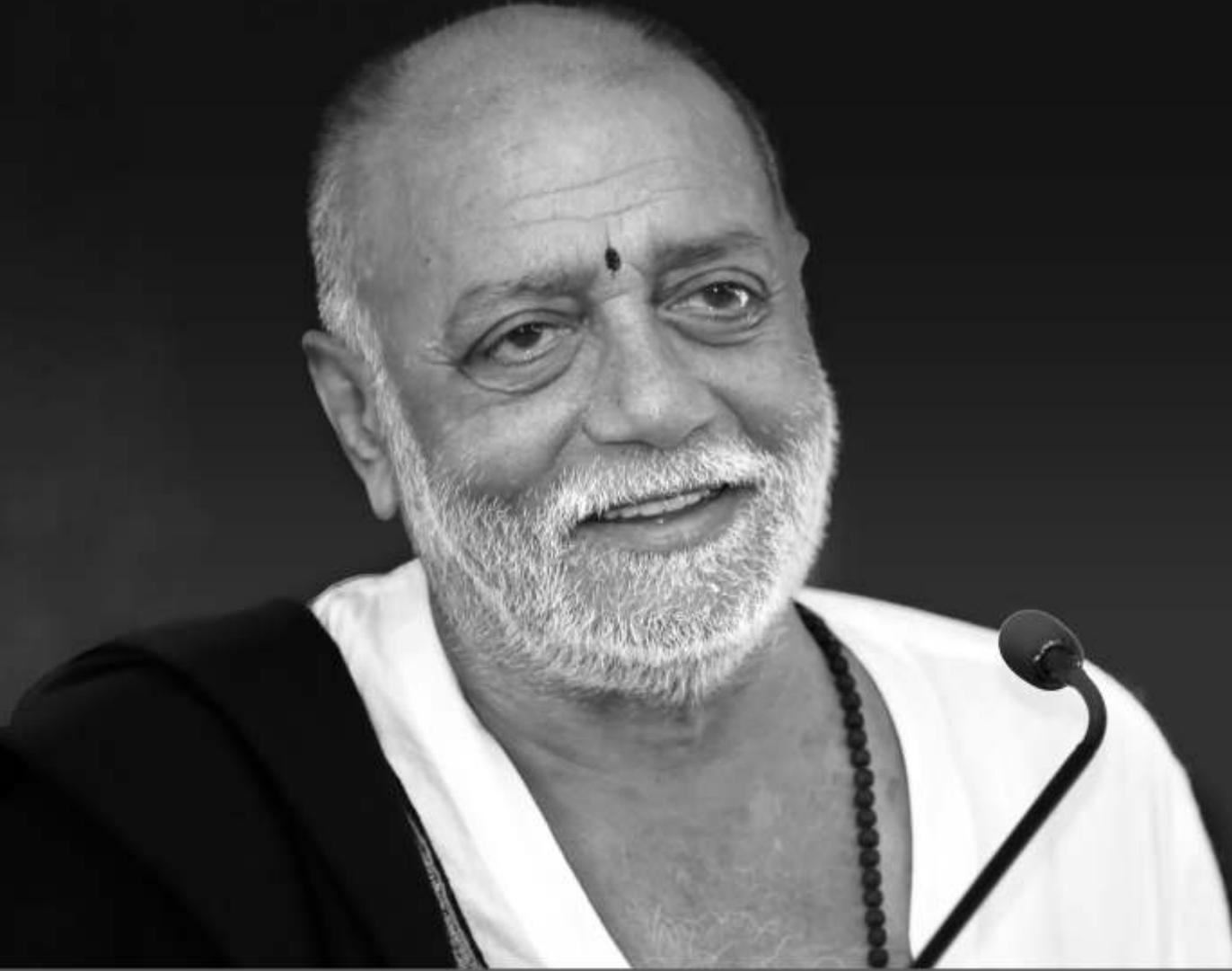


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Mānasa-Sum̐daraKāṇḁa

Toronto (Canada)

II RAMKATHA II

MORARIBAPU

स्याम सरोज दाम सम सुंदर। प्रभु भुज करि कर सम दसकंधर।।
तब देखी मुद्रिका मनोहर। राम नाम अंकित अति सुंदर।।



II RAM KATHA II

Manasa-SundaraKanda

MORARIBAPU

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PREM PIYALA

Morari Bāpu's RāmaKathā 'Mānasa-SuṃdaraKāṇḍa' was hosted in Toronto, Canada from July 02, 2016 to July 10, 2016. 'SuṃdaraKāṇḍa', the fifth canto of 'Rāma Carita Mānasa' contains five perspectives, stating so Bāpu explained this idea elaborately. He said: Firstly, it contains Hanumānaji's perspective about Laṃkā. The second point is Hanumānaji's perspective about Sītā when He sees Her in AśokaVāṭikā. The third point is Hanumānaji's perspective about the ten-headed demon, Rāvaṇa. The fourth point is Vibhīṣaṇa's perspective about Rāma i.e. when Vibhīṣaṇa surrendered to Rāma, the way he saw Lord Rāma is the fourth point. The fifth point is about the perspective of the crass ocean as it beholds Lord Rāma. My VyāsaPīṭha calls the group of these five aspects as the five-fold perspective.

Bāpu also outlined the primary perspective of every canto in 'Rāma Carita Mānasa' as follows: 'BālaKāṇḍa' is the canto of incarnation. It describes the entire philosophy of incarnation. 'AyodhyāKāṇḍa' is the canto of shock. The state of shocks or suddenly arising problems is 'AyodhyāKāṇḍa'. 'AraṇyaKāṇḍa' is the canto of attacking others. 'KiṣkindhāKāṇḍa' represents ideal politics. 'SuṃdaraKāṇḍa' is the canto of consolation. 'LaṃkāKāṇḍa' is the canto of mundane opulence. And 'UttaraKāṇḍa' is the canto of spirituality.

In this RāmaKathā that focused on 'Mānasa-SuṃdaraKāṇḍa', Bāpu also presented nine beautiful elements of 'SuṃdaraKāṇḍa' through the copāis of 'SuṃdaraKāṇḍa' containing the word 'suṃdara'. The first beautiful element in 'SuṃdaraKāṇḍa' is the hill. The second beautiful elements are the houses of Laṃkā. The third beautiful element is Lord's shapely, long arm. The fourth beautiful element is the lovely signet-ring engraved with the name of Rāma. The fifth beautiful element comprises of the beautiful fruits of AśokaVāṭikā. The sixth beautiful element is Lord's discourse. The seventh beauty is the auspicious omens. The law of ethics is the eighth beautiful element. These eight beauties are enlisted explicitly, but I am reckoning nine beauties, because the center of these eight beautiful elements is 'Suṃdaratā Kahu Suṃdara Karāi' i.e. the center of all beauties, Mother Jānakī.

Bāpu also advised the non-resident Indians to live beneath the blessed shade of the religion that exists since time-immemorial, instead of getting divided in the name of confined sects in the following words: "I wish to tell my listeners before leaving that please don't get divided by staying in smaller groups in a foreign land. Stay united with each other. I have heard that your city contains fifty-one temples. Build one hundred and eight temples, I don't mind at all, but do keep doors in your walls, else you will break! Let the temples prevail, let the sects prevail and let the religious groups prevail, but stay united. Stay beneath one sky. And the sky is one common religion that exists since time-immemorial. The time-immemorial religion, the Vedic religion and the Vedic tradition is the banyan tree. Everyone should enjoy beneath its shade, else we will get divided in the name of religion."

- Nitin Vadgama

Mānasa-SuṃdaraKāṇḍa

II 1 II



'SuṃdaraKāṇḍa', the fifth canto of 'Rāma Carita Mānasa' contains five perspectives

Syāma Saroja Dāma Sama Suṃdara I
Prabhu Bhuja Kari Kara Sama Dasakaṃdhara II SDK-09.02 II
Taba Dekhī Mudrikā Manohara I

Rāma Nāma Aṃkita Ati Suṃdara II SDK-12.01 II

Sītā said, "O ten-headed monster, my Lord's arm is lovely as a string of blue lotuses and shapely and long as the trunk of an elephant."

She then saw the charming ring with the name of Śrī Rāma most beautifully engraved on it.

Bāpa! It's by the divine grace that the spiritual discourse of RāmaKathā is being held in Toronto after a span of about sixteen years. The listeners who were just one year old during the earlier discourse have now turned sixteen. And I have come here for them. The elders are worthy of obeisance, but I am here for the youngsters. I am happy for our utmost affectionate Kiranbhai-Pravinaben and their entire family who cherished a longtime wish to host a spiritual discourse in Toronto. As a monk, I wish to applaud the whole family. Kiranbhai is not a religious man. As I know him, his nature is not religious-crazy like others. Nonetheless, I do understand his inner emotions. He drew towards my VyāsaPīṭha slowly and gradually; and ultimately, his suppressed innermost wish manifested without uttering a word. Pravinaben has played a major role in this aspect. Today, I observe that the whole family is pleased. My obeisance to Pūjya Swamiji Maharaj, Honorable personalities and you all listeners present in the Kathā.

Yesterday was 1st July, the national day of Canada. I would like to wish the nation, the government and the citizens of this country a Happy Canadian Day from my VyāsaPīṭha. I was wondering which subject I should choose from 'Rāma Carita Mānasa' in this Kathā of Toronto. And it came to my mind this morning that I should recite 'Mānasa-SuṃdaraKāṇḍa' before you, because several Indians residing overseas do recite 'SuṃdaraKāṇḍa' and 'HanumānaCālisā' to a great extent. It's however difficult to expound the entire 'SuṃdaraKāṇḍa' because each and every topic of 'SuṃdaraKāṇḍa' can become the subject of an independent Kathā. By the grace of my Guru, the blessings of the saints and your best wishes, based on whatever I have read, heard or known during the discussions with virtuous people and based on whatever little I have understood by the grace of God, I can state that 'SuṃdaraKāṇḍa' contains five visions. As such 'SuṃdaraKāṇḍa' is the fifth canto of 'Rāma Carita Mānasa' which contains seven cantos in total. We are forced to use the word 'kāṇḍa' in common parlance. Tulasī, however, has not used the word 'kāṇḍa'. He instead uses the word 'sopāna' e.g. prathama sopāna, dvitīya sopāna, tṛtīya sopāna, caturtha sopāna, pañcama sopāna etc. But 'kāṇḍa' being an extremely well-known word, we call the cantos of 'Mānasa' as 'BālaKāṇḍa', 'AyodhyāKāṇḍa' etc.

The central theme of this RāmaKathā shall be 'Mānasa-SuṃdaraKāṇḍa'. It contains five perspectives, Bāpa! As I always say, let me share once more at the onset that RāmaKathā is not a religious lecture. My

young friends, the soiree of RāmaKathā is not a religious gathering, it's a laboratory in my view. It contains five views. Firstly, it contains Hanumānājī's perspective about Laṃkā. It describes the way Hanumānājī has seen Laṃkā. Those who have eyes can see, but those who lack a perspective despite having a vision tend to overlook many aspects. RāmaKathā gives us a perspective as a Sadguru. The first point describes Hanumānājī's perspective of Laṃkā. The second point is Hanumānājī's perspective about Sītā when He sees Her in AśokaVāṭikā. The third point is Hanumānājī's perspective about the ten-headed demon, Rāvaṇa. Rāvaṇa can also become the subject of contemplation if we have right vision. Rāvaṇa compels us to think about him. The fourth point is Vibhīṣaṇa's perspective about Rāma i.e. when Vibhīṣaṇa surrendered to Rāma, the way he saw Lord Rāma is the fourth point. The fifth point is about the perspective of the crass ocean as it beholds Lord Rāma.

My VyāsaPīṭha calls the group of these five aspects as the five-fold perspective. I am not describing these perspectives from scriptural viewpoint for they are too complex and intricate by nature. It's beyond my capacity and I would not like to confuse you with it. I am recalling the poetic couplet of Jaipuri Sāheb,

Uljhano Mein Khūda Ūljhakara
Raha Gae Vo Badanasība I

Jo Terī Ūljhī Huī Jhulpho Ko Sulajhāne Gae I
So Bāpa! My interpretation of perspective refers to practical dealings that we face in our daily lives every moment. And why should I draw these young folks of sixteen years old towards a rather complex and intricate philosophy? Let us instead contemplate over simple points which are utmost essential for us at each and every step in our daily life.

I invite one and all on the behalf of my VyāsaPīṭha and Talgājarḍā to attend the Kathā with family and listen to it in solitude. You can certainly come here with your families, but the moment I being to speak and you being to listen, seclude yourself mentally.

Āsūo Tuma Jarā Alaga Rahanā I
Usane Mujhako Tanhā Bulāyā Hai II

Bāpa! One Kathā can do the job. I have not come here to host a religious conference or admonish the old beaten path to you. Let's instead discuss the points which I and you face in our daily lives every moment. Therefore, this five-fold perspective can become a valuable takeaway for our lives.

'SuṃdaraKāṇḍa' thus consists of five perspectives and they are not ordinary but presented through the vision of Hanumānājī. What is Laṃkā in Hanumāna's vision? In Hanumāna's vision, what is AśokaVāṭikā or who is Jānakī who sits in the center of AśokaVāṭikā? How is Rāvaṇa in Hanumāna's vision? What is the image of the ten-headed demon? My Hanumānājī speaks these words before Rāvaṇa with profound understanding,

Sunu Rāvana Brahmāmḍa Nikāyā I

Pāi Jāsu Bala Biracati Māyā II SDK-20.02 II

Rāvaṇa and his Laṃkā present a great perspective. Don't abuse Laṃkā and don't abuse Rāvaṇa. Please don't exhibit your ignorance. I really love Krishnamurti's aphorism: "There are neither sins, nor merits. The only sin in the world is ignorance and the only merit is wisdom." No sin exists in this world, says Krishnamurti in Shankaracharya's words,

Na Puṇyaṃ Na Pāpaṃ Na Saukhyam Na Dukham
Na Mamtro Na Tīrtham Na Vedo Na Yajñāḥ I

So Bāpa! This five-fold perspective is important at each and every step in our life. It represents the fifth canto of 'Rāma Carita Mānasa' named as 'SuṃdaraKāṇḍa'. I name this Kathā as 'Mānasa-SuṃdaraKāṇḍa'. The verses I have chosen for this Kathā are absolutely well-known to the readers and singers of 'SuṃdaraKāṇḍa'. Rāvaṇa entered AśokaVāṭikā with his queens including Maṃdodarī to see Jānakī. He lured Jānakī to cast a glance on him only once and if she did so, he swore to make Maṃdodarī and all other queens her handmaids. Imagine that an intelligent man like Rāvaṇa was ready to forsake his dominion only for a single glance of a woman! Rāvaṇa ought to be contemplated. Rāvaṇa's perspective is equally essential. Jānakī, on the other hand, says the following words as if She was enacting a divine pastime,

Syāma Saroja Dāma Sama Suṃdara I

Prabhu Bhuja Kari Kara Sama Dasakamdhara II

Jānakī says, "My Lord's arms are lovely as a string of blue lotuses. Your hands cannot touch my neck, Rāvaṇa! Rāghava's swarthy hands alone can embrace my neck." The second metaphor She cites is 'Prabhu Bhuja Kari Kara' which means Lord's arms are shapely and long as the hands of an elephant and an elephant's hand is considered its trunk. An elephant does everything by its trunk. It eats, hits or pushes away others by its trunk. Therefore, an elephant's trunk is

compared by its hands. Sītā said, "O Rāvaṇa, even though you possess twenty hands, your hands have no value as compared to Rāma's." A short while later, Hanumānājī drops the signet-ring in AśokaVāṭikā to save Jānakījī who was suffering in Lord's separation. When She sees the signet-ring, Tulasī writes the following words,

Taba Dekhī Mudrikā Manohara I

Rāma Nāma Aṃkita Ati Suṃdara II SDK-12.01 II

It has two meanings. I shall discuss in detail during the coming days, but what it means is that the signet-ring is charming and the name 'Rāma' engrossed on the ring is beautiful. Gold is charming, but merging with it 'Rāma' makes it beautiful. The gold ring becomes beautiful after engrossing it with the name 'Rāma'. Beauty is one of the names of the Lord. Beauty is also Lord's form. Beauty sends a big message and therefore, Indian tradition and philosophers like Tagore have discussed the idea of 'Satyam Śivam Sundaram'.

So Bāpa! My VyāsaPīṭha would seek the shelter of these two lines in this Kathā of Canada titled 'Mānasa-SuṃdaraKāṇḍa'. I have perceived the seven cantos of 'Mānasa' from different perspective every time. 'BālaKāṇḍa' is the canto of incarnation. It describes the entire philosophy of incarnation. Even though several wise men of our country don't harbor faith in incarnation, people like us do need a divine incarnation. We need divinity to manifest in a specific form before us. The same Supreme Element, the same Supreme Truth, the same Supreme Love and the same Supreme Compassion has sometime descended in form of Rāma, at times in form of Kṛṣṇa, further sometime in form of Buddha, yet sometime in form of Mahāvira or even Jesus. We call them as divine incarnations. 'Rāma Carita Mānasa' accepts the idea of incarnation. So, 'BālaKāṇḍa' is the canto of incarnation where the non-qualitative Supreme Element manifests into a qualitative form.

'AyodhyāKāṇḍa' is the canto of shock. The state of shocks or suddenly arising problems is 'AyodhyāKāṇḍa'. We are living amid numerous shocks and jolts! The first shock of 'AyodhyāKāṇḍa' is Rāma's exile into the woods, instead of His enthronement! We pass our lives in countless shocks. It's due to this shock that Daśaratha could not tolerate Rāma's separation and he passed away. This is the second shock. The third shock was experienced by Bharata. He was deeply hurt knowing what had happened! 'AyodhyāKāṇḍa' is thus the canto of shocks and tears. By the Guru's grace you can realize that 'Rāma Carita Mānasa' contains seven

types of tears. 'Mānasa' is the scripture of tears. 'Mānasa' is the ocean of tears. There are seven types of tears. My dear listeners, please don't ask so much bliss from the God that it comes as a replacement of your tears. What if your tears are snatched away and replaced by bliss. What good are our dry eyes for, which have never moistened? In my opinion, the beauty of eyes lies not in collyrium, but tears. When a hungry child drops a tear, isn't it an incarnation of God? 'Mānasa' is the scripture of tears. 'Mānasa' is the manifestation of seven types of tears.

Few tears are associated with bliss and few are related to suffering, pain or hurt. When Nārada visited Himālaya's abode, Himālaya bowed his daughter to the sage's feet and requested Nārada to name the daughter and prophesize the kind of husband she would marry. When Nāradaḍjī forecasted the traits of the husband she would marry, Umā's eyes were filled with the tears of joy and her parents had the tears of sorrow! Tears are associated with joy as well as with grief. Tears are connected with union as well as separation. The union of Rāma and Bharata filled their eyes with the tears of union. After a few days, when Rāma and Bharata parted ways, their eyes again brimmed over with the tears of separation. Tears are also associated with anger. I have observed eyes overflowing with tears in the state of anger. Manifestation of tears in the state of anger is good because it can reduce the intensity of anger. Furthermore, there are tears of realization or enlightenment. It's written in the books that when Lord Buddha attained enlightenment, the Universe bestowed flowers from the sky and his own eyes were overflowing with tears. Buddha's body had become a tree and his tears represented flowers raining down from the tree. While there are tears of anger, there are also tears of attaining enlightenment. The seventh type of tears are those dropped from the eyes of a tiny child. I am speaking about a little child whose mind is yet to develop, who has no knowledge of right or wrong choice and who has just begin to feel the sense of touch. It's when such a child who is neither hungry, nor ill, nor injured or hurt, nor fallen down, nor scorned or scolded by anyone sometimes cries causelessly and unintentionally. I request everyone in the world to examine the tears dropped from someone's eyes causelessly. Such tears are dropped from an innocent consciousness, without the backing of cause or effect. The scientists must research such tears by collecting them in a test-tube. I feel that such tears can

disseminate and establish the dominion of compassion across the globe. Tears hold a great glory.

Āja Socā To Āsu Bhara Āye,
Muddate Ho Gaī Muskurāye...

Even you must have experienced this in your loneliness, when you just feel like crying, for no reason at all, by holding on to a pillar or sitting quietly in one corner and breaking down inconsolably. Tears are God's boon to humans. At times, parched thoughts or name-sake wisdom has snatched away our tears!

Tame Ākhanā Cho Ratana Samā,
Na Malo He Aśruo Dhūlamā I
O Araja Kabūla Ho Āṭali,
To HṛdayaThi Jāo Nayana Sudhī I

- Gani Dahiwala

When a new consciousness is born from a mother's womb, the infant's first initiation happens by tears. If the newborn does not cry, the doctors make it cry forcefully. Our first initiation has been by tears. So, 'Rāma Carita Mānasa' contains the discussion of seven types of tears.

So Bāpa! 'BālaKāṇḍa' is the canto of incarnation. 'AyodhyāKāṇḍa' is the canto of shock, which we face in our lives time and again. The third canto 'AranyaKāṇḍa' is the canto of attacking others, where every individual is attacking someone or other. The first attack is conducted by Jayamta. He runs away after hitting his beak in mother Jānakī's divine feet. The second attack is conducted by Śūrpaṅakhā. She attacked Sītā thinking that it's because of Her that she cannot attain Rāma. Hence, she thought of killing Sītā. The third attack is conducted by the army of Khara-Dūṣaṇa and Trisarā on Rāma. The fourth attack is conducted by Rāvaṇa to abduct Jānakī. The fifth attack is conducted by Jaṭayu on Rāvaṇa.

The fourth canto 'KiṣkindhāKāṇḍa' represents ideal politics. Whether politics is good or bad is a different matter, but the state of ideal politics is presented in 'KiṣkindhāKāṇḍa'. The ideals of politics are sāma, dāna, daṇḍa, bheda etc. Each of these methods must be employed on need basis. Here Lord Rāma is the king of the woods. He is a prince. While befriending Sugrīva, Lord Rāma employs the method of sāma persuading Sugrīva to join hands with Him. They reach a mutual conciliation to accomplish each other's mission. Sāma refers to conciliation or alliance. The method of dāna is also employed,

Tuma Upakāra Sugrīvahi Kīnhā I
Rāma Milāya Rāja Pada Dīnhā II HC-XVI II

This refers to dāna or inducement in the shape of gift. The method of daṇḍa or punishment is also employed when Sugrīva forgot the task assigned by the Lord. He indulged into carnal pleasures in the holy month of Catura and when he forgot the promise given to Lord Rāma, Lord has employed the method of daṇḍa. Lord threatened to kill foolish Sugrīva with the same arrow that was used to kill Vāli. Lastly, in the episode of Vāli's nirvāṇa the method of bheda or dissension has been used. These methods are ideals in the field of politics. Ideal politics is presented in 'Mānasa'.

'SuṃdaraKāṇḍa' is the canto of consolation. Everyone is consoling each other. Śrī Hanumānaji consoles His companions while leaving for Laṃkā. He tells them to be at ease, have fruits and stay alive until He returns. Śrī Hanumānaji consoles Vibhīṣaṇa as well. When Vibhīṣaṇa expressed his guilt of having born in a demonic lineage, Hanumānaji consoled Vibhīṣaṇa by saying that He as well does not hail from a lofty lineage! If Lord can bestow grace on a frivolous monkey like him then Vibhīṣaṇa is definitely better off. This is a consolation. Thereafter, Trijaṭā consoles Jānakī in AśokaVāṭikā and my Hanumānaji as well consoles Mother Jānakī to patiently wait for Lord Rāma to arrive in Laṃkā. Thus, 'SuṃdaraKāṇḍa' is the canto of consolation. 'LaṃkāKāṇḍa', in my view, is the canto of mundane opulence. 'UttaraKāṇḍa' in my view is the canto of spirituality.

Thus, out of seven cantos we shall focus our attention on 'SuṃdaraKāṇḍa' in this Kathā. It contains the five-fold perspective viz. Hanumānaji's perspective of Laṃkā, His perspective of Jānakī in AśokaVāṭikā, His perspective of Rāvaṇa, His perspective of how Vibhīṣaṇa beholds Lord Rāma and lastly, His perspective of how the ocean beholds Lord Rāma. This is thus the background of the subject which we shall discuss in the coming nine days, 'Mānasa-SuṃdaraKāṇḍa'.

On the first day of Kathā, the VyāsaPīṭha has always followed the dynamic tradition of introducing the presiding scripture. As you all know, Tulasī has composed this scripture in seven cantos namely 'Bāla', 'Ayodhyā', 'Aranya', 'Kiṣkindhā', 'Suṃdara', 'Laṃkā' and 'Uttara'. In the beginning of 'BālaKāṇḍa', Goswāmiji writes seven mantras. He performs the opening invocations in seven Saṃskṛta śloka,

VarṇāNāmArthaSaṃghānaṃ
RasāNām ChandaSāmapī I
Maṃgalānām Ca Karttārau

—Vande VāṇiVināyakaḥ H-BAK-Śr.01 H—

He foremost offers obeisance to the Goddess of speech and Lord Vināyaka, followed by Lord Śiva and Pārvatī, further followed by Lord Śiva in form of the supreme Guru, the primordial poet Vālmīki and Lord Hanumānaji who are proficient in spiritual lore. This was followed by the combined obeisance of Lord Sītā and Rāma. He then presented the intent of composing this scripture as 'SvāntaḥSukhāya Tulasī RaghunāthaGāthā', for the bliss of my own self I am versifying the story of the Lord of Raghu's race, He said. Tulasī wanted to transport śloka to common people. Hence, despite being an eminent scholar in Saṃskṛta, He made an auspicious resolve to compose the scripture in a folk language. Tulasī composed the entire scripture in utmost rural dialect. In five sorthas, He presented Jagatguru Adi Shankaracharya's philosophy dating back to our time-immemorial Hindu religion.

He thus offered obeisance to Lord Gaṇeśa, the Sun-God, Lord Viṣṇu, Lord Śiva and Goddess Durgā. Their obeisance must also be perceived from an essential perspective. Obeisance of Lord Gaṇeśa refers to living with discretion and decency. The worship of the Sun-God refers to the auspicious resolve of living in light. Lord Viṣṇu's obeisance refers to living with broad-minded thoughts, instead of being parochial. This morning as I saw a tall idol of Hanumānaji installed in the forecourt of Lord Viṣṇu's temple. I expressed my pleasure by stating that I am glad that my Hanumānaji has come in an open ground from a confined temple! Temples are welcome, but the deities in temple have become parochial in confined sects! They have become confined within the walls of the temples! Hanumānaji must come out in the open ground. People are gradually progressing towards broad vision.

Let me share a fresh incident with you. This is holy month of Ramadan for Islam community. People from all religions attend my Kathā.

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

'Su daraKā a' is the fifth canto of 'Rāma Carita Mānasa' which contains seven cantos in total. It contains five perspectives. Firstly, it contains Hanumānaji's perspective about La kā. It describes the way Hanumānaji has seen La kā. The second point is about Hanumānaji's perspective about Sītā when He sees Her in AśokaVā ikā. The third point is Hanumānaji's perspective about the ten-headed demon, Rāva a. Rāva a can also become the subject of contemplation if we have right vision. The fourth point is Vibhī a a's perspective about Rāma i.e. when Vibhī a a surrendered to Rāma, the way he saw Lord Rāma is the fourth point. The fifth point is about the perspective of the crass ocean as it beholds Lord Rāma.

A Muslim woman came to meet me two days ago. She brought dates with her and said, Bāpu, on the twenty-seventh Roza You shall be in Canada, but if You eat one date of mine, my fasting during the holy month of Ramadan shall succeed. She was a young woman of thirty or thirty-five years. She had come there alone. Few people who were sitting around me are a witness to this incident. She said, Bāpu, I listen to your Kathā quite often and try to lead my life on the values of Truth, Love & Compassion. In the end she said, I belong to Islam community, observe fasts during Ramadan and I have forsaken quite many bad habits by listening to the Kathā, but please pray for me that may I be able to renounce non-vegetarian food! A Muslim woman wishes to become a vegetarian. Think about it! A Muslim woman was making such a wish! Probably she must be listening to me even today, because she turned out to be an extremely old listener of my Kathā. I was unaware of her! I have promised her to eat her date on the twenty-seventh roza in Canada. Keep your vision broad. Bring the gods in an open ground. I don't deny the idea of temples. Temples are necessary. Our faith in temples is equally essential. But parochialism must efface. This refers to Lord Viṣṇu's worship. Keep your thoughts vast. Lord Śaṃkara's anointment refers to thinking good and auspicious for everyone. Goddess Durgā's worship refers to keeping our non-qualitative reverence intact forever. Let me recall JalanSahib since the holy month of Ramadan is going on,

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

- Jalan Matri

So Bāpa! The five deities were worshipped. Thereafter, Goswāmiji offers obeisance to the Guru. The first chapter of 'Rāma Carita Mānasa' is offering obeisance to the Guru, which my VyāsaPīṭha calls as 'Mānasa-GuruGītā'. Few ideologies deny the acceptance of a Guru. You can very well attain the Supreme Element directly. But people like us do need some or other Guru or guide. When our eyes fail to see

the future, we must live under the guidance of someone who can see far and wide. We might fail to understand. But we undoubtedly need someone who has seen, who has known and who has also attained. The obeisance to Guru is to such enlightenment and such position of Guru. Beholding Guru in a human is considered as an individual's worship. Perceiving a Guru in an individual is considered inapt in our philosophy, nonetheless looking upon a Guru as an ordinary mortal is equally offensive. A Guru is not an individual. Even though the physical body of a Guru is very much like us, He possesses certain spiritual elements in His body which are lacking in ours. Our body is made from five vital elements of nature viz. earth, water, air, fire and ether. This is proven by science as well. However, a Guru contains few peculiar elements from spiritual perspective. My VyāsaPīṭha would like to categorize such a personality as a Guru. How is the embodied form of Guru? Please remember five aphorisms, my dear listeners. I am sharing with you whatever I have understood. I am a man who believes in the dynamic tradition of Guru. The first aphorism: A Guru is an embodiment of worship. An embodiment of worship is called as a Guru. 'Jene Sadāya BhajanaNo Āhāra', a Guru is an embodiment of worship. Contemplating the good of others is also worship. Thinking good of others is also worship. Good thoughts are worship. So, a Guru is an embodiment of worship. Secondly, a Guru is an embodiment of truth. Thirdly, a Guru is an embodiment of love. A Guru is an embodiment of compassion. A Guru is an embodiment of experience. To summarize, a Guru is an embodiment of worship, truth, love, compassion and experience. An embodiment of worship refers to the element of sky or ether. An embodiment of truth refers to the element of fire or radiance. An embodiment of love refers to the element of water. An embodiment of compassion refers to the element of earth, because the earth is all-compassionate. An embodiment of experience refers to the element of air, because air can flow inside-out freely. An Enlightened Being made from these five spiritual elements is called as a Guru. Goswāmiji has offered obeisance to such a Guru. He said, by applying the collyrium of the dust of the Guru's divine feet, I am proceeding to recite 'Rāma Carita Mānasa'. But the moment the eyes turned pure by the dust of the Guru's divine feet, the whole world appeared as the manifestation of Rāma and worthy of obeisance. Tulasī began to offer obeisance to everyone. First and

foremost, He offered obeisance to the Brāhmaṇas, who are the deities of the earth. Thereafter, the noble beings were offered obeisance. It was followed by the obeisance of the monks, further followed by the obeisance of monkly people. Afterwards the evils and wicked were offered obeisance. The whole world appears as manifestation of the Lord. In the end Tulasī says,

Sīya RāmaMaya Saba Jaga Jānī I
Karau Pranāma Jori Juga Pānī II BAK-07.01 II
The whole Universe and the whole world appears as the permeation of Rāma to Tulasī. Everything is the manifestation of the divine. The way Narsinh Mehtā says, 'Brahma Laṭakā Kare Brahma Pāse', becomes possible by the dust of the Guru's divine feet. Tulasī says, I behold Lord in everyone. Goswāmiji thus offers obeisance to everyone in 'Rāma Carita Mānasa'. He offered obeisance to Kausalyā and the other mothers, followed by the obeisance of Daśaratha and Janaka, further followed by the obeisance of Bharata, Śatrughna, Lakṣmaṇa and of course, Śrī Hanumānaji.

MahāBīra Binavau Hanumānā I
Rāma Jāsu Jasa Āpa Bakhānā II
Pranavau PavanaKumāra
Khala Bana Pāvaka GyānaGhana I
Jāsu Hṛdaya Āgāra Basahi Rāma Sara Cāpa Dhara II
Goswāmiji offered obeisance to Śrī Hanumānaji, which is regarded as utmost essential and inevitable obeisance. Come, let us make obeisance to Hanumānaji through the renowned lines of 'VinayaPatrikā',

Maṅgala-Mūrati Mārūta-Naṃdana I
Sakala-Amaṅgala-Mūla-Nikaṃdana II
Pavana-Tanaya Saṃtana-Hitakāri I
Hṛdaya Birājata Avadha Bihārī II
Tulasī thus offers obeisance to Śrī Hanumānaji. My dear listeners, please seek the shelter of Śrī Hanumānaji. If you trust me then I can vouch that Hanumāna's worship needs no rules. You can worship Hanumānaji anytime. Don't get into His complicated or trantric worship. As far as possible, don't keep fierce pictures of Gods in your homes. It will impact your children's mindset. Seek the shelter of Śrī Hanumānaji. Your obstacles will reduce. Whatever is destined to us will invariably come to pass, but its intensity will reduce. So, seeking Hanumānaji's shelter will lessen your pain, 'Saṃkaṭa Se Hanumāna Churāvai'. I am pausing today's Kathā with the obeisance of Hanumānaji.

Mānasa-SuṃdaraKāṇḍa

II 2 II



Competition can bring you progress, but not restfulness

'Mānasa-SuṃdaraKāṇḍa' is the central thought of this Kathā. Let's begin our discussion gradually. The listeners have raised numerous curiosities which I shall try to address opportunely and as per my understanding.

Śāntaṃ ŚāsvatamAprameyamAnaghaṃ NirvāṇaŚāntiPradam
BrahmāSambhuFaṅḍraSevyaManiṣaṃ VedāntaVeghyaṃ Vibhum
Rāmākhyam Jagadīśvaram Suragurum MāyāManuṣyam Hariṃ
Vande'ham KaruṇāKaram Raghuvaram BhūpālaCūḍāmaṇim II
Goswāmiji has performed the opening invocations of 'SuṃdaraKāṇḍa' in three mantras. The first mantra recalls Lord Rāma and the third mantra recalls Śrī Hanumānaji. As per my count, both the mantras combined mentions eleven traits of the God and seven traits of the devotee (Hanumānaji). There are eighteen traits. Moreover, both the mantras solicit a common wish in the middle. My young listeners, being worldly souls we raise some or other wish time and again. But don't solicit your wish from other people. Let the matter of your wish be between the god and the devotee. Either the god will fulfill your wish or the devotee. The first onus lies on the God. If the God misses on His duty, Hanumāna is anyways present. There is no point in soliciting our wishes elsewhere, because everyone in this world is already soliciting something or other. We all are beggars! This mantra discusses eleven traits of the God and seven traits of my Hanumānaji, as per my count.

