entities are eternal.

So Bāpa! Akśaya means an entity that never dies. It stays immortal and eternal. The banyan tree of Prayāga is only an illustration. It's indeed an immortal tree. It's believed that Britishers had poured poison in the roots of Prayāga's banyan tree to destroy it completely, because Indians held strong faith in it. But the more poison they poured, the more it grew. Whether it is true or not, leave it to history! But even if you poison faith as much as possible, it always stays undestroyed. Faith is faith. Indian men of wisdom have done a great job by giving us such aphorisms. Therefore, we consider Lord Śaṅkara as beyond the idea of birth and death, because He is faith.

BhavāniŚaṅkarau Vande Śradhhā ViśvāsaRūpiṇau I
Yābhyām Vinā Na Paśyanti-
Siddhāḥ SvāntaḥsthamīśvaRāma II BAK-Śl.02 II

Thus, faith has many forms. If one reaches the state of faith directly from the state of curiosity, it's a great matter. Oh! It's possible that many people have reached the state of faith right from birth without entering the state of curiosity and astonishment. I am talking with you from every angle because every individual's instincts, every individual's mindset and every individual's worthiness are unique. And I myself feel that I am talking with you in a one-on-one manner. Even you must be feeling that Bāpu is speaking about us. This must happen. It will be a surprise if it doesn't. This is a personal talk. It's a one-to-one conversation.

Today someone has asked me, "Bāpu, please tell us something related to management." You can extract the idea of management from me. I am teaching management since last fifty-years, only if you can understand. Extracting butter from milk is your job. 'Rāma Carita Mānasa' is the divine wish fulfilling cow for me, which I have milked and poured in your vessel of faith. As the next step, you need to congeal it into curd using a sour agent, churn the curd and extract the butter. Butter is not ghee, it's still slightly sour. Hence, we heat the butter on gas to extract ghee. In villages the art of observation was the greatest management. A mother churning or congealing curd was nothing but management. It was only not named by the jargons of management. People have accepted in front of me that

after listening to my Kathā for about five years they have become management teachers. I am very happy about it. I told them that the fact that you accept this truth itself is my *dakṣiṇā*. Expressing gratitude towards the one from whom you have attained is itself the *dakṣiṇā*. Our scriptures have taken us in the same direction! People who are interpreting the scriptures in this context and are guiding the younger generations are worthy of a salute. If you present management lessons through the scriptures then initially the students will consider the scriptures as a means, but gradually as and how one gets more and more inclined towards the scriptures, the scripture itself will become their cherished entity. This could be a great advantage. It's also necessary that it must be taught. The wisdom of our country has applauded Lord Śaṅkara as unborn. Faith is not born, it just exists. We just need to open our door. It's a readymade mansion, abode or palace!

So Bāpa! Everyone is walking in their own gait. The first U-turn of every soul is the mother's womb, which cultivates our mind. The second U-turn is school, college or university. Although, today's education system has not developed students' intellect as much as it should have, but the current age technology has certainly given a U-turn to everyone. As the next step when the youth is ready, they get engaged in their field of work e.g. business, job etc. This represents the domain of work or karma where an individual works hard. In the domain of karma, an individual must be taught about injunction karma and interdiction karma. Knowledge becomes wisdom only when a teacher in the flow of karma teaches an individual about injunction karma and interdiction karma tailored to that individual. For instance, a farmer who has sown millet seeds must have the discretion to uproot the unwanted grass and preserve the real crops! One must have the discretion of injunction karma and interdiction karma. Tulasī presents a wonderful psychology,

Bidhi Niṣedhamaya Kali Mala Haranī I

Karama Kathā RabiNandani Baranī II BAK-01.05 II
Injunction and interdiction also depend on place and time. The injunction essential in India might not be permitted in China. The interdiction in America could be permitted in India. Thus, injunction and

interdiction depends on the place and time in context. Hence, we need to apply our discretion in this respect. When an individual rises beyond every virtue and becomes like a free bird, no injunction or interdiction apply to him/her. However, this state is beyond our reach. Before reaching this state we need the discretion of doable and non-doable karma in terms of injunction and interdiction respectively. My flowers, as you bloom you cannot imprison your fragrance. Your aroma is free, please disseminate it all around. Thus, the third U-turn of life is the domain of karma. Goswāmiji designates Yamunā as the counterpart of karma.

What are injunctions and interdictions? They change at every place according to time. Therefore, Indian wisdom is of the opinion that there can be no fixed injunctions or interdictions. But as long as we are in the domain of karma and since we cannot stay without karma even for a single moment, we ought to abide by several injunctions and interdictions. Since they are several of them, we might get confused. Hence, I wish to recommend three injunctions and three interdictions. There is a couplet by Parsa Jaipuri,

*Uljahano Mein Khūda Ūljahakara
Raha Gae Vo Badanasība I*

Jo Terī Ūljahī Huī Jhulpho Ko Sulajhāne Gae I

My flowers, please don't say that you are MorariBapu's follower, ever. You shall wither if you become a follower. I have given you a mantra-like word, 'flower'. You should say that I am a flower of VyāsaPīṭha. It shall present your complete spiritual introduction. Flowers have no sects. Flowers have no institutes. The only role of a flower is to disseminate fragrance, bloom in entirety and smile every moment. If there is a breeze of air, it can dance and give an opportunity to a bumblebee to extract honey and make perfume. However, keep in mind three injunctions. Injunctions refer to what must we speak. I would like to simplify as much as possible. This is my Prasthānatrayī or three-fold philosophy. I am not forcing this on anyone. But try to follow these three injunctions. Live in truth as much as possible; this is the first injunction. I am not forcing anyone to always speak truth. I understand that we are bound to speak lies in today's world. How do we escape? Few rules and situations force people to seek support of lies. But we must surrender to truth as much

as possible. This interdiction has three sub-divisions viz. truth in thoughts, truth in words and truth in actions. My VyāsaPīṭha calls these three aspects as the *tripuṇḍa* of Viṣvanātha Māhādeva. Truth in thoughts, truth in words and truth in actions is the *tripuṇḍa* of Māhādeva. Let's practice this as much as we possibly can. The religious preceptors will tell you to speak truth and nothing except truth, which is correct as well. However, it's impractical to order people to mandatorily speak truth and only truth. We must indeed resolve to speak absolute truth in our life, but it's difficult! We need to be practical. Hence, it's instead better to live as close to truth as possible. This is the only interdiction.

Secondly, love is an interdiction. We must love others. We must fill the whole world with love. Everything in this world is subject to change; however, the three values of Truth, Love & Compassion are super-colossal elements and hence, they are imperishable. The smaller elements will perish. Since we are part of this world, it's our liability. We are integrated with each other. When the sun which is situated millions of light years away rises in the morning, we feel the urge to wake up because we are integrated with the Universe. When the same sun, situated millions of light years away, sets in the evening we feel the urge to fall asleep. We are united with the Universe. We are totally integrated. Since we are born on this earth, it's every individual's duty to repay its debt. There is one and only one injunction of the eternal super-colossal element of love and that is faith.

Binu Bisvāsa Na Bhagati Dṛḍāi I

The third injunction is compassion. If you want to stay on this path, learn to be compassionate with everyone, learn to forgive others. The Lord is all-forgiving. A monk is all-forgiving. Truth stays on the tongue, love dwells in the heart and compassion

abodes in the eyes. These are the three injunctions: Truth, Love & Compassion. My VyāsaPīṭha would like to tell three interdictions to my flowers. I am not a pessimist to impose prohibitions on anything. I have read in Montessori that if a child scribbles on the wall then instead of scolding the child, channelise his/her creativity in the right direction. My VyāsaPīṭha never speaks in negative sense. It's all about diverting the energy in the right direction. Teach the art of drawing to a child who randomly scribbles on the wall. This energy needs to be diverted.

Let's talk about three interdictions. There are only and only three interdictions: Don't criticise others, don't be jealous of others and don't hate others. That's it! These six aspects include all six scriptures. Don't criticise others. Others may hate you. Just because you don't hate them does not mean they would stop hating you. If you aren't jealous of others, it doesn't mean that others would not feel jealous of you. In fact, they would feel jealous all the more! Let me once again seek shelter of this line,

*Kucha To Loga Kahemge,
Logo Kā Kāma Hai Kahanā,*

Choḍo Bekāra Kī Bāte, Kahī Bīta Na Jāe Rainā

Please remember one point that criticism, jealousy and hatred are the only three interdictions. By criticising others and feeling jealous of others if they have progressed more than you, you shall get into rivalry and competition. Any pay attention, rivalry and competition may benefit you, but it would never manifest your auspicious. Whereas reverence will only manifest your auspicious, whether or not it benefits is immaterial! And not every benefit is auspicious. Not every success is good.

*Lāzima Nahi Hai Hara Koī Ho Yahā Kāmayāba Hī I
Jīnā Bhī Sīkha Līje Nākāmiyo Ke Sātha I*

If you stop these interdictions, does not mean that

Practice truth in thoughts, words and actions. My VyāsaPī ha calls these three aspects as the tripu a of Vi vanātha Māhādeva. Truth in thoughts, truth in words and truth in actions is the tripu a of Māhādeva. Let's practice this as much as we possibly can. The religious preceptors will tell you to speak truth and nothing except truth, which is correct as well. However, it's impractical to order people to mandatorily speak truth and only truth. We must indeed resolve to speak absolute truth in our life, but it's difficult! We need to be practical. Hence, it's instead better to live as close to truth as possible.

others will stop as well. In fact, others will exhibit these interdictions more than you. All I would like to tell you is that if anyone shows hatred towards you then,

Taba Tuma Mere Pāsa Ānā Priye,

Merā Dara Khulā Hai,

Khulā Hī Rahegā, Tumhāre Lie I

There is only one door which is constantly open for us and that is the door of the Guru or VyāsaPīṭha. This is the only door for all of us. Let's not criticise others. If others do, let them. Let's not be jealous of others. If others do, let them. Our day is night for an Enlightened Master. We sit not during the day, but in the night after sunset. Only when the sun sets, something rises within us, 'Yā Nīśā SarvaBhutānam'. 'Bhagavad Gītā' says that the night of worldly people is the day for the yogis. And the day of worldly people is the night for the Enlightened Beings. Please ensure that these precious moments are not lost, because these are the only few moments that are freely available. There is a couplet by Mariz Sāheb in Gujarātī,

JindagīNā Rasa Ne Pivāmā Karo Jaladī 'Mariz',

Eka To Ochī Madirā Che Ne Galatu Jāma Che.

The world will criticise, feel jealous and hate you. You cannot stop others. If criticism, jealousy and hatred are hatred-oriented then don't mind and if they are constructive then try to improve your life. If someone who criticises or envies you gives you a message in the right sense then be grateful for they have cautioned you and try to improve your life. If you are absolutely right, yet if someone criticises you out of hatred then there is no need to worry. We have no concern with it. And if that criticism gives you a message to improve then one must accept the truth and be grateful for s/he has given you an opportunity to improve.

My VyāsaPīṭha's Yamunā of karma has three injunctions viz. Truth, Love & Compassion and three interdictions viz. criticism, jealousy and hatred. Everyone is living their own destiny, Sāheb! Why compete to breathe oxygen from an open sky? Inhale as much as the power of your lungs. Why be jealous? Why hate? Why criticise? Wear the best clothes, eat the best food, and wear the best ornaments. VyāsaPīṭha does not impose any restrictions. But please don't be jealous of others, please don't criticise others and please don't hate others. This is only what I expect from everyone. Take it positively. Even if you

fall prey to criticising or hating others then please come to the spiritual discourse of Kathā. Kathā will make you relinquish these flaws. When a child starts enjoying a particular taste and if you feed him some other taste then it will puke. Similarly, by constantly reciting the Kathā and listening to it, when my and your knots of vices will get broken then our taste will change. Thus, these are the only interdictions. The mother's womb is the first U-turn. Our education and schooling is the second U-turn where our intellect develops. The U-turn of the domain of karma is when your subconscious-mind becomes free from attachment and hatred, because these flaws grip us more so in our domain of karma. Hence, the U-turn of this stage is being free from the dualism of attachment and hatred.

I would like to name the last domain as the domain of righteousness. There is no other turn after this stage. This is such a path where no one will overtake you. The domain of righteousness is the final and ultimate U-turn and it refers to faith. There is no turn after this stage. Therefore, our discussion began from yesterday's point of curiosity, astonishment, thoughts and faith. It's possible that one may directly jump from curiosity to faith. When a seeker gets endowed with this kind of energy or spiritual state then one may directly reach the state of faith from either curiosity or astonishment. It's possible. However, everyone is living at different stages. Hence, thoughts may also be necessary for some. But when you grip the loftiness of faith, thoughts will reduce. My yesterday's statement that 'thoughts are equally essential' is not contradictory, but it's certainly in context of different spiritual states of different seekers.

So Bāpa! The domain of righteousness is the ultimate U-turn and it refers to the state of faith. Faith is imperishable, because it's super-colossal. Faith is immortal, because it's super-colossal. A super-colossal entity does not perish. The moment we step into faith, thoughts will inevitably stop, but they are necessary until we don't. Until then it's essential to think what is contemptible, what is doable and what is ethical? Therefore, Yogavaśiṣṭha has laid enormous emphasis on thoughts. I can also present Lord Vyāsa with extreme caution for he has laid a great emphasis on thoughts. Reverend PandurangDada who has

pioneered the philosophy of *svādhyāya* has authored a book titled 'Vyāsa-Vicāra'. But if one directly leaps over then thoughts are not necessary. 'Vicāra-Sāgara' is another complicated scripture of Vedānta from Lord Śaṅkara's tradition.

Let me take the second question. "Bāpu, do thoughts also give rise to doubts?" Absolutely! Thoughts will invariably doubt. But if thoughts originate doubt then do not fear. We are free to raise doubts before the Guru. 'Prabhu Soi Rāma Ki Aparā Kou Jāhi Japata Tripurāri', I am unable to understand Rāma, please tell me who is Rāma? However, we must procedurally present our doubts in form of curiosity.

'Samitpāñiḥ Śrotriyaṃ Brahmaniṣṭam...'

With the sacrificial faggots in hands, one must approach an Enlightened Master who is conversant with Vedas and constantly absorbed in the contemplation of Brahma to raise our curiosity, 'PrāñiPātena PariPrašnena Sevayā'. Inadvertent questions or thoughts that manifest doubt can destroy the seeker! A Guru never prohibits anyone from raising doubts. He would deny only those who are too closer to Him. But He never prohibits those who are on the boundary. Because the Guru gives that seeker an opportunity to come closer by rising doubt one after another. But the Guru denies those seekers from raising doubts who are absolutely closer because they are on the verge of stepping into the boat and if they raise doubt then they would drown instead of sail! Your liberation was just moments away and by raising doubt you have lost your liberation. Liberation refers to the state of divine ecstasy. You have lost your pleasure of lifetime. Therefore the closer disciples are advised, 'Nātra Saṁśaya'. How close was Satī to Śiva? She is His wife. Therefore, He said,

Sunahi Satī Tava Nāri Subhāu I

Saṁśaya Asa Na Dharia Ura Kāu II BAK-50.03 II

This was Śiva's compassion! I cannot tolerate your loss. You are on the last step of the ladder! But you are going in the wrong direction. And pay attention, those who raise doubts are mostly not closer. If a seeker who is close raises a doubt then realise that s/he was close only superficially and not in reality. Being superficially close with someone no great achievement for all superficiality is perishable. A mother will not restrict other child from doing something, whereas she will

stop her own child, because it is her own. An Enlightened Master has no discrimination between his own disciples and others. Yet S/He would stop the seeker from missing the last opportunity. If a seeker misses the last opportunity then 'Punarāpi Jananam, Punarāpi Maraṇam...', s/he will miss the divine ecstasy and the pleasure of lifetime. S/He will miss the opportunity.

Baḍe Bhāga Mānuṣa Tanu Pāvā I UTK-42.04 I

Our body is a tabernacle suitable for spiritual endeavours. Our physical body also holds a distinct glory. Despite having all material pleasures Lord Shankaracharya says that, you may have a beautiful and healthy body, you may be the wealthiest person in the world, but if you lack devotion to the Guru then 'Tataḥ Kim, Tataḥ Kim, Tataḥ Kim!' We had a small house. There was a small verandah in the middle, which had stairs that took us up in the kitchen. When I was studying under my Dada, my mother SavitriMa was always busy, because she was the one who did everything at home single-handedly. But I have specifically marked on a couple of occasions that whenever she had some spare time, she would come down a couple of steps and listen to what Dada was teaching. One fine day she told me that, son, if this divine feet (Dada's divine feet) were not there then we would have had nothing! My mother was not aware of the verse 'Tataḥ Kim, Tataḥ Kim, Tataḥ Kim'. But today I am recalling my mother's words, son, if we did not have the divine feet where you are sitting then everything is 'Tataḥ Kim'. In presence of these divine feet, our earthen house is no lesser than Indra's heaven! This devotional faith can surround us with opulence. The state of lack or scarcity has a distinct joy and a distinct opulence. Imagine how severe was Garuḍa's doubt? But the poor fellow was far away. He purposely wanted to stay far also because he was the king of the birds. His stature did not allow him to surrender in a crow's hermitage in Himālaya. He was a sky-dweller. The doubts continued to grip him until he stayed far! But the moment he entered the premises of the hermitage, 'Gayau Moha Saṁśaya Nānā Bhrāma'. The proximity of an Enlightened Master dispelled his doubts. Thus, one must accept the fact that thoughts can manifest doubts, but they must be directed in the right direction.



Kathā-Darśana

- ♦ Righteousness must be practiced by self instead of imposing on others.
- ♦ Religion must give every individual the freedom to think.
- ♦ Kathā is not only history, but spirituality.
- ♦ A monk is not averse, but propitious to everyone.
- ♦ A genuine monk has neither foes, nor friends.
- ♦ The only door that is always open for us is the door of the Guru.
- ♦ A Sadguru is constantly unsatisfied in causing welfare of the disciples.
- ♦ Every Enlightened Being has four hands, two being physical and two being spiritual.
- ♦ Don't beg before the worthless; solicit from the Enlightened Beings who are all-capable.
- ♦ The flow of devotion stops when hatred arouses!
- ♦ Truth stays on the tongue, love dwells in the heart and compassion abodes in the eyes.
- ♦ Truth, Love & Compassion can never subjugate anyone.
- ♦ Keeping someone subjugated or dependent is an extremely great act of violence.
- ♦ Scarcity of tears is not a good state for a spiritual aspirant.
- ♦ The more we abide by truth, the more our jealousy reduces.
- ♦ The light of love dispels the darkness of criticism.
- ♦ More than lack of money, its attachment is the cause of suffering
- ♦ God has blessed everyone with unique power, don't imitate others.
- ♦ Service (sevā) is much more important than adoration (pūjā). Adoration is easy, whereas service is extremely difficult.
- ♦ Being superficially close with someone no great achievement for all superficiality is perishable.
- ♦ The state of lack or scarcity has a distinct joy and a distinct opulence.

Only an individual speaking from the state of samādhi can provide a resolution

Before we further the Kathā, I would like to express my pleasure on the launch of the book 'Huā Kyā Hai' authored by our most affectionate poet Mr. Raj Kaushik. He has articulated his own experience, devotion and reverence in form of ghazals. I feel that a single individual's experience, devotion and reverence probably reflect the voice of masses. It's a matter of pleasure that this book was launched today on this holy land. I congratulate Mr. Raj Kaushik. There is a question with regard to the aphorisms discussed during yesterday's Kathā. We discussed yesterday about several injunctions and interdictions that allow and prohibit certain karmas. The world runs between these two karmas. VyāsaPīṭha has interpreted injunctions as Truth, Love & Compassion. Injunction is described as vidhi and vidhi means a method or a process to perform a ritual. The values of Truth, Love & Compassion are not vidhi. They are not rituals. They are not methodical adoration i.e. pūjā-pāṭha. For the first time ever, I have presented interdiction in a different form before you. As such, I have been speaking about refraining from jealousy, criticism and hatred. But in this Kathā I have presented interdiction as shunning away from jealousy, criticism and hatred. A listener has asked, "Bāpu, while you advice us to abstain from these vices, please let us know a way to practice it as well? Is there a remedy from these vices?"

We cannot dispel darkness by just talking about it. Darkness can only be dispelled by lighting a candle. We spend our entire life dreaming in our sleep, but there is no remedy to free ourselves from the bliss and sorrow experienced in our dreams. The only remedy is to wake up. To answer the question, all I would like to say my listeners is that darkness will be dispelled by lighting a lamp. It's my experience that the more we abide by truth, the more jealousy reduces. You are intelligent enough to try this for yourself since you all are living in the Twenty-First Century. At least, you can observe people around you. An individual who is truthful to a greater extent than others will not be observed being jealous of others. Gandhi possessed truth; hence, you will never see him jealous of others. Even as he told the Britishers to quit India, he did so not by hatred, but with a neutral mindset and objective persuasion. Truth dispels jealousy. Just by screaming at top of the voice or gathering a crowd to dispel darkness, it won't. It needs a simple step of lighting a lamp. However, nowadays people are lighting lamps not to eradicate jealousy but to set others' home ablaze out of jealousy! People are being killed due to jealousy! Think about it! Presence of truth will alleviate jealousy and eventually destroy it.

The second interdiction is criticism. He alone can eradicate criticism who loves others. If you love someone, you would neither criticise that individual, not tolerate others criticising him/her. You would fight back if you are powerful and if you are not then

you would escape. The light of love dispels the darkness of criticism. I am not on VyāsaPīṭha to answer your questions. I am here to provide you a resolution by reconciling your queries. Answers are given by a teacher, but a monk provides a resolution. Answers are obtained from traditional scriptures and books, but resolution comes from the heart. Only an individual speaking from the state of samādhi can provide a resolution. Śukadeva has not answered any questions, but he has reconciled Parīkṣita because he was speaking from samādhi. Answers are given by Pandits. People driven by enormous logic can give answers by manipulating the facts! They will not resolve your queries. We must instead aim to provide a resolution by reconciling the queries. Lastly, hatred is an extremely dangerous aphorism. It shall eradicate by kindling the lamp of compassion.

I have given you an equation since a long time related to Truth, Love & Compassion. Where there is truth, there will be fearlessness and a fearless person will always be at peace. Where there is love, there will be sacrifice. A lover will invariably sacrifice. By the law of 'Gītā', wherever there is sacrifice, there prevails constant peace. This is an absolutely clear calculation. Where there is compassion, there will be non-violence and where there is non-violence, there will be peace. Now, have a look at the family planning of the interdiction karma viz. jealousy, criticism and hatred. Truth manifests fearlessness, which in turn manifests peace. Love manifests sacrifice, which in turn manifests peace. Compassion manifests non-violence, which in turn manifests peace. Hence, the mantra 'Om Śaṁtiḥ, Śaṁtiḥ, Śaṁtiḥ!' or Om Peace, Peace, Peace!

Now look at the interdictions. Jealousy gives birth to a son named fear. An individual who is jealous of others is extremely fearful from within, because jealousy is the subject of mind. Jealousy gives birth to fear. Fear in turn gives birth to unrest. A fearful person will never feel at peace. Criticism gives birth to hoarding. A severe criticiser tends to hoard enormous criticism! People with such disposition are only inclined to accumulate more and more criticism! The offspring of criticism is hoarding. And the daughter of hoarding is unrest. The temperament of criticism is to hoard people's vices. A severe criticiser will dislike anyone who becomes pure. Hence, they tend to find

some or other fault even in a purest human who is otherwise faultless by default! Any type of hoarding gives rise to unrest. The third interdiction act is hatred. Hatred provokes one to seek vengeance. Many a times it also kills the opposite person! It's extremely difficult to identify hatred because it is associated with attachment. Hatred is such a dangerous enemy that it instigates one to seek vengeance and commit violence. Therefore, in my observation over years I have realised that hatred gives rise to violence. Violence is not limited to murdering someone with a weapon. Violence also refers to constantly insulting someone out of hatred or thinking ill about someone to push the person away. The outcome of hatred is violence. And violence gives nothing but unrest. The source of peace is only and only non-violence. Hatred gives birth to vengeance, revenge and violence, which in turn gives rise to unrest. Hence, truth manifests fearlessness, which in turn manifests peace. Love manifests sacrifice, which in turn manifests peace. Compassion manifests non-violence, which in turn manifests peace. Thus, 'Om Śaṁtiḥ Śaṁtiḥ Śaṁtiḥ!' Jealousy manifests fear and fear manifests unrest. Criticism manifests hoarding and hoarding manifests unrest. Hatred manifests vengeance, revenge and violence and violence manifests unrest. This ultimately transpires into unrest, disturbance and disorder.

Yesterday I was speaking about 'AnantaGunaBhūṣite', Śrī Yamunājī has infinite virtues. Śrī Yamunājī has countless names as evident in 'YamunāSahasraNāmāvalī'. Many preceptors have written their own 'Yamunāṣṭaka'. Gosāijī has written 'Yamunāṣṭaka' and so have Harivanshji, Pandit Jagannathaji and even Lord Shankaracharya. Thus, Yamunājī has infinite virtues. Yamunājī exists in form of a flowing stream, 'PadmaBandhoḥ! Sutā'. Padma means lotus. The sun-god is regarded as the friend or brother of lotus, because they smile at each other on seeing one another. The moment the sun rises, the lotus blooms. As the lotus blooms, the sun is pleased. This is the trait of friends or brothers. Yamunājī is the daughter of the sun-god, she is the very form of rasa, she is Kālīṁdī. She has infinite virtues. How should we describe her infinite virtues? Which virtues can be included for her? How do we understand these infinite virtues? Therefore, I would like to present nine virtues

of Yamunājī before you in my own way, because nine is a complete integer. Please consider infinite virtues in these nine.

AnantaGunaBhūṣite ŚivaViramciDevastute I
GhanāGhanaNibhesada DhruvaParāśarĀbhisṭade
Viśuddh MathurāṬaṭe Sakala GopaGopīVṛte
KṛpāJaladhiSaṁśrite Mama Manaḥ
SukhamBhāvayaḥ II YMS-4 II

O Yamunājī, you fulfill the desired wishes of the unwise as well as the wise souls. Mahaprabhuji has quoted two names in this context. Dhruva was an unwise child, who stayed on the bank of Yamunājī for six months and attained his desired wishes. Parāśara was a wise being and a great sage who also attained his desired wishes. Yamunājī does not discriminate between wise and unwise. Yamunājī is the conferrer of our desired wishes. O mother, O Kṛṣṇa's beloved! You have infinite virtues. Since, it's beyond our capacity to enumerate the infinite virtues, let's understand her nine virtues as an essence. These nine virtues represent 'AnantaGunaBhūṣite'. Yamunā exists in the form of stream, water or rasa. Water has nine virtues. The first virtue of water is that it's cold. Drinking warm water as a remedy to cough or cold is medicinal, but water is not warm by nature. Water is cold by nature. 'AnantaGunaBhūṣite', pay attention to the word 'Guna' (virtue). As you all know, I have been clearly stating that more than the word 'guna' (trait or virtue), I like the word 'svabhāva' (nature). The first nature of Yamunājī is coolness. Water in general has three traits viz. coolness, sweetness and cleanliness. We prefer to drink water which is cool or at least at room temperature. Drinking warm water due to cold is a medicinal remedy. It's not natural. We drink clean water than dirty. Lastly, we prefer to drink sweet water instead of bitter. Yamunājī exists in form of rasa. And Yamunā is designated as karma.

Please pay attention. 'Karama Kathā RabiNandani Baranī', karma is Yamunā. The point I wish to tell you is that our karma in form of Yamunā must also have these three virtues. Our karma of hard-work must be cool and not furious. Perform karma with cool mind. Secondly, we must perform karma with clean mind. Thirdly, perform karma with a smiling face. People usually go to office in tensed mind! We must enjoy doing our karma. If you observe

me, what karma do I perform? I neither run a shop, nor a business. My karma is to recite Kathā. I am enjoying this karma. We must understand these three traits of karma in form of Yamunā for our life. Our karma must not be furious. We must perform the karma of hard-work with a smiling face. It must be sweet, clean and enjoyable.

The three traits of water are the three traits of Yamunā and hence, they also form the three traits of karma. They are coolness, cleanliness and sweetness. The fourth trait of Yamunājī is that any flowing stream flows from top to bottom. The nature of any flow is to descend from top to bottom. Yamunājī is extolled as 'KāṇḍaGiri Mastake'. Yamunājī is forcefully falling down from the mountaintop of Kalinda. What does it mean? It means that even as we are unable to reach there, she herself flows towards us. Young ladies and gentlemen, please perceive the nature of our karma in the same form. The result of our karma must reach out to the last individual. The ultimate form of our karma is the form of celebration. Hence, we celebrate 'Loḍī Utsava' of Yamunājī. The ultimate form of our karma is celebration. Our karma results in fatigue! Osho was of the opinion that our karma must ultimately transpire into dance.

Water descends downwards. Similarly, the Kathā of Yamunā has also descended downwards and ultimately reached Talgājarḍā. In Talgājarḍā, it has flown in a house of mud. Further in the house of mud, it reached that corner where my Enlightened Being was sitting. Because it's their nature to flow from top to bottom. We instead wish to go upwards and further upwards! Thus, the Yamunā of RāmaKathā has also descended from top to bottom and reached out to the insignificant beings like us because it's their nature. Even as you splash the water upwards, it will always fall down by nature.

Shankaracharya has called Yamunā as 'SiṁdhuSute', originally she is the daughter of the ocean. Ocean converts into vapours and vapours transform into the clouds. The sun-god later got married to the goddess of clouds named Saṁjñā. Saṁjñā practiced rigorous penance and as a result Yamunājī descended. Water will by nature flow downwards. Think about Lord Buddha. He was a royal prince and blessed with everything one can imagine. A

person to whom millions of paupers begged, eventually took an alms-bowl and left to seek alms from door to door along with the monastics, because he had attained enlightenment. Enlightenment must descend downwards after attaining a lofty stature and seek alms from the last man. Why did my Narsinh Mehtā visit the house of a downtrodden? Even today if someone drinks water from the home of a downtrodden, the village-chieftain expels that individual from the village. This is still followed in few regions in our country. Narsinh had attained enlightenment. The fourth trait of Yamunā is to descend downwards from the top. This Yamunā in form of 'Mānasa' also descends from top to bottom.

The fifth nature of water is to fill the pits on its way. This is the fifth nature. The water does not disregard the pits. The responsibility of a flow is to fill the pits on the way before moving ahead. If your karma is lofty then it's your responsibility to satiate the deprived people who come in your way before moving ahead. If you overtake and disregard them then your karma will no longer remain karma, your Yamunā will no longer remain Yamunā, your RāmaKathā will no longer remain RāmaKathā. This is the nature of Queen Yamunā. She will also satiate the foolish, the unwise and the enlightened alike on the way.

As the sixth nature, Yamunā is the flow of auspicious wishes or goodwill towards everyone. Even as your karma may flow in full-force, you should wish good for everyone within the domain of your karma. You must wish for everyone's good life. This goodwill is the nature of the flow of Yamunā. Yamunā is respected in the Universe because the colour of its water is swarthy. She has chosen the colour of Lord's complexion. This is its seventh nature that she has not descended in any other colour. She has assumed the colour of her cherished deity. This must be the nature of our karma as well. We must blend ourselves in the nature of our karma.

When I failed my Matriculation Examination, I was in a dilemma about my future? My life was anyways poor. I had enormous load of responsibility before me. I wondered what I should do next! I would share with you what I had thought then. I thought of opening a small shop in Talgājarḍā. I also

thought of leaving Talgājarḍā and moving to Kashi to learn Saṁskṛta. These options were going on in my mind. But Māhādeva bestowed grace on me that, "You would not need to study in Kashi, but the Pandits of Kashi would listen to you. If you want to go to Kashi then go there to recite Kathā." I also thought of completing my graduation. I had though failed my Matriculation Examination thrice. I could become an ideal for failing students; they need not despair even if they fail. I then thought of going to Junagadh in Bahauddin College. I collated the certificates to create my portfolio. They were genuine degrees. I went to Junagadh. I have forgotten the name of that Principal, but I remember his face. Allah willing, I want to meet him once if he is alive! I went there and requested him for an admission in that college. Oh, you have failed Matriculation thrice, he said. "Yes, I have" was my response! But I have passed. "But your marks are too low and we don't give admission on such a low score due to the reputation of our college. You may leave!" With much annoyance, he asked me to leave! I was in a dilemma about my next step. I wondered if I should return to Talgājarḍā?

I had also heard that Sarvoday Āśrama which was run on Gandhiji's philosophy had a one year course of Primary School Teachers Training for the students who had passed Matriculation examination. It was located in Shapur, about 10 kilometers from Junagadh. I thought that if I get an admission there, I could become a teacher. And it would be great if I got deputed in the vicinity of Talgājarḍā. I went there in bus and by God's wish I got the admission. I studied there for one year. Only I know if I have really studied! I would turn my rosary all the while! I requested my hostel superintendent Mandada that Dada, I would be unable to stay with everyone in a common room. There was a small room nearby which they used to keep the brooms. It was extremely dirty. I requested him if I could stay there? He was surprised, but eventually gave me the permission. Later, he cooperated with me by a great extent. He then gave me a small room. Along with me stayed my classmate, Mahesha Pandya. I was never interested in studies. I constantly turned my rosary and he would scold me with the fear that I would fail the exams. But I somehow

managed to pass successfully. I also became a teacher. And finally, I reached where I wanted to. A strong resolve to achieve our goal must also be one of the natures of our karma.

Jehi Bidhi Prabhu Prasanna Mana Hoī

I AYK-268.01 I

Lord is doing as per His wish. My listeners, the next nature of our karma is to determine our goal. Either we may present our wish to God or leave everything to Him. When we leave it to Him, everything comes to pass. Everything falls in place for an individual who leaves everything on Yamunā. Engage yourself in one karma dedicatedly, that's it. Don't live in the state of dilemma. Whatever you do, do so with total devotion. This is the eight nature of Yamunā. 'Rāmāyaṇa' as well teaches us the same.

The ninth and ultimate milestone of the nature of Yamunā is that if someone approaches her with truth, she shows them the way. Vasudeva crossed the river carrying Kṛṣṇa on his head. It was raining copiously. Every wondered how did he manage to reach Gokul walking through Yamunā? Imagine, if Yamunā had not given the way? It's the nature of Yamunā that an individual blessed with the virtue of goodness or any supreme blessing is not stopped by her flood. A poet from Junagadh Manoj Khanderia has written a ghazal which says that if your mind is pure then even the rivers will give you the way and so will the stones and rocks, the obstacles will get cleared.

Ṭopalīmā Teja Laī Nikalī Paḍo,

PāṛīNī VacceThī Rastā Thai Jaśe I

And Sāheb! If our karma is pure and virtuous, no flow can impede us. We may come across few difficulties. The Yamunā of 'Rāma Carita Mānasa' also scares away the messengers of Yama (the god of death). Who can kill us then? Who can trouble us then?

AnantaGuṇaBhūṣite ŚivaViramciDevastute I

GhanāGhanaNibhesada DhruvaParāśarĀbhisṭade

Viśuddh MathurāTaṭe Sakala GopaGopīVṛte

KṛpāJaladhiSaṁśrite Mama Manaḥ

SukhaṁBhāvayaḥ II YMS-4 II

O Mother, how can we describe your infinite virtues? But the integer nine is a complete number and hence, for the sake of our karma we are extolling your hymn of praise by describing your nine virtues.

Śiva and Satī were returning after listening to the Kathā. Satī was gripped by doubt on beholding Lord Rāma. Since she could not believe that Lord Rāma was the Supreme Spirit, Śiva advised her to examine the Lord in order to help her decide. Satī assumed the form of Sītā and got caught at once. Lord Rāma recognised her true identity. Even after beholding Rāma she returns quite disturbed, because the medium of attaining Rāma was not pure as she did not go in her real form. She was caught. She returned with painful guilt. Śiva smiled and enquired if she could examine the Lord? And Satī lied. Śiva closed His eyes and visualised the doings of Satī. Inspired by His inner voice, Lord Śiva resolved to not lead a carnal relationship with Satī until she exists in her current body. Śiva thus passed into the state of samādhi. He woke up after Eighty-Seven Thousand Years. Satī approached Him. Śiva gave her a seat in front of Him. At that moment, the deities were heading to attend a yajña organised by Dakṣa Prajāpati, Satī's father. Satī enquired with Śiva about where were the deities going? He informed that they were on the way to her father's home and that she was not invited because of a past rift with Him. Lord tried to explain in every way emphasizing that it's inappropriate to visit a function uninvited. Yet when Satī failed to agree, Śiva pleasingly departed her. Satī reached her father's home. The mother alone met her with love. When Satī saw the yajña canopy, nowhere did she find any share of oblations set apart for Śiva! Nor did she find the share of oblation of Viṣṇu or Brahmā! Her heart burned within her on this insult. She burned herself in the fire of yajña and solicited to the Supreme Godhead that may she obtain Śiva as her husband in all future lifetimes. A plaintive cry rose in the assembly. Dakṣa faced a downfall.

Satī was reborn as Pārvatī in the abode of the King of mountains, Himālaya. She was born as Śailajā, the daughter of mountain. Himālaya was blessed by the daughter's birth. Every corner of Himālaya celebrated this occasion. Their wealth and prosperity began to multiply. I often say in Kathās that a daughter's birth in a family must be perceived as the manifestation of the seven divine opulence of Lord Kṛṣṇa. A daughter's birth must be celebrated with pomp. Himālaya's prosperity began to multiply. Not

only did Himālaya become prosperous, but the realised men began to come there uninvited. It means that when our reverence matures, the saints arrive uninvited. The daughter began to grow up. One fine day Sage Nārada arrived. He performed Her naming ceremony ritual and prophesied to her parents that your daughter shall grow up into a glorious personality, her temples will be built and women across the world would worship her as the preceptor on the path of fidelity to their husband. Nāradaḥ further forecasted that the husband she would marry would be stark-naked and an ascetic with matted hair. He would be absolutely free from pride and totally bereft of longings! The parents began to cry on hearing this! Pārvatī was happy to realise that the traits described about her would-be husband were present in none other than Lord Śiva! She was elated at heart. Pārvatī performed rigorous penance. Her penance was rewarded by a divine sound from the sky. Lord Śiva lived an extremely dispassionate life in Satī's separation. He began to meditate by sitting at one place. The Supreme Godhead, being pleased on Śiva, manifested before Him. He solicited a promise from Śiva to marry Pārvatī. Śiva agreed in affirmation.