Today, a flower of mine has asked me a curiosity. I have no followers, these are my flowers. It's a good question. A gentleman has asked in English, "Bāpu, what is the difference between karmavādī and dharmavādī?" There is no difference between karmavādī (action-oriented) and dharmavādī (religiousist). Karma is dharma and dharma is karma. The state of non-karma is not dharma, it is non-dharma. If you offer feast to the deity in the temples, but don't feed poor and hungry children then your dharma is dormant. It's a sleeping religion. Your dharma is unconscious religion. My flower, dharma itself is karma and karma itself is dharma. The theology of dharma and the theology of karma are one and the same track. We will have to practice both of them simultaneously. In my words, dharma is dance and karma is action. The youngsters who tread the track of action and dance shall feel gratified in life. Action and dance are two sides of the same coin. It's not dharma that does not dance in joy.

There is one more question in English, "What is the purpose to be here for in this world?" One flower has asked, what is the purpose of my being here? I have no idea of your purpose. However, my purpose of being here is to sing, dance, enjoy and chant Lord's Name. This is my whole purpose. You better know of yourself!

Paga Ghūṃgharu Baṃdha Mirā Nācī Re...
And it should be noted that only a healthy being can dance. Unhealthy person cannot dance, nor can s/he indulge in any actions. Moreover, an unhealthy person can never feel gratified in life. Caitanya has danced, Mirā has danced, my Nārada has danced and so has my Hanumāna who was sitting quietly. 'VinayaPatrikā' states that Hanumāna is an adept in the art of

dance. Māhādeva is addressed as Naṭarāja, the lord of dance. Furthermore, Lord Kṛṣṇa has performed the divine dance of rāsa. Dance must be part of our life. This is my very purpose. Only a healthy person can dance. Unhealthy cannot dance. Who is healthy? One who doesn't envy or hate others is healthy. What is the definition of being healthy? One who doesn't feel jealous by seeing other people's bliss, progress and peace is healthy. We are the very form of joy in the core. 'Ānaṃda Āmār Gotra, Utsav Āmār Jāti', poet Rabindranath Tagore.

We hail from the lineage of Kṛṣṇa. Kṛṣṇa is also called as Acyuta i.e. one who doesn't go astray. It's an unbreakable lineage of Kṛṣṇa. I am highly fortunate that everything that applies to Kṛṣṇa applies to Talgājarḍā as well. Kṛṣṇa's Veda is Sāmaveda. Kṛṣṇa says, among Vedas I am Sāmaveda. Kṛṣṇa's lineage is Acyuta. Kṛṣṇa has stayed in a village. Talgājarḍā is also a village. Kṛṣṇa has danced, I dance as well. I have my own way of dancing.

Janaka Janaka Torī Bāje Pāyaliyā...

People think that Bāpu has countless followers. Followers make us miser and mean; whereas flowers can bloom our identity. These are my flowers. I have neither followers, nor groups. I have no organization. I have no walls. So, this is my very purpose. You are invited to enjoy, recite Lord's name, dance and sing. We are unable to dance because we are unhealthy. The name-sake so-called religious leaders are also absolutely unhealthy from within. Therefore, they vent out their irritation on us by condemning us to be sinners, downfallen etc. You are listening to my discourse, if my purpose fits in your heart and if your soul accepts it then you too can enjoy on this earth. You too can dance in delight. And you need not tie anklets in your ankles in order to dance. ŚivaSūtra says 'Ātmā Nartakaḥ', our soul is an actor who dances. So, this is the purpose. Smile with me today; these nine days are for smiling and laughing.

My lovely young listeners, my only request to you is to forsake envy, forsake hatred and forsake criticizing others. Don't abandon lust. Lust is the need of life. Yes, MorariBāpu is saying this from the VyāsaPīṭha! Moderate lust is necessary, moderate anger is necessary and moderate greed is necessary, but do we really need envy? You have turned rosary countless times, you have recited the Holy Scriptures innumerable times, you sing the verses of 'Rāmāyaṇa', you have performed non-stop recitation of 'Rāmāyaṇa', but has your envy vanished? I want your answer please. This is my very purpose, 'Saṃgacchadhvaṃ'. Lord Vedas have said,

'Saṃgacchadhvaṃ'. Walk together. What is our purpose? Mr. Rajendra Shah, a renowned personality of Gujarātī literature, has written a song in Gujarātī,

Niruddeṣe Niruddeṣe,
Saṃsāre Muja Mugdha Bhramaṇa,
Pāśu Malin Veṣe...

Niranjan Bhagat says,

Hu To Bas Farvā Āvyo Chu.
Hu Kyā Eke Kām Tamāru Ke
Māru Karvā Āvyo Chu?

What is your purpose, my listeners? Eat good food, wear decent clothes and enjoy your life. An unhealthy person cannot dance and a healthy individual does not cross the boundary of the dais while dancing. The bounds of propriety will be maintained automatically. Even if one does not tie anklets around the ankles, the metaphoric anklets of our country's civilization, modesty and discretion will keep the feet gripped.

"What is the purpose to be here in this world and why has He sent me here?" He just felt compassion for you. His compassion has been instrumental in sending you here. I and you were not worthy to be sent here as humans. It was certainly inappropriate to send slanderers, envious and haters like us on such a lovely earth. But it was His compassion. The Supreme Personality of Godhead has sent us on this earth only out of compassion. The fact that we are blessed with a human body is His compassion, His gift and His rarity. You have asked, "What is the difference between karmavādī and dharmavādī?" They are one and the same. Don't separate karma and religion. Our philosophy has karmic-scriptures and religious-scriptures. It has the theology of karma as well as religion. My VyāsaPīṭha interprets it as dance and action, both of which go in tandem.

Kiranbhai was saying that we could not teach our language to our children, but we shall certainly teach it to our grandchildren. This is a lovely thought. You must do this. The youngsters must complain to their parents for not teaching them their native language. They would have certainly learned had you taught them. I am not condemning English. English is a lovely language. You speak very well! I really like when you speak English. But preserve your language in your families.

There is another lovely question, "Bāpu, yesterday you advised to avoid keeping fierce pictures of Gods in our homes, as it can impact the mindset of children negatively. Bāpu, even as we keep gentle pictures of Gods in our homes, my mother-in-law and father-in-law are too aggressive, so what about them?" Please send such aggressive living pictures to my discourse. I shall try to reform them. I don't promise,

but I will try, I will try, I will try! However, I am unsure if they would change! Bāpu! If the aged in-laws or parents are aggressive by nature then their children or daughters-in-law need not resort to the woods for penance. Tolerating the elderly people at home with a smile itself is a penance.

Bāpu! It's the duty of young folks to tolerate the actions of aggressive parents or in-laws. This is a penance. Please don't forget that they have endured several hardships for you. If you have an aggressive family member at home, send them to Kathā. Even if I don't succeed, you shall be at peace at least for three hours until they are here. This is possible. I have answered most of your questions. Shobhitbhai, listen to a ghazal,

Amīre Śahara Kahatā Hai Ki
Jamānā MujhaSe Calatā Hai I
Para Usakī Bāta Ko Sunakara
Phakire Daṣṭa Hasatā Hai II

The rich think that they are running the world. But when the saints hear them say this, they laugh at their foolishness and pride. Listen to one more couplet, it is lovely,

Ajaba Kājala Merī Ākhon Mein
Usane Ye Lagā Dālā I
Koī Ceharā Ho Kaisā Bhī
Mujhe Sundara Hī Dikhatā Hai II

- Raj Kaushik

Goswāmījī mentions the first trait of the God in the opening invocation of 'SuṃdaraKāṇḍa', 'Śāntaṃ'. Who is God? Who is Rāma? Who is the Supreme Being? He is the one who is placid. It can also be interpreted that one who is placid is God. One who does not get disturbed, come what may, is God. 'Śāntaṃ ŚāśvatamAprameyamAnaghaṃ', one who is endless and eternal is God. One whose vanity has ended and whose state of being has become eternal is called as God. 'Aprameyam', one who cannot be proven in any respect is God. 'Neti' i.e. one who cannot be described except by the method of apophatic or negative theology is Rāma. Even when you cannot decipher the mysteries of a realized being, such a person is God. 'Anaghaṃ', one who is sinless is God. God is sinless; one who is sinless is God. 'NirvāṇaŚāntiPradam', one who is the bestower of peace and benefactor of nirvana is God. 'BrahmāŚambhuFaṇīndraSevyaManiṣaṃ', one who is served and worshipped by Brahmā (the creator), Śambhu and the serpent-god is Rāma. One who is god is Rāma. 'VedāntaVeghyaṃ Vibhum', the all-pervasive being who can be known through Vedant is God.

Rāmākhyāṃ Jagadīśvaraṃ
Suragurūṃ MāyāManuṣyaṃ Hariṃ

Vande'haṃ KaruṇāKaraṃ Raghuvaram
BhūpālaCūḍāmaṇim II SDK-Śl-01 II

He is Sadguru, He is Rāmākhyāṃ. He has manifested in human form through His Māyā (deluding potency). The Supreme Element has to seek support of Māyā while bearing an incarnation in this mundane world. This rule even applies to God. As such, Māyā is in control of God. It cannot subjugate God. Hari means one who dispels the suffering of the surrendered devotee. O, the bestower of compassion, I make obeisance to you. O, the Chief of Raghu's race, the crest-jewel of the kings and the monarchs across the globe, I make you an obeisance. In the next mantra Tulasī says,

Nānyā Sprhā Raghupate Hṛdaye'smadiye
Satyaṃ Vadāmi Ca BhavānAkhilāntarātmā
Bhaktiṃ Prayaccha Raghupuṅgava Nirbharāṃ Me
KāmādiDoṣaRahitaṃ Kuru Mānasaṃ Ca II

"O God, O Lord, I have no other longing or craving in my heart." 'Satyaṃ Vadāmi', Tulasī swears that "I am speaking the truth, I have no other longing. And if I speak lies then O Lord, You are the Spirit indwelling the hearts of all." 'Bhaktiṃ Prayaccha Raghupuṅgava Nirbharāṃ Me', bless me with god-dependent devotion so that I don't live my life depending on anyone else in this world, but may I live only being dependent on You. Please bestow me with god-dependent devotion. 'KāmādiDoṣaRahitaṃ Kuru Mānasaṃ Ca', I won't be able to free myself from the vices like lust. Such vices are present in me and if You deem them inappropriate, please be kind to eliminate those from me. Be like a mother to me who removes wet clothes from a child's body, while the child is helpless to do so. O Lord, if I have such faults then kindly eliminate them because I am helpless. I would not be able to eliminate my faults. They will go away only if You destroy them. The next part describes the traits of Śrī Hanumānājī.

AtulitaBalaDhāmaṃ HemaŚailābhaDehaṃ
DanujaVanaKṛṣṇaṇum JñāniNāmagraṇyaṃ
SakalaGuṇaNidhānaṃ Vānarāṇāmadhīśaṃ
RaghuPatiPriyaBhaktāṃ Vātajātaṃ Namāmi I
'AtulitaBalaDhāmaṃ', He is blessed with incomparable strength which cannot be measured. My Hanumāna possesses peerless strength, He is the repository of strength. 'HemaŚailābhaDehaṃ', Hanumāna has a gold body. Your body is made of gold, which can never get rusted. 'DanujaVanaKṛṣṇaṇum', You are the fire that can burn the forest of the demon race and the vices. 'JñāniNāmagraṇyaṃ', You are foremost among the wise. There is no one wiser than You. Tulasī was short of words while describing

Hanumānaji's virtues. Therefore, He ultimately concluded with 'SakalaGuṇaṆidhānam', You are the abode of all virtues. 'Vānarāṇamadhīṣam', You are the chief of the monkeys. 'RaghuPatīPriyaBhaktaṃ Vātājātaṃ Namāmi', the Lord of Raghu's race has several devotees, but You are His most beloved devotee among all. O, the son of the wind-god, I bow to You. Tulasī has thus performed the opening invocations of 'SuṃdaraKāṇḍa' in three mantras. Thus, while describing the traits of the god and the traits of the devotee, Tulasī adds a tiny entreaty in between: If we want to ask for a wish then seek it either from both the god and the devotee or either of them. Either the God can fulfill our wish or the devotee. Do not solicit from the world, because the world itself is already seeking elsewhere! We all are beggars! Who is the king? Tulasīdāsaji has sought god-dependent devotion from the God and Śrī Hanumānaji. This wish is mentioned right in the middle of the three mantras.

My listeners, 'SuṃdaraKāṇḍa' in 'Rāma Carita Mānasa' teaches us to seek our wish from the God and the devotee. Many people tell me that Bāpu, You say in Kathā that we should not seek anything from anyone. Yes, absolutely, we must not ask anything from anyone. I believe to such an extent that we must not even seek anything from the God, for He is the Spirit indwelling the hearts of all and hence, He knows everything. We need not give Him the list of our wishes!

Ghālib Na Kara Hujura Mein Bāra-Bāra Arāja,
Jāhira Hai Terā Hāla Unako Kahe Bagaira I
He knows. He is the universal spirit dwelling in the inner and outer world equally alike. I am of the opinion that we must not even ask from the God. But we are worldly souls, so we cannot resist soliciting our wish. Therefore, you may either solicit from your Sadguru or the God. Why seek elsewhere in the world? I like the fact that Tulasī makes His wish right in the middle of the traits of the God and the traits of the devotee. Don't solicit elsewhere. Seek your wish from the Lord. Whatever you want to say, speak out before the God. The opening invocations were thus performed in three mantras. As 'SuṃdaraKāṇḍa' commences, the first aspect viewed by Hanumānaji's eyes is Laṃkā. 'SuṃdaraKāṇḍa' begins with these lines,

Jāmavaṃta Ke Bacana Suhāe I

Suni Hanumaṃta Hṛdaya Ati Bhāe II SDK-00.01 II

Hanumāna was much delighted at heart to hear the heartening speech of Jāmavaṃta. Saṃpātī told the team of monkeys that Sītājī is sitting in AśokaVāṭikā beneath Aśoka tree. He said, I am a vulture and the range of my sight is unlimited. Though my eyes are powerful, my wings have been destroyed,

or else I would have rendered some help to you. I can clearly see from here. If we cannot see then we must trust the vision of the one who is able to see. He said, one who can reach Laṃkā by crossing the ocean can meet Jānakī and exchange Lord's message with Her. But someone will have to cross the ocean to reach there. The team of monkeys held a meeting to decide who can cross the ocean? Everyone doubted their capacity to cross the ocean. Hanumāna, on the other hand, was absolutely quiet. Jāmavaṃtajī approached Hanumānaji, O the mighty one, why are you mum? When the campaign of Jānakī's quest began, Hanumānaji stayed in the end. And when it was being discussed about who could cross the ocean to reach out to Jānakī, Hanumānaji was silent. Who is Hanumāna? Despite having every right to stay foremost, one who encourages others to lead the way from the front is Hanumāna. We somehow cannot do it. Hanumāna is not into competition. Hanumāna is into reverence, instead of competition.

My listeners, with competition you can progress, but cannot experience restfulness. I agree that competition can bring you progress, but what about restfulness? It will never let you rest. You shall progress, but cannot experience rest. Man wants restfulness. One who gets into competition will fall prey to two deformed virtues viz. the virtue of restlessness and the virtue of dark ignorance. The union of these virtues will keep man away from restfulness. Śrī Hanumānaji encourages others to stay in the front. He makes obeisance to Lord Rāma in the end and knowing that Hanumāna alone can do the job, Rāma called Him closer. Hanumāna, this is my signet-ring, give this to Jānakī as a sign from me. Śrī Hanumānaji stays in the end everywhere. One who is in quest of devotion, personified by Jānakī, never jumps in the front. Such a devotee always stays in the end. Hanumānaji is 'PavanaTanaya Bala Pavana Samānā'. He is not only strong. His strength is interlaced with intellect. What if one is strong, but lacks intellect? What if one is intelligent, but lacks discretion? Rationalism uses the word viveka-buddhi i.e. intellect flanked with discretion. Several years ago, Tulasīdāsaji uses the same word in this episode, 'Buddhi Bibeka Bigyāna Nidhānā'. You are a storehouse of intelligence, discretion and spiritual wisdom. What is it that You cannot accomplish? Hanumānaji was invoked, it is for the service of Rāma that You have come down upon the earth. As soon as He heard these words, He grew to the size of a mountain! O holy sir, kindly tender me suitable advice as to what am I supposed to do after reaching there? Every youth must engage in Lord Rāma's service, but

s/he must also seek guidance from the elders like Jāmavaṃta. Ask the elders about your next steps. Jāmavaṃta guided Him appropriately. Hanumānaji bowed to everyone, enshrined the Lord of Raghu's race in His heart, made obeisance to the companions and took a flight. His journey is being commenced.

Siṃdhu Tīra Eka Bhūdhara Suṃdara I

Kautuka Kūdi Caḍeu Tā Ūpara II SDK-00.03 II

The word 'Suṃdara' of 'SuṃdaraKāṇḍa' begins from here. There were several mountains in the vicinity, but Hanumānaji chose the most beautiful one. My young friends, lay your feet on a beautiful peak instead of choosing an ugly peak. Even though there were numerous mountains, Hanumānaji aimed the most beautiful one. 'Suṃdara Suṃdarī Sītā', Sītā is beautiful in 'SuṃdaraKāṇḍa'. His aim is Sītā, who is beautiful. His aim is peace, personified by Sītā. Peace is beautiful; devotion is beautiful. Our goal must be beauty. Hanumānaji lightly sprang on the mountaintop in wonderment. It usually takes time to reach the peak, but if our goal is beautiful then we can mount to the peak playfully. Hanumānaji thus climbed the peak playfully. Which beauty was He aiming? 'Suṃdaratā Kahu Suṃdara Karāi', Jānakī lends beauty to beauty itself. He wanted to seek Jānakī. When our aim is beautiful, we can capture the peak out of mere curiosity. We don't feel the fatigue of taking such a leap. However, even after reaching the peak one has to be utmost careful of not falling prey to pride. Therefore, 'Bāra Bāra RaghuBīra Sambhāri', He is not erring on recalling Lord's Name. Hanumāna sped forth in the same way as the unerring Sāraṃga shaft of Lord Rāma. Even if we fly high in the sky by Lord's grace, we must not forget to stay grounded. We must still stay connected to the roots and not get uprooted. Even if Allah blesses us with sky-high success, we must not forsake our roots. The deity presiding over the ocean thought of welcoming Hanumānaji knowing Him to be Lord Rāma's emissary. It thus requested a mountain named Maināka residing in its bottom to come to the surface to let Hanumānaji rest on it. The mountain shining in gold emerged on the surface of the ocean. Maināka requested Hanumānaji: O the emissary of Rāma, please relieve Your fatigue by resting on me for a

while, take a dip in the ocean and have some fresh fruits before you further your journey. It requested Hanumānaji accept its service.

If people stop the youngsters engaged in the acts of service then the youth should neither disregard, nor be imprudent towards them. What did Hanumānaji tell the mountain? He flew down towards the mountain and placed His holy hand on its crest, thus acknowledging Mount Maināka's reception. Hanumānaji touched the mountain and said, "There can be no rest for me till I have accomplished Lord Rāma's work. I won't be able to rest right now." I have heard from the saints that the first obstacle faced by the seekers of devotion is the allurements of gold. Śrī Hanumānaji has neither disregarded it, nor got smitten by gold. He simply touched it. Many people proudly claim that they don't touch the element of gold. Who is as dispassionate as Hanumānaji? Yet, He has touched gold. If your mind is free from attachment then what is the harm in touching gold? There can be no rest for me until I accomplish Lord Rāma's work, saying so Hanumānaji overcomes the first obstacle. One who takes a flight for devotion faces the first obstacle in form of allurements of gold.

Śrī Hanumānaji successfully overcame the vice of allurements. The second obstacle arrived in form of Surasā. She was the mother of serpents sent forth by the deities. It should be noted that no human has impeded Hanumānaji's journey. It was either the deities or the mountain. Sometimes even deities impede a seeker's spiritual journey. Surasā arrived with her mouth wide open, praising the deities for providing her with a grand feast in form of Hanumānaji! She told Him, I am too hungry and I would devour You. Hanumānaji said with utmost discretion, "Let me only finish Lord Rāma's work, give the message of my Lord to Jānakī, tell my Lord the news of Sītā and then I shall proactively approach you and enter your mouth." Surasā did not allow Him to go. She spread her mouth by one yojana to devour Hanumānaji, while He grew double the size of her mouth. Surasā then stretched her mouth by sixteen yojanas, while Hanumānaji grew to thirty-two yojanas. At last when Surasā expanded her mouth to hundred yojanas, Hanumānaji instantly

Hanumāna is into reverence, instead of competition. My listeners, with competition you can progress, but cannot experience restfulness. I agree that competition can bring you progress, but what about restfulness? It will never let you rest. Man wants restfulness. One who gets into competition will fall prey to two deformed virtues viz. the virtue of restlessness and the virtue of dark ignorance. The union of these virtues will keep man away from restfulness.

assumed a minute form, by which He entered her mouth and came out again. Surasā said, I have gauged the extent of your wit and strength, the errand for which the deities had dispatched me. You should be able to accomplish Lord Rāma's work successfully. My blessings are now with you. If our journey is strongly resolved and if it's aimed to beauty and devotion then even the obstacles will shower blessings. The impediments will extend goodwill towards us.

Then strikes the third obstacle. A demoness named Siṃhikā dwells in the ocean. She is a tantric woman. Seeing on the surface of the water the reflection of a creature flying in the air, she would catch its reflecting making the creature unable to move. In this way she would devour birds every day. Catching one's shadow through tantra is erudition. I would like to tell you very clearly that if you are listening to RāmaKathā then please don't resort to the path of tantra, ever. Its result will never be good. Nonetheless, catching someone's shadow is certainly erudition. People try to catch reflections. My interpretation of this episode is that when jealous people cannot grab a seeker himself who is set out in the quest of devotion, they tend to catch his/her reflection. They attempt to pull the seeker down by hook or crook. Hanumānājī forthwith flew down and destroyed the demoness. As per my understanding, I would call this obstacle as jealousy. Siṃhikā is symbolic of jealousy. Thus, the third obstacle stands for jealousy. Siṃhikā, despite being a terrestrial creature, dwells in the ocean. It means that sometimes jealousy dwells even in people who are as vast as the ocean. Jealousy grabs those who are better and higher than us. Jealousy ought to be destroyed. Therefore, Hanumānājī has killed Siṃhikā. Jealousy must be destroyed. Śrī Hanumānājī's journey of crossing the ocean concludes by killing Siṃhikā. The ocean was crossed. In my understanding, as soon as our jealousy ends, we instantly reach the shore. Śrī Hanumānājī landed in the territory of Laṃkā. He soon climbed a mountain to behold the town of Laṃkā. Here comes the first perspective i.e. the perspective of Laṃkā through Hanumānājī's eyes. Hanumānājī witnessed a beautiful and utmost charming ambiance. Laṃkā is extremely beautiful. Tulasi writes a beautiful meter describing the view of Laṃkā,

Kanaka Koṭa Bicitra Mani Kṛta

Sumdarāyatanā Ghanā I SDK-03 I

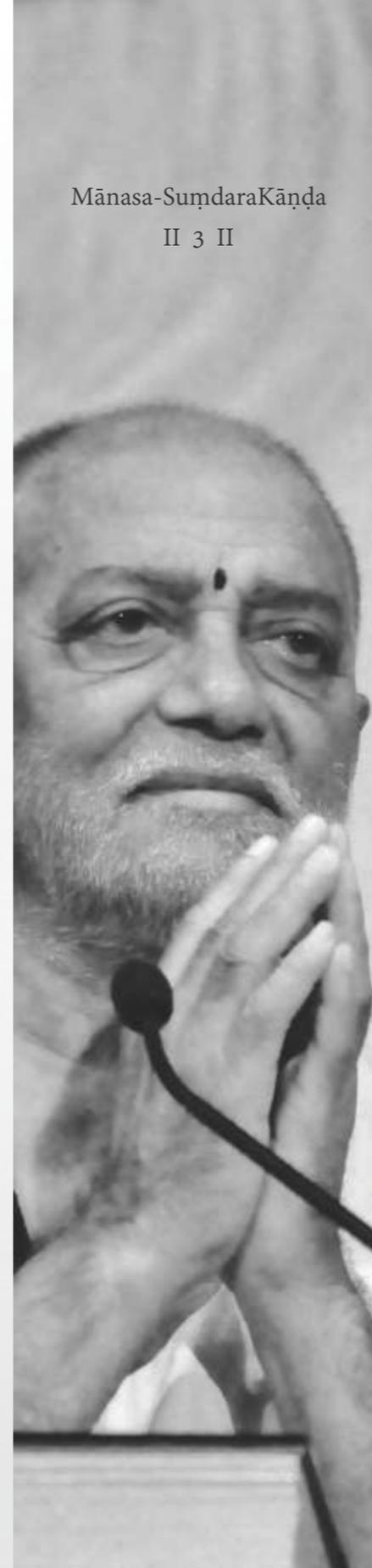
Again comes the word 'Sumdara', 'Sumdarāyatanā Ghanā'. Laṃkā consists of densely populated houses, each more beautiful than the other. It contains beautiful groves, orchards, gardens and parks. Rāvaṇa's Laṃkā contains every place for pastime. The women of diverse races like humans, serpents,

gandharvas (celestial musicians) etc. are moving around in Laṃkā in such a way that their beauty would even enrapture the minds of the hermits. Hanumānājī is looking at everyone. He has no problem in beholding them, for He is transparent from within. Laṃkā is quite scenic, dominant by carnal pleasures and a town of fraught activities which Hanumānājī is beholding. But He is a seeker who is hard to get trapped by such things. The world must be scenic. And if it's scenic, we must behold it with an immaculate vision. Feel the joy while maintaining the bounds of self-restrain when you behold something good. Nonetheless, maintain the discretion of what is worth eating and what is not. When Hanumānājī was hungry, He chose to eat the fruits instead of other things. Wherever you go, keep your Indianness intact.

Śrī Hanumānājī was beholding scenic beauty from a mountaintop. Even as you behold beauty, don't renounce your loftiness. We must behold beauty, but not by compromising our loftiness. As you behold from such a peak, your vision becomes detached. A sense of detachment manifests by seeing the world from a height. Hanumānājī saw that the town was heavily guarded. He thought that He would be caught if He enters the town in broad daylight, hence it would be wise to enter the town in the night by assuming an utmost minute form. Laṃkā symbolizes the state of restless activities, my dear listeners. We are worldly people, constantly busy with our jobs and work. We assume several roles during the day to meet worldly expectations. But as we rest in the night, become who you really are. You may be boss in the office, but become an ordinary person at home as you retire for the day. Entering the town in a minute form refers to practicing introspection. Hanumānājī wants to behold the entire town of Laṃkā from one end to another. In order to perform the reiki of Laṃkā, He thought of entering the town in the night by assuming a minute form. Śrī Hanumānājī has not become a mosquito, but He became as minute as a mosquito. To see others in their true form, we must become small. As He was about to enter the town in a minute form, a demoness named Laṃkinī caught Hanumānājī and said, the thieves entering Laṃkā are my food! You have entered the town for stealing! Instead of hitting this woman, Hanumānājī told her that if you survive on thieves then the biggest thief resides in Laṃkā who has stolen my mother. Please begin from devouring Rāvaṇa. Why are you targeting me? Śrī Hanumānājī dealt a hard blow on her head and she toppled down vomiting blood. She collapsed and vomited blood. Tulasi says, when Lord's grace gets manifested, every obstacle subsides. Hanumānājī thus enters Laṃkā.

Mānasa-SuṃdaraKāṇḍa

II 3 II



The hands that support others are beautiful

In 'Mānasa-SuṃdaraKāṇḍa', we are discussing the canto of 'SuṃdaraKāṇḍa' from 'Rāma Carita Mānasa'. You shall find different points in Vālmiki's 'SuṃdaraKāṇḍa' because 'Rāmāyaṇa Sata Koṭi Apārā'. We are however, focused on the 'SuṃdaraKāṇḍa' of 'Mānasa'. This is reformed 'SuṃdaraKāṇḍa'. This version of 'SuṃdaraKāṇḍa' has been especially edited by Tulasi for the several future generations. Tulasi's 'SuṃdaraKāṇḍa' of 'Rāma Carita Mānasa' contains nine beautiful entities. This 'SuṃdaraKāṇḍa' envelops nine beauties. Nine is considered as a complete integer. My Goswāmiji highlights the completeness of beauty in 'SuṃdaraKāṇḍa'. Let's look at them in sequence. The first occurrence of the word 'suṃdara' has been discussed yesterday.

Siṃdhu Tira Eka Bhūdhara Suṃdara I

Kautuka Kūdi Caḍeu Tā Ūpara II SDK-00.03 II

The first beautiful element in 'SuṃdaraKāṇḍa' is the hill. The second beautiful elements are the houses of Laṃkā, 'Suṃdarāyatanā Ghanā'. The third beautiful element is Lord's arm long as the trunk of an elephant. The fourth beautiful element is the signet-ring engraved with the name of Rāma. Harishbhai from Baroda had given me a list yesterday so that I don't have to search. The fifth beautiful element comprises of the beautiful fruits of AśokaVāṭikā.

Sunahu Mātu Mohi Atisaya Bhūkhā I

Lāgi Dekhi Suṃdara Phala Rūkhā II SDK-16.04 II

Looking at the beautiful trees and its fruits, Hanumānājī expresses His hunger to the mother. The sixth beautiful element is Lord's discourse,

Sāvadhāna Mana Kari Puni Saṃkara I

Lāge Kahana Kathā Ati Suṃdara II SDK-32.02 II

The seventh beauty is,

Haraṣi Rāma Taba Kīnha Payānā I

Saguna Bhae Suṃdara Subha Nānā II SDK-34.02 II

Auspicious omens are the seventh beautiful element. The law of ethics is the eight beautiful element,

Saṭha Sana Binaya Kuṭila Sana Prīti I

Sahaja Kṛpana Sana Suṃdara Nīti II SDK-57.01 II

These eight beauties are enlisted explicitly, but I am reckoning nine beauties, because the center of these eight beautiful elements is 'Suṃdaratā Kahu Suṃdara Karaī' i.e. Jānakī who is sitting in Aśoka Vāṭikā and who lends beauty to beauty itself. Janaka's daughter Jānakī instills beauty in beauty itself, 'Chabigrha Dīpasikhā Janu Baraī'. So, the center of these beauties is Mother Jānakī. Thus, there are nine types of beauties in 'SuṃdaraKāṇḍa' and nine being a complete integer, 'SuṃdaraKāṇḍa' represents the canto of total beauty. My young friends, understanding its essential meaning can help us in our life. Please listen to the discourse with calm and pleasing consciousness.

The first beauty is that of a hill or a mountain. A mountain is heightened. The taller the mountain the more untouched and detached it is; for instance, Kailāsa. Even though Everest has been touched, Kailāsa is still untouched. Firstly, a mountain has a height. Secondly, it is detached. The third trait of a mountain is that it's steady or unshaken. My young listeners, our success, our ascension or our progress should be enriched with three traits. Who doesn't want to ascend in our society? But our ascension remains beautiful only when it's untouched. Protect your ascension from blemishes and stigmas. Thirdly, our ascension must be steady or unshaken. It should not be prone to downfall or damage. 'Mānasa' has left no field un contemplated.

One of my listeners has asked me “Bāpu, wherefrom do You receive Your beloved thoughts which You present in the discourse? What is the source?” I have always spoken with you considering you all as my own people. I don't mind sharing my personal answer with you since you all are mine. I receive thoughts, which I share with you in form of a gracious offering, from three places. The first place where I receive the thoughts is my swing. When I sit on the swing in pin-drop silence of the night in utmost solitude, I begin to receive thoughts which I share with you the next morning in form of a gracious offering. One of the provenances of my beloved thoughts is my swing. Most of the times, I prefer to sit on the swing. I eat on swing, I sleep on swing and I sit on swing. The root, of course, is the grace of my Guru. The swing is the provenance of my beloved thoughts, where a strong force of thoughts commences! Sāheb, when the rain pours from the sky onto the ground, it is a natural phenomenon. But when it rains in the heart and ascends higher in form of thoughts and tears, it's a valuable phenomenon. Raining from the sky above to the ground is natural. A stream would flow downwards as a scientific law. However, there is a stream which, by the Guru's grace, flows upwards from within.

The second source of my beloved thoughts is my yajña. I sit near the fire quite often. When I sit near the fire in pin-drop silence of the night, the stream of my beloved thoughts begins. And my third source of thoughts is when I am reciting my 'Rāma Carita Mānasa'. During that span, my stream of thoughts begins. I have been speaking with you basis my thoughts and my Guru's grace. And these thoughts are not mine. Everyone in this world is speaking Vyāsa's

words. They may sound new to you because 'Mānasa' is never old. It's inherently new and novel. Whatever anyone speaks in this world are the words of Vyāsa and Vālmiki. But they sound new to us every time. Does Gaṃgā has her own flow? No. Gaṃgā has emanated from Viṣṇu's divine feet. Gaṃgā is inherently new and novel and therefore, she appears new to us each and every day. Does the sunbeam that touches us daily exist independently? No. Its source is the sun. But the sun is inherently new and therefore, the sunbeams appear lovely. Do the flowers blooming on a plant exist independently? No. Its source is the earth. If we try to search such sources, it will be a long journey! This is spiritual practice. You can complete Ph.D., B.A. or any graduation quickly. But spirituality is a tough and long journey. If someone's grace gets bestowed then it can instantaneously work wonders, 'Kṣipraṃ Bhavati Dharmātmā', else it's a tough journey. Parvin Shakeer has composed a couplet,

Motī Hāra Piroye Hue,
Dina Gujare Hai Roye Hue I
Nīnda Musāphira Ko Bhī Nahī I
Rāste Bhī Hai Siye Hue I

It's a long journey. 'Bhagavad Gītā' rightly reconciles by stating 'Bahunām Janmānam', my 'Mānasa' as well says 'Janma Janma Muni Jatanu Karāhī'. But someone's grace can do wonders in a moment, 'Karau Sadya Tehi Sādhu Samānā'. While reciting 'Rāma Carita Mānasa' lovely thoughts arise in my mind because it's a novel scripture. And man should be new every day. Many people say that Bāpu's Kathā is one and the same! It's the same 'Rāma Carita Mānasa'! The same Bāpu! The same stuff gets repeated again and again! But they are least aware that Kathā is new every day. It would be unfair if I say this by my own lips. You, as my listeners, should state your own conviction. Kathā is inherently disposed to be new and novel every day.

There are three sources of my thoughts. Many people think that I get lovely thoughts because I often observe silence. No, your perception is incorrect. I had discussed about this with someone. While observing silence, I cease from thinking. To think while you are observing silence is to breach the vow of silence. Why think when in silence? Silence is the state of deep dead quietness. Though, we cannot reach the state of non-thinkingness. Ironically, we feel all the more overwhelmed by thoughts especially while observing silence! Nonetheless, cessation from

thinking during silence is a very lovely state. Silence is not meant for thinking. The purpose of silence is to attain the state of non-thinkingness. I insist on silence. If someone asks me about what spiritual practice s/he must follow, I would advice that person to observe silence once in a week, if possible. If that's too much for you, follow it twice a month or at least, once in a month. Silence has a great glory. Lord Rāma had become a poet in PuṣpaVāṭikā! He began to think about Jānakī's beauty in poetic tone. As He began to search for a listener before whom He can articulate His feelings, He chose Lakśmaṇa. This holds true even for me. By my Guru's grace, as I get more and more drenched in the showers of thoughts, even I feel extremely impatient for the clock to strike 9:30 and pour myself out on my listeners! I feel eager to empty myself before my listeners! There is a couplet by Badayu,

Pahale Khuda Ko Khālī Kara I
Phira Usakī Rakhavālī Kara II

It's about protecting our emptiness. My young friends, I would specifically like to tell you that you must succeed in life, attain new heights and conquer new peaks but your ascension must be beautiful and not ugly. This height must be steady and unshaken. It must be untouched. It must be peerless. It must be unique, without a second. This is the first beauty of 'SuṃdaraKāṇḍa', which I am conveying through the medium of RāmaKathā. And through this medium, I and you are gradually getting developed bit by bit. We are certainly developing. I shall continue to recite Kathā. If God permits, I wish to recite the Kathā birth after birth. Who needs salvation, after all? I wish to be born again and again. This is such a beautiful earth, my friends! My mission is Kathā. The moment Kathā ends, I shall leave. There must be some divine conjunction because of which I have been singing and you have been listening.

I feel glorified of having born in the lineage of monks. But what is the guarantee of whether I am a monk or a non-monk? One guarantee of me being a monk is your faith. All saints of our country have always said, 'Mo Sama Kauna Kuṭīla Khala Kāmī'. What is the guarantee of whether you all are good or bad? It's my faith on you. Logic needs guarantee, but not faith. People seek guarantee. What is the guarantee of whether or not Rāma exists? One must have faith that Rāma exists. What is the guarantee that the story of RāmaKathā is a true incident? One must trust this fact. What justification should I present about your

goodness or badness? What right do I possess? I am attached with you. That's the reason I come, I sing, I dance and I enjoy. Ask yourselves, how far have you developed? How much has jealousy reduced from your eyes? How much hatred has effaced from your mind? How far have you stopped thinking bad of others? Ask yourselves! Even I would ask myself whether I am a monk or a wicked! I would think about myself, you too must introspect.

My listeners, therefore the VyāsaPīṭha has to stay utmost impartial. Sitting on the VyāsaPīṭha is not an easy job, Sāheb! One who sits on the VyāsaPīṭha has to remain absolutely impartial. S/He cannot arouse evil feels for anyone, anywhere. One has to stay utmost cautious. Forsake the supplications of perks like salvation, devotion etc. Your only prayer must be: O God, may I not feel evil towards anyone in twenty-four hours. Our subconscious-mind is filled with evil feelings for others. Please safeguard yourself from it, Bāpa! Young folks, don't feel jealous on seeing someone's progress or success. Competition can only give you progress, but not restfulness. Compete with your own self to earn more than what you have earned last year. Don't look at others. If this becomes easier for you to practice then I shall feel extremely pleased for you are surrendered to Kathā. But in today's world, a father cannot tolerate a son's progress! A husband cannot tolerate a wife's success! So, this is the first beauty,

Siṃdhu Tīra Eka Bhūdhara Suṃdara I
Kautuka Kūdi Caḍeu Tā Ūpara II SDK-00.03 II
Kanaka Koṭa Bicitra Mani Kṛta
Suṃdarāyatanā Ghanā I SDK-03 I

Firstly, Tulasī deems height as beauty. Secondly, while beholding Laṃkā, Hanumānaji saw a fort made of gold and He also saw beautiful houses. The abodes, the mansions and the houses were nothing but beauty. The places of stay or homes were beautiful. Which homes will you reckon as beautiful? A place enriched with three aspects is called as beautiful. A home which is clean is beautiful, even though it may be small. The houses in Laṃkā were built of gold. It could very well be a metaphor. Behind the mundane perspective of gold-houses there could also be a spiritual thought. Nonetheless, anything clean structure is beautiful. The home that can be closed from inside as well as outside is beautiful. A structure that can be opened or locked only from outside and not from inside is not a home, but a prison. A home is a place whose door can be opened or

closed at our will. We must be able to close the door of our home after entering it or while going out, so that no one else can enter. A prison lacks this provision. Therefore, a prison is not a home. Many people, however, consider prison as a home, which is a different matter! A home that contains a door which can be opened or closed at our will is a beautiful home. A home where people don't fight internally is a beautiful home. A home where mother-in-law and daughter-in-law, father and son and brothers don't fight among each other is a beautiful home. The matter of couples is though different! A quarrel-free house is a beautiful home. Any home is mostly built with four walls, per our ancient tradition. Nowadays there can be any number of walls, though; but fundamentally a home is built of four walls. A structure built with four walls without a door is not a home but a prison. Hence, it's mandatory to have a door which can be opened and closed from both outside and inside at our will.

'Rāma Carita Mānasa' discusses such homes. Tulasī says we human beings, the worldly souls, are imprisoned within four walls! We are enclosed in four

walls and Goswāmījī names them as 'Kāla Karma Subhāva Guna Gherā'. These are the four walls! We are the prisoners of the four walls represented by the spirit of time, our destiny, our nature and our virtues. The cause of our subordination or lack of control is these four elements. We are imprisoned by the spirit of time i.e. Kāla. Kāla has two interpretations. In one context, it refers to the seasons like monsoon, winter or summer. We are helpless as far as the seasons are concerned. We cannot stop summer and its scorching heat. The economically well-off people can install either air-conditioner during the summer to protect themselves from the heat or heaters during the winter to keep them warm. During monsoon they can carry an umbrella. Nonetheless, the time-spirit of nature cannot be changed. The second meaning of Kāla is our death; which cannot be changed. Death is a constant. We are imprisoned within the walls of the spirit of time i.e. Kāla. The second wall described by Tulasī is the wall of our destiny, within which we are imprisoned. The third wall consists of the virtues e.g. the virtue of restless activity (rajo-guṇa), the virtue of darkness or wrath (tamo-guṇa) and the virtue of serenity (sattva-guṇa). These three virtues are equally necessary. We have no idea why but religion has always taught us to eliminate the virtue of restless activity and the virtue of darkness. There is no need to eliminate any virtue. Keep them as much as required. We are only taught to remove, eliminate, forsake and destroy! Do you know that you cannot fall asleep without the virtue of darkness? Whenever someone falls asleep for an hour or two, it's the virtue of darkness that plays a role in the background, which is indispensable for falling asleep. And our body does need some sleep for a healthy life. The virtues are necessary in our life. But the problem arises when you try to switch between virtues against the need of your body. For instance, when your body needs tamo-guṇa e.g. sleep and you surrender to the urge of rajo-guṇa e.g. weaving a sweater or reading a book. When you really need to rest, but instead of resting if you being some or other activity then you shall fall sick! While attending Kathā you need satva-guṇa, but if you fall prey to tamo-guṇa then it imprisons you. Imagine what happens when you are physically in Kathā but mentally elsewhere? An individual must have the right virtue at the right time in moderation. Unfortunately, we are only taught to forsake the virtues! In reality, it's not about forsaking, but moderating the intensity.

We are imprisoned within the four walls of the spirit of time, destiny, our nature or virtues. The virtue of darkness is required for falling asleep. For going to office or doing our daily work we need the virtue of activity i.e. rajo-guṇa. Similarly, meditation, worship or scriptural recitation needs the virtue of serenity i.e. satva-guṇa. These virtues are necessary. The realized beings can transcend the three virtues, but most often than not it's only namesake! Only rare souls can experience this in reality. The monks can indeed reach this state. But others claim to have attained this state only namesake. The world doesn't need namesake people, but we need souls who have attained a distinct spiritual state. The third wall is virtues and the fourth wall is our own nature. We are imprisoned because of our own nature. Our nature has become a wall for us. A home is not only enclosed by four walls but it also has a door. A human body has these four walls, but Tulasī says it has a door as well, which we must protect. 'Suṃdarāyatanā Ghanā', the homes in Laṃkā are beautiful and the definition of a beautiful home according to my VyāsaPīṭha is the home which is clean and which has a door that can be opened from inside as well as outside. A home, a place of stay, a place of spiritual practice, a hermitage or a pilgrimage meeting these criteria is indeed a beautiful place.

A gentleman has asked a lovely question, "Bāpu, when we visit the pilgrimages in India, they just appear lifeless or empty to us!" The reason is simple, it's because we have polluted the holy rivers, dirtied the temples and disseminated the pilgrimages with our artifices. We usually think high of our pilgrimages, but when we visit them in person the reality leaves us wondering about their lost glory. Bāpa! The pilgrimages don't have a life by itself. As long as the founder soul of the pilgrimage resides there, the pilgrimages are lively. But when the founder soul leaves the pilgrimage, a sense of emptiness pervades the place. Kṛṣṇa has left and we can no longer feel that fragrance, that aroma, that music, that flute! Rāma has left and...! It does not mean that pilgrimages have lost their glory. They still have their own fragrance. Whenever a realized soul departs from the presiding place, a sense of lifelessness disseminates the place. However, a sense of fragrance can still be felt at that place in utmost subtle form. In order to catch this subtle consciousness, one needs an extremely pure heart. Only those with pure heart can receive in the consciousness that resides there. The pilgrimages are lively because of the founder

soul, because of some enlightened being and because of some Sadguru. Even otherwise the pilgrimages hold a great glory. They still have their divine fragrance. For us to receive it, we need subtle and innocent consciousness. The realized beings enjoy the pilgrimages even today. But ordinary people like us naturally feel disappointed by seeing their state!

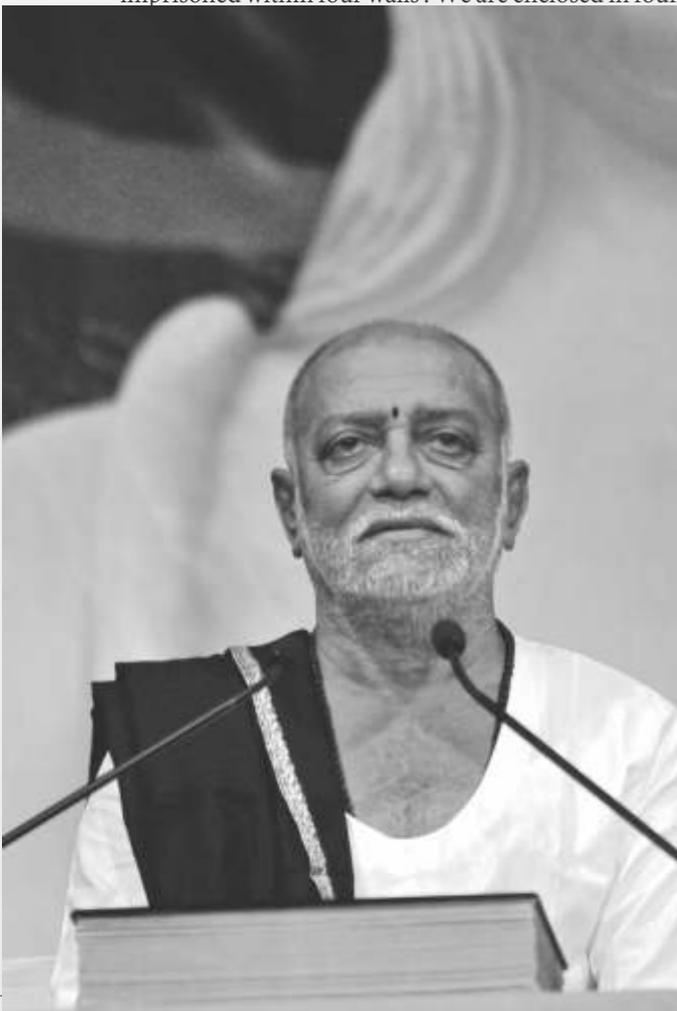
A place, a pilgrimage or a home is beautiful only when it's clean and it has a door which does not make it a prison. It should have no walls. This is the second beautiful element of 'SuṃdaraKāṇḍa'. The third element is,

Syāma Saroja Dāma Sama Suṃdara I

Prabhu Bhuja Kari Kara Sama Daskamdhara II

The third beauty of 'SuṃdaraKāṇḍa' is Lord's arm. Whose arms are beautiful? The arms which are fair or swarthy, the arms which are proportionate to the body and the arms which have proportionate fingers are beautiful. Everyone's body is designed by God. And each body is proportionate! Imagine if our one hand was shorter and other was longer! Our both eyes and both ears appear equal. Bāpa! If we have such a beautiful body, there is no question about Lord Rāma's hands. However, those people have beautiful arms who give something to others. It's not about long or short arms! Neither it is about fair or swarthy arms! The hands which give something to others are beautiful. Rāma is a benefactor! Goswāmījī says, 'Aiso Ko Udāra Nahī Jaga Māhī'.

Secondly, people who support others have beautiful hands. People who support the fallen beings have beautiful hands. How can the hands that push others be beautiful? If God has given you something, distribute it with your hands. How much you consume is not important. What is important is how much you give away to others? A monk has no concern with how much you have earned or accumulated. How much you have given by your hands is what matters. At least, one must give away 10% of the earned income! If you are earning Hundred Dollars, give away Ten Dollars. I am not appealing you to donate only in India to the religious trusts. The religious trusts already have enough money! Now you must reduce your contribution to them! If a poor family lacks roof during the monsoon then build a house for them. If a brilliant student is forced to leave college due to lack of fees, then pay his/her fees. If someone cannot afford having food, give them food with due honor. Bāpa! Every person must give away ten percentage of overall



earning. I have been saying this time and again and people are practicing it more effectively overseas. All of my young listeners do ask me about it. Even today someone has written to me that “Bāpu, I have set aside ten percentage of my earnings, whom should I give?” I would advise you to give it to the needy people in your vicinity. If you cannot find anyone needy here then when you come to India, give it to the needy in your village. Those who give away tenth percentage of earnings are deemed to possess beautiful arms. Those who support others have beautiful hands. Those who don't put their hands in wrongdoings have beautiful hands. Thus, the third aspect of beauty in 'SuṃdaraKāṇḍa' is about Lord's arms which are beautiful.

Taba Dekhī Mudrikā Manohara I

Rāma Nāma Aṃkita Ati Suṃdara II SDK-12.01 II
The fourth aspect of beauty in 'SuṃdaraKāṇḍa' is the signet-ring given by the Lord, which has the name of Rāma engraved on it. It is utmost beautiful. Tulasīdāsajī has described these eight elements as beautiful. The ninth beautiful element is the beauty of Jānakī who exists in an illusory form. Her original form is although hidden. Among these nine aspects, Tulasīdāsajī describes two aspects as utmost beautiful. Why? 'Rāma Nāma Aṃkita Ati Suṃdara' and 'Lāge Kahana Kathā Ati Suṃdara'. Everything else is beautiful, definitely. But Lord Rāma's Name is utmost beautiful and RāmaKathā is utmost beautiful. My Goswāmījī has used the word utmost beautiful for these two aspects. Any ring is delightful, but engrossing 'Rāma' on a ring makes it utmost beautiful. So, the name of Rāma is utmost beautiful. The signet-ring embossed with the name of Rāma is utmost beautiful. Enjoy your life with the support of chanting Rāma's Name. Our only support is Rāma's Name or the Name of any God. Here it's specifically mentioned about Rāma's Name. I am not narrow-minded. You may chant any name of your choice! It could be Śiva, Durgā, Kṛṣṇa, Buddha, Mahāvīra, Allah, God etc. I have no issue at all. Nonetheless, Rāma's Name is peerless and utmost beautiful.

Let's speak about the next beauty. When Hanumānājī was hungry in AśokaVāṭikā, He told Sītājī: Mother, I am extremely hungry. These fruits, flowers and trees are looking beautiful. I am feeling hungry at their sight. The fifth aspect of beauty in 'SuṃdaraKāṇḍa' is about the fruits and trees. The sixth beauty is Lord's Kathā. Lord Śaṃkara was absorbed in

emotions when Lord Rāma placed His hand on Hanumānājī's head and while reciting the Kathā on Kailāsa He passed into deep meditative state. RāmaKathā is utmost beautiful. Lord recites utmost beautiful Kathā. There are several types of Kathā. Few of them are dominant of rajo-guna i.e. exceedingly pomp and extravagant. It involves causeless expense. Few are dominant of tamo-guna, where the reciter is constantly scolding the listeners as if they have committed a crime! The speaker scolds the listeners for everything possible. Few Kathās are dominant of satva-guna, they flow in simple and nimble manner. However, utmost beautiful Kathā is that which is recited by Śaṃkara. In such Kathās, whatever Śaṃkara speaks becomes a Kathā. Yes, whatever is spoken becomes a Kathā. It's written in 'ŚivaSūtra' that Kathā is chanting. Kathā means narration. Chanting refers to peace. Thus, whatever a reciter narrates gives only peace. Even an ordinary discussion by such a reciter would bring peace. His silence would also bring peace. So will His singing. Kathā is chanting. You recite 'Rāma Carita Mānasa', don't you? If your chanting gets interrupted then don't worry, because Kathā itself is chanting. Listening to the Kathā for three hours is chanting. Our daily practices are fulfilled by listening to the Kathā. The seventh aspect of beauty in 'SuṃdaraKāṇḍa' is auspicious omens. When Lord Rāma prepared to leave for the campaign, beautiful auspicious omens began to appear. Lastly,

Saṭha Sana Binaya Kuṭila Sana Prīti I

Sahaja Kṛpana Sana Suṃdara Nīti II SDK-57.01 II
The law of ethics states that supplication before a cunning person is futile, 'Saṭham Prīti Sāṭhyam'. Saṭha means one who is cunning. Supplication before a cunning person is futile. Loving a crooked being yields no outcome. And inculcating liberality on a born miser is fruitless. This is a general rule. However, I would like to change it on my responsibility. And Tulasī will be pleased if I do so. He won't feel bad. 'Saṭha Sana Binaya', it's written that supplication before a cunning person is worthless. I feel that in the Twenty-First Century, a monk should even supplicate a cunning person. Supplicating the virtuous beings is a common practice. But we must be humble even with cunning people. We must honor them equally. Gratify them as well so that their life can turn in the right direction. And 'Kuṭila Sana Prīti', loving guileless people is fine, but love the crooked beings as well and the course of love is anyways crooked. The trajectory of love is serpent-like.

Love is never straightforward like a railway track. It flows like a serpent. At times it gives the pleasure of union, at times the pain of separation, at times disgrace, at times glory, at times happiness etc. etc. The scriptures have defined the course of love as crooked or serpent-like. The word 'kuṭila' (crooked) is lovely. Being crooked in virtues is not a good quality. A crooked being is not appreciated, but love ought to be crooked! The course of love ought to be crooked. As I speak of love, it's certainly not the ordinary love that people usually talk about. My reference of love is about the supreme-love for which Nāradaḥ has written 84 aphorisms in 'BhaktiSūtra' only to describe love. 'NāradaBhaktiSūtra'; a lot of work has been done on the theory of love.

So my dear listeners, the crooked beings must not be loved. However, I feel that this aphorism also means that the crooked must also be loved. Loving the crooked will get them on track sooner or later. Be kind to express your sensitivity even with the crooked beings. Lastly, 'Sahaja Kṛpana Sana Suṃdara Nīti', it's written that discussing lovely ethics before born-misers is useless. I would like to transform this aphorism as well. Ethics must be discussed even with born-misers, for it may change them gradually. The nature of a born-miser is difficult to change. His/Her disposition will come into play sometime or other, because it's their congenital trait. However hard you try to discuss lovely ethics before them, their disposition will force them to fall-back to their inborn nature. Here the word 'Suṃdara' is used for ethics. Our philosophy has several scriptures related to ethics e.g. ChanakyaNiti, ViduraNiti etc. There are many others as well composed by the seers and the sages of our country which discuss the law of ethics at length. Tulasīdāsajī includes one such ethics called as Beautiful Ethics in 'SuṃdaraKāṇḍa' as the eight beautiful aspect. The ninth aspect of beauty is Mother Jānakī, who exists in Her illusory form. Her original

form is contained in fire. She is the ninth aspect of beauty and the center of every beauty. Śrī Jānakījī is so beautiful that She initiates beauty itself with beauty. Thus, nine types of beauties proclaim the entirety of 'SuṃdaraKāṇḍa', which we are discussing as 'Mānasa-SuṃdaraKāṇḍa'.

In the chronology of Kathā, we offered obeisance to Hanumānājī on the first day. Tulasī then writes the obeisance of Lord's companions, followed by the obeisance to Lord SītāRāma, further followed by the obeisance to the Name of Rāma and the glory of Lord Rāma's Name. Lord has millions of names, but Goswāmījī says that of the countless names of God, I make obeisance to the Name of Rāma. Tulasī extols the glory of Lord Rāma's Name. Śaṃkara constantly chants the Name of Rāma. By the glory of Rāma's Name, as He consumed poison while chanting the Name of Rāma, He could experience supreme peace. Everyone has sought the shelter of Lord's Name. Goswāmījī has written an in-depth chapter on Lord's Name. It's my wish to speak on it as an independent topic. Whenever it gets fulfilled by the will of Allah!

My listeners, Lord's Name is most superior. People ask me, what is the reward of chanting Lord Rāma's Name? Chanting Lord Rāma's Name itself is the reward. There cannot be a greater reward than this. Lord's Name is potent to bestow both fame and love on the chanter. As I am speaking about 'Rāma', please don't derive a confined interpretation of this. You are free to chant any name of your choice and interest. 'Rāma Nāma Avalambana Eku', Lord's Name is our only resort and support. I give my personal opinion in every Kathā that I shall recite more and more Kathās. I shall speak on several subjects. I shall discuss various scriptures. Whatever I understand by my Guru's grace, I shall speak about it with you, but all said and done the ultimate quintessence is only and only Lord's Name, that's it!

The hands that give something to others are beautiful. The hands that lift the fallen beings and support others are beautiful. How can the hands that push others be beautiful? A monk has no concern with how much you have earned or accumulated. How much you have given by your hands is what matters. At least, one must give away 10% of the earned income! The religious trusts already have enough money! Now you must reduce your contribution to them! If a poor family lacks a roof then build a house for them. If a brilliant student is forced to leave college due to lack of fees, then pay his/her fees. If someone cannot afford having food, give them food with due honor.

Devotion can be attained by faith, Śiva's worship and grace

We are having a pious discussion in accordance with reality on 'Mānasa-SuṃdaraKāṇḍa'. You have raised several curiosities. I would request you to please keep your curiosities brief and relevant to the topic of discussion, as far as possible. No doubt I wish good for everyone, but let's try to make the most of the moments that we have obtained. Live in the present moment. These are especial moments, live them! The future moments could be better or worse than the present moments. But the present moments will never return; hence, let's live them. We are discussing Hanumānaji's perspective about Laṃkā in 'Mānasa-SuṃdaraKāṇḍa'.

Pura Rakhavāre Dekhi Bahi Kapi Mana Kīnha Bicāra I

Ati Laghu Rūpa Dharau Nisi Nagara Karau Paisāra II SDK-03 II

Śrī Hanumānaji overcame the obstacle of Surasā in His journey. He also came through the blockage laid by Simhikā when she tried to catch His reflection on the surface of the water. Now, Hanumānaji enters Laṃkā.

As per Tulasī's 'SuṃdaraKāṇḍa', Hanumānaji entered Laṃkā in utmost minute form. Laṃkinī stopped Him, which we have discussed earlier. Laṃkinī has a demoness in Laṃkā. She is Rāvaṇa's maid, appointed to guard the city of Laṃkā in the night. In another context, the town of Laṃkā itself assumed the form of Laṃkinī in the night to guard its own self. Our soul itself can emancipate itself, no one else can come to our rescue. We alone can protect our own self. Śrī Hanumānaji assumed a minute form to enter Laṃkā. He was caught by Laṃkinī and she insisted to devour Him. What does it mean? When Hanumānaji was flying in the sky in His original colossal form, Simhikā attempted to pull Him down and when Hanumānaji tried to enter Laṃkā in a minute form, Laṃkinī attempted to devour Him. What does it mean? When I and you appear great before everyone, the world tries to pull us down. And when we appear humble and modest, the world tries to devour us! Choose the middle path. RāmaKathā is extremely mysterious story, read it again and again. If you don't have a Guru, recall any person or any element whom you consider as a Guru and then read 'Mānasa'. Your undisclosed Guru will reveal its mysteries to you when your heart is in the purest state.

Many questions are being asked about a Guru. "Bāpu, please say something about a Guru." "Rāma Carita Mānasa" writes that one must obey the words of mother, father, Guru and God without a second thought. Is it practical to obey their commands without thinking or contemplation? You may agree. But I don't think it's correct. We must obey the commands of our parents, our Guru and the Lord. But what is the definition of the parents, the Guru and the god in 'Mānasa'? Who are our parents? Are they the ones who have given us birth? Khalil Gibran says that parents are not the real mother and father of children. Their real mother and father is God. The children have just entered the world through the parents. They are not yours. You have just become their carrier or medium through which they have manifested.

Uddhava and Arjuna address the Lord as a friend in 'Śrīmad Bhāgvat'. Who is Uddhava? He is Kṛṣṇa's utmost beloved friend. Who is Arjuna? He is Kṛṣṇa's friend. Sugrīva considers God as a friend. My Lakṣmaṇa considers God as his brother. This is the definition of mother, father, Guru and God in 'Mānasa'. It doesn't mean that we must not obey the commands of our birth parents. But the command should come from our parents and not from their desires, attachment or idiocy. Obey the command of the father, but don't obey the command driven by his attachment. If your Guru says that you must not believe in anyone other than me, not listen to anyone else's discourse except me, not attend any other program except mine, not attend any other discourse and stop others as well from attending other discourses, then is it appropriate to obey the commands of such a Guru? No, because he is not a Guru in the first place! I am saying this because people have written to me about it. There are many people in Toronto running their own groups and stopping people from attending this RāmaKathā! They insist to attend only their preaching! It is diseased and ill religiosity! Is it a temple or a hospital? Think twice before you come here, for once you come to me, you only have an entry and I have no exit for you, at all. There is nothing best in this world than a spiritual discourse, which we all are spoiling! We just name our preaching as discourse, but in reality it's not! It's an evil association instead. When I invite you to my discourses, I do set you free to go and accept the auspicious thoughts regardless of the source! I have never prohibited my listeners from going to other places. You are free to go anywhere from where you receive auspicious thoughts, because everything is Kathā after all!

My listeners, my VyāsaPīṭha never stops anyone. Why should I stop anyone from going elsewhere? How is it going to harm or benefit me? But you would be lost! When Lord Vāmana asked for three steps of land from Balirāja, his Guru Śukarācārya stopped and warned him from giving! I am your Guru, he said. Many name-sake Gurus say that you must only give your money to me and not others. Give it to our trusts and not to other trusts! This is the height of religious furiousness! And people stop others from going to the Kathā! Why don't you become more aware? My VyāsaPīṭha is single-handedly exerting to

the last bit to change such things! People only see the good side! Allurements and fear have killed everyone! One should obey the command of parents, provided they are truly our parents. One should obey the command of a Guru, provided s/he is a true Guru. One should obey the command of Lord, but s/he must truly be a Lord.

So Bāpa! Assay your Guru. If your Guru gives you a wrong message then ask him humbly, why should we not go to listen to the RāmaKathā? The more people you stop, the double the listeners will come to my Kathā! When my Lord advices to obey the command of the parents and the Guru, first of all determine if they are truly your parents and Guru? I would like to share Lao Tsu's thoughts on this. He says that one type of king is who is not a burden to us. The second type of king is whom the world worships. The third type of king is whom the world loves. The fourth type of king is whom the whole world fears. The fifth type of king is whom the world disregards from within, but cannot say so explicitly. My field is spirituality. I would like to speak about these points from spiritual perspective. Just like the kings, the Gurus are also of five types. 'Mānasa' is an amazing scripture. You must read it with a belief that your undisclosed Guru is sitting with you and He would reveal its mysteries to you. One who is amid us, yet invisible is TribhuvanaGuru as per my VyāsaPīṭha. A Supreme Element undoubtedly exists in this Universe, but He is invisible. He is neither our burden, nor does He subjugates us. Despite existing, He is invisible to us. And we exist by the virtue of His existence. We wouldn't have been there in His absence. He is TribhuvanaGuru, which Goswāmīji has discussed,

Tumha Tribhuvana Gura Beda Bakhānā I

Āna Jīva Pāvāra Kā Jānā II BAK-110.03 II

Lord Māhādeva, Lord Śiva is such a TribhuvanaGuru. We exist by His presence, yet He does not bind us. He has given us all the freedom, we are living beneath His blessed shade and yet He keeps us independent. Despite being omnipresent in every soul, He keeps Himself undisclosed.

Tu Ema Varte Che Ke Ā JagataMā Tu Nathī,

Māre Jovo Che Tane Paṇa Tāre Dekhāvu Nathī.

Hu HāthāNe Mārā Felāvu To Tārī Khudāi Dūra Nathī,

Paṇ Hu Māgu Ane Tu Āpe Ae Vāta Mane Maṃjūr Nathī!

- Nazir Dekhaiya

Such a Guru is the Supreme Guru, Māhādeva. I would request you that if you cannot find a genuine Guru then consider Māhādeva as your Guru. He will not seek dakṣiṇā from you. And if you cannot decide on Māhādeva then consider Hanumānājī.

Jaya Jaya Jaya Hanumāna Gosāi I
Kṛpā Karahu Gurū Deva Kī Nāi II HC-37 II
So, Māhādeva is TribhuvanaGuru. The second Guru is JagatGuru,

Jagadguruṃ Ca Śaśvataṃ I
Turīyameva Kevalaṃ II ARK-03-Ch.09 II
Namāmi Bhakta Vatsalaṃ I
Kṛpālu Śīla Komalaṃ II ARK-03-Ch.01 II

Those who have understood the gist will never get bound in the walls even if they have read the Vedas. I was reciting the Kathā in 'Virayatana' and the mother of 'Virayatana' listened to my Kathā all nine days. Whenever I sang a devotional hymn, she would rise to dance on the hymn! Imagine a Jain devotee dancing to the hymns of RāmaKathā! Those who have understood the gist have broken down all the walls. Keep your windows open, my dear!

Raśida Kise Sunāu Gali Mein Terī Ghazal,
Unke Makāna Kā Koī Daricā Khulā Na Thā.
Let the fresh air enter. The second type of Guru is JagatGuru. JagatGuru is venerable. People worship them. Lao Tsu says, the third type of ruler is the one whom everyone loves. People love him, instead of worshipping him. Worship is cheap; love is expensive. Love is valuable. Worship is easily done. Love demands sacrifice. If I stop you from going elsewhere

then it will mean that I am forcing you in love, which will tarnish the element of love.

TribhuvanGuru is the one who is not a burden to us. JagatGuru is the one who is venerable and whom we worship. Sadguru is the one whom we love. But, DharmaGuru (religious-guru) is the one whom we all fear, because he would speak about sins and merits, he would scold us for our doings and curse us to live in hell! People fear DharmaGuru. He would bind us. 'DharmaGuru' is a good word; it's not bad. Many times people make wine from the holy water of Gaṅges and they drink it with the mindset of Gaṅges! But it's wine, after all! People fear DharmaGuru. The word 'DharmaGuru' is holy and pure, nonetheless religion scares everyone. It's not religion which induces fear! It's not religion which relies on propaganda and advertisement! Does sun rise only after you extol it? The sun rises on its own. It shall rise regardless of whether you condemn or praise it. So, DharmaGuru is the one from whom we fear. And the fifth Guru is KulaGuru, from whom we want to escape. He is the family-priest. We just want to give him dakṣiṇā so that he can leave at the earliest!

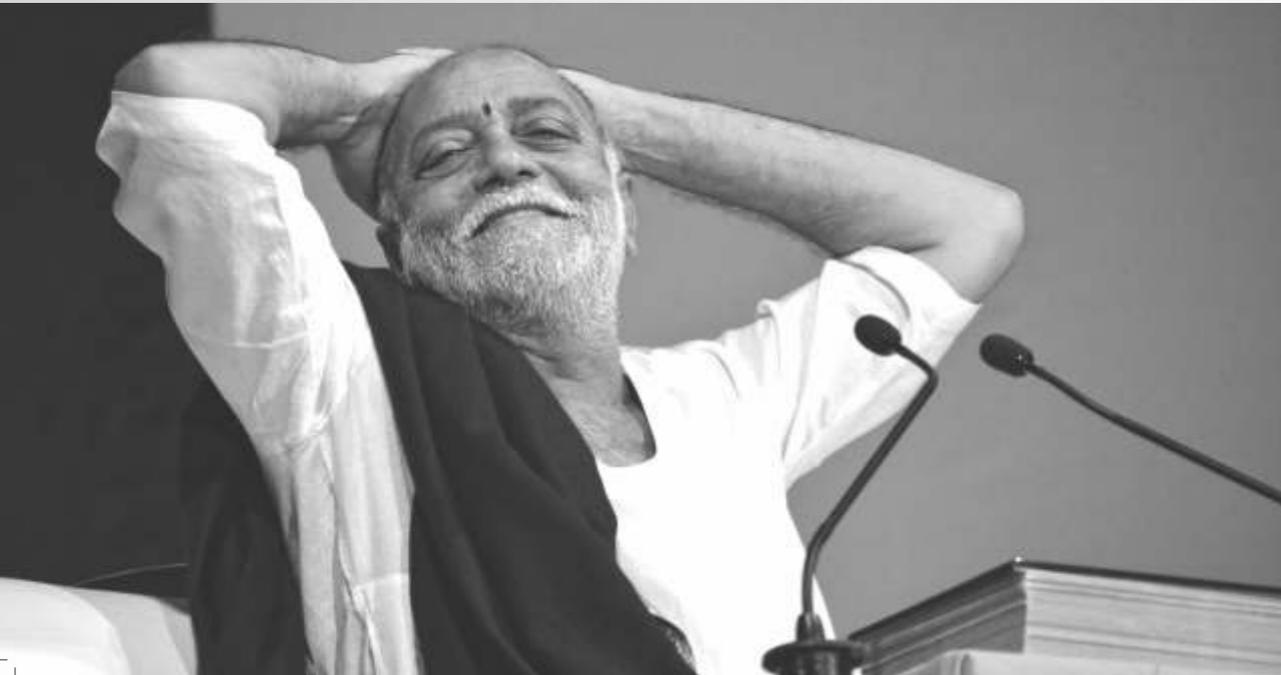
The point I was discussing is that when Hanumānājī was flying through the sky in His original colossal form, Simhikā attempted to pull Him down and when He assumed utmost minute form before Laṃkinī, she attempted to devour Him. This is the problem with the world. When we become great, people try to pull us down. When we are humble,

people try to devour us! The reason is because the world cannot digest anything! My listeners, Hanumānājī's perspective of Laṃkā has been a great guidance to us. The moment He entered Laṃkā, Laṃkinī stopped Him and said, "You cannot enter the town by turning a blind eye to me; beware, you cannot enter the town! Even if You have assumed a minute form, I shall devour you! Every thief hereabout is my food!" Śrī Hanumānājī did nothing but hosted a spiritual discourse with Laṃkinī. The moment she stopped Hanumānājī, He hit her with a punch, 'Muṭhikā Eka Mahā Kapi Hanī', understand the process of spiritual discourse. The first job of spiritual discourse is to hit a punch on our head with the fist. We are used to punching on the back and therefore, the spiritual discourse is not working out! Tell the God, "My Guru's punch should hit me on my head." It's not about a physical punch. This episode of 'LaṃkāKāṇḍa' is extremely mysterious. Hanumānājī punched Rāvaṇa on his back; whereas He punched Laṃkinī on her head. Hanumānājī's discourse is strange. He has punched at two different places. Hanumānājī's practices the discourse through punches. He is a strange man! Now observe what is written in 'LaṃkāKāṇḍa', the moment Hanumānājī punched Rāvaṇa on his back, Rāvaṇa fell unconscious. But after coming back to senses he said, 'Kapi Bala Bipula Sarāhana Lāgā'. When Hanumānājī punched Rāvaṇa on his back, he swooned and after regaining consciousness, he began to praise Hanumānājī. So, someone has recited an extraordinary discourse in form of punching the listener and the listener begins to praise the reciter's discourse, in form of punch! The reciter should obviously be pleased to hear his praise. But Hanumānājī was not pleased. He said, I have punched you to change your life! But you are still the same! I see no change in you! Punching on back is not effective. The spiritual discourses have done the same job since centuries to keep the foolish as foolish! Their punch has hit everyone on the back! In order to bring a change, the punch should hit one's head. Our head contains intellect and intellect is the place where the ancient traditions of past numerous births just become rigid. What does a spiritual discourse do? It first breaks forth our ancient tradition. Our traditions must not be rigid; they must be dynamic and changing as per contemporary place and time.