Meanwhile a demon named Tāḍakāsura began to torment the people on earth. Lord Brahmā explained the deities that Śiva's son alone can kill this demon and hence, it was imperative to get Śaṁkara married. The selfish deities found an opportunity to approach Śiva. They flattered the Lord and requested Him to marry. Lord Śaṁkara agreed. The ghosts and evil-spirits began to adorn Him. The wedding procession of the guileless Lord was ready. Lord mounted the bull, Naṁḍī. He wrapped a lion skin

around His loins and took the trident in His hand. The wedding procession reached Himachal Pradesh. On beholding Lord Śaṁkara's dreadful form the welcome committee swooned at once! Empress Mainā arrived to welcome the bridegroom with her companions. She too collapsed on beholding Lord's hideous form. The plate of āratī fell on the ground. Himachala, Nārada and SaptṚṣis had a private meeting in Mainā's chamber. Nārada said, Mainā, even if you feel that Umā is your daughter and that you are her mother, the fact is that she is your mother, she is the mother of the entire Universe. A new affection manifested in everyone's heart for Pārvatī and a novel reverence aroused for Śiva. The wedding rituals were conducted as per Vedic rites and traditional beliefs. Śiva married Pārvatī. The wedding concluded. The daughter was given farewell. Lord Śaṁkara reached Kailāsa along with Pārvatī. Some time elapsed. Pārvatī gave birth to a son named Kārtikeya. Tulasī spiritually describes Kārtikeya as an epitome of supreme endeavours, who then killed Tāḍakāsura.

One fine day in Kailāsa, Lord Śiva spread a sitting-mat by His own hands beneath the banyan tree whose glory is described even in Vedas. Finding it a right opportunity, Pārvatī approaches Śiva. Śiva honours Her. She raised a question about RāmaKathā. Lord stepped out of the state of meditation, recalled His cherished deity Rāma and said, you are the greatest benefactor. Those who become an excuse of Lord's Kathā are worthy of applaud. Rāma is the Supreme Entity but the all-pervasive supreme element took a human form, the formless entity assumed a specific form, the non-qualitative being manifested in qualitative form, the father of the Universe took birth

I am not on VyāsaPīṭha to answer your questions. I am here to provide you a resolution by reconciling your queries. Answers are given by a teacher, but a monk provides a resolution. Answers are obtained from traditional scriptures and books, but resolution comes from the heart. Only an individual speaking from the state of samādhi can provide a resolution. Śukadeva has not answered any questions, but he has reconciled Parīkṣita because he was speaking from samādhi. Answers are given by Pandits. People driven by enormous logic can give answers by manipulating the facts! They will not resolve your queries. We must instead aim to provide a resolution by reconciling the queries.

as someone's son. While the causes of Lord's descent cannot be precisely stated, there are a few reasons. 'Mānasa' describes five causes of Lord Rāma's incarnation. Jaya and Vijaya were cursed by the sages at the gate of Vaikunṭha. The second cause was the curse by Satīvr̥mdā. The third cause was Nārada's curse to the Lord. The fourth cause was the boon bestowed on Manu and Śatrūpā by the virtue of their penance. The fifth and last cause was King Pratāpabhānu. He was reborn as Rāvaṇa, Arimardana was reborn as Kuṃbhakarṇa and a minister named Dharmaruci was born as Vibhīṣaṇa. Rāvaṇa, Kuṃbhakarṇa and Vibhīṣaṇa performed tough penance and attained great boons. They began to misuse the boons. The earth trembled. Assuming the form of a cow, she along with the seers, the sages and the deities approached Brahmā, the creator, and pleaded to save her! Brahmā said, let us call upon the Supreme Personality of Godhead. Lead by Brahmā, everyone began to sing Lord's hymn of praise. On listening to the mass call, a divine sound echoed in the sky consoling them to be patient and wait for the divine incarnation in Ayodhyā.

Ayodhyā was ruled by King Daśaratha. It was the age of Tretāyuga. The town of Ayodhyā was ruled by Raghu's race and the present ruler was Daśaratha. He was a champion of righteousness, a man of wisdom and an adept in devotion. He loved his queens like Kausalyā. The queens as well lead a life propitious to their husband. The queen and the king collectively worshiped the Lord. The couples who lead a life conforming to these three aphorisms can give birth to a son like Rāma even today. Rāma refers to peace, repose, solace and joy. The formula to manifest Rāma is: the husband must love his wife, the wife must honour her husband and they must collectively worship the Lord. My listeners, after getting married, the husband must love his wife. A woman seeks nothing but love. When a man gives love to his wife, she would go to any extent for him. The reason married lives are in nowadays is because mutual love and honour are almost ceasing. Neither the husband gives love, nor the wife honour. And this keeps the family in a constant struggle. Because of this they cannot worship the Lord. As a result, the couples don't experience rest and peace in life.

One fine day, Daśaratha was grieved with the realisation of not being blessed by a son. He wondered who could fulfill his lack? The King approached the Guru's abode. Tulasī give us a great guidance that when

we don't find an answer from anywhere, we must resort to the Guru. Daśaratha confessed his bliss and sorrows before the Guru. He expressed his pain that despite having an all-capable Guru, he still lacked a son. Vaśiṣṭha said with a smile, have patience for you shall father not one but four sons. Sage Śṛngī was called. He conducted a yajña begetting the boon of a son. The oblations were offered with affection and devotion. The deity of yajña appeared from the altar in form of fire and handed over an offering. The King called the queens. One half of the offering was given to Kausalyā, a quarter was given to Kaikeyī and the remaining one-quarter was given to Sumitrā by the hands of Kausalyā and Kaikeyī. The three queens began to experience the state of being conceived. The moment of Lord's arrival appeared 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. It was the ninth day of the bright half, the day was Tuesday and the sun was at the meridian. Every part of nature was pleased as the moment of Lord's arrival arrived closer. Lord Rāma who dwells in the whole world and the one in whom the whole world dwells appeared in form of bright radiance in Mother Kausalyā's chamber and began to assume a form with four arms. On looking at the Lord's form, Goswāmījī's quill started,

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

The realisation fell upon the mother. The other queens rushed in flurry. They wondered what had happened. Everyone was seized by doubt on arrival of the Supreme Entity. The queens were filled with joy on beholding a wonderful child. The attendants congratulated King Daśaratha on the son's birth. The King insisted to call the Gurudeva at once to resolve the mystery whether the newborn was the Supreme Entity or a mere delusion? The reason being that only the Guru can make us realise the Supreme Entity. Vaśiṣṭhājī arrived with the Brāhamaṇas and confirmed to the King that the very Supreme Entity was crying as a newborn in his home. On hearing this, the King was drowned in supreme joy. The celebration of Rāma's birth began in Ayodhyā. Many greetings to everyone on the occasion of Rāma's birth in this RāmaKathā being recited on the bank of Yamunājī in the utmost holy pilgrimage Yamunotri.

Truth, Love & Compassion can never subjugate anyone

'Mānasa-Jamunā', we are having a conversation on Śrī Yamunā Mahārāṇī. Goswāmījī said that Yamunā scares away the messengers of Yama (the god of death). She is the holy Kashi as it were for the liberation of souls. Surrendering ourselves to RāmaKathā, we are contemplating about Yamunājī in the context of RāmaKathā from viewpoint of Tulasī i.e. the way in which He has presented the Yamunā of RāmaKathā. The listeners have asked a few questions. I shall take them during the course of Kathā. Yesterday during the discussion of the nine natures of Yamunā, I missed one of them. We spoke about the eight natures, let me tell you the ninth nature as well.

Cavara Jamuna Aru Gaṅga Taraṅgā I

Dekhi Hohi Dukha Dārīda Bhaṅgā II AYC-104.04 II

Even as Yamunājī has infinite virtues, we have chosen to speak about nine virtues because nine is a complete integer. The ninth nature of Yamunājī is that beholding Yamunājī destroys our suffering and indigence. Please pay attention with pleased state of mind. It contains two points. Which sufferings are destroyed by beholding Yamunā? Which indigence is destroyed by beholding Yamunā? There are infinite sufferings. There are no limits to the sufferings of the worldly souls like us. The Lord of Yogis, Kṛṣṇa, has described this world as 'DuḥkhĀlayamAśāsvatam', an abode of suffering. Buddha was also of the opinion that the world is full of sufferings. But which sufferings is it referring to? What is the practicality of our life in the present moment? Which sufferings are we facing? This is what must be discussed. Discussing the sufferings enumerated in the scriptures is equally good. But the sufferings we face in our day-to-day life are five in number as per my understanding. And if we behold Yamunā by the vision imparted by our Guru then these sufferings can cease.

Goswāmījī has elaborately described Kaliyuga in 'UttaraKāṇḍa', where He also discusses about the sufferings of Kaliyuga.

Abalā Kaca Bhūṣana BhūriChudhā I

DhanaHīna Dukhī Mamatā Bahudhā II UTK-101.01 II

By comparing these sufferings with the sufferings of the current age, you can decide whether Tulasī's thoughts are relevant to the current time and place or are they outdated? We are living in Kaliyuga. We are under the influence of Kaliyuga. While discussing the impact of Kaliyuga, Goswāmījī says that during Kaliyuga women



will have no ornament except their tresses. Now, decide for yourself. This is not a bad thought. Mind you, this is not critical. But as the impact of Kaliyuga, the women will primarily adorn themselves with the ornament of tresses i.e. 'Kaca'.

Abalā Kaca Bhūṣana BhūriChudhā I UTK-101.01 I

He says, the women will feel enormously hungry. *Chudhā* means hunger and *Bhūri* means enormously. Whenever Tulasī writes something, He writes utmost seriously. *BhūriChudhā* means the women will always stay insatiable. This line has a good scope of an in-depth discussion. Even if a child eats enough food, the mother will insist to have some more. Even if a child sleeps for ten hours, the mother will let him/her sleep for some more time. A sense of unquenchableness is what Tulasī refers to! *BhūriChudhā* can be interpreted in several contexts. A woman's thirst for love is unquenchable. Even if her husband loves her abundantly, she will always feel it's less. She constantly stays insatiable. She stays hungry while taking care of her family. She works round the clock and tirelessly for her children, her husband, her in-laws and her family. Despite toiling her last bit she feels that she has not done it enough and that she has not fulfilled her complete duty! The exceptions can be ignored.

Bāpa! The longings of a woman know no end. Sometimes a mother does a lot more even than God and yet stays unsatisfied! And our Guru is our mother. The Guru is beyond gender discrimination. The Guru is a mother to all of us. Therefore, when Upaniṣad says '*Matṛ Devo Bhava*', the *paghadi* (*Dada Sadguru*) comes to my vision foremost. This verse is beyond gender discrimination. A Sadguru is constantly unsatisfied in causing welfare of the disciples. Even though a disciple thinks that the Guru has blessed him/her with everything, the Guru stays unsatisfied. This is mother, '*Bhūri Chudhā*', who never experiences a satiating state.

DhanaHina Dukhī Mamatā Bahudhā

II UTK-101.01 II

The first suffering of Kaliyuga is the lack of money.

Does this mean that the poor are suffering? It's difficult to say. Many a times, destitute people appear utmost happy. Pay attention, lack of money is not the cause of suffering. More often than not, attachment of money is the cause of suffering. I shall describe only five sufferings. People go through several types of sufferings, but I shall speak about five sufferings that we generally face in our lives. The lack of money is a suffering. The second suffering is being dependent on others. There is no suffering in this world as great as being subjugated to someone else.

Kata Bidhi Srjī Nāri Jaga Māhī I

Parādhīna Sapanehu Sukhu Nāhī II BAK-101.03 II

It's a great suffering if someone doesn't let you live in your nature. Keeping someone subjugated or dependent is an extremely great act of violence. A human must be looked upon as a human. The relationships of son, husband, wife or father are worldly in nature, but we all are bound by the timeless relationship of humanity. Every human must be kept independent. Subjugation is the greatest suffering. Subjugating people in the name of Truth, Love & Compassion is extremely scary. Yesterday at the end of Kathā, Nilesh played this song. I was listening to it while returning.

Tuma Agara Bhūla Bhī Jao,

To Ye Haka Hai Tumako I

Merī Bāta Aura Hai Maine To Mahobbata Kī Hai I

I shall not subjugate you! Sahir Ludhianvi has experienced the state of Bharata! Truth, Love & Compassion can never subjugate anyone. It's not love if it subjugates anyone, it could be attachment though.

Cātakū Raṭani Ghaṭe Ghaṭe Jāi I

Baḍhe Premu Saba Bhāti Bhalāi II AYK-204.02 II

Sahir has experienced what it is being Bharata. '*Tuma Agara Bhūla Bhī Jao, To Ye Haka Hai Tumako*', the lover grants a big freedom! Can a lover ever grant a freedom to forget? There is a ghazal by Ahmad Faraz,

Kitanā Āsā Thā Terī Hijra Me Mara Jānā Faraz,

Phira Bhī Eka Umra Laga Gaī Ki Jāna Se Jāte Jāte I

Usakī Vo Jāne Usake Pāsa Vaphā Thā Ki Na Thā,

Tuma Faraz Apanī Tarapha Se To Nibhāte Jāte I

The first suffering is lack of money. The second suffering is subjugation. The third suffering is poor physical health. It refers to some or other physical pain. The realised beings who have separated their consciousness from their physical body feel no pain. It's though easier said than done. Separating one's soul from the body only sounds good in words. It's difficult to achieve this state. The realised beings who have separated their soul from body and who have adopted the religion of love are bound to accept a physical body even if it's for a few moments.

Amir Khushrow was in Lucknow when Nizamuddin Auliya passed away. He got the news. He began his return journey at a very fast speed, because his master was passing away. Amir was notching his hair and thumping his chest almost like a maniac. We have never discussed few incidents about Amir and Nizam. I am telling you whatever I have found from the diary of a mendicant. By the time Amir reached, Nizam had already passed away. Many of his disciples were crying inconsolably. An enlightened lamp had extinguished! Amir arrives. He requested other disciples to give him five minutes of solitude with his master for he wanted to talk with him. "Amir, are you mad? He has already passed away!" "He cannot leave without talking with me." Look at his trust, look at his devotion towards Guru and look his love for the master. Amir was extremely close to Nizam. Hence, people took him seriously. They moved away. Amir uncovered the cloth that covered Nizam's body. He called upon his Guru, "You shouldn't have left in this way! You should have at least told me something before leaving!" How will history accept his incident? But a mendicant's diary is ready to accept. The mendicant sailed in a boat in the stream of Gaṅgā during midnight around where I was staying. He called upon his master twice or thrice and it's believed that Nizam opened his eyes! He rose, Sāheb! Amir Khushrow said, you kept asking me now and then what was my wish? I shall not interfere with destiny, but today let me ask what is your last wish? There was no answer, Sāheb! Nizam then spread his arms, embraced

Amir Khushrow, caressed his hair and lay himself back on the ground. The Enlightened Beings also have some or other wish. And they pour out their wealth of love on many of the disciples.

In my understanding, Guru is the one who never subjugates the disciples, because subjugation is not the nature of love. The third suffering is physical disease, for people like us. We are mortals living in a physical body. We are unable to separate our soul from our body. The realised beings like Nizamuddin can achieve this state, where a soul can enter the body for a few moments to speak with the disciple. Else, it's impossible.

The fourth suffering that we are facing is due to our family members. Mind you, I am only presenting the sufferings which we are facing in our real life. Some people suffer because of son, some due of father, yet some suffer due to wife, a wife may suffer because of her husband, mother-in-law and daughter-in-law may not get along and so would the brothers. The suffering because of family members is the reality of our life. The fifth and last suffering is ceasing to remember our Lord. The greatest misfortune in the world is ceasing to remember God. I have only one demand from the youngsters across the world. I shall repeat time and again that there is no need to turn rosary round the clock. But at the end of day, when you have no to-do left for the day and if you are not feeling sleepy then please recall the Lord, even if it's only for a couple of minutes. The one who constantly takes care of us for twenty-three hours and fifty-five minutes, please recall Him for five minutes. You shall feel recharged.

Cavara Jamuna Aru Gaṅga Taramgā I

Dekhi Hohi Dukha Dārīda Bhamgā II AYK-104.04 II
Yamunājī destroys these sufferings when someone beholds her sight. Beholding Yamunājī's divine sight can eradicate these sufferings but as I said earlier, one must behold her with the discretion obtained from the feet of the Guru's dust. Our ordinary eyes will not work. As such, '*Rāmāyaṇa*' is also Yamunā. Beholding '*Rāmāyaṇa*' also puts an end to our sufferings. Thus,

the ninth nature of Yamunājī is eradication of sufferings by beholding her sight. The second aspect that gets dispelled is 'Dārīda'. This verse mentions two words viz. 'Dukha' and 'Dārīda' which are dispelled by beholding Yamunājī. More often than not we relate 'Dārīda' with indigence. World Reverend Gandhibapu allots the stature of god to 'Dārīda' i.e. 'Daridra Nārāyaṇa'. My VyāsaPīṭha would like to say that if 'Dārīda' refers to indigence or lack of something then many people lack loyalty, which must also be considered as 'Dārīda'. Many people lack honesty, they must be considered 'Dārīda'. Many people lack love, they must be considered 'Dārīda'. Many people lack mutual affection, they must be considered 'Dārīda'. If 'Dārīda' refers to the lack of few things then we are anyways gripped by the lack of many things, hence we are 'Dārīda'.

Nātha Āju Main Kāha Na Pāvā I

Miṭe Doṣa Dukha Dārīda Dāvā II AYK-101.03 II

What have I not obtained today? Kevaṭa clasped Lord's divine feet and said, my flaws, my suffering and my indigence have been dispelled and my mental agony has also been quenched. Even though many people have enormous money, they are gripped by the indigence of words or speech. They would never speak good! They would always talk indecent language! Hence, the poor must not be considered 'Dārīda'. But those who cannot talk good are 'Dārīda'. Those who lack the discretion of words are 'Dārīda'. I would in fact say that those who lack tears are 'Dārīda'. Tears are the only wealth on the path of love. It not only refers to actual tears dropping from eyes, but a melted heart. Those who are stone-hearted are 'Dārīda'. Many people may speak honeyed accent, especially the flatterers, but they are indigent of thoughts. They bear evil thoughts of betraying the opposite person in guise of honeyed words. This refers to the indigence of thoughts. Thus, 'Dārīda' also refers to the indigence of thoughts or words.

The third aspect of 'Dārīda' refers to one's conduct or behaviour. If someone behaves in a virtuous manner then pulling down that individual by

highlighting various flaws or pushing him/her back refers to the indigence of one's conduct or behaviour. The fourth aspect of 'Dārīda' refers to the indigence of one's vision in life. There are few people who never see good in anything! By beholding the holy river Yamunā or by even beholding Tulasīdāsajī's 'Rāmāyaṇa' which were reciting in form of 'Mānasa-Jamunā' the indigence of words, thoughts, and conduct will be dispelled and the indigence of vision can be transformed. But this change demands enthusiasm.

Thus, the ninth nature of 'Mānasa-Jamunā' is to dispel sufferings and indigence by beholding it. Thus, the holy river Yamunā of Shriman Mahaprabhuji is 'AnantaGuṇaBhūṣite'. Now, let's talk a bit about the Yamunā of Jagatguru Śaṅkara.

MadhuvanaCārīṇi BhāskaraVāhini

JānhaviSaṅgini SindhuSute I

MadhuRipuBhūṣiṇi Mādhavatoṣiṇi

GokulaBhītiVināśaKṛte

JagadaghaMocini MānasaDāyini

KeśavaKelinidānagate I

Jaya Yamune Jaya Bhīti Nivārīṇi

SamkṛtaNāśini Pāvaya Mām II

Shankaracharya has written two hymns of 'Yamunāṣṭaka'. Both are equally amazing. The above is an excerpt from one of the hymns. Shankaracharya says: O Yamunā, you are *MadhuvanaCārīṇi*. You pass through Madhuvana. Dhruva has practiced penance on the bank of Yamunā in Madhuvana. We have heard as well as read about it. As Yamunājī flows through Madhuvana, it gratifies that region. This Yamunā of 'Rāmāyaṇa' which is being recited as 'Mānasa-Jamunā' also mentions about Madhuvana.

Taba Madhubana Bhītara Saba Āe I SDK-27.04 I

Śrī Hanumānājī returned after accomplishing the campaign of Laṅkā. His friends were happy to see Him back. Hence, they entered Sugrīva's garden called Madhuvana and began to eat the luscious fruits. Thus, I would humbly like to add that Goswāmījī has also recalled Madhuvana in the Yamunā of 'Rāmāyaṇa'. Secondly, 'BhāskaraVāhini', Yamunā is the daughter of the sun-god. The sun is the great, great father.

Therefore, we Indians call him as 'SūrajaDādā'. Dādā is used for an individual who has a very big family. This is the family of the sun-god. The river Tapi that flows in Surat is also the daughter of the sun-god. Karṇa is the son of the sun-god. Śanideva is the son of the sun-god. Yamarāja is the son of the sun-god. Yamunājī is the daughter of the sun-god. Sugrīva is the son of the sun-god. This Dādā has a big family.

'BhāskaraVāhini', 'Rāma Carita Mānasa' is the Yamunā that expands the solar dynasty far and wide and keeps it going. The solar dynasty has begun from the sun-god, continued till Lord Rāma's era and we are extolling its glories even today. Therefore, in one context this Yamunā of 'Rāma Carita Mānasa' is believed to be the carrier of the solar dynasty i.e. 'BhāskaraVāhini'. 'JānhaviSaṅgini', she is the companion of *Jānhavi* i.e. Gaṅgā. I just recited this line from 'Mānasa', 'JānhaviSaṅgini'. Gaṅgā and Yamunā are companions. Few sects have insisted at times that when Gaṅgā merged with Yamunā, Gaṅgā became purer. Such statements should not be made. They look funny! Making these statements would make you appear sick! Please safeguard yourself from making statements that Gaṅgā has purified Yamunā or Yamunā has purified Gaṅgā. Gaṅgā is Gaṅgā in her own place and my Jamunā is Jamunā in her own place. Why do we get into this comparison? It only reflects our intellectual sickness! Nonetheless, people have got into these comparisons. Let's avoid doing so. Don't compare anyone. Don't demean others to elevate your thoughts or opinions. However, when few ideologies get trapped in the circle of rigidity such things are

bound to happen. Anyways! Let's ignore. Jamunā would also dislike such statements. Don't discriminate between Gaṅgā and Yamunā. One comes from Lord's divine feet and the other comes from the tears of Lord's eyes. Both are the equal. Tulasīdāsajī sees both the companions sporting together in 'Mānasa',

Dekhata Syāmala Dhavala Halore I

Pulaki Sarīra Bharata Kara Jore II AYK-203.03 II

Rāma is pleased with Yamunā as much as He is pleased with Gaṅgā. It's people like us who discriminate. The next word is '*SiṃdhuSute*'. In one context, every river is the ocean's daughter because a river is formed from the vapours of sea-water. The vapours transform into clouds. The clouds collide and explode against each other and shower in form of rain. The rain water descends from the mountaintops and flows in form of rivers. Yamunā being the daughter of the sun-god and the daughter of the ocean may sound contradictory. But both eventually prove to be one and the same, because vapours cannot be formed without the sea-water getting exposed to the sun's heat. Therefore, it's the sun that plays a crucial role in the root. '*MadhuRipuBhūṣiṇi*', 'Rāma Carita Mānasa' also mentions about Madhu-Kaiṭābha. The demon Madhu is the enemy of the God and Yamunā is an ornament of the God. '*Mādhavatoṣiṇi*', Yamunā is the one who satiates Lord Kṛṣṇa. Yamunājī is Lord Kṛṣṇa's beloved. She pleases the Lord. RāmaKathā plays the same role. Goswāmījī goes to an extent of writing the following line for 'Rāmāyaṇa',

Subhaga Siṅgāra Mukti Jubatī Kī II SRA-04 II

'Rāmāyaṇa' is an ornament even of a damsel named

Keeping someone subjugated or dependent is an extremely great act of violence. A human must be looked upon as a human. The relationships of son, husband, wife or father are worldly in nature, but we all are bound by the timeless relationship of humanity. Every human must be kept independent. Subjugation is the greatest suffering. Subjugating people in the name of Truth, Love & Compassion is extremely scary. Truth, Love & Compassion can never subjugate anyone.

liberation. 'GokulaBhītiVināśaKṛte', it refers to the fears and tribulations faced by Gokul during Kṛṣṇa's era, starting from Pūtanā. Jagatguru Shankaracharya says, O Yamunājī you are the one who destroyed the fears of Gokul. Which fears does 'Rāma Carita Mānasa' dispel? Lord Rāma has not sported in the town of Gokul. Here 'Go' means the organs of our body. The group of our organs of body is called as 'Gokul', which is gripped by certain fears. O 'Rāmāyaṇa', Yamunā, you are the destroyer of the fears of our organs of body.

I would like to proceed after discussing about the five organs of body. Eyes, tongue, skin, ears and nose are the organs of our body or 'Go'. They collectively form our 'Gokul' or the family of the organs. What is the fear of eyes, Sāheb? While it does not stand true for everyone's eyes, the monks live in a constant fear of their eyes exploiting the pure and serene elements. The Yamunā of 'Mānasa' breaks forth the fear of the eyes of monks by telling them that their eyes are sanctified by the dust of the Guru's feet and hence there is no need to fear in beholding the world. Beholding others is not a sin. Suppressing the organs of body has not been much successful. Instead of suppressing the organs of body, sanctify them. Thus, the Yamunā of 'Rāmāyaṇa' destroys the fear of our eye. The next organ of body is ears. As we stay in this world, we are sometimes forced to hear others' criticism even unwillingly. Thus, the fear of ears is hearing others' criticism even if it's against our will. One who surrenders to 'Rāmāyaṇa' will outgrow the fear of ears. The third organ is our nose or nostrils. Its fear is to catch all odours including a foul stink. By the God's grace, learn to identify and catch fragrance. Thus, the fear of our olfactory senses is dispelled by 'Mānasa-Jamunā'. Our tongue is also the organ of body. We must be careful of committing others' slander. Instead we should focus on chanting Lord's Name and engaging in spiritual discussions. The fear of speaking ill of others even by mistake is dispelled by 'Mānasa-Jamunā'. The next organ is skin i.e. hands or the organ of touch. The fear of hands is doing a wrong karma.

The Yamunā of RāmaKathā keeps us free from various fears of our organs of body i.e. 'Gokul'.

JagadaghaMocini, Yamunājī destroys the sins of this world. This need not be proved for 'Rāmāyaṇa'. 'Rāma Carita Mānasa' washes away the impurities of Kaliyuga and also the impurities of our mind. 'MānasaDāyini' means granting our heartfelt wish. This is worth thinking. While reciting 'Rāmāyaṇa' if a wish arouses in your mind then it may or may not be fulfilled. But one must recite the scripture with the faith that while it may not get fulfilled at our time, but since we have made a wish, Lord will fulfill it over time in future. 'MānasaDāyini' means 'Mānasa' will fulfill our wish over time in a way that is most appropriate for us. 'KeśavaKelinidānagate', O Yamunā, you have been the spot where Lord Kṛṣṇa has sported his human act. 'Rāma Carita Mānasa' is also the destination spot of Lord Rāma's human sport. He further says,

Jaya Yamune Jaya Bhīti Nivāriṇi I

O Yamunājī, glory to you. Shankaracharya says, O Yamunā! When we extol your glory, it in turn extols our glory as well. 'Jaya Yamune Jaya Bhīti Nivāriṇi Saṃkaṭa Nāśini Pāvaya Mām II', the destroyer of our fears, the remover of our obstacles, please purify me. Thus, says Shankaracharya.

RāmaKathā is also worthy of being hailed. By hailing 'Rāma Carita Mānasa', it glorifies us as well. RāmaKathā definitely dispels our adversities and fears. If you possess devotional faith then carrying 'Rāma Carita Mānasa' in your bag, you need not fear anyone. It breaks our fear and dispels our perils or crisis situations. There are different types of perils or crises viz. religious-crisis, life-crises, national-crisis, family-crisis etc. RāmaKathā in form of Yamunā dispels our crises.

Yesterday we all celebrated Lord Rāma's birth. The King of Avadha was blessed with four sons. The celebration continued incessantly for one entire month. Vaśiṣṭhājī named the four brothers. He told the King that your sons are the essence of Vedas. The sacred thread ceremony ritual was conducted. The

four brothers went to the Guru's hermitage for studying. They attained all branches of knowledge in a short duration. One fine day Viśvāmitrajī arrived. The entire story of RāmaKathā is about sacrifice. The journey of sacrifice however begins concretely from this incident. Viśvāmitra was unable to complete his yajña because of Mārīca and Subāhu. Hence, he came to Ayodhyā to seek assistance. With his demand of Rāma and Lakśmaṇa commenced the journey of sacrifice. King Daśaratha handed over his sons. Who is capable to attain devotion? One who begins the journey from sacrifice can attain devotion. Sacrifice is the strongest pillar. The two brothers were handed over. The journey of sacrifice moved further. As they were on the way, Tāḍakā aggressively attacked in fury and on Lord Viśvāmitra's instruction Tāḍakā was given nirvānā. Tāḍakā sacrificed herself. This is the second chapter of sacrifice. The first chapter is about Daśaratha's sacrifice. The second chapter is Tāḍakā's sacrifice of life. As they moved further Viśvāmitrajī thought if he could sacrifice anything. He thus devoted his weapons and erudition to Rāma. They soon reached Sage Gautama's hermitage. Tulasidāsajī compares Ahalyā with evil intellect.

Rāma Eka Tāpasa Tiya Tārī I

Nāma Koṭi Khala Kumati Sudhārī II BAK-23.02 II

She bore a rigid intellect for she could not recognise Indra and despite being a sage's wife, she was subdued by carnal desires! This is not the trait of virtuous intellect, but it reflects evil intellect. With divine intellect, we can realise the truth forthwith. This is the fourth chapter of sacrifice where the Lord offers His divine feet to a rigid intellect.

Parasata Pada Pāvana Soka Nasāvana

Pragaṭa Bhāi TapaPūṃja Sahī I

Dekhata RaghuNāyaka Jana SukhaDāyaka

Sanmukha Hoi Kara Jori Rahī

II BAK-210, Chaṇḍa.01 II

Ahalyā said, I am an unholy woman with foul intellect. She is naturally impure and soiled. This sentence is most appropriate in the hymn. And Lord is *Jagapāvana* i.e. one who sanctifies the world. This statement is also

equally perfect. But Ahalyā further says, 'Rāvana Ripu Jana Sukhadāi'. You are the enemy of Rāvana and the delight of mankind. Here is the problem. Is this line correct? 'Rāvana Ripu', Rāma will become Rāvana's enemy much later in the story. As of now, Rāma is Kausalyā's son and the sanctifier of the fallen beings. After breaking the bow, He would become Sītā's husband. He would become 'Rāvana Ripu' after Rāvana abducts Jānakī, but He is not so in Ahalyā's hermitage. How did Ahalyā know that Lord is Rāvana's enemy? This line troubles even the greatest scholars of 'Rāmāyaṇa'! But there is nothing to worry. When Ahalyā's intellect was impure, she could not recognise Indra who had assumed the form of Gautama. But when her intellect turned pure, she could clearly perceive the future that Lord Rāma is Rāvana's future enemy. The fifth chapter of sacrifice, 'Bāra Bāra Hari Carana Parī', she offered her complete self to Lord's divine feet. After emancipating Ahalyā, my Lord went on the bank of Gaṃgā. Gaṃgā is the story of sacrifice. Gaṃgā's descent on the earth is her sacrifice in order to bless the earth and the three spheres. The story of Gaṃgā's incarnation is the story of sacrifice. Lord Rāma takes a dip in Gaṃgā and offers charity to the Brāhmaṇas, which is also the story of sacrifice. This is the next chapter of sacrifice. Lord Rāma then reached Janakapura. King Janaka astonishingly enquired with Viśvāmitra, who are these boys? This is the ninth chapter of sacrifice. Janaka, who had engaged his mind in the formless Supreme Entity, now devoted his mind to Lord Rāma.

Barabasa BrahmaSukhahi Mana Tyāgā

II BAK-215.03 II

He was enraptured in Rāma's beauty.

Sahaḥa BirāgaRūpa Manu Morā I

Thakita Hota Jimi Caṇḍa Cakorā

II BAK-215.02 II

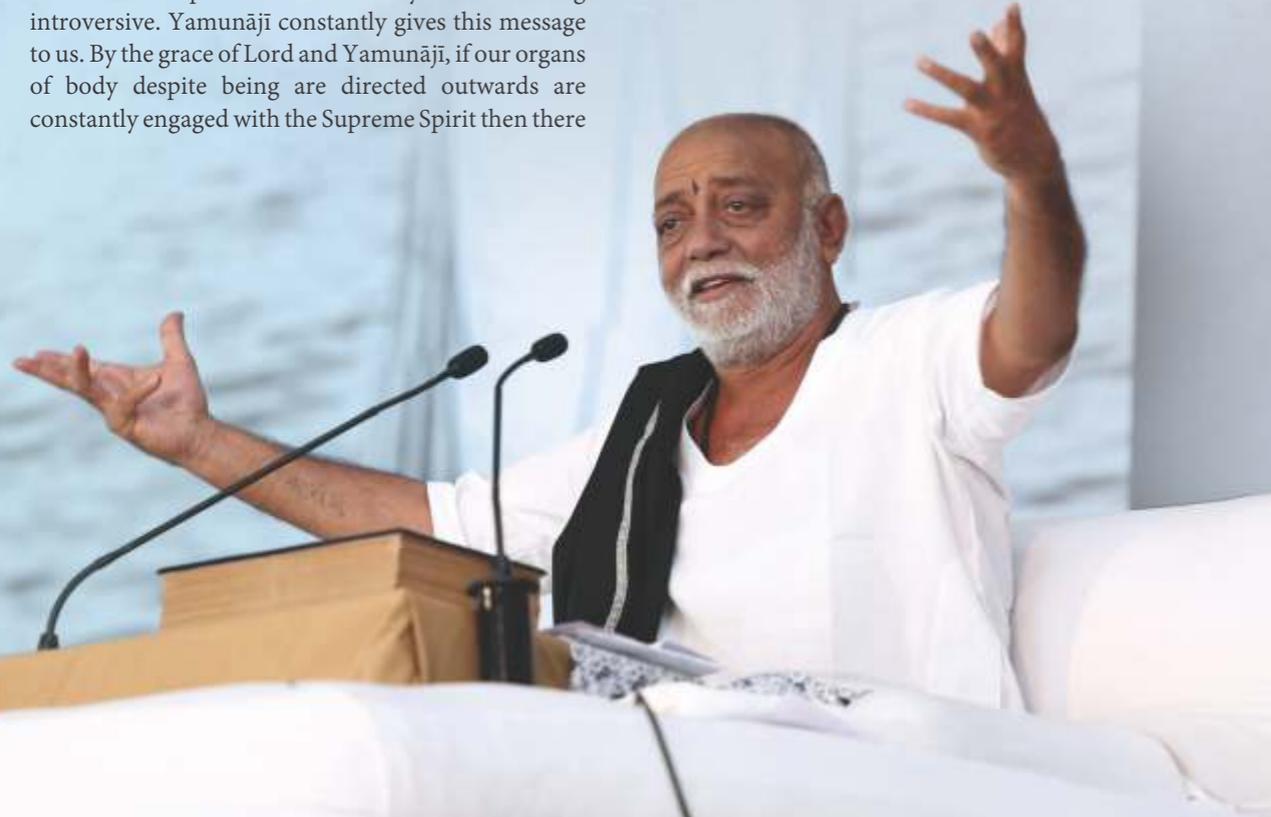
He devoted his mind to Rāma. The journey of sacrifice thus moves ahead from one person to another. Lord stayed in Janakapura and had lunch. I request you all as well to have lunch. Please accept the *prasāda* of Mother Yamunā.

Yamunā is utmost holy and universal acceptor

We are reciting and listening to 'Mānasa-Jamunā'. Let me pick few curiosities in the beginning. One listener has written that the mount of Mother Gaṅgā is crocodile and the mount of Mother Yamunājī is turtle. The listener has requested a discussion on this topic. You must have heard of Goddess Khodiyar in Gujarat. Her mount is also believed to be crocodile. Every flowing stream contains aquatic animals. The flow of water is the lifeline for aquatic animals. And it's because of them that the flow remains pure. This is the scientific truth. Many of the aquatic animals are violent in nature. Crocodile is one of them. However, nothing in God's creation exists without reason. Thus, even if the aquatic animals are violent, they play a key role in maintaining the presiding water body pure. The mount of Gaṅgā is crocodile. There are spiritual, scientific and natural reasons behind this.

The mount of Yamunājī is turtle. As much as Yamunājī is associated with Kṛṣṇa, not so much is Gaṅgā associated with Śaṅkara. Gaṅgā definitely flows from Lord Śiva's crown, but once out they don't meet each other often. She certainly flows through Haridwar, Prayāga etc. She majorly passes through the pilgrimages of Lord Viṣṇu. Despite Gaṅgā emanating from Lord Viṣṇu's nail, it was Yamunājī who has attained Kṛṣṇa's companionship. Having turtle as Yamunājī's mount could be because turtle is considered as one of Viṣṇu's incarnation. Yamunā constantly flows alongside an incarnation. She could exist in form of Kṛṣṇa's beloved or with a mount of turtle.

Yesterday we discussed about Jagatguru Shankaracharya's verse, '*GokulaBhītiVināśaKṛte*' and tried to understand the nature of Yamunā. She is the slayer of the fears of Gokul. The obstacles faced by Gokul during Kṛṣṇa's childhood were dispelled by Yamunājī. We then discussed that Gokul means the group of body organs. We then discussed about the fears of our organs of body. When should we fear our organs of body, Bāpa? We must fear when they are directed towards the external phenomenon i.e. when they flow outwards towards the external world. Turtle is symbolic of withdrawing our organs of body from external phenomenon. A turtle constantly gives us the message that in order to save ourselves from these fears, we must keep our organs of body as much introversive as possible. A turtle is symbolic of being introversive. Yamunājī constantly gives this message to us. By the grace of Lord and Yamunājī, if our organs of body despite being directed outwards are constantly engaged with the Supreme Spirit then there



is no need to worry. But we are trivial worldly souls. No sooner our organs of body turn outwards, than they get soiled by vices.