Goswāmījī says, if the punch of spiritual discourse hits straight on our head then our ancient rigid beliefs would efface. Which rigid belief did Laṃkinī possess? Laṃkinī believed that since Rāvaṇa is my sustainer, catching the thieves entering Laṃkā is my duty. This was her false belief, because the greatest thief was present in Laṃkā itself. She should have begun from Rāvaṇa, who had stolen Mother Jānakī. But instead, Laṃkinī was serving Rāvaṇa. She was the maid to the greatest thief! But she was instead stuck in the old tradition of being loyal to the master who had appointed her on a good position. Hence, she deemed it as her duty to protect the town. We must reform the ideas laid down by our religion and our ancestors. We must change them with time. We must remove the unnecessary aspects with due discretion. Hanumānājī is thus breaking forth Laṃkinī's old belief that she needs to be faithful to Rāvaṇa because he has fed her. If we go with this belief then even Hanumānājī had eaten the fruits of Laṃkā, but He did not refrain from killing the demons of Laṃkā in the same orchard. The belief ought to change. They must be perceived from discreet viewpoint.

My listeners, Hanumānājī's perspective of Laṃkā contains an extraordinary description of spiritual discourse which we must feel. A spiritual discourse is a punch from a saint, may it hit straight on our head and may it transform the false beliefs of our intellect. What happened next? Laṃkinī vomited blood. We usually describe the realized beings as dispassionate or detached. The second punch of spiritual discourse should help us reduce our attachment and jealousy. While listening to the spiritual discourse time and again, our attachments and infatuations must reduce. After tasting ambrosia, other drinks will taste insipid. When Laṃkinī vomited blood, she gradually turned dispassionate. She had collapsed when hit by a punch, but 'Puni Saṃbhāri Uṭhi So Laṃkā'. The spiritual discourse will push you down, but after you fall down don't remain there. After understanding the aphorisms of spiritual discourse, you must cautiously try to rise once again.

This episode contains three traits: destroying age-old intellectual beliefs, reducing attachments and infatuations and lastly, not renouncing our duty and rising once again with the same spirit to attain our goal. A woman, who was alleging Hanumānājī to be a thief,



began to join her palms before Him. After falling down, when we rise again before a saint we modestly express a sense of gratitude and entreaty. Laṃkinī thus said,

Tāta Mora Ati Punya Bahūtā I

Dekheu Nayana Rāma Kara Dūtā II SDK-03.04 II

Tulasī could have written 'Dekheu Ākhon Se Rāma', but why did He use the word 'Nayana'? It's a lovely word. In Devanagari script, it forms a palindrome 'Na', 'Ya', 'Na'. Laṃkinī said, O Hanumānājī, You appear as a saint to me in every respect. Earlier You appeared a thief from one viewpoint, a monk from second viewpoint and a strange being from third viewpoint! But now my eyes are no longer an instrument made of flesh, now my eyes are transformed into 'nayana'. Therefore, now you appear a monk to me from every perspective. Therefore, Tulasī's choice of words is lovely. I must have earned a great merit to behold Lord Rāma's own messenger and a supreme-saint. A woman who was to devour Hanumānājī said, until now I believed that Rāvaṇa is the king of Laṃkā but now the myth of my intellect has been broken! My attachment has reduced, I have now recognized a saint and the attainment of spiritual discourse has transformed my vision. The real king of Laṃkā is not Rāvaṇa, but the Lord of Ayodhyā. Lord Rāma is the real king of Laṃkā.

Prabisi Nagara Kije Saba Kājā I

Hṛdaya Rākhi Kosalapura Rājā II SDK-04.01 II

She is giving beautiful wishes! Enter the city with the Lord of Ayodhyā enshrined in Your heart and accomplish all your business. 'Garala Sudhā', may the poison transform into ambrosia. This blessing of Laṃkinī came true and consequently, Hanumānājī was saved from poison and began to eat ambrosial fruits.

Garala Sudhā Ripu Karahi Mitāi I

Gopada Simdhu Anala Sitalāi II SDK-04.01 II

The foes will turn into friends. Laṃkā was full of foes. But all foes will befriend You. Vibhīṣaṇa is Rāvaṇa's brother. He is the brother of the enemy. But he befriended Hanumānājī. While entering Laṃkā, You faced several obstacles, but now you can undertake the further journey at ease. Even as the entire town of Laṃkā would be set on fire, the fire will appear cool to you.

People set out for Lord's service do face some troubles, but they receive best wishes as well. The demonic enemies also pray for our success. Hanumānājī enters Laṃkā. It's night time. Śrī Hanumānājī is beholding Laṃkā. 'Maṃdira Maṃdira Prati Kari Sodhā', Rāvaṇa turned out extremely smart in naming the mansions! He named every home as temple just to delude people! Even Hanumānājī was deluded for a moment as He perceived the homes as temples. Temples should contain devotion and peace. Sītā personifies peace. She personifies devotion. She personifies energy. These are the three forms of Sītā. Goswāmījī writes in 'BālaKāṇḍa' that Sītā is primordial energy of the Universe. She represents energy, peace and devotion. Hanumānājī was searching for peace in temples, but He found great warriors sleeping in those mansions instead! This is a perfect view! Temples must contain devotion, but none was seen. Temples must contain peace and divine energy, but the virtue of darkness was seen instead! Hanumānājī was disappointed by every temple He saw! While going from one mansion to another, He finally entered Rāvaṇa's temple,

Gayau Dasānana Maṃdira Mahī I

Ati Bicitra Kahi Jāta So Nāhī II SDK-04.03 II

It was a strange temple. He saw Rāvaṇa fast asleep in the temple. Hanumānājī thought that He has already checked the other temples and since Rāvaṇa has stolen Jānakī, he must have quite possibly imprisoned Her in his own temple, strangest in design. Therefore, Hanumānājī ransacked his entire temple but found no trace of Jānakī. He wondered about his next steps? It was night and he wanted to take advantage of darkness to ransack the entire town. He wondered in which direction should He move now? Vibhīṣaṇa's home was a mansion. It's not named as a temple. His home does contain a temple, but 'Hari Maṃdir Taha Bhinna Banāvā'. Vibhīṣaṇa's abode of sensual pleasures is different from his abode of worship, which is named as temple. Lord's temple stands apart in Vibhīṣaṇa's mansion. Śrī Hanumānājī entered the premises. Its layout was a bit strange in appearance. He wondered how come the temple was built separate from the home! His home had the weapons of Rāma painted on its walls or the name of Rāma was etched on his home. The forecourt had the clusters of young Tulasī plant.

Hanumānājī was extremely delighted to see the home of a Viṣṇu devotee in Laṃkā! If we have the right vision, we can spot virtuous beings even amid the wicked. And at times, there is a person like Maṃtharā even amid the virtuous beings! The world is intermixed with virtues and vices, baring the difference in degree.

Hanumānājī was surprised to see a noble man in Laṃkā amid the demons. As Hanumānājī entered Vibhīṣaṇa's forecourt and began to reason within Himself, Vibhīṣaṇa woke up. Time is not mentioned. It means that a worldly soul is constantly asleep and it wakes up on the arrival of a monk. Vibhīṣaṇa woke up by chanting Rāma, Rāma.... Hanumānājī was extremely delighted to know that Vibhīṣaṇa was truly a noble man. A monk is present in the forecourt and a Viṣṇu devotee woke up. As Vibhīṣaṇa looked at a monk in his forecourt, he enquired about him. Who are you? Wherefrom have you arrived? Why do I feel good from within to behold You? Has God sent You to me by bestowing especial grace? I was waiting for this moment since a very long time. You have finally arrived! Who are You? Śrī Hanumānājī and Vibhīṣaṇa meet each other. Vibhīṣaṇa began to curse himself for hailing from a lowly lineage. How would God bestow grace on a person like me? Hanumānājī said,

Kahahu Kavana Mai Parama Kulīnā I

Kapi Caṃcala Sabahī Bidhi Hīnā II SDK-06.04 II

Hanumānājī asked, tell me who am I? Am I born in a noble lineage? I am a monkey, unsteady by nature and vile in every respect. But Lord has bestowed such a grace on me that I have reached here after crossing the vast ocean and overcoming the obstacles on the way. By the goodwill of Laṃkinī, I am here at this moment. Please don't curse yourself.

Vibhīṣaṇa was highly pleased to hear Hanumānājī's interpretations. Vibhīṣaṇa said, holy sir, I was sure that Lord will bestow grace on me sometime. I have planted the cluster of Tulasī plants, embossed my walls with the name of Rāma and I wake up by reciting a mantra in the morning. Hanumānājī said, please forsake this myth because Rāma will never bestow grace on You. Vibhīṣaṇa was disappointed to hear this. He further said, why will Lord not bestow grace on me despite doing so much? Hanumānājī explained, it's correct that you chant the name of Rāma and I have heard it as well. But Rāvaṇa has stolen the wife of Rāma, whose mantra you are chanting and you are the chief of ministers in Rāvaṇa's cabinet. Being the worshipper of Rāma, isn't it your duty to tell Rāvaṇa that he has taken a wrong step? Lord does not bestow grace on the one who worships Rāma, but doesn't actively accomplish Rāma's work. Hence, you must act on Rāma's work. Vibhīṣaṇa said, in tomorrow's meeting I shall challenge Rāvaṇa to return Sītā. Will Lord bestow grace on me if I do His work? Hanumānājī said, the grace has already being bestowed. Lord will not only bestow grace on you, but He shall love you. The moment Vibhīṣaṇa heard that Lord will love him, his joy knew no bounds. Hanumānājī motivated him. Hanumānājī then said, O brother, I wish to see Mother Jānakī. Vibhīṣaṇa's delight of heart is growing more and more. Vibhīṣaṇa then reveals the tactic to reach Sītā. One who wants to attain the goal should accept good guidance regardless of the source. I presented three forms of Jānakī before you: Energy, peace and devotion. I wanted to share with you the tactic to attain energy, peace and devotion. This is Hanumānājī's perspective of Laṃkā.

In one of the past Kathās, I had shared nine types of tactics. My old listeners would recall that

In the second form, Sītā represents devotion. There are three methods to attain devotion. The first method is faith. Devotion is attained by faith. As per Vibhīṣaṇa, the second method of attaining devotion is worshipping Lord Śā kara. You may be an adherent of any religion or sect, but if you forsake your insistency, if you are not aggressive and if you are free from the confined walls then you will be compelled to believe that one cannot attain devotion without Śiva's worship. Lord Māhādeva is the repository and benefactor of devotion. The third method to attain devotion is grace.

Vibhīṣaṇa reveals nine tactics to attain devotion. This is the second perspective. Let's first speak about peace. What is the tactic to attain Sītā in form of peace? Peace is attained by three methods. Peace is attained by fearlessness. Until we don't feel fearless, we cannot attain peace. We don't feel at peace because of fear. As per the second method, we cannot attain peace until we sacrifice. Think about it, a hoarder can never be at peace. Believe it or not, the more one hoards, the lesser at peace will s/he be. If you have hoarded a lot by illicit means then your hoarding will renounce your spiritual discourse and interrupt your peace, even if you are sitting near a saint. The first method to attain Sītā in form of peace is fearlessness. The second method to attain Sītā in form of peace is sacrifice. The second method to attain Sītā in form of peace is non-violence. A violent being will get disturbed and a non-violent being will be calm. It's simple. One who is engaged in violence is never at peace. Such a person already possesses a deformed mindset and that's the reason s/he is violent. A peaceful person can never commit violence.

So, my VyāsaPīṭha wishes to share three methods of attaining peace. In the second form, Sītā represents devotion. There are three methods to attain devotion. The first method is faith. My Goswāmījī writes in 'VinayaPatrikā',

Bisvāsa Eka Rāma-NāmaKo I

Bisvāsa Eka Rāma-NāmaKo I VP-155.01 I

The first method to obtain devotion is faith. As per Vibhīṣaṇa, the second method of attaining devotion is worshipping Lord Śaṃkara. You may be an adherent of any religion or sect, but if you forsake your insistency, if you are not aggressive and if you are free from the confined walls then you will be compelled to believe that one cannot attain devotion without Śiva's worship. Lord Māhādeva is the repository and benefactor of devotion. The third method to attain devotion is grace. It's written in 'Mānasa',

Dhīraju Mana Kīnhā Prabhu Kahu Cīnhā-

Raghupati Kṛpā Bhagati Pāi I BAK-210, Ch.02 I

Ati Nirmala Bānī Astuti Ṭhāni-

Gyānagamyā Jaya Raghurāi II BAK-210, Ch.02 II

We thus discussed the three methods to attain peace and the three methods to attain devotion. The third form of Sītā is energy. Let's look at the three methods of attaining energy. We have certain

fundamental demands in our lives. Every soul born in this world arrives with few fundamental demands. One of them is spiritual wisdom. We are in need of spiritual wisdom. Another demand is art or erudition. Yet another demand is the need of love. One more demand is that of bliss. Another demand is that of joy. One of the demands is the need of energy or strength. Everyone wishes to be energetic or strong and it's necessary as well. But what is the method to attain energy? On the basis of 'Mānasa', I can say that the first method to attain energy is steadiness. One who is unsteady or wavering can never attain energy; such a person would instead dishevel the attained energy. Steadiness is the mother of energy. Its evidence is the king of mountains Himālaya. It's steady since ages and the outcome of its steadiness is the birth of feminine power in form of Pārvatī, who was Dakṣa's daughter in the last birth. Satī was strong even as Dakṣa's daughter, but in that birth her energy was wandering and disheveled. When she was born from Himālaya's steadiness, her form was somewhat different.

As per my VyāsaPīṭha, one method to attain energy is steadiness. The second method to attain energy is silence. The more silent one is, the more powerful s/he will be. The more vocal one is the more energy will be snatched. Silence is the source of energy. The more one speaks, the more energy gets destroyed. One needs to observe silence to gain primal energy; observe practical-silence. At times when we observe silence, we tend to be adamant! Energy is born from steadiness. Energy is manifested from silence. In my experience, energy can also manifest by chanting the name of Rāma. Hanumānājī knows the source of energy in Him,

Prabhu Mudrikā Meli Mukha Māhī I

Jaladhi Lamghi Gaye Acaraja Nāhī II HC-XIX II

He is aware that He could cross the ocean because He was carrying the signet-ring in His mouth. Wherefrom did He receive the energy to cross the ocean? It's was the energy of the signet-ring. The name of Rāma was engraved on the signet-ring, it's was utmost beautiful name which endowed Him with enormous energy. Vibhīṣaṇa thus revealed the three methods of attaining energy, peace and devotion. After meeting Vibhīṣaṇa, Śrī Hanumānājī enters AśokaVāṭikā. We shall discuss the further perspective of Laṃkā tomorrow.

Mānasa-SuṃdaraKāṇḍa

II 5 II



Whether to become Daśamukha or Daśaratha is in our hands

Today is Ashadhi Bija, the auspicious day of RathaYatra. Let us mentally visit the pilgrimage of Jagannathapuri. Even in Ahmedabad, the RathaYatra must have concluded by now. Many greetings and best wishes to everyone on the occasion of RathaYatra. Eid is also being celebrated today. Few people believe that it's tomorrow. I wish everyone in the world Eid Mubaraq. Before we start with the subject, I would express my pleasure about yesterday's unannounced program. Kaushiki Chakraborty, a simple and proficient singer, presented her classical vocal performance for about two hours; she sang with utmost discretion and propriety. Musical tones and musical notes make a person exceedingly beautiful. Not only a person, but it beautifies the stage as well. I express my wishes on the behalf of my VyāsaPīṭha. Let's proceed with 'Mānasa-SuṃdaraKāṇḍa'. After engaging in an especial spiritual discourse with Laṃkinī, Hanumānājī entered Laṃkā and saw the town with His eyes. By mounting a hill on the shore of the ocean, He physically saw the city of Laṃkā. Thereafter, He also had a conversation with Laṃkinī, who was the guarding the city of Laṃkā. Afterwards, Hanumānājī enters Laṃkā. While ransacking the temples one after another, Hanumānājī enters the temple of the ten-headed demon from where begins Hanumānājī's perspective about Rāvaṇa. Hanumānājī also beholds Jānakī after a short while, but this is the first instance where it's worthwhile to behold the ten-headed demon from Hanumānājī's perspective.

Whether to become Daśamukha or Daśaratha is in our hands. These two characters are the mystery of 'Mānasa'. Both contain the word Daśa i.e. ten. Daśamukha is Rāvaṇa and Daśaratha is the king of Avadha. And no one's root is evil in this world. Situations, time and place, disposition and actions are the five cords which sometime stretch a person to become Daśamukha and at times, Daśaratha. The first aspect is situation. The second and third aspect is the then time and place respectively. The fourth aspect is an individual's nature. The fifth aspect is one's actions. These five-fold aspects are believed to play a key role in making a person Daśamukha or Daśaratha. In the core, whether one is Daśaratha or Daśamukha, everyone has the same divine element. Rāvaṇa's root is Satyaketu, who was a king. His son was Pratāpabhānu. Read about their entire family in 'Rāmāyaṇa'. Can there be a family more noble than theirs? The roots of Rāvaṇa's lineage lie in an extremely pious family. Pratāpabhānu was a noble king. But because of the then time and place, situations, disposition and actions he was born as Daśamukha in the next birth. How holy were Daśaratha's roots? Manu was his root. It all began with Adam and Eve, and the theory of evolution and

development followed and gradually we became the humans we are today. But these are western, scientific theories. We cannot overlook them. Nonetheless, we also cannot overlook our root tradition, according to which we humans are the offspring of Manu. Evidence is 'Mānasa'! The entire human race has begun from Manu. Manuja i.e. humans means one who is born from Manu. Manuja means humans, who have taken birth from Manu. We are the progeny of Manu.

There is a question from a child. "Bāpu, JayaSīyārāma. My five year old grandson, Rohan, asked me, God made us, but who made God? How do I explain it to him? Bāpu, please help. Rohan knows 'HanumānaCālīsā' by heart and he also knows all characters of 'Rāmāyaṇa'. He loves Hanumānājī the most." Son Rohan, my child, God made us and we made God. We have made the God. We have given form to the formless element. We have made Him Rāma. We have converted the all-pervasive element into an individual. We have made the father of the universe as someone's son and brother. We have made God. God is our creation.

Chu Śūnya Ae Na Bhūla O AstitvaNā Khudā,
Tu To Haśe Ke Kema Paṇa Hu To Jarura Chu.
I have made You. Who has made the idols? We have made them. Who has given a form to the Lord? We have given Him a form. Who has worshipped Him? It's us. Who has sculpted the idols from stones? It's us. Who has enlivened those idols? It's us. It's our creation. Therefore, we like it. Everyone adores one's own creation. God is made by us. So Bāpa! We have made God. He is our creation.

Manu and Śatrūpā are our primordial parents. This is Indian philosophy. Let's not turn a blind eye to it. Daśaratha is the second birth of Manu. Daśamukha is the next birth of Pratāpabhānu. Everyone's root is noble. But situations, time and place, disposition and actions make a person either Daśamukha or Daśaratha. Tulasī also respects the viewpoint of science. But He humbly counters it as well. As per science, this universe is an expanse of a lifeless element. Nothing existed earlier. Everything was lifeless then. The mundane world would have been created from a lifeless element which was later broken

down into atoms and molecules. But Tulasī writes in 'VinayaPatrikā' that in His conviction this expanse is not from a lifeless element, but it's an expanse of consciousness or the pastime of consciousness. The element of consciousness is constantly expanding. Tulasī further adds that it can be understood only by the grace of some Guru. Thus, the root of both Daśamukha and Daśaratha is pious.

How is Rāvaṇa's lineage? It's pious. It's immaculate. It's peerless. Yet due to the curse of the Brāhamaṇas and because of the situations, time and place, disposition and actions everyone was born as demons. So, Rāvaṇa was originally pious. Therefore, he is an incarnation. And one must behold an incarnation. Therefore, let's not overlook Rāvaṇa. My Hanumānājī's eyes are beholding Rāvaṇa. When Hanumānājī saw Rāvaṇa for the first time, he was sleeping. It's difficult to infer anything about a person when one is sleeping. Can we infer for a sleeping man whether he is noble or wicked? Although, by observing one's surroundings we could infer something about that person. But if someone is awake and aware then after meeting that person a couple of times and having a conversation with him/her, we can come to a decision about that person. But when Hanumānājī saw Rāvaṇa for the first time through His discreet eyes, He decided that Rāvaṇa appears to be dominant with the virtue of darkness i.e. tamo-guna, because despite Vaidehī's absence in the temple, he was sleeping. If one is remains fast asleep even in absence of devotion or peace then in Hanumānājī's vision that person is dominant with the virtue of darkness i.e. tamo-guna.

My listeners, when Lord blesses you with all kinds of comfort, please wake up. In this state, it's essential to live an aware and conscious life. What if you don't worship the God, despite every blessing from Him! Hanumānājī's first inference was that Rāvaṇa is dominant of tamo-guna. He should have been awake, but he was not. The more the Lord bestows, the more awake and aware we should become. Alternately, Hanumānājī thought it was difficult to decide about Rāvaṇa, because one who possesses abundant gold would ideally not be able to sleep. Rāvaṇa's city is enveloped by gold in every direction, yet he is sleeping!

Hanumāna is thus unsure! How did Hanumānājī behold Rāvaṇa for the very first time? Hanumānājī passed by his mansion. He entered Vibhīṣaṇa's abode, which we have discussed yesterday. Vibhīṣaṇa disclosed the method of attaining peace, energy and devotion to Hanumānājī.

Kari Soi Rūpa Gayau Puni Tahavā I

Bana Asoka Sītā Raha Jahavā II SDK-07.03 II

In this episode, Hanumānājī is not present in minute form, neither has He assumed a colossal form. He is present in His original form. He followed the method revealed by Vibhīṣaṇa to meet Jānakī. Surrender to devotion in your original form. Don't consider yourself great when you surrender to devotion, neither belittle yourself. Hanumānājī went to AśokaVāṭikā where Sītājī was sitting. Here commences Hanumānājī's perspective of Sītā. It will again include His perspective about Rāvaṇa when he arrives in AśokaVāṭikā and in his royal court. Tulasī first presents the perspective on Jānakī. Hanumānājī entered AśokaVāṭikā and saw Sītājī.

Nija Pada Nayana Die Mana

Rāma Pada Kamala Līna I

Parama Dukhī Bhā PavanaSuta

Dekhi Jānakī Dīna II SDK-08 II

This how an embodied form of energy, devotion and peace would sit. Sītā was sitting in this way. One who sits in this manner is an embodied form of devotion, energy and peace. Hanumānājī realized that She is Jānakījī, though He was not completely sure. How was Sītājī sitting? Jānakījī had fixed Her eyes on Her feet. When we fold our legs, we cannot see our feet. Sītājī must be sitting in such a way that Her left leg must be resting on Her right knee.

Jānakījī must be sitting in such a posture that the soles of Her feet would be visible to Her. 'Nija Pada Nayana Die', how is the posture of devotion? Tulasī presents the idol or sight of devotion. How does Jānakījī appear to Hanumānājī's eyes? Jānakī's eyes are fixed on Her feet. A devotee's eyes are fixed on one's own conduct and one who is not interested in devotion has his/her eyes fixed on others' conduct. If you wish to practice devotion then instead of focusing on what others are doing, pay attention to your own conduct.

This is the first trait. Jānakī is the form of devotion and therefore, She teaches us that even if others have beautiful feet, your journey will have to be undertaken by your own feet. Therefore, it's essential to fix our glance on our own feet. This is the second trait. If others' feet are lovely then lave them, touch them and worship them if they allow. But in order to touch those beautiful feet, we need to go there by our own feet, however they may be. If someone has beautiful eyes, we need to use our own eyes to see them.

The first message of devotion is to fix the glance at our own feet. The second interpretation is that we have to undertake our journey by our own feet, however they may be. The third reason why Sītājī had fixed Her glance on Her feet could be because She felt that Her feet has always followed Rāma and yet She told Rāma to get the skin of a golden deer, 'Ehi Mṛga Kara Ati Suṃdara Chālā'. I, who always followed Rāma's divine feet, resorted to the desire of gold which ultimately led to my abduction! Hence, Her glance was now controlling Her feet so that they may not resort to another desire or allurements.

My dear listeners, Tulasī says that Jānakī had fixed Her glance on Her feet and Her mind in Rāma's feet. This is the sight of devotion and the embodied form of devotion. A seeker must fix the glance on one's own conduct and the mind in Lord's divine feet. Hanumānājī was extremely hurt to see this sight of Sītā. He was deeply pained to see Sītā in such a miserable state. What did He see next?

Kṛsa Tanu Sīsa Jaṭā Eka Benī I

Japati Hṛdaya Raghupati Guna Śrenī II SDK-07.04 II
Hanumānājī saw that Jānakījī's body was emaciated. I would not present this aphorism as a principle. But it's a general observation that a devotee engaged in worship never gains weight, s/he instead loses weight. Worship is a penance. The body does not gain weight in devotion. I am not stating this as a law. At times, people do gain weight. But this is a general observation. And devotion involves a long chapter of separation. And separation weakens and emaciates an individual. And the hair on Jānakī's head was tied in a single braid. 'SuṃdaraKāṇḍa' contains the union of two women viz. Jānakī who wore a single braid and Trijaṭā. Both the

women have had a conversation with each other. Trijaṭā had become Jānakī's companion during the moments of adversity. Trijaṭā means the union of spiritual wisdom, devotion and karma. Jānakī represents a single braid i.e. she sought no spiritual wisdom, no devotion and no karma, except surrender to Rāma. She was staunch on only and only Rāma's surrender. She chanted Lord's Name. Which mantra did She chant? Lord's virtues are infinite. She chanted Lord's virtues. Chanting is usually done by lips. Here She was not chanting by lips, but by heart. Lord's virtues must not be chanted by lips, but by heart. As far as possible, anyone's good qualities must be treasured in heart and applauded from the bottom of the heart. Applauding by lips must be done only if necessary. Applauding by lips may also make one fall prey to pride. Therefore, 'Rāma Carita Mānasa' writes about chanting from heart. In devotion, one chants by heart. It doesn't mean that we must not chant by lips. It's necessary as well. Don't think that rosary is not important. It's necessary. One can reach the state of heart gradually.

Thus, a lovely picture of devotion is presented in this episode. Śrī Hanumānājī is wondering about His next step? By now He has realized that She is Mother Jānakī. He is thinking whether or not He should appear before the Mother and in which form? It's night time. Śrī Hanumānājī took the decision and hid Himself amid the dense leaves of the tree beneath which Jānakījī was sitting. He began to think about the next steps. Before taking a final decision about someone, please sit down at one place and think about it. Hanumānājī is sitting on a branch of dense leaves, which means He is engaged in profound contemplation. The leaves of the branch are green and its tender leaves are red and fresh. Hanumānājī sat on such a branch. Red is the color of love. Green is the color of compassion and also the color of others' wellbeing and welfare. Our contemplation should be green. Our contemplation should be full of love, instead of hatred. This is Hanumānājī's background. By hiding Himself amid the leaves of the tree, He is thinking deeply about the next steps. Just then one incident occurred,

Tehi Avasara Rāvanu Taha Āvā I

Samga Nāri Bahu Kie Banāvā II SDK-08.01 II

While Hanumānājī was engaged in profound contemplation, Rāvaṇa arrived. Hanumānājī saw, he is the same person whom I had seen fast asleep! Since, he had woken up pretty early in the morning, Hanumānājī thought that even though he was sleeping, he has woken up at the right time. A soul is deemed woken when s/he wishes to behold Jānakī in form of devotion. Regardless of his intention, he did approach Jānakī. And he did not come alone. If Rāvaṇa had control over Sītā, he would have come alone. But he is an incarnation. The fact that he did not come alone and came along with his queens forces us to contemplate about him. No one should raise fingers on Jānakī, for it's still dawn and Sītā is someone else's wife. She should not face a blemish if Rāvaṇa wants to meet her. He has come with pomp. Yes, one who wants to behold devotion must feel lively. Instead of coming alone to seek peace and devotion, he has brought with him everyone who is associated with him. We just now described Jānakī's sitting posture. Hanumānājī is sitting on the tree above.

Kaha Rāvanu Sunu Sumukhi Sayānī I

Maṃdodarī Ādi Saba Rānī II SDK-08.02 II

Listen to the copāis of 'Mānasa' Sāheb! This is the mantra of 'Mānasa'. Rāvaṇa is highly intelligent. He has large eyes. We have only two eyes, but he has twenty. Yet he is erring in seeing and thinking! He addresses Sītā by 'Sumukhī!' O the one with beautiful face, Sītā! The earlier lines state 'Kṛṣa Tanu Sisa', Sītā is emaciated. Her cheeks have sunken. Then how come She has a beautiful face? Devotion has emaciated. She has become weak. An intelligent being like Rāvaṇa erroneously addressed emaciated Jānakī as the one with a beautiful face! Either Rāvaṇa is wrong or we are failing to understand Rāvaṇa! Caution! Rāvaṇa is trying to tell us that he is not crazy of beauty, which is the general perception about him! Jānakī has lost her beauty and charm, yet I am addressing her as Sumukhī, because I wish to give the definition of beauty or Sumukhī to the world. Rāvaṇa says that a beautiful face is the one that constantly chants Lord's Name. Only the

one who chants Lord's name has a beautiful face. He used another word 'Sayānī', a wise lady. He said, I have been running around the world with twenty feet, robbing the world with twenty hands and seeing beauty with twenty eyes. But O Jānakī, You are worthy of applaud for You have fixed Your glance in Your own feet. O Sumukhī, O Sayānī, O Sīte, I have brought with me my queens Maṃdodarī and others. When we go to a temple, we usually take fruits, flowers and other ingredients of worship. Rāvaṇa says, what should I offer You? I have thus brought with me the chief-queen Maṃdodarī and other queens with me. He says,

Tava Anucarī Karau Pana Morā I

Eka Bāra Biloku Mama Orā II SDK-08.03 II

I shall make Maṃdodarī and other queens your maidservants. In one context, he is trying to allure Jānakī that if She agrees to his wish then he shall make Maṃdodarī and other queens Her maidservants. At the first thought, it appears as if he is making an alluring offer to Sītā. Rāvaṇa wants to fulfill his pledge. What is Rāvaṇa's pledge? He says, "Devotion is not my cup of tea. I shall instead harbor enmity with Rāma and die by His hands to get myself liberated. However, it's also my duty to liberate the souls who are associated with me through destiny. O the mother of the Universe, please make my queens Your maidservants so that they can receive Your especial grace after I pass away." This is such a great sacrifice just to receive a mere glance of a woman! Either Rāvaṇa is a lustful being or if he is a wise man then he is indeed making a great sacrifice! Rāvaṇa says, I shall give you all of my wives, but please be kind to cast Your gracious and divine glance on me. Jānakī heard his proposal and responds as follows,

Syāma Saroja Dāma Sama Suṃdara I

Prabhu Bhuja Kari Kara Sama Daskaṃdhara II

Ideally, when a cultured woman responds to a heretic and stranger man in a foreign land, she abides by the bounds of propriety and discretion. How did Jānakī respond to Rāvaṇa? She looked on the ground to pluck a blade of grass. She is speaking with propriety. Whose cover does She seek? Tulasī says, she sought the cover of a blade of grass. By looking at the blade of grass, she

is responding to Rāvaṇa. One saint is of the opinion that Sītā could have also used a leaf instead of plucking a grass-blade. She could have either sought the cover of a fallen leaf or used Her hand itself as a cover. She could have also used the end of her cloth as a cover. But She instead chose a grass-blade, because several answers are hidden in it. Firstly, She indirectly conveys to Rāvaṇa that even though you have offered Me to become the chief-queen of Laṃkā and make Maṃdodarī and other queens My maidservants, the value of your affluence is not even close to the value of a grass-blade in My eyes! The second point She tells Rāvaṇa is that, Rāvaṇa, I know that you shall kill Me for disobeying your command, but My life is not even as dear to Me as the blade of grass. You may kill Me happily and I shall give up My life as easily as a blade of grass.

Tṛna Dhari Oṭa Kahati Baidehī I SDK-08.03 I

Tulasīdāsājī is not using the word Sītā or Jānakī, but He said 'Baidehī'. She says, Rāvaṇa, what good will I be for you? I don't dwell in my own body, I have transcended beyond the bodily plane. I am the daughter of a videhī man i.e. one who does not identify himself with his body. I am an illusion. Rāvaṇa, an illusion cannot be caught! Jānakī responded by seeking the cover of a grass-blade that you are not worthy of My glance. O Rāvaṇa, a lotus-flower can never bloom in the glow of a firefly. A lotus can bloom only with the rising sun. My Rāma hails from the solar dynasty. But you belong to the demonic lineage, which resembles a dark night. What glows in the night are fireflies and not sun. I am the daughter-in-law of solar dynasty. I am the wife of the chief of the solar dynasty. A lotus does not bloom by firefly. You cannot impress me. When the mother treated Rāvaṇa as insignificant as a grass-blade and rejected his every proposal, Rāvaṇa was extremely enraged and furious Rāvaṇa uncovered his sword! His sword was known as Caṃdrahasa. Insulted Rāvaṇa is in the fit of rage. Imagine the state of Hanumānājī! I am keeping an eye on Hanumānājī simultaneously. This man must have felt so helpless. But He is engrossed in profound contemplation. He collected himself. Who helped Him to collect Himself? It was Aśoka tree. The element where we are rooted helps us

to collect ourselves. He is contemplating deeply. When Rāvaṇa pulled out his sword, Hanumānaji was in a dilemma about His next steps. At that moment Maṃdodarī spoke out, Lord, don't attack a woman. When our devotion is genuine and the propriety of conduct and discretion are staunch, even the enemies come to assist.

Divaso JudāiNā Jāya Che,
Ae Jaśe Jarura Milana Sudhī.
Māro Hātha Jhālīne Lai Jaśe,
Have Śatruoja Milana Sudhī.

- Gani Dahiwala

Rāvaṇa returned with his queens. Jānakiji is deeply worried, for what if Lord does not arrive in one month? She wept inconsolably! A demoness named Trijaṭā cherished love for Rāma's divine feet. She consoles Jānakī. Sitā requested her to arrange for a pyre of fire in which She can burn Herself. She insisted to end Her life. Trijaṭā once again consoled Her and said, Jānakī, this is Laṃkā. No fire can be had at night in Laṃkā. Trijaṭā returned. Jānakī was all the more distressed in Rāma's separation. Even in the worst situation, we must remain loyal to our place of surrender. Keep your surrender loyal and untarnished, regardless of allurements and fear, which are invariable. Our expectations might not get fulfilled and our subconscious-mind might become unsteady, but our surrender must remain intact. Today, Jānakī's subconscious-mind has become unsteady! Jānakī, who constantly recalled Rāma's glories and who did not miss the memory of Rāma even while speaking with Rāvaṇa, surrendered to someone else! She surrendered to Aśoka tree and forgot Rāma! Hanumānaji could no longer tolerate the change in surrender and hence, 'Dīnhi Mudrikā Ḍāri Tabā'. By doing this, He firstly conveyed that one must not forsake Rāma's Name and secondly, He assured that She won't face a downfall. Rāma's name will not let us fall. Devotion will ascend that individual. Jānakī was beseeching fire from Aśoka tree by spreading Her hands. And as the signet-ring was dropped from above, She thought that Aśoka tree has fulfilled Her demand of getting fire! As she leaned to pick it up, She was surprised to see the signet-ring! 'Cakita Citava

Mudarī Pahicānī', She realized that it was the ring which Her father had presented as the wedding farewell gift! She wondered how did the ring reach there! The ring was with Rāma and no one can defeat Him, for He is invincible. Also, no one can steal the ring from Rāma and it's impossible to make a same ring through Māyā (conjuring trick)! And was the ring made from Māyā, it would have burned into ashes the moment She touched it! She wondered how would have the ring reached there? At that moment, Hanumānaji felt that now is the right time for me to speak up. Hanumānaji thought that Kathā or spiritual discourse is the only remedy to dispel one's agony.

Rāmacaṃdra Guna Baranai Lāgā I

Sunatahī Sitā Kara Dukha Bhāgā II SDK-12.03 II

A discourse on Rāma was setup in Laṃkā! The reciter is Hanumānaji. The listener is my Mother Jānakī. Hanumānaji began to recite the glories of Lord Rāma. Let me remind you an aphorism which I have shared umpteen times. My youngsters, problems will arise in life. Even when Jānakī faced this problem in AśokaVāṭikā, Hanumānaji had already arrived there in form of a resolution. We do face problems in our lives, but Lord sends forth its resolution even before the problem arrives. All we need is a little patience. A resolution will come forth suddenly and our suffering shall dispel. When a problem arrives in life, look above like Jānakī because its resolution will come from above. Śrī Hanumānaji began to recite the story of Lord Rāma and the mother's suffering vanished. Suffering has no power to aggravate agony in presence of a spiritual discourse! Her suffering ran away. They are not destroyed, but they just ran away; they can come back again!

Jānakī's suffering began to run away. Mother Jānakī is listening to such a beautiful story. There is no resolution lovelier than a spiritual discourse. The best resolution for Jānakī in my experience is a spiritual discourse. Whatever resolutions or reconciliations I have obtained are only through spiritual discourse. Her suffering ran away. On hearing a lovely story, Jānakī could not resist but eagerly wished to behold Him! It's a human nature to behold someone whom we have only heard speaking lovely words! Jānakī

asked, O the one reciting such a lovely story with ambrosial words, who are you? Please appear before me. As Jānakī made this request, Hanumānaji instantly jumped from the tree and manifested Him! He appeared before Jānakī in the form of a monkey, but Jānakī turned Her face away! She thought it to be another conjuring trick by Rāvaṇa. She recalled his earlier tricks of golden deer and his appearance in form of a hermit! And now one more disguised as a monkey! Jānakī turned Her face away. It was quite insulting. But Hanumānaji did not take it as an insult. He instead said, Mother, it's a good act to turn Your face away, because a reciter's spiritual discourse is worth listening to than beholding him/her. My VyāsaPīṭha has given an aphorism to grasp the spiritual discourse and not the reciter. Bāpa! Hanumānaji gives a good decision that a reciter's spiritual discourse is worthier listening to than beholding the reciter. It's not necessary to behold a reciter. Jānakī felt that since I requested Him to appear before me, the lovely story which He was narrating has stopped! The spiritual discourse was dispelling Her suffering. She wondered how She could get Him to recite the discourse again. Therefore, Jānakī intentionally enquired about Hanumānaji's identity, in response to which He said,

Rāma Duta Main Mātu Jānkī I SDK-12.05 I

I am the emissary of Rāma. Jānakī would have doubted Hanumānaji to be a conjuring demon disguised as a monkey. Therefore, Hanumānaji said, I solemnly swear by the all compassionate Lord Himself, 'Satya Sapatha KarunāNidhāna Kī', I am Lord Rāma's emissary. In this verse, Rāma, Raghuvīra or Raghunātha are not used. Instead the word 'KarunāNidhāna' has been used, because this word had

all the magic. In Ayodhyā, Kausalyā addressed Rāma as 'Rāghava'. King Daśaratha addressed Rāma as 'Rāma'. But Jānakī being a woman does not address Him as 'Rāma' or 'Rāghava', but ever since She first saw Rāma in PuṣpaVāṭikā She has resolved to address Him as,

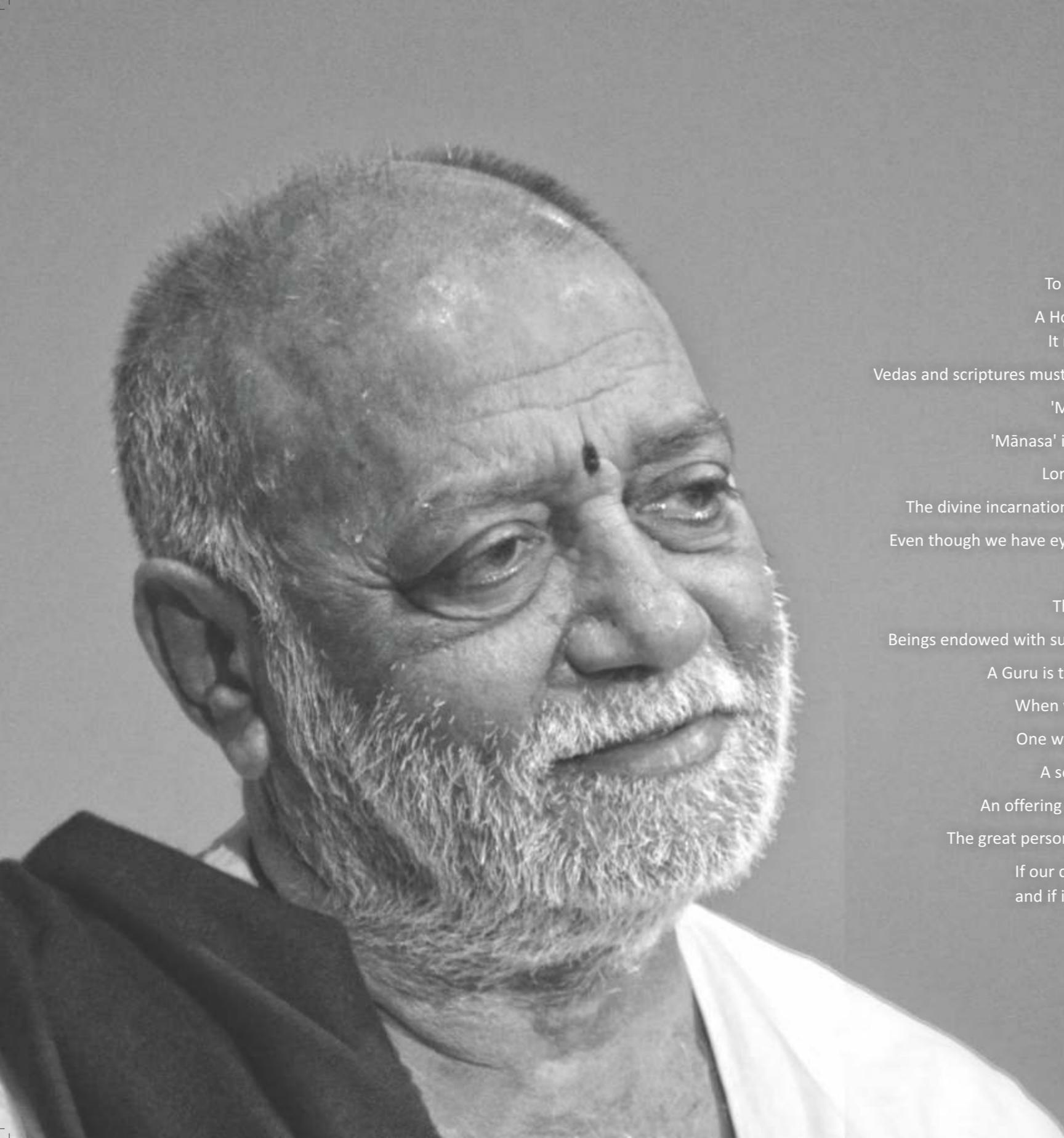
Karunā Nidhāna Sujāna Silu

Sanehu Jānata Rāvaro II BAK-237 II

It's Jānakī's extremely intimate address for Rāma. Just like every couple or every loving woman has Her personal way to address her husband. Hanumānaji thus thought to swear by the name of 'Karunā Nidhāna' so that the mother can trustfully believe that Hanumānaji is certainly Rāma's close aide, to whom Rāma Himself must have revealed this personal address.

Hanumānaji said, Mother, I solemnly swear by the all compassionate Lord Himself 'Karunā Nidhāna' that I am Rāma's emissary. Please believe me that I am not Rāvaṇa's emissary. The mother could trust Him. But the fact that She stopped the discourse was pinching Her, She thus wanted to restart the discourse so that Her suffering would get dispelled. Jānakī thus devised an idea and enquired, I understand that You are Rāma's emissary, but tell me what brought about the fellowship between men and monkey? You are a monkey, whereas my Rāghava is the best amongst men, what brought about the fellowship between you and Him? In response to this question, Hanumānaji had to compulsorily narrate the story about how Rāma arrived in Kiṣkindhā. He narrated the whole story. Thus, Jānakī devised a beautiful and discreet idea to restart the story once again. Hanumānaji holds a conversation with the mother, gives Her the message of Rāma and Jānakī bestows Her blessings on Hanumānaji.

Whether to become Daśamukha or Daśaratha is in our hands. These two characters are the mystery of 'Mānasa'. Both contain the word Daśa i.e. ten. Daśamukha is Rāva a and Daśaratha is the king of Avadha. And no one's root is evil in this world. Situations, time and place, disposition and actions are the five cords which sometime stretch a person to become Daśamukha and at times, Daśaratha. Everyone's root is noble. But situations, time and place, disposition and actions make a person either Daśamukha or Daśaratha.



Kathā-Darśana

To know Rāma deeply, it's essential to know Lord Śiva.

A Holy Scripture must not induce fear in a common man.
It must rather confer fearlessness to every individual.

Vedas and scriptures must be researched and revised according to the contemporary place and time.

'Mānasa' is the scripture of unity. It unites everyone.

'Mānasa' is the formula to attain humanness from demonic instincts.

Lord is beyond the dualisms of attachment and hatred.

The divine incarnations are quite bold and their course is strangest, beyond our perception.
Even though we have eyes, we lack vision. The spiritual discourse blesses us with virtuous vision.

Religion must be full of rasa.

The world has never been void of saints and monks.

Beings endowed with superhuman powers are highly prone to downfall, but pure beings are not.

A Guru is the one who keeps the disciples ever-free and ever-fearless.

When you surrender to a Guru, have staunch faith in Him/Her.

One who never impedes anyone in life is a Seeker or Sādhaka.

A seeker has no uniform; s/he could exist in any attire.

An offering of grace, prasāda, must be distributed instead of being sold.

The great personalities have to endure fire, just like the sun ought to burn in fire.

If our criticism is impelled from hatred then please don't mind
and if it's message-oriented then accept it with an open mind.



Visiting the Guru's abode liberates us from our suffering

We are having a pious discussion based on essential reality on 'Mānasa-Sum̄daraKāṇḍa'. Before we begin our discussion, let me express my especial pleasure for there was no program yesterday evening! Let's proceed. There are several curiosities from your end. I wish to begin today's Kathā from a mantra, which I have been trying to recall since morning. I had memorized this mantra several years ago, but it has been forgotten lately. I searched for this mantra and grasped it. And just to ensure that the words don't get jumbled up, I have written it down. I wish to present this mantra before you. And I also wish to recite this mantra in parts and you too must recite it after me by listening to it attentively. So, come, let's recite this mantra,

Idaṃ Hi Puṃsastapasaḥ Śrutasya Va Sviṣṭasya
Sūktasya Ca Buddhidattayoḥ I
Avicyuto'rthaḥ Kavibhīrnirūpito
YaduttamaŚlokaGuṇānuvarṇanam II

(Śrīmad Bhāgvat – 1/5/22)

These mantric words are attributed to Lord Veda Vyāsa. His Holiness Lord Vyāsa says, 'Idaṃ Hi Puṃsastapasaḥ'. In this world, the reward of penance, the reward of reciting the verses of Vedas i.e. 'Śrutasya Va', the reward of listening to the Vedas, the reward of fire-sacrifice or yajña i.e. 'Sviṣṭasya', the reward of reciting the verses of any Holy Scripture i.e. 'Sūktasya', the reward of your god-gifted intellect 'Buddhidattayoḥ', the reward of any kind of creativity manifested in your intellect i.e. 'Kavibhīrnirūpito' is glorifying the virtues of a most superior soul. You may practice penance or chanting; undertake a pilgrimage journey; perform yajña; read, teach or listen to the Vedas or even recite it aloud for others; you may deliver a beautiful discourse; you may be blessed with aphoristic speech; you may manifest new and novel creations by your god-gifted intellect – the reward of any of your auspicious activity is glorifying the virtues of a most superior soul and listening to it. These days we are engaged in such an activity. The most superior soul is Lord Rāma. The most superior soul is Lord Kṛṣṇa. The most superior soul is Lord Śiva. The most superior soul is any Supreme Element.

Yesterday night I received two or three letters, kept near my yajña, which I read in the night. They have asked, what is the intent of the Kathā? Why is this Kathā being hosted, knowing the enormous expenditure behind it? Why do you worry, when someone else is spending? What is the intent of a Kathā? It's written in 'VinayaPatrikā',

Jaba Dravai DīnaDayālu Rāghava, Sādhu-Saṃgati Pāiye I
Goswāmījī says, when God melts on us, He blesses us with the company of a monk.

Jehi Darasa-Parasa-Samāgamādika Pāparāsi Nasāiye II

His sight, His touch and listening to His words destroys the heaps of our sins. It again talks about sins and merits, which has been discussed elaborately in our scriptures and more so in Purāṇas. As we speak about it, let me once again iterate that in my understanding, merit is a sense of pleasant mindset (prasannatā) and sin is non-pleasant mindset (aprasannatā). There could be no other definition of merit and sin in my words, my dictionary and my understanding. The company of a monk destroys our heaps of sins in form of non-pleasant mindset and manifests the merit in form of pleasant mindset. Accompanying a monk means accompanying the Holy Scripture of 'Rāma Carita Mānasa'. Any virtuous scripture acts as a monk. Accompanying or beholding such a monk can manifest merits.

A child has asked me, "I am Your very little flower and a very new flower. I have a question: Bāpu, Every morning when You come to Kathā and sit down on the VyāsaPīṭha, You open up Your Holy Scripture and take only top few pages, look at them and put it back. My question is, what do You look in the pothī? And why?" Awesome! Little flower! My child, we are sitting in the spiritual discourse of the Holy Scripture. This is not the spiritual discourse of Morari Bāpu. We are attending the spiritual discourse of a virtuous scripture. Therefore, when I begin the Kathā, I open the scripture and glance a few pages which come in my hands. It's my belief that even if you memorize an entire scripture, you must open it up during recitation. Not doing so will be considered as an offence of the scripture. You cannot sideline a scripture through which you have learned a lot! Being blessed with sharp memory is Lord's abundant grace, but it's extremely difficult to digest any type of grace. In my understanding, the most difficult thing in the world is to digest someone's grace. We are already blessed by grace for being born as humans, 'Kabahuka Kari Karunā Nara Dehī', but we are unable to digest this grace. I would like to tell my little flower that I am beholding my Holy Scripture. I mostly open up initial two or three pages and read a couple of ślokas of the opening invocations which come to my first sight and read a couple of copāis of Guru's obeisance or else, I read any line on the page that opens up. This is essential

because we are attending the spiritual discourse of this Holy Scripture. Our Nitinbhai Vadgama Sāheb has written a poetry in Gujarātī,

PothīNe Paratāpe Kyā Kyā Pūgiyā,
Bhagvā Re Aṃkāṣe JaiNe Ūḍiyā.

Let's not forget that the glory of scripture has taken us around the world. Beholding this scripture is part of the spiritual discourse of 'Rāma Carita Mānasa'. Behold it, touch it, drown into it and enjoy listening to it.

Darasa Parasa Majjana Aru Pānā I

Harai Pāpa Kaha Beda Purānā II BAK-34.01 II
It evades and dispels our sin of non-pleasant mindset. Lord Veda Vyāsa says that the reward of all good deeds of our life is extolling the glorifications of a Supreme Soul. And extolling the glorifications of a Supreme Soul does not mean reciting only a Holy Scripture like 'Mānasa' or 'Gitā'. If someone recites a good poetry or reads a good article before two or three people then listening to it is no lesser than extolling the glorifications of a Supreme Soul. Even if a group of three or less people doesn't criticize anyone, don't feel jealous of others, don't show hatred towards others or don't try to belittle others and instead speak about poetic compositions, discuss good articles, enjoy innocent humor, present some erudition, play music or sing a classical composition or discuss about painting, sculpting or any auspicious discussions are equivalent to the glorifications of a Supreme Soul. Such discussions are no lesser than a spiritual discourse of Kathā. Moreover, they don't incur exorbitant expenses.

Yesterday, a gentleman wrote to me that Bāpu, we cannot host a Kathā and it feels extremely painful. Were we rich, we as well would have hosted a Kathā. Don't live in this guilt. Don't worry if you cannot host a Kathā, but not criticizing others is the greatest Kathā. Avoiding criticizing others is the merit of Kathā. Yet, several hosts of my Kathā are unable to forsake criticism and jealousy! Hatred has not dispelled from their eyes! Falling down from the eyes of the VyāsaPīṭha is a deal of total loss. Think about it! Whether or not you can host a Kathā is not a big deal. Kiranbhai is involved in this Kathā for the first time ever. He is well-off. And Kiranbhai, the listeners have

written to me that the arrangements must be applauded and the organizers must be thanked. I am not praising much, because even you should be able to digest it! This is still your first event.

Lambī Dūrī Taya Karane Main Vakta To Lagtā Hai I Nae Pariṃdo Ko Uḍane Mein Vakta To Lagtā Hai I This man is happy, but mute. His family members would know better how vocal he is! Allah would know! Many people host grand events of spiritual discourse. They spend millions of dollars. Yet they are unable to forsake jealousy. Yet they are unable to give up hatred! Their eyes are yet not free from envy. None should complain or feel guilty for not being able to host a discourse. Thank those who host it. I have only three aphorisms. Not criticizing anyone is as good as hosting the discourse of RāmaKathā. Sāheb, not feeling jealous of someone is as good as hosting an expensive discourse of RāmaKathā. And not showing hatred towards others is as good as hosting a discourse on the moon. Everyone hosts on the earth, but you have hosted on the moon. Bāpa! I am telling you this because I share the bond of love with you. Because I am attached with you, I would request you all to practice these three principles. Forsake criticism, Kathā will stand done. Forsake jealousy, Kathā will stand done. Forsake hatred, Kathā will stand done.

So Bāpa! This is a lovely mantra. When two or three of you meet after the Kathā, engage in spiritual discussions and talk about the Supreme Soul. What is the benefit of discussing other people? I fail to understand! Discussing your business with absolute honesty is a spiritual discourse. It's necessary as well. Discussing your job with absolute honesty is a spiritual discourse. Why do you confine the idea of spiritual discourse only to a VyāsaPīṭha, Holy Scripture and Bāpu? After Rāma's reign was established, what did people engage into? It's written in 'Mānasa' that wherever they met, they discussed about Lord Rāma. Discussion about Rāma means the discussion about Truth, Love & Compassion. When I sit in Citrakūṭa several artists come to meet me. Some are erudite men, some are singers, musicians etc. When they come to meet me, we discuss about their field of expertise. A good singer would sing something while I listen to it. Someone would raise a curiosity which I would answer. All such discussions are Kathā.

So, the reward of yajña, Vedas, penance or great addresses is glorifications of the Supreme Soul. We can partake in such glorifications when we meet a monk. And any virtuous scripture is a monk. This 'Rāma Carita Mānasa' is a monk. Living by its company invites us to extol the glorifications of a Supreme Soul.

'VinayaPatrikā' is considered as Tulasīdāsajī's last compositions. There are two opinions, though. However, my inner conviction impels me to believe that very first in order, Tulasīdāsajī has written 'HanumānaCālīsā' and 'VinayaPatrikā' is His last composition. In 'VinayaPatrikā', Goswāmījī has answered several longtime pending questions of the seekers. People used to ask Goswāmījī, what should we do to obtain Rāma's love? He never answered them personally. But Goswāmījī felt that these questions should not remain unanswered even after He passes away and therefore, He tried to answer it in one of the verses. I deeply adore its two lines. I am sharing with you today for the first time. I am revealing few things in this Kathā for the very first time. We all wish to obtain the love of a Supreme Element. We definitely love God, but we want God to love us back. Never ask anything from God. But even as you wish to ask something, realize your life to be gratified when God blesses you with these five aspects: Firstly, when God begins to love you; secondly, when God bestows enormously abundant compassion on you; thirdly, when God becomes propitious to you; fourthly, when God is pleased on us; fifthly, when God only does for us what serves our best interest. These five aphorisms are found in 'Mānasa'. Consider a Guru or an Enlightened Being for this matter. Being at the receiving end of an Enlightened Being's compassion, obtaining an Enlightened Being's love, when an Enlightened Being becomes propitious to us, when an Enlightened Being is all pleased with us by observing us, our life, our eyes, our thoughts, our actions, our gestures, our lifestyle, our eating and drinking habits, our social conduct and our overall way of living.

Today someone has also asked a question, "Bāpu, what are the benefits of going to Gurudvāra or Guru's hermitage?" The Sikhs have named their temples as Gurudvāra. I would like to reckon five benefits of visiting the Guru's hermitage. First, visiting

the Guru or His hermitage liberates us from our suffering. Suffering refers to our pains, non-pleasant mindset or depression. When we don't feel at rest anywhere, when we don't feel good anywhere, when we are unsteady and in dilemma, resort to the Guru's hermitage. When Daśaratha was in a dilemma, he went to 'Gura Gṛha Gayau Turata Mahipālā'. We ought to experience this. And when you visit the Guru, please don't keep on speaking. Just sit there silently. There is no greater benefit than getting to sit close to Him. Silent discourse does not mean one should remain absolutely silent, but as far as possible let the Guru speak. Let Him speak up at His will and joy. However, this is extremely difficult! People just begin to speak. Many people who earlier never spoke a word have become exceedingly vocal now! May Allah save me from them! They speak on and on! And I like when someone speaks, because I am a listener. But they speak out of context! If the Guru is a genuine Guru then the devotee is liberated from suffering. The namesake Gurus do not have this potential. Resorting to an Enlightened Being dispels our suffering.

Today one flower has asked, "My Grandfather says that we must offer service to God. But God being invisible, whom should I serve?" Serve your grandfather. Our grandfather is our God. For me my grandfather Himself is my God. I solemnly swear so by keeping my hand on 'Mānasa'. I have absolutely no desire to behold God. I have already seen God with two hands and two legs. Where can we find such a God? He neither concealed Himself, nor insisted to worship Him! He spent His whole life without expecting or soliciting anything from anyone and in the state of utmost indigence. Even yesterday I said that although you all are close to me, I usually don't speak about our state of poverty and lack because you won't be able to tolerate it and it will leave you all the more pained. But I recall that sight when Dada did not have a mirror to apply a tilaka! When someone's mirror would break in the market, Dada would keep a tiny narrow broken piece of a mirror with Him to apply His tilaka. I have seen such an indigent God. I cherish no desire to behold Rāma, for I have already seen Him. My Guru is my Rāma. And one who cannot behold God in one's own Enlightened Being, might not see God even in God

Himself! Our philosophy proclaims, 'Nāsti Tatvaṃ Guroḥ Param', there is no element superior to a Guru. But let me remind you again and again that S/He should be a genuine Guru. Visiting the Enlightened Beings like Buddha, Mahāvīra, Kabīra, Mīrā, Ekanātha, Nāmadeva, Narsinh Mehtā, Suradāsa, Tulasī, Śuka etc. can liberate us from our sufferings. Visiting the Guru's hermitage can bless us with erudition. The Guru gives us erudition of Brahma, Veda, Yoga etc. Alternately, the Guru gives us something that keeps us free instead of binding us. Thirdly, by visiting the Guru our discretion augments and multiplies. Fourthly, by staying closer to the Guru our faith fortifies and becomes staunch. Fifth and last aphorism, visiting the Guru destroys our doubts.

A gentleman has asked, "How should the relationship between a Sadguru and a devotee be? Should we cultivate a parent-child relationship or some other relationship?" I would request you, please don't propose a specific relationship with the Sadguru from your end. Let Him decide. What if you tell Him that you are His disciple and you fail to abide by the duty of a disciple? What if you tell Him that you are like His son and you fail to abide by the duty of a son? So, let Him decide. Tulasī writes a verse in 'Vinaya',

Tohi Mohi Nāte Aneka, Māniyai Jau Bhāvai I
Jyo Tyo Tulasī Kṛpālu! Carana-Sarana Pavai II
O God, I share several types of relationships with you. But You decide the type of relationship that You would like with me. The relationship between a Guru and a disciple is free from all relationships. It's neither parental, nor that of siblings, nor that of a Guru and a disciple. Nowadays, it's extremely easy to become a Guru! The greatest advantage for me is that I am no one's Guru, neither is anyone my disciple. All are my listeners. I have millions of listeners; there is no other relationship between you and me. Let me again recite the two lines of Majboor Sāheb,

Nā Koī Guru, Nā Koī Celā I
Mele Mein Akelā, Akele Mein Melā I
Many people ask me, "Bāpu, how many disciples do you have?" I have no disciples at all. I am the only disciple of my Dada. And it would suffice even if I am able to abide by it. I have no disciples, you all are my listeners, certainly. If you click pictures with me

and proclaim that you are my disciples then it's your strategy! It's your one-sided decision! I cannot help. You attend my discourse, practice whatever touches your soul and live a pleasant life. Afterwards you are free. At the end of nine-days, I would go my way and you would go yours, that's it! A devotee who is totally surrendered keeps anything in one's own self! Nonetheless, the Guru must be a genuine Guru, which you must be cautious about!

Bāpa! Tulasīdāsa's 'VinayaPatrikā' is a wonderful love-letter addressed to God. In this scripture, Tulasī, at the age of one hundred and twenty-six years, reveals the answer of how to make God love us. This scripture was found from Tulasī's bed. He answers a very old question asked by someone. I have written down those lines of 'VinayaPatrikā'. He reveals a method or a tactic to obtain God's love.

Samujhi Samujhi Gunagrama RāmaKe,
Ura Anuraga Badhau I

How would God love us? We can make God love us by listening to the glorifications of a Supreme Soul and by extolling the glorifications of a Supreme Soul. This itself is the reward of our penance. This itself is the only reward of our wisdom. Augment the love in our heart.

Tulasīdāsa Anayāsa Rāmapada
Pāihai Prema-Pasāu II

You shall get blessed by Lord's grace effortlessly. 'Pasāu' means prasāda or Lord's grace. You shall obtain Lord's grace without working for it. Therefore, I began today's Kathā from this śloka. We have a monk like 'Rāma Carita Mānasa' with us today and we are attending the spiritual discourse of 'Rāma Carita Mānasa'.

I and you are fortunate to attend the spiritual discourse of RāmaKathā. This itself is the reward of our yajñas which we must have performed in one of our past births, the reward of our Vedic wisdom which we attained in one of our past births, the reward of our study of aphorisms in one of our past births and the reward of our penance and pilgrimage undertaken in one of our past births.

Yesterday someone had written to me asking about the purpose of the Kathā, knowing the amount of expenditure it causes? A spiritual discourse is invaluable. And I have also calculated the expenditure it causes. When a Kathā is held in India, at least two lacs

to three lacs people have food during nine-days. This is normal. Along with lunch, the devotees are also served breakfast and dinner. Kathā is a ship. Not me, but Tulasī says this,

Bhava Sāgara Caha Pāra Jo Pāvā I

Rāma Kathā Tā Kaha Dṛḍha Nāvā II UTK-52.02 II
RāmaKathā is a strong ship. One who wishes to cross the ocean of worldly existence, must embark on this ship. Depending on the capacity of the ship it can accommodate either five, ten, one hundred, two hundred or five hundred people. A huge ship can even accommodate five thousand people. But RāmaKathā is such a strong ship that it can accommodate as many people as wishing to get on board. It can accommodate fifty thousand to one lac to three lacs, as we have experienced in India. The more people get on board, the vaster the ship becomes. As many of you come here, so many will be accommodated. This RāmaKathā is a ship.

People also ask, what is the need of Kathā? It incurs exorbitant expenditure. Instead of hosting a Kathā, many other activities could have been done. There is nothing as valuable as a spiritual discourse, Sāheb! We are discussing about the glorifications of a Supreme Soul. Someone has given me the ghazal of Rajendra Shukla,

Pukāro Game Te Svare Hu Malīśaja,
SamayaNā Koi Paṇa Thare Hu Malīśaja.

I also have one more poetry with me.

Aḍhī Akśaranu Comāsu Ane Be Akśaranā Ame I
Khoṭa Paḍī Aḍadhā Akśaranī Pūrī Karajo Tame I
- Bhagvatikumar Sharma

So, let's begin with 'SuṃdaraKāṇḍa', where we are discussing Hanumānaji's perspective about Sītā. Hanumānaji began to recite RāmaKathā. Jānakī's suffering ran away. As the lovely story took a pause, Jānakī devised a plan to have it restarted once again. Hanumānaji said, I have brought this signet-ring with me. Lord has given me the ring as a sign to prove my trustworthiness. Jānakī was assured. Hanumānaji felt hungry. One must feel hungry to attain devotion and to listen to virtuous discussions. Jānakī permitted Hanumānaji to have luscious fruits by fixing His heart on Śrī Rāma's feet. She specifically mentioned luscious fruits, because the grove contained poisonous fruits as well. Though Laṃkā had different types of fruits, no

one was vegetarian. All of them were non-vegetarian! Hanumānaji was the first person in Laṃkā wishing to have fruits! Śrī Hanumānaji entered the grove. As He ate the fruits, He also uprooted the trees. The security guards rushed to stop Him. Hanumānaji called them closer and hit them with a punch. Few of them ran away, went to Rāvaṇa's court and informed him about a dangerous monkey who had destroyed AśokaVāṭikā and killed several guards! They were terrified of what had happened! Rāvaṇa enquired about the monkey's identity. But they were clueless. Rāvaṇa instructed his son Akśayakumāra, who was sitting next to him, to handle the monkey. The moment Akśaya entered the grove, Śrī Hanumānaji threw a huge tree on him and killed him! Akśaya was killed! The demons apprised Rāvaṇa about his son's death. Now, Rāvaṇa wanted to see Him personally. He instructed Indrajita to capture the monkey and present him in the court. Indrajita, a peerless warrior, entered the grove. They fought aggressively. Indrajita finally employed Brahmāstra, the weapon presided over by Brahmā. Hanumānaji initially thought of destroying the weapon, but doing so will diminish its glory and He also wished to see Rāvaṇa personally. Therefore, Hanumānaji surrendered to Brahmāstra and fell unconscious. They entangled Him in a noose of serpents and presented Him in Rāvaṇa's court.

Let's pause this episode here and proceed towards Ayodhyā for Lord Rāma's birth. But before that comes the exploits of Śiva. Goswāmījī has written the exploits of Śiva and Pārvatī. After the wedding of Śiva and Pārvatī, Pārvatī gave birth to a son who was named as Kārtikeya. Kārtikeya, an epitome of arduous efforts, killed a demon named Tārakāsura. Thereafter, one fine day, Śaṃkara took a seat in an innate posture beneath Kailas' banyan tree which is extolled even in Vedas. Finding it a good opportunity, Pārvatī

approached Śiva. Lord Śiva honorably offered Her a seat to His left. Looking at Śiva who was much pleased at heart, Pārvatī raised a curiosity. Lord, my mind is still deluded as to whether Rāma is the Supreme Spirit or an ordinary mortal? Please explain me the element of Rāma through the medium of RāmaKathā. As Pārvatī requested for RāmaKathā, the very first words uttered from Lord Śiva's lips were 'Dhanya Dhanya'. "You are worthy of applaud. There is no benefactor as you in the world, for you have asked the Kathā which is potent enough to sanctify all spheres in the Universe." While speaking about this episode, I always say that those who become a means of hosting Lord's discourse becomes worthy of applaud. Śiva thanked Pārvatī twice and expressed His pleasure. He said, I shall now explain the element of Rāma to you. Rāma is the one whose glory even Vedas fail to extol. While on one hand there are several reasons why the formless element assumed a specific form and why the omnipresent element manifested as a human, on the other hand there is no reason at all, because the theory of Cause and Effect does not apply to the Supreme Element. Yet I would share five causes of Lord's incarnation. Śiva has described five causes in 'Mānasa'. Firstly, the cause of Jaya-Vijaya because of whom Rāma bore an incarnation. Secondly, the curse of Satīvr̥mdā made Rāma incarnate. Third cause was Nārada's curse due to which Lord bore an incarnation. Fourthly, Manu and Śatrūpā performed rigorous penance and solicited from the Lord to bless them with a son like Lord Himself. Lord thought that there is no one like me in this world and hence, I myself shall be born as your son. The fifth and last cause in 'Mānasa' is about King Pratāpabhānu who was born as a demon because of the curse of the Brāhamaṇas.