Many people claim that whenever they behold others, they don't look at the person's beauty, but they perceive Kṛṣṇa in them. This is a good idea. But it's only true for a few people and not everyone. A discourse on this can be universal, but this experience cannot be universal. And experience is more important than discourse. Being knowledgeable is not important if you cannot practice the knowledge. When Lord Śaṅkara recited the Kathā, did He keep the scripture of 'Rāmāyaṇa' in front of Him? Please show me at least one picture, if you have. When my Bhuṣuṅḍi recited RāmaKathā, did he keep the scripture before him? Show me a picture, if you have. A painter could have drawn such a picture, but none have dared so far. The reason is that those discourses are not related only to bookish, scriptural knowledge. People like us are bound to keep a scripture. And I experience a distinct joy of being with my scripture, '*PothiNe Paratāpe Kyā Kyā Pūgiyā*'.

A turtle is symbolic of introversiveness. You must have observed that when someone touches a turtle, it instantly collapses within its shell, because it was touched by someone's external organ of body. The union of two external organs of body can give rise to vices and therefore, a turtle instantly collapses within its shell. It does so to stop the flow of vices which is contagious in nature. Yamunā thus gives a crucial message through the means of a turtle.

The second curiosity is as follows: "Bāpu, the temples here present Yamunā with two hands. One hand holds the garland of lotus and the other holds a fully bloomed bud of lotus. Few shrines also depict Yamunājī in form of four hands. Would you like to comment something?" '*GargaSaṁhitā*' is another hymn of Yamunājī that talks about meditating over Yamunājī's form with four arms. Yamunājī has four hands. Two are visible and two are invisible. The idol of Yamunājī shows two visible hands. Now, which are the other two invisible hands? If someone drowns in Yamunājī, she would save the victim by two invisible hands. I would like to draw your attention towards a point which is true in the world of reverence. If

someone not knowing swimming is almost about to drown in Yamunā and gets saved by the divine grace then realise that it's only and only because of the grace of the two invisible hands of Yamunājī.

When Vasudevaji reached Gokul carrying the newborn Kṛṣṇa in the basket, he was holding the basket with two hands on his head. Yamunā was flowing in full force. How would have Vasudevaji reached Gokul had Yamunā not given the way? Vasudeva did not have four hands. He was holding Kṛṣṇa with two hands. In order to save him from the current of the flow, Yamunā protected him with her two invisible hands. And pay attention, the Enlightened Beings do not have only two hands. They have two physical and two spiritual hands. Every Enlightened Being comes with four hands. To avoid spreading miracles, they stay in human form with two hands. But every Enlightened Being has four arms. You must have noted that even if our incarnations were not born with four hands, our wisdom has sometime represented them with four hands. This is a message. It's an indication. The two invisible hands of Jamunā are constantly protecting us. The hands depicted in the idol are giving us a similar message.

Let's proceed further with 'Mānasa-Jamunā'. Let us once again seek shelter of Lord Shriman Mahaprabhuji Vallabhacharya,

*Namo'stu Yamune Sadā Tava
CaritramAtyAdbhutam I*

*Na Jātu Yamayātānā Bhavati Te PayaḥPānataḥ II
Yamo'pi BhaginiSutān Kathamu Hanti Duṣṭānapi I
Priyo Bhavati Sevanāt Tava Hareryathā Gopikāḥ II*
This is the sixth śloka of 'Yamunāṣṭaka'. In this śloka Shriman Mahaprabhuji offers obeisance to Queen Yamunā first and foremost and says, O Yamunā! O Queen! We incessantly offer obeisance to you. The penanceful sage Krishnashankar Dada said that offering obeisance to someone means accepting that we shall never become dishonest or disloyal. This mantra begins with obeisance. '*Tava CaritramAtyAdbhutam*', O Yamunājī, your character is wonderful (*adbhuta*). Let us understand the meaning of *adbhuta*. *Adbhuta* means simple and unique from others. In modern terminology, *adbhuta* means peculiar i.e. having peculiar traits or virtues.

Those virtues might not be visible, but the wise beholders can perceive those virtues. A person with such virtues may also appear peerless, without a second.

Adbhuta is also used for someone who is constantly in the state of motion. A puddle can never be *adbhuta* because it contains stagnant water, confined in a defined boundary. It's a breeding ground for mosquitoes and insects. Anything that is confined or parochial becomes a source of evils. The state of motion cleans the filth; hence, it is unique. Śrī Yamunājī is constantly moving therefore, she is *adbhuta* or wonderful! She is not only wonderful, but extremely wonderful! This is one interpretation of *adbhuta*. The second interpretation of *adbhuta* is: the state of total purity is called as *adbhuta*. Being detached from everyone despite staying amid everyone is unique and wonderful. Yamunā is flowing to bless us and yet she is detached from us enjoying the company of Kṛṣṇa. She enjoys Kṛṣṇa's companionship to the fullest.

The third interpretation of *adbhuta*: The realised beings who stay down to earth despite total spiritual accomplishments are *adbhuta*. Even after Buddha attained total enlightenment, he came and stayed amid everyone because Buddha is *adbhuta*, he is wonderful, unique and peculiar. Yamunājī descended from the peak of Mount Kalinda and flowed amidst people like us. It flowed closely accessible to us. She reached out to every home in tiny pots. They are wonderful who reach out even to the last man despite attaining greatness. 'Rāmāyaṇa' is wonderful. It's a unique scripture. It's peculiar because it has reached to the last man.

The meter of 'Yamunāṣṭaka' is *prthvī*. 'Yamunāṣṭaka' is written in the meter of *prthvī*. Why did Mahaprabhuji choose this metre? Why? Yamunā has descended on the earth. She originally belongs to the divine abode of Goloka. But she descended on earth with absolute purity and essence and therefore, Mahaprabhuji composed this verse in the metre of *prthvī*. Secondly, the earth is symbolic of forgiveness. Queen Yamunā forgives people like us. Thirdly, the earth is not stationary, it keeps rotating and revolving, it's constantly in the state of motion and so is

Yamunājī. Therefore, it is composed in the metre of *prthvī*. Anything sown in earth is bound to grow. Similarly, the chants of 'Śrī Kṛṣṇa Śaraṇam Mama' repeated on the bank of Yamunā will also turn fruitful. It will turn fruitful without our realisation. Mahaprabhuji has chosen the metre of *prthvī* because earth has a distinct fragrance. The sky is associated with words. 'Binu Mahi Gaṃdha Ki Pāvai Koī', my Goswāmijī writes this scientific aphorism. Every fragrance is the earth's conferment. Many realised men would have experienced the fragrance of Yamunā. The government and people of this nation must keep the holy river Yamunā flowing. Yamunā must continue to flow. Gaṃgā must continue to flow. The endurance power of earth is matchless. No one endures as much as the earth.

Yamunā is highly enduring because she is the mother and every mother is symbolic of endurance. Digging the earth can uncover infinite gems and jewels. The more we mentally sip the water of Queen Yamunā or contemplate over her, Mother Yamunā will bestow such a boon that we shall receive the gems of new and novel interpretations without reading anything only because it's composed in the metre of *prthvī*. The earth is the mainstay of the world. The earth bears the load, she nourishes and sustains everyone. Since 'Yamunāṣṭaka' is composed in the metre of *prthvī*, she not only nourishes, sustains and bears the load of Vaiṣṇavas but of the whole earth. 'Yamunāṣṭaka' is the hymn that keeps everyone going; hence, it's composed in the metre of *prthvī*. The earth is fraught with mountains, trees and oceans. She contains countless herbs. She is the bearer of mountains. Therefore, 'Yamunāṣṭaka' is composed in the metre of *prthvī*. 'Yamunāṣṭaka' bears our load, it sustains and nourishes us. The earth is never gripped or imposed over by any other body like Rāhu. The brightest balls like moon and sun are gripped by Rāhu. But the earth never gets gripped. No person in this world can deform or grip the earth. No one can dare to stain the earth because Yamunā herself is of swarthy complexion. Therefore, 'Yamunāṣṭaka' is composed in the metre of *prthvī*.

So Bāpa! The Yamunā of 'Yamunāṣṭaka' is extremely wonderful. Those who accept civilised

people are virtuous in nature, but those who even accept the uncivilised are saints. It's good to even accept the civilised society. But accepting any kind of person reflects one's saintliness. People will criticise! If ordinary people like us can realise if the opposite person is virtuous or wicked then can't a realised Enlightened Being make out? They do, but they accept one and all. This is the virtue of being Yamunā. It's not that Yamunā accepts only the Vaiṣṇavas, but she accepts anyone who visits her bank. Yamunā is utmost holy and universal acceptor; hence, she is wonderful. Accept the virtuous and you will be civilised. Accept anyone who comes to your door and you will be a monk. Yamunā is a monkly flow. Yamunā is wonderful and extremely wonderful. If you fail to realise the mysteries of an individual despite staying close to that person then realise that s/he is a wonderful personality. The dark colour of Yamunā reflects depth. Therefore, Yamunā is extremely wonderful.

Now listen to the definition of wonderfulness from 'Rāma Carita Mānasa'. Whom does 'Mānasa' call peculiar? What is the definition of a unique individual? Firstly, an individual who is never harmed or broken is a wonderful individual. You cannot harm or break that individual's attitude, for s/he carries an incessant attitude. Even after your abuse, his/her worship shall continue incessantly. An Enlightened Being whose worship remains incessant is a wonderful personality. This is Tulasī's definition. This is the definition of 'Mānasa-Jamunā'. Who is a wonderful personality? One whose state of joy is incessant is a wonderful personality. One whose attitude remains incessant is a wonderful personality. One whose worship stays incessant like an uninterrupted and even flow of oil is a wonderful personality. One whose inner spiritual course is constantly incessant is a wonderful personality. If it sounds good even in words, wouldn't people who must have attained this state be wonderful by nature? They should certainly be extremely wonderful people.

Now I wish to share the second definition of a wonderful personality, but without honouring the chronology. This is god's grace; hence, don't expect any chronological sequence. In my understanding, I staunchly realise that the state of extreme-disorder is

the Supreme Personality of Godhead. God has no sense of order, sequence or chronology. There is a lovely couplet by Javed Akhtar. Please enjoy. It can provide a good guidance,

*Baraso Ki Rasme Rāha Thī Eka Roja Usane Toḍa Dī I
Huśiyāra Hama Bhī Kāma Nahī,
Ummida Hamane Choḍa Dī I*

Discipline can be present in principles or doctrines, but not in the management of the Universe. A scripture can give life to an individual, but people are only following each other in spirituality. What if I tell everyone to attend my Kathā in a uniform? I cannot impose rules, because it will only snatch everyone's free life. Spiritual discourse is an experiment. It's not a *dharmashala*. This is life. It must not be mechanical. Few orders are making humans mechanical beings. Every consciousness must be honoured. I adore few words of Imroz. He says,

*Pyāra Mein Na Koī Vādā Hotā
Hai Aura Na Koī Śikāyata I
Pyāra Eka-Dūsare Ki Mahakati
Moujūdagī Hota Hai I
Pyāra Rīstā Nahī Hotā,
Balki Saba Rīsto Se Āzāda Hotā Hai I
Pyāra Samaja Nahī Ātā Lekina
Pyāra Samaja Letā Hai I*

We look upon love as a relationship! But love is relationship-free realm. The last line is utmost delicate. We cannot understand devotion, but the element of devotion understands us. The element of love understands us. Kathā will not continue in a defined fashion. It has no sequence, chronology or continuation. The flow of my Kathā shall go from one direction to another. This is a natural experiment. Everyone is granted freedom here. Sit wherever you get a place. The day Kathā makes you experience solitude even as you are sitting amid fraught crowd, I would feel that Talgājarḍā has succeeded. This is a great experiment which is going on. Yes, it certainly is. And any experiment culminates into an outcome. How can one expect an outcome without an experiment? Freedom comes with immense propriety of conduct and freedom in no time makes one self-willed.

Thus, on the basis of 'Mānasa-Jamunā' a wonderful, unique and peculiar personality is the one

who is unbroken and who has not faced a downfall. His each and every pore is the reflection of infinite universes! When Lord Rāma was born,

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

Who is a unique individual? Who is a peculiar personality? Who is different from others? Who is a wonderful human being? One who grabs even the minds of the sages. It's easy to grab the minds of the worldly people. If the sensuous beings enjoy listening to the movie songs that I sing in Kathā, it's not a great success. It's just a means to bring people closer to the VyāsaPīṭha. But when one grabs the minds of the dispassionate and detached beings, that individual is considered wonderful and different from others. Yamunāji has also grabbed the minds of the sages. Else why would have Parāśara dwelt on her bank? Why does Nārada keep playing his flute on the bank of Yamunā? Don't ever mistake that Nārada's pastime is only confined to the bank of Gaṅgā. His divine pastime extends on the bank of Yamunā as well. 'Gati Sarbatra Tumhāri', Nārada is a sage. The Sanatakumaras also visit the bank of Yamunā quite often. Sanakadi are sages. Their minds were equally attracted to Yamunā. What I mean is that she is wonderful. When Lord Rāma had incarnated, the minds of the sages were attracted. And Rāma is Himself God. Therefore, Sage Atri says,

*Tamekamadbhutaṃ Prabhuṃ I
Nirīhamīśvaraṃ Vibhuṃ II
Jagadguruṃ Ca Śāśvataṃ I
Turīyameva Kevalaṃ II ARK-Ch.09 II*

An all-capable individual or the Lord is wonderful. Lord (*prabhu*) means an all-capable individual. He can accomplish the doable as well as undoable. Kṛṣṇa is the Lord. Therefore, he could resurrect Uttara's son by reciting merely six or seven śloka testifying His own vow of truth. Kṛṣṇa said that if I have never spoken lies then this child must come back to life. This man spared no opportunity to lie! Imagine how wonderful He would be. Kṛṣṇa is wonderful. Therefore, Kṛṣṇa is acclaimed as Jagatguru. Tulasī instantly writes in the next line,

*Jagadguruṃ Ca Śāśvataṃ I
Turīyameva Kevalaṃ II ARK-Ch.09 II*

Mahaprabhuji calls Yamunāji as 'TurīyaPriyā'. We fall in love with others under the influence of passion or purity. But unattributed or non-qualitative love is called as Turīyā. Yamunāji is Kṛṣṇa's TurīyāPriyā. The relation between Yamunā and Kṛṣṇa is 'GuṇaRahitaṃ KāmanāRahitaṃ'. Lord is wonderful. This is the definition of wonderfulness. One who is capable of doing everything and yet acts like a non-doer is wonderful. Listen to a couplet by Daag Dehlvi,

Jisako Ānā Hotā Hai Vo To Ā Hi Jāte Hai I
Our tears cannot be controlled. They follow no discipline, sequence or chronology. They are bound to occur during emotional situations. Hence, they are unique.

My listeners, one who is Lord is wonderful. Listen to one more definition of wonderfulness. That which has never been seen in the past, nor heard about, nor ever imagined by mind, that which is beyond the comprehension of intellect and which cannot be described in words – Tulasīdāsaji describes that element as wonderful in 'UttaraKāṇḍa'. Bhuṣuṇḍi has beheld a wonderful sight which we cannot describe. It is unique. Yamunāji is the flow of water. Tulasī even calls 'Mānasa' as Yamunā. And Tulasīdāsaji has associated 'Mānasa' a lot with water. If we are feeling hot, there are several remedies like drinking lemon juice or any other juice, basically we increase our liquid intake. But getting rid of heat without drinking anything is a wonderful incident. Getting rid of hunger without eating anything is a wonderful incident. This incident occurs with me in every Kathā. As much as I eat on the first day, I cannot eat the same quantity on the second day! My appetite reduces with every passing day, because 'Mānasa' is wonderful! Lord's Name is my meal which satiates my hunger. The scripture that I am reciting is wonderful. Tulasīdāsaji describes such a wonderful incident in 'BālaKāṇḍa',

*Namo'stu Yamune Sadā Tava
CaritramAtyAdbhutam I YMS-06 I*
Now, let's relate this with 'Mānasa-Jamunā'.
Adabhuta Salila Sunata Gunakārī I

Āsa Piāsa Manomala Hārī II BAK-42.01 II
The holy water of Yamunāji is wonderful. And the holy water of my 'Mānasa-Jamunā' is equally wonderful. Which unique trait is it talking about? 'Sunata

Gunakārī', it's such a wonderful water that it heals by mere hearing. Water quenches our thirst after drinking. But the holy water of 'Rāmāyaṇa' quenches our thirst by merely listening to its discourse. Which thirst does it quench?

Āsa Piāsa Manomala Hārī II BAK-42.01 II
It quenches the thirst of our worldly desires. The very thirst of worldly desires gets quenched by listening to 'Rāmāyaṇa'. And it washes away the dirt of our mind. Hence, these are wonderful elements.

*Namo'stu Yamune Sadā Tava
CaritramAtyAdbhutam I
Na Jātu Yamayātanā Bhavati Te
PayaḥPānataḥ II YMS-6 II*

The exploits of Yamunāji is wonderful. Our body will be subjected to the atrocities of hell. But the body that does not get tormented despite the atrocities of hell is the one with wonderful exploits. By listening to the wonderful exploits of Yamunā and by sipping its holy water our body will not experience the pain of the atrocities and torments of hell, 'PayaḥPānataḥ'. The preceptors have argued that it is not appropriate to call Yamunāji's water as milk. They have argued that water cannot be called as milk. Lord Shriman Mahaprabhuji has used the word 'PayaḥPānataḥ' and Lord Vallabhacharya is of the opinion that irrational imagination in devotion becomes an obstacle. Therefore, one must not follow irrational imagination even in composing poetries. Let water remain water; it must not be called milk without any rational. Calling water as milk without any rational makes it an irrational imagination. It can impede our course of devotion. On one hand while Lord Vallabhacharya

talks about the principle of poetic imagination and on the other hand he calls the water as milk. But it is an exception. It might not seem rational for all of us. It reflects the way Lord VallabhaPrabhu has beheld Yamunāji's divine sight. An unwise child would never ask water from the mother, it will always ask for milk. Therefore, Mahaprabhuji calls the holy water of Yamunāji as 'PayaḥPānataḥ'. It's the milk. Yamunāji is the mother. A mother always gives milk. Therefore, it's not an irrational imagination. Thus, one who sips Yamunāji's holy water in form of milk by looking upon her as a mother becomes free from the atrocities and torments of hell. The atrocities of hell cannot torture the worshippers of Yamunā. It's absolutely impossible. Mahaprabhuji further said,

*Yamo'pi BhaginiSufān Kathamu
Hanti Duṣṭānapi I YMS-6 I*

Yamunāji is the younger sister and Yamaraja is the elder brother. Thus, Yamunāji's children are Yama's niece and nephews. Hence, maternal uncle will never kill his niece and nephews however evil they may be. Therefore, even the most evil souls are spared by Yamunā's grace. They are not punished.