Pratāpabhānu was born as Rāvaṇa. His brother Arimardana took birth as Kuṃbhakarṇa. And

We benefit in five ways by visiting the Guru's hermitage. First, by visiting the Guru we are liberated from our suffering. Resorting to an Enlightened Being dispels our suffering. Visiting the Guru's hermitage can bless us with erudition. The Guru gives us the erudition of Brahma, Veda, Yoga etc. Alternately, the Guru gives us something that keeps us free instead of binding us. Thirdly, by visiting the Guru our discretion multiplies. Fourthly, by staying closer to the Guru our faith fortifies. Fifth and last aphorism, visiting the Guru destroys our doubts.

a minister named Dharmaruci was reborn as Vibhīṣaṇa from the womb of another mother. 'Mānasa' describes the story of Rāvaṇa's birth before the story of Rāma's incarnation. It's night before the day dawns. Therefore, first comes the story of demonic lineage followed by the exploits of solar dynasty. The three brothers practiced rigorous penance and attained insurmountable and unattainable boons. Rāvaṇa tortured the society by misusing his boon. The earth was perturbed by his tyranny. She assumed the form of a cow and first approached the seers and the sages, followed by the deities. All of them then resorted to Brahmā (The Creator). They collectively invoked the Lord. A divine voice sounded from the sky, "The deities, the sages, the earth, fear not. On one hand, there is no reason and on other hand, there are several reasons for which I shall incarnate on the earth along with my part manifestations and resolve the root cause of your problem." I have iterated time and again that manifesting the Lord is a three-step process. Firstly, efforts; secondly, prayer and thirdly, our willingness to wait. We must be effortful. But being mundane souls, there is a limit to our efforts. After our efforts reach their limits, pray and call forth the Lord. There is a limit to our prayers as well. The last step is our willingness to wait.

Goswāmījī takes all of us to Ayodhyā where Lord is to incarnate. The sovereignty of Ayodhyā is under Raghu's race and presently ruled by King Daśaratha. How is Daśaratha? He is a champion of righteousness, a treasure of virtues and a man of wisdom. He cherishes devotion to Lord Viṣṇu and leads a beautiful married life with queens like Kausalyā. The king loves the queens and the queens respect the king. All of them collectively worship the Supreme Element. This is a three-fold formula to manifest Rāma in anyone's married life. Firstly, husband must love his wife. Secondly, wife must respect her husband. Thirdly, both must worship the Lord together. Practicing this will manifest a son like Rāma. Rāma refers to an ambience of rest and repose. This three-fold formula must be practiced to manifest pleasant mindset in life.

Emperor Daśaratha was such a king. He led an utmost blissful life. But he feels sad at heart for not

being blessed by a son! Daśaratha went to Vaśiṣṭhaji with sacrificial-faggots, indicatory of bliss and sorrows. He articulated his pains and pleasures to the sage, "Sage, will I never be blessed by a son?" "I have been waiting for this moment since a long time for you to come and raise a curiosity into the Supreme Element so that I can make the Supreme Element sport in your forecourt. But it's not too late. Not only one, but you shall father four sons. King, you need to conduct a yajña for the sons." Sage Śṛṅgī was called. The yajña was conducted. The oblations were offered devotionally. And the fire-god appeared from the altar with the sacred offering. The three queens consumed the offering and began to experience the state of being conceived. Days began to elapse.

The moment of Lord's arrival appeared closer. The almanac turned propitious. It was TretāYug (the second age of this world), the sacred month of Caitra (start of Spring), ŚuklaPakṣa (the bright fortnight of a month, waxing moon), the ninth day of the bright half, the sun was at the meridian and the day was Tuesday. Gentle and fragrant breeze began to blow. Lord's hymn of advent began to be echoed in the Universe. The one who dwells in the whole world or the one in whom the whole world dwells, such a Lord, the Supreme Element, Almighty God, the Supreme Personality of Godhead manifested with four arms. The hero of infinite universes began to cry in Mother Kausalyā's lap. The sound of the baby's cries was heard outside Kausalyā's chamber. The queens rushed in flurry on hearing the baby cry. King Daśaratha was congratulated for the son's birth. He was immersed in the ecstasy of absorption into Brahma. The one whose very name manifests auspicious has arrived as my child? Who would believe me? The King sent for Guru Vaśiṣṭha. He alone can decide whether the newborn is the Supreme Element or mere delusion? The sage arrived with the Brāhamaṇas. He confirmed that the infant was none other than the Supreme Element. The formless element has manifested in a human form. Everyone was drowned in supreme joy. The celebrations began in the entire Ayodhyā. Here in Canada, Toronto as we describe the story of Rāma's birth, I send my greetings to one and all in the world.



Service must be offered secretly

We are having a harmonious dialogue (saṃvādī-sūra) on 'Mānasa-SuṃdaraKāṇḍa'. Today someone has asked me, "Why do you use the phrase saṃvādī-sūra instead of vādī-sūra?" The reason I use the phrase 'harmonious dialogue' (saṃvādī-sūra) is because I want to encourage a dialogue instead of dispute (vāda). Lord Śrī Kṛṣṇa has said in 'Gītā' that vāda is my manifestation. It's not about jalpavāda (argumentation), vivāda (dispute), apavāda (reproach) or durvāda (reproach). It's only and only about harmonious dialogue (saṃvāda). 'Rāma Carita Mānasa' is all about harmonious dialogue. It contains dialogues between Umā-Śaṃbhu, Yajñavalkya-Bharadvāja, KāgaBhuṣuṇḍi-Garuḍa and Tulasī holds a dialogue with His own mind. Let's proceed by recalling yesterday's sight. Śrī Hanumānaji ate luscious fruits of AśokaVāṭikā because He was extremely hungry. Hanumānaji's first initiation is that of hunger. Our first initiation immediately after birth is tears. Hanumānaji was extremely hungry. Hunger gives birth to a son and a daughter. Therefore, hunger is deemed good. The daughter born out of hunger signifies begging.

Māgau Bhikha Tyāgi Nija Dharamū I

Ārata Kāha Na Karai KukaRāmaū II AYK-204 II

Begging is the feminine offspring of hunger. But spiritual hunger gives birth to the male offspring known as asceticism. Śrī Hanumānaji's hunger is His pre-birth initiation. Hence, it's His first initiation. Hanumānaji is born on the day of solar eclipse. And,

Bāla Samaya Rabi Bhakṣi Liyo Taba I

Tinahu Loka Bhayo Aṃdhiyāro II

Juga Sahasra Jovana Para Bhānū I

Lilyo Tāhi Madhura Phala Jānū II HC-VIII II

The sun is far away from the earth, yet He consumed the sun thinking it to be a fruit. Hanumānaji is foremost amongst brilliants. But a discreet personality like Him forces us to contemplate. Hanumānaji's hunger is that of light. The scriptures define spiritual wisdom as light. Hanumānaji grabbed the sun. Don't analyze this incident scientifically. Is this monkey a human being or a rocket? Sāmpāti and Jaṭāyu had also embarked to capture the sun. They are insignificant as compared to Hanumānaji. We need to understand this incident essentially. The spiritual wisdom is far away. As Hanumānaji approached the sun, the whole world became as dark as night. Rāhu was also running parallel to Him. Rāhu's job was to obstruct the sun on the New Moon solar eclipse. But even before he could do something, Hanumānaji

grabbed the sun and made the whole world dark. Rāhu complained to Indra. Indra, in a fit of rage, lifted his thunderbolt and threw it on Hanumānājī. Hanumānājī asked, why are you taking side of a demon like Rāhu despite you being a deity? If you are a deity, I am Māhādeva. Note that the goal of deities and demons is the same. They are striving to enjoy pleasures. But the quarrel is about distribution of stolen ambrosia. One must abide by righteousness even in the act of stealing. The deities earn merits by performing yajña and good deeds. By the reward of merits, they attain a place in heaven. And the demons argue the need of merits. Being strong and powerful, they can defeat the deities to capture heaven. They have a common goal, but different modus operandi. Both deities and demons are selfish. When the ocean was being churned, their common goal was to extract the ambrosia. But they fought on the issue of its distribution. Poet Kaag says,

Mamthanani Goline Taliye,
Jhera Hasē Te Nikalāsē I
Kā Salagī Jaga Bhasma Thaśē,
Kā Koī Jaṭadhara Jāgī Jaśē I

There is a line in 'LaṃkāKāṇḍa' of 'Rāma Carita Mānasa'. Tulasidāsājī says.

Āe Deva Sadā Svārathī I

Bacana Kahahi Janu Paramārathī II LNK-109.01 II Hanumānājī asked Indra, why did you hit me with a thunderbolt despite being a deity yourself? He said, in the best interest of public welfare, light cannot be obstructed. Learn the definition of public welfare from 'Mānasa'. I want to pass few messages to the youngsters through this Kathā. Light must prevail in our society. Indra threw a thunderbolt. Even Raghu was going to obstruct the sun's light. Sun, on the other hand, offers a great service to us. It's only because of the sun that we are alive. Is the service of sun better than the service of wind? I am the son of the wind-god, who are you to stop me? The elements of nature like the earth, the fire, the water and the sky offer their service, but only on need basis. The wind is the only element that serves us round the clock without being visible. It serves us secretly, in an invisible form. Hanumānājī is named as the son of the wind-god. He is identified by his father's name instead of the mother's name.

Service must be offered secretly. Even as you cannot offer any service to Chitrakutdham, please refrain from criticizing, jealousy and hatred. I need no service. My only demand from you is to adhere to the basic aphorisms of spirituality. Please don't harbor a perception that I shall be pleased by your service. If you think so, you have come to a wrong place! I have no concern with anyone, whatsoever, except Rāma's Name and my Dada! If you are well-off, you can utilize your wealth for a good cause, but please understand my core aphorisms. This is all the VyāsaPiṭha expects from you. The VyāsaPiṭha, on the contrary, is offering a great service to everyone and that too absolutely free! I come with my Holy Scripture and leave with it. I take no single penny from anyone! Few people have a wrong perception! For instance, when Bāpu recites a Kathā abroad, He charges One Lac Dollar! How do I help such cases? This is certainly not in the nature of my familial civility! We survive by seeking alms from every home, Sāheb! If you want to offer a service to me then please forsake criticism, forsake jealousy, change your vision and forsake hatred. And if you see criticism, jealousy and hatred even in me, then don't hesitate to forsake me forthwith! I am absolutely open. First assay me in all respects and then come to me! Dr. Nikhilbhai has made a room in Washington. In one of the Kathā, I had mentioned that as you plan different rooms in your home, have a silent-room as well. The doctor grabbed the idea. Last year when I stayed at his home, he showed me the room and said, this being the silent-room I have kept nothing inside except for Bāpu's photograph. I use this room while observing silence. What I am about to say next can only be advised by MorariBapu. I told the doctor that even I can become an impediment in your spiritual path! Please remove my photograph as well. Keep the room absolutely empty. Firstly, you must become absolutely empty!

Pahale Khuda Ko Khāli Kara I

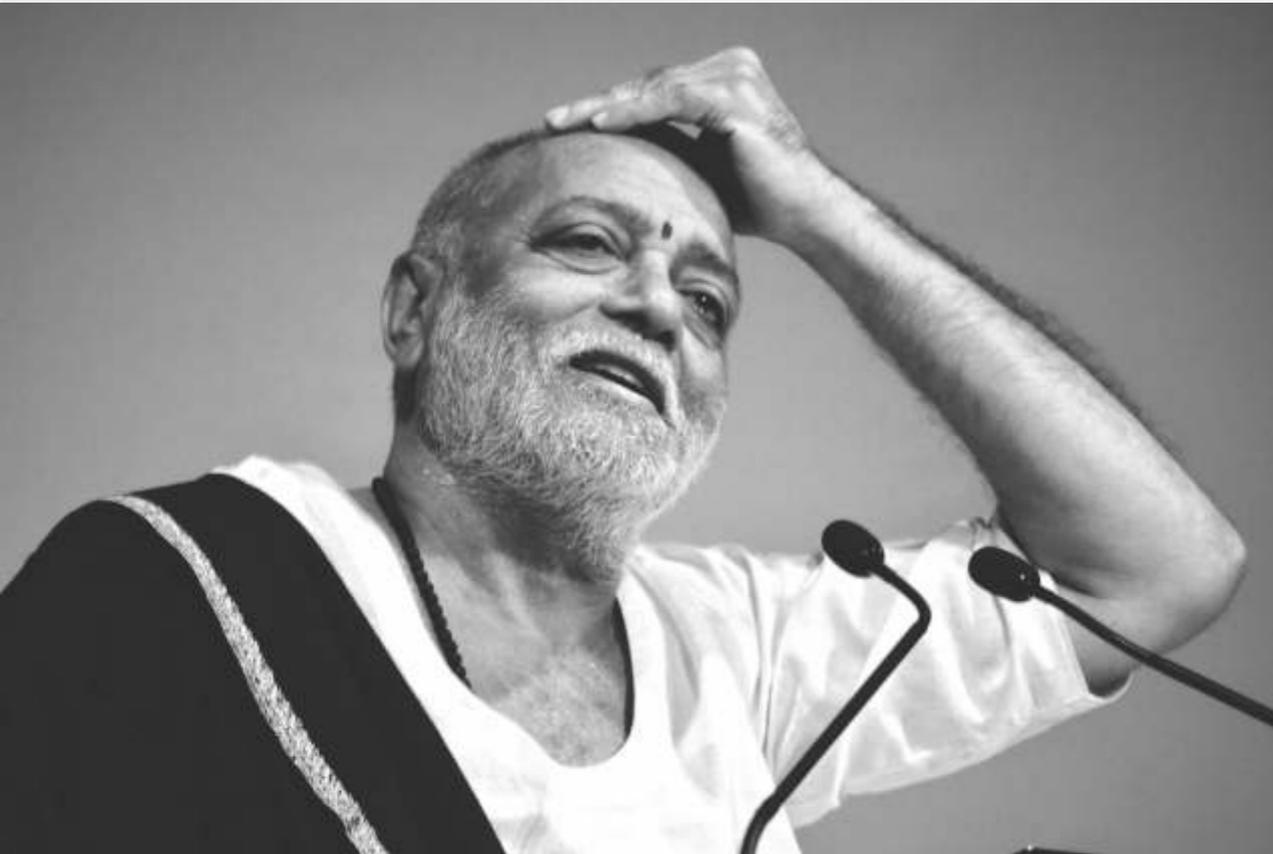
Phira Usakī Rakhavāli Kara II

Emptiness needs protection, fullness needs no protection. My photograph can also become your

obstacle. What service can you offer me? My only service is to forsake criticism, jealousy and hatred towards each other. When a value of something cannot be evaluated, it becomes invaluable. Who can evaluate the value of RāmaKathā? The greatest service you can choose to offer after listening to the Kathā is to become indifferent or detached, slowly and gradually. I never advise anyone to forsake anything. But I have spoken about forsaking criticism, jealousy and hatred in form of my order. Moderate lust is necessary for life. Anger and greed need not be forsaken. By the study of 'Mānasa' and the grace of my Guru, it's quite clear that everyone's goal is the same, but the problem lies in distribution!

Madya AsurNe SuraNe Amṛta,
PaṃgatiBheda Prabhu Karśē,
Ae PhalaNu Pariṇāma HariNe,
YugaYuga Avataravu Paḍśē.
Zaḍapelā AmṛtaThī SuraNā,
Citta Kadī Nahi Svastha Thaśē,
Zomṭelu Amī Amara Kare Paṇ,
Abhaya Nahi Āpī Śakaśē.

It's the wind-god who serves us round the clock. The sun does not serve during the night. One who offers service by being visible to everyone becomes significant in people's eyes. The wind-god is invisible, due to which no one can know its value. Hence, Indra stood by the sun on the point of public welfare. Hanumānājī's first initiation is that of hunger. When Indra released his thunderbolt, it hit Hanumānājī's chin and He fell down. Indra was under the perception that the sun, the earth, the fire and the water are the only elements of nature which offer their service. Hanumānājī's father, the wind-god, was enraged knowing Indra's attack and he withdrew blowing wind for few moments. The moment the wind was withdrawn, people almost began to die! The father wanted to show the value of wind to the world. Just within a minute, everyone's survival was at stake! Indra then apologized and requested the wind-god to resume its service. The deities came together, apologized to Hanumānājī and sought His blessings.



Hanumānājī had luscious fruits in AśokaVāṭikā. Rāvaṇa sent Indrajita to AśokaVāṭikā to capture Hanumānājī because he wanted to see the monkey who had killed his son Akśayakumāra. Indrajita released Brahmastra. Hanumānājī was blessed in childhood that no weapon could harm Him. Yet in order to maintain the honor of Indrajita's Brahmastra, Hanumānājī swooned by its impact. During childhood, Hanumānājī had swooned Indra. And in RāmaKathā, Indrajita swooned Hanumānājī. However, no one can make a saint swoon. He collapsed over Indrajita's army, thus killing several demons! Even as a monk collapses, he destroys several vices, though a monk cannot be pushed down.

Hanumānājī burned the Laṃkā, returned from there and met His companions like Sugrīva, Jāmavanta etc. Lord was informed about His arrival. He was sitting on a crystal rock on Mount Pravaṛṣaṇa. 'Rāmāyaṇa' contains three rocks. Firstly, the rock in form of Ahalyā in Gautama's hermitage where the dust of Rāma's divine feet has played a role. Secondly, 'Phaṭika Silā Baiṭhe Dvau Bhāi', the crystal rock of Citrakūṭa where Rāma was adorning Sītā while Lakśmaṇa had gone out to collect fruits and flowers. The third crystal rock is on Mount Pravaṛṣaṇa where both the brothers were sitting. Why does 'Rāma Carita Mānasa' contain three types of rocks? Why does 'Mānasa' contain four types of caves? Why does 'Mānasa' have three types of forests? The number three is repeated quite often. This is 'Mānasa'. This Holy Scripture has killed us!

Āsamā Se Utārā Gayā Hai I

Ziṃdagī De Ke Mārā Gayā Hai I

We have another lovely aphorism: Is the course of our life death-oriented or life-oriented? We usually believe that our physical body is perishable. The epitaph on Osho's samādhi in Pune reads, "Only visited this Planet Earth between Dec 11, 1931 to Jan 19, 1990." Life is not about death, but it's about passing through the planet earth. We usually say that the person has passed away. We rarely say that the person has died.

Gujare Hai Āja Isqa Ke Ham Usa Makāma Se I
Napharata Sī Ho Gayī Hai Mohabbata Ke Nāma Se I

Our body is life-oriented. We just transfer from one body to another. We shed out old clothes and deck on the new ones, 'Bhagavad Gītā',

Vāsāṃsi Jīṛṇani Yathā Vihāya

Navāni Gṛhṇāti Naro'Parāṇi I

Tathā Śarīrāṇi Vihāya Jīṛṇāny

Anyāni Saṃyāti Navāni Dehī II GT-2.22 II

The way we deck on the new clothes, our soul renounces the old body and takes on a new one. 'ŚivaSūtra' speaks about 'Lokānaṃda Samādhi Sukham'. Note that it doesn't say 'Śokānaṃda'. There are seven abodes under the earth and seven abodes above the earth. It mentions about fourteen abodes or spheres. I begin the story of 'Rāma Carita Mānasa' with 'LokĀbhirāmaṃ RaṇaRangaDhīraṃ', it's a śloka beginning with loka (masses). Language does not matter. It doesn't matter whether you get rid of cold by blanket or shawl. It's about protecting yourself from cold. 'Lokānaṃda Samādhi Sukham', Lord Śaṃkara has spoken about the bliss of samādhi in 'ŚivaSūtra'. The bliss of people's joy is equally alike. May I ask you a question, if someone gives you poison in a gold bowl or a bejeweled bowl, will you consume? You may sell the bowl after drinking! But if we are given ambrosia in an earthen bowl, we would drink happily. Why do you discriminate between urban language and rural language?

So Bāpa! A saint cannot be pushed down. But the society does make such attempts time and again. And even if a saint is pushed down, he would take down the evil virtues with him, as per 'Mānasa'. Jāmavanta recited the story of Hanumāna. Hanumānājī has arrived with the news of Sītā. Lord Rāma embraces Hanumānājī and says, I would never become free from your debt. When Rāma began to praise Hanumānājī, He fell down. What does it mean? It's essential to fall when someone praises us. And here it's Lord Rāma who is praising. Hanumānājī fell in Lord's divine feet, thus requesting Rāma to save him from the pride of his praises. We never make obeisance at the right place. Our obeisance is driven by our selfish interests. In Citrakūṭa, Bharata fell prostrate to Rāma's divine feet. We must fall down there where someone

can lift us up. When Hanumānājī fell down in AśokaVāṭikā, He destroyed Indrajita's army and Indrajita entangled Hanumānājī in a noose of serpents. Śaṃkara commented that Hanumānājī got entangled for the sake of Rāma's service. Hanumānājī was glad to be surrounded by serpents, for He is an incarnation of Śaṃkara. The serpents were delighted to embrace their Lord. And also so that Rāvaṇa could identify his own Guru. A Guru hints disciples and cautions him/her by the means of attire, words, conduct or tossing a thought. The foolish demons captured Hanumānājī and presented Him in Rāvaṇa's royal court. Hanumānājī saw Rāvaṇa's superb glory and realized that His disciple is extremely prosperous! But He went there to check Rāvaṇa's degree of awareness. Hanumānājī saw the deities standing all around Rāvaṇa in attention with their palms joined. Hanumānājī was standing right in the center. He saw all around Him! Rāvaṇa enquired, who are you? By whose might have you killed my demons and destroyed the grove? He further said, in my kingdom I can even order the sun to heat up only as much as I want. How come you are so bold and fearless? Who are you? By whose might have you wrought destruction in my grove? Hanumānājī then gave a universal reply, Rāvaṇa, everyone lives on the might of the same Supreme Element.

Sunu Rāvana Brahmāṃḍa Nikāyā I

Pāi Jāsu Bala Biracati Māyā II SDK-20.02 II

It's the same might by which Māyā brings forth infinite universes. The 'SuṃdaraKāṇḍa' of this Kathā is not my interpretation, but my Dada's. The second might,

Jāke Bala Biraṃci Hari Īsā I

Pālata Sṛjata Harata DasaSīsā II SDK-20.03 II

It's the same might by which Brahma, Viṣṇu and Śiva carry out their respective functions of creation, preservation and destruction respectively.

Jāke Bala Biraṃci Hari Īsā I

Pālata Sṛjata Harata Dasasīsā II

Jā Bala Sīsa Dharata Sahasānana I

Aṃḍakosa Sameta Giri Kānana II SDK-20.03 II

It's the same might that assumes various forms in order to protect the gods and teach a lesson to wretches like

you. Here Rāvaṇa is addressed as a wretched being, which is not good but it's spoken with caress, just as we address our children by such words in light mood. He said, I am the emissary of the same Lord by whose might you have conquered the entire creation and also stolen away His beloved spouse. Do remember one point my dear listeners, please do not commit an offence of the Enlightened Being by whose grace you have experienced joy in your life. Please don't insult the Enlightened Being who is life-oriented instead of death-oriented. Foolish Rāvaṇa, don't be stupid, the same might is working behind you.

Saba Ke Deha Parama Priya Svāmī I

Mārahi Mohi Kumārāga Gāmī II SDK-21.02 II

Your demons had attacked to kill me. I ate the fruits because I felt hungry. I have eaten after Jānakī's permission. She is the daughter of the earth. Eventually Rāvaṇa ordered his men to kill Hanumāna. The demons stood up at once on Rāvaṇa's order, but the moment Hanumānājī looked at them, all of them sat down! It was the glory of Hanumānājī's eyes. As the demons rushed to kill Him, Vibhīṣaṇa entered the court. The devotees have faced several difficulties on the path of devotion, but eventually some or other help comes to rescue. Vibhīṣaṇa said,

Nīti Birodha Na Māria Dūtā II SDK-23.04 II

Āna Daṃḍa Kachu Karai Gosāi I SDK-23.04 I

It was then decided that since a monkey is attached to its tail, it would be wise to burn His tail by smearing it with oil. When Rāma would see the monkey with burned tail, He would go back! Hanumānājī was laughing at them in His mind! He was anyways not fond of tail. The demons brought rags of clothes from every home. As they wrapped Hanumānājī's tail with the rags, He extended the tail more and more! The more you try to destroy a devotee's reputation, the more it grows!

Hanumānājī was paraded in Laṃkā from one end to another. People were ridiculing Him. His tail was then set on fire.

Pāvaka Jarata Dekhi Hanumaṃtā I

Bhayau Parama LaghuRūpa Turamṭā II SDK-24.04 II
Hanumānājī assumed a minute form and went from

one roof to another burning the entire town of Laṃkā, except Vibhīṣaṇa's home. When the society tries to burn the devotees, the false beliefs of the society gets burned. After burning the entire town of Laṃkā, Hanumānājī plunged into the ocean to douse off His tail. Laṃkā also contains wells and lakes, then why did he douse His tail in the ocean? It means that when a devotee is harmed, one needs to be extremely generous to heal the harm caused. It cannot be healed with narrow mindset. Ocean signifies generosity. There is a couplet by a poet from Surat, Kiran Chavan,

Āpaṇe Moṭā Thavā Kai Paṇa Nahī Karavu Paḍe
Āpaṇī Irṣyā Karīne Loka Nānā Thai Jaśe.

Jānakījī asked, Hanumāna, what was the intensity of fire in Laṃkā? Hanumāna said, Mother, such trivial incidents do take place in bigger towns like Laṃkā. Saying so, He averted the matter. When the Mother enquired about the cause of fire, He said, Mother, it's not me who has burned Laṃkā. Your mental agony and Your fire of separation from the Lord has burned the city of Laṃkā. Lord's prowess has burned the town of Laṃkā. My father has burned the town of Laṃkā. More truly so, Rāvaṇa's sins have reduced the city to ashes! It was the reward of his own karmas. Now mother, give me some sign of Yours which I can show to the Lord, just as Lord had given me the signet-ring for You. Jānakījī gave Her lotus-shaped hair ornament. Also let me know the message which You would like to pass to the Lord. She told Hanumānājī, please tell the Lord that You are all-merciful, please delay no more. Hanumānājī said, O Mother, I can take You to the Lord right away, but I don't have my Lord's permission. Please have heart and wait for a few days. Lord shall come here with His younger brother and sort it out. Hanumānājī returned with the lotus-shaped hair ornament, just as He had arrived with the signet-ring. He crossed the ocean. He faced several obstacles when He had arrived, but He did not face any when He returned. Even after beholding Lord Rāma, He had to face many obstacles. But the Mother's blessings and boons cleared all obstacles.

Hanumānājī reached the other shore of the ocean and made obeisance to the Lord. Jāmavaṃta recited His exploits. Rāma was pleased to hear. Lord said, I would never be able to free myself from Your debt. The race of Raghu's will remain forever indebted to You. He gave Jānakījī's message to the Lord as well as Her lotus-shaped hair ornament. Tears began to flow from Lord Rāma's eyes. When Lord Rāma began to praise Hanumānājī, He fell down in Lord's divine feet, clasped them and said, if I feel proud of Your praiseful words then my pride shall push me down once again! Please save me from a downfall. Lord is lifting Hanumānājī again and again. This sight is too lovely. When Lord embraced Hanumānājī, He said, Lord please let me stay in Your divine feet. Lord is pleased with Hanumānājī. He rolled His hand on Hanumānājī's head. When Śaṃkara recited this episode to Bhavānī during the course of Kathā on Kailas, He passed into deep samādhi. He literally felt as if Lord had placed His hand over His head. Hanumānājī is none other than Śaṃkara. He then proceeded to recite the discourse to Pārvatī. Lord said, let's not delay any further. And Lord camped on the shore of the ocean along with the entire army.

Back in Laṃkā, Rāvaṇa and Vibhīṣaṇa had a conversation in the royal court. He expelled Vibhīṣaṇa from Laṃkā. Vibhīṣaṇa surrendered to the Lord and Lord accepted a surrendered devotee. Lord seeks Vibhīṣaṇa's advice to cross the vast ocean. Vibhīṣaṇa suggested to the Lord the deity presiding over the ocean is an ancestor of Yours, hence it would be wise to wait for three days for the ocean to give us the path. If the ocean agrees then we must avoid using our might. Three days elapsed. Lord exhibited artificial anger. The maxim that "Fear can manifest love" does not sound appropriate. It's not love that gets manifested by fear. This aphorism of Tulasīdāsa has been highly condemned. Osho has criticized it sharply. Talgājarḍā, however, holds a different perspective. Never love anyone out of fear, but once you fall in love, have some fear of your beloved. Don't surrender to an Enlightened Being out of fear, but once you have

surrendered, be mindful of not breaching His boundary of propriety. Have some fear of your beloved after loving someone. This is my opinion.

I was sitting in Citrakūṭa. Someone share an incident with me. Amir Khushrow surrendered to Nizamuddin Auliya for the first time. Amir Khushrow was an extremely wealthy man and had deep connections with the greatest kings and emperors of that era. But in my opinion, he became wealthy in real sense when he reached Nizamuddin. We can stay happy when we meet an Enlightened Being in our life. Therefore his name, 'Amir Khush Raho'. He came to Nizamuddin Auliya fearlessly. After spending time in his surrender, he got more and more engrossed and thereafter, Amir began to fear Nizamuddin extensively. Once Nizam asked him, why do you fear so much? He said, Lord, when I first came to you, I was arrogant, but now that I have fallen in love, I feel fearful. When we fall in love with the Supreme Element, we feel fearful. Even when Rāma massaged Viśvāmītra's divine feet, He feared for what if it caused more pain to the sage? This hesitance or fear is the trait of love or devotion.

People have made many points of 'Rāma Carita Mānasa' controversial. Tulasī's scripture is the scripture of harmonious dialogue. Lord's weapons were lying close to Him. Yet Lord told Lakśmaṇa to bring the weapons, because Lord wishes that even if the ocean changes its mind in last few moments, He can avoid using His might. We are given umpteen opportunities before the ultimate decision is taken! The superior beings give us umpteen chances to reform ourselves. One who gives such chances is a

great soul. Every bad person has a bad past and a good future. Every good person has a past. Therefore, don't look at anyone's past, see their present. I recite Kathā not for who you are today, but for who you can become in future. I and you can get transformed through spiritual discourse. One who stops our freedom of speech is an evil soul, one who gives us every freedom is a saint and one who gives an opportunity to reform ourselves is a great soul.

The ocean is crass by nature. It lacks discretion. Water is crass. It drowns both sinners and meritorious souls equally alike. The elements of nature like wind, fire, earth etc. can kill anyone. Wind has the power to uproot even a virtuous person's home. Fire can burn anyone. As Lord mounted the arrow, fierce blazes of fire began to rise from the ocean. The aquatic animals began to feel anxious. The ocean realized that everyone would die in no time! It assumed the form of a Brāhamaṇa and appeared before the Lord with a plate of precious pearls. He told the Lord, I am crass by nature. If everyone gets burned by your arrow, it would neither put Your glory, nor mine in good light. You have taught me a lesson. I have delayed my response, but I have a suggestion. The monkeys named Nala and Nila in your army have been blessed since childhood that any stone touched by their hands would float on the surface of the water. Lord, please form a horizontal bridge. I shall assist from my end. Lord's very nature is of uniting. Hence, Lord liked the idea of bridging. It was decided to bridge the ocean. The ocean returned and here concludes a brief perspective of ocean in 'SuṃdaraKāṇḍa'.

The elements of nature like the earth, the fire, the water and the sky offer their service, but only on need basis. The wind is the only element that serves us round the clock without being visible. It serves us secretly, in an invisible form. Service must be offered secretly. Even as you cannot offer any service to Chitrakutdham, please refrain from criticizing, jealousy and hatred. I need no service. Please don't harbor a perception that I shall be pleased by your service. If you think so, you have come to a wrong place! I have no concern with anyone, whatsoever, except Rāma's Name and my Dada! If you are well-off, you can utilize your wealth for a good cause, but please understand my core aphorisms. This is all the VyāsaPī ha expects from you.

Vibhīṣaṇa's perception about Rāma is based on surrender

The listeners have raised a few curiosities today. I have received a letter from a gentleman after reaching here. I had not anticipated before leaving that I would come across such a curiosity. I have memorized a holy verse of Upaniṣad this morning. It's a renowned verse which I would like to present before you. The curiosity I am referring to is related to the same. It could not be a mere coincidence. The gentleman has asked, "Bāpu, what is the difference between Kathā (spiritual discourse) and speech?" It's a good question. Let me try to answer this query by my Guru's grace and as per my understanding. You are not compelled in any way to accept whatever I speak. I have mentioned umpteen times that since I use the word 'I', whatever I speak, whether right or wrong, is my responsibility. Therefore, I specifically use the word 'I'. As such, everyone in this world is speaking Vyāsa's words. No word or thought is originally ours. This could be a useful mantra. I had casually brought this verse so as to begin today's Kathā from it and you have raised a curiosity in the same regard!

Nāyamātmā Pravacanena Labhyo,
Na Medhayā, Na Bahunāśrutena I

As per this verse, the discourse of last eight days would stand futile if we fail to understand it correctly. But understanding it in right manner will make our last eight days most worthy. Bāpa! It simply means that the soul, the God or the Almighty, as you would like to name, cannot be obtained by delivering great speeches. 'Na Medhayā', the soul is not obtained even by extreme intellect, extremely thinking or extreme intellect-driven logic. The next part is about the listeners. 'Na Bahunāśrutena', Lord cannot be obtained by listening to speeches at length.

There is a difference between a spiritual discourse and a speech, Bāpa! A spiritual discourse (Kathā) is not a speech. A speech is not a spiritual discourse. I am interpreting this verse on my responsibility. Therefore, I already mentioned in the beginning that whether what I speak is right or wrong, it's my responsibility. Now, I would like to present the analysis of pravacana, vyākhyāna, ākhyāna, bhāṣaṇa and kathā by my Guru's grace. I would share what I have understood so far. Whether or not you agree with me, is up to you. I am a traveler and I would return to my abode shortly. What is the difference between pravacana, vyākhyāna, ākhyāna, bhāṣaṇa and kathā?

In my understanding, pravacana has predominance of words alone and it lacks experience. It could be the best pravacanas interlaced with honeyed words uttered copiously, but would lack experience. Possible! May be! In pravacana, there is dominance of words. It may also possibly be based on experience. Why close door to a possibility? Next comes ākhyāna. Ākhyāna is delivered by the folks of Premananda tradition or by the monks

while playing a harmonium. It's delivered by devotees like Narsiṅh Mehtā, Sagālaśā etc. for the God. Examples of ākhyāna are: Nalākhyāna, Sudamākhyāna, Kunvarbai's Māmeru, Śāmala's wedding episode, the episodes of Mehta's Hundi or the ceremony of Mehta's father's Śrāddha, Hariścaṃdra Ākhyāna etc. It typically includes exploits of devotees or distinguished personalities from different walks of life who have given something valuable to the world. This is ākhyāna in my understanding. The wise men could although interpret it differently. Vyākhyāna are the lectures delivered in the Universities. I have failed Matriculation Examination thrice. Yet, people invite me for giving vyākhyāna in the Universities. What could be worse than this? People host series of vyākhyāna at many places where they invite some or other wise or scholarly men every year to deliver vyākhyāna. It continues every year. It extends for about 60 to 90 minutes. I was once invited in Ahmedabad University to give a vyākhyāna on the discussion about spiritual discourse and story. The Vice Chancellor of the University said in the welcome note that stories were narrated by grandparents to children and the children would fall asleep while listening to the stories. But this tradition is long lost now. He further added that stories put us to sleep and MorariBapu also narrates the stories of Rāma and Kṛṣṇa. He tried to explain about stories in his own way. When it was my turn to speak, I acknowledged the Vice Chancellor's thoughts about stories and his opinion that even I recite stories. I further added that there is, however, a fine line. While other stories put us to sleep, MorariBapu's stories can wake us up. If the realized beings fall asleep while listening to my recitations then it's reflects their state of samādhi! My work is not to put anyone to sleep. My role is to awaken everyone.

'Chitralekha' team headed by Jvalantbhai Chaya was asking me yesterday, "Bāpu, what are the differences and similarities between foreign and Indian listeners? I said that as I understand, spiritual discourses are easily accessible in India and several reciters are engaged in cautioning people by conducting several discourses on various scriptures. A spiritual discourse is easy of access in India; but difficult in foreign lands. Therefore, the foreign listeners' inclination, intensity and curiosity are

extremely intense and they eagerly await spiritual discourse. Indian listeners, on the other hand, rest assured because they can listen to a spiritual discourse anytime they want. I recite a discourse in foreign lands at least once in a year, either in the United States or elsewhere. The foreign listeners are intensely curious and eager for a discourse. The youngsters reserve their every vacation only for Kathā. People are becoming more aware. During any press conference, the journalists and media invariably ask me that Bāpu, what is the extent of the impact of Kathā? I would indeed claim that Kathā has been a successful medium, but it could also be my exaggeration or my insistency to prove that my mission has been a success, because I am a worldly soul after all. Nowadays, I have stopped calling myself as a worldly soul, I rather present myself in the terminology of 'Gītā' as an insignificant insect i.e. jāmtu. Who is MorariBapu in this super-colossal Universe? Had I not have 'Mānasa', would I ever be able to come to Toronto? Even if I would have come, who would invite me? One must accept the reality. This is because of 'Mānasa',

PothīNe Partāpe Kyā Kyā Pūgiyā!

No man must ignore one's reality. Ask the youngsters, ask the new listeners, ask the old listeners, ask those who have been constantly listening to me since last thirty odd years but have never tried to meet me in person, they simply weep non-stop by sitting somewhere far away! They just see me in the Kathā! When someone asks them, did you meet Bāpu? They would say, no, it's all done in Kathā! We have found what we needed in the aphorisms of Kathā. You must ask such listeners to know the extent of impact. I feel that Kathā is giving about thirty to thirty-five percent outcome. And it definitely is! Many listeners tell me that Bāpu, we have given up bad habits and addictions since last so many Kathās! The results are indeed good!

So we are talking about pravacana, vyākhyāna, ākhyāna and bhāṣaṇa. Bhāṣaṇa is associated with a different field. It has no concern with what is being spoken! They just blabber! Bhāṣaṇa is that where people are only instigated and people's applaud is earned by making false promises. It could be good as an exception. This definition cannot be made generic. But Kathā is what we are attending, quite

different from pravacana and ākhyāna. I may include ākhyāna in Kathā e.g. the episodes of Narsinh Mehtā or Manu Master. Many listeners have requested to hear the episodes of Narsinh Mehtā and Manu Master, but right now we just want to focus on Kathā!

Kathā consists of five elements. Any address that contains five elements is called as Kathā. First element is śabda or words! Kathā cannot happen without words. Secondly, it also contains sūra. Thirdly, it contains a lovely svāra. Fourthly, it contains a laya or a flow. Fifthly, it contains tāla. The union of these five elements makes a Kathā. These five elements are the part manifestations of the Supreme Element. Śabda is the Supreme Element. Sūra stands for the deities. One needs to be extremely cautious in sūra. I have learned by listening to it over and over again! One needs extreme concentration in sūra. A minor miss in sūra causes a major collapse. By listening with concentration one can get the knowledge of sūra. Sūra stands for the deities. The wise men in our philosophy have said that the deities dwell in the above world. Their abode is situated at a great height. Unlike us they

are not suppressed by the gravitational force. Thirdly, like sūra a sweet svāra is a good combination. Svāra is the counterpart of God Himself. Svāra stands for God. Śabda is the Supreme Element, sūra is a deity and svāra is God. But laya signifies Śiva, the god of destruction. However far we may go, but we are gradually going towards our dissolution or destruction, we are proceeding towards blending into a void. A singer after singing too much has to reach a state of equilibrium. So, laya signifies Śiva. Next comes tāla which holds a great glory. MorariBapu's simplest meaning of tāla is bhajana (worship).

Taleṭi Jatā Evu Lāgyā Kare Che,
Haji Kyānka Karatāla Vāgyā Kare Che.

- Manoj Khanderiya

Tāla stands for cymbals. Cymbals mean bhajana (worship).

Hajo Hātha Karatāla Ne Citta Cānaka,
Taleṭi Samīpe Hajo Kyānka Thānaka.

- Rejendra Shukla

Tāla holds a great glory. It's worship. Kathā is a mixture of these five elements. Kathā includes śabda, sūra,

svāra, laya and tāla. Therefore, Kathā is not a lecture, Kathā is not a vyākhyāna, Kathā is not a bhāṣaṇa and Kathā is not a ākhyāna. Kathā is Kathā.

So, 'Nāyaṃmātmā'. The soul is not obtained through pravacana, bhāṣaṇa, ākhyāna or vyākhyāna, but through Kathā. Kathā is different. Kathā is Kathā. Ask Lord Śaṃkara, about what is Kathā? Ask my Yajñavalkya, what is Kathā?

RāmaKathā Suṃdara Kara Tārī I

Saṃsaya Bihaga Uḍāvanihārī II BAK-113.01 II

You need not throw a stone to shoo away a bird. Please don't do that.

Te Paṃkhinī Upara Patharo Phekata Phekī Dīdho I
A pain aroused from Kalapi's heart!

Ye Eka Jakhmī Parindā Hai, Vāra Mata Karanā I

Panāha Māṃga Rahā Hai, Śikara Mata Karanā I

Irādā SāmneVālā Badala Bhī Saktā Hai I

Mukābalā Hī Sahī, Pahale Vāra Mata Karanā I

Our culture prohibits throwing pebbles on a bird. If you want to shoo away a bird, you need not go close to it, you need not shake the branch on which it is sitting, you need not throw a stone on it, you need not shoot it by a gun or hit it by an arrow, you need not create smoke or fire and you need not even stand up from your place. All metaphoric birds of doubts in our life will fly away automatically. Someone asked Lord Śaṃkara, even as the bird may fly away by a clap of our hands, what if it finds another branch to sit on? Tulasī thus presented its reconciliation,

RāmaKathā Kali Biṭapa Kuṭhārī I BAK-113.01 I

If the metaphoric bird of doubt, suspicion and delusion sits on another branch then Tulasī says that RāmaKathā is an axe which can cut the tree of Kaliyuga. Where else can the bird sit then? RāmaKathā is a clap of hand as well as an axe. A clap of hand signifies a scripture. An axe signifies a weapon. RāmaKathā performs both the jobs simultaneously. It shoos away the metaphoric bird of doubt. And in order to avoid it from sitting on another branch, RāmaKathā destroys the metaphoric tree of Kaliyuga. So, Kathā is Kathā. When Yajñavalkya was asked to shed some light on Kathā having recited it for the entire life, he said,

Mahāmohu Mahīṣesu Bisālā I

RāmaKathā Kālikā Karālā II BAK-46.03 II

'VinayaPatrikā' describes Rāvaṇa as ignorance. Rāma

kills the metaphoric Rāvaṇa of ignorance. But our life is filled with greatest ignorance. Who will kill such a great demon of our life? Tulasī says that the greatest ignorance is demon Mahīṣasura and RāmaKathā acts as the dreadful Kālikā, the Universal Goddess or Chamḍī in order to kill the metaphoric Mahīṣasura in form of our greatest ignorance. Someone asked Yajñavalkya, why do you describe Kathā as dreadful? He denied doing so. Rāma is soft as well as dreadful. Both traits apply to the Supreme Element. Similarly, Kathā is also soft and dreadful. RāmaKathā is like a moonbeam. What is softer than a moonbeam? Who is more dreadful than Goddess Kālikā? God is dreadful as well as soft. He is harsher than thunderbolt and softer than flower. Kathā is moonbeam and the metaphoric Cakora birds in form of saints sip its nectar.

So, it cannot be proven that the soul cannot be attained through Kathā. Kathā can get us acquainted with the Supreme Element. Moreover, Lord Śaṃkara says in ŚivaSūtra, 'Kathā Japaḥ'. Kathā is chanting. As I recite the Kathā, I am chanting. As you listen to the Kathā, you are chanting. This is not a mere speech. And chanting can help us attain the soul. The inner form of the soul is purest and that soul can be obtained through Kathā. It's obtained through chanting Lord's Name, so writes 'Mānasa'.

Ulaṭā Nāmu Japata Jagu Jānā I

Bālamiki Bhae Brahma Samānā II AYK-194 II

Jāna ĀdiKabi Nāma Pratāpū I

Bhayau Suddha Kari Ulaṭā Jāpū II BAK-18.03 II

My dear listeners, Kathā is chanting. What speeches or pravacana cannot accomplish, can be accomplished by Kathā because Kathā is a bit different. Lord's Kathā is a cluster of five supreme elements.

'Nāyaṃmātmā Pravacanena Labhyo, Na Medhayā' So, 'Na Medhayā'. The second aphorism states that the soul cannot be obtained by extreme intellect or extreme intellect-driven logic. This is absolutely right. But by bowing to Jānakī's divine feet and by obtaining Her blessing if our intellect becomes pure then the soul can be obtained through our pure intellect. Rāma is the soul. Rāma is the Supreme Soul. So, by making entreaty to Jānakī's divine feet, our intellect becomes pure. And our pure intellect can help us attain the soul. 'Na Bahunāsrutena', this aphorism is for you. It says that



the soul cannot be attained by extensive listening. You may wonder that you have been listening since thirty odd years, would you not obtain the soul? It's a strange statement. But the soul is obtained by listening to a spiritual discourse. Nanakadeva says, 'Sunīye Duḥkha Pāpa Kā Nāsu'. 'Śrīmad Bhāgvatjī' says that listening to a spiritual discourse is the first devotion. 'Mānasa' says, 'Jinha Ke Śravana Samudra Samānā'. So, the soul is definitely obtained by listening to a spiritual discourse. Many have already obtained, else listening to a spiritual discourse wouldn't hold such a great glory. It's simple. You listen to one and the same Kathā again and again. Why? It proves that by listening to the Kathā you obtain and experience the metaphoric God of pleasure and ecstasy. As your inner realm brims over with pleasure, ignorance is dispelled and love gets manifested.

Kathā not only serves food, but helps attain the Supreme Element as well. Listening to the Kathā never goes futile. A worldly soul can awaken by listening to the Kathā. Kathā quenches our existing thirst and arouses a new thirst. It first gives us a satiation burp and blesses us with a new thirst. So, 'Na Bahunāśrutena' i.e. the soul cannot be obtained by extensive listening; this aphorism might be applicable to worldly speeches, but certainly not to spiritual discourse. Whatever little we have obtained is only by the virtue of listening to the Kathā. Kathā is different. The soul is obtained through Kathā. Singing, listening to Kathā and pure intellect can get us acquainted with the soul and by listening to the Kathā one can gain self-realization into the soul.

Lord Śiva says that Kathā is equivalent to the discipline of chanting. The listeners and the reciters of Kathā are engaged in chanting Lord's Name. And in my opinion, it's wonderful to chant a mantra and you may choose to do so, but this being Kaliyuga, in my personal opinion, if God gives you an opportunity then chant Lord's name instead of a mantra. Lord's Name is the key. I shall tell the world before departing that the eventual quintessence of my life is one and only, Lord's Name. The quintessence of the entire Kathā is the Name of Rāma. You may chant any name as per your choice, I have no objection at all. You may definitely chant mantra. The glory of mantra is amazing. But

chanting a mantra comes with numerous rules, whereas chanting a name has no rules. The Name of Rāma or Lord's Name is the only easiest, innate and royal spiritual discipline of Kaliyuga. And if we can experience the Supreme Element through such an easy means then why get into difficult spiritual disciplines? I would like to request you my young listeners, my young flowers, please don't separate your spiritual practice from life. Life itself is a spiritual practice. Our whole life is a spiritual practice in itself. Why consider spiritual practice as separate from life? Our entire life itself is spiritual practice. Think about it calmly. Our life is the result of the spiritual discipline of our parents' moderate lust. Tulasīdāsa writes so,

Janama Hetu Saba Kaha Pitu Mātā I AYK-03 I
Our life is the result of our parents' moderate lust. Being worldly people, the wish to extend our family through procreation is also the result of our moderate spiritual discipline. We cannot turn a blind eye to it. We must do good deeds. We must set aside tenth portion of our income for others. We must give bliss to others and help the needy in our society. Since God has blessed us with wealth, it's our duty to give away at least something for the good of others. This is the result of our discipline of earning wealth. It's the result of our spiritual discipline of earning wealth. Why consider our spiritual practice as an act different from leading life? Earning money is a spiritual discipline. Lust is a spiritual discipline. Righteousness is a spiritual discipline. Contemplation over the divine, chanting Lord's Name or whatever little that we do is the spiritual discipline of righteousness. And being detached from everyone despite staying amidst everyone is the spiritual discipline of salvation. The four pursuits of human existence namely righteousness, wealth, salvation and lust must be considered as an integral part of life. Life is utmost glorious. Our life is not greed-based, but it's oriented towards our best interest. Just like our body is not subject to death, but life. Similarly, our body is not greed-based. Fundamentally, it's oriented towards our best interest. It's not lust-based, but naturally inclined towards Kṛṣṇa. We ought to change our vision as per time. So, our spiritual discipline must not be separated from life. Why can't our life itself become a spiritual discipline? But people want to do something special

which is different from the routine world, just to get noticed! In doing so, we miss the fundamental course of life!

Bāpa! We are discussing about 'SuṃdaraKāṇḍa'. Yesterday, we missed to discuss Vibhīṣaṇa's viewpoint about Rāma. What is Vibhīṣaṇa's perception about Rāma? Vibhīṣaṇa perceives Rāma through His divine feet. When he is on the way to meet Rāma, his contemplation is based on Lord's divine feet, which essentially signifies surrender. Vibhīṣaṇa's perception about Rāma is based on only, only and only surrender. The act of surrender happens only once and only at one place. One cannot surrender multiple times, to multiple people. Vibhīṣaṇa's episode is based on surrender and nothing remains to be done for the one who totally surrenders. This is Vibhīṣaṇa's view about Rāma. Vibhīṣaṇa says that having listened to Your glories, I have fallen in love with You even though I had never seen You. I have heard that You are generous and You love the surrendered devotees. Having heard Your glories, I have come to You. I have heard that You dispel others' fear. I thus surrender to You.

Vibhīṣaṇa was accepted. And even before killing Rāvaṇa, Rāma applied the coronation mark on Vibhīṣaṇa's forehead by addressing him as the King of Laṃkā. Without even killing Rāvaṇa, Vibhīṣaṇa was proclaimed as the king of Laṃkā. Let's continue with our yesterday's discussion where Lord is fasting for three days on the shore of the ocean. Vibhīṣaṇa said, 'Prabhu Tumhāra Kulagura Jaladhi', the deity presiding over the ocean is an ancestor of Yours i.e. ocean is Your family Guru. The ocean is the Guru or the Guru is an ocean. Is a Guru an ocean of water? No. He is the ocean of compassion, mercy, truth and love. A Guru is such a personality. A Guru is like a saline ocean i.e. He Himself would go through hardships, but give bliss to the devotees just like the vapors of the ocean would shower down in form of sweet rainwater. A Guru who pours Himself out wherever required is an ocean. A Guru must be like an ocean. 'Rāma Carita Mānasa' describes Lord Śaṃkara as the Guru of the three spheres. I have already shared the five forms of Guru based on Lao Tsu's philosophy. And Lord Śaṃkara is the Guru of the three spheres and He has five faces and therefore, I would like to tell the

youngsters that consider that individual as a Guru who has five traits, because Śaṃkara has five faces.

'Bikaṭa Beṣa Mukha Paṃca Purāri' II BAK-219.04 II I speak extensively about Guru or Sadguru. It's a topic close to my soul. I usually use three words 'Guru', 'Sadguru' and 'Enlightened Being' again and again. And Nitinbhai has done a wonderful job by compiling the aphorisms on Guru, Sadguru and Enlightened Being into a small booklet under the title 'Guru-Darshana'. He has culled several aphorisms discussed in many Kathās by my Guru's grace or by the grace of the scriptures or whatever we have known or heard in the company of the saints. It may help me and you to identify a genuine Guru.

So, Guru must have five traits. A Guru must be guru-mukhi. Compare a Guru with Śaṃkara,

Tumha Tribhuvana Gura Beda Bakhānā I

If I and you want to identify an Enlightened Being, a Sadguru or a Guru then there are several ways to do that. This is one of the ways. A Guru must have guru-mukha i.e. the words uttered by the Guru's lips should be divine. It's written in scriptures that a Guru must not be an evil-speaker (kumukha). It's not about being good-looking or having a pleasant face. Aṣṭāvakra was not good-looking and yet a Guru par excellence. The scriptures also say that a Guru must not be kunakha. It's about the Guru's nails. Therefore, Tulasī says,

ŚrīGura Pada Nakha Mani Gana Jotī I

Sumirata Dibya Dṛṣṭi Hiya Hotī II BAK-00.03 II A Guru must not be kurada. Rada means teeth i.e. a Guru must not only recite legendary stories, but also describe the real-life stories of the saints. A Guru is someone whose words can never be rejected. TulsidasBapu from Katroli has given this definition. A Guru must not be kumukha. It's not about the shape of a Guru's face, but about the virtue of goodness or purity. How does KāgaBhuṣuṇḍī look? He is a crow. But who can be an Enlightened Being, a Guru or a Sadguru like KāgaBhuṣuṇḍī? So, a Guru must be guru-mukha. A Guru must be go-mukha. 'Go' means cow i.e. a Guru must be as modest and down to earth as a cow. Further, go-mukha is also the provenance of Gaṃgā. A Guru must be the one who utters only as holy words as the holy waters of Gaṃgā. S/He must never utter foul words. This is go-mukha.

Thirdly, a Guru must be aṃtara-mukha. No one should be able to snatch His introversion or His indwelling ability. Even though He would speak, interact and live with us, His introversion remains intact. It's about those realized beings who are totally introversion or indwelling. Fourthly, a Guru must be propitious to us instead of being hostile. One who is hostile is not a Guru. He should be assertively oriented toward us, instead of being averse. Fifthly, a Guru should be veda-mukha. Vedas are our dignity. But it refers to any scripture in the world. No Holy Scripture existed prior to Vedas. But if someone does not agree then we cannot help. Lokmanya Tilak and Vinoba have said that Vedas have descended several thousand years ago. Some mention Vedas to be six thousand years old and some claim them to be eleven thousand years old. We describe Vedas as authorless texts. They are the most ancient, rightly described as time-immemorial text. There is no other word to describe Vedas! All the philosophies and scriptures across the world have come after Vedas! So, a Guru must be veda-mukha. This is my understanding about Guru. My youngsters, wherever you find such traits in someone, live your life under His guidance. If we seek guidance of such a person then I feel that it would aid our spiritual development as well as bless our lives with restfulness. We can live a worry-free life.

“The deity presiding over the ocean is an ancestor of Yours. Lord, please observe fast for three days.” Lord followed this advice. Eventually, the ocean surrendered to the Lord with a plate of pearls and proposed the Lord to build an over-bridge. Lord accepted the idea of bridging. He liked this thought. This story is potent to wipe out the impurities of Kaliyuga. There are three types of souls in this world: sensuous, seekers and accomplished. How will Lord's Kathā or 'Mānasa-SuṃdaraKāṇḍa' bless the sensuous

beings? How will it bless the seekers and the accomplished? We are part of sensuous beings. How will 'Mānasa-SuṃdaraKāṇḍa' bless us? 'Sukha Bhavana...', the sensuous seek bliss through their organs of body. It's simple. And this desire is not sinful. This need is not wrong. We all want bliss. Don't live in pretense. Tulasī Himself says that I am reciting RāmaKathā for the sake of my self-bliss. The sensuous beings who seek bliss will be blessed by bliss through 'Mānasa-SuṃdaraKāṇḍa'. 'Saṃsaya Samana...', what do seekers seek? A spiritual seeker wants freedom from doubts, delusions and concerns of his/her spiritual practice, 'Bīṣāda Raghupati Guna Ganā'. A seeker wants resolution of doubts. A seeker wants freedom from doubts and a sensuous being wants freedom from suffering. This is the story of 'Mānasa-SuṃdaraKāṇḍa'.

Sukha Bhavana Saṃsaya Samana-
Davana Bīṣāda Raghupati Guna Ganā I SDK-60 I
Tulasī imposes one condition,

Taji Sakala Āsa Bharosa-
Gāvahi Sunahi Saṃtata Saṭha Manā II SDK-60 II
The condition is to forsake every hope and expectation. We are worldly souls. But if we forsake our hopes just for once then He would fulfill all of them. 'Taji Sakala Āsa Bharosa', forsake all hopes and cultivate trust. If you ask or hope for something then you won't get much by your own hands. Tulasīdāsajī says that there is a goddess named Hope. Worshipping her will give you troubles and forsaking her will give you bliss. So, forsake hope. If we become empty from within, the benefactor will fill us up to the brim. The more we empty ourselves and cultivate trust, the more someone will fill us up. If you recite 'SuṃdaraKāṇḍa' then please don't do so with hopes. Our every act of worship is to fulfill some or other hope! Have trust, for trust itself is worship.

What is Vibhī a a's perception about Rāma? Vibhī a a perceives Rāma through His divine feet. When he is on the way to meet Rāma, his contemplation is based on Lord's divine feet, which essentially signifies surrender. Vibhī a a's perception about Rāma is based on only, only and only surrender. The act of surrender happens only once and only at one place. One cannot surrender multiple times, to multiple people. Nothing remains to be done for the one who totally surrenders.

Mānasa-SuṃdaraKāṇḍa

II 9 II



The time-immemorial religion or Vedic religion is the banyan tree

Today, I again want to begin with a mantra and this mantra is from ṚgVeda which is our most ancient Vedas. It's a lovely mantra. We are moving towards concluding 'Mānasa-SuṃdaraKāṇḍa'. Today this mantra can perhaps guide us better. I have brought it with me. Let me recite it before you and please try to recite after me.

Tapo Śavagne AntarānAmitrāna Tapā Śaṃsamararuṣaḥ Parasya I
Tapo Vaso Cikītāno Acittāna Vi Te Tiṣṭhantāmajarā Ayāsaḥ II
- Lord ṚgVeda

I have read its meaning in two or three commentaries because it's extremely difficult to interpret the meaning of Vedic mantras and more so for native speakers like us. I have enquired with various scholars of four Vedas about different ways to recite Vedas. They say that we just recite Vedas, without telling its meaning! It's extremely difficult and intricate to interpret the meaning of Vedic mantras! Sayanacharya and other wise men have written expositions on Vedas and Vinobājī has also shed some light on them. They present its meaning, summary and gist. The meaning of this Vedic mantra is as follows: O seeker, O human, your enemies are of two types: few of your enemies are internal and few are external.

My young friends, we are going back in time to Vedas because it's quite useful for our practical, day-to-day life. We have three internal enemies: laziness or indolence, inactiveness or unenthusiasm and lack of discretion. Lust, anger, greed, delusion, ego and envy are our six vices. And in my natural understanding, it's good if we can reduce the vices of lust, anger, greed, delusion, ego and envy, but it's nothing to worry about. Our religion has emphasized on destroying our lust and anger. In order to destroy anger, you will first have to become a very angry human. The more you discuss about lust, the deeper you would go. Even if you get rid of the greed of money, the greed of other elements will grab you. We can easily relate to Vedas because they say that your enemies are laziness, unenthusiasm and lack of discretion. It means that being unenthusiastic is not a good state. But feeling enthusiastic regardless of the situation is not inauspicious, but auspicious.

Sakala Sumaṅgala Dāyaka-
RaghuNāyaka Guna Gāna I SDK-60 I

I want to discuss about this point in 'SuṃdaraKāṇḍa', which I am correlating with Vedas. What is inauspicious? The state of unenthusiasm when we give up on everything and feel depressed, hopeless and worthless is inauspicious. When you go out on a journey, don't be unenthusiastic for it is inauspicious. Instead, fill yourself with enthusiasm. So, enthusiasm is

auspicious and unenthusiasm is inauspicious. Jesus says, wear new clothes every day, which means we must wake up with new enthusiasm daily. A man should be new every day. We are stale. I really adore one statement of Jesus. He says that man will not live on bread, but on my holy words. We are not alive on food, but the words of our saints. The words of saints fill us with enthusiasm. Accompany a monk; and having accompanied a monk or living under the guidance of a monk, when we happen to speak with him and in response if he places his hand over our shoulders and merely utters two words like “Don't worry”, he recharges our battery and fills us with enthusiasm. Unenthusiastic life is inauspicious, enthusiastic life is auspicious. Lazy life is inauspicious. Man must be disciplined in karma. Kabir Sāheb says,

Kahe Kabīra Kachu Udyama Kije I ŚivaSūtra states 'Udyamo Bhairavaḥ'. Bhairava of Lord Śaṅkara signifies human arduousness or exertion. Lazy life is inappropriate; it's inauspicious. We ought to be effortful. People believe that monks and saints have no work, they just travel in leisure! Your belief is incorrect. Someone told Raman Maharshi that instead of sitting alone in a cave of Arunachal, you must organize an eye donation camp or do some social work like me. Raman Maharshi said that you are doing it publicly and I am serving people by sitting in a corner of a cave. Everyone has their own way. When a monk quietly connects with the divine, it enormously benefits the whole world.

Man must be effortful. The whole world is engaged in activities. Majority mantras in ṚgVeda deal with karma. So, laziness is inauspicious. The state of activity is auspicious. Thirdly, lack of discretion is inauspicious. And being enriched by discretion is auspicious. O seeker! Instead of killing your three internal enemies, transcend yourself to such an extent that they themselves would leave you. The three internal enemies are inauspicious. Their opposite aspects are auspicious.

O monk! O human! O seeker! Boost your inner radiance. 'AntarānAmitrāna', distress the three internal enemies of your inner faculty such that they would run away. Afflict them by your internal

penance. Boost the radiance of your inner penance to such an extent that its rays would disseminate in the whole world and the whole world would brighten up by its light. Make a holy resolve to lead such an auspicious life. These words of Vedas inspire us to lead an auspicious life. The inauspicious elements must dispel automatically, without our efforts. They would go away by themselves. We must evolve ourselves from within in this way. Instead of harboring enmity with others, we must augment our inner radiance to such an extent that it fills our inner faculty with auspiciousness and this auspiciousness would in turn compel the inauspicious elements to dispel. So Bāpa! As suggested by ṚgVeda, let's fill our lives with discretion, enthusiasm and instead of being lazy, let's actively pursue our field of work. 'Bhagavad Gītā' states that no one can live without karma even for a single moment.

So, while we are discussing the epilogue of 'Mānasa-SuṃdaraKāṇḍa', there is a meter before the concluding verse. Come, let's sing the meter and then move on to the last dohā.

Nija Bhavana Gavaneu Siṃdhu-
ŚrīRaghupatiHi Yaha Mata Bhāyāu I
Yaha Carita Kali MalaHara
JathāMati Dāsa Tulasī Gāyāu II
Sukha Bhavana Saṃsaya Samana-
Davana Biṣāda Raghupati Guna Gaṇā I
Taji Sakala Āsa Bharosa Gāvahi-
Sunahi Saṃtata Saṭha Manā II SDK-Ch-60 II
Sakala Sumaṅgala Dāyaka
RaghuNāyaka Guna Gāna I
Sādara Sunahi Te Tarahi Bhava
Siṃdhu Binā Jalajāna II SDK-60 II

Goswāmiji says, what does the story of Lord Rāma's virtues sung in 'SuṃdaraKāṇḍa' do? 'Sakala Sumaṅgala Dāyaka', it's the benefactor of all auspicious elements. 'RaghuNāyaka Guna Gāna' and the glorifications of the Lord of Raghu's race bless us with all auspicious elements. It dispels our inauspicious. It's then written that those who listen to these glories with reverence i.e. unqualified reverence 'Sādara Sunahi Te Tarahi Bhava' will cross the ocean of mundane existence. We want a means to cross our ocean of mundane existence. Either we must know

swimming or we need a boat. Tulasī says, 'Siṃdhu Binā Jalajāna', those who listen to the glorifications of the hero of Raghu's race, which is the benefactor of all auspicious elements, with unqualified reverence shall cross the ocean of mundane existence without a boat.

Which auspicious elements are bestowed by 'SuṃdaraKāṇḍa'? The first episode of 'LamkāKāṇḍa' is about bridging the ocean. I began from Vedas, now I am moving towards Sufism of Islam. I wish to tell my listeners before leaving that please don't get divided by staying in smaller groups in a foreign land. Stay united with each other. I have heard that your city contains fifty-one temples. Build one hundred and eight temples, I don't mind at all, but do keep doors in your walls, else you will break! Let the temples prevail, let the sects prevail and let the religious groups prevail. Let everyone follow their respective spiritual discipline at their will. Let temples, mosques, Gurudvara and churches prevail. But stay united. Stay beneath one sky. And the sky is one common religion that exists since time-immemorial. And no religion would become a sky just because I say so. And one cannot become a sky. The sky can only be shown. If I wish to become the sky, I cannot. An Enlightened Being can show us the sky, because we are locked in our tiny rooms, we are confined within our walls. Yesterday, Bāpā also mentioned that Hinduism is the only religion of its kind which has spoken with broadest possible mindset and context, whereas all other religions have set their boundaries and closed their doors! By your wishes, I am constantly effortful to keep my doors open. Everyone is free to enjoy their respective sect, religion and path; everyone must follow their own god and own scripture, but please do not discriminate.

I am just requesting my Indian men and women that you must enjoy in your own sects and religions, but instead of being confined please keep the doors open. Don't cut each other. The time-immemorial religion, the Vedic religion and the Vedic tradition is the banyan tree. Everyone should enjoy beneath its shade, else we will get divided in the name of religion. You all are free to lead your own religion and spiritual practice, but please don't abandon open mindedness. I have tried to meet each and everyone

here. No one is untouchable for me. I call forth Jesus with an equal honor and I also call upon Mohammad with an equal love. No one is untouchable for me here. Everyone is equally and unconditionally accepted for me. Therefore, I want to speak about Vedas and Sufism. Jalaluddin Rumi has shared few auspicious thoughts by his lips. It's being translated in Hindi. The message comes from Rumi. It's about the auspicious thoughts.

Vadya Hema Surabhi Paya I

'Vadya', Islam condemns music and few people are in attempt to destroy music! Few days ago, I got the news that a famous Sufi singer was shot death in an open market because music is prohibited in Islam! We can destroy someone's body, but not music. Music is immortal, it will continue to echo for eternity and when azan (Islamic call to prayer) is announced by singing, it sounds like bhairavi.

Allāhu Akabara Bismilām Hi Rahamāna...

This is the VyāsaPīṭha. I am very much aware of the reactions I will get. Let them come. We are the offspring of Vedas and we have drunk the milk of Upaniṣad and Kamdhenu. The Vedas have taught us 'Saṃgacchadhvaṃ Saṃvadhvaṃ', live together, sing together. And when the dais is of Vedas, anyone can dance on it. Someone can sing azan, someone can recite the verse of Gurugranth Sāheb, someone can also recite,

Namo Arihaṃtāṃṇaṃ I
Buddhaṃ Śaraṇaṃ Gacchāmi I
Dhammaṃ Śaraṇaṃ Gacchāmi I

I see Him in everyone! My problem is that 'TujhaMe Raba Dikhatā Hai, Yārā Mein Kyā Karu I', I see God in everyone, where should I escape? I am helpless.

Allāhu, Allāhu, Allāhu...

As I recite 'Allah' from the VyāsaPīṭha, I am awaiting to hear a similar response of 'Śrī Rāma Jaya Rāma Jaya Rāma' from their dais! Even as I recite 'Allah' and if I don't get a response, I do not worry, because I am doing my work. The message will reach across. If they don't get the message, at least Allah will receive my message.

Namāmīśamīśāna NirvāṇaRūpaṃ I
Vibhuṃ Vyāpakaṃ Brahma VedaSvarūpaṃ II

Nijaṃ Nirguṇaṃ Nirvikalpaṃ Nirīhaṃ I
Cidākāśamākāśavāsaṃ Bhaje'haṃ II UTK-108.01 II

Allāhu, Allāhu, Allāhu...

The ocean is being bridged, Bāpu!

Lajjate Gama Baḍhā Dījie,

Āpa Jarā Muskurā Dījie I

O religious preceptors! Your gentle smile will bloom your followers. Why kill others? Why be so rigid? Why this non-violence? Why this terrorism? What is wrong with everyone? You cannot destroy music.

Vadya Hema Surabhi Paya I

This is a rubāi or a quatrain of Jalaluddin Rumi that signifies auspicious elements. Jalaluddin says, any musical instrument is auspicious, Sāheb! Touching a musical instrument in the morning before leaving the house is an auspicious omen. Gold is auspicious. Touching gold present at home is auspicious. If you don't have gold then there is nothing to worry. A cow's milk is auspicious. Rumi closely relates to 'Rāmāyaṇa' and therefore, I am quoting him. He has mentioned the plant of his own religion. The translator has interpreted it as the plant of Tulasī

because his intention is to bridge the gap by opening the doors. For them the holy water of Zamzam is Gaṃgā and for us Gaṃgā is Zamzam. What difference it makes?

A professor from Bhavnagar, Mehboob Desai went for Haj. After returning, He came to meet me: Bāpu, I have brought dates and the holy water of Zamzam for you. I said, that's great, please give me. I asked him, will you have lunch? He said, yes, I will. He further said, Bāpu, I was feeling hesitant to give you the water of Zamzam. I replied that my doors are always open. Why hesitate? But I asked him, I hope you will have lunch here. He said, yes, Bāpu, I will. There is a home of a shepherd family just outside Citrakūṭa. I called the woman of that house and requested her to quickly make a roti of pearl millet flour using the water of Gaṃgā and Zamzam for me. Once Mehboob Sāheb is done with lunch, he would sit near me on a chair and I would gladly have the roti made from the holy water of Gaṃgā and Zamzam. I am sharing this incident just to pass a good message. It's fair to mention any tree which is revered in the respective religion. It could be Christmas tree for Christians, what difference it

makes? 'Nava Tulasī Sadgraṃtha', any holy scripture of respective religions e.g. 'Vedas', 'Bhāgvat', 'Bible', 'Quran', 'Dhammapada', 'Āgama', 'Mānasa', 'BhagvadGītā' is the sign of auspiciousness. 'Vinaya-Viveka, Mātrāśiṣa' - modesty, discretion and mother's blessing are auspicious. 'RāmaNāma Satsaṃga', the source text is specific to their religion, but the translator has associated it with Lord's Name. These are auspicious elements: gold, musical instrument, music, cow, Tulasī, a Holy Scripture, words weaved with modesty and discretion, mother's blessing, Rāma's Name and spiritual discourse.