*Priyo Bhavati Sevanāt Tava
Hareryathā Gopikāḥ II YMS-6 II*

Mahaprabhuji says, O Yamunāji! The Vraja women have served you. They bathed in your stream daily and observed the fast of Goddess Katyayani. By serving you extensively, the Gopis of Vraja have become dearer to the Lord. Every Gopi has become Kṛṣṇa's beloved. Mahaprabhuji says, we are unable to resist our greed. By serving you, even we wish to become Lord's beloved, 'Hareryathā Gopikāḥ'. Just like the Gopis who

The Yamunā of 'Yamunā aka' is extremely wonderful. Those who accept civilised people are virtuous in nature, but those who even accept the uncivilised are saints. It's not that Yamunā accepts only the Vai avas, but she accepts anyone who visits her bank. Yamunā is utmost holy and universal acceptor; hence, she is wonderful. Accept the virtuous and you will be civilised. Accept anyone who comes to your door and you will be a monk. Yamunā is a monkly flow. Yamunā is wonderful and extremely wonderful. If you fail to realise the mysteries of an individual despite staying close to that person, realise that s/he is a wonderful personality. The dark colour of Yamunā reflects depth. Therefore, Yamunā is extremely wonderful.

became dear to the Lord by sipping your holy water, we too wish to become Kṛṣṇa's beloved by sipping your holy water. 'Priyo Bhavati Sevanāt', one can become dear to the Lord by offering some service. This is a great aphorism. It suits our VyāsaPīṭha. One can become beloved by offering service. One cannot become beloved by offering adoration (pūjā), because adoration is a method. Service is much more important than adoration. But we are used to adoration! While we must offer adoration, it's easy, whereas service is extremely difficult. Tulasī says while defining service,

Agyā Sama Na Susāhiba Sevā I

So Prasādu Jana Pāvai Devā II AYK-300.02 II

The greatest service is to obey the order of the one towards whom we have complete reverence. We fail to obey the order and instead offer adoration. 'Rāma Carita Mānasa' gives one definition of Swāmī or Master. A master is always right. One who is right is called as a Master. The one with some or other flaw is called as servant. It's by offering service to Yamunājī that Gopis became dear to Kṛṣṇa. We must also offer service to Yamunājī by not polluting it. The inhabitants of this pilgrimage as well as the pilgrims must refrain from polluting Yamunājī. By this service we can become beloved to the Lord just like the Gopis.

Let's recite some chronology of Kathā. Lord Rāma and Lakṣmaṇa stay in King Janaka's 'Suṃdara-Sadana' along with Viśvāmitra. In the evening, the two brothers seek Viśvāmitra's permission and step out for town-sightseeing. The entire town was immersed in beholding Rāma. The women, the elderly and the young boys of same age as Rāma devoted themselves to Rāma's beauty. This is the next chapter of sacrifice. Rāma returned after seeing the town. As the Guru was about to retire for the day, Rāma and Lakṣmaṇa offered the service of massaging his legs. Lord sacrificed His supremacy by surrendering to an Enlightened Being's divine feet. In the morning, Rāma and Lakṣmaṇa visit Janaka's PuṣpaVāṭikā. At the same time, following the mother's instructions, Jānakī comes to the orchard for Gaurī's worship with Her companions. This is the first union of Jānakī and Rāma where Rāma devotes Himself to Jānakī and Jānakī devotes Herself to Rāma. Jānakī sang Mother Durgā's hymn of praise to obtain

the swarthy suitor. On beholding Sītājī's humility and love, the idol smiled and bestowed blessings: The dark-complexioned suitor of whom You are enamoured shall, indeed, be Yours.

The second day ended. Viśvāmitra along with Rāma and Lakṣmaṇa enter the amphitheater with other sages. The kings made unsuccessful attempts to break the bow one after the other. In the end, King Viśvāmitra orders Rāma to rise and break the bow. Lord Rāma mentally recalled His Guru and offered an obeisance. Thereafter, no one could really see or realise how Rāma clasped the bow or how He lifted and mounted it! Everyone only heard a loud sound and then saw the two pieces of bow already fallen on the ground! Lord's glory was extolled. The companions bring Jānakī. The bow represents ego. When a guileless individual breaks the bow of ego and attains devotion, the contemporary society being unable to tolerate rebels in protest. However, a devotee who is monkly disposed and free from pride and who has attained devotion need not worry even if the society revolts against him/her. The universe will send someone by virtue of whom the revolt will be restored to discipline. Paraśurāma's entry restored the discipline. Those who were ready to revolt were silenced! Everyone began to fall prostrate. King Janaka offered an obeisance. Viśvāmitra and Paraśurāma met each other. On beholding Rāma, Paraśurāma was stunned wondering who He was! The complete incarnation, Rāma, attracted the part manifestation, Paraśurāma, towards Him! Eventually Lord Rāma spoke mysterious statements and Paraśurāma realised that Rāma is an incarnation of the Supreme Entity. Hence, he thought of sacrificing. Sire Paraśurāma sang Lord Rāma's hymn of praise. Hailing Rāma's glory, he left for penance. The messengers were dispatched to Avadha. King Daśaratha came to Janakapura with the entire town of Avadha. And shortly, 'Maṅgala Mūla Lagana Dinu Āvā', the wedding ritual was conducted. Māṇḍavījī devotes herself to Bharatajī. Ūrmilājī devotes herself to Lakṣmaṇajī and Śrutakīrti to Śatrughna. The wedding took place. The procession stayed back for few days, after which Janaka gives them a farewell. The wedding procession shortly reaches Ayodhyā.

The Jamunā in form of the Kathā of 'Mānasa' is constantly flowing

We are having a conversation about 'Mānasa-Jamunā'. There were several curiosities, but I am short of time. I have kept only one question. Bāpu, You said that Jamunājī is born from Lord Kṛṣṇa's tears. During Lord Kṛṣṇa's birth, when Nandajī was crossing the river with Lord Kṛṣṇa, Jamunājī gave him the way. Then how come Jamunājī was born before Lord Kṛṣṇa? Yamunā was born from the tears of Lord's eyes and those were the tears of the Supreme Spirit. Lord Kṛṣṇa was born as an incarnation much later. Therefore, Yamunājī is born from the tears of the Supreme Spirit or the Supreme Entity. Kṛṣṇa is also the Supreme Spirit, but He incarnates much later. This is all I would like to say today. Harishbhai from Bardoli has sent me a list containing the mention of the word Yamunā in 'Mānasa'. We could not touch upon all the points, but just to mention that 'Mānasa' contains eighteen occurrences of Yamunājī in different contexts. Tulasī's other literature like 'VinayaPatrikā', 'RāmājñāPraśna', 'KṛṣṇaGītāvali' etc. also contains its mention. In 'VinayaPatrikā', Tulasī has remembered Yamunājī in swarthy form along with other rivers. And Tulasī compares Lord's divine feet with Prayāga to recall Yamunājī.

Now let's take the nine-day RāmaKathā towards conclusion by surrendering to Lord Shankaracharya. He has written two 'Yamunāṣṭaka'. Let us touch upon them before moving ahead.

Ayi Madhure Madhumodavilāsini Śailavihārīṇi Vegabhare I

Parijanapālīni Duṣṭaniṣudini Vānchitakāmvilāsadhare I

Vrajapuravāsijanārjitapātakahārīṇi Viśvajanodhharike I

Jaya Yamune Jaya Bhūti Nivārīṇi Saṃkaṭa-Nāsini Pāvaya Mām II

Jagatguru AdiShankar says in this mantra, 'Ayi Madhure'. He addresses Mother Yamunā using extremely beautiful words. He says, O Yamunā, you are extremely sweet. She is sweet in reality as well. The element of water has many characteristics, but three are primary which are mentioned in 'Mānasa' we well. Water must be sweet, clean and cool. Jagatguru Śaṃkara says, Yamunājī, you are sweet. You are the conferrer of ecstasy. The aspirants



can obtain ecstatic *rasa* from you. O mother, I offer you an obeisance and hail your glory. Please be kind to purify me.

'*Parijanapālīni*', Yamunājī you are everyone's sustainer. You treat the animals, birds, grasses, stones, pebbles, trees, creepers etc. along with the villages and towns inhabiting on your bank as your kin and you look after their sustenance. '*Duṣṭaniṣudīni*', O Yamunājī, you are the slayer of the wicked. You eradicate the unnecessary aspects from our lives. '*Vānchitakāmaṣadhare*', O Yamunājī, you fulfill everyone's desires manifold times. These are the experiences of Lord Shankaracharya. And they could be our experiences as well, provided we possess the same spiritual state as Śaṅkara and provided our heart is as pure as Shankaracharya.

Shankaracharya is Supreme Śiva. Lord Śaṅkara Himself had incarnated as Shankaracharya. Therefore, whatever he says in his hymn comes true. My listeners, such traits are natural in an Enlightened Being or even in the one who is Jagatguru. Garuḍa asks few questions to KāgaBhuṣuṇḍi in 'UttaraKāṇḍa'. He has asked seven questions very clearly in the end. But before asking seven questions when Garuḍa listened to RāmaKathā from Bhuṣuṇḍi's lips, he was overwhelmed with supreme joy and he narrated his entire life-story. Subdued by immense ecstasy, Garuḍa raised few curiosities. He has asked these questions to a Sadguru. In this incident, we realise the traits of the Enlightened Beings or the incarnations like Shankaracharya. Garuḍa asked KāgaBhuṣuṇḍi: please explain me how did you obtain the body of a crow? Goswāmijī thus presents the list of ten traits that Garuḍa experienced for Bhuṣuṇḍi. How is KāgaBhuṣuṇḍi? How is Garuḍa's Enlightened Being? Let us try to understand these ten traits so that we can recognise an Enlightened Being if we see these ten traits in an individual.

Tumha Sarbagya Tagya Tama Pārā I

Sumati Susīla Sarala Ācārā II

Gyāna Birati Bigyāna Nivāsā I

RaghuNāyaka Ke Tumha Priya Dāsā II UTK-93.01 II

Pay attention Bāpa! These traits come true in Mahaprabhuji as well who has sung 'Yamunāṣṭaka'. They are observed in the rarest of realised beings. Bhuṣuṇḍi is undoubtedly Bhuṣuṇḍi. Garuḍa says, I have listened to the RāmaKathā by sitting near you and while listening to the RāmaKathā, I have understood and attained you. The first trait that I saw in you is *sarbagya*. *Sarbagya* means an omniscient knower of truth, one who knows everything. Nothing remains unknown to such a person. However, *sarbagya* does not mean only this. A real *sarbagya* is the one who despite knowing everything doesn't realise that s/he knows it all. Only the opposite person would realise that the person in concern is omniscient. If the knower realises s/he is omniscient then a downfall is very much possible. Bhuṣuṇḍi has never said that he is omniscient. It was Garuḍa who realised this fact. People sitting close to him could know this truth. Therefore, sitting close to the realised beings is extremely glorious. Garuḍa has sat near Bhuṣuṇḍi for considerable time and therefore, he could know that he is omniscient.

These are the traits of an Enlightened Being. 'Mānasa' has enlisted ten traits. '*Tagya*' means knower of all elements. I have witnessed in villages that few unlettered people could accurately predict the arrival of monsoon based on the nature of clouds, direction of winds and chirping of birds. They have a sharp acumen of the elements of nature viz. earth, water, ether, fire and air. I am happy that one of the ten traits of an Enlightened Being is '*Bigyāna Nivāsā*'. KāgaBhuṣuṇḍi is an abode of wisdom, '*Bigyāna Bhavana*'. '*Bigyāna Bhavana*' is present in Delhi, but my KāgaBhuṣuṇḍi himself is an abode of wisdom.

Tulasī is highly advanced! I would like to request youngsters to read Tulasī from this perspective as well. Several years ago this man proclaimed that Bhuṣuṇḍi is '*Bigyāna Nivāsā*'. Several years ago this man made Rāma speak that a man of wisdom is more dear to me than a man of knowledge. Young men and women, please understand that there is a difference between righteousness and wisdom. Wisdom is

scientific in nature. And the discovery of science happens at a personal level, but its benefit is universal. For instance, the discovery of light is personal, but its benefit is universal, the entire world has benefitted. Righteousness on the other hand needs to be quested at individual level. Everyone will have to search their own truth. Everyone will have to search their own love. Can you ever say that since Shirin-Farhad and Heer-Ranjha have loved enough, there is no need to love anymore? No! This does not work. Narsinh Mehtā, Mīrā, Ekanātha have personally treaded the path of devotion. We all need to walk our own path of devotion.

The third trait of an Enlightened Being is '*Tama Pārā*'. *Tama* means darkness. Darkness means nescience. Nescience means ignorance or idiocy. In one word, it can be called as 'Māyā'. O Lord, you are beyond the influence of māyā. An Enlightened Being is beyond the realm of māyā. They don't condemn māyā, but highlight the difference between the Supreme Entity that is real and the mundane world which is illusory. They don't condemn the mundane world. Shankaracharya doesn't say that the world must be burned. He just highlights the difference by saying that this is truth and that is myth. That's it! He doesn't prove the world useless or worthless. You are beyond māyā. This is the third trait of an Enlightened Being.

Tumha Sarbagya Tagya Tama Pārā I

Sumati Susīla Sarala Ācārā II UTK-93.01 II

I have not see wisdom like you. O, your virtuous intellect! Your intelligence! O my master, you are peerless! And Goswāmijī says that it's by one's virtuous intellect that we obtain every wealth. '*Jahā Sumati Taha Sampāti Nānā*', you are virtuous of conduct. Your every conduct is utmost beautiful. And he gives me a lovely aphorism, '*Sarala Ācārā*', despite being highly accomplished, you are so guileless in your dealings that the moment you saw me arriving you stood at once in my honour! I am astonished at your guileless conduct! Your conduct, your style of living and your dealings are extremely guileless.

Gyāna Birati Bigyāna Nivāsā I UTK-93.01 I

In what words can I applaud your wisdom? You possess adjective-free wisdom, which only proves your enlightened state. You are the man of finest wisdom. He further says, '*Birati*', O, you are the possessor of peerless dispassion. You are supreme-dispassionate. There is a common belief that dispassionate individuals are disinterested by nature. It's an incorrect aphorism.

Gyāna Birati Bigyāna Nivāsā I UTK-93.01 I

You are the storehouse of wisdom. You possess all wisdom of the world. Others seek wisdom from your storehouse. These nine traits are worthless if the tenth trait of enlightenment is missing.

RaghuNāyaka Ke Tumha Priya Dāsā II UTK-93.01 II
You are Rāma's devotee. You are Rāma's lover. You are Rāma's servant. In absence of love neither dispassion befits, nor wisdom. You are Lord Rāma's servant. Because I witness all ten traits in you, I am mustering courage to ask you the reason you obtained the body of a crow? Also be kind to tell me, how did you obtain 'Rāma Carita Mānasa'? Lord, why you do not perish even during the great dissolution? How is it possible? You stay untouched by the utmost dreadful spirit of time, Kāla, is it due to the power of yoga or the insight of wisdom? O Lord, the greatest surprise is that my grief, my delusion and my infatuation have been destroyed the moment I stepped into your hermitage, what is the reason? O benefactor, please be kind to reveal me the reasons of these mysteries!

These ten traits of an Enlightened Being are present in Śaṅkara as well as Vallabha. Lord Shankaracharya says, O Yamune! O sweet goddess! '*Madhumodavilāsini Śailavihāriṇi Vegabhare*', you rush through the mountains with all force.

Parijanapālīni Duṣṭaniṣudīni

Vānchitakāmaṣadhare I

You fulfill the desires of every individual. These are the firsthand experiences of Lord Śaṅkara. Only then was he able to write this.

Vrajapuravāsijanārjitapātakahāriṇi

Viśvajanodhharīke I

O Queen Yamunā, you are the dispeller of mental anguish and distress of the inhabitants of Vraja! You are the emancipator of the whole world. And O Yamunā, you are the destroyer of obstacles and the dispeller of our fears. Please understand two points here. Where there is fear, there is no love and where there is love, there is no fear. It's a matter of a lofty spiritual state. Fear being our state of mind, Yamunā can get rid of it. O Yamunā, glory to you! Please bless me with pureness. Let us supplicate as well, O Yamunāji, we are extolling your glory since last nine days. You may look at our crises or perils, but we would not burden you to dispel our perils. If our love to your divine feet augments then we will forget our fears and our perils shall destroy. Therefore, we would only request Yamunāji for 'Pāvaya Mām', please keep us pure now and forever. We are worldly souls. We become impure every now and then. Hence, please make us pure.

As I shared on the first or second day that Yamunāji has three forms viz. mundane, transcendental and spiritual. Her mundane form is highlighted when she emerges from Mount Kalinda and merges into Gaṅgā in the King of Pilgrimage Places Prayāga. Her mundane form benefits us in a worldly manner in agricultural irrigation, electricity generation and growing crops. Yamunāji shines in transcendental form in form of a Queen. In this form, she holds a garland of unbloomed buds of lotuses in her hand. She is Kṛṣṇa's beloved in this form. Her spiritual form is described by many realised men including Jagatguru Śaṅkara. In her spiritual and essential form she is the conferrer of devotion to Lord's divine feet, bestower of wisdom, benefactor of liberation, dispeller of fears and slayer of our perils or crises. These are her spiritual forms.

Just like Yamunāji, 'Mānasa-Jamunā' also exists in three forms. As a scripture, she exists in worldly form. This worldly form fulfills our worldly needs. She exists in transcendental form as 'Tāta Māta Saba Bidhi Tulasī Kī'. She is the mother of the world. She is a parent to the entire cosmos. She is everything.

'Sadguna Suragana Aba Aditi Si', Tulasiji describes this story. She is Aditi who can give birth to celestial souls endowed with noble virtuous. Her spiritual form is that of Truth, Love & Compassion. Our worldly needs are fulfilled by our destiny and hard-work. Her transcendental form can bless us with divine wealth. But we must aim for spiritual wealth from her, which is my gist of Truth, Love & Compassion.

Thus, 'Mānasa-Jamunā' also exists in three forms. In the end, let us once again go through a quick summary. Yamunāji has descended from the

mountaintop to a plain land; 'Rāma Carita Mānasa' has also descended from Lord Śaṅkara's lips and reached the last individual on this earth. Yamunāji has two banks which Vallabhacharya calls as *nitamba*. Śaṅkara terms them as *oṣṭa*. Yamunāji flows amid the two banks; our 'Mānasa-Jamunā' also consists of two banks, 'Loka Beda Mata Maṁjula Kūlā'. The Jamunā of Kathā flows while touching the two banks. Yamunā is dark in colour and so is 'Rāma Carita Mānasa'. Yamunāji manages the sustenance of many people. 'Rāma Carita Mānasa' too provisions the sustenance of

several souls like us. 'Rāmāyaṇa' provisions livelihood of many people. Yamunāji eventually unites with Gaṅgā by merging in the ocean at Gangasagar. Tulasī says, this flow of 'Rāma Carita Mānasa' blends us in Lord Rāma's form, 'Rāma Sarupa Siṁdhu Samuhānī'. The story of 'Rāma Carita Mānasa' engrosses us in the form of Lord Rāma. Yamunā washes away the impurities of Kaliyuga and it also washes away the impurities of our mind. The stream of Jamunāji is constantly flowing and the Jamunā in form of the Kathā of 'Mānasa' is also constantly flowing.



My listeners, we have thus offered the service and adoration of words to Mother Yamunā. As listeners you all have performed her adoration by listening to the discourse. I had once said that Hanumānājī is congregation of five aspects. Hanumānājī contains words. Hanumānta is blessed with the prosperity of words. Hanumānājī is believed to be the preceptor of music. HanumāntaMata is quite renowned in music. Hanumānājī possesses sūra. Hanumānājī also has the knowledge of tāla. Hanumānājī constantly lives in laya. Lastly, Hanumānājī is an expert in the art of dance. He Himself dances. It's believed that Yamunā also contains these five aspects. Yamunā has words. She flows making a beautiful sound of 'kāla'...'kāla'...'kāla'.... Mahāprabhuji compares the waves of Yamunā with the tinkling of bracelets. Yamunājī definitely possesses words. The rivers speak. I hope we can hear them someday. Yamunājī contains sūra. We have a musical instrument called *jalataraṅga* which sounds like waves of water. Yamunā contains tāla. When she jumps from a mountaintop, she does it rhythmically. And Yamunā has laya. Yamunā dances as well. This 'Mānasa-Jamunā' of mine definitely contains words. 'Rāma Carita Mānasa' also contains sūra. 'Rāma Carita Mānasa' is rhythmic in nature. And 'Rāma Carita Mānasa' also contains laya. 'Rāma Carita Mānasa' dances as well. Rāma Himself dances. Sūtīkṣaṇa has danced. This is the scripture of dancing. Yamunā possesses all five aspects. And so does 'Rāma Carita Mānasa'. The devotional hymn that we sing also contains words, sūra, laya, tāla and when you cannot resist you start dancing, hence it contains dance as well.

Yesterday we recited the story of Lord Rāma's birth in brief. The second canto is 'AyodhyāKāṇḍa'. It begins with the description of enormous bliss. The discussions of Rāma's coronation were immensely blissful and equally painful was the decision of Rāma's exile into the woods. All I would like to mention as an aphorism from the second canto of 'Mānasa' is that as much bliss a human life contains, the same degree of

pain is what one goes through. The degree of bliss and pain are exactly the same in every human's life. One who is blessed with extreme bliss also suffers extreme pain. This is the law. The inhabitants of Avadha were experiencing boundless bliss. It was raining bliss. The celestial deities convinced Sarasvatī. Sarasvatī impelled Maṁtharā, who in turn provoked Kaikeyī and the occasion of bliss transformed into the incident of pain! Instead of Rāma's coronation, He was pronounced an exile into the woods for fourteen years!

Rāma-Lakṣmaṇa-Jānakī left for the woods for fourteen years. They stayed on the bank of Tamasā River for the first night. The chariot with Rāma-Lakṣmaṇa-Jānakī reached Śṛṅgaverapura. They crossed the holy river Gaṁgā and furthered their journey the next day. They arrived in the hermitage of Sage Bharadvāja. Taking his leave they moved ahead, Lord bathed in Yamunā and they soon reached Vālmiki's hermitage. He suggested fourteen spiritual places for them to stay. Rāma-Lakṣmaṇa-Jānakī began to stay in Citrakūṭa.

At this point, Tulasī changed the topic. Sumānta reached Ayodhyā. Shortly thereafter, the great King Daśaratha abandons his life in Rāma's separation by recalling the greatest mantra Rāma for six times. Bharata arrived. On Vaśiṣṭhaji's advice, he performed the King's obsequies. It was finally decided that Bharatajī would go to Citrakūṭa with the entire town of Ayodhyā and after reaching there, whatever decision is taken by Lord Rāma and Bharata would be accepted by all. The journey to Citrakūṭa commenced. They faced few obstacles on the way. Bharata overcame the obstacles and reached Citrakūṭa. Rāma and Bharata met each other. Janakājī arrived as well. Several meetings took place. Finally, it was decided that for the span of fourteen years Bharata shall manage Ayodhyā and Rāma would stay in the woods obeying the father's command. Lord blessed Bharata with His pādūkā as a means of bestowing grace. Essentially, this is the country of pādūkā. Our country India is not the nation of ownership. We live in the idea

of trusteeship. Our country is that of pādūkā originally. Bharatajī carried the pādūkā on the crown of his head. He worships pādūkā every day and runs the state-affairs after seeking pādūkā's permission at each and every step.

In 'AraṇyaKāṇḍa', Lord Rāma, Lakṣmaṇa and Jānakī decide to leave Citrakūṭa. They go to Atri's hermitage. Jānakījī seeks blessings from Anasūyājī. Lord moves ahead from there. While meeting the realised souls on the way, Lord reached Sage Kumbhaja's hermitage. They had an in-depth discussion. Rāma-Lakṣmaṇa-Jānakī reached the bank of Godāvarī. They befriended the King of Vultures, Jaṭāyu on the way and began to dwell in Paṁcavaṭī in a hut-cottage. One fine day, Śūrpaṅkhā arrived and she was punished. She instigated Khara-Dūṣaṇa. Khara-Dūṣaṇa attacked with the army of fourteen thousand soldiers. Lord offered nirvānā to everyone. After Khara-Dūṣaṇa's nirvānā, Śūrpaṅkhā provoked Rāvaṇa. Before Rāvaṇa could abduct Sītā, Lord had already made a plan. Sītā contained Her original form in fire and left only Her illusory form in the outer world. Lord rushed to kill the golden deer. Rāvaṇa arrives in the garb of a renunciant and abducted Jānakījī. Jaṭāyu attained martyrdom. Rāvaṇa kept Jānakī safeguarded in AśokaVāṭikā beneath the Aśoka tree. Lord Rāma and Lakṣmaṇa left in search of Jānakī. They met Jaṭāyu on the way and performed his last rites on an equal footing with their father. As they moved

further, they met a demon named Kabaṁdha on the way. Giving him a lofty spiritual state, Lord entered Sabrī's hermitage. Sabrī was blessed to see the Lord. On behalf of Sabrī, Lord narrated the methods of nine devotions to us. After listening to Lord's discussion of devotion, Sabrī dissipated herself in the fire of yoga wherefrom there is no return. Rāma and Lakṣmaṇa went to PaṁpāSarovara Lake in Sītā's quest. There they met Nārada. Here concludes the third canto.

In the fourth canto named 'KiṣkindhāKāṇḍa', Rāma and Lakṣmaṇa further their journey. Hanumānta and Rāma meet each other. In one perspective, all cantos of 'Mānasa' are the cantos of union and unity. 'BālaKāṇḍa' is the canto of union between Sītā and Rāma. 'AyodhyāKāṇḍa' is the canto of union between Bharata and Rāma. 'AraṇyaKāṇḍa' is the canto of union between Sabrī and Rāma. 'KiṣkindhāKāṇḍa' is the canto of union between Hanumāna and Rāma. 'SuṁdaraKāṇḍa' is the canto of union between Hanumāna and Jānakī. 'LaṁkāKāṇḍa' is the canto of countless unions and countless nirvānās where everyone is blended in the Supreme Spirit. Alternately, it can also be considered the canto of union between Daśaratha, who arrived from his heavenly abode, and Rāma. Yet again 'UttaraKāṇḍa', 'Amīta Rupa Pragaṭe Tehi Kālā', has nothing but myriad unions. The greatest union is that of Garuḍa and Bhuṣuṇḍi. It's once again the canto of myriad unions. It contains no separation at all. The worldly

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perspective, on the other hand, is intermixed with union and separation.

So, Hanumāna and Rāma met each other. Rāma met Sugrīva. Vāli was given nirvānā. Sugrīva was enthroned and Aṃgada was appointed as the crown-prince. Lord observed holy austerities in the sacred month of Cātura. The campaign for Sītā's quest was kick-started. Hanumāna's team was dispatched in the southern quarter. With Svayamprabhā's guidance, they reached on the shore of ocean. Sampāti informed that Sītājī is present in AśokaVāṭikā. Jāmavaṃta invoked Hanumānajī, who soon grew to the size of a mountain. Seeking guidance from Jāmavaṃta, Hanumānajī was ready to leave in Jānakī's quest. Here concludes 'KiṣkindhāKāṇḍa' and begins 'SuṃdaraKāṇḍa',

Jāmavaṃta Ke Bacana Suhāe I

Suni Hanumaṃta Hr̥daya Ati Bhāe II

Taba Lagi Mohi Parikhehu Tumha Bhāe I

Sahi Dukha Kaṃda Mūla Phala Khāe II SDK-00.01 II

Hanumānajī crossed the ocean overcoming the obstacles on the way and entered the city of Laṃkā. He met Vibhīṣaṇa, who showed the tactic to meet Jānakī. Hanumānajī met Mother Jānakī in AśokaVāṭikā. He introduced Himself and had delicious fruits. Shortly, Hanumānajī was captured. Rāvaṇa announced capital punishment for Him. Vibhīṣaṇa interfered and stopped the order on basis of statecraft which prohibits killing an envoy. They decided to burn Hanumānajī's tail. Hanumānajī burned the entire town of Laṃkā from one end to another. Thereafter, He took a dip in the ocean, collected the mother's lotus-shaped hair ornament and returned after successfully accomplishing the objective. Sugrīva went to apprise Lord Rāma along with others. Jāmavaṃta recited the story of Hanumaṃta before Lord Rāma. Lord instructed to not delay any further. They camped on the shore of ocean. Vibhīṣaṇa, expelled by Rāvaṇa, surrendered to the Lord. Lord consulted Vibhīṣaṇa and it was decided to observe fast on the short of ocean for three days requesting ocean to provide a way. Lord mounted the

bow and arrow after three days. Ocean surrendered to the Lord in form of a Brāhamaṇa. He advised the Lord to form a bridge. The idea of bridging or unity is the very goal of Lord Rāma's incarnation.

'LaṃkāKāṇḍa' begins with the description of the spirit of time. Lord bridged the ocean and installed the emblem of Lord Śiva as Rameshwar. The real act of unity was the union between Śiva and Vaiṣṇu devotees. Rameshwar stands for the unity between Viṣṇu and Śiva, because there is no difference between the two. Lord's troops crossed the ocean through the bridged ocean. They camped on Mount Subela in Laṃkā. Rāvaṇa went atop the mountain to enjoy a great revelry, which was interrupted by the Lord. The following day, Aṃgada went as an emissary of peace with the proposal of treaty, but the treaty failed. The war became inevitable. In the end, a fierce battle is fought between Lord Rāma and Rāvaṇa, and Lord gives nirvānā to Rāvaṇa with thirty-one arrows. Rāvaṇa's last rites were performed. Vibhīṣaṇa was enthroned. Rāma-Lakṣmaṇa-Jānakī and few companions boarded Puṣpaka aircraft. Lord takes the flight to Ayodhyā. Hanumānajī was sent to inform Bharata about Lord's arrival. The aircraft landed at Śrṃgaverapura. Lord embraced the poor people after a span of fourteen years. This was the real motive of Rāma's reign.

The beginning of 'UttaraKāṇḍa' describes Ayodhyā's state in Rāma's separation. Hanumānajī arrives like a saviour for a drowning person. On hearing the news of Lord's arrival, Bharata's joy knew no bounds. The aircraft landed on the bank of Sarajū. The monkeys, the bears and the other demons alighted the aircraft in human form. This is Tulasī's ideology. 'Mānasa' is the name of a very beautiful process of making a human. Everyone met each other. The union of Bharata and Rāma was indescribable. Lord went to meet Kaikeyī and warded off her guilt. He then met Sumitrā, followed by Kausalyā. Everyone was overwhelmed with love. The mothers bathed Jānakījī. Lord bathed His three brothers. The royal attires were

donned after fourteen years. Vaśiṣṭhajī called for the royal throne. Offering an obeisance to the earth, the sun-god, the directions, the subjects, the Gurudeva, the Brāhamaṇas and the mothers Lord sat on the royal throne along with Jānakījī. Giving the reign of Rāma to the world, Vaśiṣṭhajī applied the sacred coronation mark on Lord Rāma's forehead. The divine reign of Rāma was established.

Six months elapsed. Except for Hanumānajī, Lord gave farewell to all other friends. Hanumānajī is the mine of merits; hence, He stayed with Lord Rāma. Tulasī has given wonderful description of the divine reign of Rāma which GandhiBapu once wished and we all wish for it as well. Lord's married life was then blessed by two sons. Jānakī gave birth to two sons named Lava and Kuśa. All three brothers were blessed with two sons each. After citing the names of the heirs of Ayodhyā, Tulasī stopped the story of Raghu's race at this point. The story of Sītā's second abandonment and her giving birth to two sons is not described by Tulasī. He has chosen to eliminate controversial stories.

The later part contains the exploits of KāgaBhuṣuṇḍī, the curiosities of Garuḍa and the seven questions which Garuḍa asks Bhuṣuṇḍī. The seven questions stand for the conclusion of the seven cantos. Sire Bhuṣuṇḍī concluded the Kathā before Garuḍa. It's not clear whether or not Sire Yajñavalkya has concluded the Kathā before Bharadvājajī on the bank of Gaṃgā and Jamunā. The holy incarnation of Kaliyuga, Reverend Goswāmī Tulasī, who was reciting the Kathā to His own mind says in conclusion that no spiritual discipline in this Kaliyuga is as simple as recalling Lord's Name, singing the copāis and listening to the spiritual discourse. Remembering Rāma is truth. Singing Rāma is love. Listening to Rāma's discourse is someone's compassion. These are the only three aphorisms extracted as the ultimate essence of 'Rāma Carita Mānasa'. This is the only gist. This is my VyāsaPīṭha's three-fold philosophy. There are the only three paths: Truth, Love & Compassion.

Tulasī, Yajñavalkya, Māhādeva and Sire Bhuṣuṇḍī concluded the Kathā before their listeners.

By sitting beneath the compassionate shade of these four supreme preceptors, by the grace of Mother Yamunā my VyāsaPīṭha is proceeding to conclude the Kathā being recited in this holiest pilgrimage of Yamunotri since last nine days. What more should I say at this moment? But first of all, I would like to express my enormous pleasure because when the Kathā was recited in Gaṃgotri, I had a wish to recite a Kathā in Yamunotri sometime in future. This wish of ours is being fulfilled today after so many years by the grace of Mother Yamunā. And a devoted family of VyāsaPīṭha has become an excuse for this Kathā. I express my pleasure as the wish of the host family has also been fulfilled. They are worthy of applaud. Those who are bestowed by Lord's grace can alone become an excuse of Lord's Kathā and organise such events. Events like this cannot be organised by money or institutes, but they are successfully accomplished because of one's inner devotional faith and staunch trust. The reverend priests have blessed us amiably. The inhabitants of this place, the corporation and the leaders have collectively done their bit towards organising this Kathā. I thank one and all and express my pleasure. As my recitation pauses today, so will your act of listening, but please continue to chant Lord's Rāma. The cognition of my inner consciousness is vouching that Yamunājī is extremely pleased. The one who would be utmost happy would be TribhuvanDada. Everyone is happy. I am strongly feeling that all consciousnesses are pleased. Let all of us offer the complete reward of this nine-day RāmaKathā, 'Mānasa-Jamunā' in the stream of Yamunā, 'O Mother, it's by your grace that this Kathā is completed and we devote to you what is already yours!'

Abbreviations: AKS- Śrī Devī Aparādha Kṣamāpana Stotram, ARK- Araṇya Kāṇḍa, AYK- Ayodhyā Kāṇḍa, BAK- B ā l a K ā ṇ ḍ a , C h - C h a ṃ d a , D A S - Śrī Devī Aparādha Kṣamāpana Stotram, GG- Gopī Gīta, HC- Hanumāna Cālīsā, LNK- Laṃkā Kāṇḍa, NVS- Nirvāṇaṣṭakam Stotra, SDK- Suṃdara Kāṇḍa, Śl- Śloka, SMS- Śiva Mahimna Stotra, SRA- Śrī Rāmāyaṇajī Aratī, UTK- Uttara Kāṇḍa, YMS- Yamunāṣṭakam.

क्वचिदन्यतोऽपि

'Bhagavad Gītā' is my gārgī-path and 'Rāma Carita Mānasa' is my mārgī-path



Morari Bāpu's address during Saṃskṛta Satra – 2017

First of all, I bow to Vyas Sāheb, a sage like personality, to whom we have offered obeisance by felicitating him with 'Vācaspati Award'. I also bow to your family members who are here on your behalf to accept our obeisance. 'Saṃskṛta-Satra' kick-started with the blessings of the senior erudite men, under their guidance. Many of them are no more with us today. I heartily welcome Respected Śrī Gautambhai, my utmost affectionate Respected Vijaybhai and our utmost affectionate Professor arrived all the way from New Delhi, who delivered his entire address in Saṃskṛta. I heartily welcome everyone and offer an obeisance. I would also like to express my pleasure and offer my obeisance to the Reverend Preceptor who teaches Saṃskṛta to the students of Gurukul, our Mahatmaji who flies down on many of our occasions as a guest even if it's just for a couple of days, all my listeners and the ladies who have graced this occasion for 'DevīVimarśa' and presented their self-study and discourse. It was a pleasure listening to all of you. This function was watched live in One Hundred and

Seventy countries. Since last three days, I have been receiving plentiful calls from India and overseas and the media has also taken a note that the last three days were completely dedicated in the contemplation of the feminine power or Goddesses! I now worry about the Gods. But as long as the Goddesses are glorified, the Gods are safe.

Yadi Strainam Devī YamaNirataDehārdhaghaṇāt I
Avaiti Tvāmadhhā Bata Varada Mugdhā Yuvatayāḥ
II SMS-23 II

Gandharvaraja Pushpadanta said, in what words should I express my pleasure? Upaniṣad has said, 'Swādhyaḥ PravaṇāBhyaṃ Na Pramaditavyam'. I follow it only partially. While I am not indolent in delivering discourses, I don't deep-dive in self-study, Bāpu! It's quite apparent that you (ladies) have practiced rigorous penance of in-depth self-study before coming here. I could clearly observe that while delivering your addresses you were also equally empathizing with what was being spoken. Therefore, I once again offer my obeisance to your penance.

We just heard about a Gujarātī saying 'Sole Sāna Āve' i.e. one becomes sane at the age of sixteen. It was only after sixteen years of Saṃskṛta-Satra that we realised to host one on the feminine power which has been extremely significant. Hence, this seventeenth Satra was dedicated to women. One of the ladies just said that a woman is much worried while cooking for the in-laws. Even if the food has been cooked is at its best, the mother-in-law, by nature, is bound to find some or other flaw. She is the main goddess among the in-laws, 'Yā Devī SarvaBhuteṣū SāsuRupeṇa Saṃsthitā I Namastasyai Namastasyai Namastasyai Namō Namaḥ II'

Bhūṭala Bhagati Padāratha Moṭu
BrahmalokaMā Nāhi I

So Bāpu! No one except the mother and daughter know the kind of food the father likes. You all have been kind to deliver addresses as per our liking. Lately, I have been associating the characters of 'Māhābhārata' with the daughters of Talgājarḍā. I feel that Duryodhana's daughter Lakśmaṇā is the daughter of Talgājarḍā. So Bāpu! If the father cannot come to meet you because of his busy schedule, it's the daughter's responsibility to visit the father's home at least once in a year.