As we observe Laṃkā in 'SuṃdaraKāṇḍa', it contains musical instrument and music. There is no question of gold. Laṃkā is made of gold. Jānakī, present inside Laṃkā, is Herself of gold. And my Hanumāna also has a gold body. 'Kahu Maḥiṣa Mānuṣa Dhenu Khara AjaKhala Nisācara Bhacchahi', it mentions cows, although they killed the cows. 'Nava Tulasikā', look at the verse of 'SuṃdaraKāṇḍa' and the quatrain of Jalaluddin Rumi,

Nava Tulasikā Bṛṃda Taha
Dekhi Haraṣa Kapirāi I SDK-05 I

The word 'Nava Tulasī' is written by Tulasīdāsa. 'Sadgraṃtha', this is a holy scripture. The quintessence of Vedas is Upaniṣad and the quintessence of Upaniṣad is 'Gītā'. The principles described in 'Bhagavad Gītā' are practically experimented in 'Rāma Carita Mānasa' and the quintessence of 'Rāma Carita Mānasa' is 'SuṃdaraKāṇḍa' and the abridged quintessence of 'SuṃdaraKāṇḍa' is 'HanumānaCālīsā'. The quintessence of 'HanumānaCālīsā' is the Name of Rāma. Next it mentions 'Vinaya Viveka'. If you have a modest family member at home, behold him/her before leaving in the morning as it will be auspicious for you. Words spoken out of modesty and discretion are auspicious. 'Vande VāṇiViṇāyakau', lastly a mother's blessing.

Āṣiṣa Dīnhi RāmaPriya Jānā I

Hohu Tāta Bala Sila Nidhānā II SDK-16.01 II

The mother bestowed blessings. Then comes Lord Rāma's Name.

Taba Dekhī Mudrikā Manohara I

Rāma Nāma Aṃkita Ati Suṃdara II SDK-12.01 II
'Dohāvalī Rāmāyaṇa' also mentions few auspicious elements.



Sudhā Sādhu Surataru Sumana
Suphala Suhāvani Bāta I
Tulasī Sītāpati Bhagati Saguna
Sumangala Sāta II DHV-461 II

Tulasīdāsajī says, seven elements are auspicious in this world. This is Tulasī's opinion. A monk is auspicious. There is nothing as auspicious as meeting a monk anytime and anywhere. The outcome of disrespecting a monk is described as harsh because it robs one of all blessings. Genuine monks were never worshipped! Someone was shot! Someone was crucified! Someone was poisoned! Socrates was poisoned! Mīrā was poisoned! Śaṅkara is a monk in 'Rāmāyaṇa'. There is a couplet by Jalan Matri,

Have Mitro Badhā Bhegā Malī Vahecīne Pi Nākho,
JagataNā Zhera Pivāne Have Śaṅkara Nahī Āve.
The word 'Sādhu' (monk) is too dear to me. 'Sādhu' is utmost pure word. May we find such a monk. The second word is 'sudha' i.e. ambrosia. Ambrosia is auspicious. But getting to listen to ambrosial words of an Enlightened Being is next to ambrosia.

Haraṣi Sudhā Sama Girā Ucārī I BAK-111.03 I
A monk speaks ambrosial words. 'Surataru', there is no wish yielding celestial tree, Kalpataru, in the world as living under the blessings of an Enlightened Being. The author of 'Rāmāyaṇa' says that 'Rāmāyaṇa' is the wish yielding celestial tree. One who sits beneath this scripture is sure to have all wishes fulfilled. I am its evidence. I am sitting beneath the wish yielding celestial tree of 'Rāmāyaṇa', Sāheb! No sooner do I get a thought in my mind than someone rushes to fulfill it! This is the wish yielding celestial tree, Kalpataru. Kalpataru is auspicious. 'Sumana' i.e. flower. I will interpret it spiritually, but its original meaning must not go in vain. 'Sumana' means a beautiful mind. A beautiful mind is auspicious, but flower itself is auspicious. A tiny flower is auspicious. 'Suphala Suhāvani Bāta', 'Suphala', a good fruit or a good reward of our karma is auspicious. 'Tulasī Sītāpati Bhagati', Tulasī says that Lord Rāma's devotion 'Saguna Sumangala Sāta'. Therefore, Tulasī says in the conclusion of 'SumdaraKāṇḍa' that 'Sakala Sumangala Dāyaka', this is the benefactor of auspicious.

Now, I wish to add few more auspicious elements. There are several other auspicious elements. A person's smile is auspicious. Smiling before someone is an auspicious omen.

Maṅgala Karani KaliMalaHarani I
Tulasi Kathā RaghuNātha Kī I BAK -10 I
Lord's discourse is benefactor of auspicious. The third auspicious element is the moment when it drizzles gently from the sky in the present of sunlight. The scriptures define it as divine-bath. The moment when it drizzles in the presence of sunlight it's deemed auspicious. I believe that one must forthwith get drenched when this event manifests. I have taken bath in such rains two to three times. This divine-rain is auspicious. The next auspicious event is related to deer. While going somewhere, if two or three deer look at you and instead of running away by your fear, if they jump happily and pass by your way then realize that it's auspicious, because the deer were happy by beholding you and therefore, I deem it as auspicious. When a monk or a Brāhamaṇa, who has stepped out to seek alms in the morning, receives the alms, then it's deemed as auspicious. It's a rare sight to see. This was practiced in my village in olden days. But nowadays no one does, also because people have no need to seek alms.

Thus, we have had a pious discussion on 'Mānasa-SumdaraKāṇḍa' in this Kathā based on essential reality. Let's proceed. 'LaṅkāKāṇḍa' begins. The ocean proposed the Lord to form a bridge. Lord accepted this proposal because bridging is Lord's disposition. A beautiful bridge was formed over the ocean. Lord said, this is the best spot. It's my wish to establish the emblem of Lord Rameshwar on this spot. The seers and the sages were called. Lord Śiva was established in Rameshwar with the chants of Vedic mantras. Lord Rāma adores the idea of unity or bridging. The troops reached Laṅkā. It was evening. Rāvaṇa arrived in his amphitheater to enjoy a great revelry. He has no fear even as death hovers over his head. The next morning, Lord sent Aṅgada as His emissary with the proposal of treaty hoping that if Rāvaṇa agrees then the towns of Laṅkā and Ayodhyā could also be bridged. Lord never wanted to kill

anyone. Aṅgada went with the proposal of treaty. When Rāvaṇa could not answer Aṅgada's questions, he began to condemn Rāma. Aṅgada could not tolerate Lord's criticism and he banged his arms strongly on the ground! Rāvaṇa's ten crowns fell down. 'Rāma Carita Mānasa' gives a message to the political leaders that their positions are so transient that even a kick of monkey can collapse them.

The war became inevitable. A fierce battle was fought! The demons martyred one after another. Indrajeet makes Lakśmaṇajī unconscious. Hanumānajī brings Sanjivani. Lakśmaṇajī regains consciousness. Kumbhakarṇa attains nirvānā, followed by Indrajeet. In the end, Lord fights Rāvaṇa one to one. Lord mounted His bow with thirty-one arrows to attack Rāvaṇa's ten heads and twenty arms. Ten heads were cut and so were the twenty arms! Rāvaṇa's navel, the root, was hit by the thirty-first arrow and he collapsed on the ground! He roared for the first and last time, where is Rāma? Goswāmijī writes that Rāvaṇa's radiance got blended in Lord's countenance. Lord did not kill him, but liberated him. Lord liberated Rāvaṇa. Maṅdodarī arrived. She mourned and sang Lord's hymn of praise. Lord called Vibhīṣaṇa and asked him to perform Rāvaṇa's obsequies. Vibhīṣaṇa was enthroned and his glory was hailed aloud.

In the end, Lord asked to prepare Puṣpaka aircraft. He expressed the wish to reach Ayodhyā as soon as possible. Lord showed the battlefield to Jānakijī from the aircraft. He also showed the emblem of Rameshwar and the bridged ocean to Her. The flight passed over the hermitages of the sages like Kumbhaja etc. and it alighted in the colony of Niṣādas where Lord had crossed Gaṅgā in a ferry. Lord asked Kevaṭa, what

toll should I pay for helping Me cross Gaṅgā? Kevaṭa said, Lord, it was just an excuse to behold You for the second time. I want nothing, but if You wish to give me something then please take me to Ayodhyā in Your Puṣpaka aircraft. And Lord takes Kevaṭa along with Him. Goswāmijī concludes 'LaṅkāKāṇḍa' here.

One day was left. Hanumānajī saves Bharata from drowning in the ocean of Lord's separation. He informed Bharata of Lord's arrival. On hearing the news, his joy knew no bounds! Lord's aircraft landed. Lord alighted from the aircraft along with His companions. While boarding the aircraft from Laṅkā they were monkeys, but they alighted in Ayodhyā as beautiful humans! What is this Kathā about? This Kathā is a formula to transform the monkeys into humans. When Rāma and Bharata embraced each other, no one could determine who was pronounced an exile into the woods and who had stayed in Ayodhyā. Both looked similar. Śatrughna met the Lord. Lord made obeisance to the feet of the Gurus like Vaśiṣṭha etc. The entire town of Ayodhyā is eager to meet the Lord. Hence, Lord manifested in myriad forms and met everyone as appropriate. He foremost went to Kaikeyī's chamber and warded off the mother's hesitation. He then met Sumitrā and Kausalyā. On seeing Jānakī, everyone's eyes overflowed with tears! Vaśiṣṭha told the Brāhamaṇas, let's perform the coronation today itself. Everyone took a bath. They decked royal ornaments and attire. The divine throne was called. Rāma and Jānakī sat on the royal throne and conferring the reign of Rāma to the world, Gurudeva Vaśiṣṭhajī applied the sacred coronation mark on Rāma's forehead. The glory was hailed aloud across the three spheres. The divine reign of Rāma was established. The companions were bided farewell,

I wish to tell my listeners before leaving that please don't get divided by staying in smaller groups in a foreign land. Stay united with each other. I have heard that your city contains fifty-one temples. Build one hundred and eight temples, I don't mind at all, but do keep doors in your walls, else you will break! Let the temples prevail, let the sects prevail and let the religious groups prevail. But stay united. Stay beneath one sky. And the sky is one common religion that exists since time-immemorial. The time-immemorial religion, the Vedic religion and the Vedic tradition is the banyan tree. Everyone should enjoy beneath its shade, else we will get divided in the name of religion.

except for Hanumānaji. The stipulated time-span ended. Lord is enacting a human sport. Jānakī gave birth to two sons. The heirs of Raghu's race were named as Lava and Kuśa. Thereafter, RāmaKathā was concluded. The story of Jānakī's second abandonment is not written. The story of harmony was written, but the story of controversy was dropped. The later part contains the exploits of KāgBhuṣuṇḍi.

In the end, Garuḍa asked seven questions, which Bhuṣuṇḍi answered. And Bhuṣuṇḍi concluded the Kathā before Garuḍa. Whether or not Yajñavalkya concluded the Kathā in the king of pilgrimage places Prayāg is not clear. Lord Śiva concluded the Kathā before Pārvatī on Kailāsa. Tulasīdāsaji, the holy incarnation of Kaliyuga, concluded the Kathā while reciting it to His mind. The four main preceptors concluded the Kathā before their listeners. I was sitting beneath the gracious shade of the four preceptors and reciting the Kathā before you from my VyāsaPīṭha since last nine days. At this moment, as I am moving towards conclusion, I feel that I have already spoken a lot, what more should I say? Yet, I would like to mention few points and then conclude the nine-day Kathā. First of all, I would like to mention about Kiranbhai, Pravinaben and their entire family. Your reverence for spiritual discourse and your goodwill towards others has indeed been instrumental in pleurably concluding the nine day RāmaKathā. The Kathā is proceeding towards conclusion in a good manner. What blessings can I bestow, Kiranbhai? Today is their anniversary. This morning as I was coming to the Kathā, I was informed that today is their wedding anniversary. It is such a coincidence. May there be a reign of Rāma or the reign of pleasure in your lives. May your lives be filled with pleurableness and we express our best wishes to both of you. I express hearty applaud as a monk to the one hundred and fifty volunteers who have reverently rendered their service in this nine-day Yajña-of-Love. You all my dear listeners, you have been listening to the Kathā with deep reverence and concentration, I express my immense pleasure for all of you.

I mostly speak by keeping the youngsters in mind. My young friends, if any aphorism has touched

your heart during this nine day Kathā then grab it firmly, for it was always yours. Our life also contains seven cantos. If any of the cantos has gone haywire then the aphorism that you have grabbed can transform the turn of your life into 'SuṃdaraKāṇḍa'. The turn of our life can become 'SuṃdaraKāṇḍa'. I am expressing my pleasure once again. What blessings can I bestow? But since I am sitting on the VyāsaPīṭha, by the penance of the VyāsaPīṭha, by the consciousness of the VyāsaPīṭha and since I am sitting close to a great universal scripture, I pray for Kiranbhai and his family for 'Vaṃṣe Sadaiva Bhavatām HariBhaktirastu'. I supplicate to Hanumānaji's divine feet for all of you that may your coming generations get such auspicious thoughts, Bāpa! Stay happy, stay happy, stay happy!

GuruPurnima is approaching soon. On my behalf, many greetings and best wishes on the occasion of GuruPurnima to all of you and to the whole world. I clarify every year that there is no celebration of GuruPurnima in Talgājarḍā. I meet everyone in Citrakūṭa in a routine course, just like any other day. So, I don't like telling anyone to not come there, but you are wise enough to understand. In Talgājarḍā, I just worship the pādukā of my Dada who is my Sadguru and the Supreme Personality of Godhead for me. This GuruPurnima is for me. We used to celebrate the occasion earlier, but eventually people began to look upon me as a Guru! I don't want to become a Guru. Please express your goodwill towards the one for whom you share reverent feelings. Many, many greetings on the occasion of GuruPurnima to all of you. This day is extremely significant for me. No other day can be as glorious as GuruPurnima. This nine day RāmaKathā was being sung with the youngsters in mind. Come, let us collectively devote this nine day Kathā of Canada to the divine feet of the Enlightened Beings of the Universe who existed in the past, who are present currently and who will be born in the future.

Abbreviations: ARK-AraṇyaKāṇḍa, AYK-AyodhyāKāṇḍa, BAK-BālaKāṇḍa, Ch-Chamḍa, DHV-Dohāvalī Rāmāyaṇa, GT-Gītā, HC-HanumānaCālīsā, LNK-LaṃkāKāṇḍa, NVS-ŚrīNirvāṇaṣṭakam, SDK-SuṃdaraKāṇḍa, Śl-Śloka, UTK-UttaraKāṇḍa, VP-VinayaPatrikā.

कवचिदन्यतोऽपि

We can love someone who has two hands, but we cannot love someone who has four hands



MorariBapu's address during 'PhūlaChāba' award giving ceremony

First of all, today is 2nd October, I would like to recall world reverend GandhiBapu on his birth anniversary. Today is also the birthday of our Late Prime Minister Lal Bahadur Shastri. Thirdly, today is the anniversary of 'PhūlaChāba' as well. I express my warm greetings to all of you. If I am to comment on my responsibility then I can say that GandhiBapu's birthday is the Day of Non-Violence. We can applaud Lal Bahadur Shastri's birthday with the slogan of 'Jaya Javāna, Jaya Kisāna (Hail the Soldier, Hail the Farmer)'. And the anniversary of 'PhūlaChāba' is a confluence of all three values. 'PhūlaChāba' is a non-violent newspaper. Nowadays the newspapers all over the world are engaged in maligning people's character, defaming others, promoting violence for no reason and spreading news that does not exist in reality. In this situation, I can unexaggeratedly state that this

newspaper can totally comply with Gandhiji's value of non-violence. It never partakes in any kind of violence. We humans are prone to errors. This newspaper has the courage to humbly confess should some incorrect news get published. Many a times we are ignorant of certain happenings around us. Few incidents in this super-conscious world are integrated deep down. And one who makes honest attempts to become aware of such incidents is a seeker. The ends meet each other somewhere or other.

Recently I was reciting the Kathā at Vindhyavasini. Kaushikbhai, the journalists requested me for a formal press conference on one day. Their representatives came to seek my appointment. I said that it's not my mindset to hold a press conference. You can come here and I would be happy to talk with you. You can ask whatever you want. I would answer the

truth. However, it's not my disposition to hold a formal press conference, because the ambience does not suit me. I have been meeting you all since several years now, yet you ask me one and the same question again and again, which has no intent. It just wastes my time.

When Osho Rajneesh arrived to Mumbai from abroad, he was made to wait on the International Airport for three to four hours. When he was allowed to leave, he made a touching statement. He said that I am a mendicant and I don't mind anything in my life. But who would punish you for your offence of wasting my four hours? You have made someone wait for four hours, whatever is the reason! I liked his response. You ask me one and the same questions: Since how long have you been reciting the Kathā? I was asked just one question in Mumbai, which is asked even today: Since you recite Kathā, how many people have you reformed? Forty years ago, I had already answered that my mission is not to reform others; I recite Kathā so that I don't get spoiled. This was my response. Yet, you ask me one and the same questions. Hence, I told them that since this is Caitra Navrātri, please let me be with myself. They still insisted to ask one question about how many addictions I have. They better know the intent of their question. Vindhyaśini is a Maha-Pīṭha, where seekers practice penance of five aspects that begin with the syllable 'Ma' viz. māra, mīna, madhya, mudrā and māsa. Madhya or liquor is normal for seekers involved in the practice of tantra. They might have considered me involved in tantra. Ideally, they should have not at least by looking at my face. And if they do then they would be born blind! They have not learned to understand people from their faces, Sāheb! They asked me: How many addictions do you have? We usually have no clue of what others think of us. I speak utmost jubilantly from VyāsaPīṭha, which forces many people to think that speaking for four hours at a stretch is impossible without an addiction. It's not true that people always think good about us. They think that Bāpu is certainly addicted, because He never gets tired, whereas we do! Nowadays, political parties are speaking about insanity and craziness of development under the current government. My

comment is that, I am not sure about the progress on development but monks are certainly insane and crazy.

They asked me, Bāpu, how many addictions do you have? I am sharing what I recounted to them last week. I have five addictions. Addiction means vyaśana in Devanagri, which in turn means pain or affliction in Saṃskṛta. Vyaśana also means suffering. When I say that I am addicted, it means that I am suffering. Addiction ends in suffering. If it is, so be it! Dipti Mishra says,

Yaha Rasmorivājo Se Bagāvata Hai to Hai!

My first addiction is tea. I am addicted to tea since childhood, Sāheb! The moment I touch the bowl to my lips, I can taste Assam tea leaves! I have to think twice even while uttering certain words like 'Jio'! Once, Kokilaben Ambani arrived to Talgājarḍā in a chopper to meet me. It was during the family crises between the two brothers. She requested me to meddle in the matter. I said that it's not my field. What can I say? Since you have come here, I offer you a warm welcome. I just wrote two generic statements of goodwill to them which apply to everyone. Ever since then people wrongly believe that MorariBapu and Reliance have good relationships! Many people approach me for recommendation letters for job, promotion etc. I wonder if it's my job to do so! I have to think twice even before uttering certain words like 'Jio'. I am addicted to tea. Even today if I get to drink tea every thirty minutes, I would be happy. And tea is certainly an addiction. Our religious preceptors instead drink saffron milk in a silver bowl! I certainly lag as compared to them! I told them that I am extremely addicted to tea.

I am though not sure how long ago it was, but about forty or forty-five years ago I had fallen prey to a new addiction of the holy water of Gaṃgā. GaṃgāJala is my addiction. I drink no other water, but GaṃgāJala. My food gets cooked in GaṃgāJala. Gaṃgā is my lifeline. GaṃgāJala is my addiction, Sāheb! Since the sixties, wearing khādī has been my third addiction. Khādī is my addiction. On the occasion of the upcoming birth anniversary of Gandhiji, I proposed a new thought in Vindhyaśini Kathā: Why can't the

garment merchants come up with a scheme where on purchase of three pair of cotton clothes, one pair of khādī is given free. And Sāheb! This was instantly implemented in a shop in Kashi! They formally published an advertisement in the newspaper. They asked me if they could write that it was inspired by Bāpu? But I refused to mention my name. It's no one's inspiration. You must do it only if your soul vouches for it. Make khādī reach each and every home. Khādī is my third addiction. I have been wearing khādī since several years now.

My fourth addiction is chanting Rāma's Name and reciting RāmaKathā. It was also the addiction of Sanatakumāra as mentioned in the scriptures. Sanatakumāras were asked, where are your clothes? They said, spiritual discourse is our only attire, so physically we are skyclad. We are clad in spiritual discourse. They were asked, what is your addiction? They said, glorifications of Lord's Name and its discussion is our addiction. They were asked, what is your hope? Lord's Name is our hope. We have no expectations other than Lord's Name. My fourth addiction is Lord's Name and Lord's Kathā. They had no clue of 'PhūlaChāba', but I told them that my fifth addiction is 'PhūlaChāba'. I may be in any corner of the world, but as per my daily chore, I wake up in the morning, sit before my yajña and after finishing my daily spiritual practice, I have my breakfast near the yajña. At that moment, my first demand is not about breakfast but whether or not 'PhūlaChāba' newspaper has arrived. Baring few exceptions like poor internet connectivity, I read 'PhūlaChāba' wherever I am present. I don't like without it. I am not saying this to praise you. Suresh Dalal said that I like few people, just like that. Similarly, I like 'PhūlaChāba', just like that. It doesn't mean that I dislike other newspapers. I respect everyone equally alike. But what if love overflows in my heart effortlessly? Ramesh Parekh's poetry was being sung in Amreli yesterday during Chelbhai's seventy-five years celebration. It was about effortless love. I said that the idea of effortless love in Ramesh Parekh's poetry has its root in the celestial sage Nārada.

Nārada has spoken about effortless love in PremSūtra, 'GuṇaRahitaṃ KāmaNāRahitaṃ Avicchinnam PratikṣaṇaVardhamāna AnubhavaRupam Sūkṣmatara'. He says love or affection is free from virtues and lust. I hold effortless affection towards 'PhūlaChāba'.

As far as possible, I keep 2nd October free. On the day of GandhiBapu's birth anniversary, my mind is usually occupied by his thoughts since morning, because he is the father of the world from our country. Which other country has given a man as great as this realized man? Gandhi has now become relevant across the globe. He would become more so to the future generations because his words had emanated from profound depth of truth. His birth anniversary is one of the holiest for us. Therefore, I keep myself free on 2nd October as far as possible. The Kathās usually begin from Saturday and end on Sunday. So, it may not always be possible to keep 2nd October free. However, our affection is such that they readily accept whatever date I give them. Love and affection are beyond conditions and bondages. What is the definition of a worldly soul and a divine soul? A worldly soul forgets everything and remembers only what lies in its best interest. 'Kim Kim Na Visaranti Iha Moha Mohita Cehasaḥ?', what does a soul, whose subconscious-mind is subjugated to delusion, not forget in this world? S/He forgets everything. The scriptures state that a worldly soul forgets everything and remembers only what it feels is worth remembering. A divine soul, on the other hand, remembers everything but forgets only four aspects. It forgets its capacity of being supreme. The sun does not know that it's the sun. Who would tell the sun that it's the sun?

ĀbhaNā Thāmbhalā Roja Ūbhā Rahe
Ne VāyuNo Viṃjhaṇo Roja Hāle;
Ā Udaya Ne AstaNā Doraḍā Para
Naṭa Banī RaviRāja Roja Mhāle.
Bhāṃgati Bhāṃgati Paḍi Jati Paḍi Jati
Paṇa Rāta Na SūryaNe Hātha Āve
Karmavādi Badhā Karma Karatā Rahe
Ehane Uṃghavu Kema Phāve?

The sun least knows that it's the sun. The Supreme Element has least idea about its divine virtues. Secondly, the Supreme Element cannot see any flaw in a surrendered devotee, 'Karau Sadya Tehi Sādhu Samānā'. 'Bhagavad Gītā' says, 'Kṣipraṃ Bhavati Dharmātmā', instantly. The Supreme Element forgets its divinity. The Supreme Element forgets the flaws of its surrendered devotees. The Supreme Element forgets the benefaction it has done upon others. The Supreme Element forgets evil feelings and ill words even of its enemies. Sāheb! I don't want to please you, but I am always effortful to ensure that I can be here on the day of GandhiBapu's birth anniversary. When it's not possible, I give them an alternate date which they readily accept. This is love. This is causeless affection, which I share with 'PhūlaChāba'. This year 'PhūlaChāba' is entering its fifty-seventh year. It's a newspaper that motivates us to be non-violent like Gandhi. It's a newspaper that echoes someone's valor and heroism with the slogan of 'Jaya Javāna Jaya Kisāna (Hail the Soldier, Hail the Farmer)'. This newspaper contains many such virtues. My real address begins now!

First and foremost on today's occasion, I offer my obeisance to the five personalities sitting on the dais. When I saw the video of Nita's mother, tears were dropping from her eyes. By observing the award recipients, I don't think that they have ever wished to get felicitated. But when you don't wish for something, it comes rushing to you. I make obeisance to the parents of the five award recipients. Chetnaben Vala, Nitaben Patel, Devchandbhai who is blessed by Manubhai Pancholi a.k.a. Darshak and Harshadbhai Chandarana who can be introduced more elaborately by Pranav and the litterateurs. Having observed him closely, I feel that he is very prompt. He is blessed by a peculiar trait of promptness. When I observe his trembling hands during sickness, I feel that he is writing poetry! He often tells me that Bāpu, I no longer keep well, please relieve me from Narsinh Mehtā Trust. I do observe his trembling hands when he offers me tea, but his trembling hands don't look like that of a diseased person, but that of a yogic being. The yoga of

poetry and fingers can never disintegrate. Today, we are glad to have felicitated such a literary embodiment, Harshad Chandarana.

The second personality is the auto-man. Whenever he hosts a Kathā, he tries best to serve food to as many people as possible. Jayantibhai has been blessed by 'Rāma Carita Mānasa'. Prafullaben rightly mentioned about transformation of one's nature! Many violent people have turned modest! It's because of their association with RāmaKathā and the merits of their ancestors. He has a pretty big family and a huge business to manage. You all might be aware that his earlier plan was to join military. Imagine how many he would have fired had he joined military! Nonetheless, he is scaling grand heights in business. He wouldn't like if I speak more about him. He is really scared of me! The rich fear me more! He frequently asks me, "Bāpu, I hope that I am not going wrong anywhere?" I am unable to scold anyone. They are super-surrendered. They want nothing from me. I want nothing from them. Yet, when I am staying in Junagadh, even before I wake up in the morning I see the owner of 'Atul Auto' cleaning the ground beneath my swing. He is no short of manpower, Sāheb! He was not accepting the award. Kaushikbhai was insistent. I told Jayantibhai that even though you have no aspiration to get felicitated, the team wants to felicitate you, Bāpa! I like Jayantibhai not because of his business empire, but he honestly sets aside tenth percentage of his income. He abides by my words. He is addicted to hosting Kathās. These are his personal matters. These boys are my family. Therefore, Prafullaben always tells me that Bāpu, please keep him busy in some or other Kathā so that at least we can be at peace! This is the fact. Kathā is his addiction, Sāheb!

VasantBapu was telling me that Rāma's incarnation was the Universe's plan. Vālmiki's conversion of grief into ślokas could also be the Universe's plan and so could be Tulasī's composition of 'Mānasa'. Similarly, when few people become instrumental in hosting Kathā one after another, then it could also be the Universe's plan. I have no idea. As I observe the award recipients including the two

daughters, I feel that our Saurashtra is extremely radiant! When such young girls progress in the field of agriculture, I wonder what would be their objective. They want to achieve something. Not only their parents, but even I am proud of them. Devchandbhai is a great social worker. I bow to him, Sāheb! Harshadbhai is also involved in social work and creative activities. I congratulate the five personalities from the bottom of my heart and express hearty applaud as a monk. I pray that may they thrive and flourish in their field of work and may our country and the world benefit by their creativity.

Lastly, I would like to end my address by sharing my thoughts about who is truly worthy of felicitation. I have said umpteen times that I don't read as many book as I read human mind. Now, please don't ask me how can we read human mind? You might have to take another birth for it. I want to tell you why should human mind be read? Only I know its trick. It cannot be taught. I can decipher people's mentality really well by looking at someone's face. Who doesn't like being felicitated? People organize networks for getting felicitated. I have been its witness. People create portfolios for Padmashri and Padmabhushan and come to me for recommendation citing my relationship with Narendra Modi. I tell them that my relationship with him is as a Gujarati person. My field is truth, his field is politics. Bāpu, your four lines of recommendation will assure me Padmabhushan Award! People work hard for awards. On the other hand, blessed is 'PhūlaChāba' for they decide the awardees utmost impartially. The scholars get to work to shortlist the awardees. When they announce the awardees, the names appear utmost worthy. They assay the personalities meticulously before finalizing the list.

Everyone likes being felicitated. Who doesn't like? Jayantibhai speaks from the bottom of his heart. I liked his tone when he said that there are many other business tycoons in Rajkot other than me. But Bāpa! They don't set aside tenth percentage of their income! And if they are doing so then I would make them an

obeisance. But I have no idea. If Jayantibhai Chandra's family eats together then aren't your employees your own family? Shouldn't you serve them lunch in office? If your employees come to factory with Tiffin box then it's quite shameful for the owner. You must serve them one meal at least. They will stay with you forever. Even if they don't, they would feel satiated by the food you have served them. Many people are already doing this. Therefore, I am sharing with you. What could be the other reason to insist Jayantibhai to accept this award? His sons have inherited these values more than him. Jayantibhai asks me, can Niraj come to Kathā instead of me? I tell him, yes, it is better that Niraj comes. His next generations are inheriting these values. Everyone becomes rich and we wish so, Bāpa! I usually say: Earn by two hands and give by four hands. Love happens with a lover with two hands. We cannot love someone who has four hands. Have you ever seen Goddess Lakṣmī and God Nārāyaṇa loving each other? Nārāyaṇa is always sleeping 'ŚāntĀkāraṃ BhujagaṢayanam...' and Lakṣmī is unsteady, she goes from one place to another. Wherever she witnesses a sense of worthiness in someone, she goes there to bless them with wealth. So Bāpa! The love between Rāma and Jānakī is transcendental,

Eka Bāra Cuni Kusuma Suhāe I

Nija Kara Bhūṣana Rāma Banāe II ARK-00.02 II Rāma and Jānakī are enjoying their solitude. The matter of Rādhā-Kṛṣṇa is different! Lakṣmī-Nārāyaṇa have four hands. The beings with two hands can love each other. Therefore, we humans love each other. After earning with two hands, imbibe the divinity to use it rightly. One who follows this becomes worthy of an award.

Who doesn't like being felicitated? I would conclude my address citing a felicitation incident, Sāheb! I like speaking and perhaps, you like listening to me. But I don't want to say anything more, Sāheb! Few months elapsed after Rāma's coronation in Ayodhyā. Lord Rāma organized a small scale felicitation program, where He felicitated five people. I am recalling that episode in today's 'PhūlaChāba' event. Who were they? Who was Rāma? Rāma saw a

king in everyone after He was enthroned. This is the real reign of Rāma. He never saw anyone as His subjects, Sāheb! Rāma's vision was 'Sarvaṃ Khalvidam Brahma'. It's my modest experience that until I and you perceive others as smaller than us, our mind is not yet purified. Practice more and more, Sāheb! Our spiritual practice demands constant introspection. So long as I and you perceive others as smaller than us, whether in our field of work or otherwise, realize that our mind has not yet turned pure. When our mind becomes pure,

Siya Rāma Maya Saba Jaga Jānī I
Karau Pranāma Jori Juga Pānī II BAK-07.01 II

Samam Sarveṣu Bhūteṣu Tiṣṭhantaṃ
Parameśvaram II GT-13.22 II

Everyone was a king in Rāma's eyes. Those who were felicitated were also kings. Sugrīva had become the king of Kiṣkindhā. Vibhīṣaṇa had become the king of Laṃkā. Aṃgada, who was a crown prince, would soon become a king after Sugrīva. He was rightful of becoming a king. Niṣāda was a deprived and disregarded man. Tulasī calls him Niṣādarāja, King Niṣāda. Guharāja was the poorest man, whom my Rāma made into a king. And lastly, my Hanumāna, you are what I am. These five personalities were felicitated.

Today, 'PhūlaChāba' is also felicitating five personalities. The root of this felicitation function lies there. As I mentioned in the beginning that we are unaware of super-conscious incidents, all of which are integrated. Arjuna regained the same memory after seven hundred ślokas, because it was integrated with him, 'Smṛtirlabdhā'. Harendrabhai says, 'Pāna Līlu Joyu Ne Tame Yāda Āvyā'. We need not practice any solemnization to regain our past memory, Sāheb! It manifests all of sudden. It has no schedule. We all are integrated somewhere or other. Among the five personalities whom Rāma felicitated, the most downtrodden was Guharāja. He belonged to the most deprived community. No one could give them a job, but Tulasī called him Niṣādarāja. Devchandbhai serves

the deprived people like Guha. He is playing the role of Guharāja. Hanumānājī is the man of sports. Though his art of music and valor are extraordinary, primarily He is the man of sports. He is active in sports. The gentleman here also expressed his pain that nowadays it's difficult to find people who are interested in sports. The sportsmen are like Hanumānājī, tough to find. Hanumānājī is immortal and ageless. It takes a great effort to find the sportsmen. They cannot be found casually! The award in the field of sports is somehow connected with Hanumānājī. Next is the field of business! Imagine the business of a person whose whole Laṃkā is made of gold. Jayantibhai's business glows with golden radiance. It is weaved with virtuous deeds. The award in the field of agriculture corresponds to Sugrīva's felicitation. With what did Lord felicitate Sugrīva? He offered Sugrīva a set of clothes woven by Bharata. Why did Lord offer a set of clothes to Bharata? Jānakī had once thrown a piece of cloth on Sugrīva so that he could give it to Lord Rāma. Today, I am offering you another set of clothes so that you can cover the earth. It's about protecting the elements of mother earth. It's about taking care of the earth's atmosphere. Lord indicated Sugrīva to become its protector. Therefore perhaps this young girl was felicitated for her work in agriculture. And Sāheb! The crown-prince Aṃgada was felicitated with the award of literature. How did Rāma felicitate him? Lord offered His own necklace to Aṃgada, 'Bālitānaya Paharāi'. There are different types of necklaces like Vaijaṃtimālā, Muktāmālā, Kuṃjāmālā, Magamālā etc. Then there is a necklace of Tulasī beads, Rudrākṣa beads or quartz crystals. But Tulasī invents a new necklace i.e. Uramālā. It's about the affection of heart. It's about giving our heart to someone. What is the role of the litterateurs? They play the role of reaching out to each and every heart. What does literature strives for? The felicitation of 'Rāmāyaṇa' has been traditionally inherited by 'PhūlaChāba', which means MorariBapu ought to attend.

(Excerpt from the address delivered during 'PhūlaChāba' award giving ceremony held in Rajkot, Gujarat on October 02, 2017)

Evening Performance



Shri Kaushiki Chakravarti



Shri Kirtidan Gadhavi



Shri Mayabhai Ahir



Shri Shival Trivedi





II JAI SIYARAM II