Haṃske Bolā Karo, Bulāyā Karo I
Yeh Bāp Kā Ghar Hai, Āyā-Jāyā Karo I

Rāma is the father of the universe. 'More Tumha Prabhu Gura Pitu Mātā', 'Mānasa'. After Rāma's coronation, when He bids farewell to His companions, He gave a farewell gift to everyone. He gifted His own necklace to Aṃgada. And by doing so he warned Sugrīva to be impartial with Aṃgada. He made Sugrīva recall the past incident when He had given His own garland to Sugrīva, post which he won over Vāli. Today as Lord gave His own necklace to Aṃgada, it was an obvious hint to Sugrīva. Bharata had weaved a coverlet by his own hands which Lord gave to Vibhīṣaṇa by Bharata's hands. It means that everyone in Raghu's race were self-dependent. Bharata has lovingly managed the state-affairs of Ayodhyā for fourteen years by surrendering himself to pādūkā. During this period he has woven many such clothes. Intermixing threads to form a fabric is figurative of keeping everyone united, 'SaṃgaCchadhvaṃ Saṃvadhavaṃ'. It is an act of unity. This is what

RāmaKathā stands for. Hence, Vibhīṣaṇa was given a hand-woven coverlet. Everyone was given some or other gift. Let's look at what was Kevaṭa gifted. He represents deprived and neglected society. Even today we are looking upon few sections of the society with scorned vision! Although by Lord's grace everyone's vision towards them has changed considerably and it must change! But imagine how have it must been in that age. Hence, Lord Rāma's attitude towards Kevaṭa was revolutionary. When Lord gave farewell to Kevaṭa, He was gifted nothing, Sāheb! It appeared upfront injustice Sāheb! Vibhīṣaṇa is the king of Laṃkā, which is made from real gold! Aṃgada was the future king. It would have been fair if Vibhīṣaṇa, Sugrīva or Aṃgada were not given any gift, for they are already wealthy. Everyone was given some or other gift. But when it was Kevaṭa's turn, Lord wondered what should He give to Kevaṭa from whom He had solicited something in the past?

Māgī Nāva Na Kevaṭu Ānā I

Kahai Tumhāra Maramu Mai Jānā II AYK-99.02 II
Lord told him, I am seeking something from you as a mendicant. Kevaṭa cried on hearing these words. Holy Sir! Now I know who You are? But what should I give you? Everyone is capable of giving at least something, but one must have the heart to give. Lord said, whenever you find time, 'Sadā Rahehu Pura Āvata Jātā', please be kind to visit my Ayodhyā now and then. I might not be able to come there because of my busy schedule. I would like to tell the women who presented their study from the dais, 'Sadā Rahehu Pura Āvata Jātā'. You may at least come here to receive a saree blessed by Goddess Sarasvatī. I am expressing enormous pleasure. In what words and in what way should I congratulate everyone or express my pleasure? Though, I am expressing my pleasure in words. I am never indolent when it comes to listening. Though, I am not so disciplined towards self-study. I have been speaking whatever comes to me in form of grace. My words are impelled by the consciousness of Tribhuvan Dada. However, I show no indolence towards listening. And delivering an address or discourse is anyways done every now and then.

I have no clue how to express my pleasure having known the extent of your self-study for this occasion! Even as I am expressing my pleasure in

words, I would also like to express the pleasure of my inner-soul. Today I would like to share one more matter of distinct pleasure. Every year 'Vācaspati Award' is being given to men as well as women. It's a matter of high regard in my view that this year we have felicitated a woman with 'Vācaspati Award'. However, it's my wish that next year onwards we must dedicate one more award towards women which is on an equal footing with 'Vācaspati Award' and let it be named 'Bhāmatī Award'. Hence, there will be 'Vācaspati Award' and another award in the name of his wife, 'Bhāmatī Award'. I hope this sounds good. She is being forgotten by us. So Bāpa! Many, many thanks. I offer my bow for your pleasure. By Hanumānaji's grace everyone wishes to offer more and more service during every occasion. Hence, I have received few requests in this regard. I was telling Jayadev that the stream of Gaṅgā is naturally flowing here. We don't force it to flow. By the inspiration of Tribhuvan Dada, such programs shall continue. The day we cannot continue, we shall stop! Hence, please don't take it to heart if these programs are stopped! They shall continue until the Gaṅgā keeps flowing.

You are aware about the character of Bhāmatī Devī. When Venerable Vācaspati was engrossed in writing his commentary on 'Brahmasūtra', a woman of my country named Bhāmatī, the wife of Vācaspati, served him with absolute dedication without disturbing him at ever at all. I had listened to this story in the Kathā of DongreMaharaj during my childhood. Once when Vācaspati was busy with his work, the lamp suddenly got extinguished and Bhāmatī rushed to kindle the lamp. When she leaves after lighting the lamp, Vācaspati wondered who the woman was! He had forgotten being married to Bhāmatī. He enquired, are you my wife? Yes was her response. She never spoke a word, for she was content serving her husband who was working for the cause of the highest reality. Hence, there was nothing more she could have wished for. At that moment, Vācaspati decided to name his commentary under the title of his wife 'Bhāmatī'. Hence, 'Bhāmatī Award' will be conferred on an equal footing with 'Vācaspati Award' from the coming year. It would be given only to a woman. One award shall be conferred to a sagely-man and the other would be

conferred to a sagely-woman. I what form should I express my pleasure? When a father is pleased, he gives toys or eatables to his children. Whenever our father stepped out of house, we used to tell him to bring something for us. He would then get gathiya, sev etc. What more should I say?

My listeners, this is my auspicious wish which you all have accepted. By the divine grace we shall confer one more award from the coming year. You all spoke on 'DevīVimarśa'. You have left no point untouched. It's different when women speak than men! They have presented their address utmost boldly and fearlessly! All speeches were equally beautiful! We cannot ignore the feminine power that exists in form of mother, daughter, sister or goddess. We shall acquire new energy only by circumambulating them. Therefore, the feminine power holds immense glory. Women are being tortured and disregarded since centuries and it has continued even today. In this situation, this event has been a significant milestone. It will arouse more awareness and inspire more people. I am happy that this event has been initiated by women.

Tulasī stands by women when He says, 'Kā Nā Karai Abalā Prabala'. Who are you addressing as abalā? Many people have pointed fingers on Tulasī because of His few lines which they have failed to understand. We have either imposed false allegations on Tulasī or not learned the interpretation from our Guru. Therefore, we misuse these lines and unthoughtfully point fingers on Tulasī alleging Him to be women critic! Ask Talgājarḍā! It will try to explain the correct meaning impelled by the consciousness of Tribhuvan Dada. Tulasī says, 'Kā Nā Karai Abalā Prabala', what is it that the women, whom everyone addresses as abalā, cannot accomplish? Tulasī's opinion is clearly presented in 'Mānasa' that abalā is not abalā but prabalā (a powerful woman). (Note: Abalā means a woman. It usually highlights one's weak and helpless side.) 'Kāha Na Pāvaku Jāri Saka Kā Na Samudra Samāi', what is it that death cannot devour? 'Kāha Na Pāvaku Jāri Saka', what is it that fire cannot consume? Of course, a soul can neither be burned by fire, nor be wet by water. 'Gītā' has said so. 'Kāha Na Pāvaku Jāri Saka Kā Na Samudra Samāi', what cannot be engulfed by the ocean? Tulasī has presented women

on an equal footing with fire and sun and said, 'Kā Nā Karai Abalā Prabala', a woman is all-powerful, what is it that she cannot accomplish? 'Kehi Jaga Kālu Na Khāi', what in the world can death not devour? The all-powerful women have been scorned in this world.

We are margī monks. We go with the natural flow. But I am moving amidst two banks of gārgī and mārgī. Gārgī refers to Vedas and Mārgī refers to Rūkhāḍa. Yesterday Harishbhai was recalling that Bāpu, Vishnudevānandagiri, my Dada's younger brother, who has been the Mahamandaleshwar of 'Kailāsa Āśrama' has been in the flow of Gārgī. Whatever I have received from him has been the flow of Gārgī and my origin Talgājarḍā has been the flow of Mārgī. We have flowed amidst two philosophies. The feminine power has a great, great glory and it must be highlighted. Your addresses have been highly significant! We are extremely pleased to hear each one of you.

As I am speaking here, I have not been given any specific topic. They do so purposely. But I shall speak about the Goddess during the upcoming Ashwin Navrātri Kathā at Vindhyaśasini, one of the great Śakti-Piṭhas. I shall speak inspired by the consciousness of my Dada and name the Kathā as 'Mānasa-Devī' or 'Mānasa-ŚrīDevī'. I am afraid that the monks would misinterpret if I name the Kathā as 'Mānasa-ŚrīDevī'. Nonetheless, being blessed with some kind of art she is also a form of goddess. If I tell you the matter of my heart, our goddesses described in Vedas, Purāṇas and other scriptures represent our root and seed, but Talgājarḍā wishes to adore the present goddesses who represent Draupadī, Kausalyā, Gārgī or Sarasvatī. This will elevate their honour. Hence, I shall speak about the present goddesses as my Guru impels me to speak.

Thus, yesterday night I have decided to speak on 'Mānasa-Devī' because 'Mānasa' contains the description of ten goddesses. Tulasī has glorified ten women as Devī. I will speak everything during the Kathā than now! My Tulasī glorifies Kausalyā as Devī, Sumitrā as Devī, Sunayanā as Devī, Kaikeyī as Devī, Sarasvatī, Pārvatī, Sītā, VanaDevī, GrāmaDevī and GaṅgāDevī. These are the ten goddesses. These goddesses also represent ten eruditions. By my Guru's grace, if I get an inspiration I shall also talk about ten

eruditions. The Kathā will be 'Mānasa-Devī' or 'Mānasa-ŚrīDevī'. Babaji, what should we name? Let's keep it ŚrīDevī! As such, I often sing movie songs in the Kathā. Babas are engrossed in it. 'Ubhaya Bīca Sīyā Sohātī Kaise', my Tulasī says Rāma walked in the front, while Lakśmaṇa followed in the rear and Jānakī walked between the two. How does the trio look? 'Ubhaya Bīca Sīyā Sohātī Kaise I Brahma Jīva Bīca Māyā Jaise II', Sītā shines like Māyā (delusive power) between Brahma (God) on one hand and the individual soul on the other. It's said here that I am erudition, I am nescience, I am Vedas and I am ignorance. A goddess is everything. What is she not? Talgājarḍā wants to universally establish a distinct form of Goddess. I had spoken about it in Cāmuṇḍā Kathā in Chotila. The world must adore the Goddess in form of non-violence, 'Yā Devī SarvaBhūteṣu AhimsāRupeṇa Saśmsthītā I'. It's now time to worship the goddess of non-violence. The goddesses are depicted with swords, tridents etc. and are always shown killing someone. Why do the goddesses cause bloodshed? They do so to arouse dispassion in everyone. When Hanumānaji dealt Laṅkinī a blow with fist, she toppled down vomiting blood. In Tulasī's personal opinion, the act of vomiting blood (rakta) was Hanumāna's way to transform demoness Laṅkinī's infatuation into dispassion (virakta).

The whole world is brimming over by divine feminine power in form of goddesses. They represent various eruditions. I can vouch for this from every corner of my heart. Who is my Rāma? Tulasī says, 'Durgā Koṭī Amita Ari Mardana'. Rāma is Durgā. The entire world is run by the divine feminine energy. Tulasī says, 'Durgā Koṭī Amita Ari Mardana'. If we consider the great poet Nirala, he has been the worshipper of Goddess. He has presented scriptural evidences, personal imaginations and his inner-cognitions in his compositions. Our philosophy believes one's inner-cognition as the ultimate evidence. When Rāma defeated Rāvaṇa, Nirala makes Rāma perform Durgā's adoration by offering lotuses. The story says, Rāma was short of one lotus. Eventually, Rāma sacrifices His own lotus-like eye to account for the missing lotus. This truth cannot be ignored, Sāheb!

Someone asked Tulasī, do You believe in the mother's non-qualitative form (nirguna) or her qualitative form (saguna)? Which form of Goddess do You worship? Tulasī said, forget about this controversy. I am the man of dialogue. The questioner insisted Tulasī: Being the author of a great scripture like 'Rāma Carita Mānasa', You must provide an answer instead of escaping the question! Tulasī thus said, 'Hiya Nirguna Nara Nayana Saguna', I wish my eyes behold the qualitative form and my heart enjoy the non-qualitative form. May my heart be extremely generous and pervasive to follow 'Siya RāmaMaya Saba Jaga Jānī', 'Sarvaṃ Khalavidam̐ Brahma'. This mantra has been repeated here time and again! Treasure the non-qualitative form of the goddess in your heart and let the forms of Sarasvatī, MahāDurgā and MahāLakṣmī abide in your eyes. Both the forms are essentially the same. The exploits of goddesses have described several types of pāta. It holds true even of worldly women in form of mothers, daughters, sisters etc. The greatest is aśru-pāta (shedding of tears). We all know that women have shed tears till date. They have wept for sons, husbands etc.! The Gopis say, 'Nisadina Barasata Naina Hamāre!'

The same mother in form of Durgā causes rakta-pāta (bloodshed). But I wish to establish the goddess of non-violence. This is the demand of time. Rakta-pāta refers to arousing dispassion in the world. The goddesses have raised their weapons to eradicate dispassion from sensuous people who look upon the women with wicked eye. A mother can never be harsh. Our dictionary mentions about harsh-grace which is also a form of grace. During my schooling, we had a chapter named 'Kaṭhora-Kṛpā' in Hindi. It was about a poor man with an apple tree in his forecourt, using which he welcomed the guests. He once received a strange guest who cut the apple tree from the root! This was harsh-grace, which if not done would have kept the entire family indolent. Thus, harsh-grace holds a place in our philosophy. The women resort to rakta-pāta in several contexts. I cannot speak about a few points because of the propriety of my monkhood. Thirdly, women cause vāk-pāta (the act of speaking). Yesterday, Pancholi Madam gave a beautiful speech on the goddess of speech i.e. VākDevī. The women can also cause sūtra-pāta i.e. they happen to speak out thoughtful points in form of aphorisms or maxims.

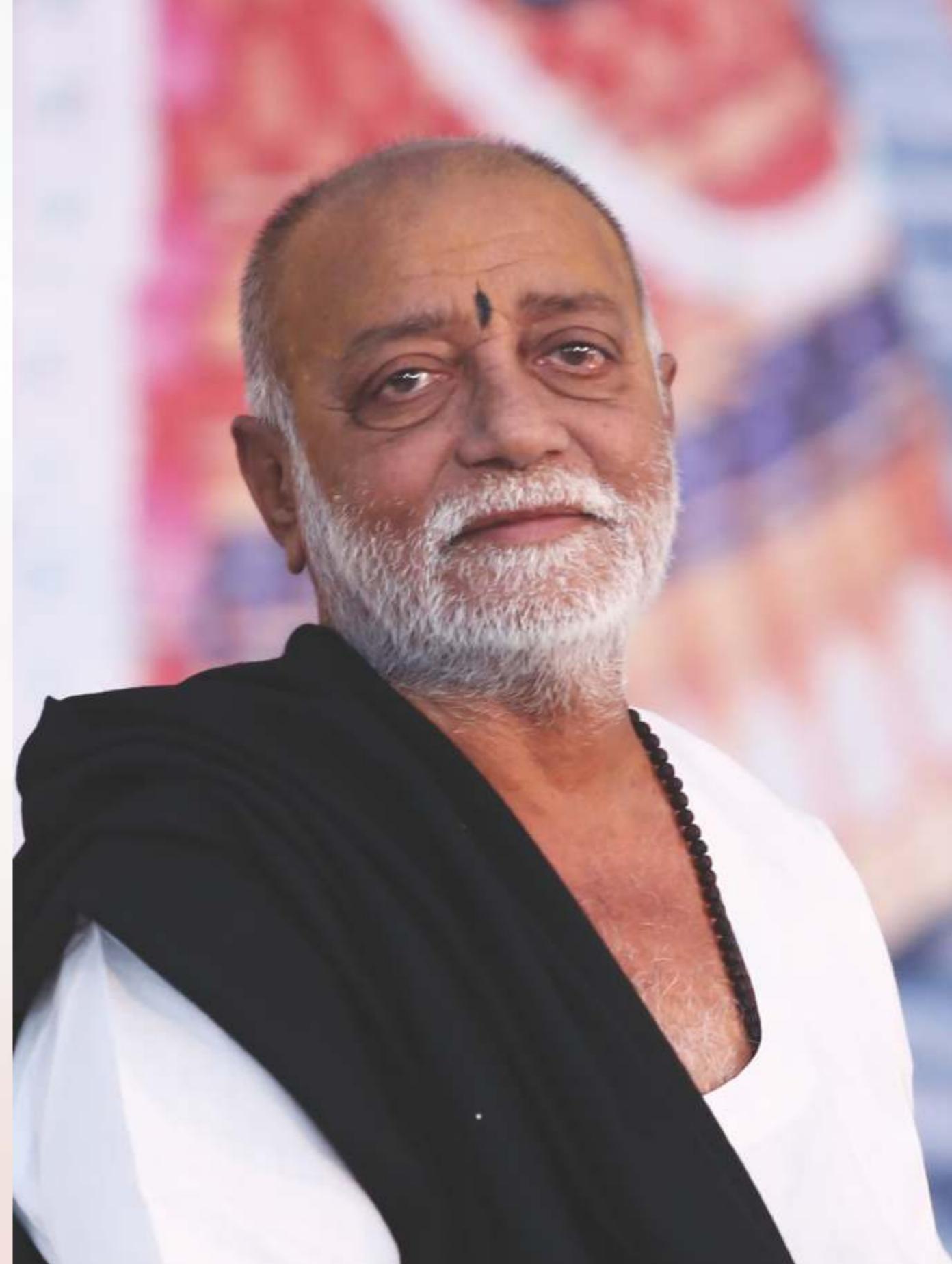
Thus, we spoke about aśru-pāta, rakta-pāta, vāk-pāta and sūtra-pāta. The next point is about hima-pāta. Śailajā was born in the abode of Himālaya. As a result, Himālaya melted. This refers to hima-pāta by the women. On some occasions women assume a radiant form to light up the world which represents vija-pāta. The last is cakṣu-pāta. It's described in another context in erotic scriptures. But here cakṣu-pāta refers to a gracious-glance.

Matsamaḥ Pātakī Nāsti Pāpaghñī Tvatsamā Na Hi I
Evam̐ Jñātvā Mahādevi Yathāyogyam̐ Tathā Kuru II
O Mother, I wish one gracious-glance from You. I am an evil child. Even if a child is evil, a mother can never be evil to the child. Mothers can give gracious-glance. The next is śastra-pāta i.e. an attack by sword or trident. I would not speak about a couple of others. The women sometimes cause vajra-pāta! It refers to a loud roar like Mahākālī! 'Garbha Sravahi Suni Nisicara Nārī', when one single drop of Mother Jagadambā's tear fell in AśokaVāṭikā, the conceiving demonesses had a miscarriage. Mothers can cause garbha-pāta or miscarriage. There are several types of pāta associated with the women in our scriptures. These points are coming to my mind without any self-study. Please don't interpret that self-study is not necessary. It's extremely essential. Every day without fail, I make sure to recite the two scriptures of 'Rāma Carita Mānasa' and 'Bhagavad Gītā'. I don't miss a single day. I may stop breathing, but would never stop reciting these scriptures. 'Bhagavad Gītā' is my gārgī-path and 'Rāma Carita Mānasa' is my mārgī-path. Talgājarḍā is flowing between these two banks.

I have heard Osho say that men don't weep as much as women. Therefore, Osho is of the opinion that men are more prone to heart stroke than women. Women can empty their heart by crying. I am a man of village and I still stay in a village. I would like to conclude with two couplets,

Kitanā Mahaphūsa Hū Main Eka Kone Mein!
Koī Aḍacana Nahī Aba Rone Mein I
Usako Maine Bacā Liyā Varnā I
Ḍūba Jātā Vo Mujhe Ḍobone Mein I

(Morari Bāpu's address during Saṃskṛta Satra-2017 at Shree Kailas Gurukul, Mahuva)





II JAI SIYARAM II